

*An Introduction to
Egyptian Arabic*

Ernest T. Abdel-Massih

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الإهداء
إلى مصر
مهد الحضارة والمدنيّة

A Study Dedicated To
EGYPT
The Cradle Of Civilization

FOREWORD

The preparation of this volume was facilitated by the University of Michigan Center for Near Eastern and North African Studies as part of its general program of research and training on the languages and cultures of the area.

We are indebted to the Ford Foundation and the United States Office of Education for grants to the Center that have made this work possible.

W.D. Schorger

Director

INTRODUCTION

This study grew out of our students' great need for an introductory college text in Egyptian Arabic. Work on the study began in the fall of 1968, with the purpose of preparing a handbook of Egyptian Arabic to be used in the classroom at the University of Michigan.

A Preliminary Edition, which appeared in 1974, consisted of five parts: Phonology, Introductory Unit, Units 1-10, Texts 1-16, Proverbs 1-50, and Lexicon.

The present revised edition contains six parts. Part One, "Phonology," presents detailed explanations of the phonological system of Egyptian Arabic, with a number of pronunciation drills to help the student master the Egyptian Arabic sounds.

Part Two comprises an "Introductory Unit" and twenty "Basic Units." The Introductory Unit is meant to introduce the more common greetings; it also serves to give the student practice in producing some of the peculiarly Egyptian Arabic sounds. The twenty Units introduce the basic vocabulary and grammar of Egyptian Arabic. Each unit consists of four major sections: Text; Grammatical Notes; Practice and Drills; and Listening Comprehension. The latter sections are not printed in the book, but are found on tape. Units Four, Nine, Seventeen and Nineteen are Review Units.

Unit Twenty introduces Arabic script and contains a text presented for practice in both phonetic transcription and Arabic script.

Part Three comprises twenty-five "Texts" which are designed to introduce the more complex grammatical structures, and to serve as an introduction to Egyptian culture. Texts 1-11 are in phonetic transcription; Texts 12-16 are in Arabic script and phonetic transcription. Each of texts 12-16 appears on a full page so that the student has ample room for his or her notes on the script. Texts 17-25 are in Arabic script. Words not included in the Lexicon, as well as certain key words necessary for the understanding of the text, are glossed next to the Arabic. This group of texts is aimed at the student who can read Arabic script; others can benefit from the texts, of course, by using them for Aural Comprehension, particularly at this stage of study.

Part Four consists of one hundred proverbs. Proverbs 1-50: each proverb appears in Arabic script, followed by phonetic transcription, "Meaning," (semi-literal translation), and "Intent" (a statement regarding what is denoted by the proverb). Proverbs 51-100: each proverb appears in Arabic script, and is followed by an explanation in English of the intent of the proverb. Because proverbs play such a vital role in the speech of the Egyptians, all of the proverbs are annotated on tape, with suggestions as to when, to whom, and in what situations each proverb might be used. (Advice is also given as to those occasions when the proverbs should not be used.)

Part Five: WORD LISTS presents twenty Lists (Fruits,

Vegetables, Groceries, etc.), which are grouped together in one section for the students' convenience and reference.

Part Six contains an Egyptian Arabic-English Lexicon.

The author is aware of the need for an English-Egyptian Arabic Lexicon, and hopes to include it in a future edition together with more drills and Review Units. I will await, and will welcome, my colleagues' comments as to the needs of our students--needs which serve as my only guidelines--as to the type of drills which are needed, the use of more, or perhaps less, Arabic script in the Units, and with regards to other suggestions for a future Revised Edition.

The Drills included in this study are samples of what a teacher might like to do in class. The teacher may determine how many of the drills to use for the most effective teaching; it is suggested here that the teacher carry out the first item of each drill to set an example for the students.

Work is continuing on this study; it is hoped that a Final Revised Edition will be produced in the near future.

A Comprehensive Study of Egyptian Arabic, by Ernest T. Abdel-Massih, A. Fathy Bahig, and Carolyn G. Killean, is forthcoming in two volumes. Volume I: Conversations, Texts, and Socio-Linguistic Notes, will appear in 1976; Volume II: Proverbs, Socio-Linguistic Notes, Reference Grammar, and Lexicon, will appear in 1977. Both volumes will be published by the Center for Near Eastern and North African Studies at the University of Michigan.

The preparation of this edition has been made possible by

support from the Center for Near Eastern and North African Studies at the University of Michigan, and by the co-operation of a number of individuals. The Center defrayed the costs of research assistants, typists, and the printing of this edition, and provided me with the time and opportunity to carry out the research.

I am grateful to Professor K. Allin Luther, who as then Director of the Center for Near Eastern and North African Studies, co-ordinated the publication of the Preliminary Edition.

I would like to express my sincere thanks to Professor William D. Schorger, Director of the Center for Near Eastern and North African Studies, for his support and encouragement.

My thanks go as well to Mr. William Frazier and to Ms. Loraine Obler, for their great assistance during the preparation of the Preliminary Edition.

I am deeply indebted to Professor Ernest N. McCarus and Professor Wallace M. Erwin for reading the entire manuscript, for their constructive suggestions, helpful remarks, and, in particular, for their scholarly interest in the study. I am grateful to Professor Carolyn G. Killean for her most valuable comments on the Preliminary Edition. Many thanks are also due to Ms. Amy Van Voorhis for assuming the laborious task of proofreading the entire manuscript.

I would like to express my sincere thanks and appreciation to Ms. Susan Harris for her conscientiousness, her dependability, and her great help during the work on this study; for her dedication to the study, her comments, constructive remarks, creativity, and great patience in typing the study and in co-ordinating the work

of several ongoing projects.

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I am most grateful, of course, to my wife Cecile, for her patience, encouragement, and deep understanding during my work on this study.

Ernest T. Abdel-Massih

Ann Arbor, Michigan

August, 1975

TABLE OF CONTENTS

Dedication	v
Foreword	vii
Introduction	viii

PART ONE - PHONOLOGY

1. Introduction	1
2. Organs of Speech	1
3. Consonants and Semi-Vowels	2
Diagram of the Organs of Speech	3
3.1 Explanation of Terminology	4
(a) Place of Articulation	4
(b) Manner of Articulation	4
(c) Voiced-Voiceless	5
3.1.1 Emphasis	6
Diagrams	7
3.2 Remarks on Pronunciation of Consonants and Semi-Vowels	11
3.2.1 Egyptian Arabic consonants and English counterparts	11
4. Pronunciation Drills	12
4.1 Pronunciation Drill 1	13
4.2 The Emphatics	14
4.2.1 Pronunciation Drill 2	15
4.3 / q x γ ḥ ʕ /	15
4.3.1 Pronunciation Drill 3	15
Diagrams	18
4.4 Doubled Consonants	20
4.4.1 Pronunciation Drill 4	20
5. Egyptian Arabic Vowels	21
5.1 Pronunciation Drill 5	22
6. Consonants and Vowels: Practice	23
6.1 Drill 6	23
7. Distribution of Consonants and Vowels	24
7.1 Consonants	24
7.2 Vowels	24
7.3 Syllables	25
7.4 Word and Syllable Boundaries	25
7.5 Stress	25

8.	Change and Assimilation in Consonant sequences	26
8.1.1	C ₁ C ₂ Initially	26
8.1.2	C ₁ C ₂ Medially and Finally Within Words	27
8.1.3	C ₁ C ₂ Utterance Medially and Finally	27
8.1.4	Utterance Medially	27
9.	Sequence CCC	27
9.1	Pronunciation Drill 7	28
10.	Initial Glottal Stop	29
10.1	Pronunciation Drill 8	30

PART TWO - INTRODUCTORY UNIT - UNITS 1 - 20

INTRODUCTORY UNIT - GREETINGS	35
---	----

UNIT ONE

I.1	Text	48
I.2	Grammatical Notes	48
	1. (a) Definite Article	48
	(b) Obligatory Assimilation of /-l-/	48
	(c) Optional Assimilation of /-l-/	48
	(d) Form of Def. Art. after Word Final Vowel	48
	(e) Assimilation of /l-/ of Def. Art.	48
	2. Gender of Nouns and Adjectives	48
	3. Agreement of Modifier and Singular Noun	49
	4. Presentational Particles	49
	5. Phrase versus Sentence	49
	6. CCC --> CCIC	49
	7. Elision of Unstressed /i/	50
	8. Negative Morpheme	50
I.3	Practice and Drills	51
I.3.1	Nouns	51
I.3.2	Adjectives	51
I.3.3	Drill 1: Pronunciation Drill	51
I.3.4	Drill 2	52
I.3.5	Drill 3	52
I.3.6	Practice	52
I.3.7	Drill 4	53
I.3.8	Drill 5: Pronunciation Drill	53
I.3.9	Practice	53
I.3.10	Drill 6	54
I.3.11	Practice	54
I.3.12	Drill 7	55
I.3.13	Conversation	55
I.4	Listening Comprehension (on tape)	55

UNIT TWO

II.1	Text	56
------	----------------	----

II.2	Grammatical Notes	58
	1. Demonstratives	58
	2. Broken Plurals and Sound Plurals	59
	3. Plurals of Adjectives	59
	4. Word Final -iC	60
	5. Sequence VVCC Not Allowed in One Word	60
	6. Agreement of Adjectives with Singular, Human Plural, and Non-Human Plural Nouns	60
	7. Agreement of Demonstratives with Nouns	60
	8. Independent Personal Pronouns	61
	9. <u>Nisba</u> or Relative Adjectives	61
II.3	Practice and Drills	62
II.3.1	Practice	62
II.3.2	Drill 1	62
II.3.3	Drill 2: Pronunciation Drill	63
II.3.4	Word Lists - List 1: Nouns	63
II.3.5	List 2: Adjectives	64
II.3.6	Drill 3	64
II.3.7	Practice	65
II.3.8	Drill 4	65
II.3.9	Drill 5	66
II.3.10	Drill 6	66
II.3.11	Drill 7	67
II.3.12	Drill 8	67
II.3.13	Drill 9	67
II.3.14	Drill 10	68
II.3.15	Conversation	68
II.3.16	Conversation	69
II.4	Listening Comprehension (on tape)	69
	 UNIT THREE	
III.1	Text	70
III.2	Grammatical Notes	72
	1. Construct Phrases	72
	2. First Noun of Construct Phrase Ending in /-a-/	73
	3. Particle of Belonging	73
	4. Particle of Belonging with Pronominal Suffixes	75
	5. Pronominal Suffixes in Combination with Nouns	75
	6. Presentational Particles	76
	7. /wi/ ~ /w/ , /fi/ ~ /f/	76
	8. /ʃand/	76
	9. Cardinal Numerals 3 - 10	77
	10. Telling the Time	78
	11. Presentational Particles	78
III.3	Practice and Drills	78
III.3.1	Practice	78
III.3.2	Drill 1	79
III.3.3	Drill 2	79
III.3.4	Drill 3	80
III.3.5	Drill 4	81
III.3.6	Drill 5	81

III.3.7	Drill 6	81
III.3.8	Drill 7	81
III.3.9	Practice	82
III.3.10	Practice	82
III.4	Listening Comprehension (on tape)	82

UNIT FOUR

IV.1	Review	83
IV.2	Conversation	83
IV.3	Drills	84
	Drill 1	84
	Drill 2	84
	Drill 3	85
	Drill 4	85
	Drill 5	86
	Drill 6	86
	Drill 7	87
	Drill 8	87
	Drill 9	87
	Drill 10	88
	Drill 11	88
	Drill 12	88
	Drill 13	88
	Drill 14	89
	Drill 15	89
	Drill 16	89
	Drill 17	90
	Drill 18	90
	Drill 19	90
	Drill 20	90
	Drill 21	91
	Drill 22	91
	Drill 23	91
IV.4	Listening Comprehension (on tape)	91

UNIT FIVE

V.1	Text	92
V.2	Grammatical Notes	93
	1. The Verb	93
	2. Verb Forms (Sound Form I)	94
V.3	Practice and Drills	96
V.3.1	Sound Form I Verbs - Study List	96
V.3.2	Drill 1	96
V.3.3	Drill 2	97
V.3.4	Drill 3	97
V.3.5	Drill 4	97
V.3.6	Drill 5	98
V.3.7	Drill 6	98
V.3.8	Drill 7	98
V.3.9	Drill 8	99

V.3.10	Drill 9	99
V.3.11	Drill 10	99
V.3.12	Drill 11	100
V.4	Listening Comprehension (on tape)	100
UNIT SIX		
VI.1	Text	101
VI.2	Grammatical Notes	102
	1. Numerals "One" and "Two"	102
	2. Cardinal Numerals 11-19	103
VI.3	Practice and Drills	104
VI.3.1	Sound Form I Verbs - Study List	104
VI.3.2	Drill 1	105
VI.3.3	Translation	105
VI.3.4	Drill 2	105
VI.3.5	Translation	106
VI.3.6	Drill 3	106
VI.3.7	Drill 4	106
VI.3.8	Telling the Time	107
VI.3.9	Drill 5	108
VI.3.10	Drill 6	108
VI.3.11	Drill - Imperatives	108
VI.3.12	Practice: Time Expressions	108
VI.3.13	Practice	109
VI.3.14	Practice	109
VI.3.15	Drill 7	110
VI.4	Listening Comprehension (on tape)	110
UNIT SEVEN		
VII.1	Text	111
VII.2	Grammatical Notes	112
	1. Medial Weak Form I Verbs	112
VII.3	Practice and Drills	114
VII.3.1	Medial Weak Form I Verbs - Study List	114
VII.3.2	Drill 1	115
VII.3.3	Drill 2	115
VII.3.4	Drill 3	115
VII.3.5	Drill 4	116
VII.3.6	Drill 5	116
VII.4	Listening Comprehension (on tape)	116
UNIT EIGHT		
VIII.1	Text	117
VIII.2	Grammatical Notes	119
	1. Participles	119
	(a) Form I Sound Participles	119
	(b) Form I Medial Weak Participle	120
	2. Relative Clause and Relative Pronoun	120
VIII.3	Practice and Drills	122

VIII.3.1	Conversation	122
VIII.3.2	Drill 1	123
VIII.3.3	Drill 2	123
VIII.3.4	Drill 3	123
VIII.3.5	Drill 4	124
VIII.3.6	Drill 5	124
VIII.3.7	Drill 6	124
VIII.3.8	Drill 7	124
VIII.3.9	Practice and Translation	125
VIII.3.10	Drill 8	125
VIII.3.11	Drill 9	125
VIII.3.12	Day - Week - Month - Year	126
VIII.3.13	Practice	126
VIII.4	Listening Comprehension (on tape)	126

UNIT NINE

IX.1	Review	127
IX.2	Telephone Call	127
IX.3	Drills	128
	Drill 1	128
	Drill 2	128
	Drill 3	129
	Drill 4	129
	Drill 5	129
	Drill 6	130
	Drill 7	130
	Drill 8	130
	Drill 9	130
	Drill 10	130
IX.4	Listening Comprehension (on tape)	130

UNIT TEN

X.1	Text: William and Hani	131
X.1.1	Conversation	131
X.2	Grammatical Notes	135
	1. Form I Doubled Verbs	135
	2. Final Weak Form I Verbs	136
X.3	Practice and Drills	137
X.3.1	Form I Doubled Verbs - Study List	137
X.3.2	Drill 1	138
X.3.3	Drill 2	138
X.3.4	Drill 3	138
X.3.5	Final Weak Form I Verbs - Study List	138
X.3.6	Drill 4	139
X.3.7	Drill 5	139
X.3.8	Drill 6	139
X.3.9	Drill 7	140
X.3.10	Comprehension Questions based on Unit Ten	140
X.3.11	Drill 8	141
X.4	Listening Comprehension (on tape)	141

	UNIT ELEVEN	
XI.1	Text: The Story of William and Hani	142
XI.2	Grammatical Notes	143
	1. Pronominal Suffixes	143
	2. Lengthening of Final Vowels	144
	3. Negative Structures	145
	4. Nominal Particle /inn/	146
	5. Nouns of Occupation	147
	6. Adverbs of Manner	147
	7. /bi/ ~ /b/	147
	8. Auxiliaries	147
	9. Irregular Form I Verbs	149
	10. /ʕumr/ + ma	150
	11. Collective Nouns	150
XI.3	Practice and Drills	151
XI.3.1	Drill 1	151
XI.3.2	Drill 2	151
XI.3.3	Drill 3	152
XI.3.4	Drill 4	153
XI.3.5	Drill 5	153
XI.3.6	Drill 6	153
XI.3.7	Drill 7	153
XI.3.8	Drill 8	154
XI.3.9	Drill 9	154
XI.3.10	Final Weak Verbs - Study List	154
XI.3.11	Drill 10	154
XI.3.12	Drill 11	155
XI.3.13	Drill 12	155
XI.3.14	Drill 13	155
XI.3.15	Drill 14	155
XI.3.16	Drill 15	156
XI.3.17	Drill 16	156
XI.4	Listening Comprehension (on tape)	156
	UNIT TWELVE	
XII.1	Text: William's Trip to Egypt	157
XII.2	Grammatical Notes	160
	1. Derived Verb Forms (Sound II-VI)	160
XII.3	Practice and Drills	165
XII.3.1	Drill 1	165
XII.3.2	Form II-VI Sound Verbs - Verb List	165
XII.3.3	Drill 2	165
XII.3.4	Drill 3	166
XII.3.5	Drill 4	166
XII.3.6	Drill 5	166
XII.3.7	The Irregular Verb /gah/	167
XII.3.8	Drill 6	167
XII.3.9	Verb Study List	167
XII.3.10	Drill 7	168
XII.3.11	Drill 8	168
XII.3.12	Telephone Conversation	168

XII.3.13	Comprehension Questions based on Unit Twelve . .	169
XII.3.14	Drill 9	169
XII.4	Listening Comprehension (on tape)	169

UNIT THIRTEEN

XIII.1	Text: William's Family	170
XIII.2	Grammatical Notes	171
	1. Ordinal numerals and fractions	171
	2. Meaning of the Participle	172
	3. Verb /kaan/	172
	4. Verbal Nouns: Form I	172
	5. Sequences of Verbs	173
	6. Comparative and Superlative Forms of Adjectives	173
	7. /ma/ 'that'	174
XIII.3	Practice and Drills	175
XIII.3.1	Days of the Week, Months, and Seasons	175
XIII.3.2	Parts of the Human Body	176
XIII.3.3	Pronominal Suffixes with Certain Particles	176
XIII.3.4	Drill 1: Demonstratives	177
XIII.3.5	Practice Sentences with /fii/	177
XIII.3.6	Practice: Intensifiers	178
XIII.3.7	More Auxiliaries	179
XIII.3.8	Drill 2	179
XIII.3.9	Means of Transportation	180
XIII.4	Listening Comprehension (on tape)	180

UNIT FOURTEEN

XIV.1	Text: William Visits Hani	181
XIV.2	Grammatical Notes	187
	1. Derived Verb Forms VII-X	187
	2. General Semantic Implications of Forms VII, VIII, IX, and X	189
XIV.3	Practice and Drills	190
XIV.3.1	Useful Phrases and Expressions	190
XIV.3.2	Drill 1	191
XIV.3.3	More Auxiliaries	191
XIV.3.4	Adjectives Ending in /-aan/ - Word Study List	192
XIV.3.5	Drill 2	192
XIV.3.6	Drill 3	193
XIV.3.7	Drill 4	193
XIV.3.8	Drill 5	193
XIV.3.9	Drill 6	194
XIV.3.10	Drill 7	194
XIV.3.11	Drill 8	194
XIV.3.12	Comprehension Questions based on Unit Thirteen	195
XIV.3.13	Drill 9	195
XIV.4	Listening Comprehension (on tape)	195

	UNIT FIFTEEN		
XV.1	Text: Mary and Nagwa	196	
XV.2	Grammatical Notes	196	
	1. Cardinal Numerals and Percentages	196	
	2. Conjunctions	197	
	List of Conjunctions	198	
	3. Verbal Nouns of Derived Forms	201	
	4. Notes on Some Form I Verbs	202	
	5. Nouns of Place, Instrument and Occupation	202	
XV.3	Practice and Drills	203	
XV.3.1	Drill 1	203	
XV.3.2	Drill 2	203	
XV.3.3	Drill 3	203	
XV.3.4	Drill 4	204	
XV.3.5	Drill 5	204	
XV.3.6	Drill 6	204	
XV.3.7	Drill 7	204	
XV.3.8	Drill 8	204	
XV.3.9	Drill 9	205	
XV.4	Listening Comprehension (on tape)	205	
	UNIT SIXTEEN		
XVI.1	Text: Dinner	206	
	The Story of Goha and his Uncle	208	
	The Story of Goha and his Donkeys	209	
XVI.2	Grammatical Notes	211	
	1. Derived Verb Forms: Forms II-VI (Weak)	211	
	2. Question Words and Interrogation	215	
XVI.3	Practice and Drills	216	
XVI.3.1	Drill 1	216	
XVI.3.2	Drill 2	216	
XVI.3.3	Drill 3	216	
XVI.3.4	Drill 4	217	
XVI.3.5	Drill 5	217	
XVI.3.6	Drill 6	217	
XVI.3.7	Drill 7	218	
XVI.3.8	Drill 8	218	
XVI.3.9	Drill 9	218	
XVI.3.10	Drill 10	218	
XVI.3.11	Drill 11	219	
XVI.3.12	Drill 12	219	
XVI.3.13	Drill 13	219	
XVI.3.14	More Auxiliaries	220	
XVI.3.15	Comprehension Questions based on Unit Sixteen	220	
XVI.4	Listening Comprehension (on tape)	220	
	UNIT SEVENTEEN		
XVII.1	Review		
XVII.2	Drills	221	
	Drill 1	221	

(XVII.2)	Drill 2	222
	Drill 3	222
	Drill 4	222
	Drill 5	223
	Drill 6	224
	Drill 7	224
	Drill 8	224
	Drill 9	224
	Drill 10	225
XVII.3	Listening Comprehension (on tape)	225

UNIT EIGHTEEN

XVIII.1	Text: At the Place of William and Mary	226
XVIII.2	Grammatical Notes	232
	1. More Derived Weak Verbs (Form VII, VIII, and X)	232
	2. Conditional Sentences	235
XVIII.3	Practice and Drills	236
XVIII.3.1	Drill 1	236
XVIII.3.2	Drill 2	237
XVIII.3.3	Drill 3	237
XVIII.3.4	Drill 4	237
XVIII.3.5	Drill 5	238
XVIII.3.6	Drill 6	238
XVIII.3.7	Drill 7	239
XVIII.3.8	Drill 8	239
XVIII.3.9	Comprehension Questions based on Unit Eighteen	240
XVIII.4	Listening Comprehension (on tape)	240

UNIT NINETEEN

XIX.1	Review	241
XIX.2	Drills	241
	Drill 1	241
	Drill 2	242
	Drill 3	243
	Drill 4	243
	Drill 5	243
	Drill 6	244
XIX.3	Listening Comprehension (on tape)	244

UNIT TWENTY: ARABIC SCRIPT

	Literary Arabic - Egyptian Arabic Symbols	245
	Numerals	246
	Text	247

PART THREE - TEXTS

	Text #1: Goha and the Guest	253
--	---------------------------------------	-----

Text #2:	Goha and the Geese	254
Text #3:	The Muski Quarter	255
Text #4:	Khan Al-Khalili	256
Text #5:	Egyptian TV Programs	256
Text #6:	The City of Cairo	257
Text #7:	The Custom of Visiting in Egypt	258
Text #8:	Holidays in Egypt	259
Text #9:	Newspapers and Magazines in Egypt	260
Text #10:	The Treatment of Baldness	260
Text #11:	The Educational System in Egypt	261
Text #12:	An Awkward Question	264
Text #13:	Two Braggarts	265
Text #14:	Two Failing Students	266
Text #15:	Two Lunatics	267
Text #16:	Man and Mother-in-Law	268
Text #17:	A Joke	269
Text #18:	Goha and the Banana Seller	269
Text #19:	The Girl and the Bean Seller	271
Text #20:	Goha and his Neighbor	272
Text #21:	A Proverb and a Story	273
Text #22:	A Joke and a Proverb	274
Text #23:	Egyptian Food	275
Text #24:	Tourism in Egypt	277
Text #25:	The Suez Canal	279

PART FOUR - PROVERBS 283-301

PART FIVE - WORD LISTS

List #1:	Fruits	305
List #2:	Vegetables	305
List #3:	Groceries	306
List #4:	Colors	307
List #5:	Parts of the Human Body	308
List #6:	Furniture	309
List #7:	Money, Weights and Measures	310
List #8:	Professions and Trades	310
List #9:	Kinship Terms	312
List #10:	In the Kitchen	313
List #11:	Languages	314
List #12:	Exclamations and Oaths	315
List #13:	Weather	316
List #14:	Nature	317
List #15:	Animals, Birds, and Insects	318
List #16:	Countries and Cities	319
	Cities, Towns, and Regions of Egypt	320
List #17:	Personal Characteristics	321
List #18:	Grammatical Terms	322
List #19:	Women's Clothes	322
List #20:	Men's Clothes	323

PART SIX - LEXICON 327-352
INDEX 353-358
CULTURAL TEXTS 359-405

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TABLES AND ILLUSTRATIONS

Table 1.	Egyptian Arabic Consonants	2
Figure 1.	Diagram of the Organs of Speech	3
Figure 2.	Places of Articulation	7
Figure 3.	/v/ - Voiced Labio-Dental Fricative	8
Figure 4.	/f/ - Voiceless Labio-Dental Fricative	8
Figure 5.	Tongue Position for /t/	9
Figure 6.	Tongue Position for /t̤/	9
Figure 7.	Tongue Position for /s/	10
Figure 8.	Tongue Position for /s̤/	10
Figure 9.	Tongue Position for /x/	18
Figure 10.	Tongue Position for /ɣ/	18
Figure 11.	Tongue Position for /ħ/	19
Figure 12.	Tongue Position for /ʕ/	19
Table 2.	Egyptian Arabic Vowels	21

Part One
Phonology

PHONOLOGY OF EGYPTIAN ARABIC¹

1. Introduction

Since we are primarily concerned here with spoken Egyptian Arabic rather than the written form, it is only appropriate to begin this text with some discussion of the pronunciation. To help the student pronounce the sounds of this foreign language, some details about the organs of speech and the articulation of Egyptian Arabic sounds are given here.

2. The Organs of Speech (See Figure 1)

The stream of air expelled by breathing passes out of the lungs and is used for speech. The larynx is a cartilaginous box at the upper end of the trachea or windpipe. The importance of the larynx in speech is that it contains the vocal cords, or vocal folds, which are essentially two horizontal folds of elastic tissue. The triangular space enclosed by the two vocal cords is referred to as the glottis. The tongue has four sections: the apex or tip, the blade or front, the dorsum or back, and the root, which forms the front wall of the pharynx. The tongue is one of the most important movable articulators. The upper front teeth are important in speech formation. Both the lips are of importance in speech. The roof of the mouth may be divided into four parts: the alveolar ridge, the convex portion of the mouth just behind the front teeth; the hard palate, the portion behind the alveolar ridge; the velum or soft palate, the area behind the hard palate; and, finally, the uvula, the small

¹The term "Egyptian Arabic" (EA) refers mainly (and in the majority of instances) to Arabic as spoken by the educated natives of Cairo in their daily life in informal situations.

appendage that hangs down from the very edge of the velum.

There are three major resonance cavities: the mouth, which is known as the oral cavity; the nose, or nasal cavity, and the throat, or pharynx; their main function in speech is to serve as resonators.

3. Consonants and Semi-Vowels

		Bilabial	Labiodental	Dental	Alveolar	Alveo-palatal	Palatal	Velar	Back-Velar	Uvular	Pharyngeal	Glottal
Stop	Voiceless	p*		t	ṭ			k		q		ʔ
	Voiced	b		d	ḍ			g				
Fricative	Voiceless		f	s	ʃ	ʃ̣		x		ħ	ħ̣	
	Voiced		v*	z	ʒ	ʒ̣*		ɣ		ʕ		
Nasal	Voiced	m		n								
Lateral	Voiced			l	ḷ							
Flap	Voiced				ṛ							
Semi-vowel	Voiced	w					y					

Table 1. Egyptian Arabic Consonants

As seen in Table 1, Egyptian Arabic has the following consonants and semi-vowels:

b t ṭ d ḍ k g q ʔ f s ʃ ʃ̣ z ʒ ʒ̣* x ɣ ħ ħ̣ h m n l ḷ
r ṛ w y and p* v* ʒ̣*.

* Occur in a few borrowed words, e.g. /pariis/ 'Paris', /villa/ 'villa', /ʒakitta/ 'jacket.'

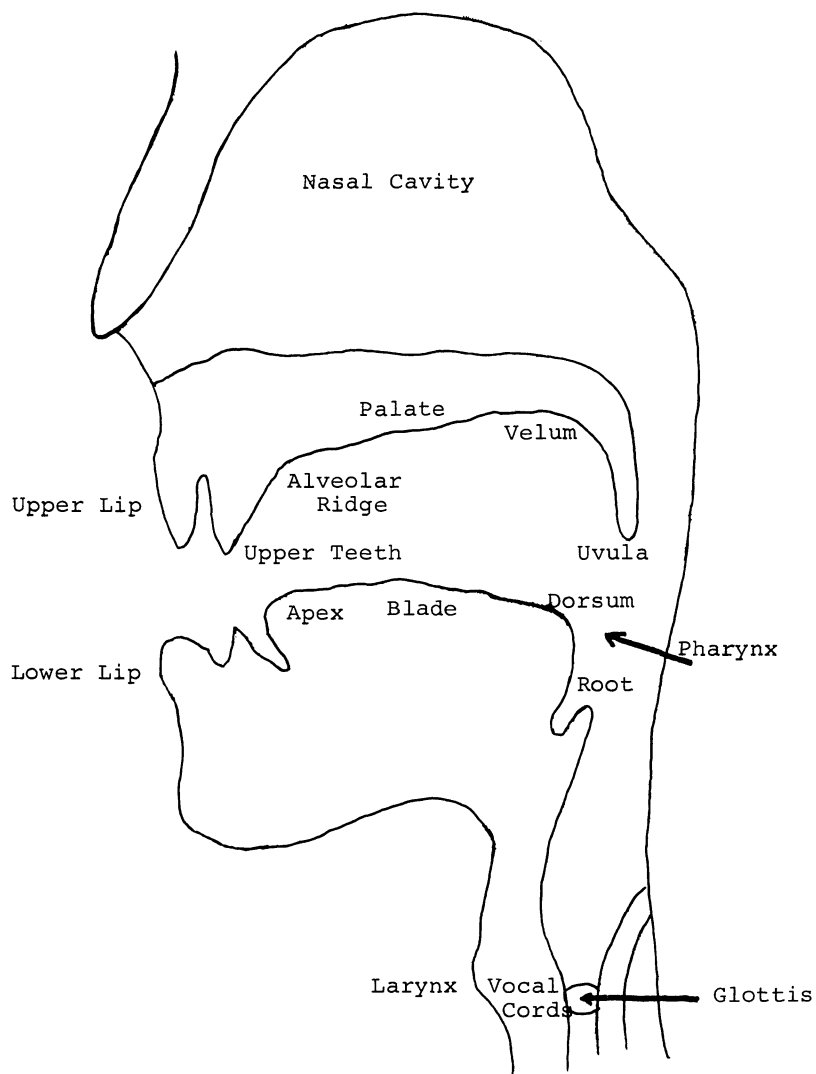


Figure 1. Diagram of the Organs of Speech

3.1 Explanation of Terminology

Speech sounds are usually described in terms of:

- (a) Place of articulation: The point of contact (or closest approach) of one speech organ with another during the production of a sound. For example, in making the Egyptian /t/ sound, the apex of the tongue touches the back of the upper teeth; this sound therefore is classed as dental. (Note that the English /t/ is slightly different: the apex of the tongue touches the alveolar ridge behind the upper teeth; the English /t/ is thus classed as alveolar).

Places of Articulation (See Figure 2)

1. Bilabial: lower lip and upper lip (p b m w)
2. Labiodental: lower lip and upper teeth (f v)
3. Dental: apex of tongue and upper teeth (t d s z n l)
4. Alveolar: apex of tongue and alveolar ridge (ṭ ḍ ṣ ẓ ḷ
r ṛ)
5. Alveopalatal: blade of tongue and front part of palate
(ʃ ʒ)
6. Palatal: tongue blade and palate (y)
7. Velar: tongue dorsum and back of palate (k g)
8. Back-Velar: tongue dorsum and velum (x ɣ)
9. Uvular: tongue dorsum and uvula (q)
10. Pharyngeal: root of tongue and pharynx forming a
stricture (ʕ ʕ̣)
11. Glottal: produced in the glottis (opening at upper part
of the larynx between the vocal cords) (ʔ h)

The sound /ʔ/ glottal stop is produced by complete closure and release of the vocal cords.

- (b) Manner of articulation: The way in which the air passage is blocked or constricted during the production of a sound. For example, the lower and upper lips may form a complete closure, thus stopping the air flow, as in the case of a /b/ which is termed stop.

Manner of Articulation

1. Stop: refers to consonants characterized by a complete closure of the air passage, thus blocking the air stream momentarily, e.g. closing of both lips in production of / b / (p b ṭ ṭ̣ ḍ ḍ̣ k g q ʔ).

2. Fricative: refers to consonants produced by friction caused by the air moving through a narrow passage in the vocal tract (f v s ʃ z ʒ ʕ ʒ x ɣ ɦ ʕ h)
3. Nasal: refers to consonants produced with the uvula lowered, allowing the air to escape through the nose, so that the nasal cavity acts as a resonator (m n)
4. Lateral: refers to consonant produced with the tongue touching only the middle of the palate, thus allowing the air flow to escape around one or both sides of the tongue (l ɭ)
5. Flap: refers to a consonant produced by a single tap of the tongue in which the tip of the tongue makes a single rapid contact against the alveolar ridge (r ɾ)
6. Semi-vowel: a vowel-like sound which functions as a consonant (w y)

(c) Voiced-Voiceless: Refers to whether or not the vocal cords vibrate during the production of a sound. A voiced consonant is one which is accompanied by vibration of the vocal cords, for example, /v/ in the English word "vine." A voiceless consonant is one which is produced without any accompanying vibration of the vocal cords, for example, /f/ in the English word "fine." (See Figures 3 and 4).

The difference between voicing and voicelessness can be felt strongly if one covers one's ears with one's hands, then pronounces English "fine" and "vine," paying attention to the /f/ and /v/.

	<u>Voiceless Consonants</u>	<u>Voiced Counterparts</u>
	p -----	b
	t -----	d
	t̥ -----	d̥
	k -----	g
<u>Voiced - Voiceless</u>	q	
	ʔ	
	f -----	v
	s -----	z
	ʃ -----	ʒ
	ʕ -----	ʒ
	x -----	ɣ
	ɦ -----	ʕ
	h	

Voiced Consonants (Continued from Page 5)

/ m n l ɭ r ʀ w y /

3.1.1 Emphasis: Egyptian Arabic is characterized by having a set of emphatic consonants, which are sometimes referred to instead as either "velarized," "pharyngealized," or "flat."

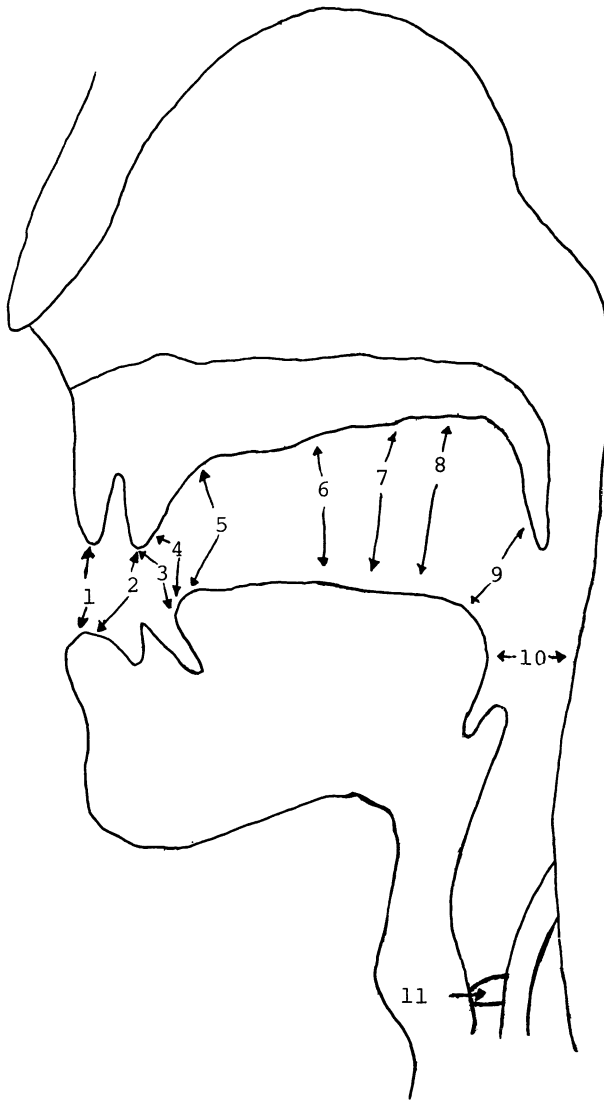
An emphatic consonant is one which is produced by raising and backing the dorsum of the tongue so that the articulation is velarized and pharyngealized (see Figures 5 - 8). Table 1 lists / ʔ ɗ ʂ ʐ ɭ ʀ / as the emphatic counterparts of the PLAIN / t d s z l r /. The occurrence of an emphatic consonant will cause a plain consonant in the same syllable (sometimes in the preceding and/or the following syllable) to become emphatic. The domain of the spread of emphasis is the syllable, which means that a syllable has all or none of its sounds emphatic. This also means that in Egyptian Arabic all of the consonants occur as both emphatic and plain because of the influence of emphatic consonants on plain consonants as explained above.

The influence of emphatic consonants on vowels is very noticeable to a non-native speaker. This is particularly clear with the vowel /a/ when in the environment of an emphatic consonant. Listen to your teacher pronouncing /taab/ = [taab] 'to repent' with the a as in English cad, nab, lag, and then listen to him pronouncing /ʔtaab/ = [ʔaʔaʔ] 'to ripen' with the a as in English father, Bob, cot.

Watch your teacher pronouncing /taab/ and then /ʔtaab/ and notice when pronouncing /ʔtaab/ that his tongue is drawn back, spread to the sides, completely filling his mouth with the dorsum of his tongue, and in most cases his lips are slightly rounded. Watch how even his cheeks bulge and also watch the tension he builds up in the muscles around his throat.

Emphatic - Plain

Plain Consonants	Emphatic Counterparts
t	ʔ
d	ɗ
s	ʂ
z	ʐ
l	ɭ
r	ʀ



- 1. Bilabial 2. Labiodental 3. Dental 4. Alveolar
- 5. Alveopalatal 6. Palatal 7. Velar 8. Back-Velar
- 9. Uvular 10. Pharyngeal 11. Glottal

Figure 2. - Places of Articulation

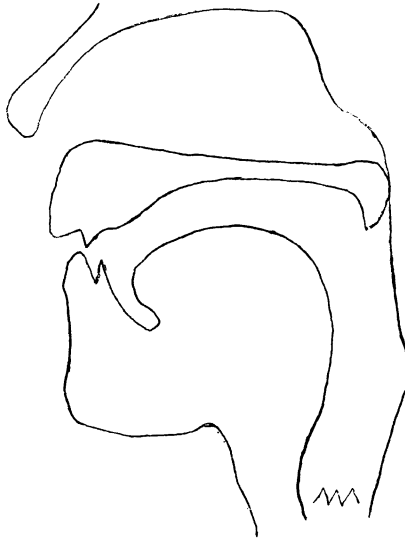


Figure 3. /v/ a Voiced Labio-Dental Fricative
(vocal cords vibrating $\wedge\wedge\wedge$)



Figure 4. /f/ a Voiceless Labio-Dental Fricative
(vocal cords not vibrating ---)

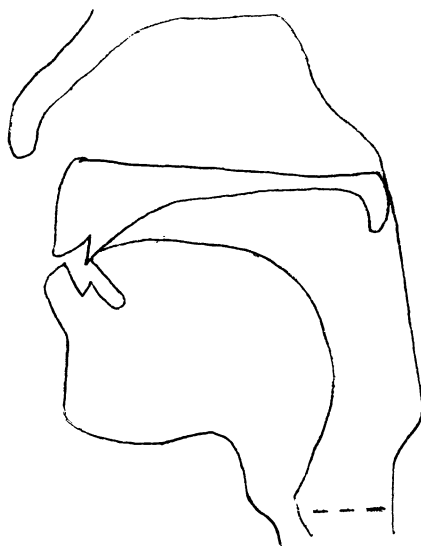


Figure 5. Tongue Position for /t/

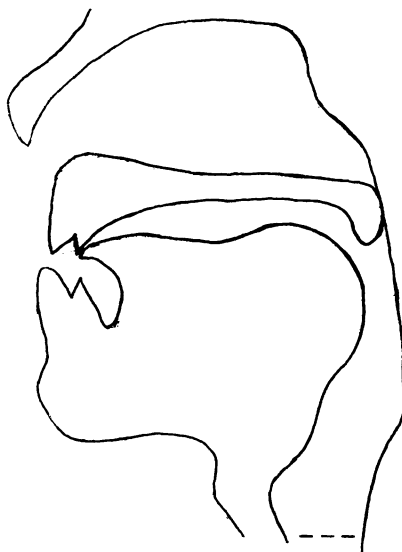


Figure 6. Tongue Position for /t̤/

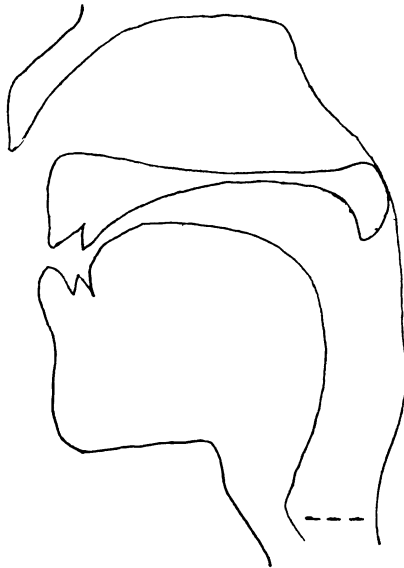


Figure 7. Tongue Position for /s/



Figure 8. Tongue Position for /ʃ/

3.2 Remarks on the Pronunciation of Egyptian Arabic Consonants and Semi-Vowels

A look at Table 1 shows that Egyptian Arabic has more consonants than does English. Most of the sounds are pronounced like their English counterparts, while a few are quite unlike anything in English and, therefore, require great practice on the part of the student.

3.2.1 Egyptian Arabic consonants pronounced almost like their English Counterparts

Egyptian Arabic	As in English
b	boy
p (occurs in borrowings)	pin
t	tea
d	dish
k	cat, king
g	go
f	fine
v (occurs in borrowings)	vine
s	see
z	zeal
ʃ	<u>she</u>
ʒ (occurs in borrowings)	plea <u>s</u> ure, mea <u>s</u> ure
m	me
n	no
w	well
y	yet

The following sounds also exist in English, but please note:

/l/ - Egyptian Arabic /l/ is like the /l/ in English leave rather than the /l/ of English feel. Egyptian Arabic /l/ then is like the first /l/ in the English word level but never like the second unless velarized (i.e. /lʁ/).

To realize what this means, you might like to try to say pull, then start the word leave where you finished pull. Now you may realize that initial l's in English are different from medial/final ones.

Thus Egyptian Arabic: /walla/ 'or' has an /l/ like that of English

leave, ; Egyptian Arabic /wa||a/ 'By God' has an /l/ like that of English pull. The first /l/ in level is referred to as clear /l/ and the last /l/ is termed dark /l/. Egyptian Arabic /l/ is clear, and the emphatic /l/ is dark.

/h/ as in English 'he':

/h/ is not difficult when it begins a syllable or a word, e.g. Egyptian Arabic /haat/ 'give me!' or /mafhuum/ 'It is understood.' But the student may have difficulty pronouncing /h/ when it is at the end of a syllable or a word, e.g. /?ahwa/ 'coffee,' /?eeh/ 'what?' or /?abuuh/ 'his father.'

/?/, the glottal stop, is a sound that should not give the English speaker any trouble. It is produced by complete closure and release of the vocal cords; it is sometimes found in English as in New York dialect pronunciation /bo?l/ 'bottle' or as the initial sound of English "ouch," or between the two vowels of 'uh-oh.'

In Egyptian Arabic words or utterances never begin with a vowel, whether short or long. In all cases where a non-native speaker hears what he thinks is an initial vowel, it is always /?/ + vowel; thus:
/ana/=/?ana/ 'I,' /eeh/ = /?eeh/ "what?"

4. Pronunciation Drills (Consonants)

All pronunciation drills are recorded on tape in the language laboratory. Each drill is read three times. The first reading is designed to acquaint the student with the items of the drill. The second reading allows space for practice. Ideally, the third reading should be practiced without looking at the printed drill.

Remember that Egyptian Arabic /aa/ when not next to emphatic consonants is pronounced like English a in cad. Egyptian Arabic /ii/ is like English i in machine; /uu/ is like English oo in moon. Short vowels /a/, /i/, /u/ are the same as the corresponding long vowels, but are half as long.

4.1 Drill 1 (b t d k g f s z š m n l r ʔ h w y p v ʒ)

báab	door
báat	he spent the night
bárd	cold
táab	he repented
báan	he appeared
bínt	a girl
nabáat	plant
wálad	a boy
banáat	girls
šáaf	he saw
šúuf	see! (m)
šufti	you (f) saw
bašúuf	I see, I am seeing
ʔašúuf	I see
mabašúfš	I don't see
mabašufháaš	I don't see her
baláaš	forget it!
yaréet	I wish ...
báʔa	he remained
yíʔáabil	he meets
ʔahúm	here they are
ʔáhwa	coffee
šáay	tea
šáayil	carrying
káan	it was
gáh	he came
gíri	he ran
bitígrí	you (m) run
tílmfíz	pupil (m)
láakin	but
biyirmúuhum	they are throwing them
ráaʔid	he is sleeping
fuuʔ	wake up! (m)
yíʔfíl	to close, shut
giib	bring! (ms)
wálad	a boy

zamáan	long ago
láazim	necessary
gibli ʔáhwa	bring me coffee (said to m)
gibfili ʔáhwa	bring me coffee (said to f)
gfbli fingáal ʔáhwa	bring me a cup of coffee (said to m)
gibiili fingáal ʔáhwa	bring me a cup of coffee (said to f)
gfbli fingáal šáay	bring me a cup of tea (said to m)
gibfili fingáal šáay	bring me a cup of tea (said to f)
ʔálam mfin dá ?	Whose pencil is this?
dá ʔáлами	this is my pencil
kitáab mfin dá ?	Whose book is this?
miš kitáabi . yfmkin kitáab háani ʔaw kitáab samfir .	It's not my book. Maybe it is Haani's or Samiir's book.
parfis	Paris
pakistáan	Pakistan
tilivizyóon	television
žiláati	ice cream
ʔaspirín	aspirin
béež	beige
balžfika	Belgium

4.2 The Emphatics (ʔ ɖ ʂ ʒ | ɾ)

The purpose of Drill 2 below is the mastery of the emphatic consonants. The domain of the spread of emphasis is the syllable, which means that the occurrence of an emphatic consonant (see 3.1.1) will cause all the sounds of the same syllable, and sometimes of the preceding and/or the following syllable, to become emphatic. Notice particularly the influence on the vowels. Thus in /ʔaab/ 'to ripen' = [ʔʔʔb] the emphatic /ʔ/ caused plain /b/ to become emphatic [b̥] and the vowel /a/ is colored with emphasis, which means you'll hear an [a] similar to that of English father.

As examples of the spread of the domain of emphasis to more than one syllable, we cite the following (/-/ denotes syllable boundary):

/ɾabaʔu/	'he tied him'	[ɾʔ-ɔʔ-ʔu]
/muħaɖɾaʔ/	'lectures'	[mu-ħaɖ-ɾʔʔ]

4.2.1 Drill 2 (ṭ ḍ ṣ ḏ ḥ ḥ)

taab	he repeated
ṭaab	it (m) ripened
báatu	they spent the night
báaṭu	his armpit
beet	house
béeḍ	eggs
badʿṭha	she began it (f)
baḍʿṭha	she laid it (i.e. the egg)
zamáan	long ago
ziyáara	visit
láazim	necessary
ḏáalim	tyrant, oppressor
báaḏ	it broke
baláada	laziness
baḷáaṭa	a tile
ráaʿid	asleep
ḥáaʿid	major (military rank)
daam	it (m) lasted
ḍaamin	guarantor
waraʿ	papers
waḥa	behind
saʿal	he asked
ṣaḥaf	he spent money
zaman	time; duration
ḏabaṭ	he adjusted

4.3 (q x ɣ ḥ ʕ)

These consonants have no counterparts in English. Therefore, the student must pay great attention in listening to and producing them.

4.3.1 Drill 3 (q x ɣ ḥ ʕ)

/q/ (voiceless uvular stop) occurs in borrowings from Modern Literary Arabic:

ʔilqaahíra	Cairo
ʔilqurʔáan	The Koran
qáɣn	century
qáwmi	national
qáɣyá	village
qáaʕid	leader
qíṣaṣ	stories

/x/ (voiceless back-velar fricative) (see Figure 9)

xáal	maternal uncle
xáaf	he became afraid
?axúuha	her brother
máṭbax	kitchen
xád	he took
biyáaxud	he is taking
tarfix	history; date
xuṣúuṣan	especially
dáxal	he entered

/ɣ/ (voiced back-velar fricative) (see Figure 10)

ɣáali	expensive
ɣarfib	strange
fiɣáalib	most probably
luɣáat	languages
fáariɣ	empty
bálaɣ	he reached puberty

/ħ/ (voiceless pharyngeal fricative) (see Figure 11)

ħáala	condition
ħflwa	sweet; pretty (f)
yiħáawil	he tries
ilħárb	the war
ṛáaħ	he went
ffriħ	he rejoiced

/ʕ/ (voiced pharyngeal fricative) (see Figure 12)

ʕáali	high
ʕaléeha	on it (f)
maʕáah	with him
ɣíʕraf	he knows
báaʕ	he sold
ǰáaʕ	it (m) got lost

/ x γ ḥ ʕ /

xáali	my maternal uncle
γáali	expensive
ḥáali	my condition
ʕáali	high
ḥámṛa	red (f)
ʕámṛa	repair, repair work
xámṛa	wine
γámṛa	Ghamra (a suburb of Cairo)
báaʕ	he sold
báax	he was embarrassed
báaḥ	he revealed a secret
báaya	plastic
yiγfib	he becomes late; he is late
yibfiʕ	he sells
yirúuḥ	he goes
yixáaf	he becomes afraid

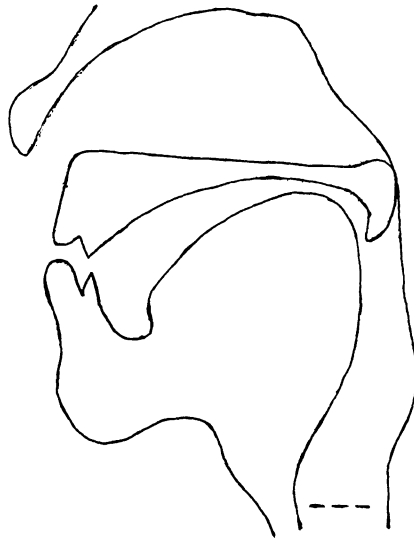


Figure 9. Tongue Position for /x/

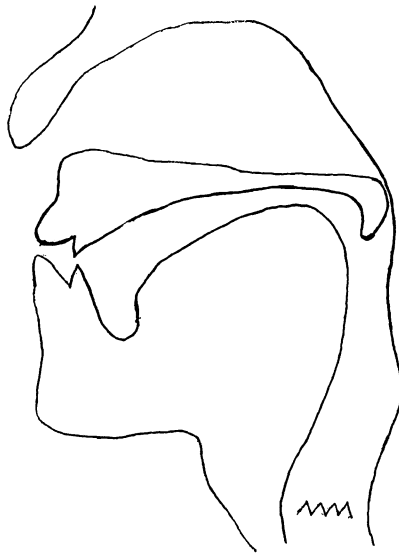


Figure 10. Tongue Position for /ɣ/

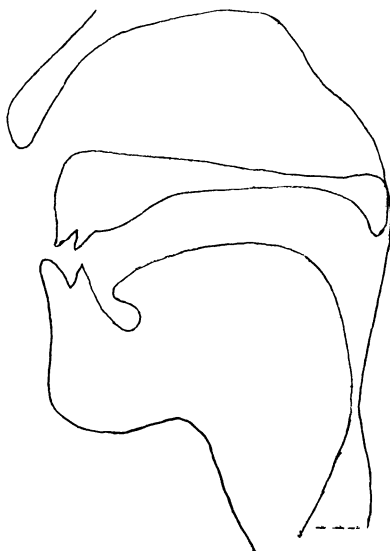


Figure 11. Tongue Position for /ħ/

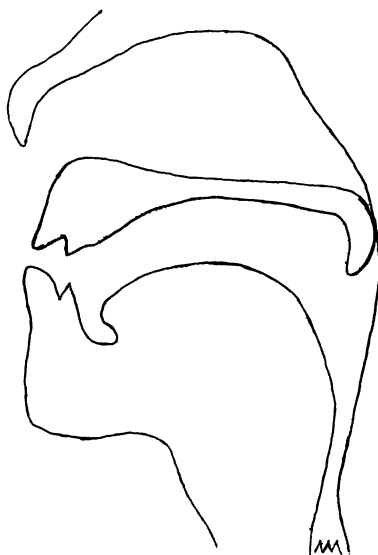


Figure 12. Tongue Posiiton for /ʕ/

4.4 Doubled Consonants

Any sequence of identical doubled consonants (e.g. ll, tt, ss,) has precisely twice the duration of a single consonant in any given utterance. All consonants may occur doubled in Egyptian Arabic. Listen carefully to the items in Drill 4 below.

4.4.1 Drill 4 (Doubled Consonants)

ʔá ha	he said it (f)
ʔá i	he said to me
ká tab	he wrote
ká tib	he caused to write
šá a a	hall
šá a	he prayed
bá as	he kissed
bá s	enough!
ʔá ša	dinner
ʔá ša	he gave dinner
s miʔ	he heard
sá maʔ	he recited
sá ma	sky
sá ma	he named
fá ani	mortal
fá nni	technical; artistic
ʔá na	I
ʔá nnáma	but
xá rag	he went out
xá rag	he graduated
w ʔif	he stood up
wá ʔaf	he brought to a standstill
ʔay áah	life
ʔay áah	he greeted him
há wa	air
há wwa	he fanned

5. Egyptian Arabic Vowels

To produce a vowel sound, the tongue is arched High, Mid, or Low in the mouth. The arching of the tongue is either toward the Front of the palate or the Back. Thus, we describe the vowels in terms of these parameters. We can, for example, say that /i/ is a high front vowel.

The position of the lips, whether unrounded as in /i,a/ or rounded as in /u,o/, is also important in describing vowel sounds.

Vowels are voiced; that is, vowels are produced with vibration of the vocal cords.

	Short		Long	
	Front	Back	Front	Back
High	i	u	ii	uu
Mid	e	o	ee	oo
Low		a		aa

Table 2. Egyptian Arabic Vowels

Arabic vowels present few difficulties to the learner. They are similar to the English vowels. The short vowels /i u/ are like English hit and put. /a/ is the vowel of cot next to emphatic consonants, and somewhat like the a of fat elsewhere. /e o/ are not very common. /e/ is pronounced almost like the vowel of English bet and /o/ almost like that of English soap. When short /e o/ occur, it is sometimes difficult for a non-native speaker to distinguish them from short /i u/ respectively, particularly in rapid speech; e.g.:

bétna	our house
bftna	we spent the night
ʔóʔʔi	my room
ʔúʔʔi	my cat (m)

Fortunately, the occurrence of short /e o/ is not common in Egyptian Arabic.

The long vowels /ii uu oo ee/ are like those in English feet, food, boat, and bait, respectively. It must be mentioned that long vowels in Arabic are not glided. A Glide is a transitional sound produced when the vocal organs shift from the articulation of one sound to the articulation of another sound.

For contrast between long and short vowels, listen carefully to the items at the end of Drill 5 below.

5.1 Drill 5 (Vowels)

ʔána	I
ʔánta	you (ms)
ʔánti	you (fs)
šúft	I saw
ʔána	we
ʔántu	you (p)
boos	kissing
buus	kiss! (m)
ʔooḥ	soul
ʔuuḥ	go! (m)
féen	where?
béet	house
báat	he spent the night
fáat	he passed
léeh	why?
táab	he repented
ṭáab	it ripened
fúuti	pass! (f)
fúuṭa	towel
wálla	or
wálla	By God!
báat	he spent the night
báat	armpit
ḍarúuri	necessary
daryáan	aware of

dín	religion
déen	debt
bátt	he decided
bátt̥	ducks

sáʕa	he worked hard
sáaʕa	hour
sáwa	together
sáawa	he arranged
síwa	either ...
síwa	Siwa (name of an oasis)
šuuʔ	look! (m)
šúʔt	I saw

6. Consonants and Vowels: Practice

6.1 Drill 6 (Consonants and Vowels)

?awláad	boys
?ayyáam	days
?iyyáak	mind you!; don't!
yíwʕal	he arrives
šúwaʕ	pictures
húwwa	he
híyya	she
háwa	air
ʕa?yéen	two ideas
miráaya	mirror
yúusif	Yusif (proper name)
líyya	to me
yíktib	he writes

šabáaḥ ilxéer .	Good morning.
?izzayyak ?	How are you? (to ms)
feen il?ustáaz ?	Where is the Professor?
ʕáayih feen ?	Where are you (m) going?
?il?ooḡa dí kbíra !	This room is big!

múmkin ti?úlli ssáafa káam min fáq!ak ?	Can you tell me what time it is, please?
faqrítak mášri ?	Are you (m) an Egyptian?
ilwáagib sáhl .	The homework is easy.
?áhlán wa sáhlán .	Welcome!
?ándak kaam híššit ?árabí fi l?usbúu? ?	How many Arabic classes do you have a week?
?izzáyy ilgáww innahárda ?	How is the weather today?
innahárda bárd .	It is cold today.
?ána batfállim ?árabí .	I am learning Arabic.

7. Distribution of Consonants and Vowels

7.1 Consonants

- (a) In Egyptian Arabic (EA) any single consonant may occur at the beginning of a word, in the middle, or at the end; e.g. /tiin/ 'figs,' /katab/ 'he wrote,' /faat/ 'he passed.'
- (b) Doubled consonants may occur medially or finally; e.g. /lissa/ 'not yet,' /bass/ 'enough!'
- (c) A sequence of two different consonants may occur medially or finally; e.g. /tiktib/ 'you (ms) write,' /malakt/ 'you (ms) owned.'
- (d) A sequence of three or more consonants never occurs, either within a word or passing from the end of one word to the beginning of the next. This inadmissible sequence is broken by the helping vowel /I/ (see Phonology 9). /I/ is the vowel of English bit. The helping vowel /I/ is always added between the second and third consonants; e.g. /iddars + sahl/ --> /iddars I sahl/ 'the lesson is easy.'

7.2 Vowels

- (a) In EA words or utterances never begin with a vowel, whether short or long. In all cases where a student hears what he thinks is an initial vowel, it is always /?/ + vowel.
- (b) Short vowels occur stressed and unstressed, medially and finally.
- (c) Long vowels occur only stressed.
- (d) EA does not permit more than one long vowel in a word; in the case of two long vowels (resulting from morphological suffixation), the first vowel is shortened and stress shifts to the second; e.g.
/šáalu/ 'they carried' + /-u/ 'it (m)' -->
/šáaluu/ --> /šalúu/ 'they carried it (m)'

7.3 Syllables

- (a) In EA syllables have the following structures:
 CV CVC CVV CVVC# CVCC#
 (C = consonant; V = vowel; -# = final)
- (b) As mentioned in 7.2 (a) above, syllables do not begin with vowels. They all begin with C (?V, CV).
- (c) The sequence /VVCC/ does not occur within a single word; thus long vowels are only followed by a single consonant in a word.
- (d) Syllables with the structure /CVCC#/ occur only stressed.
- (e) Thus, we might summarize as follows:
 --Every syllable begins with /C/.
 --Every syllable has /V/ or /VV/.
 --Syllables may be open or closed (an open syllable is a syllable that ends in a vowel; a closed syllable is a syllable that ends in a consonant).
 --No closed syllable has the structure /VVCC/, but rather /CVVC#/ or /CVCC#/.

7.4 Word and Syllable Boundaries

In many cases, word and syllable boundaries do not coincide in EA. If we look at /ʔilgúmʔa gdíida/ 'the sentence is new' in terms of syllable and word boundaries, we get /ʔil - gum - lāḡ - dii - da/ ("-" here represents syllable boundary and ^ represents linkage). The most difficult part for a non-native speaker is the end of the first word and the beginning of the second word where linkage occurs: here, /lāḡ/. This is particularly difficult in rapid speech. The student must practice during the drill sessions to overcome this difficulty of linkage.

7.5 Stress

In EA stress is not a major problem, as its occurrence is almost totally predictable in terms of syllable structure.

As in English, a word never has more than one primary, or heavy, stress; and long vowels never occur unstressed. Remember that EA does not permit more than one long vowel in a word; in case of two long vowels (resulting from morphological suffixation), the first gets shortened and the stress shifts to the second long vowel; e.g.

/šáalu/ 'they carried' + /-u/ 'it' (m)
 /šáaluu --> šalúu/ 'they carried it' (m)

Bearing the above in mind, we can state the rules for EA stress as follows:

GENERAL RULE: Stress falls on the penultimate syllable; e.g.

/kátab/ 'he wrote,' /mudarrísa/ 'teacher' (f), /kallímhun/ 'he talked to them,' /madrása/ 'school.'

EXCEPTIONS:

- (a) Stress falls on the last syllable if it has the structure CVCC or CVV(C); e.g. /katábt/ 'I wrote,' /fihímt/ 'I understood,' /ʕafrít/ 'devil,' /ramú/ 'they threw it' (m), /hináak/ 'there.'
- (b) Stress falls on the antepenultimate syllable if the last three syllables have the structure: CVCVCV(C)

kátaba	scribes
ʕárabí	Arab
kátabít	she wrote
qárabít	she hit
ʔálamak	your (ms) pencil

However, stress is on the penultimate syllable when (CV)CVCVCV(C) is a feminine singular past verb with a V(C) suffix:

ramftu	She threw it (m).
ʕalftu	She carried it (m).
qarabftu	She hit him.
qarabftak	She hit you (ms).
qarabftik	She hit you (fs).
ʕalftak	She carried you (ms).

8. Change and Assimilation in Consonant Sequences

Assimilation is a phonetic process whereby two adjacent consonants acquire common characteristics or become identical.

Here we deal with C_1C_2 (i.e. sequence of two different consonants). Remember that EA does not allow the sequence CCC at all.

No change occurs with CC = doubled consonants.

8.1.1 C_1C_2 Initially

The sequence C_1C_2 initially is very rare; e.g. /kwayyis ~ kuwayyis/ 'good,' /braavo/ 'bravo.' Thus, the discussion will be limited to C_1C_2 medially and finally.

8.1.2 C₁C₂ Medially and Finally Within Words

In the following sequences: $\begin{matrix} t & d & C_1 \\ s & z & \\ \text{ʃ} & \text{ʒ} & \end{matrix}$ C₁ assimilates to C₂ only with

respect to voice.

/ʔustaaz/ 'professor' --> (?asatz) --> /ʔasadza/ 'professors'

/xad/ 'to take' --> (xadt) --> /xatt/ 'I took'

/ʔooða/ 'room' --> (?oḏti) --> /ʔoṭṭi/ 'my room'

8.1.3 C₁C₂ Utterance Medially and Finally

Sequences of any two obstruents (i.e. stops or fricatives) are usually both voiced or both voiceless.

Here C₁ assimilates to C₂ with respect to voice.

/xaṛaḡt/ --> [xaṛakt] I went out

/lafazaṭ/ --> [lafazaṭ] I pronounced

/fuzt/ --> [fust] I succeeded

In sequences of voiceless obstruents + /r/ or /l/, the latter assimilates to the obstruent with respect to voice; this is true utterance finally only (Ç = devoiced consonant), e.g.:

ʔaṭṭ	train
ṛaṭṭ	pound
ʔifṭ	a lock
ʔaṣṭ	palace
naṣṭ	publication

8.1.4 Utterance Medially

Sequences of two obstruents following each other medially in a sentence show complete assimilation where C₁ assimilates to C₂ in rapid speech, e.g.:

/saʔáat kitʔira/ --> /saʔáak kitʔira/ 'many times'

/riṣʔif báarid/ --> /rʔʔif báarid/ 'a cold loaf of bread'

/béet gáaru/ --> /béeg gáaru/ 'his neighbor's house'

9. The sequence CCC is inadmissible in Egyptian Arabic. It must be broken by the insertion of the Anaptyctic Vowel or Helping or Extra Vowel I, the vowel of English bit, between the second and third consonants. This situation often arises when a word ending in two consonants is followed by another word which begins with a consonant, e.g.:

/iddárs + sáhl/ --> /iddárs - I - sáhl/ 'The lesson is easy'

Just as the consonant sequence /fmt/ is difficult for English speakers to pronounce, so any CCC sequence is difficult for Egyptian Arabic speakers to produce. When an Egyptian would be forced to produce a 3 or 4 consonant cluster, he instinctively adds the /I/ between the second and third consonants; thus, /katábt dárs/ 'I wrote a lesson' will always be [katábt I dárs] and /bínt kbíra/ 'a big girl' will be [bínt I kbíra]. The student will be expected to internalize this important rule, with the help of Phonology Drill 7 and the similar drills in Units 1-3. Until Unit Three the necessary /I/ will be written in transcriptions as a visual aid only in the situation referred to above, i.e. when a word ending in CC is followed by another word that begins with C. After this point, the use of the helping vowel I should become automatic.

Note the difference in sound between the short vowel /i/ and the helping vowel I. Listen carefully to your teacher:

/dars + sahl/ --> /dars I sahl/ 'an easy lesson'
 /darsi + sahl/ --> /darsi sahl/ 'My lesson is easy'
 /darsi + issahl/ --> /darsi ssahl/ 'my easy lesson'
 /iddars + issahl/ --> /iddars issahl/ 'the easy lesson'
 /iddars + sahl/ --> /iddars I sahl/ 'The lesson is easy'

9.1 Drill 7

Pronounce each of the following words individually; then the phrases.

Notice the occurrence of the helping vowel I:

iddars I sahl	The lesson is easy.
ilbint I kbiira	The girl is big.
dars I sahl	an easy lesson
darsi sahl	My lesson is easy.
katabt I darsak	You (m) wrote your lesson.
katabti darsik	You (f) wrote your lesson.
film I gamiil	a nice dream
iddars issahl	the easy lesson
iddars I sahl	The lesson is easy.
darsi sahl	My lesson is easy.
bint I kbiira	a big girl
binti kbiira	My daughter is big.

10. Initial Glottal Stop /ʔ/

The glottal stop /ʔ/ in Egyptian Arabic corresponds to both glottal stop /ʔ/ and qāf (ق)/q/ in Modern Literary Arabic.

Initial glottal stops coming from Modern Literary Arabic qāf (ق)/q/ never elide. Such vocabulary items will be marked in vocabulary glosses and in the "Lexicon" with (Q) after their citation, e.g.:

ʔahwa (Q) "coffee"

Other initial glottal stops often elide, especially in fast speech; e.g.:

/liyya ʔana/ --> /liyya ana/ 'to me'

Compare: (/ʔahwa/ (Q) 'coffee' and /ʔana/ 'I')

/ʃiribt I ʔahwa/ --> /ʃiribt I ʔahwa/ 'I drank coffee'

and /ʃiribt I ʔana/ --> /ʃiribt ana/ 'I drank'

Such common forms as the personal pronouns (/ʔana/ 'I,' /ʔinta/ 'you (ms)), ' etc), the marker of first person singular verbs /ʔa-/ and the particles /ʔaywa/ 'yes,' /ʔahó/ 'here it (m) is,' /ʔahé/ 'here it (f) is' are particularly susceptible to such elision.

In two instances, the glottal stop almost always elides: the relative /ʔilli/ --> /illi/ ~ /lli/ 'who, which, that;' and the definite article /ʔil/ --> /il/ ~ /l/ 'the,' e.g.:

/ʔilħaaga ʔilli mʔaak/ --> /ʔilħaaga lli mʔaak/
'the thing that you have'

/dʔarab ʔilwalad/ --> /dʔarab ilwalad/ 'he hit the boy'

/rama ʔilkitaab/ --> /rama lkitaab/ 'he threw the book'

It was mentioned in 3.2 and 7.2 above that words or utterances never begin with a vowel, whether short or long, thus:

/ana/ = /ʔana/ 'I,' /inta/ = /ʔinta/ 'you' (ms), /eeh/ = /ʔeeh/ 'what?' /umm/ = /ʔumm/ 'mother,' and /ooða/ = /ʔooða/ 'room.'

Note the difference: /aadi/ = /ʔaadi/ 'here is/are' and

/ʔaaqi/ = /ʔaaqi/ (Q) 'judge,' where /ʔ/ of /ʔaaqi/ corresponds

to qāf (ق)/q/ of Modern Literary Arabic. The convention here is that all words beginning with vowels will be listed in the "Lexicon"

under their initial vowel for the convenience of the user; e.g.

/ʔana/ 'I' will be listed under "a" thus: ana; /ʔinta/ 'you' (ms)

will be listed under "i" thus: inta; and /ʔumm/ 'mother' will be

listed under 'u' thus: umm. In this study /ʔahwa/ (Q) 'coffee,'

/ʔidra/ (Q) 'clay pot' and /ʔuddaam/ (Q) 'in front of' (all having initials /ʔ/ = qāf (ق)/q/) will be listed with their glottal stops under their initial vowels thus: ʔahwa under "a," ʔidra under "i," and ʔuddaam under "u." The best examples in this connection are /ʔalam/ (Q) 'pencil' and /ʔalam/ 'pain,' listed thus:

	ʔalam (Q)	pencil
	alam	pain
Also:	ʔism (Q)	section
	ism	name
and	umm	mother
	ʔumt (Q)	I stood up

Again, let's remember that: /awlaad/ = /ʔawlaad/ 'boys,' /ilwalad/ = /ʔilwalad/ 'the boy,' /ustaaz/ = /ʔustaaz/ 'professor;' but /ʔabl/ (Q) 'before' = /ʔabl/, /ʔibil/ (Q) 'to accept' = /ʔibil/ and /ʔuddaam/ (Q) 'in front of' = /ʔuddaam/ in the transcription system used in this study.

It might be helpful to note that nouns of the patterns ʔVCCaaC or ʔVCaaC in the majority of cases do not elide their initial glottal stop in fast speech. However, they will all be listed in the Lexicon under their initial vowels.

	<u>ʔVCCaaC</u>	<u>ʔVCaaC</u>
	ʔasmaaʔ names	ʔimaan faith
	ʔaflaam films	ʔimaan religious leader (Isl.)
	ʔahrāam pyramid	ʔamaan safety
	ʔaḥlaam dreams	ʔustaaz professor (m)
	ʔaṣwaan Aswan	
	ʔislaam Islam	
	ʔinsaam human being	

10.1 Drill 8

ʔáhlān	Hello.
ʔáhlān wa sáhlān bíik	Good to see you (m).
ʔizzáyyak	How are you? (m)
kwáyyis ilḥámdu lilláah	Fine, thanks.
máʔa ssaláama	Good-bye (to person leaving)
ʔaḷḷáah yisallímak	Thank you (m).

ṣabáaḥ ilxéer	Good morning.
ṣabáaḥ ilxéer	Good morning.
mabrúuk	Congratulations!
a áah yibáarik fíik	Thank you (m).
?áhlán	Hello.
?áhlán wa sáhlán bfíki	Good to see you (f).
?izzáyyik	How are you? (f)
kwayyísa lḥamdu lillaah	Fine, thanks.
máṣa ssaláama	Good-bye (to person leaving).
?a áah yisallímik	Thank you (f).
mabrúuk	Congratulations!
a áah yibáarik ffíki .	Thank you (f).

*** **

Part Two
Introductory Unit
Units 1-20

INTRODUCTORY UNITGREETINGS

issalamaat wittafiyyaat

In Egyptian Arabic, as in all other Arabic dialects, greetings form a very important aspect of everyday life. While this introductory unit is meant to introduce some of the more common greetings, it also serves to give the student practice in producing some of the peculiarly Arabic sounds.

- Indicates the first speaker
- = Indicates the second speaker
- ~ Indicates a variant form

m masculine; f feminine; s singular; p plural

- | | | |
|----|-----------|--|
| 1. | - áhlan . | Hello. (most commonly used) |
| | = áhlan . | Hello. |
| | ahl | family |
| | -an | accusative ending (borrowing
from Modern Literary Arabic) |

-
23. -nihárkum saʕfíd . Good day to you. (said to p)
 =niháaṛík saʕfíd . Good day to you. (said to fs)
- ***
24. -léltak saʕiida . Good night. (said to ms)
 =léltak saʕiida . Good night to you. (said to ms)
- leela night
 leltak your (ms) night
- ***
25. -léltik saʕiida . Good night. (said to fs)
 =léltak saʕfída . Good night to you. (said to ms)
- ik your (fs) night
- ***
26. -lelítikum saʕfída . Good night. (said to p)
 =léltik saʕfída . Good night to you. (said to fs)
- lelítikum your (p) night
- ***
27. -tíṣbaḥ ʕála xéer . Good night. (said to ms)
 =tíṣbaḥ ʕála xéer . Good night. (said to ms)
- tiṣbaḥ Here: "May you (ms) wake up
 tomorrow morning"
 ʕala to; on
- ***

33. -máʕa ssaláama . Good-bye.
=a||aah yisallimik . Good-bye. (said to fs)

34. -maʕa ssaláama . Good-bye.
=a||aah yisallimkum . Good-bye. (said to p)

35. -mutašákkir . Thanks. (said by ms)
=ilʕáfw . Don't mention it.

mutašákkir I (m) am thankful
ilʕáfw pardon, forgiveness (as
response)

This response is invariable, i.e. used in the same form by all speakers, regardless of gender and number.

36. -mutašákkíra . Thanks. (said by fs)
=ilʕáfw . Don't mention it.

mutašákkira I (f) am thankful

37. -mutašákkirín . Thanks. (This is a plural form
which can be used by ms, fs,
or p)
=ilʕáfw . Don't mention it.

mutašákkiriin We are thankful

42. -kull I sána wínti ṭayyíba . Happy holiday! (said to fs)
 =wínti biṣṣíḥḥa wissaláama . Same to you. (said to fs)

iṣṣíḥḥa
 ṭayyiba

(the) health
 fine, good, well (f)

43. -kull I sána wíntu ṭayyibíin . Happy holiday! (said to p)
 =wíntu biṣṣíḥḥa wissaláama . Same to you. (said to p)

ṭayyibiin

fine, good, well (p)

44. -aasif I (ms) am sorry.
 =maʔlihš (~maʔlišš) never mind.

45. -asfa I (fs) am sorry.
 =maʔlihš never mind.

46. -mutaʔassif I (ms) am sorry.
 =maʔlihš never mind.

47. -mutaʔassifa I (fs) am sorry.
 =maʔlihš never mind.

*** *** ***

UNIT ONE

iddars il?awwal*

I.1 Text

1. ilwalad kibiir . The boy is big.
 ilwalad kibiir ? Is the boy big?
 aywa . Yes.

walad	boy
il ~ l	the
kibiir (m)	big
aywa	yes

2. iṭṭaalib nabiir . The student (m) is intelligent.
 iṭṭaalib nabiir ? Is the student (m) intelligent?
 aywa , nabiir . Yes, (he is) intelligent.
 aywa , nabiir ?awi . Yes, (he is) very intelligent.

ṭaalib (m)	student
iṭṭaalib (m)	the student
nabiir (m)	intelligent
?awi (Q)	very

3. iṭṭaaliba nabiirha . The student (f) is intelligent.
 iṭṭaaliba nabiirha ? Is the student intelligent?
 aywa , nabiirha . Yes, (she is) intelligent.

ṭaaliba (f)	student
nabiirha (f)	intelligent

*Literally: "The First Lesson"

4. feen ilkursi lgidiid ?
ahó kkursi ggidiid .

Where is the new chair?
Here is the new chair.

feen
kursi (m)
gidiid (m)
ahó (m)
ilkursi ~ ikkursi

where?; where is/are?
chair
new
here is
the chair

5. feen iṭṭaaliba ggidiida ?
ahé ṭṭaaliba ggidiida .

Where is the new student (f)?
Here is the new student (f).

ahé (f)

here is

6. ilkursi gdiid .
ilkursi gdiid ?
aywa gdiid .

The chair is new.
Is the chair new?
Yes, (it's) new.

7. iddars I sahl .
iddars I ṣaṣb ?
la? , miš ṣaṣb .

The lesson is easy.
Is the lesson difficult?
No, the lesson is not difficult.

dars (m)
sahl (m)
ṣaṣb (m)
la?
miš ~ muš

lesson
easy
difficult
no
not - negative particle

I.2 Grammatical Notes

1. (a) The definite article (def. **art.**) is /il/. /il-/ is prefixed to nouns and adjectives, e.g. /ilwalad/ 'the boy,' /ilgidiid/ 'the new.' Remember that in EA words or utterances never begin with a vowel (Phonology 3.2.1, 7.2, 10). Thus /#V-/ = /#?V-/, e.g. /ilwalad/ = /?ilwalad/. (/#V-/ means "word initial vowel;" /-V#/ means "word final vowel"); thus /?il/ ~ /il/ 'the.'
 - (b) Assimilation of /-l-/ of the def. art. to the following consonants: / t ṭ d ḍ s ṣ z ẓ š ẓ n r r / is obligatory, e.g. /iṭṭaalʔb/ 'the student,' but /ilwalad/ 'the boy.'
 - (c) Assimilation of /-l-/ of the def. art. to /k,g/ is optional in EA.

/ilkursi/ ~ /ikkursi/	'the chair'
/ilgidiid/ ~ /iggidiid/	'the new'
 - (d) The form of the definite article is /l-/ rather than /il-/ when it follows a word ending in a vowel, e.g. /iṭṭaaliba lḡidiida/ 'the new student.'*
 - (e) The /l-/ of the definite article is subject to the assimilation rules stated in (b) and (c) above, e.g.:

/iṭṭaaliba nnabiha/	'the intelligent student'
/ilkursi lḡidiid/ ~	'the new chair'
/ikkursi ḡgidiid/	
2. In Egyptian Arabic (EA), nouns (n) are either masculine (m) or feminine (f) in gender, e.g. /walad/ (m) 'boy' /bint/ (f) 'girl.' Henceforth, gender indicators will not be entered for those nouns where the sex of the referent clearly indicates the grammatical gender.

Adjectives (adj) show two genders, e.g. /nabiha/ (m) 'intelligent,' /nabiha/ (f) 'intelligent'

Compare the following nouns and adjectives:

ṭaalib (m)	ṭaaliba (f)	student
nabiha (m)	nabiha (f)	intelligent

Notice that singular (s) feminine nouns and adjectives end in /-a/.

*Note: Initial use of /i-/ (unstressed) of a word elides when this word follows another word that ends in a vowel, e.g., inta iktib 'you write!' → nta ktib .

Exceptions to this will be indicated by (f). Masculine singular nouns and adjectives will thus be identifiable by the absence of /-a/ or by the insertion of (m). This convention of indicating gender for singular forms will be followed regularly beginning with Unit Two; thus /ʔaalib/ 'student' and /ʔaaliba/ 'student' have no imposed gender indicators, since it is clear that the first word is masculine and the second is feminine. Indicators, however, will be entered next to items such as /arʔ/ (f) 'land' and /mabna/ (m) 'building' since their endings do not follow the rule above.

3. A modifier agrees in gender with the singular noun it modifies, (n m + adj m) or (n f + adj f), e.g. /iʔʔaaliba nabiiha/ 'the student is intelligent.'
4. /ahó/ (ms), /ahé/ (fs) 'here is' are here referred to as Presentational Particles. They agree in gender with the singular noun referred to, e.g.:

/ahó ʔʔaalib innabiih/ 'Here is the intelligent student.'
 /ahé ʔʔaaliba nnabiiha/ 'Here is the intelligent student.'

5. Phrase versus Sentence:

- a. n (indef) + adj (indef) = Indefinite Phrase

/walad kibiir/ 'a big boy'

- b. n (def) + adj (def) = Definite Phrase

/ilwalad ilkibiir/ 'the big boy'

- c. n (def) + adj (indef) = Sentence

/ilwalad kibiir/ 'The boy is big.'

This type of sentence (c. above) is known as an Equational Sentence. It consists of def. subject + indef. predicate.

- d. ilwalad kibiir ? 'Is the boy big?' is another type of Equational Sentence (interrogative by intonation).

6. C C C --> C C I C .

As stated in Phonology 9, the sequence CCC is inadmissible in Egyptian Arabic, and must be broken by the helping vowel I between the second and third consonants. Remember that the helping vowel I between words will not be transcribed after Unit Three and students are expected to be aware of its presence after that.

Based upon experience the inclusion of the visibly printed (as opposed to the audibly pronounced) I makes the student overly conscious of its existence. It tends, unhappily, to prompt him to pronounce

dars I sahl An easy lesson.
as if it were
darsi sahl

It must be stressed here in the beginning that the rule for the oral production of the helping vowel I including its effect on a following word, i.e. elision of unstressed /i/ referred to in Grammatical note #7 below, is to be learned, internalized, and made automatic. Here is the model:

dars I sahl --> dars I sahl (in Units I, 2 and 3)
--> dars sahl (after Unit Three) 'An easy lesson'

For more practice on this important aspect of Egyptian Arabic, please master the drills that are especially designed for this feature in the first three units.

7. In /ilkursi gdiid/ 'the chair is new,' the change of /gidiid/ to /gdiid/ is an instance of the Elision of Unstressed /i/ as the first vowel of a word. This elision occurs when the preceding word ends in a vowel (a, i, u, or the helping vowel I).

The elision of unstressed /i/ mentioned above does not operate when the sequence CCC would result:

/iṭṭaaliba ggidiida/ 'the new student'

8. The negative morpheme /miš/ and its free variant /muš/ 'not' is used before adjectives and nouns:

/miš kibiir/ 'not big'
/ṭaalib miš ṭaaliba/ 'a male student not a
female student'

In rapid speech, the /š/ of /miš/ may optionally assimilate to a following /s/ or /ṣ/ or /z/, e.g. /miš zayyu/ ~ /miz zayyu/ 'not like him' or /miš sahl/ ~ /mis sahl/ 'not easy.'

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I.3 Practice and DrillsI.3.1 Nouns

(m)	(f)	
ustaaz	ustaaza	professor
mudarris	mudarrisa	teacher
tilmiiz	tilmiiza	pupil, student
ṭaalib	ṭaaliba	student
walad		boy
	bint	girl
	ṭarabeeza	table
kursi		chair
dars		lesson
	masʔala	problem

I.3.2 Adjectives

(m)	(f)	
kibiir	kibiira	big
ṣuṣayyaṣ	ṣuṣayyaṣa	little, small
nabiih	nabiiha	intelligent
sahl	sahla	easy
ṣaṣb	ṣaṣba	difficult

I.3.3 Drill 1: Pronunciation Drill. Repeat after your teacher.
 C C C --> C C I C (Notice the occurrence of the helping
 vowel I).

ilbint I kbiira	the girl is big
iddars I ṣaṣb	the lesson is difficult
iddars I sahl I ʔawi	the lesson is very easy
iddars I ṣaṣb I ʔawi	the lesson is very difficult
ilkursi gdiid	the chair is new
iddars I gdiid	the lesson is new
iddars I sahl	the lesson is easy

I.3.4 Drill 2

iddars I sahl I ?awi

Form similar sentences.

ustaaz	nabiih	?awi
kursi	kibiir	?awi
ṭaaliba	nabiiha	?awi
ṭarabeeza	kibiira	?awi
bint	nabiiha	
tilmiiz	kibiir	
dars	sahl	
walad	ṣuyayyar	?awi
dars	ṣaʿb	?awi
ustaaz	nabiih	?awi

I.3.5 Drill 3

Translate (orally):

1. The table is very big.
2. The student (f) is very intelligent.
3. The lesson is very easy.
4. The problem is very difficult.
5. The boy is big.
6. The chair is very big.
7. The girl is small.
8. The lesson is difficult.
9. The professor (m) is intelligent.
10. The pupil (m) is big.

I.3.6 Practice (T = Teacher; S = Student)

- T: feen il?ustaaz ? Where is the professor (m)?
 S: ahó l?ustaaz . Here is the professor (m).
 T: feen itṭaaliba ? Where is the student (f)?
 S: ahé ṭṭaaliba . Here is the student (f).
 T: feen itṭaalib innabiih ? Where is the intelligent student? (m)

S: ahó ððaalib innabiih . Here is the intelligent student.
 T: feen iððaaliba nnabiiha ? Where is the intelligent student?
 S: ahé ððaaliba nnabiiha . Here is the intelligent student. (f)

I.3.7 Drill 4

Translate: (two students: S#1 asks; S#2 answers)

1. Where is the student (f)? Here is the student.
2. Where is the intelligent boy? Here is the intelligent boy.
3. Where is the big chair? Here is the big chair.
4. Where is the small table? Here is the small table.
5. Where is the new chair? Here is the new chair.

I.3.8 Drill 5: Pronunciation Drill - Repeat after your teacher.

ilwalad kibiir , miš ŕuyayyar . The boy is big, not little.
 ilbint I kbiira , miš ŕuyayyara . The girl is big, not little.
 iddars I sahl , miš ŕaŕb . The lesson is easy, not
 difficult.
 ilwalad ŕuyayyar , miš kibiir . The boy is little, not big.
 ilmas?ala ŕaŕba , miš sahla . The problem is difficult,
 not easy.

I.3.9 Practice

T: iððarabeeza gdiida ? Is the table new?
 S: la? , miš gdiida . No, it's not new.
 T: iððaalib nabiih ? Is the student intelligent?
 S: aywa nabiih . Yes, (he is) intelligent.
 T: iddars I ŕaŕb ? Is the lesson difficult?

S: !a? , iddars I miš šaʔb , iddars I sahl .

No, the lesson is not difficult; the lesson is easy.

T: ilwalad šuɣayyaʔ ? Is the boy little?

S: !a? , ilwalad miš šuɣayyaʔ , ilwalad kibiir .

No, the boy is not little; (he is) big.

I.3.10 Drill 6

Translate: (two students: S#1 asks; S#2 answers)

1. Is the chair new? No, the chair is not new.
2. Is the lesson difficult? No, the lesson is not difficult.
3. Is the student (m) intelligent? No, the student is not intelligent.
4. Is the lesson easy? No, the lesson is not easy; the lesson is difficult.
5. Is the boy big? No, the boy is not big; the boy is small.
6. Is the girl small? No, the girl is not small; the girl is big.
7. Is the problem difficult? No, the problem is **not** difficult; the problem is easy.

I.3.11 Practice

T: feen iṭṭaalib iggidiid ?

S: aho iṭṭaalib iggidiid .

T: wifteen iṭṭaaliba ggidiida ?

S: ahe iṭṭaaliba ggidiida .

T: feen ilwalad iṣṣuɣayyaʔ ?

S: aho lwalad iṣṣuɣayyaʔ .

T: feen ilbint iṣṣuɣayyaʔa ?

S: ahe lbint iṣṣuɣayyaʔa .

I.3.12 Drill 7: Pronunciation Drill - Repeat after your teacher.

ilwalad kibiir wilbint I kbiira .
 il?ustaaz nabiih wittilmiiza nabiiha .
 iṭṭarabeeza gdiida wilkursi gdiid .
 ilmas?ala ṣaṣba widdars il?awwal sahl .
 ilbint I ṣuṣayyaṣa wilwalad kibiir .
 ilkursi gdiid wiṭṭarabeeza miṣ gdiida .

I.3.13 Conversation (two students)

-ṣabaah ilxeer .
 =ṣabaah ilxeer .
 -ḥaḍritak il?ustaaz fariid ?
 =aywa .
 -ahlan .
 =ahlan wa sahlan .
 -ana saami .
 =ahlan , ahlan .
 -ahlan biik .

ana I

*** **

I.4 Listening Comprehension on tape in the language laboratory.

*** **

UNIT TWO

iddars ittaani*

II.1 Text

(Masculine and feminine forms are separated by commas; the dash - is used to separate singulars and plurals)

1. ilkitaab da gdiid ? Is this book new?
 la? , ilkitaab da miš gidiid . No, this book is not new.
 ilkitaab da ?adiim . This book is old.

kitaab - kutub	book
da (m)	this, that
?adiim ,?adiima - ?udaam (Q)	old (said of things, not of people)

2. ilgumla di šaŕba ? Is this sentence difficult?
 la? , ilgumla di miš šaŕba . No, this sentence is not difficult.
 ilgumla di sahla ?awi . This sentence is very easy.

gumla - gumal	sentence
di (f)	this, that

3. ilwalad da šaaŕir ? Is this boy clever?
 aywa, huwwa šaaŕir . Yes, he is clever.

šaaŕir , šaŕra -šaŕriin	clever
huwwa	he

*Literally: "The Second Lesson"

- | | |
|------------------------|----------------------|
| 4. ilbint I di šaṭra ? | Is this girl clever? |
| aywa , hiyya šaṭra . | Yes, she is clever. |

hiyya	she
-------	-----

- | | |
|-------------------------|--------------------|
| 5. ilwalad da wiḥiš ? | Is this boy bad? |
| la? , huwwa miš wiḥiš . | No, he is not bad. |
| huwwa kwayyis . | He is good. |

wiḥiš , wiḥša	bad
kuwayyis , kuwayyisa	good
~ kwayyis , kwayyisa	

- | | |
|---------------------------------------|---------------------------|
| 6. ilbint I di kwayyisa walla wiḥša ? | Is this girl good or bad? |
| ilbint I di kwayyisa ?awi . | This girl is very good. |

walla	or
-------	----

- | | |
|---------------------------|------------------------------|
| 7. haḡritak mineen ? | Where are you (m) from? |
| ana maṣri min ilqaahiṣa . | I am an Egyptian from Cairo. |

min	from
mineen	where ... from?
ana	I (m,f)
maṣri , maṣriyya	Egyptian
ilqaahiṣa	Cairo
maṣr	Egypt (or "Cairo")

- | | |
|--------------------------------|---------------------------------|
| 8. haḡritak mineen ? | Where are you (f) from? |
| ana amrikaniyya min miššigan . | I am an American from Michigan. |
| amrikaani , amrikaniyya | American |

9. inta ngiliizi walla faṛansaawi ? Are you(m) English or French?
ana la ngiliizi wala faṛansaawi . I am neither English nor French.
ana maṣri . I am Egyptian.

inta (m)	you
ingiliizi , ingiliziyya	English
faṛansaawi , faṛansawiyya	French
la ... wala	neither ... nor

10. inti ngiliziyya walla faṛansawiyya ? Are you(f) English or French?
ana la ngiliziyya wala faṛansawiyya .I am neither English nor French
ana maṣriyya . I am Egyptian.

11. intu mneen ? Where are you(p) from?
iḥna min maṣr . We are from Egypt.
wi humma ? And they?
humma min lubnaan . They are from Lebanon.
humma lubnaniyyiin . They are Lebanese.

intu	you (p)
iḥna	we
humma	they
lubnaan	Lebanon
lubnaani , lubnaniyya	Lebanese

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II.2 Grammatical Notes

1. The demonstratives:

/da/ (ms) 'this, that'; /di/ (fs) 'this, that'; and /doo/ (p) 'these, those' may precede or follow a n. or adj. with consequent significant differences in clausal structure:

They may stand alone as the subject of a sentence:

- (a) /da walad kibiir/ 'This is a big boy.'
 (b) /da kibiir/ 'This is big.'

Or they may follow a definite noun to form a phrase meaning "this ----:"

/ilwalad da kibiir/ 'This boy is big.'

2. A look at: kitaab - kutub book
 walad - awlaad boy
 gumla - gumal sentence
 kilma - kalimaat word

shows that plurals of nouns are unpredictable and must be learned for each noun separately. Such plurals are referred as broken plurals. This term is in contrast with the regular predictable plurals which are termed sound plurals. Examples of the sound plurals are:

/fallaaḥ/ 'farmer' (m) /fallaḥiin/ 'farmers' (m) (Thus the suffix /-iin/ is the marker of sound mp)
 /fallaaḥa/ 'farmer' (f) /fallaḥaat/ 'farmers' (f) (Thus the suffix /-aat/ is the marker of sound fp)

From now on, a singular noun will be listed first, followed by a dash "-", then its plural form, or ms followed by a comma ",," then its feminine form. Thus: ms ,fs -p (p is common for m and f) or ms, fs or ms -mp or fs -fp.

Examples:

fallaaḥ ,a (=fallaaḥ ,fallaaḥa) 'farmer' (ms, fs)
 kuwayyis ,a -iin (=kuwayyis ,kuwayyisa -kuwayyisiin 'good'
 (ms, fs, p)
 riḥla -aat (=riḥla -riḥlaat) 'trip' (fs, fp)
 radyu -haat (=radyu -radyuhaat) 'radio' (ms, mp)

3. Plurals of adjectives, though unpredictable, yet show some productive patterns, e.g. many adjectives of the structure CVCiiC such as /kibiir/ 'big' have plural CVCaaC, e.g. /kubaaṛ/. However, a look at II.3.5, List 2, shows exceptions in /nabiiḥ/ - /nubaha/ 'intelligent.'

Another productive pattern is with adjectives ending in -VC,

e.g. /wiḥiʃ/ 'bad' or -VCC /muḥimm/ 'important.' Examples from List 2:

wiḥiʃ , wiḥša - wiḥšiin 'bad'
kuwayyis , kuwayyisa - kuwayyisiin 'good'

4. Words ending in -iC, e.g. /wiḥiʃ/ 'bad,' drop the unstressed /i/ when a suffix is added, e.g. /wiḥša/. Compare /wiḥša/ and /kuwayyisa/. In /kuwayyisa/ the stressed /i/ before C does not elide, of course, as this would produce the inadmissible sequence CCC (see I.2.6).

5. In šaaṭir , šaṭra - šaṭriin 'clever,' the shortening of /aa/ of the (m) /šaaṭir/ to /a/ in the (f) /šaṭra/ follows an important rule in EA which does not allow the sequence VVCC in the same word.

Among the very few exceptions to this rule are the words /ṭaalʃba/ 'student' (f) and /ilqaahʃra/ 'Cairo' which are direct borrowings from Modern Literary Arabic (notice that stress is not on long vowel).

6. Singular adjectives must agree in gender with the singular nouns they modify, e.g. /walad kibiir/ 'a big boy'; /bint I kbiira/ 'a big girl'.

With human plural nouns, adjectives agree in number:

/awlaad kubaar/ 'big boys'; /banaat kubaar/ 'big girls' .

However, with non-human plural nouns, either plural adjectives or feminine singular adjectives may be used:

/kutub kubaar/ 'big books'

/kutub kibiira/ 'big books'

The latter form is sometimes applied even to modify human plural nouns by some speakers of EA, e.g.

/awlaad kutaar/ 'many boys'

/awlaad kitiira/ 'many boys'

and

/banaat kutaar/ 'many girls'

/banaat kitiira/ 'many girls'

7. The same is true of /da, di, dool/ 'this, that, these, those'

da walad kuwayyis This is a good boy.

dool awlaad kuwayyisiin These are good boys.

da ktaab kuwayyis This is a good book.

dool kutub kuwayyisiin These are good books.

di kutub kuwayyisa	These are good books.
ilkutub dool kuwayyisiin	These books are good.
ilkutub di kuwayyisa	These books are good.

8. The independent Personal Pronouns are listed here for reference.

<u>singular</u>		<u>plural</u>	
ana	I	ifna	we
inta	you (m)	intu	you
inti	you (f)		
huwwa	he	humma	they
hiyya	she		

9. Adjectives of the type /maʃri/ 'Egyptian' (m) , /amerikaani/ 'American' (m) are called Nisba Adjectives or Relative Adjectives. The term Nisba means "pertaining to." In their masculine form, Nisba Adjectives end in /-i/. Thus, we get the following: /maʃr/ 'Egypt' and /maʃri/ 'Egyptian' (m); /xayaal/ 'imagination' and /xayaali/ 'imaginary.'

Study the following Nisba Adjectives pertaining to geographical regions; notice the different patterns:

ms	fs	p*	
maʃri	maʃriyya	maʃriyyin	Egyptian
faʃansaawi	faʃansawiyya	faʃansawiyyiin	French
ʃarʔi	ʃarʔiyya	ʃarʔiyyiin	Eastern
yaʃbi	yaʃbiyya	yaʃbiyyin	Western
yunaaʔi	yunaniyya	yunaaniyyiin	Greek
lubnaani	lubnaniyya	lubnaniyyiin	Lebanese
suuri	suriyya	suriyyiin	Syrian
ʔiraaʔi	ʔiraʔiyya	ʔiraʔiyyiin	Iraqi
ingiliizi	ingiliziyya	ingiliiz	English
amerikaani	amrikaniyya	amerikaan	American
almaani	almaniyya	almaan	German
ʔaʔiyaani	ʔaʔyaniyya	ʔaʔyaan	Italian
aspaani	aspaniyya	aʃpaan	Spanish
ʔarabi	ʔarabiyya	ʔarab	Arab

* Note that /maʃriyyin/ 'Egyptians' is mp. The fp form is /maʃriyyaat/. The fp of all the forms listed in the second column above has the suffix /-aat/. The p forms listed in the third column are either used for mp or, if preceded by the definite article, refer to the people of a country, e.g. /ilmaʃriyyin/ 'the Egyptians.'

II.3 Practice and DrillsII.3.1 Practice

- T: iṛṛaagil da maṣri ? Is this man Egyptian?
 S: la? , iṛṛaagil da miš maṣri . No, this man is not Egyptian.
 iṛṛaagil da yunaani . This man is Greek.
- T: issitt I di ngiliziyya ? Is this lady English?
 S: la? , issitt I di miš ingiliziyya . No, this lady is not English.
 issitt I di almaniyya . This lady is German.
- T: innaas dool amrikaan ? Are those people American?
 S: la? , innaas dool miš amrikaan . No, those people are not
 innaas dool faṛansawiiyyiin . Those people are French. American.
- T: inta ngiliizi walla almaani ? Are you English or German?
 S: ana la ngiliizi wala I am neither English nor
 almaani . ana faṛansaawi German. I am French.

II.3.2 Drill 1 (two students: S#1 asks; S#2 answers)

Translate:

1. Is this student (m) Egyptian?
 No, he is not Egyptian; he is Lebanese.
2. Are you English or French?
 I am neither English nor French; I am Egyptian.
3. Are you American?
 Yes, I am an American from Michigan.
4. Is this lady American?
 No, she is not American; she is German.
5. Is this man Greek?
 No, he is not Greek; he is French.
6. Is this lady French?
 Yes, she is French.
7. Is this girl Egyptian?
 Yes, she is Egyptian.

II.3.3 Drill 2: Pronunciation Drill - Repeat after your teacher.
(Notice the occurrence of the helping vowel I)

ilbint I šaṭra .	The girl is clever.
di bint I šaṭra .	This is a clever girl.
binti šaṭra .	My daughter is clever.
bint I šaṭra .	a clever girl
iddars I da šaṭb .	This lesson is difficult.
darsi da šaṭb .	This lesson of mine is difficult.
ilbint I di šaṭra ʔawi .	This girl is very clever.
iddars I da sahl I ʔawi .	This lesson is very easy.
ilbint I di gdiida .	This girl is new.
issitt I di faṣansawiyya .	This lady is French.
ilbint I di maṣriyya .	This girl is Egyptian.
issitt I di faṣansawiyya , wilbint I di maṣriyya .	This lady is French and this girl is Egyptian.

II.3.4 Word Lists

List 1 - Nouns

walad - awlaad ~ wilaad	boy
ṭaalib - ṭuḷḷaab ~ ṭaḷaba	student
bint - banaat	girl
ṭaaliba - ṭalibaat	student
kursi - karaasi	chair
tilmiiz - talamza	pupil
ustaaz - asadza	professor
tilmiiza - tilmizaat	pupil
mudarris - mudarrisiin	teacher
mudarrisa - mudarrisaat	teacher
kitaab - kutub	book
kilma - kalimaat	word
gumla - gumal	sentence
ḥiṣṣa - ḥiṣṣaṣ	class (session)
faṣl - fuṣuul	class (room)
raagil - riggaala	man
sitt - sittaat	lady
waagib - wagibaat	homework
dars - duruus	lesson
masʔala - masaaʔil	problem

imtīḥaan - imtīḥanaat	examination
duktoor - dakatra	medical doctor (m)
fallaah - fallaḥiin	farmer
fallaaha - fallaḥaat	farmer
ism - asmaa?	name
naas	people

II.3.5 List 2 - Adjectives

kibīir , kibīira - kubaar	big
gidiid , gidiida - gudaad	new
laṭīif , laṭīifa - luṭaaf	nice, pleasant, gentle
ṭawīil , ṭawīila - ṭuwaal	tall; long
ṣaṣīid , ṣaṣīida - ṣuṣaaḍ	wide, broad
gamiil , gamiila - gumaal	pretty, beautiful
?adiim , ?adiima - ?udaam (Q)	old
zaṣīif , zaṣīifa - zuṣaaf	nice, pleasant
nabīih , nabīiha - nubaha	intelligent
kariim , kariima - kuṣama	generous, noble, hospitable
muhimm , muhimma - muhimmiin	important
kuwayyīs , kuwayyisa - kuwayyisiin	good
wiḥiṣ , wiḥṣa - wiḥṣiin	bad, ugly
?uṣayyaar , ?uṣayyaara - ?uṣayyaariin (Q)	short
ṣaaṭir , ṣaṭra - ṣaṭriin	clever
xaayib , xayba - xaybiin	good for nothing, ne'er do well
ṣuṣayyaar , ṣuṣayyaara - ṣuṣayyaariin	little, small

II.3.6 Drill 3 (two students: S#1 asks; S#2 answers)

ilkitaab da gdiid ? Is this book new?
 la? , ilkitaab da miṣ gidiid , ilkitaab da ?adiim
 No, this book is not new; this book is old.

Form similar questions and answers using the following words:

1. walad , kibīir . ṣuṣayyaar
2. bint , kuwayyisa . wiḥṣa
3. gumla , ṣaṣba . saḥla
4. ṭaaliba , ṣaṭra . xayba
5. tilmiiz , ṭawīil . ?uṣayyaar
6. imtīḥaan , saḥl . ṣaṣb
7. ṭarabeeza , gidiida . ?adiima

II.3.7 Practice

- (a) T: ilkitaab da gdiid walla ?adiim ?
 S: ilkitaab da ?adiim .
 T: ilkutub di gdiida walla ?adiima ?
 S: ilkutub di ?adiima .
 T: ilbanaat dool wiħšiin walla kwayyisiin ?
 S: ilbanaat dool kwayyisiin ?awi .
- (b) T: inta faṛansaawi walla ngiliizi ?
 S: ana la faṛansaawi wala ngiliizi , ana almaani .
 T: winti ?
 S: ana amrikaniyya .
 T: winta ?
 S: ana maşri .
- (c) T: inti mneen ?
 S: ana min lubnaan . ana lubnaniyya .
 T: wiħaḍritak mineen ?
 S: ana min maşr . ana maşri .
 T: ilwilaad dool mineen ?
 S: min faṛansa . humma faṛansawiiyyiin .
- (d) T: ilħişşa di muhimma ?
 S: aywa , muhimma ?awi .
 T: iddars I da ṭawiil ?
 S: la? , miş ṭawiil .
 T: ilwalad da kwayyis ?
 S: aywa , kwayyis ?awi .
 T: ilbint I di şaṭra ?
 S: aywa , şaṭra ?awi .

II.3.8 Drill 4Human Plurals

- S#1: ilbanaat dool ṭuwaal walla ?uşayyaḡiin ?
 Are these girls tall or short?
- S#2: ilbanaat dool ṭuwaal miş ?uşayyaḡiin .
 These girls are tall; not short.

Form similar questions and answers (two students).

1. awlaad , şuyayyařiin . kubaar
2. banaat , wiħŝiin . kuwayyisiin
3. tilmizaat , ?uşayyařiin . tuwaal
4. řařaba , ŝařriin . xaybiin

II.3.9 Drill 5

Non-Human Plurals

- (a) S#1 ilkutub di gdiida walla ?adiima ? Are these books new or old?
 S#2 ilkutub di gdiida . These books are new.
- ~ (b) S#1 ilkutub dool gudaad walla ?udaam ? Are these books new or old?
 S#2 ilkutub dool gudaad . These books are new.

Remember that Plural Nouns of the type referred to as "Human Nouns," e.g. boy, man, etc., must agree in Number with the demonstrative and the adjective.

Here, "Non-Human Plurals," e.g. book, table, etc., preferably are treated as feminine singular syntactically only. That is to say, they are plurals, but in terms of gender and number they take fs demonstrative and adjective. However, it is possible to treat them as plurals syntactically; that is to say, to use plural demonstrative and adjective as in the variant examples (b) above.

Form similar questions and answers using pattern (a) above, since this is most preferable and commonly used (two students).

1. řařabezaat , kibiira . şuyayyařa
2. kalimaat , sahla . ŝařba
3. fuşuul , kibiira . şuyayyařa
4. wagibaat , ŝařba . sahla
5. hişŝa , řawiila . ?uşayyařa

II.3.10 Drill 6

Translate: (two students: S#1 asks; S#2 answers)

1. Is this man Egyptian? Yes, he is Egyptian.
2. Is this lady French? No, she is German.
3. Is this man English? No, he is an American.
4. Is this girl Greek? No, she is Lebanese.
5. Is this sentence difficult? No, it's easy.

6. Are these books new? No, they are old.
7. Are these tables new or old? They are new.
8. Are these girls pretty? Yes, they are very pretty.
9. Are these boys clever? Yes, they are very clever.

II.3.11 Drill 7

Translate: (two students: S#1 asks; S#2 answers)

1. Where are you (f) from? I am from Egypt. I am Egyptian.
2. Where are you (m) from? I am from Lebanon. I am Lebanese.
3. Where is she from? She is French.
4. Where are they (m) from? They are Greeks.
5. Where are they (f) from? They are Germans.
6. Where is he from? He is Spanish.

II.3.12 Drill 8

Substitute, making the necessary changes:

ilwalad da maşri . This boy is Egyptian.
 girl
 boys
 students (f)
 pupil (f)
 professor (m)
 girls
 teacher (f)
 medical doctor (m)
 teachers (f)
 people

II.3.13 Drill 9

Substitute:

iddars I da sah I ?awi . This lesson is very easy.
 short
 easy
 long
 old
 short
 good
 important

II.3.14 Drill 10

Substitute, making the necessary changes:

<u>ilbint</u> I di <u>laḥiifa</u> ?awi .	This girl is very nice.
boys	intelligent
man	generous
chair	big
student (m)	good
doctor (m)	nice
student (f)	clever
lesson	short
boy	good-for-nothing
word	long
lady	pretty
table	old
examination	difficult
lesson	easy
sentence	short
homework	important
class (session)	short
professor	good
students	pleasant
boy	bad
pupil (f)	tall
lesson	important

II.3.15 Conversation (two male students)

- ṣabaah ilxeer .
 =ṣabaah ilxeer .
 -ḥaḍritak maṣri ?
 =aywa , wiḥaḍritak ?
 -ana lubnaani .
 =ahlan wasahlan .
 -ahlan wasahlan biik . ismak eeh ?
 -ismi fariid . winta ?
 =saami ṣabd aḷḷa .
 -ḥaḍritak ṭaalib ?
 -aywa . wiḥaḍritak ?
 =ana kamaan ṭaalib .

UNIT THREE

iddars ittaalit*

III.1 Text

- | | |
|------------------------------|--|
| 1. feen ?amiiş haani ? | Where is Hani's shirt? |
| feen il?amiiş bitaaş haani ? | (Where is the shirt belonging to Hani?) |
| ahó l?amiiş bitaaş haani . | Here is Hani's shirt. |
| ahó l?amiiş bitaaşu . | Here is his shirt. (Here is the shirt belonging to him.) |
| ahó ?amiişu . | Here is his shirt. |
| aadi l?amiiş bitaaşu . | Here is his shirt. |
| aadi | here is/are (invariable) |
| ?amiiş - ?umşaan (Q) | shirt |
| bitaaş | of, belonging to |
| -u | his; him (pronominal suffix) |

- | | |
|-----------------------------------|-----------------------------|
| 2. bitaaşit miin ilşarabiyya di ? | Whose car is this? |
| ilşarabiyya di bitaaşit miin ? | (This car belongs to whom?) |
| bitaaşit nagwa . | It's Nagwa's. |
| di şarabiyyit nagwa . | This is Nagwa's car. |
| bitaşıtha . | hers |
| miin | who? (whom? whose?) |
| şarabiyya - aat | car |
| bitaaşit | of, belonging to (f) |
| -ha | her (pronominal suffix) |

- | | |
|--------------------------------|-------------------------|
| 3. feen ilgizam bituuş haala ? | Where are Hala's shoes? |
| ahúm ilgizam bituşıha . | Here are her shoes. |

*Literally: "The Third Lesson"

gazma - gizam	a pair of shoes
ahum	here are (presentational particle)(p)
bituuŕ	of, belonging to (p)

4. ?alamak da ya tawfii? ? Tawfik, is this your pencil?
aywa ?alami . Yes, it is my pencil.

?alam - ?ilaam (Q)	pencil, pen
-i	me/my (pronominal suffix)
ya	(vocative particle)

5. ŕuurit miin di ? Whose picture is this?
iŕŕuurŕa di btaaŕit ŕaħbi wŕaħbiti . This picture is of my friends.
(m and f)

ŕuurŕa - ŕuwaŕ	picture, photograph
ŕaaħib - aŕħaab	friend; owner
ŕaħba - aŕħaab ~ ŕaħbaat	friend; owner

6. Conversation

- | | |
|---|---------------------------------------|
| -ŕabaaħ ilxeer . | Good morning. |
| =ŕabaaħ ilxeer . | Good morning. |
| -ħađritik maŕriyya ? | Are you Egyptian? |
| =aywa . wiħađritak ? | Yes. And you? |
| -ana amrikaani . | I am an American. |
| =ħađritak ŕaaħib hina ? | Are you a student here? |
| - aywa , ana ŕaaħib fikulliyyit | Yes, I am a student in the College of |
| il?adaab fiqism diŕasaat | Arts in the Department of Middle |
| iŕŕarq il?awŕaŕ . | Eastern Studies. |
| wiħađritik ? | And you? |
| = ana ŕaaħiba fkulliyyit iŕŕibb . | I am a student in the School of |
| | Medicine. |
| - aħlan wasaħlan . fuŕŕa saħiida ?awi . | Welcome. Nice meeting you. |

= ahlan wasahlan biik .	Same to you.
issaafa kaam min faḍlak ?	What time is it, please?
-issaafa talaata .	It's three o'clock.
ḥandik miḥaad ?	Do you have an appointment?
=aywa , ḥandi mḥaad maḥa ṣaḥbiti	Yes, I have an appointment with
meeri ssaafa talaata	my friend Mary at 3:00 in the
filmaktaba .	library.
-maḥa ssalaama .	Good bye.
=aḥḥaah yisallimak .	Good bye.
hina	here
kulliyya -aat	college
adab - adaab	literature
qism - aqsaam	section, department
diraasa -aat	study
šarq ~ šar?	east
ilḥawṣaṭ	the middle
ṭibb	medicine (science)
fuṣṣa - fuṣṣ	chance, opportunity, occasion
saafa -aat	hour; watch, clock; time
kaam	how much, how many?
talaata	three
ḥand	at the place of; at,
	<u>chez</u> ; to have (non-verb)
miḥaad - mawaḥiid	appointment
fi ~ f	in
maktaba -aat	library; bookstore

*** *** ***

III.2 Grammatical Notes:

1. Construct Phrases $N_1 + N_2 = \text{the } N_1 \text{ of } N_2$
A construct phrase is either
 - (a) definite, if N_2 is definite
 - /kitaab ilwalad/ 'The boy's book'
 - /kitaab ilwalad ilkibiir/ 'the book of the big boy'
 - /kitaab haani/ 'Hani's book'

or (b) indefinite, if N_2 is indefinite

/kitaab walad/ 'a boy's book'

In either case the construct phrase consists of two nouns $N_1 + N_2$ in a sequence meaning N_1 of N_2 . Note that N_1 is definite in meaning, but cannot be definite in form; N_2 may or may not be definite.

In Example (a), N_1 of $N_2 +$ adjective, /ilkibiir/ is a modifier of N_2 /ilwalad/ and therefore agrees with it in definiteness, gender, and number.

2. Construct phrases where N_1 is a feminine noun ending in /-a/. In this case, N_1 has a special form for the construct state (CS), e.g. /ṣaṣabiyya/ 'car' gives: /ṣaṣabiyyit nagwa/ 'Nagwa's car' and /ṣuura/ 'picture' gives: /ṣuurit ṣaḥbi/ 'my friend's picture' (Notice /ṣaḥbi/ 'my friend' is made definite by possession).

Compare the forms of /ṣuura/ in the following:

/ṣuura kbiira/ 'a big picture'

and /ṣuurit ṣaḥbi/ 'my friend's picture'

where the first example is a noun-adjective phrase and the second is a construct phrase.

Also study the following constructs:

kitaab ilwalad	The boy's book	
kitaab ilwalad ilmaṣri	{ The book of the Egyptian boy The Egyptian boy's book The boy's Egyptian book	
ṣuurt ilwalad		The boy's picture
ṣuurit mudarris ilṣaṣabi		The picture of the teacher of Arabic
ṣuurit mudarris ilṣaṣabi	The picture of the new teacher of	
lgidiid	Arabic	
ṣuurit mudarrist ilṣaṣabi	{ The picture of the new Arabic teacher The new picture of the Arabic teacher	
lgidiida		

3. Expressing possession with the particle of belonging "bitaaṣ".

This particle of belonging has three forms:

/bitaaṣ/ (ms), /bitaaṣa/ (fs) (→ /bitaaṣit/ or /bitaaṣt/ in construct state (CS)), and /bituuṣ/ (p).

As a very common alternative to

kitaab irṣaagil	The man's book
ṣarabiyyit irṣaagil	The man's car
kutub irṣaagil	The man's books
ṣarabiyyaat irṣaagil	The man's cars

we have respectively the following:

ilkitaab bitaaṣ irṣaagil	The book belonging to the man
ilṣarabiyya btaṣt irṣaagil	The car belonging to the man
ilkutub bituuṣ irṣaagil	The books belonging to the man
ilṣarabiyyaat bituuṣ irṣaagil	The cars belonging to the man

In the preceding examples you can see that:

(a) both N_1 and N_2 in the /bitaaṣ/ - constructions occur with the definite article. Now compare

kitaab bitaaṣ irṣaagil	A book belonging to the man
and kitaab bitaaṣ ṣaagil	A book belonging to a man

(b) /bitaaṣ/ agrees in gender and number with the preceding noun.

In addition there are the usual, predictable, internal changes:

/bitaaṣa/ (fs) --> /bitaaṣit/ --> /btaaṣit/
 (elision of unstressed /i/, See I.2.7) or --> /bitaaṣt-/ elision of /i/ of -iC#, See II.2.4. With vocalic pronominal suffixes, e.g. /bitaaṣtu/ 'his' (f) note the shortening of the long vowel:
 /btaaṣtu/ --> /btaṣtu/ (EA does not allow the sequence VVCC in the same word, See II.2.5).

A further refinement to II.2.4 concerns the elision of -iC# with the addition of a vocalic suffix, e.g. /waagib/ --> /wagbu/ 'his homework'. This iC# also elides if the word in which it occurs is followed by another word that begins with a vowel, e.g. /waagib ilwalad/ --> /wagb ilwalad/ 'The boy's homework'. Thus, observe /bitaaṣit/ in /btaṣt ilwalad/. All this occurs mainly in rapid speech as variants of /waagib ilwalad/ and /bitaaṣit ilwalad/ which occur in normal or slow speech.

4. /bitaaʕ/ in combination with pronominal suffixes.

object possessed is:	(ms)	(fs)	(p)	
	bitaaʕ i	bitaʕt i	bituuʕ i	my
	bitaaʕ ak	bitaʕt ak	bituuʕ ak	your (m)
	bitaaʕ ik	bitaʕt ik	bituuʕ ik	your (f)
	bitaaʕ u	bitaʕt u	bituuʕ u	his
	bitaʕ ha	bitaʕit ha	bituʕ ha	her
	bitaʕ na	bitaʕit na	bituʕ na	our
	bitaʕ kum	bitaʕit kum	bituʕ kum	your (p)
	bitaʕ hum	bitaʕit hum	bituʕ hum	their

Notice the changes in the form of /bitaaʕit/ before the vocalic pronominal suffixes. (See the two paragraphs following 3-b above.) Note the instances of vowel shortening in the above paradigms.

5. Pronominal Suffixes in Combination with Nouns.

The paradigm is listed here as:

vocalic set	-i	my
	-ak	your (m)
	-ik	your (f)
	-u	his
<hr/>		
consonantal set	-ha	her
	-na	our
	-kum	your (p)
	-hum	their

Notice:

(a) With nouns like /kitaab/ 'book' changes resulting from suffixation are expected before the consonantal set, e.g.:

/kitaabi/ 'my book', but /kitabkum/ 'Your (p) book'. (EA does not permit VVCC in the same word, II.2.5.)

(b) Also, nouns ending in -iC# will show changes before the vocalic set, e.g. /waagib/ 'homework', /wagbi/ (elision of /i/ of -iC#; see II.2.4.)

(c) Feminine and plural nouns ending in -a# will always be in their CS before pronominal endings, e.g. /gazma/ 'shoe', /gazmiti/ 'my shoe', /gazmitha/ 'her shoe'.

6. The Presentational Particle /ahúm/ 'there are' is the plural form of /ahó/ and /ahé/ . (See I.2.4)

Also note the invariable presentational particle /aadi/ 'here is/ are'.

7. /wi/ ~ /w/ 'and' , /fi/ ~ /f/ 'in'

/w-/ and /f-/ after a vowel, /wi/ and /fi/ elsewhere. If the native speaker pauses, the forms are / wi/ and /fi/.

huwwa whíyya	he and she
walad wibint	a boy and a girl
tilmiiz wítilmiiza	a pupil (m) and a pupil (f)
tilmiiza wtilmiiz	a pupil (f) and a pupil (m)
nagwa fimaşr	Nagwa is in Egypt. (with pause)
nagwa fmaşr	Nagwa is in Egypt.
ilbint fmaşr	The girl is in Egypt.
(/ilbint I fmaşr/ - notice that the helping vowel <u>I</u> comes into play here. See I.2.6)	
ilwalad fimaşr	The boy is in Egypt.

8. /ʕand/ 'to have'; 'with'; 'in one's possession'; 'at one's place'; French chez

Egyptian Arabic does not have a verb that corresponds to English "to have" as in "I have a book". EA expresses this by the particle /ʕand/ which means 'at,' 'to have,' 'in one's possession,' 'with' or chez . /ʕand/ can be followed by a noun or a pronominal suffix.

Notice the forms of the pronominal suffixes with /ʕand/, particularly with the second set which has an extra vowel:

ʕand	i	I have (<u>or</u> with me <u>or</u> at my place)
ʕand	ak	you (m) have
ʕand	ik	you (f) have
ʕand	u	he has
ʕand	aha	she has
ʕand	ina	we have
ʕand	ukum	you (p) have
ʕand	uhum	they have

Notice that the pronominal suffixes here are the same as those suffixed to nouns, except for an extra vowel in the consonantal suffixes /ha/ , /kum/ and /hum/ --> /aha/ , /ukum/ and /uhum/ . The helping vowel is /i/ before /-na/; see XI.2.1 for a more detailed explanation of the pronominal suffixes.

Notice that the extra vowel before the second set is stressed, and that, except for -na, the vowel is the same as the vowel of the suffix (aha, ukum, uhum, ina).

Other Examples:

ʕand ilwalad		at the boy's place; with the boy
ilwalad ʕandu ktaab .		The boy has a book.
ʕaḍritak ʕandak ʔawlaad ?		Do you have any children?
ʕandak kaam walad ?		How many kids do you have?

(Note that the word /walad/and its plural /awlaad ~ wilaad/ are used here in a neutral sense, like the English "children" or "kids".)

9. Cardinal Numerals 3 - 10

The cardinal numerals 3-10 have two forms: full forms used in counting or telling the time (see 10 below) and apocopated or short forms used before nouns.

Full Form	Short Form	
talaata	talat	3
aʕbaʕa	aʕbaʕ	4
xamsa	xamas	5
sitta	sitt	6
sabʕa	sabaʕ	7
tamanya	taman	8
tisʕa	tisaʕ	9
ʕaʕʕa	ʕaʕaʕ	10

Examples:

ʕandak kaam walad ?		How many children do you have?
talaata .		Three.
ʕandi talat awlaad .		I have three boys.
ʕandi talat awlaad , waʕbaʕ banaat .		I have three boys and four girls.

Notice (a) the question word /kaam/ 'how many?, how much?' is always followed by a singular noun;

(b) cardinal numbers 3 - 10 are followed by a plural noun.

10. Telling the Time

issaaʕa kaam min faḍlak ?	What time is it, please?
issaaʕa talaata .	It is 3:00.
talaata wxamsa .	It is 3:05.
talaata wʕaʕra .	It is 3:10.
issaaʕa xamsa wʕaʕra .	It is 5:10
issaaʕa sabʕa wxamsa .	It is 7:05.

11. Presentational Particles

ahó (m.s.)	here is
ahé (f.s.)	here is
ahúm(p)	here are
ahó lwalad .	Here is the boy.
ahé lbint .	Here is the girl.
ahúm ilwilaad .	Here are the boys.
ahúm ilbanaat .	Here are the girls.

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III.3 Practice and DrillsIII.3.1 Practice

S#1: feen ?amiiʕ haani ?	Where is Hani's shirt?
S#2: aho l?amiiʕ bitaaʕu .	Here is his shirt.
S#3: aho ?amiiʕu .	Here is his shirt.
S#1: feen ʕaʕabiyyit issitt ?	Where is the lady's car?
S#2: ahe lʕaʕabiyya btaʕitha .	Here is her car.
S#3: ahe ʕaʕabiyyitha .	Here is her car.
S#1: feen kutub ilwalad ?	Where are the boy's books?
S#2: ahum ilkutub bituuʕu .	Here are his books.
S#3: ahum kutubu .	Here are his books.
S#1: feen ʕuwaʕ ilbanaat ?	Where are the girls' pictures?
S#2: ahum iʕʕuwaʕ bituuʕ ilbanaat .	Here are the girls' pictures.
S#3: ahum ʕuwaʕhum .	Here are their pictures.

III.3.2 Drill 1

Substitute in slots A and B using suitable nouns from Lists A and B. Then, supply the appropriate answers. (Use singular then plural nouns in slots A and B.)

- S#1: feen ^A kiṭāab ^B haāni ? Where is Hani's book?
 S#2: aho lkitaab bitaafu . Here is his book.
 S#3: aho ktaabu . Here is his book.

<u>List A</u>		<u>List B</u>
ʔamiis̄ - ʔumṣaan (Q)	shirt	boy
badla - bida!	suit	man
baṅṭaloon -aat	trousers	student (m)
gazma - gizam	shoe	lady
buṛneeṭa - baṛaniit̄	hat	student (f)
šanṭa - šunaṭ	suitcase, briefcase; lady's handbag	girl
fustaan - fasatiin	dress	lady
bluuza -aat	blouse	teacher (f)
mandiil - manadiil	handkerchief	boy
mišṭ̄ - amšaaṭ	comb	girl
furša - furaš	brush	girl
ʔalam - ʔilaam (Q)	pencil ; pen	student
ṣaṛabiyya -aat	car	professor (m)

III.3.3 Drill 2 (CCC --→ CCIC)

Repeat after your teacher. Notice the occurrence of the helping vowel I.

- iddurg I da kbiir . This drawer is big.
 iddurg I btaaṣi kbiir . My drawer is big.
 iddars I btaaṣak sahl . Your lesson is easy.
 iddars I btaaṣu ṣaṣb I ʔawi . His lesson is very difficult.
 ilbint I fi lmaktaba . The girl is in the library.
 issitt I di min maṣr . This lady is from Egypt.
 ilbint I di laṭiifa . This girl is nice.

III.3.4 Drill 3

S#1: feen kitaabak ?

Where is your book?

S#2: řala imaktab .

On the desk.

Form similar questions and answers using suitable nouns from Lists A and B and an appropriate particle from List C. Use only the particles or prepositions you think are necessary.

<u>List A</u>		<u>List B</u>
řamiř		duřđ - adřaag drawer
řalam		řarabeeza -aat table
řarabiyya		gařaař -aat garage
kitaab		beet - buyuut house
kutub		madrasa - madaaris school
řanřa		kursi - karaasi chair
kutub		gamřa -aat university
badla		oođa - uwađ room
řarabiyya		řaariř - řawaariř street
bint		řinima -aat movie theatre

List C

fi ~ f	in
řala ~ řa	on
	/řala/ has the short form /řa/ before the def. art., <u>e.g.</u>
	/řa imaktab/ 'on the desk'
tařt	under
foo?	on; above
mařa	with (<u>e.g.</u> my book is with Mary)
guwwa	inside; inside of
řuddaam (Q)	in front of
wařa	behind
řand	<u>chez</u> ; to have
bařa	outside (of)
řabl (Q)	before
bařd	after
gamb ~ ganb	beside, near
min	from
	/min/ has the short form /mi/ before the def. art., <u>e.g.</u>
	/milwalad/ 'from the boy' /missitt/ 'from the lady'

III.3.5 Drill 4

Translate: (S#1 asks; S#2 answers)

1. Where is your house? My house is near the university.
2. Where is his shirt? His shirt is on the table.
3. Whose car is this? This is her car.
4. Where are her shoes? Here are her shoes.
5. Whose picture is this? This is my friend's (f) picture.
6. What time is it, please? It's 3:05. It's 7:10. It's 6:05.
It's 8:10. It's 4:05. It's 9:10. It's 10:10.

III.3.6 Drill 5

- | | |
|---------------------------|------------------------------------|
| S#1: ʕandak kaam kitaab ? | How many Arabic books do you have? |
| S#2: talaata . | Three . |
| S#3: talat kutub . | Three books . |
| S#4: ʕandi talat kutub . | I have three Arabic books. |

Use the following numerals: 7, 4, 8, 5, 9, 6, 3, 10 asking about shirts, tables, blouses, suits, suitcases, shoes, cars, dresses.

III.3.7 Drill 6

- | | |
|--------------------------------|---------------------|
| S#1: bitaaʕ miin ilkitaab da ? | Whose book is this? |
| S#2: bitaaʕi . | Mine. |

Substitute using different pronominal suffixes in your answer (his book, theirs, hers, our, your (ms), his, your (fs), mine, your (p)).

III.3.8 Drill 7

- | | |
|---------------------------------|--------------------|
| S#1: feen haani ? | Where is Hani? |
| S#2: haani fi <u>lmadrasa</u> . | Hani is in school. |

Substitute: house, room, university, street, garage, cinema

III.3.9 Practice (two students)

(a) -ṣabaah ilxeer .
 =ṣabaah ilxeer .
 -ḥaḍritak ilmudarris ?
 =la? , ana ṭaalib .
 -feen ilmudarris ?
 = aho lmudarris .

(b) -feen ?amiīṣak ya haani ?
 = aho ?amiīṣi .
 -wifeen ?amiīṣ samiir ?
 = aho l?amiīṣ bitaaʿ samiir .

III.3.10 Practice: Repeat after your teacher.

di ṣaḥbiyyiti wdi ṣaḥbiyyit ṣaḥbi .
 di lṣaḥbiyya btaʿti wdi lṣaḥbiyya btaaʿit ṣaḥbi .
 di ṣaḥbiyyiti wdi ṣaḥbiyyitu .

ana ṭaalib figgamṣa whiyya ṭaaliba fkulliyit iṭṭibb .

issaaṣa kaam min faḍlak ?
 issaaṣa talaata .

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III.4 Listening Comprehension on tape in the language laboratory.

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UNIT FOUR

iddars irṛaabiṣ

IV.1 Review - /muṛagṣa/

1. iddars ilʔawwal , widdars ittaani , widdars ittaalit sahliin ʔawi
2. gumal iddars ilʔawal , wigumal iddars ittaani , wigumal iddars ittaalit sahliin ʔawi .
3. ilṣarabiyya btaaṣit ṣahbiti kibiira ʔawi , wṣarabiyyiti ṣuyayyaṛa ʔawi .
4. ʔamiṣ haani gdiid , wiʔamiṣi ʔadiim .
5. kitaabi fooʔ iṭṭarabeeza wiktaabak guwwa durḡ maktabi .
6. ṣarabiyyiti ʔuddaam ilgamṣa, wiṣarabiyyitak waṛa lmadrasa .
7. issaaṣa xamsa wṣaṣṛa .
8. da ṭṭaalib ilgidiid , widi ṭṭaaliba ggidiida .
9. ana amrikaniiya , wilʔustaaz bitaaṣi maṣri .
10. ilḥiṣṣa di muhimma ʔawi .
11. ana ṣandi talat kutub , wihiyya ṣandaha ṣaṣar kutub .
12. ḥaḍritak mineen ʔ ana maṣri min ilqaahiṛa .
13. innaas dool zuṛaaf ʔawi .
14. issaaṣa sitta wxamsa .
15. isaaṣa tamanya wṣaṣṛa .

IV.2 Conversation - /muḥadsa/

- ṣabaah ilxeer ya saami .
- =ṣabaah ilxeer ya tawfii? .
- ṣarabiyyitak di ?
- =laʔ di miṣ ṣarabiyyiti . di ṣarabiyyit ṣahbi .
- wiṣahbak da , maṣri walla amrikaani ?
- =maṣri .
- wifeen huwwa ?
- =figgamṣa . ṣandu mṣaad maṣa lʔustaaz bitaaṣu ssaaṣa xamsa .
- wiṣahbak da fkulliiyyit ilʔadaab ?
- =laʔ , fikuliiyyit iṭṭibb .

-issaaṣa kaam min faḍlak ?
 =xamsa wṣaṣra .
 -fuṣsa saṣiida .
 =maṣa ssalaama .
 -aṣṣaah yisallimak .

(Repeat the above Conversation between /haani/ and /haala/).

IV.3 Drills - /tamariin/

Drill 1

S#1: iddars ilṣawwal sahl . The first lesson (lesson one) is easy

S#2: iddars ilṣawwal sahl ? Is lesson one easy?

Form similar statements and questions, using the following:

new student (f) , intelligent
 big girl , clever
 new dress , pretty
 small trousers , new
 lesson two , difficult
 first drill (ittamriin ilṣawwal) , easy
 new shirt , pretty
 old car , big

Drill 2

S#1: da walad kuwayyis . This is a good boy .

S#2: dool awlaad kuwayyisiin . These are good boys.

Form similar sentences, using the following:

pupil (m) , nice
 student (m) , intelligent
 boy , little
 exam , easy
 chair , big
 boy , tall
 teacher (m) , intelligent
 student (m) , good-for-nothing
 street , wide
 book , new
 house , big

garage , big
dress , small
teacher (m) , nice
lesson , easy
chair , new

Drill 3

S#1: di bint šaṭra . This is a clever girl.

S#2: dool banaat šaṭriin . These are clever girls.

Form similar sentences, using the following:

suit , new
hat , pretty
blouse , old
pupil (f) , clever
teacher (f) , nice
room , big
sentence , easy
student (f) , intelligent
class (session) , important
table , old
handbag , new
girl , generous

Drill 4

S#1: ilbint di šaṭra . This girl is clever.

S#2: ilbanaat dool šaṭriin . These girls are clever.

Form similar sentences, using the following:

sentence , easy
class (session) , important
word , difficult
student (f) , intelligent
hat , new
handbag , old
blouse , pretty
table , big
professor (f) . intelligent

problem , difficult
suit , old
car , big
brush , new

Drill 5

S#1: ittilmiiz da nabiih .
S#2: ittalamza dool nubaha .

Form similar sentences, using the following:

boy , clever
pupil , bad
lesson , easy
student (m) , good
book , old
shirt , new
dress , pretty
trousers , small
house , big
garage , small

Drill 6

ilgumla di miš ʕaʕba . ilgumla di sahla .

This sentence is not difficult. This sentence is easy.

Form similar sentences; make all necessary changes.

boy , bad , good
shirt , new , old
girl , little , big
pupil (f) , short , tall
sentence , difficult , easy
room , big , small
exam , easy , difficult
chair , new , old
girl , bad , good
boy , good-for-nothing , clever
student (f) , ugly , pretty

Drill 7

S#1: ilwalad da kbiir ? Is this boy big?

S#2: aywa lwalad da kbiir . Yes, this boy is big.

Substitute, in the subject and predicate positions; make all necessary changes.

lesson , easy

girl , clever

student (f) , nice

teacher (m) , intelligent

table , big

student (m) , new

chair , old

exam , difficult

pupil (m) , small

boy , good-for-nothing

people , good

shirt , ugly

sentences , new

hats , pretty

tables , old

Drill 8

ilbint di maşriyya . This girl is Egyptian.

(a) Substitute in the subject position, using the following:
professor (f) , student (f) , lady , teacher (f) .

(b) Substitute in the predicate position:
German , Arab , Iraqi , French , American , Spanish ,
Greek , Syrian , English , Lebanese .

Drill 9

innaas dool maşriyyiin . These people are Egyptians.

Substitute the following:

Iraqi , English , American , German , Greek, French ,
Spanish , Arab , Syrian , Lebanese .

Drill 10

S#1: inta faṛansaawi walla ngiliizi ? Are you French or English?

S#2: ana la faṛansaawi wala ngiliizi . ana amrikaani .

I am neither French nor English. I am an American.

Form similar questions and answers, using the following:

German - English - Lebanese (he)

Italian - Greek - Egyptian (she)

Spanish - American - Iraqi (you fs)

American - French - Syrian (they)

Lebanese - Syrian - Egyptian (you ms)

Egyptian - Iraqi - Lebanese (he)

Greek - American - Spanish (you p)

English - French - German (he)

Drill 11

aho lʔamiis bitaafak . Here is your shirt.

Substitute for /ilʔamiis/:

pencil , book , handkerchief , trousers , teacher (m) ,
chair .

Drill 12

ahē lḡazma btaʔtak . Here is your shoe.

Substitute for /ilḡazma/:

briefcase , hat , suit , brush , car , table , professor (f)
picture .

Drill 13

ahom ilkutub bituʔha . Here are her books.

Substitute for /ilkutub/:

blouses , handkerchiefs , teachers (f) , pictures , hats ,
dresses , shoes , pencils , handbags .

Drill 14

- S#1: feen ilkitaab bitaaʔak ? Where is your book?
 S#2: aho lkitaab bitaaʔi . Here is my book.
 S#3: aho ktaabi . Here is my book.

Form similar sentences; make all necessary changes.

her dress , his trousers , my shirt , your (ms) house ,
 her pencil , your (fs) handkerchief , his teacher (m) .

Drill 15

- S#1: feen ilʔaʔabiyya btaʔti ? Where is my car?
 S#2: ahe lʔaʔabiyya btaʔtak . Here is your car.
 S#3: ahe ʔaʔabiyyitak . Here is your car.

Form similar sentences; make all necessary changes.

his shoe , her brush , your (fs) hat , her blouse ,
 your (ms) suit , his professor (f) , your (fs) table,
 her hat , my picture .

Drill 16

- S#1: feen ilʔumʂaan bituʂhum ? Where are their shirts?
 S#2: ahom ilʔumʂaan bituʂhum . Here are their shirts.
 S#3: ahom ʔumʂanhum . Here are their shirts.

Form similar sentences; make all necessary changes.

your (p) books , our blouses , my pencils , her
 handbags , their dresses , your (ms) pictures ,
 your (fs) hats , her handkerchiefs , our chairs ,
 your (p) cars .

Drill 17

S#1: feen ?amiṣak ? Where is your shirt?

S#2: ?amiṣi guwwa dduḡ . My shirt is in the drawer.

Substitute:

your (f) blouse ? on the table

my book ? under the chair

his car ? in the street

her car ? in front of the university

your (m) house ? near her house

their car ? behind the school

my pen ? with Hala

her book ? at her friend's place

his suit ? on the chair

my books ? in the room behind the table

our handbags ? behind the table

your (p) cars ? near the movie theatre

Drill 18

Ṣanṭit issitt di gdiida . This lady's handbag is new.

Substitute for /gidiida/:

old , big , small , good , ugly .

Drill 19

kitaab ilwalad da ?adiim . This boy's book is old.

Substitute for /?adiim/:

new , important , easy , difficult , good .

Drill 20

Ṣunaṭ ilbanaat dool kuwayyisiin . Those girls' purses are good.

Substitute for /kuwayyisiin/:

big , ugly , new , small , old

Drill 21

ana řandi talat kutub wihuwwa řandu xamas kutub .
I have three books and he has five books.

Form similar sentences, using the following:

he 6 shirts , I 4 shirts
she 3 dresses , you (f) 5 dresses
they 3 cars , we 4 cars
you (p) 7 chairs , they 10 chairs
I 5 hats , she 3 hats
you (ms) 8 suitcases , I 4 suitcases
I 5 handkerchiefs , she 9 handkerchiefs
he 4 trousers , you (ms) 6 trousers
we 9 shoes , you (p) 7 shoes

Drill 22

S#1: issaařa kaam min fařlak ? What time is it, please?

S#2: issaařa xamsa wřařřa It's 5:10.

Substitute:

6:10 , 3:05 , 4:10 , 7:05 , 5:05 , 8:10 , 7:10 , 10:05 ,
3:10 , 8:05 , 5:10 , 7:10 , 6:05 , 4:05 , 5:10 , 10:10 ,
9:05 , 7:05 , 8:10 , 7:10 , 6:05 .

Drill 23

S#1: ismi řali . My name is Aly.

S#2: ismu ařmad . His name is Ahmad.

S#3: ismaha samya . Her name is Samya.

S#4: ismi samiira . My name is Samira.

Form similar sentences. Use the following names:

Girl's NamesBoy's Names

samya	meeri	ařmad	řaadil
samiira	huda	řali	amiin
haala	gamiila	fawzi	řawři
muna	kariima	tawfii?	sařiid
fawziyya	nuuřa	nabiil	anwar
suřaad	tahaani	saami	muřřafa
nagwa	nadya	saamir	faayiz
maryam	řayaat	saamiř	magdi

*** *** ***

IV.4 Listening comprehension on tape in the language laboratory.

UNIT FIVE

iddars ilxaamis

V.1 Text

1. -ŷamalt eeh imbaariŷ ?

=darast hawaali talat saŷaat
fiŷŷubh . wissaaŷa waħda
ŷiribt fiŷgaal ʔahwa
wbaŷdeen daxalt issinima .
winta ŷamalt eeh ?

-ana katabt gawabaat

liʔaŷhaabi wŷamalt wagbi
ŷŷubh . baŷd idduħr simiŷt
irradu . wbilleel xaŷagt
maŷa ŷaħbiti .

-What did you do yesterday?

=I studied for about three hours in
the morning. And at 1:00 I had
(drank) a cup of coffee and went
(entered) the movies.

What did you do?

-I wrote letters to my friends and
did my homework in the morning.
In the afternoon I listened to the
radio and at night I went out
with my girl friend.

ŷamal	(i)	to make; do (s.th)
eeh		what?
imbaariŷ		yesterday
daras	(i)	to study
hawaali		approximately
iŷŷubh		the morning
waħda		one (f)
ŷirib	(a)	to drink
fiŷgaal - fanagill		cup, demi-tasse
ʔahwa	(Q)	coffee
baŷdeen		then, after that
daxal	(u)	to enter
katab	(i)	to write
baŷd idduħr		afternoon
simiŷ	(a)	to listen to, hear
radu - haat		radio
leel		nighttime
billeel		at night
xaŷag	(u)	to go out
gawaab - aat		letter; answer

Patterns, then, are vowels (sometimes accompanied by certain non-root consonants) added to the root to form a word, e.g.:

k-t-b + -a-a- ----> katab 'he wrote'
 k-t-b + ma--a- ----> maktab 'office; desk'
 k-t-b + -aa-i- ----> kaatib 'writer'

Thus, /k/, /t/ and /b/ of /katab/ are the three radicals that constitute the k-t-b root, whose meaning has to do primarily with writing. /-a-a-/ is the vocalic pattern which forms the perfect (past tense) form /katab/ 'he wrote.'

Consider: /kaatib/ 'writer'
 /maktab/ 'office; desk'
 /maktaba/ 'library; bookshop'

The above are some of the derivatives of the root k-t-b, all achieved by different vocalic patterns or consonantal-vocalic patterns; i.e. /-aa-i-/ in /kaatib/ and /ma--a-/ in /maktab/ and /ma--a-a/ in /maktaba/.

Since the three radicals that constitute the root k-t-b are all consonants, we will call it a Sound Triconsonantal Root. Since this form is our starting point, we will also refer to it as Form I.

Thus, /katab/ , /ʕamal/ , /daxal/ , /xaṣag/ and /ʕirib/ are all Sound Triconsonantal Form I Verbs.

2. As mentioned before, the dictionary entry is the third person ms (katab), which is also the perfect form (the past tense) and which in translated here as 'to write,' the normal infinitive form for English (not Arabic) lexical entries.

Since the imperfect form (used to form present, progressive and future) is not predictable for Form I Verbs, the second vowel (which may be i, a or u) is listed in parentheses next to the perfect form e.g. /katab/ (i) , /ʕirib/ (a) and /daxal/ (u). This is the vowel of the imperfect and the imperative forms as well.

Study the conjugation of the following Form I Sound Verbs in the Perfect, Imperfect and Imperative. Notice that /bi-/ , the sign of the Indicative, is prefixed to the imperfect.

The indicative verb predicates an actual occurrence or fact (as opposed to a wish, a conjecture, or a possibility).

The actual occurrence or fact may be either static, habitual, or progressive, as well as, according to the context, past, present or future, e.g. /kaan biyktib/ 'he was writing;' /ḥaykuun biyktib/ 'he will be writing.'

The imperfect forms may be preceded also by /ḥa/ ~ /ha/ , the prefix of futurity.

Thus, /-yiktib/ can be preceded either by /bi-/*

/biyktib/ 'he writes, he is writing'

or by /ḥa /:

/ḥayiktib/ 'he will write, he is going to write'

Conjugation of /katab/ (i) 'to write'

		Perfect		Imperfect		Imperative
huwwa	3 ms	katab		bi yi ktib**		
hiyya	3 fs	katab	it	bi ti ktib		
humma	3 p	katab	u	bi yi ktib	u	
inta	2 ms	katab	t	bi ti ktib		i ktib
inti	2 fs	katab	ti	bi ti ktib	i	i ktib i
intu	2 p	katab	tu	bi ti ktib	u	i ktib u
ana	1 s	katab	t	b a ktib		
iḥna	1 p	katab	na	bi ni ktib		

Conjugation of /širib/ (a) 'to drink'

		Perfect		Imperfect		Imperative
huwwa	he	širib		bi yi šṛab		
hiyya	she	širb	it	bi ti šṛab		
humma	they	širb	u	bi yi šṛab	u	
inta	you m	širib	t	bi ti šṛab		i šṛab
inti	you f	širib	ti	bi ti šṛab	i	i šṛab i
intu	you p	širib	tu	bi ti šṛab	u	i šṛab u
ana	I	širib	t	b a šṛab		
iḥna	we	širib	na	bi ni šṛab		

* In many cases, imperfect forms without /bi-/ occur as variants of forms with /bi-/: e.g. /yiktib ṣarabi kwayyis/ ~ /biyktib ṣarabi kwayyis/ 'he writes Arabic well' (i.e. 'he writes neat Arabic script').

** Note: huwwa biyktib -- huwwa byktib (see p. 50 #7)
also: inta iktib -- inta ktib [see p. 48 #1. (d)]

Conjugation of /daxal/ (u) 'to enter'

		Perfect		Imperfect			Imperative
huwwa	he	daxal		bi	yu	dxul	
hiyya	she	daxal	it	bi	tu	dxul	
humma	they	daxal	u	bi	yu	dxul	u
inta	you m	daxal	t	bi	tu	dxul	u dxul
inti	you f	daxal	ti	bi	tu	dxul	i u dxul i
intu	you p	daxal	tu	bi	tu	dxul	u u dxul u
ana	I	daxal	t	b	a	dxul	
ifna	we	daxal	na	bi	nu	dxul	

In the imperfect and imperative forms of verbs like /daxal/ (u), the vowel of the prefix may (optionally, and more rarely) be /i/ instead of /u/, e.g.:

/yidxul/ 'he enters' instead of the most common /yudxul/ 'he enters'
/idxul/ ~ /udxul/ 'enter!' (ms)

V.3 Practice and DrillsV.3.1 Sound Form I Verbs - Study List

Study the following verbs:

ʕamal (i)	to do; make (s.th)
daras (i)	to study
katab (i)	to write
libis (i)	to get dressed, put on
ʕirib (a)	to drink
rigiʕ (a)	to return, come back
xarag (u)	to go out
daxal (u)	to enter

V.3.2 Drill 1

Read aloud and then translate.

1. ifna ʕamalna lwaagib .
2. huwwa daxal issinima .
3. hiyya darasit darsaha .
4. inti katabti gawaab .
5. ana ʕribt ʕahwa .

6. inta lbist badlitak .
7. humma rigʕu milmadrasa .
8. intu xaṛagtu milbeet .

V.3.3 Drill 2

Read the following sentences and translate them. Then, for each sentence, form two similar sentences, using the subjects listed.

- | | |
|-----------------------|-----------------|
| 1. ʕamal ilwaagib . | samya , iḥna |
| 2. daras iddars . | ana , ilbanaat |
| 3. katab gawaab . | hiyya , inta |
| 4. libis ilbadla . | ana , inta |
| 5. ʕirib ilʔahwa . | aḥmad , intu |
| 6. rigiʕ milmadrasa . | ittalamza , ana |
| 7. xaṛag milbeet . | inti , humma |
| 8. daxal issinima . | intu , iṭṭalaba |

V.3.4 Drill 3

Read the following sentences and translate them. Then, for each sentence, form two similar sentences, using the subjects listed.

- | | |
|----------------------------------|------------------|
| 1. ʕamalit ilwaagib bitaʕha . | ana , intu |
| 2. daxalit issinama maʕa saami . | inta , iḥna |
| 3. libsit ilfustaan bitaʕha . | ilbanaat , inti |
| 4. ʕirbit ilʔahwa btaʕitha . | amiin , ana |
| 5. dārasit darsaha . | intu , ittalamza |
| 6. rigiʕit maʕa ʕaḥibha . | inta , humma |
| 7. katabit gawabatha . | ana , iḥna |
| 8. xaṛagit maʕa ʕaḥbiḥtha . | haani , inti |

V.3.5 Drill 4

Read the following sentences and translate them. Then, for each sentence, form two similar sentences, using the subjects listed.

- | | |
|---------------------------------|---------------|
| 1. daxalu ssinima maʕa haani . | ilwalad , ana |
| 2. xaṛagu maʕa aʕḥabhum . | hiyya , inti |
| 3. rigʕu milmadrasa btaʕithum . | inta , huwwa |
| 4. ʕirbu lʔahwa btaʕithum . | inti , ana |
| 5. libsu baṛaniḥthum . | iḥna , intu |

- | | |
|----------------------|---------------|
| 6. katabu gawabathum | huwwa , inta |
| 7. darasu drushum . | hiyya , saami |
| 8. ṣamalu wagibhum . | ana , inti |

V.3.6 Drill 5

Read aloud, then translate.

1. darasna drusna filmaktaba
2. ṣamalit wagibha filbeet .
3. libis badlitu ggidiida .
4. daxalt issinima maṣa haani .
5. Ṣirbu lʔahwa btaṣithum .
6. xaṣṣag maṣa aṣḥaabu .
7. rigṣit milmadrasa .
8. katabtu lgawabaat .

V.3.7 Drill 6

Read the following sentences and translate them. Then, for each sentence, form two similar sentences, using the subjects listed.

- | | |
|--------------------------|-----------------|
| 1. ḥayifmil ilwaagib . | ifna , samiira |
| 2. ḥayidris iddars . | ilbanaat , ana |
| 3. ḥayiktib gawabaat . | inta , hiyya |
| 4. ḥayilbis badlitu . | ana , inta |
| 5. ḥayišṣṣag ilʔahwa . | intu , ṣali |
| 6. ḥayirgaṣ milmadrasa . | ana , ittalamza |
| 7. ḥayuxṣug milbeet . | humma , inta |
| 8. ḥayudxul issinima . | iṣṣalaba , intu |

V.3.8 Drill 7

Read aloud, then translate.

1. biyiktibu lwaagib bitaṣhum .
2. bitidris darsak .
3. baxṣug iṣṣubḥ , wbargaṣ baṣd idḍuḥṣ .
4. bitilbisu baṣaniiṣ .
5. bitidxuli ssinima baṣd idḍuḥṣ .
6. biyifmilu wagibhum .
7. haani biyismaṣ irradyu ṣṣubḥ .
8. baṣṣṣag ilʔahwa baṣd idḍuḥṣ .

V.3.9 Drill 8

Read the following sentences and translate them. Then, for each sentence, form two similar sentences, using the subjects listed.

- | | |
|---|--------------|
| 1. biniktib ilwaagib bitafna . | ana , inta |
| 2. binidris darsina . | huwwa , inti |
| 3. binuxrug iŝŝubh , wibnirgaŝ
baŝd iŝduhr . | hiyya , inta |
| 4. binilbis baŝaniit . | humma , intu |
| 5. binudxul issinima baŝd
iŝduhr . | ana , inti |
| 6. binifmil wagibna . | hiyya , inta |
| 7. biniŝrab ?ahwa ŝŝubh . | saami , intu |
| 8. binismaŝ irradyu ŝŝubh . | ana , humma |

V.3.10 Drill 9

Read the following sentences and translate them. Then, for each sentence, form two similar sentences, using the subjects listed.

- | | |
|--|---------------|
| 1. hatifmilu lwaagib bitafkum . | inti , ana |
| 2. hatidrisu darsukum . | haala , haani |
| 3. hatilbisu ?umŝaan gidiida . | inta , ŝali |
| 4. hatiŝrabu l?ahwa ŝŝubh . | humma , inta |
| 5. hatirgaŝu milgamŝa baŝd
iŝduhr . | iŝna , hiyya |
| 6. hatidrisu duruskum billeel . | inti , amiin |
| 7. hatuxrugugu milbeet iŝŝubh . | ana , inta |
| 8. hatudxulu ssinima billeel . | iŝna , huwwa |

V.3.11 Drill 10

Give imperatives of all sentences in Drills 1-6 (to ms, fs and p).

V.3.12 Drill 11

imbaariḥ daxalt issinima maṣa ṣaḥbiti ṣṣubḥ . wibaṣdeen ṣiribna
ḥahwa maṣa aṣḥabna . wibaṣd idḍuhḥ darasna drusna wṣamalna
wagibatna . wibilleel simiṣna rradyu ṣand ṣaḥbi ṣaadil . xaṣagt min
ṣand ṣaadil issaaṣa tiṣṣa billeel . katabt gawabaat liḥaṣḥabi
wdarast ḥawaali talat saṣaat .

- (a) Read the above passage.
- (b) Translate.
- (c) Put in third person ms (huwwa).
- (d) Put in future (bukṣa).

*** **

V.4 Listening Comprehension on tape in the language laboratory.

*** **

UNIT SIX

iddars issaadis

VI.1 Text

1. širibt ?ahwa maša waahid Yesterday I had coffee with
 šaḥbi mbaarif . a friend (m) of mine.

waahid

one; a; a certain

2. itneen ašhaabi daxalu Two of my friends went to
 ssinima mbaarif . the movies yesterday.

itneen

two

3. katabt xamašaašar gawaab I wrote fifteen letters
 imbaarif . yesterday.

xamašaašar

fifteen

4. issaaša kaam min faḍlak ? What time is it, please?
 hiḍaašar wixamsa . 11:05.

hiḍaašar

eleven

5. Conversation

-ya a nišrab fingaal ?ahwa .	Let's have a cup of coffee!
=dilwa?t ?	Now?
-aywa .	Yes!
=ana šribt ?ahwa ššubħ .	I had coffee in the morning.
-wana kamaan šribt ?ahwa	Me too; I had coffee in the
ššubħ . ana bašrab fingaleen	morning. I drink two cups
?ahwa kull yoom iššubħ .	of coffee every morning.

ya a	let's
dilwa?t ~ dilwa?ti	now
kamaan	also, too
fingaleen	two cups
kull	every, each
yoom - ayyaam	day

*** **

VI.2 Grammatical Notes1. Numerals "One" and "Two"

The numeral "one" is the only numeral in EA which shows gender, e.g. /waaħid/ (m), /wafda/ (f).

It may precede or follow a noun and must agree in gender with the noun. Notice the difference in meaning:

raagil waaħid	one man = just one man (<u>emphasizing singularity</u>)
waaħid raagil	a or some man, a certain man
sitt wafda	one lady = just one lady (<u>emphasizing singularity</u>)
wafda sitt	a or some lady, a certain lady

Notice that /waaħid/ in the second and fourth examples precedes a noun of human reference; this is a stipulation of its occurrence before a noun.

The numeral "two" /itneen/ may be used before plural nouns, e.g.

itneen wilaad	two boys
itneen banaat	two girls

and is used before plural adjectives:

itneen kubaar	two big (ones) .
---------------	------------------

However, the use of the Dual Form of the Noun is preferable for most nouns. This is achieved by the suffixation of /-een/, the

dual ending to a ms noun or to the CS (Construct State) of fs nouns ending in -a#, e.g.

waladeen (< walad)	two boys
sahbiteen (< sahba)	two friends (f)
fallaŋteen (< fallaaŋa)	two farmers (f)
kitabeen (< kitaab)	two books
binteen (< bint)	two girls

The phrase N (dual) + itneen is a possible occurrence, which has the effect of emphasizing the idea of duality.

waladeen itneen	two boys (emphasizing duality)
-----------------	--------------------------------

This is often accomplished in English by pronouncing 'two' with heavier-than-usual stress. With certain nouns it is preferable to have the word order itneen + N(p) for the dual expression. Examples:

itneen sawwaʔiin	two drivers
itneen rassamiin	two painters (artists)
itneen fallaŋiin	two farmers
itneen xaddamiin	two servants
itneen hallaʔiin	two hairdressers

2. Cardinal Numerals 11 - 19

hiŋaaʃaŋ	11
iŋnaaʃaŋ	12
talaŋŋaaʃaŋ	13
aŋbaŋŋaaʃaŋ	14
xamaŋŋaaʃaŋ	15
siŋŋaaʃaŋ	16
sabaŋŋaaʃaŋ	17
tamaŋŋaaʃaŋ	18
tisaŋŋaaʃaŋ	19
hiŋaaʃaŋ walad	11 boys
tamaŋŋaaʃaŋ bint	18 girls

Notice:

- (a) Num 1 + N_s (gender agreement)
- (b) Num 2 + N_p (or by dropping the numeral and using the dual form of the noun instead)
- (c) Num 3 - 10 + N_p

(d) Num 11 - 19 + N_s

Examples:

(a) walad waahid	one boy
bint wahda	one girl
(b) itneen wilaad	two boys
itneen banaat	two girls
preferably:	
waladeen	two boys
binteen	two girls
(c) talat wilaad	three boys
talat banaat	three girls
(d) xamaṣṭaaṣaṣ walad	fifteen boys
tisaṣṭaaṣaṣ bint	nineteen girls

*** **

VI.3 Practice and Drills

VI.3.1 Sound Form I Verbs - Study List

Study the following verbs.

katab (i)	to write
daras (i)	to study
libis (i)	to get dressed, put on
nizil (i)	to descend, go down to
ḍaṣab (a)	to beat, hit
?alaṣ (a) (Q)	to undress, take off
dafaṣ (a)	to pay; push
fataḥ (a)	to open
rigiṣ (a)	to return, come back, go back to
fihim (a)	to understand
kaṣaṣ (a)	to break
ṭiliṣ (a)	to climb, ascend, go up to
ṣirif (a)	to know
ṣirib (a)	to drink
hirib (a)	to escape, flee
ṭalab (u)	to demand, ask for
daxal (u)	to enter, go in to
sakan (u)	to live, dwell
ṣakaṣ (u)	to thank
xaraḡ (u)	to go out

VI.3.2 Drill 1

Read the following sentences and translate them. Then, for each sentence form two similar sentences using the subjects listed.

- | | |
|---------------------|-------------------|
| 1. katab iddars . | ana , huwwa |
| 2. ʕamal ilwaagib . | ilbint , humma |
| 3. libis ilgazma . | iħna , inta |
| 4. ɖaɖab ilbint . | issitt , intu |
| 5. ʔalaʕ ilgazma . | inti , hiyya |
| 6. rigiʕ hina . | huwwa , iʔʔaaliba |
| 7. fihim iddars . | iħna , ana |
| 8. kasaɖ ilkursi . | inti , humma |
| 9. ʔiliʕ foo? . | ilbanaat , hiyya |
| 10. ʔalab ʔahwa . | ana , inti |
| 11. daxal ilbeet . | inta , huwwa |
| 12. sakan fimaʕr . | humma , iħna |
| 13. xaɖag milbeet . | intu , ana |

VI.3.3 Read and Translate:

ʕamalt eeh imbaariħ ? What did you do yesterday?

darast ħawaali talat saʕaat fiʕʕubħ . idɖuħr katabt gawaab liʕaħbi nabiil . wibaʕdeen libist winzilt ilbalad maʕa ʕaħbiti . baʕd idɖuħr rigiʕna lbeet wibaʕdeen xaɖagna wiʕribna ʔahwa maʕa aʕħabna . issaaʕa sitta ʕaħbiti rigiʕit ilbeet , wana daxalt issinima maʕa ʕaħbi samiir , wissaaʕa tisʕa rigiʕt ilbeet .

VI.3.4 Drill 2

Read the following sentences and translate them. Then, for each sentence form two similar sentences using the subjects listed.

- | | |
|-----------------------|---------------|
| 1. ħayuxɖug milbeet . | intu , ana |
| 2. biyiktib iddars . | humma , iħna |
| 3. ħayiksaɖ ilkursi . | inta , ilbint |
| 4. biyiɖrab ilbint . | humma , inti |
| 5. ħayiʔlaʕ foo? . | ana , humma |
| 6. ħayuʔlub ʔahwa . | inta , hiyya |
| 7. ħayilbis ilgazma . | intu , humma |
| 8. biyiʔlaʕ ilgazma . | iħna , inta |
| 9. ħayuskun fimaʕr . | inti , issitt |

VI.3.5 Read and Translate:

bitiſmii eeh dilwa?ti ? What are you doing now?

baſraab fiſmaal ?ahwa , wibaſdeen haſlub ſaſbi haani fittilifoon
wifaſanzil ilbalad winudxul sinima mitru , fiha film faſansaawi
kuwayyis . wibaſdeen haſgaſ ilbeet wadris . bukra ſandi mtihaan
faſansaawi .

ilbalad 'downtown'

VI.3.6 Drill 3

T: katbt gawaab imbaariſ . I wrote a letter yesterday.
S#1: haſtib gawaab bukra . I will write a letter tomorrow.
S#2: iktib gawaab ! Write a letter! (ms)
iktibi gawaab ! Write a letter! (fs)
iktibu gawaab ! Write a letter! (p)

Form similar sentences:

1. ſamalit wagibha mbaariſ .
2. darasna darsina ſſubſ .
3. niziltu lbalad imbaariſ .
4. ſirib il?ahwa maſa ſaſbitu .
5. libsit ilfuſtaan ilgidiid .
6. ?alaſ ilbaſaloon il?adiim .
7. fataſ il?ooða .
8. katabit darsaha .
9. daſabt ilwalad iſſuſayyaſ .
10. daxalu lfilm imbaariſ .

VI.3.7 Drill 4

Translate:

1. The boy wrote the lesson.
2. I understood the lesson.
3. She hit the girl.
4. You (ms) broke the chair.
5. They opened the house.
6. We entered the room.
7. You (fs) drank the coffee.
8. You (p) lived in Egypt.

VI.3.8 Telling the Time

T: issaaʕa kaam min faḍlak ? What time is it, please?

S: issaaʕa waḥda	1:00
itneen	2:00
talaata	3:00
aṛbaʕa	4:00
xamsa	5:00
sitta	6:00
sabʕa	7:00
tamanya	8:00
tisʕa	9:00
ʔašʕa	10:00
ḥiḍaašar	11:00
iṭnaašar	12:00
waḥda wxamsa	1:05
waḥda wʔašʕa	1:10
waḥda wṛubʕ	1:15 (ṛubʕ 'quarter')
waḥda wtilt	1:20 (tilt 'one-third')
waḥda wnušš illa xamsa	1:25 (nušš 'half')
waḥda wnušš	1:30
wahda wnušš wxamsa	1:35
itneen illa tilt	1:40 (illa 'less; except; minus')
itneen illa ṛubʕ	1:45
itneen illa ʔašʕa	1:50
itneen illa xamsa	1:55
itneen bižžabṭ	2:00 sharp (bižžabṭ 'precisely')
iṭnaašar iḍḍuḥṛ	12:00 noon (ḍuḥṛ 'noon')
nušš illeel	(12:00) midnight
talaata šabaahan	3:00 A.M. (šabaahan 'in the morning')
aṛbaʕa baʕd iḍḍuḥṛ	4:00 P.M.
sabʕa misaaʕan	7:00 P.M. (misaaʕan 'in the evening')
diʔiiʔa - daʔaayiʔ	minute
sanya - sawaani	second
saʕteen	two hours

VI.3.9 Drill 5

T: issaaʕa kaam min faḡlak ? What time is it, please?

S:	10:50	6:15 P.M.
	3:40	2:10
	2:20	7:25
	5:30 P.M.	9:45 A.M.
	6:00	12:20
	3:00 sharp	3:05
	7:25	11:40 P.M.
	9:55	4:15
	4:05	5:30
	8:35 A.M.	10:10 A.M.

VI.3.10 Drill 6 - Translate:

1. She will drink coffee.
2. I am doing my homework.
3. You (ms) are studying.
4. We will break the table.
5. You (p) are opening the house.
6. You (fs) will live in Egypt.
7. They are hitting the boy.

VI.3.11 Give the Imperatives (ms , fs - p) of the verbs in VI.3.1.

VI.3.12 PracticeTime Expressions - Study List

inniharḡa ~ innahaḡa	today
dilwaʔt	now
dilwaʔti	now
dilwaʔt aho	right now
bukḡa	tomorrow
baʕd bukḡa	the day after tomorrow
baʕd ŧwayya	after a while
baʕdeen	later, then
bukḡa ŧ᧔ubḡ	tomorrow morning
bukḡa baʕd id᧔uḡḡ	tomorrow afternoon

imbaariḥ	yesterday
awwil imbaariḥ	the day before yesterday
imbaariḥ billeel	last night
zamaan	in the past
ilfagr	(at) dawn
iṣṣubḥ	(in) the morning
iḍḍuḥr	(at) noon
baṣd iḍḍuḥr	(in) the afternoon
ilṣaṣr	(in) the afternoon
ilmayrib	(in) the evening
billeel	at night
misaaʔan	at night
fi nuṣṣ illeel	at midnight

VI.3.13 Practice (two students)

- (a) -ṣamaltu eeh imbaariḥ ?
 =daxalna ssinama maṣa aṣḥabna fiṣṣubḥ , wibaṣdeen rigiṣna
 lbeet , ṣiribna fingaal ʔahwa wdarasna hawaali arbaʔ
 saṣaat .
- (b) -ḥatiṣmili eeh baṣd iḍḍuḥr ?
 =ḥaktib gawabaat liʔaṣḥaabi , wibaṣdeen ḥaṣmil wagbi
 winti ḥatiṣmili eeh ?
 -ḥadxul issinama maṣa fariid .
- (c) -issaaṣa kaam min faḍlak ?
 =issaaṣa xamsa . leeh ? ṣandak miṣaad maṣa ḥadd ?
 -la? . ḥadxul issinama maṣa fariid issaaṣa sitta .

leeh	why?
ḥadd	someone

VI.3.14 *Practice (Elision of /i-/ in fast speech); Repeat after your teacher:

1. bukrā nta ktib gawaab (fast speech) = bukrā inta
iktib gawaab (slow speech)
2. huwwa ntu taḥaba walla asadza ? (= intu)
3. daxalna ssinama ssaaṣa tiṣṣa mbaariḥ. (= imbaariḥ)
4. ana aktib wagbi ṣṣubḥ . (= aktib)
5. intu ṣṣabu ʔahwa . (= iṣṣabu)

*See p. 48 #1.(d).

VI.3.15 Drill 7

T: biniktib ilwaagib bitaʕna .
S#1: katabna lwaagib bitaʕna .
S#2: iktib ilwaagib bitaaʕak .
 iktibi lwaagib bitaaʕik .
 iktibu lwaagib bitaʕkum .

Form similar sentences:

1. biyilbis ilbadla btaʕtu .
2. bitiʕrab ilʔahwa btaʕitha .
3. biyidrisu drushum .
4. basmaʕ irradyu btaaʕi .
5. baʕmil ilwaagib bitaaʕi .
6. bitiʕrabi ʔahwitik kull yoom iʕʕubʕ .
7. bitiʕlaʕ ilbuʕneeʕa btaʕtak .

*** **

VI.4 Listening Comprehension on tape in the language laboratory.

*** **

UNIT SEVEN

iddars issaabif

VII.1 Text

1.-haani raah feen ?

=raah ilgamfa . fandu muhaḍra
 muhimma ssaafa tamanya .
 imbaarih naam issaafa tisfa
 billeel . wi?aam innihaḍda
 ṣṣubh badri , hawaali issaafa
 sitta . xaaf yiḥuuh waxri .
 il?ustaaz bitaaṣu faaš
 fimaṣṣ arbaṣ siniin . wihaani
 haḥuuh yišrab ?ahwa maṣaah
 baṣd ilmuḍra .

raah (u)
 muḍra - aat
 naam (a)
 ?aam (u) (Q)
 badri
 xaaf (a)
 waxri
 faaš (i)

Where did Hani go?

He went to the university. He has
 an important lecture at 8:00.
 Yesterday he went to sleep at
 9:00 P.M. And he got up early
 this morning around 6:00 A.M. He
 was afraid to go late. His teacher
 lived in Egypt for four years and
 Hani will go and have coffee with
 him after the lecture.

to go, go to
 lecture
 to sleep, go to sleep, fall asleep
 to wake up, get up
 early
 to be afraid, fear
 late
 to live

2.-haḥuuh feen baṣd ilḡada ?

=hanaam šiwayya , wbaṣdeen
 hadris saaṣa walla saṣteen .
 wilmaḡrib haḥuuh fand ṣaḥbiti
 meeri nišrab il?ahwa sawa .
 wibaṣdeen hafuut fala uxti
 a?ud fandaḥa šwayya .
 tismaḥ tigiib kitaab ilfaṣansaawi
 bitaaṣi maṣaak bukra; fimuḍrit
 issaafa tisfa ?

Where are you going to go after lunch?

I will go to sleep for a while
 and then study for an hour
 or two. In the evening I will
 go to the home of my friend Mary
 to have coffee together (with her).
 Then I'll drop in at my sister's
 and stay there for a while.
 Would you please bring my French
 book with you tomorrow to the
 9:00 lecture?

yada	lunch
liyada	lunch time
šwayya	a little, a while
wibašdeen	and then
sawa	together
faat (u)	to pass
faat (u) ʕala	to drop in on
uxt - ixwaat	sister
ʔaʕad (u) (Q)	to sit down; to stay
samaħ (a)	to allow, let
gaab (i)	to bring (along)

VII.2 Grammatical Notes

1. The verbs /ʕaaħ/(u) 'to go', /xaaʕ/ (a) 'to fear, be afraid' and /ʕaaš/(i) 'to live' are also Form I verbs. However, these are here termed Medial Weak Form I Verbs, (also referred to as Hollow Form I), since the medial radical is y or w, e.g. Form II of /ʕaaħ/ is ʕawwaħ 'to go home.'

A look at the following paradigms of /ʕaaħ/ (u) and /ʕaaš/(i) and /xaaʕ/ (a) shows that /ʕaaħ/(u) has the form /ʕaaħ-/ for 3rd person ms, fs and p in the perfect; and /ʕuħ-/ for all other persons in the perfect. Likewise, /ʕuuħ-/ is used in the imperfect for all persons as well as the imperative. Remember that the imperfect is preceded by the indicative particle /b-/ .

(a) Conjugation of /ʕaaħ/ (u) 'to go'

	Perfect	Imperfect	Imperative
huwwa	ʕaaħ	biyʕuuħ	
hiyya	ʕaaħit	bitʕuuħ	
humma	ʕaaħu	biyʕuuħu	
inta	ʕuħt	bitʕuuħ	ʕuuħ
inti	ʕuħti	bitʕuuħi	ʕuuħi
intu	ʕuħtu	bitʕuuħu	ʕuuħu
ana	ʕuħt	baʕuuħ	
iħna	ʕuħna	binʕuuħ	

Notice how uu --> u before CC in the first and second persons.

(b) Conjugation of /ʕaaʕ/ (i) 'to live'

	Perfect	Imperfect	Imperative
huwwa	ʕaaʕ	biyʕiiʕ	
hiyya	ʕaaʕit	bitʕiiʕ	
humma	ʕaaʕu	biyʕiiʕu	
inta	ʕiʕt	bitʕiiʕ	ʕiiʕ
inti	ʕiʕti	bitʕiiʕi	ʕiiʕi
intu	ʕiʕtu	bitʕiiʕu	ʕiiʕu
ana	ʕiʕt	baʕiiʕ	
iʕna	ʕiʕna	binʕiiʕ	

Notice that /ʕaaʕ-/ is the form used for the third person ms, fs and p in the perfect. /ʕiiʕ-/ is used with all other perfect; /ʕiiʕ-/ in imperfect and imperative forms.

Also notice ii --> i before -CC in the first and second persons.

(c) /xaaf/ (a) 'to fear' and /naam/ (a) 'to sleep' are also medial weak Form I verbs.

Study this paradigm and notice the vowels of both the perfect and the imperfect forms.

Conjugation of /xaaf/ (a) 'to fear'

	Perfect	Imperfect	Imperative
huwwa	xaaf	biyxaaf	
hiyya	xaafit	bitxaaf	
humma	xaafu	biyxaafu	
inta	xuft	bitxaaf	xaaf
inti	xufti	bitxaafi	xaafi
intu	xuftu	bitxaafu	xaafu
ana	xuft	baxaaf	
iʕna	xufna	binxaaf	

The imperative vowel is that of the imperfect; namely, /-aa-/ (in both /xaaf/ and /naam/).

Study the following paradigm for /naam/ and notice the vowels of both the perfect and imperfect forms.

Conjugation of /naam/ (a) 'to sleep,' 'to go to sleep'

	Perfect	Imperfect	Imperative
huwwa	naam	biynaam	
hiyya	naamit	bitnaam	
humma	naamu	biynaamu	
inta	nimt	bitnaam	naam
inti	nimti	bitnaami	naami
intu	nimtu	bitnaamu	naamu
ana	nimt	banaam	
ifna	nimna	binnaam	

Other verbs are conjugated like /naam/ 'to sleep:' /baat/ 'to spend the night' and /baan/ 'to appear.'

*** **

VII.3 Practice and Drills

VII.3.1 Medial Weak Form I Verbs - Study List

Study the following verbs:

šaaḥ (u)	to see
raaḥ (u)	to go, go to
xaaḥ (a)	to fear
raaš (i)	to live
naam (a)	to sleep; go to sleep; fall asleep
šaal (i)	to carry
ʔaam (u) (Q)	to wake up; get up
zaaḥ (u)	to visit
xaaḥ (a) min	to be afraid of
raaš (i) maʔa	to live with
baaʔ (i)	to sell
ʔaal (u) (Q)	to say
kaan (u)	to be

gaab (i)	to bring (along)
faat (u)	to pass
faat (u) ʕala	to drop in on

VII.3.2 Drill 1

T:	ħaʕuuh issinima bukra .	I'll go to the movies tomorrow.
S#1:	baʕuuh issinima kull yoom .	I go to the movies every day.
S#2:	ʕuht issinima mbaarih .	I went to the movies yesterday.

Form similar sentences, using the following:

the boy , you (fs) , we , they , you (p) , the girls,
you (ms) , the girl .

VII.3.3 Drill 2

T:	ʕuft ʕahbi mbaarih .	I saw my friend yesterday.
S#1:	ħaʕuuf ʕahbi bukra .	I will see my friend tomorrow.
S#2:	baʕuuf ʕahbi kull yoom .	I see my friend every day.

Form similar sentences:

you (ms) , the girl , you (p) , they , we , the girls,
you (fs) , the boy .

VII.3.4 Drill 3

T:	ʕahna ssinima .	We went to the movies.
S#1:	ʕuuh issinima .	Go to the movies! (ms)
S#2:	ʕuuhf ssinima .	Go to the movies! (fs)
S#3:	ʕuuhu ssinima .	Go to the movies! (p)

Form similar sentences:

1. he went to school
2. I went to my friend's house
3. you (ms) went to the movies
4. they visited their friend
5. she sold the books

VII.3.5 Drill 4

Translate:

1. I saw my friend yesterday.
2. She will go to the movies tomorrow.
3. We were afraid of the boy.
4. They lived in Cairo.
5. He got up at 9:10.
6. You (ms) will visit the girl.
7. Carry the boy! (to ms)
8. You (fs) will see Samira in the afternoon.
9. I sleep at 10:00 sharp.

VII.3.6 Drill 5

Translate:

1. Yesterday I saw my friend Hani at the university. We went and had coffee and then dropped in on Farid.
2. Tomorrow I will go to the movies with my friend Samira. She will bring my Arabic book with her and will study for two hours after the movies.
3. She went to sleep at 9:00 P.M. and got up at 6:15 A.M.
4. Visit your friend (f) now and go to the movies in the afternoon! (said to fs)

*** **

VII.3.7 Conjugation of /kaan/ (u) 'to be'

	Perfect	Imperfect	Imperative
huwwa	kaan	biykuun	
hiyya	kaanit	bitkuun	
humma	kaanu	biykuunu	
inta	kunt	bitkuun	kuun
inti	kunti	bitkuuni	kuuni
intu	kuntu	bitkuunu	kuunu
ana	kunt	bakuun	
ifna	kunna	binkuun	

*** **

VII.4 Listening Comprehension on tape in the language laboratory.

*** **

UNIT EIGHT

iddars ittamin

VIII.1 Text

- 1.-miin illi kaatib ilgawaab da ? Who wrote this letter?
 = ana lli katba lgawaab da . I (f) wrote this letter.
 maktuub imbaarih . It was written yesterday.

illi	who, that (relative pronoun)
kaatib , katba - katbiin	(active participle of /katab/ 'to write') = "having written"
maktuub , maktuuba - maktubiin	(passive participle of /katab/ 'to write') = "written"

- 2.-raayih feen ya samiir ? Where are you going, Samir?
 =raayih azuur axuuya . I am going to visit my brother.
 -wibaʕdeen ? And then?
 =wibaʕdeen rayhiin issinima Then we will go to the movies
 maʕa baʕd . together.

raayih	going (participle ms)
ya	(vocative particle)
zaar (u)	to visit
axx - ixwaat	brother
rayhiin	going (participle p)
maʕa baʕd	together
sawa	together
axuuya	my brother

3.-miin iṛṛaagil illi ʔaaʔid hinaak da ? Who is that man sitting there?

=da waldi .	That is my father.
hinaak	there
hinaak da	over there (m)
waalid	father
abb	father
abuuya	my father

4.-miin issitt illi ʔaʔda hnaak di ? Who is that lady sitting there?

=di walditi .	That is my mother.
walda	mother
umm - ahaat	mother
ilwaldeen	the parents

5.-eeh illi ʔala ʔṭaṛabeeza da ? What is it (that thing which) that is on the table?

=da ktaab ilʔaṛabi btaaʔi .	That is my Arabic book.
-----------------------------	-------------------------

6. iṛṛaagil illi ʔaaʔid hinaak da	The man sitting over there is my
waldi . wissitt illi ʔaʔda ganbu	father and the lady sitting by him
di walditi .	is my mother.

7. ilwalad illi hnaak da	axuuya	The boy over there is my brother
wilbint illi min faṛansa di		and that girl from France is his
ʔaḥbitu .		friend.

8. -feen ilgawaab illi katabtu ? Where is the letter that you (S)
wrote (it)?

= aho .

Here it is.

9. -illi faat maat .

Let bygones be bygones.

(lit: that which has passed has
died)

=da masal kuwayyis ?awi .

This is a very good proverb.

maat (u)

to die

masal - amsaal

proverb

*** *** ***

VIII.2 Grammatical Notes

1. The Participles

- (a) Form I Sound has two participles: an active participle, e.g. /katab/ 'to write' has /kaatib/ 'writer', 'one who writes', 'one who has written', 'having written;' and a passive participle /maktuub/ 'written'.

In the majority of cases, the active participle (AP) denotes a doer of an action and the passive participle (PP), the result of an action. They both are inflected for gender and number. Fortunately their forms are predictable CaaCiC (AP) and maCCuuC (PP).

Active Participle (AP)

		ms	fs	P
katab (i)	to write	kaatib	katba	katbiin
kasar (a)	to break	kaasir	kasra	kasriin
ṭalab (u)	to demand, ask for	ṭaalib	ṭalba	ṭalbiin

		Passive Participle (PP)		
		ms	fs	P
katab	(i) to write	maktuub	maktuuba	maktubiin
kasaṛ	(a) to break	maksuur	maksuura	maksuriin
ṭaḷab	(u) to demand	maṭṭuub	maṭṭuuba	maṭṭubiin

(b) Form I Medial Weak has only one Participle of the structure CaayīC:

ṛaaḥ	(u) to go	ṛaayīḥ	ṛayḥa	ṛayḥiin
ṣaaš	(i) to live	ṣaayīš	ṣayša	ṣayšiin
xaaf	(a) to fear	xaayif	xayfa	xayfiin
naam	(a) to sleep	naayim	nayma	naymiin

2. The Relative Clause and the Relative Pronoun /illi/:

(1) A typical relative clause construction contains three elements:

- (a) an antecedent
- (b) the invariable relative pronoun /illi/.
- (c) a clause

Examples:

Šuft	ilwilaad	illi	gaabu lgwabaat
	(a)	(b)	(c)
I saw	the boys	who	(they) brought the letters
	(a)	(b)	(c)

Note that the relative clause by itself is a complete sentence, i.e. it can stand by itself without the relative pronoun: /gaabu lgawabaat/ 'They brought the letters.' /u/, the inflection of the verb /gaabu/, is the formal reference to the antecedent /ilwilaad/ 'the boys.'

In the sentence : da lgawaab illi gabuuh imbaariḥ .

This is the letter which they brought
yesterday.

-the object of the verb /gabuuh/ 'they brought it' refers to the antecedent.

In the sentence: da lwalad illi ktaabu ɖaaɖ .

This is the boy whose (his) book got lost.

-the suffixed pronoun on /kitaab/ is the reference.

In the sentence: feen ilkitaab illi ?utilak ɖaleeh ?

Where is the book which I talked to you about
(it)?

-the reference is through the preposition and its object
/ɖaleeh/ 'about it.'

Note that the above examples have definite antecedents. If the antecedent is indefinite, there is no relative pronoun in the construction.

Compare: Œuft ilwilaad illi gaabu lgawabaat .

I saw the boys who brought the letters.

and: Œuft wlaad gaabu gawabaat .

I saw (some) boys who had brought (some) letters.

(2) Note the relative constructions in the following examples:

(a) iɖɖaagil da lli byiŒɖab Œaay almaani .

This man who is drinking tea is German.

(b) ilwalad da lli ?aaɖid ganb ilbint ismu saami .

This boy who is sitting next to the girl is named Sami.
(his name is Sami).

(c) issitt illi min faɖansa safrit imbaariɖ .

The lady who is from France left (travelled)
yesterday.

(d) ilwalad illi hnaak da Œaɖbi .

That boy (who is) over there is my friend.

(e) illi faat maat . (Proverb)

That which is done is done. (Lit.: that
which has passed has died)

- (f) feen illi ?ultilak faleeh ?
Where is that which I talked to you about (it)?
- (g) ilwalad illi smu saami şahbi .
The boy whose name is Sami is my friend.
- (h) iřraagil illi Œuftu imbaariĥ saafir innihařda .
The man whom you saw yesterday left
(travelled) today.
- (i) ilwalad huwwa lli naam .
It's the boy who slept.

Note: /huwwa/ is used for 'emphasis'; likewise:
/hiyya lli/ 'it's she who'.

*** **

VIII.3 Practice and Drills

VIII.3.1 Conversation

- Kamaal şabaaĥ ilxeer ya saami . Good morning, Sami.
Saami şabaaĥ ilxeer ya kamaal . Good morning, Kamal.
řaayiĥ feen dilwařt ? Where are you going now?
Kamaal řaayiĥ maktabt ilgamřa . I am going to the university
library.
Saami wibařdeen? And then?
Kamaal wibařdeen řařuuĥ asmař Then I'll go and attend (listen
muřağra řan tariix ilřařab . to) a lecture on the history
of the Arabs.
Saami miin illi řayřuul Who is going to deliver (say) the
ilmuřağra ? lecture?
Kamaal ilřustaaz salaama . Professor Salama. Do you know him?
tiřřafu ?
Saami la? . No.
Kamaal iřzaay? How come?
ilřustaaz salaama huwwa Professor Salama (is the one who)
lli katab kitaab tariix wrote the History of the Arabs, which
ilřařab , kitaab mařřuuf is known all over the world.
fiřřaalam kullu .

ʔaal (u) (Q)	to say
ʃan	about, concerning
tariix	history (subject)
ʃaalam	world
kull	all
kullu	all of it (m)

VIII.3.2 Drill 1Form Sentences:

katabt	-	gawaab	-	to my friend yesterday
ʔuht	-	hinaak	-	in the morning
ʃiribt	-	fiŋgaal	-	coffee in the afternoon
nimt	-	hina	-	yesterday
ʃišt	-	fi maʃr	-	two years
ʃuft	-	saami	-	yesterday
kasaʔt	-	fiŋgalha	-	the new, yesterday

VIII.3.3 Drill 2

huwwa katab gawaab liʃaʃbu wana darast darsi

He wrote a letter to his friend and I studied my lesson.

Substitute for huwwa and ana:

hiyya	iħna
inta	intu
inti	ilbint
iṭṭaalib	iṭṭaaliba
issitt	humma

VIII.3.4 Drill 3

Substitute:

ʃandi talat kutub ʃaʔabi . I have three Arabic books.

5	chairs	big
7	shirts	new
9	books	French
4	blouses	old
6	tables	small
8	chairs	old
10	pencils	new

VIII.3.5 Drill 4

Substitute making the necessary changes in tenses:

katabt gawaab liṣaḥbi ṣṣubḥ , widarast baʿd idḍuḥr .

I wrote a letter to my friend in the morning and studied in the afternoon.

today	tomorrow
now	at noon
in the afternoon	later
the day after	right now
tomorrow	
in the evening	at night
at midnight	at dawn

VIII.3.6 Drill 5

Substitute:

huwwa ḥayṛuuḥ yiḥliṣ fimaṣr . He will go and live in Egypt.

I	sleep	there
she	drink	coffee
we	enter	the movies
they	dwell	in California

VIII.3.7 Drill 6

Translate:

1. The boy did (wrote) his lessons and the girl slept.
2. The girl will live in Cairo and the boy will live in New York.
3. I did my homework in the morning and went out with my friend(f) in the afternoon.
4. In the morning I will study for about four hours and at night I will go to (enter) the movies with my friend (m).
5. I will put on my shoes and go to the movies.

VIII.3.8 Drill 7

Answer the following questions:

1. miin illi katab ilgawaab da ?
2. miin irṛaagi! illi hnaak da ?
3. ṛaah feen haani ?
4. ḥatṛuuḥ feen baʿd idḍuḥr ?
5. ṣiṣṭi kaam sana fmaṣr ?

VIII.3.9 Practice and Translation

1. katabit gawaab liṣaḥbitha ṣṣubh widarasit baʿd iḍḍuḥr wibilleel raaḥit issinama maʿa axuuya .
2. ḥaxrūg milbeet iḍḍuḥr wḥarūuḥ ilgamʿa . ʿandi muḥaḍra ssaʿaʿa waḥda wʿaṣra .
3. iṭlaʿu foo? ʿand haani ! wiṣraḥu lʿahwa ʿandu !
4. dilwaʿti ana baktib gawaab liwalidi wibaʿdeen ḥanaam .
5. ilbis ilgazma winzil taḥt !

VIII.3.10 Drill 8

Substitute:

A	B
ʿandi <u>ṭalat</u> kutub ʿarabi	wḥḍaaṣar kitaab faṣansaawi .

I have three Arabic books and eleven French books.

<u>A</u>	B
6	19
10	13
4	12
7	15
5	16
8	18
9	17

VIII.3.11 Drill 9

Give the dual.

s	d	s	d
walad	waladeen	kursi	*kursiyyeen
bint		ʿalam	
beet		dars	
gazma	gazmiteen	imtifaan	
badla		fustaan	
durg		bluuzaa	
waagib	wagbeen	banṭaloon	

*NOTE: /-i/ + /-een/ --> /iyyeen/

VIII.3.12 Day - Week - Month - Year

yoom - ayyaam	day
usbuuŝ - asabiif	week
ŝahr - uŝhur ~ ŝuhuur	month
sana - siniin	year

Note: for /ayyaam/ and /uŝhur/ the construct state after numerals 3 - 10 is /tiyyaam/ and /tuŝhur/

talat tiyyaam	three days
xamas tuŝhur	five months

A few other words that belong to this limited class of nouns are:

alf - alaaŝ	thousand
ŝaŝr - ŝuŝuur	line (in writing)
sabaŝ talaaf	7,000
tisaŝ tuŝŝur	nine lines

and optionally

?alam - ?ilaam	pencil, pen
talat ti?laam ~ talat ?ilaam	three pencils

VIII.3.13 Practice

(a) -ruhtu feen imbaarih ?

=iŝŝubh ruht ilgamŝa , wirgiŝt ilbeet hawaali ssaafa tneen ,
baŝd idduhr , nimt ŝwayya wbaŝdeen darast hawaali saŝteen ,
wilbiŝt , winziŝt , wifutt ŝala ŝahbi . ?aŝadt ŝandu
ŝwayya; ŝiribna fingaal ?ahwa sawa wbaŝdeen nizilna
zuŝna wahda sahbina . wi?aŝadna ŝandaha liŝsaafa tiŝŝa
bilileel .

(b) -hatruuh feen bukra ?

=hadris fiŝŝubh wibaŝdeen hafuut ŝala ŝahbi fariid idduhr
winruuh nidris sawa fmaktabt ilgamŝa . winta ?
- ana ŝandi muhaŝra muhimma ssaafa tiŝŝa ŝŝubh wibaŝd
ilmuhaŝra haŝruuh azuuh axuuya .

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VIII.4 Listening Comprehension on tape in the language laboratory.

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UNIT NINE

iddars ittaasiif

IX.1 Review - /muṣagṣa/

1. ihna dilwaqt darasna taman duruus , wifhimnaahum kuwayyis ?awi .
iddars ittaasiif muṣagṣa . dars muhimm ?awi .
2. imbaariif darast hawaali saʔteen fiṣṣubh , wibaʔdeen ruḥt ilgamṣa
simiif muḥaḍra muhimma ?awi ʔan maṣr . baʔd idḍuḥr daxalt
issinima maṣa ṣahbiti . wifissinima ṣuft haani wfariid .
3. saami hayruuh ilgamṣa bukra ṣṣubh . ʔandu muḥaḍra muhimma
ssaaṣa tiṣa . baʔd ilmuḥaḍra hayruuh ʔand kamaal yiṣṣrab
maṣaah ?ahwa wibaʔdeen yudxulu ssinima sawa .
4. haani wsamiir ṣayhiin yizuuṣu waahid sahibhum bukra baʔd
ilyada .
5. samiira hiyya ili katba lgawaab da . ilgawaab da maktuub yoom
tiṣaʔtaaṣar .
6. ana ṣayfa waahid walad ?aaʔid hinaak . miin huwwa ?
7. ilmasal illi biy?uul "illi faat maat" masal kuwayyis ?awi .

IX.2 Telephone Call

-aloo (Hello - over the phone). samiir ʔandak law samaḥt 'please' ?
=aywa . ni?ullu miin ?
-min faḍlak ?ullu haani .
=haaḍir 'O.K., sure' .

-aloo . haani ? ahlan .
=ahlan wasahlan biik yasamiir . ?ullu , haʔiʔmil eeh innihaṣda
baʔd idḍuḥr ?
- hadris saaṣa walla tneen .
=ya||a nṣuuh sinima mitru . ʔali wkamaal ṣayhiin kamaan .
-issaṣa kaam hayruuḥu ?
=issaaṣa sitta .
-aṣufkum ?uddaam issinima ssaaṣa sitta illa ṣubʔ .

=mafa ssalaama ya samiir .

-a!!aah yisallimak ya haani .

IX.3 Drills /tamariin/

Drill 1

imbaarih daxalt issinima mafa sahbti ssubh . wibaadeen ruhna
 ŝribna ?ahwa sawa . baŝd idduhŝ ruhna maktabt ilgamfa wdarasna
 drusna . wibileel futna ŝal saami w?afadna ŝandu nuŝŝ saafa .

- (a) Read the above text and translate it.
- (b) Begin with bukra ...; make all necessary changes.
- (c) Begin with imbaarih haani daxal ...; make all necessary changes.
- (d) Begin with bukra haani hayudxul ...; make all necessary changes.

Drill 2

Translate:

1. Kamal will come back from the university in the afternoon.
2. Samira will study her lessons at night.
3. I'll do my homework tomorrow morning.
4. He will have coffee with his friend this afternoon.
5. You (ms) wrote the letters this morning.
6. She came back with her friend.
7. They put on their new suits.
8. I'll wear my old dress.
9. You (fs) saw the little boy there.
10. We are afraid of him.

Drill 3

T: miin illi kasaṛ ilkursi ? Who broke the chair?

S: saami . Sami.

Form similar sentences.

1. understood lesson eight . I
2. saw Aly . Samya
3. will go to the movies . Kamal and Hani
4. drank the coffee . that girl over there
5. slept here . I
6. did the homework . Samir
7. sold the car . Hala
8. lived in Cairo last year . my brother

Drill 4

T: ruḥna ssinama sawa . We went to the movies together.

S#1: ḥanṣuḥ issinama sawa . We will go to the movies together.

S#2: ruḥu ssinama sawa . Go to the movies together! (said to p)

Form similar sentences, using the following:

1. study 2. drink coffee 3. go out 4. do the homework
5. go downtown .

Drill 5

Give the meaning of each verb, then give the Active Participles (AP):

(1) katab 'to write' (AP: kaatib ,katba -katbiin)

ṣirib	ṣakaṛ
daxal	libis
xarag	ḡarab
nizil	ṭiliṣ
riḡiṣ	ṣirif
ṣamal	?alaṣ
daras	fihim
dafaṣ	sakan
fataḥ	hirib
ṭalab	kasaṛ

Drill 6

Give the Passive Participles (PP) of the above verbs (from Drill 5).

katab 'to write' (PP: maktuub , maktuuba -maktubiin)

Drill 7

Give the meaning of each verb, then give the participles:

ṛaaḥ 'to go' (P: ṛaayih , ṛayha -ṛayhiin)

faat	šaaḥ
šaaḥ	gaab
ṛaaš	naam
?aal	zaar
šaal	?aam

Drill 8

ṛandi ṛašar kutub ṛarabi . I have ten Arabic books.

Substitute, using the following: 16 , 3 , 18 , 5 , 19 , 7 , 4 , 2 , 15

Drill 9

ṛandaha xamašṛaašar kitaab ṛarabi . She has fifteen Arabic books.

Substitute: 3 , 17 , 2 , 19 , 11 , 4 , 16 , 5 , 8 , 13 , 15

Drill 10

T: issaaṣa kaam min faḍlak . What time is it, please?

S: issaaṣa xamsa wṣašra . It's 5:10.

Substitute:

9:30 , 8:16 , 7:05 , 6:25 , 5:00 sharp , 11:35 , 4:10 , 12:00 P.M. ,
6:30 , 10:15 , 9:35 A.M. , 7:45 , 8:25 , 9:06 .

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IX.4 Listening comprehension on tape in the language laboratory.

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UNIT TEN

iddars ilfaašir

X.1 Text

wilyam wihaani

William and Hani

wilyam wihaani ašhaab , yiŋrafu baŋd min talat siniin . wilyam amrikaani whaani mašri . wilyam ustaaz tariix wihaani muhandis . issana lli faatit wilyam ɽaah mašr , ʔaŋad hinaak sana kamla , wriɽiŋ min usbuŋeen . haani šaaf wilyam baŋd ma riɽiŋ min mašr . šaafu fmaħall biʔaala . xaɽagu min ŋand ilbaʔaala humma litneen wiɽaafu širbu ʔahwa maŋa baŋd fmaŋŋam ŋaɽabi ʔuɽayyib .

min talat siniin	three years ago
yiŋrafu= biyiŋrafu	note: <u>imperfect</u> without /bi-/
tariix	history; date
muhandis, a - iin	engineer
šaaf (u)	to see
kaamil, a - iin	complete, whole, entire
usbuuŋ - asabiŋ	week
usbuŋeen	two weeks (d)
min usbuŋeen	two weeks ago
maħall - aat	shop, place
baŋd ma	after (conjunction)
biʔaala	groceries
baʔaala	grocer
humma litneen	the two of them
maŋŋam ~ maŋaŋim	restaurant
ʔuɽayyib (Q)	nearby

X.1.1 Conversation

Hani

ʔullii ya wilyam , eeh Tell me, William, what is it
 ilħaaga lli ħabbetha that you liked and that pleased
 wŋagabitak fimašr ilmaɽra you in Egypt this time?
 di ?

William

ħabbeet ħagaat kiitiira , I liked a lot of things; I can-
 maʔdaɽš aŋiddaha . laakin not enumerate them. But I would

- aħibb aʔullak , masalan ,
ilʔahṛamaat . ilʔahṛamaat di
ħaaga ʔaʔiima . ħaaga hayla
ʔawi . biddull ʔala ʔaʔamit
ilmaʔriyyiin wiħaḍaṛithum
ilʔadiima . innaas illi banu
lʔahṛamaat dool naas hayliin .
- like to mention, for example, the
pyramids. The pyramids are really
something great, a superb thing
that indicates (shows) the great-
ness of the Egyptians and their
ancient civilization. The people wh
built the pyramids are great
people .
- Hani**
ʔulli , inta ʔuħt maʔr lwaħdak
walla maʔa lʔeela lmaṛṛa di ?
- Did you go to Egypt alone or with
the family this time?
- William**
ʔuħt ana wilmadaam wibinti
wʔibni .
- I went with my wife, my daughter
and my son.
- Hani**
wissitt btaʔtak ħabbit maʔr ?
- Did your wife like Egypt?
- William**
ʔawi , ʔawi . ħiyya dayman
tiʔuul inn maʔr di ħitta min
ilganna , wibinti ʔagibħa lmasal
illi biyʔuul maʔr umm iddunya .
- Very, very much. My wife always
says Egypt is a piece of para-
dise and my daughter likes the
proverb that says, "Egypt is the
mother of the world".
- Hani**
ʔulli ya wilyam , eeh ilʔakl
ilmaʔri illi ʔagabkum ?
- Tell me, William, what Egyptian
food did you like?
- William**
ʔagabitna ħagaat kitiira . ana,
masalan , ʔagabni lfuul
ilmidammis wiṭṭaʔmiyya .
wilmadaam ʔagabitha lfakħa
wilxuḍaaṛ ʔawi . ʔala lʔumuum -
ilʔakl ilmaʔri mumtaaz .
- We liked a lot of things. For
example, I liked the fava beans
and the fried ground bean patties.
And my wife liked the fruits and
the vegetables very much. In
general, Egyptian food is excellent.
- Hani**
wiʔawlaadak ʔagabħum ilʔakl
ilmaʔri ?
- And your children, did they like
Egyptian food?
- William**
aywa , widayman yiħku
lʔaʔħabħum ʔannu . wiʔabl ma
ansa , aħibb aʔullak , inn
gaww maʔr ʔagabna ʔawi . gaww
gamiil wimuʔtadil . loon issama
dayman azraʔ wigamiil.
- Yes, and they always talk to
their friends
about it. And before I forget, I
would like to tell you that we
liked the weather very much. It's
beautiful, moderate weather. The
color of the sky is always blue and
pretty.

- Hani
 simišt min walditak innak
 maʔašttiš fi lqaahiṙa
 ʔuu! ilwaʔt .
 I heard from your mother that you
 did not stay in Cairo all the time.
- William
 aywa , ṙuḥna skindriyya
 šahreen , yulyu wʔayuşʔus .
 Yes, we went to Alexandria for two
 months; July and August.
- Hani
 ḥamdillāh ṙala salamtak
 wisalamt ilmadaam wilʔawlaad .
 ismaḥlii, dilwaʔti laazim amši .
 mumkin ašʔufak hina fiimaʔsam
 ssaṙa waḥda ?
 Thank God for your safe return
 and that of your wife and kids.
 Excuse me, now I have to go. Could
 I see you here in the restaurant
 at 1:00?
- William
 ʔabʔan . aḥlan wasaḥlan .
 Sure, I'll look forward to it.
- Hani
 maṙa ssalaama .
 Good-bye.
- William
 a!laah yisallimak .
 Good-bye.

ʔaal (u) (l-) (Q)	to say (tell)
ḥaaga - aat	thing
ḥabb (i)	to like; to love
ṙagab (i)	to please
maṙṙa - aat	one time; once
maṙṙaat	sometimes
kitiir	many
ʔidir (a) (Q)	to be able to (maʔdaṙš 'neg. struc- ture = I can't')
ṙadd (i)	to count
laakin	but
masalan	for example
ḥaṙam - aḥṙamaat	pyramid
ṙaṙim , a-ṙuṙama	magnificent
ḥaayil , a - iin	excellent, superb
dall (u) ṙala	indicate, show
ṙaṙama	greatness
ḥaṙaaṙa - aat	civilization
bana (i)	to build
ṙan	about, concerning
ṙannu	about it (ms)

wahd ~ liwahd + Pron. Suffix	alone
wahdak ~ liwahdak	(all) by yourself
ʕeela - ʕaʕilaat	family
ilmadaam	my wife, Mrs.
issitt btaʕti	my wife
dayman	always
fitta - fitat	piece, part, section
ilganna	Paradise
umm	mother
iddunya	the world
akl	food
fuul midammis	fava beans
ʕaʕmiyya ~ falaafil	fried ground bean patties
fakha	fruits
xuḍaar	vegetables
ʕala lʕumuum	in general
mumtaaz , a -iin	excellent
faka (i)	to tell a story
ʕabl ma (Q)	before (conj.)
nisi (a)	to forget
inn	that (nominalizer)
gaww	weather
muʕtadil , a -iin	moderate
loon - alwaan	color
azraʕ , zarʕa - zurʕ	blue
sama	sky
ʕaʕad	to sit down; stay (maʕaʕattiʕ 'neg. struc = you did not stay')
ʕuu!	length
waʕt - awʕaat	time (e.g. all the time)
iskindiriyya	Alexandria
yulyu	July
aʕuʕʕus	August
hamdilla ʕala salamtak	Thank God for your safe return (to ms)
laazim	it's necessary
miʕi	to walk; go away
mumkin	it's possible
ʕabʕan	of course, sure

X.2 Grammatical Notes

1. Verbs like /ħabb/ (i) 'to like; love' and /dall/ (u) 'to indicate' are termed Form I Doubled because the last two radicals are identical. The vowel in parentheses is that of the imperfect (as well as the imperative). A look at the following paradigms shows that all Form I Doubled Verbs have the following three forms: /CaCC-/ for third person perfect, /ħabb-/ /ʕadd-/; and /CaCCee-/ for first and second persons in the perfect, /ħabbeet/ /ʕaddeet/; and, finally, /-CiCC-/ or /-CuCC-/ in all imperfect forms, /yiħibb/ /yidull/ .

Conjugation of /ħabb/ (i) 'to like; love'

	Perfect	Imperfect	Imperative
huwwa	ħabb	biyħibb	
hiyya	ħabbit	biħhibb	
humma	ħabbu	biyħibbu	
inta	ħabbeet	biħhibb	ħibb
inti	ħabbeeti	biħhibbi	ħibbi
intu	ħabbeetu	biħhibbu	ħibbu
ana	ħabbeet	baħhibb	
iħna	ħabbeena	biħhibb	

Participles:

Active: ħaabib , ħabba - ħabbiin

Passive: maħbuub , maħbuuba - maħbubiin

Conjugation of /dall/ (u) 'to indicate; prove'

	Perfect	Imperfect	Imperative (not in use for this particular verb)
huwwa	dall	biydull	
hiyya	dallit	biddull*	
humma	dallu	biydullu	
inta	dalleet	biddull*	
inti	dalleeti	biddulli*	
intu	dalleetu	biddullu*	
ana	dalleet	badull	
iħna	dalleena	bindull	

* /-t + d- / → /dd/ biħhibb → biddull

For imperatives and participles we will use the verb /kabb/ (u) 'to pour, spill'

Imperatives: kubb , kubbi - kubbu

Participles:

Active: kaabib , kabba - kabbiin

Passive: makbuub , makbuuba - makbubiin

2. Verbs like /bana/ (i) 'to build' and /nisi/ (a) 'to forget' are referred to as Final Weak Form I verbs. The vowel in parentheses is that of the imperfect (as well as the imperative).

A look at the following paradigms shows that /bana/ (i) and /nisi/ (a), like the doubled verbs, have three forms: /CVCV-/ for third person perfect /bana/ and /nisi/; and /CVCVV-/ for first and second persons, /baneet/ /nisiit/; and finally /-CCV/ for all persons in the imperfect, /yibni/ and /yinsa/.

Conjugation of /bana/ (i) 'to build'

	Perfect	Imperfect	Imperative
huwwa	bana	biyibni	
hiyya	banit	bitibni	
humma	ʒanu	biyibnu	
inta	baneet	bitibni	ibni
inti	baneeti	bitibni	ibni
intu	baneetu	bitibnu	ibnu
ana	baneet	babni	
ifna	baneena	binibni	

Participles:

Active: baani , banya - banyiin

Passive: mabni , mabniyya - mabniyyiin

Notice that second person ms and fs are identical in the imperfect and imperative.

Conjugation of /nisi/ (a) 'to forget'

	Perfect	Imperfect	Imperative
huwwa	nisi	biyinsa	
hiyya	nisyit	bitinsa	
humma	nisyu	biyinsu	
inta	nisiit	bitinsa	insa
inti	nisiiti	bitinsi	insi
intu	nisiitu	bitinsu	insu
ana	nisiit	bansa	
ifna	nisiina	bininsa	

Participles:

Active: naasi , nasya - nasyiin

Passive: mansi , mansiyya - mansiyyiin

Notice: /i/ --> /y/ before a vocalic suffix, i.e. in the third person fs and p in the Perfect of verbs of the /CiCi/ form.

Other verbs of this type are /giri/ (i) 'to run' and /miši/ (i) 'to go; walk.'

Also notice: These verbs have either /CiCii-/ or /CiCee-/ forms in 1st and 2nd person forms in the perfect (/CiCii-/ is more common), e.g.:

nisiit ~ niseet	I forgot
nisiiti ~ niseeti	you (fs) forgot
giriina ~ gireena	we ran

*** **

X.3 Practice and DrillsX.3.1 Form I Doubled Verbs - Study List

Study the following verbs:

ħabb (i)	to like; to love
ħadd (i)	to count
dall (u) ħala	to indicate, show
ħall (i)	to solve
ħall (i) (Q)	to decrease

X.3.2 Drill 1

For each sentence, form two similar sentences, using the subjects listed.

1. wilyam habb maşr ?awi . issitt btaftu , inta
2. ilbint işşuyayyağa řaddit min waahid liřařa . inti , ana
3. ifna halleema lmas?ala . humma , intu

X.3.3 Drill 2

Substitute:

<u>ana</u>	bañibb	<u>ilfakha</u>	?awi .	I like fruits a lot.
they		vegetables		
she		Egypt		
you (fs)		fava beans		
he		Egypt's weather		
you (ms)		Alexandria		
they		coffee		
you (p)		milk		

X.3.4 Drill 3

Substitute:

<u>inti</u>	fat?iddi	<u>fasatiinik</u> .	You'll count your dresses.
I		my suits	
you (p)		your books	
they		their pens	
she		her blouses	
you (fs)		your pictures	
he		his shirts	

X.3.5 Final Weak Verbs Form I - Study List

Study the following verbs:

li?i (a)	to find
?ařa (a) (Q)	to read
şifi (a)	to wake up
kawa (i)	to iron

miši (i)	to walk; go away
rama (i)	to throw (also mail a letter)
ṭafa (i)	to put out, extinguish
ḥaka (i)	to tell a story

X.3.6 Drill 4

- | | |
|-----------------------|---------------------------|
| 1. Read ! Said to ms. | 6. Iron! Said to ms. |
| 2. Iron ! Said to fs. | 7. Narrate! |
| 3. Read ! Said to p. | 8. Throw! |
| 4. They ironed. | 9. We threw the books. |
| 5. He read , | 10. They read the letter. |

X.3.7 Drill 5

Translate

1. biyiṭṭa faṛansaawi kwayyis ṭawi .
2. biyiṣṣa ssaafa xamsa wnuṣṣ iṣṣubḥ kull yoom .
3. ḥakwi lṭamiis waxṣug .
4. miṣiit saaṣa wṣubṣ imbaariḥ .
5. rameeti lgawaab walla la? ?
6. iṭfi ssigaara di min faḍlak !
7. iḥkiili wṭuliili eeh ilmasṭala !

X.3.8 Drill 6

Translate sentences 1-5. Form similar sentences (6-10).

- | | |
|-------------------------|------------------------------------|
| 1. kawitlu ṭamiis . | 6. he, ironed, for her, her blouse |
| 2. ṭaralḥa lḥikaaya . | 7. I, read, to them, the letter |
| 3. ramaali lgawaab . | 8. she, mailed, to him, the book |
| 4. ṭaritalḥa lgawaab . | 9. she, narrated, to me, the story |
| 5. liṭitluhum issaaṣa . | 10. he, found , for me, the pen |

X.3.9 Drill 7

- S#1: fidd ilkutub dool ya saami . Sami, count these books!
 S#2: faddethum . I counted them.
 S#1: li?ithum ?add eeh ? How many are there?
 S#2: xamasfaaʕar . Fifteen.

Form similar sentences, using the following:

1. pencils , Hala , 13
2. shirts , Kamal , 19
3. cups , Hani and Samya , 17
4. shoes , Mary , 12
5. trousers , Aly , 14
6. suits , Samir , 16
7. blouses , Nagwa , 11

X.3.10 Comprehension Questions Based on Unit Ten

1. miin huwwa wilyam ?
2. min kaam sana wilyam wihaani biyiŋrafu baŋd ?
3. biyiŋmil eeh wilyam ?
4. wihaani biyiŋmil eeh ?
5. imta riŋiŋ wilyam min maŋr ? (imta 'when?')
6. haani ʕaaf wilyam feen ?
7. ʕaafu feen baŋd ma xaʕagu min maħalli ilbiʕaala ?
8. eeh ilħaaga ili ħabbaha wilyam wiŋagabitu ?awi fmaŋr ?
9. eeh ʕaʕy wilyam filiʕħamaat ? (ʕaʕy - aʕaa? 'opinion')
10. wiʕeeħ ʕaʕyu filfaʕaŋna ? (faʕŋoon ~ faʕaŋoon - faʕaŋna 'Pharaoh')
11. huwwa wilyam ʕaaf maŋr ilwaħdu ? miin ʕaaf maŋaah ?
12. bitʕuul eeh iŋŋitt bitaŋtu ŋala maŋr ?
13. wiħintu eeh ʕaʕyaha fmaŋr ?
14. eeh ilʕaki illi ŋagabhum fimaŋr ?
15. ʕaŋad ?add eeh wilyam fiŋkindiriyya ? (?add eeh 'how long')

X.3.11 Drill 8

Elision of unstressed vowel in fast speech (see also I.2.7)

laʔa kitaab --> laʔa ktaab 'he found a book' elision of /i/
rama xuḏaaṛ --> rama xḏaaṛ 'he threw vegetables' elision of /u/
ṛaaḥu maʕaah -> ṛaaḥu mʕaah 'they went with him' elision of /a/

Translate.

1. He ironed a blouse.
2. They went (walked) with him.
3. He read a story.
4. He walked with me.
5. They walked with them.

*** *** ***

X.4 Listening Comprehension on tape in the language laboratory.

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UNIT ELEVEN

iddars ilhidaašar

hikaayit wilyam wihaani

The Story of William and Hani

XI.1 Text

ŷirifna lmaŷra lli faatit , yaŷni fiddars ilŷaašir , inn haani ŷaaf wilyam baŷd ma rigiŷ min maŷr huwwa wŷeltu . wilyam biyħibb maŷr ʔawi . wissitt btaŷtu bitʔuul inn maŷr ħitta milganna . wibintu ŷagibha lmasal lli biyʔuul maŷr umm iddunya . wilyam wiŷeltu ŷagabhum ilʔakl ilmaŷri ʔawi . wiŷagabhum ilxuɗaar iʔʔaaza . wiŷagabithum ilfakha ʔʔaaza . ŷumŷuhum makaluuŷ fakha wala xɗaar ʔaaza zayy kida . wilyam biyħibb tariix maŷr ilʔadiim , wiŷaŷan kida ŷaah ŷaaf ilʔahŷamaat xamas maŷraat . wilyam ŷaah iskindiriyya wʔaŷad fiiha ŷahŷeen , wʔaxuŷtis . wilyam gaayiz yirgaŷ maŷr taani baŷd sanateen , ŷaŷaan huwwa laazim yiŷmil baħs ŷan tariix maŷr ilħadiis .

yaŷni	that is ; meaning ..., <u>i.e.</u>
ŷumŷu	he never (= ŷumŷ + pronominal suffix)
kal (u)	to eat
ʔaaza	fresh
zayy kida	like this
ŷaŷaan ~ ŷalaŷaan	because
ŷaŷan kida	this is why
gaayiz	maybe
taani	again; more
baħs - abħaas	research
ħadiis ,a	modern

XI.2 Grammatical Notes

1. Pronominal Suffixes

/ʔuʔi/ 'tell me' is the verb /ʔaal/ (Q) 'to say' in the imperative /ʔuʔi/ plus the preposition /i-/ 'to' plus the pronominal suffix /-i/ 'me.' The pronominal suffixes associated with particles and nouns were discussed in III.2.4, III 2.5 and III 2.8.

This section lists the pronominal suffixes added as objects of verbs.

object pronoun	+ /ḡarab/ 'to hit'	/ḡabb/ 'to like, love'
1st person s	ḡarab ni	ḡabb i ni
2nd person ms	ak	ak
2nd person fs	ik	ik
3rd person ms	u	u
3rd person fs	ha	a ha
1st person p	na	i na
2nd person p	kum	u kum
3rd person p	hum	u hum

Notice:

(a) The forms are all the same, irrespective of whether they are added to verbs, particles, prepositions or nouns, except for first person singular which is always /-ni/ after verbs.

(b) Of more importance, please see that in /ḡabb/ above, the helping vowel which is almost always /i/ changes to /-a-/ before /-ha/ and to /-u-/ before /-hum/ and /-kum/. It may help you to remember this if you note that the helping vowel in these instances is the same as the vowel of the suffixes in /aha/, /ukum/, /uhum/.

(c) Another thing worth mentioning here is that the singular forms of the pronominal suffixes will show certain differences in form according to whether the verb; particle or noun to which they are added ends in a consonant or vowel.

Study the following paradigms.

	After -C	After -V
1st person s	-i (-ni after verbs)	-ya
2nd person ms	-ak	-k
2nd person fs	-ik	-ki
3rd person ms	-u (~ hu)	-h (~ hu)
3rd person fs	-ha	-ha
1st person p	-na	-na
2nd person p	-kum	-kum
3rd person p	-hum	-hum

Examples:

kitaab	book	kitaabi	my book
wara?a	a piece of paper	wara?ti	my paper (CS of f used)
ḡarab	he hit	ḡarabni	he hit me
ḡabb	he liked	ḡabbini	he liked me
axu	brother	axuuya	my brother
waḡa	behind	waḡaaya	behind me

Examples of the occurrence of the variant form (~ hu) in the third person ms:

katabu	he wrote it (m)
katabulha	he wrote it (m) to her
~ katabhulha	he wrote it (m) to her
makatabulhaaš	he did not write it (m) to
~ makatabhulhaaš	her
ramaah	he threw it (m)
ramahulha	he threw it (m) to her
~ maramahulhaaš	he did not throw it (m) to her

Note: When a sentence consists of a verb, a direct object pronoun, and an indirect object pronoun (that is, object of the preposition /-l-/), the order must be:

VERB + DIRECT OBJECT PRONOUN + /-l-/ + INDIRECT OBJECT PRONOUN (all pronounced as one word).

EXAMPLES: ana gibt --> ana gibtaha --> ana gibtahaalak 'I brought it (f) for you (ms)'
 ana makatabtiš --> ana makatabtihumš --> ana makatabtihumlukumš
 'I didn't write them for you (p).'

2. Lengthening of Final Vowels

Note: /waḡa + ya/ --> /waḡaaya/ 'behind me' and /axu + ya/--> /axuuya/ 'my brother,' show an important rule in Egyptian Arabic. Any final vowel is lengthened before a suffix, e.g. /nisi/ 'he forgot' + /-ha/ 'it (f)' --> /nisiha/ 'he forgot it (f).'

3. Negative Structures

In I.2.8, the negative particle /miš/ was introduced together with its variant /muš/. In Unit Ten, a discontinuous particle of negation /ma... š/ occurred in such words as /maʔdaʔš/ 'I am not able' from /ma... š/ and /aʔdaʔ/. Here are some more examples with /ma... š/:

maktibš (ma + aktib + š) 'I do not write'
 maħibbiš (ma + aħibb + → helping vowel /i/ + š) 'I do not like'
 mansaaš (ma + ansa + lengthening of stem final vowel referred to in 2 above + š) 'I do not forget'
 makatabš (ma + katab + š) 'He did not write'
 mansiiš (ma + nisi + lengthening of stem final vowel + elision of unstressed i + š) 'He did not forget'
 matiktibš 'Don't write!' (said to ms)

The last example above, /matiktibš/, is a Negative Imperative Structure. The negative imperative in EA is formed from the 2nd person imperfect in association with /ma... š/; e.g.:

tiktib	you (ms) write	matiktibiiš	don't write! (to fs)
matiktibš	don't write! (to ms)	matiktibuuš	don't write! (to p)

A look at the following explains the distribution of /miš ~ muš/ and /ma ... š/.

(a) obligatory: the use of /miš ~ muš/ with the following structures:

miš	{	ibint	N.
		kibiir	Adj.
		hinaak	Adv.
		ana	Pron.* *In certain structures /maniiš/ 'I ain't,' /maħnaaš/ 'we ain't'.
		talaata	Num.
		naayim	AP
		maktuub	PP
		liih	Prep (See example #1 below)
		mafa	Part (" " #2 ")
		laazim	Auxiliary 'to be necessary'
		faawiz	Auxiliary 'would like'
		naawí	Auxiliary 'intend to'
		mumkín	Auxiliary 'possible'
		zayy kida	Prep. Phrase 'like this'

- (b) obligatory: the use of /ma... š/ with the following structures:

ma... š	}	katab	Perf.
		liih	Prep (See example #3 below)
		maša	Part (" " #4 ")
		tiktib	Neg. Imperative
		aktib	Imperfect without /b-/ or /ha-/

- (c) optional: the use of either /miš/ or /ma... š/ with the following structures:

miš or ma... š	}	miš baktib ~ mabaktibš	Imperfect with /b-/.
		miš haktib ~ mahaktibš	Imperfect with /ha/.

Examples:

- ilkitaab da miš liik 'This book is not for you'
/li/ 'of, belonging to' (Cf. #3)
 - kitaabak miš mašaaya 'Your book is not with me'
Let us call this /maša/ the particle of
"accompaniment." (Cf. #4)
 - miši min hina maluuš nušš saaša 'He left here half an
hour ago.' (Lit.: 'It has not been half an hour.') (Cf. #
 - mamšaakš haaga 'You don't have a thing'
/maša/ 'with; to have' (Cf. #2)
4. The nominal particle /inn/ 'that' usually occurs after one of the following verbs or their derivatives, and is followed by a noun, pronoun, suffix or adverb (i.e. not followed directly by a verb).

ʔaal (u)	to say
simiš (a)	to hear
ʔirif (a)	to know
xaaf (a)	to fear

simišt inn haani hina . I heard that Hani is here.

simišt innu hina . I heard that he is here.

/inn/ also occurs after participles and certain expressions,
e.g. /min ilʔaḥsan/ 'it is better'

ana ʔaarif innak hina . I know you are here.

maʔruuf inn gaww maʔr gamiil . It is known that the
 weather in Egypt is beautiful.

min ilʔaḥsan innak tinaam dilwaʔt . It is better that you
 go to sleep now.

5. Nouns of Occupation

The word /baʔʔaal -iin/ 'grocer' shows a nominal pattern of a
 class of nouns referred to here as Nouns of Occupation. Other
 examples are: /naggaar -iin/ 'carpenter,' /gazzaar -iin/
 'butcher,' /ʕayyaal -iin/ 'porter' and /naʔʔaaʕ -iin/ 'painter.'

6. Adverbs of Manner

Notice how adverbs of manner are formed in EA (bi + N)

suʔʔa	swiftness	bisuʔʔa	quickly
		biʕweeʕ	slowly, softly
suhuula	ease	bishuula	easily
ʕuʕuuba	difficulty	biʕuuba	with difficulty

7. /bi/ ~ /b/ (/b/ after a vowel; /bi/ elsewhere) Examples:

biyiktib bisuʔʔa	he writes quickly
biyiktibha bsuʔʔa	he writes it quickly

The above rule is true of /li/ 'to' ~ /l-/. Examples:

katab liwlaadu	he wrote to his children
katabha liwlaadu	he wrote it (f) to his children

8. Auxiliaries

An auxiliary is a word that precedes a verbal form, as in the
 sentence

laazim amʕi . I must go.

Auxiliaries /laazim/ and /labudd/ 'it's necessary', /yimkin/ and
 /gaayiz/ 'it's possible' may be followed by perfect or imperfect.
 /mumkin/ 'it's possible' is followed by imperfect. They are all
invariable. See examples on p. 148.

Examples of Auxiliaries /laazim/, /labudd/, /yimkin/, /gaayiz/,
and /mumkin/:

laazim aktib gawaab	I must write a letter.
yimkin asaafir maşr	I might travel to Egypt.
labudd nimši	We must leave.
laazim katabu	He must have written it.
gaayiz katabu	It is possible that he wrote it.
yimkin katabu	It is possible that he wrote it.
gaayiz yiktib darsu	He might write his lesson.
gaayiz biyiktib darsu	He might be writing his lesson.

Pronominal suffixes may be added to /laazim/ and /yimkin + l-/:

lazmu yidris	He needs to study.
lazmak haaga ?	Do you need something?
lazmak tidris	You have to study.
da miš lazimni	I don't need this.
yimkinlak tişuuħ	You may go now.
dilwa?ti	

Notice:

(a) The difference in meaning with the negative:

miš laazim aktib gawaab	I need not write a letter.
laazim maktibš gawaab	I must not write a letter. (<u>i.e.</u> It's necessary that I do not write a letter.)
yimkin maktibš gawaab	Maybe I won't write a letter.
mayimkinš aktib gawaab	I can't write a letter.

(b) The use of /mumkin/, /laazim/ and /labudd/ in interrogative sentences: (note the variant /yilzam/)

mumkin tiktibli ismi bilşarabi ?	Can you write my name in Arabic for me?
laazim aktibu bilşarabi , mumkin aktibuulak bilfařansaawi ?	Is it necessary that I write it in Arabic? Could I write it in French for you?
mumkin ti?ulli issaařa kaam min fađlak ?	Can you tell me what time it is, please?
yilzam ayy xidma ?	Is there anything I can do? (=any service needed?)
mumkin amši dilwa?t ?	Can I go now?
labudd nřuuħ ?	Do we have to go?

- (c) /gaayiz/ has a variant /yiguuz/; /laazim/ ~ /yilzam/
 gaayiz azuurak It is possible that I'll visit you.
 gaayiz miši It is possible that he left.
 yiguuz miši It is possible he left.

Pronominal suffixes may be added to /yiguuz + l-/ or /yilzam/
 ~ /yilzam + l-/:

- yiguzlu He qualifies. (Lit: It is possible
 for him)
 mayguzlakš tsaafir taani You don't have the right to travel
 again.
 yilzamna talaata kiilu We need three kilos of sugar.
 sukkař

9. Irregular Form I Verbs

(a) Conjugation of verb /kal/ 'to eat'

	Perfect	Imperfect	Imperative
huwwa	kal	biyaakul	
hiyya	kalit	bitaakul	
humma	kalu	biyaklu	
inta	kalt	bitaakul	kul
inti	kalti	bitakli	kuli
intu	kaltu	bitaklu	kulu
ana	kalt	baakul	
ifna	kalna	binaakul	

Participle:

Active: waakil , wakla - wakliin

(b) Conjugation of verb /xad/ 'to take'

	Perfect	Imperfect	Imperative
huwwa	xad	biyaaxud	
hiyya	xadit	bitaaxud	
humma	xadu	biyaxdu	
inta	xatt (xadt)	bitaaxud	xud
inti	xatti (xadti)	bitaxdi	xudi
intu	xattu (xadtu)	bitaxdu	xudu
ana	xatt (xadt)	baaxud	
ifna	xadna	binaaxud	

Participle:

Active: waaxid , waxda - waxdiin

This class of Collective Nouns is important in connection with fruits and vegetables.

- - - - Please Note: Lists of the most common fruits, vegetables, and groceries are to be found in PART FIVE - WORD LISTS (LISTS 1 - 3). These and other lists in Part Five will be of great use for the purposes of everyday speech. Students should not attempt to memorize a complete list at one time, but should rather attempt to master as much as possible at intervals.

Students are advised to review LISTS 1-3 carefully before attempting Drills 2, 4 and 6 of this Unit.

XI.3 Practice and Drills

XI.3.1 Drill 1

- S#1: katabtilha lgawaab I wrote her the letter.
 S#2: makatabtilhaaš ilgawaab I didn't write her the letter.

Form similar sentences, using the following in the past:

1. we , narrated , to her , the story
2. you (f) , counted , for him , the pictures
3. I , ironed , for her , the blouse
4. he , did , for him , the homework
5. they , sold , to you (ms) , the car
6. he , solved , for me , the problem

XI.3.2 Drill 2

- ana baħibb ittufaaħ ?awi . I like apples a lot.
 imbaariħ kalt ƧalaƧ tuffaħaat . Yesterday I ate three apples.

Substitute, making all necessary changes:

1. she , oranges , five
2. they , bananas , eleven
3. he , apricots , nine
4. we , figs , seventeen
5. you (fs) , peaches , four
6. you (p) , dates , nineteen
7. you (ms) , mangos , five
8. I , pears , four

XI.3.3 Drill 3Shortening of first of two long vowels

As mentioned in Phonology 7.2 and 7.5, Egyptian Arabic does not allow two long vowels in the same word. When this occurs as a result of suffixation, the first long vowel is shortened and stress is shifted to the second long vowel, e.g.:

ʔáalu 'they said' + /-uh/ 'it (m)' → ʔáaluuh → ʔalúuh
'they said it'

Study the following:

ʔaal (u) (Q)	to say
ɣaaʒ (i)	to vex, tease
gaab (i)	to bring
ʔaas (i) (Q)	to measure, try on, fit
šaal (i)	to carry
saab (i)	to leave behind
baaʕ (i)	to sell

Translate:

- | | | |
|-----------|-----------------|-----------------------------|
| 1. To p : | Measure it (m)! | 2. You (p) said it (m). |
| | Bring it (m)! | 3. You (p) measured it (m). |
| | Say it (m)! | 4. You (p) teased him. |
| | Carry him! | 5. You (p) left him. |
| | Tease him! | |
| | Sell it (m)! | |
| | Leave him! | |

Study the following structures: (Affirmative - Negative)

1.	ma	haʔra	a	ha	l	hum		I will read it (f) to them
2.	ma	haʔra		ha	l	hum	š	Negative
3.		rama		hu	l	na		He threw it (m) for us
4.	ma	rama		hu	l	na	aš	Negative

Note: rama → ramaah → ramahulna → maramahulnaaš

XI.3.4 Drill 4

ana baḥibb ilkoosa , whiyya I like squash, and she doesn't
 mabitḥibbiš ilfaṣulya . like green beans.

Substitute:

1. he , spinach , she , green peas
2. you (ms) , carrots , I , onions
3. they , radishes , you (fs) , parsley
4. we , lettuce , they , tomatoes
5. I , cabbage , he , garlic

XI.3.5 Drill 5

S#1: ḥaʔraḥa lḥikaaya . I'll read (for) her the story.
 S#2: ḥaʔraḥalha . I'll read it for her.
 S#3: maḥaʔraḥalhaaš . I will not read it for her.

Form similar sentences, using the following in the future:

1. you (m) , count , for him , the pictures
2. I , iron , for her , the dress
3. they , sell , to you (p) , the cars
4. he , solve , for me , the problem
5. we , write , to them , the letters

XI.3.6 Drill 6

ṣumṣi ma ḥaakul iṣṣuzz . I'll never eat rice.

Substitute:

cookies , pickles , lentils , bread , cheese , cake ,
 eggs , fish , lamb

XI.3.7 Drill 7

S#1: raah maṣr .
 S#2: ṣumṣak ruḥt maṣr ?
 S#3: laʔ , maṣumṣiiš ruḥt maṣr .

Form similar sentences:

1. katab gawaab bilfaṣansaawi . (to fs)
2. šaaf film yunaani . (to p)
3. ka! ilbama . (to ms)
4. naam fiššaaariš . (to ms)
5. nisi ismu . (to fs)

XI.3.8 Drill 8

mašumriiš kalt ilmanga . I've never eaten mangos.

Substitute:

apples , apricots , spinach , lentils , black pepper ,
fish , cookies , cabbage , figs , plums , cheese , garlic ,
parsley , okra , onions

XI.3.9 Drill 9

Substitute

šuft talat banaat filmaktaba

5	boys	school
11	men	movies
19	students (m)	university
6	ladies	street
13	students (f)	school
4	teachers (m)	coffee shop
17	boys	movies
6	men	room

XI.3.10 Final Weak Verbs - Study List

ʔara (a)	(Q)	to read
šifi (a)		to wake up
kawa (i)		to iron
miši (i)		to walk, go away
rama (i)		to throw (also mail a letter)
ʔafa (i)		to put out, extinguish
ʔaka (i)		to tell a story

XI.3.11 Drill 10

Translate:

1. To ms Read it (m)!
2. To fs Iron it (m)!
3. To p Read it (m)!
4. They ironed it (m).
5. He read it (m).
6. Extinguish it (f)! Said to ms.
7. Narrate it (f) ! Said to p.
8. Throw it (m)! Said to fs.

XI.3.12 Drill 11

Translate:

1. biyi?ra faʃansaawi kwayyis ?awi .
2. biyiṣha ssaafa xamsa wnuṣṣ iṣṣubḥ kull yoom .
3. ḥakwi lʔamiṣ waxrug .
4. miṣiit saaʔa wʔubʔ imbaariḥ .
5. rameeti lgawaab walla la? ?
6. iṭfi ssaara di min faḍlak !
7. iḥkiili wʔuliili eeh ilmasʔala !

XI.3.13 Drill 12

Substitute:

ʔandak kaam sana ? How old are you?
 ṣumri aʔbaʔtaaṣaʔ sana . I am 14 years old.

11 , 19 , 18 , 16 , 4 , 19 , 13 , 17 , 6 , 8 , 3 , 5 , 7

XI.3.14 Drill 13

Translate:

1. Drink your coffee! (to fs)
2. Look at this picture! (See this picture!) (to ms)
3. Go study! (to p)
4. Sleep now! (to fs)
5. Enter! (to ms; fs; p) (Come in!)

XI.3.15 Drill 14

Substitute:

T: mumkin tiʔulli ssaafa kam min faḍlak ? Would you please
 tell me what time
 it is?
 S: issaaʔ wahda wʔubʔ . It is 1:15.

2:05, 4:20, 8:25, 3:30, 9:15, 12:35, 11:45, 10:50 6:00 exactly,
 12:40, 10:55, 5:25

2:05, 4:20, 6:10, 8:25, 3:30, 9:15, 12:35, 11:45, 10:50,
 6:00 exactly, 12:40, 10:55, 5:25

XI.3.16 Drill 15

Answer the following questions:

1. tiḥibb tišṛab eeh ?
2. bitidrisi eeh filgamṣa ?
3. miin illi daxal ilfilm da ?
4. šuftu lfilm da ?
5. ṣaddeetu kutubkum ?
6. bitʔuuli eeh ?
7. tiʔdaṛ tiṣidd dool ?
8. mumkin tiktibli ismi bilṣaṛabi ?
9. laazim aktibu bilṣaṛabi ?

XI.3.17 Drill 16

- | | |
|-------------------------|------------------------------|
| 1. laazim aṛuuḥ maṣr . | I must go to Cairo. |
| 2. gaayiz yiṛuuḥ maṣr . | He might go to Cairo. |
| 3. yimkin ṛaaḥ maṣr . | He might have gone to Cairo. |

Form similar sentences, using the following:

1. drink coffee
2. see his son
3. mailed the letter

*** **

XI.4 Listening Comprehension on tape in the language laboratory.

*** **

UNIT TWELVE

iddars illiṭnaaṣar

XII.1 Textriḥlit wilyam limaṣr
William's Trip to Egypt

- Hani kallimna kamaan ṣiwayya ṣan riḥlitak ilḥaxiira limaṣr ya wilyam . iḥkilna lḥikaaya milḥawwil .
Talk to us (to me) more about your last trip to Egypt, William. Tell us the story from the beginning.
- William ya siidi , di ḥaabif maḥra azuux fiiha maṣr . wizayy ma nta ṣaarif , awwil maḥra kaanit min ṣaṣar siniin .
Well, (Sir) this is the fourth time I have visited Egypt and, as you know, the first time was 10 years ago.
- Hani safirt izzaay ?
How did you travel?
- William ilmaḥra lḥaxiira di safirt maṣa riḥla naḥḥamha nnaadi ilṣarabi fditroyt .
This last time I travelled with a trip organized by the Arab Club in Detroit.
- Hani kunt btifmil eeh filqaahiḥa aaxir maḥra ?
What were you doing in Cairo this last time?
- William Kunt badarris filgamṣa lḥamrikiyya .
I was teaching at the American University.
- Hani bitdarris eeh ?
What were you teaching?
- William ḥariix iṣṣarḥ ilḥawṣaṭ . wifnafs ilwaḥt kunt baḥaawil azaakir ṣarabi .
History of the Middle East and at the same time I was trying to study Arabic.
- Hani inta btifḥaf ṣarabi kwayyis ḥawi .
You know Arabic very well.
- William miṣ ḥawi . laazim azaakir akṭar . naawi adris iṣṣeef da kull yoom saṣteen wiṣaawiz atṣallim ilṣarabi kwayyis ḥawi .
Not very well. I must study more. I intend to study this summer for two hours every day. I want to learn Arabic very well.

- Hani**
 mumkin tisaafir maşr titfassah . It is possible to go to Egypt and
 wititfallim ʕarabi fnafs ilwaʔt . vacation and learn Arabic at
 the same time.
- William**
 ʕandi waahid ʕahbi, ustaaz I have a friend who is a Professor
 filgamʕa fiskindiriyya, akramni at the University in Alexandria.
 ʔawi ilmaʕa ili faatit di . He was very hospitable to me this last
 haʕzimu huwwa wʕeeltu fʕahʕ time. I will invite him and his
 yulyu ili gayy wnitkallim ʕarabi family next July and we will speak
 maʕa baʕd ʔuul ilwaʔt, Arabic together all the time and
 winitnaaʔiʕ filmawʕuʕaat ilʕamma . discuss general subjects.
- Hani**
 fikra kwayyisa xaaʕiʕ . ʔulli Excellent idea. Tell me,
 ya wilyam haʕimil eeh William, what are you doing this
 innaharda billeeel ? evening?
- William**
 maʕandiiʕ haaga . (I have) nothing.
- Hani**
 ʔayyib . giib ilmadaam Well then, bring your wife and the
 wilʔawlaad witfaʕḡalu ʕandina children and come have dinner with
 ʕala lʕaʕa. us.
- William**
 bikull suʕuur . ana ʕaakir With pleasure. I appreciate your
 kaʕamak . hospitality.
- Hani**
 maʕa ssalama . aʕuʕak Good-bye. See you tonight at
 billeeel hawaali issaaʕa sabʕa . around 7:00.
- William**
 in ʕaaʔ: aʕlaah . maʕa If God wills. Good-bye.
 ssalama .
- Hani**
 aʕlah yisallimak . sallim Good-bye. Say hello to your wife.
 ʕala lmadaam .
- William**
 yiwʕal in ʕaaʔ aʕlaah . yaʕla I will. Let's go.
 nimʕi .
- Hani**
 yaʕla ya siidi. Let's go.

kallim	to speak to
kamaan	again, also
ʕan	about, concerning
riḥla - aat	trip
axiir , a	last; latest
axraani , yya - yyiin	last; latest
ḥikaaya - aat	story
awwil , uula	first
awwilaani , yya - yyiin	first
siidi	(my) master, Mr.
ya siidi	sir, my good man
ṛaabiʕ	fourth
zayy	like (Prep)
ma	that (relative coordinator as in
kaan (u)	to be ʔabl ma)
saafir	to travel
izzaay	how (is/are)?
naẓẓam	to organize
naadi - nawaadi	club
darris	to teach
finafs ilwaʔt	at the same time
aaxir	last
ḥaawil	to try
zaakir	to study
aktaṛ	more
naawi (participle)	intending, intend
ʕeef	summer
ʕaawiz (participle)	wanting, want
itʕallim	to learn
itfassaḥ	to vacation; to look around
inʕaaʔ a!laah	if God wills
akṛam	to be hospitable to
ʕazam (i)	to invite
gah ~ giḥ	to come
gayy (participle)	coming
kaṛam	hospitality
itnaaʔiʕ	to discuss, debate
mawḍuuʕ - aat ~ mawaḍiiʕ	subject

ʕaam , ʕamma	general
fikra - afkaar	idea
xaaliṣ	very (intensifier)
ṭayyib	good, OK
itfaḍḍal	to go ahead, to please ...
ʕaṣa (m)	dinner
suṣuur	pleasure
sallim	to deliver (something)
sallim ʕala	to greet
wiṣil (a)	to arrive, arrive at
ya! ja	let's (exhortative particle)

*** **

XII.2 Grammatical Notes

1. Derived Verb Forms

- (a) /kallim/ 'to speak to someone' is here termed a Form II Sound Verb; /saafir/ 'to travel' is Form III Sound; /akram/ 'to be hospitable to', i Form IV Sound; /itfassaf/ 'to take a walk; look around; vacation', Form V Sound; and /itnaaʕiṣ/ 'to discuss' is Form VI Sound.
- (b) The verb in Egyptian Arabic has 10 forms, I - X, of which Forms IV and IX are rare. Here we term Form I the Simple Form and Forms II - X the Derived Forms.
- (c) The process of derivation is achieved by prefixation, infixation or both. Moreover, there are certain semantic relationships between the simple form (Form I) and the derived forms.

The structures of Derived Forms II-VI Sound Verbs are here listed:

Process	Form	Structure	Example	Meaning
	I	$C_1VC_2VC_3$	katab	to write
Gemination of C_2	II	$C_1aC_2C_2VC_3$	kattib	to cause to write
Infix -aa- between C_1 and C_2	III	$C_1aaC_2VC_3$	saafir	to travel
Prefix a-	IV	$aC_1C_2aC_3$	akram	to be hospitable to
Prefix it- to Form II	V	$itC_1aC_2C_2VC_3$	itfallim	to learn
Prefix it- to Form III	VI	$itC_1aaC_2VC_3$	itṣaaliḥ	to reconcile

Here are the general semantic implications of verb forms II-VI:

Form	Semantic Implication	Examples
II	Causative	ʔallim to cause to learn=to teach
II	Intensive	kassar to smash up
III	Associative (to involve s.o in s.th)	saaʔid to help
IV	a) Causative b) to enter upon a state	aʒhar to cause to appear aslam to become a Moslem
V	a) Reflexive of II (to cause oneself to do) b) Passive of II c) Middle (to do for pleasure)	itʔallim to learn itʔaʔraʔ to be liberated itfaṣṣaḥ to go for a stroll
VI	Reciprocal	itfaahim to reach an understanding

These are guidelines to meaning, but will not predict precisely what a verb will mean; therefore, the student is advised to learn the more specific meanings of each given derived verb.

Note also that many roots do not occur in all forms so the student is advised to learn those to which he is exposed.

(d) Note on /-t-/ of Form V prefix / it-/

This /-t-/ assimilates to the following consonants: /d ɖ z ʒ g t ʔ s ʃ k ʂ ʁ/

t + d	--> dd	itdallaʔ	--> iddallaʔ	to act spoiled
t + ɖ	--> ɖɖ	itɖamman	--> idɖamman	to include
t + z	--> zz	itzabbil	--> izzabbil	to be littered
t + ʒ	--> ʒʒ	itʒallim	--> iʒʒallim	to complain about being oppressed

t + g	--> gg	itgannin	--> iggannin	to go crazy
t + ʁ	--> ɖʁ	itʁallib	--> idʁallib	to find great difficulty
t + s	--> ss	itsallim	--> issallim	to be delivered
t + ʃ	--> ʃʃ	itʃaɖɖaʔ	--> iʃʃaɖɖaʔ	to get a headache
t + k	--> kk	itkallim	--> ikkallim	to speak
t + ʂ	--> ʂʂ	itʂammis	--> iʂʂammis	to sit in the sun
t + ʔ	--> ʔʔ	itʔammin	--> iʔʔammin	to get assured; calm down

Examples of Form VI assimilation:

itʃaaliḥ	--> iʃʃaaliḥ	to reconcile
itɖaarib	--> idɖaarib	to fight

(e) Vowel Patterns of Forms II - VI

Form	Perfect	Imperfect	
II	kallim	yikallim	to speak to
II	naɖɖaf	yinaɖɖaf	to clean
III	saaʔid	yisaaʔid	to help

Form	Perfect	Imperfect	
V	itka im	yitka im	to speak, talk
V	itħaḏḏaṛ	yitħaḏḏaṛ	to be present
VI	itnaa?iṣ	yitnaa?iṣ	to discuss

A look at the above perfect-imperfect forms shows that there is no difference between the vowel of the perfect and that of the imperfect in Forms II, III, V and VI. (This of course refers to the second vowel of the imperfect).

For the vowel patterns of Form IV study the following:

Form	Perfect	Imperfect	
IV	akṛam	yikrim	to be hospitable to
	aslam	yislam	to become a Moslem
	jslam	yislam	to become a Moslem
	aḏhaṛ	yizhiṛ	to show, make visible

As mentioned before, Form IV is rare and occurs only as direct borrowings from Classical or Modern Literary Arabic. Not more than a dozen Form IV Verbs are in common use.

(f) Paradigms of Forms II - VI (Sound)

Conjugation of /ka im/ 'to speak to'			Form II
	Perfect	Imperfect	Imperative
huwwa	kallim	biykallim	
hiyya	kallimit	bitkallim	
humma	kallimu	biykallimu	
inta	kallimt	bitkallim	kallim
inti	kallimti	bitkallimi	kallimi
intu	kallimtu	bitkallimu	kallimu
ana	kallimt	bakallim	
iḥna	kallimna	binkallim	

Participle 'having spoken to'

mika||im , mika||ima - mika||imiin

Notice that some members of the Form II Verb have /-a-/ as second vowel, e.g. /ṣa||aḥ/ 'to repair'.

Study the following: /ṣa||aḥ/ 'he repaired', /biyṣa||aḥ/ 'he is repairing', /ṣa||aḥ/ 'repair!' and /miṣa||aḥ , miṣa||aḥa - miṣa||aḥiin/ as participles, 'having repaired'.

	Conjugation of /saafir/ 'to travel'		Form III
	Perfect	Imperfect	Imperative
huwwa	sáafir	biysaafir	
hiyya	sáfrít	bitsaafir	
humma	sáfru	biysafru	
inta	safírt	bitsaafir	saafir
inti	safírti	bitsafri	safri
intu	safírta	bitsafru	safru
ana	safírt	basaafir	
inána	safírna	binsaafir	

Participle 'having travelled'

misaaafir , misafra - misafriin

Remarks on Form III Sound Verbs--In the perfect forms note the shortening of /aa/. Also note the stress shift in first and second persons. In the perfect and imperfect note the shortening of /aa/ before two consonants. In both the perfect and imperfect note the elision of /i/ before a suffix, e.g. /saafir/ 'he travelled' /safru/ 'they travelled' and /bitsafru/ 'you (p) travel'. Also note in verbs ending in /-d/, e.g. /saafid/ + t ---> /safitt/ 'I helped'.

	Conjugation of /akram/ 'to be hospitable to'		Form IV
	Perfect	Imperfect	Imperative
huwwa	akram	biyikrim	
hiyya	akramít	bitikrim	
humma	akramu	biyikrimu	
inta	akramt	bitikrim	ikrim
inti	akramti	bitikrimi	ikrimi
intu	akramtu	bitikrimu	ikrimu
ana	akramt	bakrim	
inána	akramna	binikrim	

Participle for /aslam/ 'to become a Moslem': 'having become Moslem'

muslim , muslima - muslimiin

Conjugation of / itʃallim/ 'to learn' Form V

	Perfect	Imperfect	Imperative
*huwwa	itʃallim	biyitʃallim	
hiyya	itʃallimit	bititʃallim	
humma	itʃallimu	biyitʃallimu	
inta	itʃallimt	bititʃallim	itʃallim
inti	itʃallimti	bititʃallimi	itʃallimi
intu	itʃallimtu	bititʃallimu	itʃallimu
ana	itʃallimt	batʃallim	
iʃna	itʃallimna	binitʃallim	

Participle 'having learned'

mitʃallim , mitʃallima - mitʃallimiin

Notice that some members of the Form V Verb have /a-/ as second vowel, e.g. /itʃa||aħ/ 'to be repaired'. Study the following forms: /itʃa||aħ/ 'it (m) was fixed', /biyitʃa||aħ/ 'it (m) is being fixed', /itʃa||aħ/ 'be good!, shape up!' and /mitʃa||aħ , mitʃa||aħa - mitʃa||aħiin / as participles, 'being repaired'.

Conjugation of / itnaaʔiʃ/ 'to discuss' Form VI

	Perfect	Imperfect	Imperative
huwwa	itnaaʔiʃ	biyitnaaʔiʃ	
hiyya	itnaʔʃit	bititnaaʔiʃ	
humma	itnaʔʃu	biyitnaʔʃu	
inta	itnaʔiʃt	bititnaaʔiʃ	itnaaʔiʃ
inti	itnaʔiʃti	bititnaʔʃi	itnaʔʃi
intu	itnaʔiʃtu	bititnaʔʃu	itnaʔʃu
ana	itnaʔiʃt	batnaaʔiʃ	
iʃna	itnaʔiʃna	binitnaaʔiʃ	

Participle 'having discussed'

mitnaaʔiʃ , mitnaʔʃa - mitnaʔʃiin

Note on Form VI Sound Verb--Since Form VI is derived from Form III by prefixation of / it-/, please note that the same Remarks listed for Form III apply here.

*Note: huwwa itʃallim → huwwa tʃallim (See p. 48 #1 (d) and p. 109 #VI.3.14)

XII.3 Practice and Drills

XII.3.1 Drill 1

Colors (See PART FIVE - WORD LISTS - LIST #4 - colors)

S#1: ilfustaan da loonu eeh? What color is this dress?

S#2: axḍar . Green.

Substitute:

1. Suit - grey
2. Book - brown
3. Sky in Egypt- blue
4. Hat - white
5. Pencil - yellow

XII.3.2 Form II-VI Sound Verbs. Verb List

Study the following verbs:

kallim	to speak to
saafir	to travel
saaʿid	to help
ʿallim	to teach
akram	to be hospitable to
sallim ʿala	to greet
itnaaʿiṣ (maʿa)	to discuss (with)
itʿallim	to learn
zaakir	to study
ʿaabil (Q)	to meet
gaawib	to answer
itfaahim (maʿa)	to reach an understanding (with)

XII.3.3 Drill 2

a) Identify the Form of each of the above verbs.

b) Use in a sentence of your own

Example: kallim Form II
 kallimt saʿbi mbaariḥ I talked to my friend yesterday.

XII.3.7 The Irregular Verb /gah/Conjugation of /gah ~ gih/ 'to come'

	Perfect	Imperfect	Imperative (<u>tašaala</u>)
huwwa	gah ~ gih	biyiigi	
hiyya	gat	bitiigi	
humma	gum	biyiigu	
inta	giit ~ geet	bitiigi	tašaala
inti	giiti ~ geeti	bitiigi	tašaali
intu	giitu ~ geetu	bitiigu	tašaalu
ana	giit ~ geet	baagi	
ifna	giina ~ geena	biniigi	

Participle: 'coming' (exemplifies participle with progressive meaning)
gayy , gayya - gayyiin

Note: The negative perfect of third person ms and third person p are /magaaš/ 'he did not come' and /maguuš/ 'they did not come'.

XII.3.8 Drill 6

Substitute:

kallim axuuh imbaarih. He spoke to his brother yesterday.

She - saašid - me - now

We - sallim šala - Sami - tomorrow

They - itnaašiš maša bašd - yesterday

I - itkallim maša - my friend - last night

You ms - řaaš šand - Hani - now

You p - saafir šand - Samir - next year

He - šazam - my father - last week

She - šakit ilšikaaya l- , the little boy, last night

You fs - akřam , the man, yesterday

XII.3.9 Study the following verbs, noting possible correlations between form and meaning.

šallim	to teach
šarřab	to give a drink to s.o
labbis	to dress someone
fassař	to explain
fakkař	to think ; to remind

laaʕib	to amuse someone, play with
gaawib	to answer
ʕaamil	to treat
itʕallim	to learn
itxaaniʔ	to fight

XII.3.10 Drill 7

Translate:

1. baʕaawil aʕallimu ʕaʕabi kwayyis .
2. ʕaʕʕabit bintaha llabn iʕʕubʕ .
3. labbistaha lbluuza lgidiida .
4. fassaʕli lmasal illi biyʔuul "illi faat maat" min faʕlak !
5. bitfakkaʕi fʔeeh ?
6. ʕamluuni kwayyis xaaʕiʕ .
7. ʕawza atʕallim ʕaʕabi kuwayyis gidan .
8. matitxaniʔʕ maʕa uxtak yasamiir ! laʕibha min faʕlak !

XII.3.11 Drill 8

Translate:

1. mumkin ʕaʕritak tisaʕidni ?
2. bikull suʕuʕ .
3. ana ʕaakir kaʕamak .
4. ʕumri maʕuʕt ʕaaga ʕilwa zayy kida .
5. laazim tizuʕ ilqaahira .
6. yimkin aʕdaʕ aʕuʕ maʕr iʕʕeeʕ da .
7. tiʕibb tiʕʕab ʕahwa walla ʕaay ?
8. In ʕaaʕ aʕʕaah niʕdaʕ niʕuʕ maʕr iʕʕeeʕ da .

XII.3.12 Telephone Conversation /mukalma tilifooniyya/

Samira

aloo .

Nagwa

aloo . miin ? samiira . ahlan , ahlan . izayyik ?

Samira

ilʕamdu lillaah kuwayyisa . ʔuliili , fii ʕadd gayyilkum inniʕaʕda
lʕaʕʕ ?

Nagwa

laʕ . maʕaddiʕ gayyilna wala ʕaaga .

Samira

ʕawziin niigi nzuʕkum .

Nagwa

ahlan wasahlan . šarrafuuna fʔayy waʔt .

Samira

ʔayyib nigilkum issaaʔa xamsa in šaaʔ a!laah .

Nagwa

wizzayy ilʔustaaz haani , wilʔawlaad ?

Samira

kuwayyisiin ilhamdulillaah . wizzayyukum intu ?

Nagwa

ifna kullina kuwayyisiin . mutašakkira ʔawi .

Samira

ʔayyib nišufkum issaaʔa xamsa .

Nagwa

maʔa ssalaama .

Samira

a!lah yisallimik .

XII.3.13 Comprehension Questions based on Unit Twelve

1. kaam maḡra wilyam zaaḡ maṣr ?
2. imta zaaḡ maṣr awwil maḡra ?
3. izzaay saafir ilmaḡra lʔaxiira ?
4. eeh illi kaan biyʔmilu wilyam filmaḡra lʔaxiira filqaahiḡa ?
5. naawi yiʔmil eeh iṣṣeef da ?
6. naawi yiʔzim miin ʔandu ? leeh ? (leeh 'why?')
7. miin illi ʔazam ittaani ʔandu ? wilyam walla haani ?(ittaani ,
-ya - in 'the other one')

XII.3.14 Drill 9

Negative structures with verbs

ilwalad katab darsu --> ilwalad makatabš darsu --> ilwalad
makatabuuš

Form similar sentences.

- | | |
|-------------------------------|------------------------------------|
| 1. The boy ironed his shirt. | 4. I opened my house. |
| 2. The girl drank her coffee. | 5. The girls threw their handbags. |
| 3. The lady hit the boy. | 6. We carried the chair. |

*** **

XII.4 Listening Comprehension on tape in the language laboratory.

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UNIT THIRTEEN

iddars ittalaṭṭaaṣar

Ṣeelit wilyam

William's Family

XIII.1 Text

wilyam , wissitt btaṣtu meeri , wibintu helen ,
wiḡibnu ṢorṢ rigṣu min maṣr, widilwaḡti humma
fḡamriika . wilyam zaaḡ maṣr arbaḡ maḡḡaat . aaxir
maḡḡa saafir huwwa wṢeltu maṣa riḡla nazzamha nnadi
lṢarabi fditroyt .

wilyam kaan biydarris tariix iṢṢarḡ ilḡawṣaṭ
fimaṣr , wifnafs ilwaḡt kaan biyḡaawil yitṢallim
Ṣarabi kwaayyis. huwwa naawi yizaakir iṣṣeef da
kull yoom saṢteen . wilyam biyiṢḡaf Ṣarabi kwayyis
wiyiḡdaḡ yitnaaḡiṢ filmawḡuṢaat ilṢamma bilṢarabi .

wilyam wiṢeltu ḡayzuuḡu haani wissitt btaṣtu
nagwa .

Ṣeelit wilyam , yaṢni wilyam wissitt btaṣtu
wibnu wbintu kulluhum biyitkallimu Ṣarabi kwayyis
ḡawi .

XIII.2 Grammatical Notes

1. Ordinal Numerals and Fractions(a) 1 - 10

awwil , uula	first
awwilaani , yya - yyiin	first
taani , tanya	second (also - 'other', 'another')
taalit , talta	third
ṛaabiṣ , ṛabṣa	fourth
xaamis , xamsa	fifth
saadis , sadsa	sixth
saabiṣ , sabṣa	seventh
taamin , tamna	eighth
taasiṣ , tasṣa	ninth
ṣaaṣir , ṣaṣra	tenth

(b) Also learn the following:

waṣṭaani , yya	intermediate
aaxir (inv.) ~ axiir , a	last, final
axraani , yya - yyiin	last

(c) 11 - ∞

With any other numeral just prefix /il-/ to the cardinal numeral:

ilxamaṣṭaaṣaṣ	the 15th
issabaṣṭaaṣaṣ	the 17th

In structures with nouns the ordinal numeral follows the noun.

Compare:	ilxamaṣṭaaṣaṣ yoom	the 15 days
(d) <u>Fractions</u>	ilyoom ilxamaṣṭaaṣaṣ	the 15th day

nuṣṣ	1/2
ṛubṣ	1/4
tilt	1/3
xums	1/5
suds	1/6
subṣ	1/7
tumn	1/8
tusṣ	1/9
ṣuṣṣ	1/10
xumseen	2/5
tusṣeen	2/9
talat tixmaas	3/5
talat titmaan	3/8

waahid ʕala hqaaʕaʕ	1/11	xamas tisdaas	5/6
waahid ʕala alf	1/1000	sabaʕ titmaan	7/8
talat tirbaʕ	3/4	taman titsaaʕ	8/9

2. Meaning of the Participle

The participles of a great number of verbs refer to the state of having done or performed or of doing the action of the verb, e.g.

huwwa mzaakir darsu .	He has studied his lesson.
huwwa katbu min imbaarih .	He wrote it (m) yesterday; he has had it written since yesterday.
ana lli msaʕdu .	I am the one who helped him.
ʕuftu daaxil beetu mbaarih .	I saw him entering his house yesterday at 3:00.
issafa talaata .	
ana ʕaakir kaʕamak .	I thank you for your hospitality.

3. Verb /kaan/ (u) 'to be'

/kaan/ - /yikuun/ is used either as a main verb or as an auxiliary followed by a verb or by a participle. Notice the ranges of meaning and time reference in the following examples:

kaan hina mbaarih .	He was here yesterday.
kaan kibiir ʔawi .	It was very big.
kaan maʕaaya .	He was with me.
kaan biyiktib gawaab .	He was writing a letter.
kaan katab ilgawaab .	He had written the letter.
kaan naayim .	He was asleep.
kaan laazim azaakir. }	It was necessary for me to study, I had to study.
kunt laazim azaakir. }	
ʕaykuun ʕandi talat bidal .	I'll have three suits.
ʕakuun baktib gawaab .	I'll be writing a letter.
ʕakuun katabt ilgawaab .	I will have written the letter.
ʕakuun naayim .	I'll be asleep.

4. Verbal Nouns: Form I

A verbal noun is a noun derived from a verb. It names the underlying notion of the verb.

It is very difficult to predict the form of the verbal nouns of Form I. However, the most common forms are listed here:

Form I Sound

katab (i)	kitaaba	writing (n)
širib (a)	šurḅ	drinking (n)
daxal (u)	duxuul	entering (n)
ḡarab (a)	ḡarḅ	hitting (n)

Form I Medial Weak

naam (a)	noom	sleeping (n)
šaal (i)	šeel	carrying (n)

Form I Doubled

ḡabb (i)	ḡubb	loving (n)
ḡadd (u)	ḡadd	answering (n)

Form I Final Weak

rama (i)	ramy	throwing (n)
mala (a)	maly	filling (n)

Examples:

innoom kitiir kuwayyis .	Sleeping a lot is good.
šurḅ ilʔahwa miš kuwayyis .	Drinking coffee is not good.

5. Sequences of Verbs

In the sentence /kunt baḡaawil azaakir šaḡabi/ 'I was trying to study Arabic', there is a sequence of three verbs. This is not unusual for Egyptian Arabic.

Examples:

tifibb tišḡarab ʔahwa mšaaya ?	Would you like to drink coffee with me?
tifibb tḡuuh tišuuf haani ?	Would you like to go and see Hani?
ḡayḡuuh yidxul yinaam .	He will go enter in order to sleep.
ḡuuh naam !	Go and sleep!
ya! a nḡuuh nišḡarab ʔahwa .	Let's go and drink coffee.
ya! a ḡuuh naam !	Go and sleep!

6. Comparative and Superlative Forms of the Adjectives

The comparative adjective is invariable in form. For the majority of adjectives the comparative form is based on the pattern /akbaḡ/ aCCaC , e.g.

kibiir --→	akbaṛ	bigger
gamiil ---→	agmal	prettier
ṭawiil ---→	aṭwal	taller

Adjectives ending in /-i/ or /-w/ form their comparative forms on the pattern aCCa / aḥla/ 'higher' (from /ṣaali/ 'high').

ṣaali ---→	aḥla	higher
ḥilw ---→	aḥla	sweeter, prettier

Adjectives with the last two radicals identical form their comparative forms on the pattern aCaCC /agadd/ 'newer'

gidiid --→	agadd	newer
muhimm --→	aḥamm	more important

In comparative structures "than" is expressed by /min/.

ilbint akbaṛ min ilwalad. The girl is bigger than the boy.
hiyya akbaṛ minnu. She is bigger than him.

The comparative structures: ilfakha fmaṣṛ taaṣa aktaṛ min hina.
The fruits in Egypt are more fresh than here. And:

ilgaww hina bard aktaṛ min maṣṛ. The weather here is colder than in Egypt. - are in a sense parallel to the equivalent English structures.

In Egyptian Arabic there is no special form for the superlative. It is expressed by one of the following constructions using the comparative:

Comparative + indefinite form of the noun (s or p)

dool aṭwal banaat . These are the tallest girls.
da aṭwal walad . This is the tallest boy.

Comparative + numeral

dool aṭwal taṭat banaat. These are the three tallest girls.

/min/ + Comparative + definite plural noun

huwwa min aṭwal il?awlaad . He is among the tallest boys.

7. /ma/ 'that' (prep + ma -- conj)

/ / occurred in the expression

zayy ma nta ṣaarif. As you know. (Lit.: Like what you know, like that which you know)

Previously it occurred in such "conjunctions" as /?abl ma/ 'before'.. It also occurs in /baʔd ma/ 'after'.

*** **

XIII.3 Practice and DrillsXIII.3.1 Days of the Week, Months of the Year and the Four Seasons(a) The Days ayyaam ilʔusbuuʔ

yoom litneen ~ illitneen	Monday
yoom ittalaat	Tuesday
yoom larbaʔ ~ illarbaʔ	Wednesday
yoom ilxamiis	Thursday
yoom ilgumʔa ~ iggumʔa	Friday
yoom issabt	Saturday
yoom ilhadd	Sunday

One can equally substitute /nihaaʔ/
'day' for /yoom/ in all of the above.

nihaaʔ ilxamiis	Thursday
-----------------	----------

(b) The Months of the Year ʕuhuur issana

yanaayir	January
fibraayir	February
maaris	March
abrill	April
maayu	May
yunyu ~ yunya	June
yulyu ~ yulya	July
aʔuʕtuʕ	August
september	September
uktobaʔ	October
nuvimbir ~ nuvambir	November
disimbir	December

Note: You will hear slight variations in the pronunciation of the names of these months.

(c) Seasons of the Year fuʕuul issana

faʕl - fuʕuul	season, class
iʕʕeef	summer
ilxarʔif	fall, autumn
iʕʕita	winter
iʔraabiʔ	spring

XIII.3.2 Parts of the Human Body

- a) Study LIST #5 (PART FIVE - WORD LISTS).
- b) Note the following verb /wagaʕ/ (a) 'to hurt' used in this connection.
- c) Notice the following singular nouns and dual forms:

riġlaha	her leg	riġleeha	her legs
ʕeeni	my eye	ʕinayya	my eyes
ʕeenu	his eye	ʕineeh	his eyes
riġli	my leg	riġlayya	my legs
iidi	my hand	idayya	my hands

XIII.3.3 Pronominal Suffixes with Certain Particles

This section will list paradigms of pronominal suffixes in connection with the following particles:

/li/ 'to, for', /bi/ 'with, by', /fi/ 'in', /ʕala/ 'on', /wayya/ 'with, in possession of' and /min/ 'from'.

	/li/	/fi/	/bi/	/ʕala/
1 s	liyyā	fiyyā	biyyā	ʕalayyā
2 m s	liik ~ lak	fiik	biik	ʕaleek
2 f s	liiki ~ liki	fiiki	biiki	ʕaleeki
3 m s	liih ~ luh	fiih	biih	ʕaleeh
3 f s	liiha ~ laha	fiiha	biiha	ʕaleeha
1 p	liina ~ lina	fiina	biina	ʕaleena
2 p	liikum ~ likum	fiikum	biikum	ʕaleekum
3 p	liihum ~ lihum	fiihum	biihum	ʕaleehum
	<u>/wayya/</u>	<u>/min/</u>		
1 s	wayyaaya	minni		
2 m s	wayyaak	minnak		
2 f s	wayyaaki	minnik		
3 m s	wayyaah	minnu		
3 f s	wayyaaha	minnaha ~ minha		
1 p	wayyaana	minnina		
2 p	wayyaakum	minnukum ~ minkum		
3 p	wayyaahum	minnuhum ~ minhum		

XIII.3.4 Drill 1-Demonstratives /dikha - dukhum/

kitaabak da ?	Is this your book?
la? da miš kitaabi .	No, this is not my book.
ummaal anhu ktaabak ?	Well then, which is your book?
dukha , lʔaxḍar illi hnaak .	That other one, the green one over there.
kutubak dool ?	Are those your books?
la? , kutubi dukhum ,	No, my books are those green ones
ilxuḍr illi hnaak .	over there.

ummaal	***	***	***	well then, well, then (in questions)
anhu (m), anhi (f)				which one? (Some speakers use them interchangeably)
anhum				which ones?
dukha (m), dikha (f)				that one (Some speakers use them interchangeably)
dukhum				those (ones)

The Demonstratives

/da/ (m), /di/ (f), /dool/ (p) are for proximity 'this'; /dukha/ (m) /dikha/ (f) and /dukhum/ (p) for remoteness 'that, those'.

Form sentences using the above demonstratives:

ʔilaam - humr - dool
 šanʔa - sooda - di
 gazma - bunni - dikha
 ʔamiš - abyad - da
 baṅṭaloon - ramaadi - dukha
 kitaab - ašfaṛ - da
 šarabiyyaat - zurʔ - dukhum
 ʔalam - axḍar - da

XIII.3.5 Practice Sentences with /fiih/~fii/

/fiih/~fii/ 'there is/ there are' and the negative /mafiiš/ 'there is not/ there are not'. Past: /kaan fii/ 'there was/ were' and /makanš fii/ 'there was not/were.'

Examples:

fii eeh ?	What is the matter?
mafiiš haaga .	Nothing.
fiih šarabiyya zarʔa baṛra .	There is a blue car outside.
bitaaʔit miin di .	Whose is this?

kaan fii ?alam afmaṛ	There was a red pencil here in the
fidduṛg hina . miš	drawer. I don't know where it is
ṣaarif ṣaaḥ feen !	(went)!
miin lili baṛṛa ?	Who is outside? (Who is at the door?)
mafiilš hadd .	There is nobody.
maḥaddiš .	No one.
hadd	someone
kaan fii ?alam hina ,	There was a pencil here,
ṣaaḥ feen ?	where did it go?
maṣṣafš .	I don't know.
?ulli fii agaaza buḳṛa	Tell me, is there a holiday tomorrow
walla la? ?	or not?
agaaza - aat	holiday, vacation
la yasiidi , mafiilš .	No, sir, there is not.
hadd baṛṛa ?	Is there someone at the door (outside
maḥaddiš .	Nobody.
mafiilš hadd .	There is no one.

Notice: /fii/ can be followed by either an indefinite noun, an adjective, or a noun phrase.

XIII.3.6 Practice - Intensifiers

?awi (Q)	very	} after adjective and participles
xaa iš	very	
giddan	very	
kitiir	a lot (after verbs or nouns)	
abadan	never, not at all	
mutašakkir xaa iš	} Thank you very much.	
mutašakkir ?awi		
mutašakkir giddan		
innoom kitiir wiḥiš ?awi .	Sleeping a lot is bad.	
abadan .	Not at all.	
ṣumṛak širibt ilwiski ?	Have you ever drunk whiskey?	
abadan .	Never.	
abadan xaa iš ?	Never ever at all?	
ṣumri .	Never (in my whole life).	
ṣumri ma širibt sagaayir .	I have never smoked cigarettes. (Note:	
	in EA the verb /širib/ "to drink" is	
	the verb normally used in connection	
	with cigarettes, i.e. "to smoke".)	

ilhamdu lillaah ŕumri mašribtiš	Thank God, I never ever smoked
sagaayir abadan .	at all.
ilbint di hilwa ?awi ,	This girl is very sweet, extremely
gamiila gidđan .	beautiful.
inta akramtini ktiir ?awi ,	You were very hospitable to me,
wana mutašakkir gidđan .	and I am very obliged to you.
imbaarih mišiiit řašřa miil .	Yesterday I walked for ten miles.
řašřa miil miš kitiir ?awi .	Ten miles is not very much.
la izzaay !	Oh, come on!
bravo ! kuwayyis gidđan .	Bravo, very good!

XIII.3.7 More Auxiliaries

Auxiliaries /řaawiz/ ~ /řaayiz/ 'wanting to' and /naawi/ 'intending to' /řammaal/ 'continually ...' and /řaařid/ (Q) 'continuing to..' are participles used as auxiliaries and thus give us:

řaawiz , a - iin	to want (to) (wanting)
řaayiz , a - iin	to want (to) (wanting)
naawi , ya - iin	to intend (to) (intending)
řammaal , a - iin	to continually... (continuously)
řaařid , a - iin (Q)	to continue (to) (continuing)

Notice that only the imperfect is used after these auxiliaries (when followed by verbs).

Examples:

řaawiz eeh ?	What do you want? (<u>no verb used</u>)
miš řaawiz řaaga .	I don't want anything. (<u>no verb used</u>)
řaawiz ašřab řahwa .	I want to drink some coffee.
nawya tiřmili eeh iřřeeef da ?	What do you intend to do this summer?
nawya ařuuħ mašř .	I intend to go to Egypt.
řuftuhum řammaliin yizakru .	I saw them continually studying.
inta řaařid tikkaliim řuul	You <u>continue</u> to talk all the time.
ilwa?ť . uskut !	Be quiet!
sikit (u)	to be quiet

XIII.3.8 Drill 2

(a) S#1: řaawiz tiřmil eeh dilwa?ťi ?

S#2: řaawiz akałim ilřustaaz.

Substitute: zaakir - dars

katab - gawaab

kawa - ?amiis
 rama - gawaab - filbuṣṭa
 itkallim (> ikkallim) - fittilifoon
 ṣaaf - ittilivizyoon
 simiṣ - irradyu
 ṛaaḥ - issinima
 daras - saṣteen walla talaata
 ḥakaalak - ḥikaaya
 itnaaʔiṣ maṣaaki - fi mawḍuuṣ muhimm
 baṣat - tilliṣṛaaf

- (b) nawya tiṣmili eeh baṣd iḍḍuḥṛ ?
 nawya aṣuuh azuur ṣaḥbiti .

go to study in the library
 go to drink coffee at my brother's place
 go to see a new film
 go to watch television at my friend's place
 go to mail a letter at the post office

rama gawaab	mail a letter
buṣṭa	mail
ilbuṣṭa	the post office
buṣṭagi	mail man
tillifoon - aat	telephone
tilivizyoon -aat	television
baṣat (a)	to send
tilliṣṛaaf - aat	telegram

XIII.3.9 Means of Transportation

safirt izzaay firihlitak ilʔaxiira ?

safirt biṭṭayyaara	by airplane
bilʔaṭṛ	by train
bilmarkib	by boat
bilṣaṛabiyya	by car
bilʔutubiis	by bus
bilmutusiki	by motorcycle
bibiskilitta	by bicycle
bilṣagala	by bicycle
rikib (a)	to ride (this verb is used with all the above.)

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XIII.4 Listening Comprehension on **tape** in the Language Laboratory.

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UNIT FOURTEEN

iddars ilʔarbaʔaaʕar

XIV.1 Textziyaarit wilyam lihaani
William Visits Hani

wilyam wimeeri haani wnagwa	William and Mary Hani and Nagwa
Nagwa ya haani . garas ilbaab biydu??. ʕuuf miin illi ʕalbaab wiʕyaatak law samaʕt.	Hani! The doorbell is ringing. See who is there, please.
Hani haaʕdir...aah- ahlan, ahlan, ahlan nagwa! wilyam wimeeri wʕorʕ wiʕhelen waʕalu.	Sure. Oh! Welcome, welcome, wel- come. Nagwa! William, Mary, George and Helen are here(have arrived)
Nagwa ahlan, ahlan . alf hamdilla ʕassalaama . intu nawwarʕtu lbeet.	Welcome, welcome. Glad you arrived safely. I am very glad you are here.
Mary minawwarʕ biʔaʕʕaabu .	Thank you.
Nagwa a!ʕaah yixalliiki.	Thank you.
Hani itfaʕʕalu uʔʕudu .	Sit down please.
William yasalaam! feen ayyaam maʕr ilʕilwa!	Gee! Where are the sweet days of Egypt!
Nagwa ya!ʕa iʕkulna baʔa ʕuftu eeh wiʕamaltu eeh lamma kuntu fmaʕr ?	Come on, tell us now, what did you see and what did you do when you were in Egypt?
Mary wa!ʕaahi inbaʕaʕna xaa!iʕ. inbaʕaʕna ʔawi . wikaan nifsina nuʔʕud aktaʕ bass maʔdirnaaʕ ʕaʕaan madaaris ilwilaad . kaan laazim nirgaʕ.	Really, we had a great time, and we wanted to stay longer but we couldn't because of the childrer schools. We had to get back.

- Hani**
 ?ulli ya wilyam , wi?iftu feen
 wintu gayyiin ?
 Tell me William, where did you
 stop on your way back?
- William**
 wi?hna ?ay?iin wi?ifna f?an?an
 xamas tiyyaam, wi?hna rag?iin
 wi?ifna fpariis talat tiyyaam.
 On our way to Egypt we stopped in
 London for five days, and on our
 way back we stopped in Paris for
 three days.
- Nagwa**
 eeh akta? haaga ?agabitik
 fima?r ilma?ra di ya meeri ?
 What did you like most in Egypt
 this time, Mary?
- Mary**
 ya sitti ?ab?an, zayy kull
 ma?ra, ?agabni lgaww, wil?aki
 ilma?ri lmumtaaz. bass ?abi
 kull ?ee?, wizayy ma nti ?arfa,
 ana mu?gaba bil?usra
 ilma?riyya - ya?ni mu?gaba
 biha xaa?i? . willi byi?gibni
 fil?eela ilma?riyya huwwa
 tta?aabu? illi been il?abb
 wil?umm, ya?ni ana mu?gaba
 bi??ibaa? il?eela ilma?riyya
 ?awi. til?i l?ibn yihtirim
 abuuw wilbint tihtirim ummaha,
 mu?gaba ana ?awi bihtiraam
 ilwaldeen, wihtiraam
 i??uyayya? ilki?iir. haaga
 gamiila - gamiila ?awi.
 Well, of course, as usual, I liked
 the weather and the fine Egyptian
 food. But most of all, as you well
 know, I have an admiration for the
 Egyptian family - a great admiration.
 What I like in the Egyptian family
 is the (close) ties between the
 father and the mother. I mean to
 say - I really admire the together-
 ness of the Egyptian family. You
 find the son respects his father and
 the daughter respects her mother.
 I'm really impressed by the respect
 (shown) for parents and the respect
 (shown) for the elder by the
 younger. It's a beautiful thing -
 really beautiful.
- Hani**
 ti?rabu eeh ? koka koola,
 ?ahwa, ?aay -- illi ntu
 ?ayziinu .
 What would you like to drink? Coca
 Cola, coffee, tea -- whatever you
 want.
- Mary**
 ana nifsi f?aay binni?naa? .
 I have a hankering for some mint tea.
- Hani**
 haadiir ya sitti, bass kida ?
 ba?i?a. winta ya wilyam ?
 Coming right up; anything else? (Sure,
 is that all?) No problem(very easy);
 and you, William?

- William**
ana aaxud fingaala ʔahwa maşri, I would like a cup of Egyptian
sukkaṛ maḏbuuṭ. coffee; not too much sugar.
- Hani**
ʔala fikra, ʔandi bunn maşri By the way, I have some fresh
ṭaaḏa Egyptian coffee.
- William**
ʔulli, bitgiibu mneen Tell me, where do you get it
hina ? here?
- Hani**
min ʔand ilbaʔʔaal issuuri lli From the Syrian grocer at the corner
fʔawwil işsaariʔ illi waṛaana, of the street behind us; his coffee
bunnu dayman ṭaaḏa is always fresh.
- Mary**
nagwa ʔuliili, bitistaʔmili Tell me, Nagwa, do you use mint a
nniʔnaaʔ kitiir ? lot?
- Nagwa**
aywa. bastaʔmilu fişşalaṭa Yes, I use it in green salads
lxaḏṛa wisaʔaat baḥuṭṭu filmaḥşi -and sometimes I add it to stuffed
ʔarfa - maḥşi kṛumb walla koosa things, you know - stuffed cabbage
walla waraʔ ʔinab. or squash or grape leaves.
- Hani**
itfaḏḏalu - lʔahwa ya wilyam, Here you are - your coffee William,
işšaay bitaaʔik ya meeri. your tea, Mary.
- Mary**
haat yasiidi, sallim iidak . Give it to me. Many thanks.
- William**
ah! hayla lʔahwa di - tislam This coffee is excellent. Thanks.
ideek .
- Mary**
işšaay ʔaḏiim, mudhiş. The tea is excellent. Superb.
To Nagwa - intu naʔaltu gdiid (Speaking to Nagwa) You moved in
filbeet da, miş kida ? here recently, isn't that so?
- Nagwa**
aywa baʔalna taḷat tuşhur Yes, we have been here for three
bass. months only.
- Mary**
beet gamiil ʔawi. awsaʔ It is a very beautiful house. It
milʔawwalaani, miş kida wala is bigger than your first house, isn't
eeh ? it? or what?
- Nagwa**
aywa. itfaḏḏalu itfaṛṛagu Yes. Please come and see it.
ʔaleeh.

- Nagwa**
 da lʔantireeh wida ʔabʕan
 iʕʕaloon. widi oʔʔ innoom
 bitaʕitna, wdool uwaʔ innoom
 bituuʕ ilwilaad. wida lʕammaam.
 wihina lmaʔbax wiʔoʔʔ iʕʕufra,
 widi ooʔit maktab, ʕuʕayyaʕa
 laakin aʕsan min balaaʕ .
 wida ittuwalitt.
- This is the foyer, and this of course
 is the living room and this is our be-
 room, and these are the kid's bed-
 rooms, and this is the bathroom,
 and here is the kitchen and the
 dining room and this is a small
 study, but it is better than
 nothing. This is the toilet.
- Mary**
 gamiil ʔawi betkum . ʕagabni
 xaaʕiʕ .
- Your home is very nice. I like it
 very much.
- Nagwa**
 mersii ʔawi .
- Thank you very much.
-
- Nagwa**
 ʔuliili yameeri, sakantu feen
 filqaahiʕa ?
- Tell me, Mary, where did you live in
 Cairo?
- Mary**
 ilmaʕa di sakanna fmaʕr
 ilgidiida . aʕsan milmaʕaadi
 alf maʕa .
- This time we lived in Heliopolis,
 it is a thousand times better than
 Maadi.
- Nagwa**
 leeh ? intu manbaʕaʔʔuuʕ
 filmaʕaadi ?
- Why? Didn't you enjoy yourselves
 in Maadi?
- Mary**
 la? inbaʕaʔna , bass zayy ma
 nti ʕarfa , ilmaʕaadi bʕiida
 ʕan ilbalad. maʕr iggidiida
 fiha lmitru , mumtaaz , mafiiʕ
 aʕsan min kida . sariiʕ
 wimunʔaʕim .
- No, we liked it, but as you know
 Maadi is far from (down)town. In
 Heliopolis there is the metro,
 excellent, nothing better than
 the metro, rapid and regularly
 scheduled. (on time - organized)
- Hani**
 wilyam, itʕallimt liʕb iʔʔawla
 walla lissa ?
- Have you learned how to play back-
 gammon, William? Or not yet?
- William**
 ummaal, ʔabʕan .
- Why certainly. (Sure. Certainly.)

Hani	ʃaawiz tilʃab ʃawʃa ?	Do you want to play?
William	yareet .	I would love to.
Hani	ʃayyib yaʃʃa nilʃab ʃiwayya .	Ok. Let's play a while.
William	yaʃʃa .	Let's.
Nagwa	ʃan iznukum ana xamas daʔaayi? adxul ilmaʃbax .	Excuse me, I am going to the kitchen for five minutes.
Mary	ana aagi mʃaaki asaʔdik .	I'll come and help you.
.....
Nagwa	itfaʔḏalu lʃaʃa gaahiz .	Dinner is ready.

ziyaara - aat	visit
garaʃ - giriʃa	bell
daʔʔ (u)	to knock, ring
ḥayaah (f)	life
law	if
nawwar	to brighten, light up
aʃʃaah yixalliik	please (to ms) 'may God save you' (ms)
baʔa (a)	to remain (verb)
baʔa (particle)	then, well!, so! (particle, invariable)
lamma	when
inbaʃaʃ	to have a good time
nifs ~ nafs	self
nifsi ~ nafsi	I would like to, I have a hankering but; just; only; enough for.
bass	to be able to
ʔidir (a) (Q)	because, because of
ʃaʃaan	thing
ʃeeʔ - aʃyaaʔ	family
uʃra - uʃar	to stop, stand up
wiʔif (a)	between; among
been	to find
liʔi (a) ~ laʔa (a)	

ʕeela - ʕaʕillaat	family
ṛabaṭ (u)	to tie
taṛaabuṭ	ties (e.g. family ties)
iṛṭabaṭ	to commit one's self
iṛṭibaaṭ	ties (e.g. family ties)
ibn - abnaaʔ ~ awlaad	son
iḥṭaram	to respect
ʕaayiz ~ ʕaawiz	to want to
niʕnaaʕ	mint
ḥaaḍir	sure (I'll do it); at your service
mazbuuṭ	exact, precise
ṭaaṣa	fresh
dayman	always
istaʕmil	to use
ṣalaṭa	salad
saʕaat	sometimes
ḥaṭṭ (u)	to put
ḥaṣa (i)	to stuff (cooking - e.g. cabbage)
waraʕ ʕinab	grape leaves
mudhiṣ	superb
haat haati haatu	Give! Hand over! (Imperative forms only)
naʕal (i)	to move; copy
waasiʕ	wide
awsaʕ	wider
kida	thus, like this; like that
itfaṛṛag	to see, look around, sightsee
antreeh - aat	foyer, family room
ṣaloon - aat	living room
ooḍit noom	bedroom
ḥammaam - aat	bathroom
maṭbax - maṭaabix	kitchen
ooḍit ṣufra	dining room
ooḍit maktab	study (room)
balaaṣ	don't worry; never mind; forget it!; nothing
tuwalitt - aat	small room containing a toilet
biʕiid	far
iibalad	the downtown area

ilmitru	express tramway
sariif	swift, fast, rapid
munṭaẓim	on time; regulated, regular
ṭawla	backgammon (game)
lissa	not yet
ummaal	of course! well then . . .!
ʕan iznak	excuse me (said to ms)
gihiz (a)	to be ready

*** **

XIV.2 Grammatical Notes

1. Derived Verb Forms VII - X

(a) /inbaṣaṭ/ ~ /itbaṣaṭ/ 'to have a good time' is a Form VII Sound Verb; /iḥṭarām/ 'to respect' is Form VIII Sound; and /istaʕmil/ 'to use' is Form X Sound.

(b) Form IX did not occur in the text. All members of Form IX either denote a color or a defect: e.g.:

/iḥmaṛṛ/	'to become red'
/iʕraḡḡ/	'to become lame'
/iṭraʕʕ/	'to become deaf'

(c) The structures of Derived Forms VII-X Sound Verbs are listed here:

Process	Form	Structure	Example	Meaning
Prefix in- ~ it	VII	inC ₁ aC ₂ aC ₃ ~ itC ₁ aC ₂ aC ₃	inbaṣaṭ itbaṣaṭ	to have a good time to have a good time
Prefix i- and Infix -t- between C ₁ and C ₂	VIII	iC ₁ taC ₂ aC ₃	iḥṭarām	to respect
Prefix i- and doubling of C ₃	IX	iC ₁ C ₂ aC ₃ C ₃	iḥmaṛṛ	to become red
Prefix ista-	X	istaC ₁ C ₂ VC ₃	istaʕmil	to use

(d) Paradigms of Forms VII-X (Sound)

Conjugation of /inbaṣaṭ/ 'to have a good time' Form VII

	Perfect	Imperfect	Imperative
huwwa	inbaṣaṭ	biyinbiṣiṭ	
hiyya	inbaṣaṭit	bitinbiṣiṭ	
humma	inbaṣaṭu	biyinbiṣiṭu	

	Perfect	Imperfect	Imperative
inta	inbaşaṭṭ (ṭṭ→ ṭṭ)	bitinbiṣiṭ	inbiṣiṭ
inti	inbaşaṭṭi	bitinbiṣiṭi	inbiṣiṭi
intu	inbaşaṭṭu	bitinbiṣiṭu	inbiṣiṭu
ana	inbaşaṭṭ	banbiṣiṭ	
iḥna	inbaşaṭna	bininbiṣiṭ	

Participle 'happy', 'having had a good time'

mabṣuuṭ , mabṣuuṭa - mabṣuṭiin

Note that the vowel pattern is /-a- -a-/ for Perfect and /-i- -i-/ for Imperfect of Form VII Sound.

Conjugation of /iḥtaṣam/ 'to respect' Form VIII

	Perfect	Imperfect	Imperative
huwwa	iḥtaṣam	biyiḥtirim	
hiyya	iḥtaṣamit	bitiḥtirim	
humma	iḥtaṣamu	biyiḥtirimu	
inta	iḥtaṣamt	bitiḥtirim	iḥtirim
inti	iḥtaṣamti	bitiḥtirimi	iḥtirimi
intu	iḥtaṣamtu	bitiḥtirimu	iḥtirimu
ana	iḥtaṣamt	baḥtirim	
iḥna	iḥtaṣamna	binīḥtirim	

Participles

	ms	fs	p	
Active:	muḥtarim	muḥtarima	muḥtarimiin	'respecting'
Passive:	muḥtaṣam	muḥtaṣama	muḥtaṣamiin	'respected'

Note the vowel pattern is always /-a- -a-/ for Perfect and /-i- -i-/ for Imperfect for Form VIII Sound Verbs.

Conjugation of /iḥmaṣṣ/ 'to become red' Form IX

	Perfect	Imperfect	Imperative*
huwwa	iḥmaṣṣ	biyiḥmaṣṣ	
hiyya	iḥmaṣṣit	bitiḥmaṣṣ	
humma	iḥmaṣṣu	biyiḥmaṣṣu	
inta	iḥmaṣṣeet	bitiḥmaṣṣ	iḥmaṣṣ
inti	iḥmaṣṣeeti	bitiḥmaṣṣi	iḥmaṣṣi

*The Imperative of Form IX is not much in use, due to the semantic limitations of the categories "color" and "defect."

intu	iḥmaṛṛeetu	bitiḥmaṛṛu	iḥmaṛṛu
ana	iḥmaṛṛeet	baḥmaṛṛ	
iḥna	iḥmaṛṛeena	binīḥmaṛṛ	

Participle 'having turned red'

miḥmirr , miḥmirra - miḥmirriin

The vowel pattern is always /-a-/ for 3rd person and /-ee-/ for first and second person for Perfect, and /-a-/ for Imperfect of Form IX Sound.

Conjugation of /istaʕmil/ 'to use' Form X

	Perfect	Imperfect	Imperative
huwwa	istaʕmil	biyistaʕmil	
hiyya	istaʕmilit	bitistaʕmil	
humma	istaʕmilu	biyistaʕmilu	
inta	istaʕmilt	bitistaʕmil	istaʕmil
inti	istaʕmilti	bitistaʕmili	istaʕmili
intu	istaʕmiltu	bitistaʕmilu	istaʕmilu
ana	istaʕmilt	bastaʕmil	
iḥna	istaʕmilna	binistaʕmil	

Participles:

	ms	fs	mp	
Active:	mistaʕmil	mistaʕmila	mistaʕmiliin	'using'
Passive:	mustaʕmal	mustaʕmala	mustaʕmaliin	'used'

Note: There is no vowel difference between the Perfect and Imperfect of Form X Sound. Another vowel pattern is /-a- -a-/, e.g. /istaʕṛab/ - /biyistaʕṛab/ 'to be surprised,'

2. The general semantic implications of Forms VII, VIII, IX, and X.

Form	Semantic Implication	Examples
VII	(a) Reflexive of I	/itsaḥab/ ~ /insaḥab/ 'to withdraw' = 'to pull oneself out'
	(b) Passive	/itkasaṛ/ ~ /inkasaṛ/ 'to break' = 'to get broken'
VIII	Reflexive of I	/igtamaʕ/ 'to meet' (make oneself get together with)
IX	(a) Denotes color	/iḥmaṛṛ/ 'to become red'
	(b) Denotes defect	/iʕṛagg/ 'to become lame'
X	(a) Causative of I	/istaʕmil/ 'to use'
	(b) Causative-Reflexive	/istawṭan/ 'to settle in a country'

XIV. Practice and DrillsXIV.3.1 Useful Phrases and Expressions

A number of useful phrases and expressions have occurred in this Unit. They are listed here for your reference.

miin illi ŝalbaab ?	Who is at the door?
wiŝyaatak	please (to ms) (by your life)
law samaħt	please (if you permit)
ħaađir	Ok, sure (at your service)
alf ħamdilla ŝassalaama	Glad you arrived safely (Lit.: A thousand thanks be to God for your safety.)
nawwařt ilbeet	Glad you are here (Lit.: You have brought light to the house)
minawwař bi?aŝħaabu ~ minawwař biŝħaabu	Response to above (Lit.: It is lightened by its residents)
a! aah yiħalliik	thanks, please (Lit: May God keep you)
yasalaam	Oh! Gee! What a ..., Wow!
wa! aahi	really, truly (by God)
zayy kull mařra	as usual
?abl kull ŝee?	first of all, most of all
zayy ma nta ŝaarif ...	as you (ms) know ...
ana muŝgab b- ...	I admire ...
yaŝni	that is to say, I mean, i.e.
tiŝraab eeh ?	What would you like to drink?
bass kida ?	Is that all ?
baŝiiřa	very easy; no problem (invariable)
ŝala fikra	by the way; now that I think of it.
sallim iidak (~ ideek)	thank you for ... (Lit: May your
tislam iidak (~ ideek)	hand (hands) be safe)
ħaayil, muđhiŝ , ŝažiim , mumtaaz	superb, magnificent, great, excellent
miŝ kida ?	Isn't that so ?

miš kida walla eeh ?	Isn't that so, or not?
aḥsan min balaaš	better than nothing.
ya a ...	let's
ʕan iznak	excuse me (Lit.: with your permission)

XIV.3.2 Drill 1 Substitute: (T, S#1, S#2)

katabt darsi mbaariḥ	I wrote my lesson yesterday.	
<u>makatabtiš</u> darsi mbaariḥ.	Negative	
<u>makatabtuuš</u> .	Negative	
she	šaaḥ	her friend (m)
they	raaḥ	the cinema
we	ʕamal	our homework
I	kawa	my shirt
you (ms)	rama	the letters
you	katab	your homework
she	ḥaka	the story
he	nisi	his book
I	daxal	the new film
you (fs)	nizil	downtown

XIV.3.3 More Auxiliaries

/nifs/ 'feel like' = /bidd/ 'would like' and /ašd~/ /ažd~/ /yaṣad/ 'it's intended, it's meant' must be followed by personal pronominal suffixes and may be preceded by /kaan/ 'to be' and may occur in the negative. Study the following examples:

nifsak tišṛab ʔahwa ?	Would you like to drink coffee?
manifsakš tišṛab ʔahwa ?	Wouldn't you like to drink coffee?
laʔ, nifsi ašṛab šaay .	No, I would like to drink tea.
manifsiš ašṛab ḥaaga.	I don't care to drink anything.
biddi amši .	I would like to go.
aždak timši dilwaʔti ?	You mean to go now?
laʔ , yaṣadl amši baʕd idḏuhr.	No, I mean to leave in the afternoon.
kaan nifsi asafir mašr .	I wanted to go to Egypt.
laʔ maʔašdiiš .	No, I don't mean it.

/yareet/ 'I wish' may occur with or without the personal pronominal suffixes, and may be followed by /kaan/ and is not negated.

Negative constructions occur with the following verb negated.

Study the following:

tīšrab ?ahwa maşri ?

Would you like to drink Egyptian coffee?

yareet ! şandak hina?

Oh I wish I could! Do you have some here?

yareet nisaafir maşr .

I wish we could go to Egypt.

yareetu saafir maşr .

I wish he had gone to Egypt.

yaretkum tiigu tzuřuuna

I wish you would come and visit us tonight.

lleela di .

yareetik matimşiiş ~ yareet

I wish you (fs) would not leave.

matimşiiş . (Negative)

yareetu yiigi

I wish (hope) he comes.

yareetu gah

I wish he had come.

yareetu kaan saafir maşr .

I wish he had gone (travelled) to Egypt.

XIV.3.4 Adjectives ending in /-aan/ - Word Study List

ʔarfaan , a - iin (Q)	disgusted
nadmaan , a - iin	regretful
fařhaan , a - iin	happy
zařlaan , a - iin	angry
kaslaan , a - iin	lazy
ħarřaan , a - iin	hot
bardaan , a - iin	cold
tařbaan , a - iin	tired
řayyaan , a - iin	sick
gařaan , a - iin	hungry
řařřaan , a - iin	thirsty
nařsaan , a - iin	sleepy
yalbaan , a - iin	poor fellow

XIV.3.5 Drill 2

katabtu mbaariħ

I wrote it yesterday

makatabtuuř imbaariħ

Negative

Form similar sentences (S#1 and S#2):

- | | |
|-------------|--------------|
| 1. ʕamalʊ | 7. nisiih |
| 2. ʕafha | 8. daxalu |
| 3. kawaaha | 9. zaʕha |
| 4. ʕaafu | 10. iftaʕamu |
| 5. ramaahum | 11. saʕidha |
| 6. hakaaha | 12. nawwaʕu |

XIV.3.6 Drill 3

Give the Egyptian Arabic for 1/2, the 19th, seventh, 16, 1/4, first (m), 1/3, second, 5/8, 3/4, last, 18, 9 3/5.

XIV.3.7 Drill 4

S#1: bikaam ilkanaba di? How much is this couch?

S#2: bixamasʕaaʕaʕ gineeh . Fifteen pounds.

(Study LISTS #6 and #7 - PART FIVE for furniture and currency)

Substitute:

- | | |
|-----------------------|-------------------------|
| 1. chair, 8 pounds | 4. blanket, 3 pounds |
| 2. table, 9 pounds | 5. small rug, 19 pounds |
| 3. picture, 14 pounds | 6. desk, 18 pounds |

XIV.3.8 Drill 5

maalak ?

What is the matter with you (ms)?

ʕaasi btiwgaʕni

I have a headache.

wagaʕ (a)

to hurt

wagaʕ

pain

maalik ?

what is wrong with you? (fs)

rigli wagʕaani ~ rigli btiwgaʕni

My foot (leg) hurts (is hurting)

dirsi byiwgaʕni

My back tooth hurts.

sinaani byiwgaʕuuni

My teeth hurt.

salamtak

Hope you (ms) feel better.

salamtik

Hope you (fs) feel better.

a!|aah yisallimak

Thank you (to ms)

a!|aah yisallimik

Thank you (to fs)

Ask questions directed to ms and fs and answer using:

shoulder, finger, stomach, eyes, knee, ear, tonsils, chest, arm, foot, head, teeth, nose.

XIV.3.9 Drill 6

bitħibb il?akl ilmaṣri ?
aywa baħibbu ?awi.

Form similar questions and answers using:

ħibb - gaww maṣr - xaaḷiṣ
ḡirif - ḡarabi-kuwayyis - gidḡan
naam - kitiir - ?awi
ṣirib - ?ahwa - kitiir - xaaḷiṣ
ṣakaṣ - ustaaz - kitiir - gidḡan
ṣirib - sagaayir - abadan
ṣirib - sagaayir - kitiir - ?awi

XIV.3.10 Drill 7 (See LIST #7 for Weight)

ḡaawiz aṣuuh issuu? agiib talaata kiilu tuffaaħ, wikiilu faṣulya,
wīnuṣṣ kiilu ?uuṡa , wikiilu baṣal. wagiib ḡeeṣ, wīsukkaṣ, wīṣabuun,
wikiilu wnuṣṣ laħma .

suu? - aswaa? = market

Translate the above sentence. Form similar sentences using:

1. Two kilos of peaches, 1 1/2 kilos of spinach, 1 kilo of onions, tomatoes, lemons, a watermelon, salt, coffee, a loaf of bread, oil, olives, and two kilos of lamb.
2. Four kilos of oranges, two kilos of bananas, two kilos of squash, 1 1/2 kilos of tomatoes, carrots, radishes, lettuce, parsley piece of soap (i.e. a bar of soap), one kilo of rice, pickles, eggs, butter, a chicken.
3. Two and a half kilos of grapes, two melons, one kilo of dates, two kilos of okra, three kilos of egg plant, onions, cheese, black pepper, matches, and ground meat.

XIV.3.11 Drill 8 (S#1 asks, S#2 answers)

il?amiṣ da loonu eeh ?
abyaḡ.

Form similar questions and answers using:

- | | |
|-----------|-------------|
| 1. pencil | red |
| 2. blouse | peach color |
| 3. grapes | dark purple |
| 4. shirt | brown |

5. trousers	beige
6. his hair	yellow
7. her eyes	green
8. your eyes	blue
9. my shirt	olive green
10. the girl's dress	lemon yellow

XIV.3.12 Comprehension Questions based on Unit Fourteen

1. hal wilyam wiʕiltu inbaʕaʕtu fmaʕr walla la? ? (/hal/EA Question Word)
2. leeh kaan laazim yirgaʕu ?
3. wiʕfu feen wihumma ʕayhiin wiwiʕfu feen wihumma ragʕiin ?
4. ʕaʕadu ʕadd eeh fiʕanʕan wiʕadd eeh fipariis ?
5. eeh baʕd ilhagaat illi ʕagabit meeri fmaʕr ? (/baʕd/ 'some')
6. leeh meeri muʕgaba bilʕusʕa lmaʕriyya ?
7. meeri ʕirbit eeh ?
8. mineen biygiib haani lbunn ilmaʕri ? (/mineen/ From where ?)
9. hiyya nagwa bitistaʕmil inniʕnaaʕ kitiir ? fiʕeeh ? (/fiʕeeh/ 'in what ?')
10. ʕagabhum iʕʕaay wilʕahwa lli addimuhalhum ? (/ʕaddim/ (Q) 'to offer')
11. baʕaalu ʕadd eeh haani filbeet ilgidiid ? (/baʕa/(a) 'to remain, stay' - as a verb)
12. iwʕiflina lbeet ilgidiid bitaaʕ haani. (/waʕaf/ (i) 'to describe')
13. sakan feen wilyam fimaʕr ?
14. meeri habbit ilmaʕaadi walla maʕr ilgidiida aktaʕ ? leeh ?

XIV.3.13 Drill 9 Negative structures with verbs (two students)

ilwalad katabli gawaab --> ilwalad makatabhulliiʕ

Form similar sentences.

- | | |
|--|---------------------------------|
| 1. The girl ironed a shirt for me. | 4. They narrated a story to us. |
| 2. The boy mailed (threw) a letter to her. | 5. You (p) said it (m) to me. |
| 3. We took it (m) for (to) them. | 6. I wrote a letter to her. |

*** **

XIV.4 Listening Comprehension on tape in the language laboratory.

*** **

UNIT FIFTEEN

iddars ilxamaſtaaſaſaſ

meeri wnagwa

Mary and Nagwa

XV.1 Text

1. meeri muſgaba bittaraabuſ bitaaſ ilſeela lmaſriyya .
muſgaba gidan biſtiſraam iſſuſayyaſ ilkiſbiir ,
wiſſibn labuuh wiſummu .
2. nagwa ſabbaaxa ſaſra ſawi . bitilſraf tuſbux aki
maſri kwayyis ſawi . bitilſſi waraſ ſinab , wikſumb ,
wikoosa , wibtiſmil salaſaat mudhiſa .

XV.2 Grammatical Notes1. Cardinal Numerals and Percentages

Note the pattern with suffix /-iin/ for 20 - 90.

ſiſriin	20
talatiin	30
arbiſiin	40
xamsiin	50
sittiin	60
sabſiin	70
tamaniin	80
tisſiin	90
miyya	100

Note: /miyya/ 'one hundred', has the variant form /miit/ when in construct e.g., /miit ſaagil/ 'a hundred men', /miit sitt/ 'a hundred ladies'.

Also: /tultumiit kitaab/ '300 books', /xumsumiit ſuura/ '500 pictures'.

waahid wiṣiṣriin	21	
itneen witalatiin	32	
talaata warbiṣiin	43	
arḃaṣa wxamsiin	54	
xamsa wsittiin	65	
sitta wsabṣiin	76	
sabṣa wtamaniin	87	
tamanya wtisṣiin	98	
miyya waahid wisabṣiin	171	
miteen waḃbaṣa	204	
tultumiyya xamsa watalatiin	335	
ḃubṣumiyya ~ uḃbuṣumiyya	400	
xumsumiyya	500	
suttumiyya	600	
subṣumiyya	700	
tumnumiyya	800	
tusṣumiyya	900	
alf	1,000	
alf witusṣumiyya talaata		
wsabṣiin	1973	
milyoon	1,000,000	
milyoneen~ itneen milyoon	2,000,000	
xamas malayiin	5,000,000	
bilyoon	billion	
xamsiin filmiyya	50	%
talaata watalatiin filmiyya	33	%
sabṣa wtisṣiin filmiyya	97	%
itneen winuṣṣ filmiyya	2.5	%
talaata waḃbaṣa min ṣaṣaḃa filmiyya	3.4	%
tisṣa wtamanya min ṣaṣaḃa filmiyya	9.8	%
iṣnaaṣaḃ min miyya filmiyya	.12	%

2. Conjunctions

A conjunction is a word that connects words, phrases, clauses or sentences, indicating the relationship of the connected elements, e.g.:

ana šuft ilwalad w ilbint.	I saw the <u>boy</u> <u>and</u> the <u>girl</u> .
ana kalt wi šribt.	I <u>ate</u> <u>and</u> <u>drank</u> .
ana šuft ilwalad biyiktib w inta šuft ilbint btilšab.	I <u>saw</u> the <u>boy</u> <u>writing</u> <u>and</u> <u>you</u> <u>saw</u> the <u>girl</u> <u>playing</u> .

Egyptian Arabic Conjunctions may be classified as:

- (a) Conjunctions immediately followed by Verbs (Conjunctions 1 - 25).
- (b) Conjunctions immediately followed by Nouns or Pronouns (Conjunctions 26 - 33).
- (c) Conjunctions followed by either Verbs or Nouns/Pronouns (Conjunctions 34 - 49).

Following is a list of the most common conjunctions in Egyptian Arabic with sentences illustrating only a certain number of them. The numbers occurring before the sentences correspond to the number of the conjunctions on this list.

1. in	if (possible)	20. yadoob...wi... no sooner ...
2. iza	if (possible)	than; as soon
3. law kaan	if (contrary to fact)	as
4. illa in	except if; unless	21. min yeer ma without
5. illa iza	except if; unless	22. biduun ma without
6. illa law	except if; unless	23. ahsan lest, for fear that
7. hatta in	even if	24. lahsan lest, for fear that
8. hatta iza	even if	25. lili because; that
9. hatta law	even if	
10. lamma	when, until	
11. amma	when	
12. mahma	no matter what; re- gardless of what	26. li?ann because; for
13. ?abl ma (Q)	before	27. min yeer without
14. ba?d ma	after	28. biduun without
15. llyayit ma	until	29. bi?raym min in spite of
16. lihadd ma	until	30. lawla but for
17. wa?t ma	when	31. lawla inn but for
18. saa?it ma	just as	32. inn that; because
19. awwil ma	as soon as	33. amma as for; but

34. wi ~ w	and
35. aw	or
36. walla	or
37. ya ... ya ...	either ... or
38. imma ... wi?imma	either ... or
39. imma ... aw	either ... or
40. ya imma ... ya imma	either ... or
41. ya imma ... aw	either ... or
42. la ... wala	neither ... nor
43. innama	but as for; whereas
44. řařaan	because; in order to; for
45. řalařaan	because; in order to; for
46. laakin	but
47. bass	but , only
48. madaam	since = "because"
49. řaalama	as long as
Examples:	
1. in gat badri hařuuř mařaaha .	If she comes early, I'll go with her.
2. iza gat badri hařuuř mařaaha .	If she comes early, I'll go with her.
3. law kaanit gat badri kunt řuřt mařaaha .	If she had come early, I would have gone with her.
5. miř hařuuř illa iza gat badri .	I will not go unless she comes early.
9. miř hařuuř řatta law gat badri .	I would not go even if she came early.
10. hařuuř lamma tiigi .	I'll go when she comes.
10. řa?řud hina lamma tirdař .	I'll stay here until you come back.
12. mahma řaalit miř řasmař kalamha .	Whatever she says, I won't listen to her.
13. iřsil ideek řabl ma taakul .	Wash your hands before you eat.
15. u?řud hina liyaayit ma tiigi .	Stay here until she comes.
18. řuřtu saařit ma daxal .	I saw him when he entered.
19. awwil ma daxal , miřiit ana .	As soon as he entered, I left.
20. yadoob daxal wana mřiit .	No sooner had he entered, than I left.
21. kaltaha min yeer ma ařraf eeh hiyya .	I ate it (f) without knowing what it was.

24. řaawiz ařuuħ akallimu dilwa?t I want to go talk to him now,
laħsan yimři . lest he should leave.
25. ana fařħaan illi řuftak . I am happy because (that) I saw
you (ms).
26. magaař innahařda li?annu He did not come today because he
tařbaan . is tired.
26. magatř li?annaha nisyit . She did not come because she forgot.
26. magatř li?ann axuuha nisi She did not come because her brother
yi?ullaha . forgot to tell her.
27. nagaħt min řeer musařditu . I succeeded without his help.
29. biřřaym min musařđitu managaħř . In spite of his help he did not
succeed.
30. lawla musařditu makuntiiř But for his help I would not have
nagaħt . succeeded.
31. lawla innu sařidni makuntiiř If it were not (but for) his help
nagaħt . I would not have succeeded.
32. huwwa fařħaan innu řaafak . He is happy because (that) he saw you
33. ana řuħt , amma huwwa řařad I went, but he stayed here.
hina .
34. ana darast whuwwa naam . I studied and he slept. (wi =
and = while)
34. ana darast wnimt . I studied and slept.
36. inta mařri walla suuri ? Are you Egyptian or Syrian?
36. inta řatiktib walla řatnaam ? Are you going to write or sleep?
40. ya imma huwwa ya imma hiyya Either he or she will go to Egypt
in the summer.
40. řayřuuħu mař fiřřeef . She will either go to Egypt or
ya imma řřuuħ mař ya imma Lebanon in the summer. (Note verb in ř
řřuuħ lubnaan fiřřeef .
42. la lwalad wala lbint kaanu Neither the boy nor the girl was
hina . here. (Note verb in p)
42. la kal wala řirib řaaga He neither ate nor drank anything
mbaariħ . yesterday.
43. ilbint gat innama lwalad The girl came but the boy didn't.
magaař .
43. kaltu innama mařagabniiř . I ate it (ms) but I didn't like
it.

44. magaaš ʔašaan miisaafir . He did not come because he is away (travelling).
45. gat ʔalašaan maʔaaya . She came in order to study with me.
47. huwwa kuwayyis bass taʔbaan šuwayya . He is all right but he is a little bit (somewhat) tired.
47. gat bass madarasitš haaga . She came but she didn't study anything.

3. Verbal Nouns of Derived Forms

It was mentioned in XIII.2.4 that Verbal Nouns of Form I are of many patterns and must be learned as lexical items.

This section discusses Verbal Nouns of the derived Forms II - X. The most common, highly productive patterns are found under List A. List B shows other patterns which are not as productive as those in List A.

List A:

Form	Verb	Verbal Noun (VN)	
II	fahhim	tahhiim	to cause to understand
II	kassaṛ	taksiir	to break
III	saaʔid	musaʔda	to help
III	zaakir	muzakra	to study
IV	akṛam	ikṛaam	to be hospitable to
V	itʔaillim	taʔliim	to learn (VN of II used here)*
V	itkassaṛ	taksiir	to be broken (VN of II)*
VI	itsaaʔid	musaʔda	to be helped (VN of III)*
VI	itnaaʔiš	munaʔša	to discuss (VN of III)*
VII	inbaṣaṭ	inbiṣaaṭ	to have a good time
VIII	ištaraḵ	ištiraak	to participate
IX	iḥmaṛṛ	ḥamaaṛ	to become red
	(color)		
IX	iṭṛašš	ṭaraš	to become deaf
	(deaf)		
X	istaʔmil	istiʔmaal	to use

*Notice that VN does not exist for this particular verb, VN of the form listed in parentheses is used instead.

List B: (Examples - not patterns)

Form	Verb	Verbal Noun	
II	kallim	kalaam	to speak to
III	saafir	safaṛ	to travel
	gaawib	igaaba	to answer
V	itkallim	kalaam	to talk to
VI	itgaawib	igaaba	to be answered
VII	itkasaṛ	kaṣṛ	to be broken
X	istagaab	istigaaba	to answer a request

4. Notes on Some Form I Verbs

- (a) ʔaʔad (u) (Q) 'to sit down; stay' has the Imperfect /yuʔʔud/~ /yiʔʔud/ .
- (b) /wiʔif/ (a) 'to stand up; make a stop in' has /u/ as first vowel in the Imperfect. It also drops the /w/ in the Imperfect: /yuʔaf/ . Likewise is /wiʔiʔ/ (a) 'to fall down', /yuʔaʔ/ . This does not apply, however, to /wiʔiʔ/ (a) 'to arrive' that has Imperfect /yiwʔaʔ/ . (Note wiʔiʔ ~ waʔaʔ (a) 'to arrive')
- (c) /haat/ 'give me!' haat , haati - haatu . This verb occurs only in the Imperative form. It does not have Perfect or Imperfect forms.

5. Nouns of Place, Instrument and Occupation

- (a) /maʔbax/ 'kitchen' is a noun of place derived from the verb /ʔabax/ 'to cook' on the pattern maC₁C₂aC₃ (m); /maktab/ 'office' is another noun of place derived from verb /katab/ 'to write'. /maktaba/ 'library; bookstore' is a noun of place derived from the same verb on the pattern maC₁C₂aC₃a (f).
- (b) /muftaaḥ/ 'key' and /munʕaaṛ/ 'saw' are nouns of instrument derived from the verbs /fataḥ/ 'to open' and /naʕaṛ/ 'to saw' respectively on the pattern muC₁C₂aaC₃.
- (c) /mudarris/ 'teacher' (m) and /mudarrisa/ 'teacher' (f); /mumaṛṛiḍ/ 'nurse' (m) and /mumaṛṛiḍa/ 'nurse' (f) are nouns of occupation derived from the verbs /darris/ 'to teach' and /maṛṛaḍ/ 'to nurse' respectively on the patterns muC₁aC₂C₂iC₃ (m) and muC₁aC₂C₂iC₃a (f) (See also XI.2.5).

Of course there are other patterns for these three categories of nouns, but those shown above are very common.

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XV.3 Practice and DrillsXV.3.1 Drill 1

betna fiih talat uwaḡ noom , Our house has three bedrooms, a
 wiʔooḡit ʃufra , wʔantireeh , dining room, a family room, a
 wiṣaloon , wimaṭbax , a living room, a kitchen, and
 wiḡammameen . two bathrooms.

Substitute, using the following:

1. Two bedrooms, a dining room, a living room, a kitchen, and a bathroom.
2. Four bedrooms, a study, a dining room, two family rooms, a living room, a kitchen, and two bathrooms, and a toilet.

XV.3.2 Drill 2

T: fii kaam ṭaalib filfaṣl da ?

S: ilfaṣl da fiih tisfa wfiṣriin ṭaalib .

Answer the following questions:

1. issana fiiha kaam ʃahr ?
2. ilʔusbuuṣ fiih kaam yoom ?
3. fii kaam faṣl fissana ?
4. eeh humma ?
5. fii kaam ṣubaaṣ fiʔiidak ?
6. fii kaam sanya fiddiʔiiʔa ?
7. fii kaam ṭaalib hina biyiṣrafu ʔarabi ?
8. ilyoom fiih kaam saafa ?
9. kaam diʔiiʔa fissaaṣa ?

XV.3.3 Drill 3

ḡatsaafir maṣr imta ?

yoom ittalaat tamanṭaaṣar disimbir in ʃaa? a!laah .

Form similar questions and answers using:

1. Monday, November 17
2. Wednesday, January 3
3. Saturday, March 8
4. Sunday, August 31
5. Tuesday, February 14
6. Friday, July 23
7. Thursday, October 20

XV.3.4 Drill 4

Give the Egyptian Arabic for:

1. Would you like to drink tea or coffee? (to ms)
2. Let's go drink coffee.
3. I wanted to write her a letter today.
4. What do you intend to do next summer?
5. You (f) are sitting talking all the time. Be quiet!
6. He has been continually studying since 8:00 A.M.
7. I intend to travel to Egypt this summer.

XV.3.5 Drill 5

- anhi (~anhu) aṭwal , haani walla samiir ?
- samiir aṭwal .

Form similar questions and answers using:

kibiir , ḥilw , ṣaali , gidiid , huhimm , ʔadiim , ṣuyayyaṛ .

XV.3.6 Drill 6

- inta faṛḥaan walla zaṣlaan ?
- ana la faṛḥaan wala zaṣlaan , ana taṣbaan .

Form similar sentences using:

1. bardaan , ḥaṛṛaan , kaslaan
2. taṣbaan , ṣayyaan , gaṣaan
3. zaṣlaan , nadmaan , ʔaṛṛaan
4. gaṣaan , ṣaṭṣaan , naṣsaan
5. ṣayyaan , taṣbaan , naṣsaan

XV.3.7 Drill 7

Give the Egyptian Arabic for:

One-third, one-ninth, 1/5, the 18th, 3/4, one eighth, one-fourth,
1/2, 29, 1974, one-sixth, 1/4, 1/3, first (f), the last, the
seventh, 3,592, the sixth.

XV.3.8 Drill 8 Professions and Trades (See LIST #8)

waldi duktoor waxuuya mufaami My father is a doctor and my
brother is a lawyer.

Substitute:

<u>father</u>	<u>brother</u>		<u>mother</u>	<u>sister</u>
1. teacher	dentist		6. nurse	profess
2. judge	barber		7. lawyer	doctor
3. carpenter	goldsmith		8. pediatrician	teacher
4. policeman	mechanic		9. professor	enginee
5. butcher	engineer		10. surgeon	waitres

XV.3.9 Drill 9

Give the Egyptian Arabic for:

125 , 389 , $\frac{7}{8}$, 18,033 , 678 , 26 , 73 , $\frac{3}{4}$, 52 ,
1976 , 83 , 99 , 11 $\frac{1}{2}$, 698 , 1978. 1987, 1996.

XV.3.10.Drill 10

Translate:

1. miin agmal ? samiira walla salwa ?
2. ilbint di akbar min binti bsanateen.
3. ilqaahiṛa akbar min iskindiriyya.
4. gaww ilqaahiṛa agmal gaww filṣaalam.
5. huwwa aṣṣyaṛ awlaadi.
6. hiyya anbah ṭaaliba filfaṣl.
7. libsit agadd fustaan ṣandaha.
8. huwwa aṭwal waaḥid filfaṣl.

XV.4 Listening Comprehension on tape in the language laboratory.

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UNIT SIXTEEN

iddars issiṭṭaašar

XVI.1 Text

ilšaša

Dinner

- Mary aḷḷaah! gamiila ḡawi ilbamyā Oh! This okra is very good,
di ya nagwa. ṭaaḡa ḡawi . Nagwa; it's very fresh. Tell me,
ḡuliili , mineen ištariṭiḡha ? where did you buy it?
- Nagwa ištariṭha min issuu? iššar?i. I bought it at the Eastern Market.
- Mary iddiini ḡinwaanu ḡabl ma Let me have the address before
aḡawwaḡ wiḡyaatik . I leave, please.
- Nagwa min ḡinayya . With great pleasure.
- Mary tiislam ḡineeki . Thank you very much.
- Nagwa kuli ya meeri. aḡriḡlik bamyā Have some more, Mary. Neither
taani . intu makaltuuš . of you have eaten any.
- Helen waḷḷaahi kalt ktiir. miš ḡadra Really, I have had plenty. I just
xaaḷiṣ . can't hold another bite.
- William ana aaxud šiwayyit ḡuzz I'll take a little rice with vermi-
biššiḡriyya . mafiiš agmal min celli. There is nothing
iḡḡuzz ilmaṣri abadan . better than Egyptian rice, ever.
- Hani bilhana wiššifa. itfaḡḡal . Glad you like it. Here.
- George wana law samaḡti iddiini Me too, please. Let me have a
šiwayyit ḡuzz . bit of rice.
- Nagwa itfaḡḡal. ... Please, here ...
ya meeri xudi ḡaaga; ṭabaḡik Mary take something; your plate
faaḡi ; xudi kufta walla kabaab is empty. Take some meat balls
wiḡyaatik , ḡašaan xaḡri . or broiled meat, please.
- Mary ṭayyib yasitti bass. OK ... that is enough. I like
kifaaya. ana aḡibb afaḡḡi to empty my plate. I don't

- Mary (cont.)
 ṣaḥni maḥibbiš axalli fiih like to leave anything on it.
 ḥaaga .

- Nagwa
 tišṛabu ?ahwa walla šaay ? Would you like tea or coffee? I
 anna samaltikum ba?laawa , made you some baklava and semolina
 wibasbuusa . cake.
- George
 a!|aah . ana aḥibb Great! I love baklava!
 ilba?laawa moot .
- Helen
 wana yaṭanṭ nagwa amuut Aunt Nagwa, I love semolina
 filbasbuusa . cake.
- William
 ilmuhimm, hatišṛabu eeh ? Come on now, what are you going
 ana ṣaawiz šaay binniṣnaaf . to drink? I want tea with mint.
- Mary, Helen and George
 wana kamaan . Me too.
- Hani
 kullina ḥanišṛab šaay All of us will take mint tea.
 binniṣnaaf .
- Nagwa
 itfaḡḡalu fišṣaa|a wana ḡaḡiib Let's go to the hall (family
 iššaay hinaak . room), and I'll bring the tea
 there.

- Hani
 wi eeh taani ṣagabak ya žorž George, what else did you like
 fmašr yeer ilba?laawa ? other than baklava in Egypt?
- George
 ṣagabni ššaṣb ilmašri. šaṣb I liked the Egyptian people, a
 ašii . luh ḡaḡaṛtu , people of great origin. They
 wtaqaliidu , wiṣadaatu. iššaṣb have their own civiliza-
 ilmašri šaṣb kariim . tion and traditions and customs. The
 Egyptians are a hospitable people.
- Helen
 žorž muṣgab bixiffit damm George admires the Egyptians for
 ilmašriyyiin ; wana kamaan their joviality and their sense
 amuut finnukat ilmašriyya of humor, and I adore Egyptian

Helen (cont.)

wilfikayaat iššaʿbiyya , jokes and folk tales and particu-
wibilʔaxašš fikayaat guha . larly the Goha stories.

Hani

iħkiilna hikaaya walla nukta Tell us then a story or a
tkuuni smiʕtiiha fmašr . joke that you heard in Egypt.

Helen

žorž haafiž fikayaat guha George has memorized all the
kullaha . iħkiilna ya žorž Goha stories. George, tell us one
hikaaya min fikayaat guha . of the Goha stories.

George

hikaayit guha wʕammu

maṛra waahid ṛaah liguha wʔallu " ana ʕammi ʕumru tamanya
wtisʕiin sana " faguha ʔallu " ʔab wiʔeeh yaʕni ! tamanya wtisʕiin
sana di wala haaga . ana ʕammi law kaan ʕaayiš , kaan zamaanu ʕandu
miyya wtisʕiin sana " .

The Story of Goha and his Uncle

Once a man went to Goha and told him "My uncle is 98 years old."
Goha then told him "So what! 98 is nothing; if my uncle had lived,
he would have been 190 years old."

Nagwa

aʕlaah . hiilwa ʔawi iħikaaya Well done! That one is a very
di . iħkiilna waħda tanya . nice story. Tell us another one.

George

hikaayit guha wiħmiiru

maṛra guha kaan ʕandu ʕašar ħimiir, xadhum lissuu? ʕašaan
yibišhum. ṛaah rikib ʕala ħumaar minhum wittisʕa ttanyiin saʔhum
ʔuddaamu. wibaʕdeen ʔaʕad yiħsib ilħimiir liʔi tisʕa , liʔannu huwwa
kaan raakib ʕala ħumaar min ilħimiir wilamma nizil min foo? ilħumaar
illi kaan raakib ʕaleeh wiħasabhum , liʔi ʕašara . wilamma kaan
yiʔlaʕ foo? ilħumaar wiyiħsib , yilʔa tisʕa. wilamma yinzil min foo?
ilħumaar, wiyiħsib , yilʔa ʕašara . ʔaal " izzaay ilmasʔala di ʔ,
miš mumkin ! mayimkinš! ." liʔi waahid ṛaagil, ṛaah ħakaalu iħikaaya ,
wiʔallu lmasʔala kaza wkaza , wiʔallu " aʕlaah yixalliik iħsib
dilwaʔti wšufli fii kaam ħumaar hina ." iṛṛaagil dukha ʔallu
" yasiidi ana šaayif hina hiṕaašar ħumaar ."

yaṛaf (i)	to ladle
taani	again, another time
?idir (a) (Q)	to be able to
xaa iṣ	at all (with negative structures)
šifriyya	vermicelli
abadan	at all, never (with negative struct.)
bilhana wiššifa	Hope you will enjoy it (Lit.: May it do you much good and give you the best of health).
ṭaba? - aṭbaa?	plate
law samaḥt	please (to ms)
kufta	oblong or spherical hamburgers or meat balls
kabaab	meat broiled on a skewer, shish keba
faša'an xaṭri	please; please do it for me
kifaaya	(that is) enough
faḍḍa	to empty
ṣaḥn - ṣuḥuun	plate, dish
xalla	to leave, let
ba?laawa	pastry made of puff paste with syrup and pistachios or walnuts, baklava
basbuusa	Egyptian semolina cake
aḥibb ... moot	I adore ...
maat (u)	to die
amuut fi ...	I adore ...
ṭanṭ	auntie
ilmuhimm	the important thing
	is ...; well ...
kamaan	also
ṣaa a - aat	hall, hallway; family room
šaḥb - šuṣuub	people of a country
aṣiil - uṣa a	of excellent origin
ḥaḍaaṣa	civilization
ta?aliid ~ taqliid - ta?aliid ~ taqaliid	tradition
faada - aat	habit, custom
kariim - kuṣama	generous, hospitable
xafiif - xufaaaf	light (in weight)

dammu xafiif	he is light-hearted, jolly, jovial, funny, likeable
xiffit damm	jolliness, joviality
nukta - nukat	joke
nakkit	to joke
bil?axaṣṣ	especially; in particular
fa-	and then; well; then; for (because)

guḥa: Goha is the hero of many short stories and anecdotes told and retold among the people of Egypt and all the countries of the Arab World, as well as several parts of the Near East, e.g. Iran, Turkey, etc. An apparent simpleton, sometimes intelligent, other times sly, he gets the laugh in the end by some silly remark. Collections of his stories are found in all the countries of the Near East.

ḥifiṣ (a)	to memorize
ṣamm - ṣimaam	paternal uncle
ṭab wi?eeh yaṣni ~	Well, so what!
wi?eeh yaṣni	nothing
wala ḥaaga	in the past; time
zamaan	he would have (been)
kaan zamaanu	donkey
ḥumaar - ḥimlir	once upon a time
maṣṣa	to drive (animals or vehicles)
saa? (u)	to count
ḥasab (i)	to ascend, go up, get up, get on
ṭilliṣ (a)	how (come)?
izzaay	possible
mumkin	to find, meet
li?i (a)	thus, so and so, such and such
kaza	this and that ..., so and so, such and such
kaza wkaza	please (to ms) (Lit.: May God save you)
a! aah yixalliik	forget it, it's nothing, don't worry
maṣliḥš	to stay up late
sihir (a)	

*** *** ***

XVI.2 Grammatical Notes

1. Derived Verb Forms Forms II - VI (Weak)

/ištara/ 'to buy', /idda/ 'to give', /rawwaḥ/ 'to go home',

/faḏḏa/ 'to empty' and /xalla/ 'to let; to leave' are all derived weak verbs. As mentioned before many roots do not occur in all forms. Here we may add that not every derived verb form has a corresponding Form I.

/ištara/ 'to buy' is Form VIII Final Weak, derived from /šara/ 'to buy' (a form not used), while /ṛawwaḥ/ 'to go home' is Form II Medial Weak, derived from /ṛaaḥ/ 'to go'.

In the following section we will only discuss some of the most common Derived Weak Verbs, Forms II - VI.*

(a) Form II Medial Weak

Examples:

ṛawwaḥ	to go home	< ṛaaḥ (u)	to go
?awwiḥ (Q)	to cause to get up	< ?aam (u) (Q)	to get up
ṣawwiḥ	to cause to swim	< ṣaam (u)	to swim
xawwiḥ	to frighten	< xaaf (a)	to fear
nayyim	to cause to sleep	< naam (a)	to sleep
šayyil	to cause to carry	< šaal (i)	to carry
fawwiḥ	to cause to pass	< faat (u)	to pass
zawwid	to add	< zaad (i)	to increase

Note: /zawwid/ 'to add' means 'to cause to increase,' and is thus causative in meaning.

Conjugation of /xawwiḥ/ 'to frighten' Form II Medial Weak

	Perfect	Imperfect	Imperative
huwwa	xawwiḥ	biyxawwiḥ	
hiyya	xawwiḥit	bitxawwiḥ	
humma	xawwiḥu	biyxawwiḥu	
inta	xawwiḥt	bitxawwiḥ	xawwiḥ
inti	xawwiḥti	bitxawwiḥi	xawwiḥi
intu	xawwiḥtu	bitxawwiḥu	xawwiḥu
ana	xawwiḥt	baxawwiḥ	
iḥna	xawwiḥna	binxawwiḥ	

Participle ('having frightened')

ms	fs	p
mixawwiḥ	mixawwiḥa	mixawwiḥiin

* > = becomes, changes to
< = is derived from

(b) Form II Final Weak

Examples:

mašša	to walk s.o	<miši (i)	to go, walk
šaḥḥa	to wake s.o up	<šiḥi (a)	to wake up
ramma	to scatter s.th, throw away	<rama (i)	to throw
?aṛṛa (Q)	to cause to read	<?aṛa (a)	(Q) to read
faḏḏa	to empty s.th	<fiḏi (a)	to be empty

All Form II Final Weak Verbs have the structure /CVCCa/ in the perfect. Note the vowels of the perfect and imperfect; also note imperative forms in the following paradigm.

Conjugation of /faḏḏa/ 'to empty' Form II Final Weak

	Perfect	Imperfect	Imperative
huwwa	faḏḏa	biyfaḏḏi	
hiyya	faḏḏit	bitfaḏḏi	
humma	faḏḏu	biyfaḏḏu	
inta	faḏḏeet	bitfaḏḏi	faḏḏi
inti	faḏḏeeti	bitfaḏḏi	faḏḏi
intu	faḏḏeetu	bitfaḏḏu	faḏḏu
ana	faḏḏeet	bafaḏḏi	
iḥna	faḏḏeena	binfaḏḏi	

Participle 'having emptied'

ms	fs	P
mifaḏḏi	mifaḏḏiyya	mifaḏḏiyyiin

(c) Form III Final Weak

Examples:

laa?a	to meet s.o	<la?a (a)	to find
ḥaama	to defend s.o	<ḥama (i)	to defend
?aaḏa (Q)	to sue s.o	<?aaḏa (i)	(Q) to finish

Note the vowels of the perfect and imperfect forms; also note the imperative forms in the following paradigm.

Conjugation of /laa?a/ 'to meet s.o, or s.th' Form III Final Weak

	Perfect	Imperfect	Imperative
huwwa	laa?a	biylaa?i	
hiyya	laa?it	bitlaa?i	
humma	laa?u	biylaa?u	

	Perfect	Imperfect	Imperative
inta	laʔeet	bitlaaʔi	laaʔi
inti	laʔeeti	bitlaaʔi	laaʔi
intu	laʔeetu	bitlaaʔu	laaʔu
ana	laʔeet	balaaʔi	
iʕna	laʔeena	binlaaʔi	

Participle ('having met')

ms	fs	p
milaaʔi	milaʔiyya	milaʔiyyiin

(d) Form V Final Weak

Examples:

itfaʕḍa	to be emptied	< faʕḍa	to empty
itdaffa (>iddaffa)	to warm oneself	< daffa	to make warm
ityadda	to have lunch	< yadda	to give lunch
itʕaʕʕa	to have dinner	< ʕaʕʕa	to give dinner
itmaʕʕa	to take a walk	< maʕʕa	to take s.o for a walk

Note the vowels of the perfect and imperfect; also note imperative forms in the following paradigms.

Conjugation of /ityadda/ 'to have lunch' Form V Final Weak

	Perfect	Imperfect	Imperative
huwwa	ityadda	biyityadda	
hiyya	ityaddit	bitityadda	
humma	ityaddu	biyityaddu	
inta	ityaddeet	bitityadda	ityadda
inti	ityaddeeti	bitityaddi	ityaddi
intu	ityaddeetu	bitityaddu	ityaddu
ana	ityaddeet	batyadda	
iʕna	ityaddeena	binityadda	

Participle ('having had lunch')

ms	fs	p
mityaddi	mityaddiyya	mityaddiyyiin

(e) Form VI Final Weak

Examples:

itdaawa (>iddaawa)	to be cured	< daawa	to remedy
itlaaʔa	to meet one another	< laaʔa	to meet s.o, s.th

Note the vowels of the perfect and imperfect forms; also note the imperative forms.

Conjugation of /itlaa?a/ 'to meet one another' Form VI Final Weak

	Perfect	Imperfect	Imperative
huwwa	itlaa?a	biyitlaa?a	
hiyya	itlaa?it	bititlaa?a	
humma	itlaa?u	biyitlaa?u	
inta	itla?eet	bititlaa?a	itlaa?a
inti	itla?eeti	bititlaa?i	itlaa?i
intu	itla?eetu	bititlaa?u	itlaa?u
ana	itla?eet	batlaa?a	
ihna	itla?eena	binitlaa?a	

Participle 'having met one another'

ms	fs	p
mitlaa?i	mitla?iyya	mitla?iyyiin

2. Question Words and Interrogation

(a) Interrogation is achieved by intonation, e.g.:

ilwalad da kwayyis .	This boy is good.
ilwalad da kwayyis ?	Is this boy good?

(b) It is also achieved by the use of /huwwa/ , /hiyya/ , and /humma/ 'is he ...?', 'is she ...?' , 'are they ...?', 'do, did ... etc., e.g.:

huwwa lwalad da kwayyis ?	Is this boy good?
hiyya lbint raafit maşr ?	Did the girl go to Egypt?

(c) Interrogation is also achieved by certain words and phrases, e.g.:

ħađritak maşri , <u>miş kida</u> ?	You are Egyptian, <u>aren't you?</u> (isn't that so?)
řuħt maşr <u>walla la?</u> ?	Did you go to Egypt <u>or not?</u>
katabt ilgawaab <u>walla lissa</u> ?	Did you write the letter <u>or not</u> (yet)?
ana řuftak imbaariħ , <u>walla eeh</u> ?	Did I see you yesterday, <u>or not?</u> (or what?)

(d) Question Words:

miin	who?	mineen	where from?
imta	when?	izzaay	how?
feen	where?	anhū	which one (ms)?

anhi	which (fs)?
anhum	which(p)?
ayy	which (ms, fs, p)?
kaam	how much? how many?
bikaam	how much?
eeh	what?
?add eeh (Q)	how many? to what extent?
leeh	why?
maa + l + pron. suffix	What is the matter with ...?
ʕala eeh	what for?
išmiʕna	why?
hal	EA question introducer

*** **

XVI.3 Practice and Drills

XVI.3.1 Drill 1

Kinship terms (Study LIST #9 - PART FIVE - WORD LISTS)

S#1: waldak biyišṭayal What does your father do?
eeh ? /išṭayal/ 'work'

S#2: mudarris . (He is a) teacher.

Form similar questions and answers:

- | | |
|--------------------------------|--------------------------------|
| 1. maternal uncle , pharmacist | 6. sister , doctor |
| 2. father-in-law , lawyer | 7. maternal aunt , lawyer |
| 3. paternal aunt , nurse | 8. cousin (fa br so) , cook |
| 4. brother , engineer | 9. cousin (mo si da) , teacher |
| 6. paternal uncle , grocer | 10. mother , doctor |

XVI.3.2 Drill 2

T: xawwif ilwalad - hiyya

S: hiyya xawwift ilwalad

Form sentences, using the following:

- | | |
|--------------------------|--------------------------------|
| 1. ʕawwim , ibnu - ana | 5. saħħa , ummu - inta |
| 2. nayyim , bintu - inta | 6. ʔaaḡa , ʕammu - intu |
| 3. šayyil , uxtu - inti | 7. ityadda maʕa , xaalu - iħna |
| 4. mašša , axuuh - hiyya | 8. itlaaʔa maʕa , ħamah - inti |

XVI.3.3 Drill 3 Negative (Perfect + Ind. Obj)

S#1: katabtilak gawaab imbaariħ I wrote you (ms) a letter yesterday.

S#2: makatabtilakš gawaab imbaarif. Negative

S#3: makatabtulakš imbaarif. Negative

Substitute:

ʕamaltlak , ʔahwa

kawitlak , ʔamiʕak

ramitlak , gawabaatak

hakitlak , ilfikaya

ʔultlak , ilfikayaat

XVI.3.4 Drill 4 Translate:

1. She did not mail them for me.
2. They did not narrate it (f) for me.
3. He did not mail them for her.
4. She did not iron it (m) for him.
5. You (ms) did not write it (m) for me.
6. You (fs) did not make it (f) for him.
7. You (p) did not make it (m) for them.

XVI.3.5 Drill 5

Translate:

1. When he came I was asleep.
2. Take either the orange or the apple.
3. I greeted him without knowing him.
4. She waited until I came.
5. He does not like her in spite of her beauty.
6. Are you tired or ill?
7. I am neither tired nor ill; I am hungry.
8. If he comes, I'll go with him.
9. I went there because I wanted to see her.

XVI.3.6 Drill 6

Inta ʕarʕaan walla bardaan ?

ana la ʕarʕaan waia bardaan , ana taʕbaan .

Form similar sentences using:

1. ʕarʕaan - zaʕlaan - ʔarʕaan
2. taʕbaan - ʕayyaan - kaslaan
3. gaʕaan - ʕaʕʕaan - naʕsaan

4. ?arfaan - zaʕlaan - ʕayyaan
5. nadmaan - zaʕlaan - ?arfaan
6. zaʕlaan - ?arfaan - farhaan

XVI.3.7 Drill 7

aggaṛt šaʕʕa mafruuša. I rented a furnished apartment.
fiiha eeh? What is in it?

aggaṛ to rent, to let for rent
šaʕʕa - šuʕa? apartment
faraš (i) to furnish
mafruuš furnished

Complete the above conversation: (See LISTS #6 & 10 - Part Five)
Three rooms : a bedroom - bed, cupboard, chest of drawers, two night stands . dining room - dining table, buffet, seven chairs . study - desk, table, chairs, small couch . living room - couch, four chairs, three tables, mirror, TV set . kitchen - gas range, refrigerator.

XVI.3.8 Drill 8

maʕaak fakkit gineeh? Do you have change for a pound?
/fakka/ 'change' (money)

Ask similar questions using:

1/2 a pound, 1/4 pound, 10 piasters, 5 piasters, a 2 piaster piece, half a piaster.

XVI.3.9 Drill 9

iwzinli nuṣṣ kiilu ʕinab Weigh half a kilo of grapes for
min faḍlak. me, please.

Ask similar questions using:

2 kilos tomatoes. 1/2 kilo bananas. 3 kilos squash. 1 kilo green beans. 4 kilos oranges. 1 1/2 kilos apples. 2 1/2 kilos of peaches

wazan (i) to weigh

XVI.3.10 Drill 10

haḍritak biṭištaya! eeh? What do you do? (What is your
job?)

muḥaami ; wiḥaḍritak ?	I am a lawyer; and you?
mudarris	I am a teacher.

Ask similar questions; then answer, using the following:

1. teacher, physician.
2. pharmacist, judge.
3. butcher, grocer.
4. nurse, maid.
5. waiter, surgeon.
6. carpenter, cook.
7. accountant, porter.
8. mechanic, osteopath.
9. gynecologist, driver.
10. dentist, barber.

XVI.3.11 Drill 11 Negative (Future)

ḥaktib darsi bukra	I will write my lesson tomorrow.
miš ḥaktib darsi bukra	Negative
maḥaktibuuš bukra	Variant negative

Substitute: (give the two variant negative constructions)

1. he, see, his girl friend
2. they, go, to the cinema
3. I, iron, her blouse
4. we, mail (throw), the letters
5. you (fs) enter, the film (i.e. the movie)
6. you (ms) narrate, the story

XVI.3.12 Drill 12

Give the Egyptian Arabic for the following:

435, 173, 22, 1974, 93%, 587, 743, 57%, 17, 23, 19, 60, 73, 63.

XVI.3.13 Drill 13

Translate:

- | | |
|----------------------------------|-----------------------------|
| 1. in gat ḥaḥuuh maṣaaha . | 6. ḥaḥuuh akallimha |
| 2. ḥaḥuuh lamma tiigi . | dilwaʔt laḥsan timši . |
| 3. iysili ideeki ʔabl ma takli . | 7. ana faḥaan ʔawi lli |
| 4. šuftaha saaʔit ma daxalit . | šuftik . |
| 5. hiyya daxalit wana mšiit . | 8. miš ḥatiigi bukra ṣaṣaan |
| | ḥatsaafir . |

XVI.3.14 More Auxiliaries

The Auxiliaries /zamaan/ 'must have', 'would have' and /yadoob/ 'just' are followed by: pronominal suffix, personal pronoun or noun plus verb in perfect. /yadoob/ may be followed by a verb in imperfect e.g., yadoob ana adxul whuwwa yimši 'just as I enter, he leaves.'

Examples:

zamaanu gah	He must have come.
yadoobu gah	He just came.
kaan zamaanak fimašr dilwa?t	You would have been in Egypt now.
law kunna mšiina badri kaan zamanna hnaak .	Had we left early we would have been there.
yadoob ana daxalt wihuwwa miši .	Just as I entered, he left.
zamaan haani wišil .	Hani must have arrived by now.

XVI.3.15 Comprehension questions based on Unit Sixteen .

1. šagabithum ilbama walla la? ?
2. mineen bitištiri nagwa lbama ?
3. kalu kwayyis walla la? ?
4. šabxiltuhum eeh nagwa ?
5. širbu eeh bašd ilšaša ?
6. ittaħliyya kaanit eeh ?
 ħalla to have dessert
 taħliyya ~ taħliya dessert (fruits, sweets, etc.)
7. šorž ʔaal eeh wihelen ʔaalit eeh šala ttaħliyya ?
8. eeh illi šagab šorž fmašr ?
9. ilmašriyyiin mašrufiin biʔeeh ?
10. ʔullina hikaayit guħa wšammu .
11. ʔullina hikaayit guħa wilħimiir .

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XVI.4 Listening Comprehension on tape in the language laboratory.

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UNIT SEVENTEEN

iddars issabaŕtaaŕ

XVII.1 Review - /muŕagfa/

zayy ma ŕufna , nagwa ŕabbaaxa hayla . ŕabaxit banya
billaŕma , wŕuzz maŕri , wkufta , wkabaab , wiŕamalit
salaŕaat mudhiŕa , wŕamalit kamaan basbuusa wbaŕlaawa .

ŕufna lkaŕam ilmaŕri . ilmaŕriyyiin maŕŕufiin bilkaŕam .
ŕuftu izaay nagwa kaanit dayman tiŕuul liŕyufha "ayriŕlukum
banya taani , xudu kufna walla kabaab , xudi ŕwayyit ŕuzz
ya meeri , intu makaltuuŕ ."

ilmuhimm , meeri , wiwilyam , wiŕorŕ , wihelen biyŕibbu
lŕakl ilmaŕri moot . ilhaŕilŕa ('the truth is') ilŕakl
ilmaŕri mayaŕluuŕ ŕaleeh akli filiŕaalam kullu . ('the best food ever').

helen wiŕorŕ iŕtafaadu ('benefited') ŕawi min ziyarŕithum
limaŕr: ŕaafu lŕahŕaamaat , wabu lhool ('the Sphinx').
wiŕafu skindiriyya wluŕŕur wiŕaŕwaan . ahamm haaga hiyya
innuhum iŕtafaadu gidan min iŕsaqaafa ('culture') ilmaŕriyya
wiŕirfu haŕaat kiŕiira ŕan ilŕadab iŕŕaŕbi , wiŕadaat
wittaŕaliid ilmaŕriyya .

XVII.2 Drills - /tamariin/Drill 1

laazim azaakir .

I must study.

Substitute:

1. he , do , his homework
2. we , go , now
3. you (ms) , come , tomorrow
4. they , write , letters , to their friends
5. you (fs) , love , your daughter
6. she , iron , her blouse
7. you (p) , respect , the little boys

Drill 2

- S#1: ḥakalhum ḥikaayit guḥa He told them the story of Goha
 wṣammu . and his uncle.
- S#2: ḥakahalhum . He said it to them.
- S#3: maḥakahalhumš . He did not say it to them.

Form similar sentences:

1. she, ironed, the shirt, for him
2. we, mailed, the letters, for them
3. they, showed, the books, to us (/warra/ 'to show')
4. he, dressed, the boys, for them
5. we, smashed, the cups, for you (p)

Drill 3

ištara kiilu bama . He bought a kilo of okra.

Substitute:

1. I , 3 kilos , grapes
2. you (ms) , 1 pound , coffee (ṛaṭl - aṛṭaal 'pound')
3. we , 1 1/2 kilos , figs
4. they , 4 pounds , tea (aṛbaṣ tiṛṭaal)
5. you (fs) , 6 kilos , rice
6. he , 2 pounds , sugar (ṛaṭleen)
7. she , 3 kilos , oranges (talaata kiilu)
8. I , 4 kilos , peaches
9. you (p) , 2 kilos , meat (itneen kiilu)
10. they , 2 pounds , salt
11. you (fs) , 2 kilos , eggplant
12. she , 2 1/2 kilos , tomatoes
13. I , 2 1/4 pounds , coffee
14. we , 3 kilos , squash
15. they , 2 kilos , greenbeans

Drill 4

- la?ya lṣaṛabi sahl ya meeri ? Mary, do you find Arabic easy?
- iṣṣaṛabi sahl ?awi . Arabic is very easy.
- inta btiṣṣaṛaf ṣaṛabi kwayyis George, you know Arabic very
- ?awi ya žorž . well.

Remarks

- (a) In Egyptian Arabic names of languages usually occur with the definite article.

ilṣaḥabi sahl . Arabic is easy.

- (b) When names of languages occur as an object following a verb, the definite article is dropped.

bitiṣṣaf ṣaḥabi kwayyis ḥawi . "You know Arabic very well.

(See LIST #11 PART FIVE - WORD LISTS)

T: ḥaḍritak bitiṣṣaf kaam luḥa? How many languages do you
speak (know)?

S: baṣṣaf ṣaḥabi wngiliizi I speak Arabic, English, and
wfaḥansaawi . French.

Answer using:

- | | |
|-----------------------|----------------------|
| 1. Arabic , German | 5. English , Latin |
| 2. Greek , Armenian | 6. French , Arabic |
| 3. Arabic , French | 7. Spanish , French |
| 4. Japanese , Italian | 8. Russian , English |

Drill 5

katabt darsi mbaariḥ . I wrote my lesson yesterday.

Substitute:

1. he , put on , his new shoes
2. we , beat , the boys
3. I , understood , this lesson
4. you (fs) , asked for, a cup of coffee
5. they , thanked, their teacher
6. you (ms), ate squash
7. she, went ,to the movies
8. you (p) , took off , your hats
9. we , returned, at 9:00 p.m.
10. he , drank , mint tea
11. they , paid, five pounds
12. you (fs) , opened, my room
13. she, did , her homework
14. you (ms) , went , to your friend's place
15. he , saw , my brother

Drill 6

Give the Egyptian Arabic for:

1977 , 83 , 92 1/4 , 74% , 65 3/5 , 9:30 a.m. , 6:00 sharp ,
7:15 p.m. , 8:25 , midnight .

Drill 7

nifsi aštiri bluuzaa beeda .

I would like to buy a white blouse.

Substitute:

- | | |
|-------------------|------------------|
| 1. grey suit | 6. beige hat |
| 2. brown shoes | 7. black handbag |
| 3. purple dress | 8. red car |
| 4. yellow shirt | 9. blue trousers |
| 5. green trousers | 10. orange dress |

Drill 8

ʕumṛi ma kalt ilbanya .

I've never eaten okra.

Substitute:

- | | |
|------------------------------|------------------------------|
| 1. he , baklava | 6. we , garlic |
| 2. she , drink , mint tea | 7. he , onions |
| 3. I , drink , whiskey | 8. you (fs) , green peas |
| 4. they , smoke , cigarettes | 9. she , rice |
| 5. you (ms) , drink , coffee | 10. you (p) , Egyptian bread |

Drill 9

Give the verbal noun:

Verb

1. katab
2. zaakir
3. akṛam
4. ʕamal
5. daras
6. inbaṣaṭ
7. fahhim
8. istaʕmil
9. kassaṛ
10. saafir

Verbal Noun

- kitaaba
- inbiṣaaṭ

<u>Verb</u>	<u>Verbal Noun</u>
11. itkallim	
12. ṭabax	
13. fataḥ	fataḥ
14. nizil	
15. daxal	
16. baaḥ	baeḥ
17. ḍarab	
18. šaaḥ	
19. mišī	
20. šaal	šeel

Drill 10

Give the Active Participle. Also give the Passive Participle if it occurs. Identify verb forms and give meanings.

katab: (AP) kaatib , a.-iin (Form I) 'to write'

(PP) maktuub , a - iin

1. libis	21. ṛaaḥ
2. xaaf	22. istaḥmil
3. rama	23. ištara
4. dafaḥ	24. ḥamal
5. baan	25. zaaḥ
6. daras	26. nizil
7. kassaḥ	27. mašša
8. ṭalab	28. itfaḥḥ
9. naam	29. iḥmaḥḥ
10. ḥirif	30. iṭṭammin
11. baaḥ	31. ḥallim
12. kallim	32. zaakir
13. ḥaaš	33. itmašša
14. ḍarab	34. inkasaḥ
15. kawa	35. itḥallim
16. saaḥid	36. itnaaḥiš
17. fihim	37. gaawib
18. daxal	38. iḥtaḥam
19. mišī	39. saafir
20. šakaḥ	40. ḥaal

*** **

XVII.3 Listening Comprehension on tape in the language laboratory.

*** **

UNIT EIGHTEEN

iddars ittamanṭaaṣar

XVIII.1 Text

ṣand wilyam wimeeri

At the Place of William and Mary

- William
ahlan , ahlan . eeh Welcome, how nice to see you!
innuur da !
- Hani
aḷḷaah yixalliik . innuur Thank you. It's nice to see you.
nuṣkum . feen ilḷawlaad ? Where are the children?
- Mary
biyitfaṣṣagu ṣa ttilivizyoon . They are watching TV.
- Calling her children:
helen , ṣorṣ taṣaalu . Helen, George, come here!
- Helen and George
ḥaaḍiṣ yamaama . Ok mommy.
- To the Guests:
ahlan - misaa? ilxeer . Hello - good evening.
- Nagwa and Hani
ahlan wasahlan - misaa? innuur. Hello - good evening.
- Hani
ṣorṣ , ḷulli , ṣagabitak Tell me George, did you like the
baṣaamig ittilivizyoon TV programs in Egypt or not?
fimaṣr walla la? ?
- George
ṭabṣan. Of course.
- Helen
wihyya di ṣawza kalaam ? That goes without saying.
- Nagwa
eeh illi ṣagabkum What is it that you liked about
fittilivizyoon ilmaṣri ? Egyptian TV?
- Helen
ḥagaat kitiira . ittilivizyoon Many things. Egyptian TV has
ilmaṣri fiih baṣaamig munawwaṣa a greater variety of programs
aḥsan min hina . awwalan , than here. First of all, of
ṭabṣan , ilḷiṣlanaat ḷulayyila course, commercials are very
ḷawi ḷawi , miṣ zayy hina . very few, unlike here. Then
wibaṣdeen kull birnaamig you feel that each program is
tiḥissi innu maṣmuul maṣṣuus especially made to

- ʔalaʂaan yinaasib suit the age, mentality, and
 issinn wilʔaʔliyya wittafkiir thinking of the people for whom the
 bituuʔ innaas illi lbiirnaamig program is made.
 maʔmuul ʔalaʂanhum .
- George**
 helen kalamha maʔbuuʔ . xudi Helen is right. Take for example
 masalan birnaamig ilʔaʔfaal the children's program in Egypt. Gosh!
 fimaʂr . yasalaam ʔaaga It's the nicest thing there is. You
 aaxir ʔalaawa -- ayaani , have songs, dances, plays, poetry,
 ʔaʔʂ , tamsiliiyyaat popular poems, stories and folk tales.
 wimaʂrahiyyaat , ʂiʔr , zagal
 qiʂaʂ , wiʔkayaat ʂaʔbiyya .
- Hani**
 ʔulli yaʔorʂ ʔagabak ilʔadab Tell me George, did you like
 iʂʂaʔbi lmaʂri Egyptian folk literature?
- George**
 gidan . Very much.
- Helen**
 ana kamaan ʔagabitni lbaʔaamig I liked the folk programs too, such as
 iʂʂaʔbiyya , zayy ilfukaaha folk humor for example.
 ʂʂaʔbiyya masalan .
- George**
 mafiiʂ aʔsan min ilfukaaha There is nothing better than
 iʂʂaʔbiyya lmaʂriyya . Egyptian popular humor.
- Nagwa**
 kuntu btismaʔu naʂrit Did you listen to the news?
 ilʔaxbaaʔ ?
- Helen**
 aywa . ana kunt bafham Yes. I understood most of it;
 muʔzaama , taʔriiban kull almost everything. Of course,
 ʔaaga . ʔabʔan zayy ma nti as you know the newscasts have
 ʔarfa naʂrit ilʔaxbaaʔ fiiha a lot of words in Classical
 kalaam kitiir billuʔa lfuʂha ; Arabic; I mean Classical and
 yaʔni fuʂha wʔammiyya maʔa colloquial together.
 baʔd .
- Hani**
 winta yaʔorʂ ? How about you George?
- George**
 ilkalaam illi bilʔammiyya kunt I understood all the colloquial,
 bafhamu kullu , willi and the classical so-so. Daddy
 bilfuʂha nuʂʂ nuʂʂ . baaba understood everything because he
 kaan biyifham kull ʔaaga

- ṣaṣaan huwwa daras illuṣa
lṣuṣḥa sitt sniin . studied Classical Arabic for six
years.
- Nagwa
yaṣni makuntuuṣḥ bitiiṣru
gaṣaayid wala magallaat ? You didn't read newspapers or
magazines then?
- Mary
la? , miṣ ilwilaad , wala ana. No, not the kids, nor me. Only
wilyam bass . kaan kull yoom William. Every morning he had to
iṣṣubḥ laazim yiṣra lṣahṣaam . read the newspaper Al-Ahram. And
wikaan dayman yiṣtiri aaxir every week he bought (the magazine)
saaṣa wilmuṣawwar kull usbuuṣ. Akhir Saa'a and Al-Musawwar.
- Hani
ṣorṣ , madaam inta muṣgab George, since you admire Egyptian
bilṣadab iṣṣaṣbi lmaṣri, laazim folk literature you must tell us
tiḥkilna ḥaaga . something.
- George
zayy eeh ? amsaal, walla Like what? Proverbs, or stories,
ḥikayaat, walla ḥikam, walla or maxims or jokes or what?
nukat, walla eeh ?
- Hani
ayy ḥaaga . Anything.
- George
maṣra guḥa ṣaḥ ilṣahwa winnaas itlammu ṣaleeh wiṣaluulu "ṣullina
faṣzuuṣra ya guḥa." faṣalluḥum " eeh huwwa lli zayy ilḥumaar tamaam ,
gismu zayy gism ilḥumaar , wiṣneeh zayy ṣineen ilḥumaar , wiwdaanu
zayy wiwaan ilḥumaar , wirigleeh zayy rigleen ilḥumaar bass luh ginifa
wiyiṣdar yiṣiir?" ṣaluulu "di ḥaaga sahla . iṣṣayyaara." ṣalluḥum
"la?" ṣaluulu "iṣṣaṣuux." ṣalluḥum "la?" ṣaluulu "ilḥiddaaya." ṣal
"la?" ṣaluulu "ilyuṣaab." ṣalluḥum "la?" ṣaluulu "ṣulub ḥumaṣna ,
ṣulḥalna nta baṣa." ṣalluḥum "da ilḥumaar." ṣaluulu "izzaay baṣa ? huwwa
ilḥumaar ṣandu gniḥa, walla yiṣdar yiṣiir?" ṣalluḥum " aṣlah ! ṣayyib
wana kunt ḥaṣaṣṣabḥa ṣaleekum izzaay baṣa min ṣeer ilginifa ?"

Once Goha went to the coffee shop and people gathered around him and said, "Tell us a riddle, Goha." He said to them, "What is it that looks like a donkey exactly, has a body like that of a donkey, eyes and ears and legs like a donkey, but has wings and can fly?" They said to him, "That is easy. An airplane." He said to them, "No." They said to him, "A rocket." He said, "No." They said, "A kite." He said, "No." They said, "A crow." He said, "No." They said, "We give up. Tell us."

He said "It's a donkey." They said "How come!? Does a donkey have wings? Can a donkey fly?" He said "How else could I have made it difficult for you without the wings?"

Everybody

filwa ?awi di .

That is very cute.

Nagwa

eeh il?ayaani lli ?agabitkum
fima?r ?

What songs did you like in Egypt?

George

baaba wmaama biyhibbu umm
kalsuum wana bahibb ?abd
ilwahhaab whelen bithibb ?abd
ilhalim haafi? .

Dad and Mom like Um Kalsum. I
like Abdel-Wahhab and Helen likes
Abdel-Halim Hafez.

William

a||aah yirhamha kawkab i?sar?
umm kalsuum , wimat?aat ilkoora
been il?ahli wizzamaalik,
widdunya wmafiiha .

The late Um Kalsum, the Star of the
East, and the football games between
the Al-Ahli and Al-Zamalik teams
are all that I care about.

Mary

ana kaanit ahamm haaga ?andi
hiyya birnaamig ilma?a .
itfallimt i?tabx ilma?ri
minnu : ?iniyyit ilba?aa?is
filfu?n, maka?oona filfu?n
?ala?it ?ihiina, bidingaan
mah?i , samak ma?wi .

The most important thing to me
was the Women's Program. I
learned Egyptian cooking from it:
baked potatoes, baked macaroni,
tahini salad, stuffed egg plant,
and broiled fish.

Helen

ana kunt amuut filba?aamig
illi yifa?raguuki fiiha ?ala
lmuski, wxaan ilxaliili,
wil?asaar ilma?riyya zayy abu
lhool wil?ah?aamaat
wlttamasiil ilhayla lli flu?sur
wi?a?waan . wikunt ahibb
a?uuf ilbaleeh wirra??
i?sa?bi kamaan .

I liked the programs that show
you the Muski, Khan Al-Khalili,
and the monuments of Egypt such
as the Sphinx and the Pyramids,
and the magnificent statues in
Luxor and Aswan. And I liked to
watch ballet and folk dancing
too.

William

tihibbu tisma?u a?aani
?arabi ? i??iriit da ?aleeh

Would you like to listen to some
Arabic songs? This tape has

"amal hayaati" bitašt umm
kalsuum, wi?uyniyit "il?amh"
lišabd ilwahhaab, "winaar
ya habiibi" lišabd ilhaliim
haafiž .

Nagwa

hilwiin ?awi. sammasna
yasiidi . ya!ja .

... ..

The songs are on the tape.

litfařrag řala
tilivizyoon - aat
birnaamig - bařaamig
řabřan
wihiyya di řawza kalaam
munawwař

iřlaan - aat
řulayyil (Q)
řass (i)
maxřuuř
naasib
sinn
řařliyya - aat
tafkiir
masalan
řifl - ařfaal
řaaga aaxir řalaawa
řaaga aaxir gamaal
uyniya - ayaani
muřanni, muřanniyya
řařřa
tamsiliyya - aat
masřafiyya - aat
adab
fukaaha
řařbi

"Hope of My Life" by Um Kalsum
and "The Wheat Festival" by
Abdel-Wahhaab and "Fire of Love"
by Abdel-Halim Hafez.

Very good. Play it for us.

to watch, see, sightsee
TV
program
of course, surely
this goes without saying
variegated (having a variety of
things)
advertisement, commercial (T.V.)
little (in number), few
to feel
especially
to suit
age
mentality
thinking, thought
for example
child
the utmost in niceness and loveliness
the utmost in beauty
song
singer
a dance
play
play
literature
humor
popular, folk as in folk tale

našra [našrit ilʔaxbaaʔ]	broadcast (newscast)
mušam	majority; most of
taʔriiban	almost; approximately
ilfušha	classical (Arabic)
ilšammiyya	dialect, colloquial
nušš nušš	fifty-fifty, not completely, so-so
gariida - gaʔaayid	newspaper
gurnaal - garaniiil	newspaper
magalla - at	magazine
masal - ʔamsaal	proverb
hikma - hikam	word of wisdom, maxim
itlamm šala	to gather around
fažžuura - fawaziir	riddle
ginaaħ - ginifa	wing
ṭaaʔ (i)	to fly
šaʔuux - šawariix	rocket
hiddaaya - aat	kite (the bird)
yuʔaab - yirbaan	crow
yulub ħumaarġi	I give up
šaʔfab	to make difficult
a!laah yiʔħamu	May God have mercy on his soul; the late ...
a!laah yiʔħamha	May God have mercy on her soul; the late ...
kawkab - kawaakib	planet, star
maš - aat	game, match
mubaʔaah - mubaʔayaat	game, match
kooʔa - kuwaʔ	ball
iddunya wimaħiiha	that is all one cares about in this world; that is enough for me
maʔa	lady, woman (classical Arabic)
ša!aṭa	salad
ṭiħiina	ground hulled sesame seed; tahini
mašwi	broiled; roasted
ilmuski	Muski, popular business quarter of Cairo
xaan ilxaliili	Khan Al-Khalili, a popular quar- ter of Cairo where arts and crafts are sold for tourists.

asaar	monuments
abu lhool	the Sphinx
timsaal - tamasiil	statue
luʔṣur	Luxor
aṣwaan	Aswan
baleeh	ballet
ṣiriit - ṣaraayit	tape
iṣtuwaana - aat	record, disc
amal - amaal	hope
ḥayaah (f)	life
ʔamḥ (Q)	wheat
naar	fire
ḥabiib	dear, beloved
ḥabiibi	darling, my darling, my dear
sammaʔ	to cause to listen

*** *** ***

XVIII.2 Grammatical Notes

1. More Derived Weak Verbs

- (a) Form VII Medial Weak. Note (it- ~ in- as free variants)

Examples:

itṣaal	to be carried	< ṣaal (i)	to carry
itʔaal	to be said	< ʔaal (u)	to say
itgaab	to be brought	< gaab (i)	to bring

Note that all the above verbs are conjugated alike regardless of the vowel of the imperfect in the corresponding Form I.

Study the following paradigms.

Conjugation of /itṣaal/ 'to be carried' Form VII Medial Weak

	Perfect	Imperfect	Imperative
huwwa	itṣaal	biyitṣaal	
hiyya	itṣaalit	bititṣaal	
humma	itṣaalu	biyitṣaalu	
inta	itṣalt	bititṣaal	itṣaal
inti	itṣalti	bititṣaali	itṣaali
intu	itṣaltu	bititṣaalu	itṣaalu
ana	itṣalt	batṣaal	
ifna	itṣalna	binitṣaal	

Participle	'having been carried'		
ms	fs	p	
mitšaal	mitšaala	mitšaliin	

(b) Form VII Final Weak. Note (it- ~ in- as free variants)

Examples:

inʔafa	to be extinguished	<ʔafa	(i)	to extinguish
itrama	to be thrown	<rama	(i)	to throw
itʔaʔa	to be read	<ʔaʔa	(a) (Q)	to read
itkawa	to be ironed	<kawa	(i)	to iron
itʕama	to be blinded	<ʕama	(i)	to blind s.o

Note that the above verbs are conjugated alike regardless of the vowel of the imperfect in the corresponding Form I. Study the following paradigms.

Conjugation of /itʕama/ 'to be blinded' Form VII Final Weak

	Perfect	Imperfect	Imperative
huwwa	itʕama	biyitʕimi	
hiyya	itʕamit	bititʕimi	
humma	itʕamu	biyitʕimu	
inta	itʕameet	bititʕimi	itʕimi
inti	itʕameeti	bititʕimi	itʕimi
intu	itʕameetu	bititʕimu	itʕimu
ana	itʕameet	batʕimi	
iʕna	itʕameena	binitʕimi	

Participle	'having been blinded'		
ms	fs	p	
mitʕimi	mitʕimiyya	mitʕimiyyiin	

(c) Form VIII Final Weak.

Examples:

ištara	to buy
ibtada	to begin

Study the following paradigms:

Conjugation of /ištara/ 'to buy' Form VIII Final Weak

	Perfect	Imperfect	Imperative
huwwa	ištara	biyištiri	
hiyya	ištariit	bitištiri	
humma	ištaru	biyištiru	
inta	ištareet	bitištiri	ištiri

	Perfect	Imperfect	Imperative
inti	ištareeti	bitištiri	ištiri
intu	ištareetu	bitištiru	ištiru
ana	ištareet	baštiri	
ifna	ištareena	biništiri	

Participle 'having bought'

ms	fs	p
mištiri	mištiriyya	mištiriyyiin

(d) Form X Medial Weak

Examples:

istaʔaal	to resign	istaħaal	to be impossible
istamaal	to attract s.o	istafaad min	to benefit from

The above verbs conjugate alike. Study the following paradigms. Note assimilation of /d + t --> tt/.

Conjugation of /istafaad/ 'to benefit' Form X Medial Weak

	Perfect	Imperfect	Imperative
huwwa	istafaad	biyistafiid	
hiyya	istafaadit	bitistafiid	
humma	istafaadu	biyistafiidu	
inta	istafatt	bitistafiid	istafiid
inti	istafatti	bitistafiidi	istafiidi
intu	istafattu	bitistafiidu	istafiidu
ana	istafatt	bastafiid	
ifna	istafadna	binistafiid	

Participle 'having benefited'

ms	fs	p
mistafiid	mistafiida	mistafidiin

(e) Form X Final Weak

Examples

istayna	to do without (?istayna ʕan)
istaʕma	to pretend to be blind
istaʕla	to be pompous

Conjugation of /istayna ʕan/ 'to do without' Form X Final Weak

	Perfect	Imperfect	Imperative
huwwa	istayna	biyistayna	
hiyya	istaynit	bitistayna	
humma	istaynu	biyistaynu	
inta	istayneet	bitistayna	istayna

	Perfect	Imperfect	Imperative
inti	istayneeti	bitistayni	istayni
intu	istayneetu	bitistaynu	istaynu
ana	istayneet	bastayna	
ihna	istayneena	binistayna	
Participle	'having done without'		
ms	fs	p	
mistayni	mistayniyya	mistayniyyiin	

(f) Form VII Doubled

/itlamm ʕala/ 'to gather around' (it- ~ in- as free variants)

Examples:

itmadd	to be extended	infall	to be solved
itfabb	to be loved	itʕadd	to be counted

Conjugation of / itfabb / 'to be loved' Form VII Doubled

	Perfect	Imperfect	Imperative *
huwwa	itfabb	biyitfabb	
hiyya	itfabbit	bititfabb	
humma	itfabbu	biyitfabbu	
inta	itfabbheet	bititfabb	
inti	itfabbheeti	bititfabbii	
intu	itfabbheetu	bititfabbu	
ana	itfabbheet	batfabb	
ihna	itfabbheena	binitfabb	

* itlamm , itlammi - itlammu 'gather around!'

Participle	'having gathered around'		
ms	fs	p	
mitlamm	mitlammiyya	mitlammiyyiin	

* N. B. Imperative and participles are given for / itlamm/ 'to gather around.'

2. Conditional Sentences

in	if (possible - probable)
iza	if (possible - probable)
law	if (possible - improbable)
law kaan	if (impossible)

There are two different ways of forming possible conditionals:

(1) (e.g., If something happens, something else will happen).

Whether you use perfect or imperfect verb forms, these refer to the future, e.g.: see boxes (a) and (b).

(2) Sentences expressing what would have happened had things been different (impossible) must take perfect verb forms. See box (c).

(a)	<table border="1"> <tr> <td>in iza }</td> <td>+</td> <td>verb (perfect)</td> <td>+</td> <td>verb (imperfect) with or without prefix /ħa-/</td> </tr> </table>	in iza }	+	verb (perfect)	+	verb (imperfect) with or without prefix /ħa-/
in iza }	+	verb (perfect)	+	verb (imperfect) with or without prefix /ħa-/		

in gah , ħaṣuħ mašaah .

If he comes, I'll go with him.

iza gah , ħaṣuħ mašaah .

(b)	<table border="1"> <tr> <td>law</td> <td>+</td> <td>verb (imperfect without prefixes)</td> <td>+</td> <td>verb (imperfect with or without prefix /ħa-/</td> </tr> </table>	law	+	verb (imperfect without prefixes)	+	verb (imperfect with or without prefix /ħa-/
law	+	verb (imperfect without prefixes)	+	verb (imperfect with or without prefix /ħa-/		

law yiigi , aṣuħ mašaah .

If he comes, I'll go with him.

law gah , aṣuħ mašaah .

If he came, I'd go with him.

(c)	<table border="1"> <tr> <td>law kaan</td> <td>+</td> <td>verb (perfect)</td> <td>+</td> <td>kaan</td> <td>+</td> <td>verb (perfect)</td> </tr> </table>	law kaan	+	verb (perfect)	+	kaan	+	verb (perfect)
law kaan	+	verb (perfect)	+	kaan	+	verb (perfect)		

law kaan gah , kunt ṣuħt mašaah . If he had come, I would have gone with him.

XVIII.3 Practice and Drills

XVIII.3.1 Drill 1

Give derived verb Forms as specified; in Column B, give appropriate meanings.

A

B

- | | | | | |
|----|----------|---------------|--------|---------------------|
| 1. | šaal | to carry | itšaal | to be carried (VII) |
| 2. | ʔaal (Q) | to say | | (VII) |
| 3. | gaab | to bring | | (VII) |
| 4. | ʔafa | to extinguish | | (VII) |

XVIII.3.5 Drill 5

Translate:

1. I saw the boy and the girl there.
2. Would you like tea or coffee?
3. As soon as I saw him I told him the story.
4. All the boys came except Hani.
5. Had I seen him I would have given him the book.
6. Without her help I would have never succeeded./nagaḥ (a)/
7. You can do it without his help.
8. He did not come yesterday because he was ill.
9. I'll tell you the story when you come back.
10. I'll tell you the story but don't say anything to him.

XVIII.3.6 Drill 6

ḥilw ?awi iššaraab bitaaḥak , mineen gibtu ?
miš ana lli gibtu , gabithuuli nagwa .

Form sentences using: men's clothes /malaabis irrigaal/

- | | |
|---------------------------------|--------------|
| 1. šaraab - aat | socks |
| 2. šibšib - šabaašib | slippers |
| 3. gazma - gizam | shoes |
| 4. ?amiš - ?umšaan | shirt |
| 5. žakitta - aat | jacket |
| 6. baḷṭu - baḷaaṭi | coat |
| 7. baḥniṭa ~ buḥneeṭa - baḥaniṭ | hat |
| 8. gawanti - gawantiyyaat | gloves |
| 9. mandiil - manadiil | handkerchief |
| 10. pulloovar - aat | pullover |
| 11. malaabis daaxiliyya | underwear |
| 12. kaḥavatta - aat | neck tie |
| 13. ḥizaam - ḥizima | belt |
| 14. šamsiyya - šamaasi | umbrella |
| 15. baṇṭaloon - aat | trousers |
| 16. makanit ḥilaa?a | safety razor |
| 17. furša - furaš | brush |
| 18. mišṭ - amšaaṭ | comb |

19. furšit ḥilaaʔa	shaving brush
20. muus ḥilaaʔa - amwaas ḥilaaʔa	razor blade
21. kulonya	eau-de-cologne
22. maʕguun ḥilaaʔa	shaving cream
23. maʕguun sinaan	tooth paste
24. furšit sinaan	tooth brush

XVIII.3.7 Drill 7 Negative (Future + D. Obj. + Ind. Obj.)

ḥakallimlak ilʔustaaz	I will speak to the professor on your behalf.
ḥakallimhuulak	I'll speak to him on your behalf.
maḥakallimhulakš	Negative

Form three sentences as follows:

- (a) I will narrate the story to you. fs
 (b) I will narrate it (f) to you. fs
 (c) Negative of (b) above.

1. he, mailed, letters, for you p
2. they, will make, coffee, for us
3. we, make, tea, for them
4. she, ironed, the blouse, for her
5. I, will mail, the letter, for her
6. he, spoke to the teachers, on their behalf
7. you (ms), will write, the letters, to them
8. she, writes, letters, to you (p)

XVIII.3.8 Drill 8

ana šayyilt --> šayyiltuhum . šayyiltuhumluhum -->
 mašayyiltuhumluhumš .

Form similar sentences:

1. iḥna , ʕawwim - it (f) for him
2. ana , nayyim - him for you (ms)
3. inta , mašša - them - for her
4. hiyya , šaḥḥa - them for them
5. ana , faḍḍa - it (m) for her

XVIII.3.9 Comprehension questions based on Unit Eighteen

1. kaanu biyišmilu eeh wilaad wilyam wimeeri ?
2. šagabhum ittillifizyoon ilmašri walla la? ?
3. eeh illi šagab ŹorŹ fittillifizyoon ilmašri ? leeh ?
4. eeh ša?y helen fittillifizyoon ilmašri ?
5. ?ullina bašd ilbašaamig illi fittillifizyoon ilmašri , w?ullina fiiha eeh .
6. ŹorŹ kaan biyifham našrit il?axbaaš ? leeh ? wiwilyam ? leeh ?
7. hal wilyam kaan biyi?ša gašaayid fimašr? eeh hiyya ?
8. iħkilna ilfaššuuša lli ?alha guħa linnaas fil?ahwa .
9. miin hiyya umm kalsuum ?
10. huwwa wilyam biyħibb ilkoša ?
11. tiššaf eeh šan birnaamig ilmaš?a fittillivizyoon ilmašri ?
12. eeh illi kaanit helen bitħibb tšuufu fittillivizyoon ?
13. eeh il?ayaani lli simšuuha šand wilyam ?

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XVIII.4 Listening Comprehension on tape in the language laboratory.

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UNIT NINETEEN

iddars ittisaŋŋaaŋaŋ

XIX.1 Review - /muŋaŋa/

ŋeelit wilyam wŋeelit haani sihru maŋa baŋd lissaaŋa talaata ŋabaaŋan . ŋaŋadu yismaŋu umm kalsuum , wiŋabd ilŋaliim haafiŋ, wimŋammad ŋabd ilwahhaab .

wilyam muŋgab bumm kalsuum aŋŋaah yiŋŋamha . ŋaal lihaani nnu baka lamma simŋ xabaŋ motha .

ŋorŋ muŋgab biŋabd ilwahhaab aaxir iŋgaab . ŋaal linagwa nnu firif ŋawi ŋawi yoom ma ŋabd ilwahhab xad idduktorŋaah ilfaxriyya ("honorary") .

helen , zayy muŋŋam ilbanaat illi fsinnaha bitŋibb ŋabd ilŋaliim haafiŋ . haŋaritu haŋalaat (haŋla - haŋalaat party (fun)) kitiira. kaanit bitŋuuh maŋa aŋŋabha lmaŋriyyaat. ilhaŋiiŋa ("the truth is") ŋabd ilŋaliim haafiŋ fannaan (fannaan, a -iin, aat artist, fann art)ŋaŋlim.

*** **

XIX.2 Drills - /tamariin/Drill 1

gamiil ŋawi fustaanik da ya nagwa . iŋŋaritiih mineen ?
miŋ ana lli ŋtareetu . iŋŋarahuuli haani .

Form similar sentences using:

- | | |
|----------------------|-----------------|
| 1. bluuza - aat | blouse |
| 2. gazma bkaŋb | high heel shoes |
| 3. ŋandal - ŋanaadil | sandals |
| 4. ŋibŋib - ŋabaaŋib | slippers |
| 5. xaatim - xawaatim | ring |
| 6. xaatim dahab | gold ring |
- (/dahab/ 'gold'; /faŋŋa/ 'silver'; /hadiid/ 'iron';
/nihaas aŋfaŋ/ 'brass'; /nihaas aŋmaŋ/ 'copper'; /xaŋab/
'wood')

7.	ħala? - ħil?aan	earring
8.	iswira - asaawir	bracelet
9.	banṭaloon - aat	slacks, pants
10.	buut	boots
11.	iṣarṭ - aat	scarf
12.	ṣiip - aat ~ gunilla - aat	skirt
13.	?amiiṣ noom (Q)	night gown
14.	biṣaama - aat	pajama
15.	roob - arwaab	robe
16.	baṭṭu faṭw	fur coat
17.	fustaan ħariir	silk dress
	(/ħariir/ 'silk', /?uṭn/(Q) 'cotton', /ṣuuṭ/ 'wool'; /?aṭiifa/(Q) 'velvet')	
18.	mugawħaraat	jewelry
19.	ṣaraab naylor	nylon stockings
20.	budra	face powder (make up)
21.	ruuṣ	lipstick
22.	aħmar ṣafaayif	lipstick
23.	sabṭit ṣaṭṭ	hair color (dye)
24.	ṣampuu	shampoo
25.	parfaan	perfume
26.	riifa -raawaayif	perfume, scent, fragrance
27.	ikladooṭ	nail polish
28.	muṭ?aaṭ -maṭa?iit	tweezer

Drill 2

Give the Egyptian Arabic for:

1. Who came here yesterday?
2. Where is Hani?
3. Where did Hani go?
4. Which boy came here at 8:00?
5. Why do you like mint tea?
6. What is the matter with you?
7. How much is your shirt?
8. How do you make baklawa?
9. When did she come?
10. Where did you buy your dress from?

Drill 3

ʔawwim

'to cause to get up'

ana ʔawwimtaha → ana maʔawwimtahaaš --→ ana maʔawwimtahalakš

Form similar sentences:

1. hiyya, ʔawwaḥ - him -for you (fs)
2. ifna, xawwif - them - for you (ms)
3. ana, nayyim - him -for them
4. inta, faḡḡa - it (m) - for me
5. hiyya, ʔaḥḥa - him -for us

Drill 4

ana bamuut filbaʔlaawa ~ ana baḥibb ilbaʔlaawa moot

Form similar sentences:

1. he - peaches
2. she - apples
3. I - Egypt
4. he - Egyptian Coffee
5. we - mint tea
6. I - milk
7. they - okra

Drill 5

Translate:

1. I stayed until she came.
2. I saw him before his trip.
3. She did not succeed in spite of his help.
4. Were it not for his help, she would not have succeeded.
5. I am happy because I saw you (fs).
6. Either he or his wife will go to Egypt this summer.
7. She came but she did not study.
8. He left as soon as she entered.
9. I would go even if she came early.
10. I'll stay here until she comes back.

Drill 6

waldak biyištayal eeh ?	What does your father do?
muhandis; wiwaldak ?	He is an engineer; and your father?
waldi ustaaz gaamiŕi .	My father is a university professor.

Ask questions and answer using:

1. maternal uncle, teacher, you, physician
2. cousin (fa br so), lawyer, your cousin (mo br da), nurse
3. brother, veterinarian, sister, dermatologist
4. father, police officer, father, judge
5. paternal uncle, dean of a college, paternal aunt, dentist

*** **

XIX.3 Listening Comprehension on tape in the language laboratory.

*** **

UNIT TWENTY

iddars ilṣiṣriin

ilḫaṭṭ ilṣarabi

الدرس العشرون

Arabic Script

الخط العربي

Key to Literary Arabic Alphabet
and Corresponding Egyptian Arabic Symbols

<u>Literary Arabic</u>	----	<u>Egyptian</u>	<u>Literary Arabic</u>	----	<u>Egyptian</u>
ا		a, (a), aa	ط		ṭ
آ		aa	ظ		ẓ or ḍ
أ		a	ع		ʕ
إ		i	غ		ɣ
أ		u	ف		f
أ		an (finally)	ف		(v in for- eign words)
ى		a	ق		q or ʔ
ب		b	ك		k
ب		(p in for- eign words)	ل		l or ḷ
ت		t	م		m
ت		t or s	ن		n
ج		g	ه		h
ج		(ǰ in for- eign words)	و		u, uu, o oo, w
ح		ħ	ي		i, ii, e ee, y
خ		x	ـ		doubling
د		d	e.g. (بـ)		(bb)
ذ		d or z	ـ		absence of a vowel after a consonant
ر		r or ṛ	ـ		u
ز		z	ـ		a
س		s	ـ		i
ش		ʃ	ـ		a or h
ص		ṣ	ـ		t
ض		ḍ			

<u>Numerals</u>	الارقام	<u>/ilʔarqaam/</u>								
	١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
	1	2	3	4	5	6	7	8	9	10
		٥٤		١٦		٣٩		٤٨		٧٥
		54		16		39		48		75
		٧٧٨		$\frac{٢}{٤}$		$\frac{١}{٥}$		١١٢ $\frac{١}{٣}$		٤٢
		78%		3/4		1/5		112 1/3		42
	١٩٧٥	١٩٧٦		٢٣٤		٧٥٣				١٩١٤
	1975	1976		234		753				1914

*** **

The following text is part of Unit Eighteen. It is printed here in phonetic transcription and Arabic script for the benefit of the student. The student is encouraged to learn the script and is referred to A Programmed Course in Modern Literary Arabic Phonology and Script by Ernest N. McCarus and Raji M. Rammuny, The University of Michigan 1974, for more help in this connection.

ʕand wilyam wimeeri

الدرس العشرين

At William and Mary's

عند وليم وماري

William

ahlan , ahlan . eeh
innuuṣ da !

اهلاً، اهلاً، ايه النور ده !

: وليم

Hani

a!|aah yixalliik . innuuṣ
nuṣkum . feen il?awlaad ?

الله يخلّيكَ . النور نوركم .
فين الاولاد ؟

: هاني

Mary

biyitfaṣṣagu ʕa ttilivizyoon .

ماري، بيتفرضوا على التلفزيون . هِلْسُنْ ،

Calling her children:

helen , žorž taʕaalu .

جورج تعالوا .

Helen and George

haaḍiṣ yamaama .

هلن وجورج : حاضر يا ماما .

To the Guests:

ahlan - misaa? ilxeer .

اهلاً مساء الخير .

Nagwa and Hani

ahlan wasahlan - misaa? innuuṣ .

نجوى وهاني : اهلاً وسهلاً مساء النور .

Hani

žorž , ?ulli , ʕagabitak
baṣaamig ittilivizyoon
fimaṣṣr walla la? ?

جورج ، قول لي ، عجبك برامج
التلفزيون في مصر واللا لا ؟

: هاني

George

ṭabʕan .

جورج : طبعاً .

Helen

wihiyya di ʕawza kalaam ?

وهي دي عاوزة كلام ؟

: هلن

Nagwa

eeh illi ʕagabkum
fittilivizyoon ilmaṣri ?

ايه اللي عجبكم في التلفزيون
المصري ؟

: نجوى

Helen

ḥagaat kitiira . ittilivizyoon
ilmaṣri fiih baṣaamig munawwaʕa
aḥsan min hina . awwalan ,
ṭabʕan , il?iʕlānaat ?ulayyila
?awi ?awi , miš zayy hina .
wibaʕdeen kull birnaamig
tiḥissi nnu maʕmuul maṣṣuuṣ

حاجات كثيره . التلفزيون المصري
فيه برامج منوعه احسن من هنا .
اولاً ، طبعاً ، الاعلانات قليله قوى
قوى ، مش زي هنا . وبعدين كسل
برنامج تحسن انه معمول مخصوص

: هلن

- ʔalaʂaan yinaasib .
 issinn wilʔaʔliyya wittafkiir
 bituuʔ innaas illi ilbirnaamig
 maʔmuul ʔalaʂanhum .
- علشان يناسب السن والعقلية
 والتفكير بتوع الناس اللي
 البرنامج معمول علشانهم .
- George
 helen kalamha maʔbuuʔ . xudi
 masalan birnaamig ilʔaʔfaal
 fimaʂr . yasalaam ʔaaga
 aaxir ʔalaawa - ayaani ,
 ʔaʔʂ , tamsiliyyaat
 wimasrafiyyaat , ʂiʔr , zagal
 qiʂaʂ wiʔkayaat ʂaʔbiyya .
- جورج : هلن كلامها مطبوع . خُدى
 مثلاً برنامج الاطفال في مصر
 يا سلام . حاجة آخر حلوه
 اغاني ، رقص ، تمثيليّات ،
 ومسرحيّات ، شعر ، زجل ،
 قصص ، وحكايات شعبية .
- Hani
 ʔulli yaʔorʂ ʔagabak ilʔadab
 iʂʂaʔbi ilmasʔi ?
- هاني : قول لي يا جورج ، عجبك
 الادب الشعبي المصري ؟
- George
 giddan .
- جورج : جداً .
- Helen
 ana kamaan ʔagabitni lbaʔaamig
 iʂʂaʔbiyya , zayy ilfukaaha
 ʂʂaʔbiyya masalan .
- هلن : انا كمان عجبتني البرامج
 الشعبيّة زي الفكاهه الشعبيّه
 مثلاً .
- George
 mafiiʂ aʔsan min ilfukaaha
 iʂʂaʔbiyya lmaʂriyya .
- جورج : ما فيش احسن من الفكاهه
 الشعبيّه المصريّه .
- Nagwa
 kuntu bitismaʔu naʂrit
 ilʔaxbaaʔ ?
- نجوى : كنتو بتسمعوا نشرة
 الاخبار ؟
- Helen
 aywa . ana kunt bafham
 muʔʔamha , taʔriiban kull
 ʔaaga . ʔabʔan zayy ma nti
 ʔarfa naʂrit ilʔaxbaaʔ fiha
 kalaam kitiir billuʔa lfuʂʔa ;
 yaʔni fuʂʔa wʔammiyya maʔa
 baʔd .
- هلن : ايوه . انا كنت بافهم معظمها
 تقريباً كل حاجة . طبعاً زي
 ما انت عارفه ، نشرة الاخبار
 فيها كلام كثير باللغة الفصحى
 يعني فصحى وعاميّه مع بعض .
- Hani
 winta yaʔorʂ ?
- هاني : وانت يا جورج ؟
- George
 ilkalaam illi bilʔammiyya kunt
 bafhamu kullu , willi
 bilfuʂʔa nuʂʂ nuʂʂ baaba
 kaan biyifham kull ʔaaga
- جورج : الكلام اللي بالعاميّة كنت
 بافهمه كله ، واللي بالفصحى
 تمّننن . بابا كان بيّفهم
 كل حاجة

	<p>ʔaʂaan huwwa daras illuʔa lfuʂha sitt sniin .</p>	<p>عشان هُوَ دَرَسَ اللُّغَةَ الفصحى ست سنين .</p>
Nagwa	<p>yaʕni makuntuuʂ bitiʔru gaʕaayid wala magallaat ?</p>	<p>نحوى : يعني ما كنتوش بتتقروا جرايد ولا مجلات ؟</p>
Mary	<p>laʔ , miʂ ilwilaad , wala ana . wilyam bass . kaan kull yoom iʂʂubh laazim yiʔra lʔahʕaam . wikaan dayman yiʂtiri aaxir saaʕa wilmuʂawwaʕ kull usbuuʕ</p>	<p>مارى : لا ، مش الاولاد ، ولا انا . وليم بس . كان كل يوم الصبح لازم يقرا الاهرام . وكان دايم يشترى آخر ساعة ، والمصنور كل اسبوع .</p>
Hani	<p>ʒorʒ , madaam inta muʕgab bilʔadab iʂʂaʕbi lmaʕri laazim, tiʕkilna haaga .</p>	<p>هاني : جورج ، مادام انت معجب بالادب الشعبي المصري لازم تحكي لنا حاجة .</p>
George	<p>zayy eeh ? amsaal , walla fikayaat , walla fikam , walla nukat , walla eeh ?</p>	<p>جورج : زى ايه ؟ امثال ، ولا حكايات ولا حكم ، ولا نكت ، ولا ايه ؟</p>
Hani	<p>ayy haaga</p>	<p>هاني : ابي حاجة .</p>

xx.3 Listening Comprehension on tape in the Language Laboratory

*** *** ***

Part Three
Texts

Texts

- Texts 1 - 11 are in phonetic transcription.
- Texts 12 - 16 are in Arabic script and phonetic transcription. Each text appears on a separate page with ample room left for the student to write his or her own notes.
- Texts 17 - 25 are in Arabic script. Words not included in the lexicon are glossed next to the Arabic. Certain words, important for the understanding of the text, are also glossed regardless of the fact that they have already occurred in a previous unit. Verbs are glossed in their infinitive forms.
- Texts 26 - 43 Aural Texts : on tape in the Language Laboratory; not printed in the book.

Text 1

guha wiḍḍeef

Goha and the Guest

maḥḥa guha gaalu ḍeef min balad biṣiida . faʔaam ʔaal limḥaatu
" idbaḥilna gooz firaax wiṣmili ṣaša liḍḍeef ." ḥaahit miḥaatu ṣamalit
ilṣaša . wilamma ʔaṣad guha huwwa wiḍḍeefu ḥaṭṭulhum ilʔakl fiṣniyya
kbiira mdawwara fooʔ iṭṭabliyya . wilʔakl kaan ṣibaara ṣan firaax
wiḥuzz . ilfiraax kaanit min naḥyit guha wiḥuzz min naḥyit iḍḍeef .

idqdeef kaan yihibb ilfiraax ?awi . wi?aſad yifakkaſ izzaay yigiib ilfiraax min naſyitu . fakkaſ , fakkaſ , fakkaſ , wi?aaſir miſik iſſiniyya bi?deeh liitneen wi?aal liġuħa " ſaarif ya ġuħa , iddunya di wiħſa ?awi , ſawza taſyiir kaamil , taſyiir kulli . ſaarif law kunt ana ġabbina kunt amsik iddunya di kida wadawwaħa , aġiib illi waħa ?uddaam willi ?uddaam waħa , zayy kida biſzabſ." wiħaaħ midawwaſ iſſiniyya , wiġaab ilfiraax min naſyitu . faġuħa ?allu " maħbuuſ kalaamak , baſſ inta dilwa?t miſ ġabbina . fa?ahſan haaga xalli dduya zayy ma hiyya." wiħaaħ midawwaſ iſſiniyya , wiġaab ilfiraax min naſyitu .

*** **

Text 2

ġuħa wilwizz

Goha and the Geese

fiyoom min il?ayyaam waahid min giraan ġuħa gaalu w?allu " ya ġuħa wiħyaatak , law samaħt , ſandi ſaſaſ wizzaat , mumkin taxudhum ſandak , witxalliili baalak ſaleehum , tiwakkilhum , witiſiħum law samaħt li?anni muſtaſaſ aſaafir ana wimħaati - laazim niſaafir niſuuf bintina , ſayyaana , wiħanirġaſ baſd uſbuuſ."

ġuħa ?allu " yaſiidi ſala ſeeni wħaasi , bikull ſuħuħ." ġuħa xad ilſaſaſ wizzaat wixallaahum ſandu , wakkilhum , wiſa?aaħum awwil yoom , witaani yoom , wibaſdeen iſſiħaan ?aſad yi?ullu " ya ġuħa ſaaſif ilwizza di ħilwa wiſmiina zaaay ! yaſalaam ! di laazim laħmaha laziiz ?awi." wiġuħa y?ullu " aħħaaħ yiħziik ya ſħaan ." ilmuħimm , zayy ma ħna ſarfiin iſſiħaan ſaaħiħ , ġiħik ſala ġuħa wxallaah yidbaħ wizza wkaħha wſamal ſala mara?iħa muluxiyya , wikal , winbaſaſ aħbaſa wſiħriin ?iħaaſ .

baſd uſbuuſ gaarħ wiſiħ wi?allu " ya ġuħa , tiſmaħli ilſaſaſ wizzaat illi xallethum ſandak ." faġuħa ?allu " itfaħħaaħ aħum ." ilġaar ſadduħum wila?aaħum tiſſa . wi?allu " aħħaaħ ! eeh da ? ana ddeetak ſaſaſ wizzaat !" fa ġuħa ?allu " aywa ." wilġaar ?allu " laakin dool tiſſa ." faġuħa ?allu " aywa ." wilġaar ?allu " feen ilwizza ilſaſra ?" faġuħa ?allu " yaſiidi da kull illi ſandi ." ?aſad ilġaar yiħaawiħ yifaħħim fi ġuħa innu yifħam

mafiiš fayda . ṭabṣan zayy ma ḥna ṣarfiin guḥa faahim bass biyiṣṭaṣbat huwwa ṣaarif ilwizza lṣašra ṣaahit feen .

ṣaahu ṣand ilʔaaḍi wfahhimuulu lḥikaaya . ilʔaaḍi ʔaal liguḥa 'iṣṣaagil da sablak ṣašar wizzaat , maḗbuuṭ ?" guḥa ʔallu " maḗbuuṭ ." ilʔaaḍi ʔallu " widilwaʔti nta raggaṣtilu tiṣṣa , maḗbuuṭ ?" guḥa ʔallu " maḗbuuṭ ." falʔaaḍi ʔallu " izan feen ilwizza lṣašra ?" faguḥa ʔallu " ya siidi da huwwa lmawguud ." ʔaṣad ilʔaaḍi yfahhim figuḥa , innu yifham , mafiiš fayda . yigiliu min hina , yigiliu min hina , abadan , mafiiš fayda . wiʔaaxir ilʔaaḍi fakkar fihila . ʔaal linafsu - ana agiib ṣašar ṣasaakir waṣuṣṣuhum , waḥuṭṭ ilwizz filḥooš bitaaṣ ilmaḥkama , waṣaffar - wiʔawwil ma aṣaffar kull ṣaskari yigri yaaxud wizza . ḥayifḍa! ṣaskari maṣanduuš wizza , wiṣaṣitha guḥa yifham innu naaʔiṣ wizza .

ṭilṣu baṣṣa filḥooš , wiʔaaḍi ṣaffar , wiṣasaakir giriyu , kull waahid xad wizza , wiṣiḍi! waahid maṣanduuš wizza . falʔaaḍi ʔaal liguḥa " eeh ṣaʔyak baʔa ? aho lṣaskari da maṣanduuš wizza !" faguḥa ʔallu " aḷlah ! ṭab (ṭayyib) wana aṣmillu eeh ? leeh magriiš xad wizza zayy baaʔi lṣasaakir ? ma lwizz kaan kitiir ʔuddaamu wana maali ana ! di yaḷṭitu huwwa miš yaḷṭiti ana ."

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Text 3

ilmuski

The Muski Quarter

ilmuski ḥayy min aḥyaa? ilqaahira - ḥayy ʔadiim . ilmuski fiih maḥallaat tugariyya ktiira ʔawi , tiḷḷa fiiha kuḷi ḥaaga , malaabis ḥariimi wirgaali - wiḷḷiḷḷa fiiha kamaan adawaat ittuwalitt bitaṣṣt issittaat , zayy masalan ilbudṣa , wiššampuu , wilkolonya , wilparfaa.. wilḥagaat di kullaha . kull ḥaaga filmuski ṣinaaṣa maṣriyya , witamanha ṣxiṣ ʔawi , aṣṣaṣ min lbalad biktiir - ṣašaan kida nnaas biyḥibbu yišṭiru lḥagaat ilḷi humma ṣawzinha min ilmuski . issayyidaat biyišṭiru masalan bluzaat , wigizam , wišunaṭ ḥariimi , wiʔumṣaan noom , wišarabaat naylor . wirriggaala biyišṭiru šarabaat rigaali , wišabaašib , wikaṣavattaat , wimalaabis daaxiliyya - ilmuḥimm , kull ḥaaga tiḷḷaaha filmuski , wiḷḷiḷḷa aḥa ṣxiṣa .

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Text 4

xaan ilxaliili

Khan Al-Khalili

min ilmuski tɾuuh ʔala xaan ilxaliili , ʔuɾayyib min ilmuski .
 xaan ilxaliili da baɾɖu haɣy ʔadiim ʔawi - ʂawarʔu dayaʔa ʔawi ʔawi ,
 mafiiʂ ʔaɾabiyyaat tiʔdaɾ timʂi fiih . xaan ilxaliili muhimm ʔawi ʔawi
 binnisba lissuwwaan . mafiiʂ saayih yiɾuuh maʂr wimayɾuħʂ xaan
 ilxaliili . xaan ilxaliili tilʔa fiih ʂawaani nhaas aħmaɾ waʂfaɾ
 manʔuuʂ ʔaleeha rusumaat , wiʂuwaɾ firʂoniyya , wiʔayaat min ilqurʔaan
 ilkarim , wiħikam , wiʔamsaai - wifiih minha nuʔuuʂ bitkuun miʔaʔʔama
 bilfaɖɖa . wifiih aʔbaaʔ nihaas ʔaleeha ʂuurit ilmalika nifirtiiti -
 wiʔabʂan zayy ma ħna ʔarfiin ilmalika nifirtiiti maʂhuuɾa bgamalha .
 wifiih aʔbaaʔ marsuum ʔaleeha lʔahɾamaat wabu lhool . issuwwaan
 biyħibbu yiʂtiru aʔbaaʔ wiʔilab miʔaʔʔama biʂʂaɖaf , witamasii
 firʂoniyya maʂmuula min inniħaas , aw ilʔaag , aw ilmaɾmaɾ , wimaʂnuʔaat
 giidiyya - yaʔni ħagaat maʂmuula min iigiid - miħaddaat , wipuffaat ,
 wiʂabaaʂib , wiʂunaʔ , wimaħaafiz - kullaha giid mumtaaz wiʔaleeha
 rusumaat firʂoniyya gamiila , wimlawwina . fiih kamaan fattaħaat
 gawabaat min ilʔaag , wiʔaffayaat sagaayir min inniħaas , aw ilmaɾmaɾ ,
 wizuhariyyaat maɾmaɾ . issittaat biyħibbu yiʂtiru yawaayiʂ ,
 wixawaatim , wiħilʔaan , wiʔasaawir - widi kullaha ʂinaaʔa yadawiyya -
 ʔaleeha rusumaat firʂoniyya , wifiiħa gaʔariin wiʂaklaha gamiil giiddan
 giiddan . ilħagaat di maʂmuula min ilfaɖɖa , aw min inneekal . iddahab
 tilʔaah fiisaaya . wiisaaya ʔuɾayyiba min xaan ilxaliili .

iʂʂinaaʔa imaʂriyya mumtaaza , mayaʔluuʂ ʔaleeha ʂnaaʔa filʔaalam
 kullu . ilʔagaanib illi biyɾuuhu xaan ilxaliili , biyitganninu ʔala
 lħagaat illi biyʂufuuha , biyiħlif u nnuhum maʂafuuʂ fiħayathum ħaaga
 bilgamaal da , wala filxayaal , wala filʔaħlaam .

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Text 5

baɾaamig ittilivizyoon ilmaʂri

Egyptian TV Programs

ittilivizyoon ilmaʂri fiih baɾaamig kitiiira kuwayyisa ʔawi :
 baɾaamig saqafiyya , witaʔlimiyya , wibaɾaamig fukahiyya-yaʔni
 baɾaamig musalliya - laakin ilmuhimm huwa inn kull birnaamig min
 baɾaamig ittilivizyoon ilmaʂri tiħiss fiih bilmaghuud ilħayil min

naħiyt itta?liif wil?ixraag , withiss Innu maŕmuul ŕaŕaan yinaasib
issinn wittafkiir wilŕa?liyya btaŕt innaas illi lbirnaamig maŕmuul
ŕalaŕanhum . wida sabab nagaah ilbaŕaamig ittilivizyooniyya fmaŕr .

masalan birnaamig il?aŕfaal til?aah musalli , wimuflid - fiħ
tasliya , wtaŕliim finafs ilwa?t . birnaamig iŕŕalaba , aw birnaamig
irriif , aw birnaamig ŕummaal baladna , aw birnaamig iŕŕiħa ilgamiis,
aw birnaamig maŕaakil iŕŕabaab , aw ŕaba? ilyoom - di kullaha
baŕaamig mumtaaza min naħiyt itta?liif wil?ixraag - tiħiss inn
ilmu?allif biŕtaaŕ kull birnaamig ŕamal baħs ŕilmi ŕaŕaan yi?daŕ yifiid
iŕŕaalib , wilfallaah , wilŕaamil , wisittaat ilbuyuut,wilŕummahaat ,
wiŕŕabaab , wikull faŕd min afraad iŕŕaŕb ilmaŕri .

ŕabŕan fiħ naŕaŕaat axbaaŕ , witaŕliiq ŕala l?anbaa? , wi?aflaam
ŕaŕabi wafraangi , wiħala?aat , wimusalsalaat munawwaŕa - yaŕni diiniyya,
wibuliisiyya , wiŕaŕaamiyya , wiŕaqaafiyya masalan . wifiiħ ŕabŕan
izaŕaat xaariġiyya zayy mubaŕayaat ilkooŕa - been il?ahli wizzamaalik
masalan , aw izaŕaat man?uula min ilgawaamiis - yaŕni lmasaagiid - ,
aw ilkanaayis , yoom ilgumŕa , aw jilħadd , aw fil?aŕyaad .

aaxir aŕbaŕ ŕagaat filbaraamig humma imma film ŕaŕabi , aw
maŕaħiyya , wibaŕdaħa naŕrit il?axbaaŕ - yaŕni ŕaaxir il?anbaa? - ,
wibaŕdeen jilqur?aan ilkariim , wissalaam ilgumhuuri .

baŕaamig ittilivizyoon wirradyu til?aaha kullaha fmagallit
il?izaaŕa wittilivizyoon - magalla usbuŕiyya .

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Text 6

madiinit ilqaahiŕa

The City of Cairo

ŕabŕan iħna kullina ŕarfiin ilmasal illi biy?uul " maŕr umm
iddunya " , ilmasal da ŕaħiħ wimaŕbuuŕ . ilqaahiŕa min agmal bilaad
ilŕaalam , gawwaha gamiil wimuŕtadil , widammaha xafiif , wi?ahlaha kuŕama .
wiŕabŕan maninsaaŕ innaha aŕl ilħaŕaŕa wiŕsaqaafa filŕaalam
ilŕaŕabi .

ŕadad sukkaan ilqaahiŕa ĕawaali ŕaŕa milyoon ta?riiban .
ilqaahiŕa madiina siyaahiyya fiħa lmataaħif , wil?asaar , wilgawaamiis
wilkanaayis il?adiima . gamŕit il?azħaŕ , zayy ma ĕna ŕarfiin , ŕumŕaha
alf sana . aħibb a?ullukum inn ilqaahiŕa madiina ĕadiisa biŕŕaym

min wuguud ilhagaat il?adiima lli fiiha . wida sabab min asbaab gamaal ilqaahiira - il?adiim wilgidiid maŕa baŕd - gamb baŕd . ŕabŕan maninsaaŕ inniil . nahŕ inniil min agmal anhaar ilŕaalam wi?aŕwalha . wuguud inniil filqaahiira biyzidha gamaal . fiŕŕeef innaas kulluhum yihibbu yuxŕugu yitfassaŕu ŕala nniil baŕd idduhŕ .

zayy ma hna ŕarfiin ilqaahiira ŕuŕayyiba min ilgiiza , nuŕŕ saaŕa bilŕutubiis . wiggiiza fiiha gamŕit ilqaahiira , min a?dam ilgamŕaat filŕaalam . wifiiha kamaan il?ahŕamaat wabu lhool , illi kull iŕŕuyyaaf (iŕŕuwaaŕ) biyzuŕuuhum .

iŕŕuwaaŕ biyzuŕu lqaahiira min kull blaad ilŕaalam , wikulluhum biyhibbu yŕuuhu xaan ilxaliili . wiŕabŕan ihna kullina ŕarfiin xaan ilxaliili , itkallimna ŕannu ?abl kida .

fiih hagaat kitiira hayla filqaahiira law hafdal atkallimlukum ŕaleeha miŕ haxa!laŕ innahaŕda .

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Text 7

izziyaŕaat fimaŕ

The Custom of Visiting in Egypt

izziyaŕaat fimaŕ muŕzamha ŕaa?iliyya , wida sabab ittaŕaabuŕ ilkibiir been ilŕaa?ilaat fimaŕ . ŕabŕan ilgiraan , wilmaŕarif wilŕaŕhaab biyzuŕu baŕd . ŕala ayy haal , izziyaŕaat kullaha bitkuun baŕd idduhŕ wibilleel .

iŕŕaŕb ilmaŕri ŕaŕb ŕiŕari , wkarilm wiŕaŕaan kida , til?a sittaat ilbuyuut biyiŕmilu alf hsaab ilzziyaŕaat . lamma yiŕŕafu inn hadd hayzuŕhum buŕŕa baŕd idduhŕ masalan , yibtidu yhaŕdaru . yiŕmilu keek , wibaskoot , wiŕagaat kitiira zayy kida .

awwil ma dduyuuf yiŕŕalu , iza kaan fiŕŕeef yi?addimulhum kooka koola , aw lamunaatŕ , aw ayy haaga mtalliga , wibaŕdeen yigibulhum imma ŕaay , aw ?ahwa maŕri , wikeek , wibaskoot , wibaŕdeen yi?addimulhum fakha - ŕinab , aw baŕŕiix masalan . fiŕŕita yi?addimu ŕirfa bilbundu? , aw kakaaw billaban badal ilkooka koola . wiŕabŕan fiŕŕita biykuun fiih burtu?aan . ilburtu?aan ilmaŕri hilw wimumtaaz .

innaas biyu?ŕudu maŕa baŕd wibyibisŕu maŕa baŕd li?ann , zayy ma ŕultilkum , iŕŕaŕb ilmaŕri ŕiŕari - innaas tihibb baŕd , wiŕhibb

tisʔal ʔala baʔd . izziyaʔaat ʔaaga muhimma gidan fiʔayaat iʂʂaʔb ilmaʕri , sawaaʔ kaanit ʔaaʔiliyya , aw been ilʔaʕʔaab wilmaʕaarif .

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Text 8

ilʔaʕyaad fimaʕr

Holidays in Egypt

ilʔaʕyaad fimaʕr , zayy baaʔi blaad ilʔaalam , imma aʕyaad diiniyya , aw aʕyaad qawmiyya . wihina ʔanitkallim ʔan ilʔaʕyaad iddiiniyya bass .

ilʔaʕyaad iddiiniyya ʔand ilmuslimiin ahammaha lʔiid iʕʕuyayyaʔ , illi huwwa ʔiid ilfiʔr , fiʔaaxir ʕaʔr ʔamaʔaan . wiʕaʔr ʔamaʔaan , zayy ma ʔna ʕarfiin , huwwa ʕaʔr iʕʕiyaam ʔand ilmuslimiin . ilʔiid ilkiibiir huwwa ʔiid iʔʔaʔiyya , aw ʔiid ilʔaʔʔa , wida biykuun baʔd muusim ilʔigg . wilʔigg , zayy ma ʔna ʕarfiin , ʔukn min aʔkaan ilʔislaam ilxamsa . min ilʔaʕyaad ilmuhimma ʔand ilmuslimiin , muld innabi , wʕaʕuʔa .

ilʔaʔbaaʔ , illi humma lmasiʔiyyiin ilmaʕriyyiin , baʔdu ahamm ʔideen ʔanduhum humma lʔiid iʕʕuyayyaʔ , aw ʔiid ilmilaad - ʔiid milaad ilmaʕiir- , wilʔiid ilkiibiir , illi huwwa ʔiid ilʔiyaama . wifiih ʔabʕan aʕyaad tanya zayy ʔiid ilʔadra , wilʔiid mari girgis , wilʔiid ilmalaak mixaʔiil .

ʔaaga muhimma ʔawi ʔawi ʔawi fimaʕr - wihiyya iʔtifaal ilʔuʕa bilʔiid . di ʔaaga muhimma ʔawi , sawaaʔ ʔand ilmuslimiin , aw ilmaʕiyyiin . laazim ilʔaaʔilaat kullaha tiʔmil kaʔk , wibaskoot , wiʔuʔayyiba , wiyiʕturu ʕukalaaʔa , wibunduʔ , wilooz , wifeen gamal ʔaʕaan yiʔaddimu liʔduyuuf .

wibilmunasba di aʔibb aʔullukum inn ilmuslimiin , wilmasiʔiyyiin ʔanduhum ʔaada ʔadiima ʔawi ʔawi , laazim yiʔayyidu ʔala baʔd . di ʔaaga wagba , kull waʔhid maʕri sawaaʔ muslim , aw masiʔi - laazim yiʔayyid ʔala giraanu , wmaʕarfu wʔaʕʔaabu yoom ʔidhum-yaʔni kull muslim laazim yiʔayyid ʔala ixwaanu wʔaʕʔaabu lmasiʔiyyiin yoom ʔiid ilmilaad masalan , wikull masiʔi laazim yiʔayyid ʔala aʕʔaabu wmaʕarfu wgiraanu ilmuslimiin yoom ʔiid ilfiʔr masalan .

ʔabʕan ayyaam ilʔaʕyaad innaas kullaha bʔilbis huduum gidiida wibilʔaxaʕʕ ilʔawlaad wilbanaat iʕʕuyayyaʔiin .

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Text 9

ilgaṛaayid wilmagallaat fimaṣr
Newspapers and Magazines in Egypt

maṣr fiiha gaṛaayid - yaṣni gaṛaniil - yawmiyya , wimagallaat usbuṣiyya wṣahriyya - magallaat muṣawwaṛa , wimagallaat adabiyya - wiyeṛha .

min ahamm wiṛaḍdam ilgaṛaayid ilmaṣriyya wilṣaṛabiyya guṛnaal ilṛaḥraam . ilṛaḥraam guṛnaal ṣaalamī . min ilgaṛaayid ilkibiira fimaṣr kamaan, ilṛaxbaaṛ wilgumhuriyya - ilgaṛaayid ilmaṣriyya ṭabṣan bitihtamm bilṛaxbaaṛ ilmaḥalliyya wilṣaalamīyya , wifiiha maqalaat ṣan mawaḍiis muxtalifa , zayy masalan ilṛiqtiṣaad , wilṣilm , wilṛadab , wiṣṣiḥḥa , wimaqalaat tanya ktiira tihimm iṭṭaalib , wilfallaaḥ , wilṣaamil , wilṛummahaat , wiyeṛhum . ṭabṣan ilṛaḥraam fiih liṣlanaat zayy ilṛiṣlanaat illi filgaṛaayid ilṛagnabiyya tamaam .

min ilmagallaat ilmaṣriyya ilmaṣruufa ilmuṣawwar , wiṛaaxir saafa , wimgallit ḥawwaa? , wimgallit ilṛizaaṣa wittilivizyoon . widi kullaha fmustawa imagallaat ilṣaalamīyya lkibiira .

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Text 10

ṣilaag iṣṣaḷaṣ
The Treatment of Baldness

waahid ṛaagil ṣaṣru kaan mibtidi yuṛaṣ . faṛaaḥ lidduktoor - kaṣaf ṣaleeh wiṛallu " inta lazmaḥ ṣilaag bilkaḥṛaba limuddit sana " . faṛṛaagil ṛaallu " ṭayyib " .

ṛaṣad iṛṛaagil yiṛuuḥ lidduktoor kull yoom , kull yoom , wiṣaṣru yuṛaṣ aktaṛ wiṛaktaṛ liyaayit ma baṛa aṣḷaṣ xaaliṣ fiṛaaxir muddit ilṣilaag .

wiṛaaḥ lidduktoor wihuwa zaṣlaan ṛawi ṛawi . wiṛallu " ṣaayif illi ḥaṣaḷḷi ? ṣaayif ṛaasi ? eeh ṛaṛyak baṛa ? "

fa dduktoor ṛallu " xalliini afahhimak ilmawḍuuṣ . iṣṣaḷaṣ illi ṣandak wiraasi . "

fa ṛṛaagil ṛallu " xalliini ana aṛullak ḥaaga . mafiiṣ wala waahid fiṣelti aṣḷaṣ . "

fa dduktoor ṛallu " maṛbuuṭ , bass ilwiraasa ḥatibtidi biik . "

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Text 11

nizaam ittaʕliim fimaşr

The Educational System in Egypt

ittaʕliim fimaşr mitʕassim ʕala xamas maʕaafil - ilhaʕaana , wilmaʕhala lʔibtidaʕiyya , wilmaʕhala lʔiʕdadiyya , wilmaʕhala ssaawiiyya , wibaʕdeen ittaʕliim ilgaamiʕi .

ittaʕliim fimaşr kullu maggaanana filmadaaris ilhukumiyya min ibtidaaʕi liyaayit ʕaaxir sana filgamʕa . ʕabʕan fiih madaaris xaşşaa bmaşrufaat - widi kullaha taht işʕaaf wizaarit ittarbiya wittaʕliim

ilhaʕaana hiyya lmaʕhala lwaʕiida lli miş maggaanana . ilhaʕaana yudxulha ʕʕiʕi lamma ykuun ʕumru aʕbaʕ siniin , aw xamas siniin , wiyuʕʕud fiiha sana , aw itneen . muşzam ilʔaʕfaal biyuʕʕudu sana waʕda bass .

ilmaʕhala lʔibtidaʕiyya mudditha sitt sniin , wifʕaxirha ttilmiiz biyaaxud şahaada ismaha şşahada lʔibtidaʕiyya . ittaʕliim lʔibtidaaʕi igbaari yaʕni ilzaami . ittilmiiz yudxul sana uula btidaaʕi lamma ykuun sinnu sitt sniin . fiih imtihaan naʕi fiʕaaxir kull sana , yaʕni min sana uula lsana tanya lsana talta,wihaakaza . fiʕaaxir sana , illi hiyya sana sadsa , fiih imtihaan muhimm ʕawi ʕismu mtihaan ilʔubuul lilmmaʕhala lʔiʕdadiyya da mtihaan şaʕb , wimuuhimm ʕawi . wibilmunasba di aʕibb aʕullukum - inn maşr mitʕassima lmanaʕiʕi taʕlimiyya - zayy masalan manʕiʕiʕi şamaal ilqaahiʕa , aw manʕiʕiʕi ganuub ilqaahiʕa , aw manʕiʕiʕi yaʕb ilqaahiʕa , aw manʕiʕiʕi iskindiriyya , aw manʕiʕiʕi aşwaan . imtihaan ilʔubuul liliʕdaadi da waaʕid fikull manʕiʕa - ilmanʕiʕa ttaʕlimiyya ykuun fiiha ʕaşaʕa , xamaşʕaaşar , ʕişriin madrasa , ʕaw ʕaktaʕ , aw aʕall . ilmuhimm - imtihaan ilʔubuul da musabʕa , yaʕni ttilmiiz yudxul ilmadrasa lʔiʕdadiyya baʕd ma yingah filʕimtihaan da - hasab namaru , hasab daʕagaatu , wimagmuuʕu filʕimtihaan .

ittalamza lli ygiibu magmuuʕ kibiiir , yudxulu ʕiʕdaadi fmadaaris ilhukuuma , wittalamza lli magmuuʕhum miş kuwayyis yudxulu imma madaaris iʕdaadi xaşşaa bmaşrufaat , aw yiʕiidu ssana ʕaşaan yigiibu magmuuʕ kuwayyis .

ittaʕliim ilʕiʕdaadi talat siniin . fiʕaxru ttilmiiz biyaaxud şahaada ismaha şşahaada lʔiʕdadiyya . fiʕiʕdaadi ttalamza biyitʕallimu luya agnabiyya - ingiliizi , aw faʕansaawi , aw

almaani , aw ruusi masalan . wizayy ibtidaa?i biyidrisu luya
 raqabiyya, witarix, wiguyrafya-bass btawassuf . wibyidrisu kamaan
 gabr, whandasa, wmugtama? raqabi, wfluum . fiih imtihaan na?i f?aaxir
 sana uula wsana tanya . imtihaan sana talta i?daadi musab?a .
 wizayy ma ?ulna ?abi kida limtihaan manaati? - ya?ni mtihaan waahid
 likull man?i?a . wilimtihaan taban likull ittalamza, sawaa? kaanu
 fmadaaris hukumiyya, aw madaaris xa?sa - mafii? far? . wi?ala fikra ,
 lfar? been ilmadaaris ilhukumiyya wilxa?sa huwwa inn ilmadaaris
 ilxa?sa bitfallim luyaat agnabiyya akta? biktiir min madaaris
 ilhukuuma , wibil?axa? ilmadaaris ilxa?sa l?agnabiyya .

ittilmiiz yudxul sanawi fmadaaris ilhukuuma hasab magmuusu
 fi?shaada l?i?dadiyya . ittalamza lli magmu?hum kibiir yudxulu
 sanawi fmadaaris ilhukuuma , wittalamza lli magmu?hum ?ulayyil imma
 yiidu ssana ra?aan yigiibu magmuu? ?akba? wi?imma yudxulu madaaris
 xa?sa bma?rufaat , aw yudxulu madaaris fanniyya - zayy madaaris
 izzi?aa?a lmutawa?si?a, aw ittigaara lmutawa?si?a, aw ilmadaaris
 i?siina?iyya lfanniyya . widi mudditha talat siniin wif?axirha ttilmiiz
 biyaaxud dibloom zi?aa?a, aw tigaara, aw ?inaa?a . .

ilmarhala ssanawiyya talat siniin wif?axirha t?aalib biyaaxud
 shaada ismaha ssanawiyya l?amma . ittilmiiz fisanawi biyaaxud luya
 agnabiyya tanya . taban fiih imtihaan fi?aaxir sana uula wsana
 tanya . sana talta sanawi muhimma ?awi w?a?ba ?awi - fiiha taxa?su? -
 imma ?adabi, aw ?ilmi . ilqism il?ilmi biyidrisu fiih ?iyaa?a - ya?ni
 gabr, whandasa, wihsaab musallasaat. wibyidrisu kamaan tabi?a , wikimya,
 wi?ahyaa? - ya?ni nabaat, wi?ayawaan wida kullu taban bil?i?aa?a
 lilluya lraqabiyya willuyaat il?agnabiyya . ilqism il?adabi
 biyidrisu fiih tariix, wiguyrafya, wi?ilm igtimaa?, wimugtama? raqabi,
 wifalsafa, wiman?iq, witableban illuya ilraqabiyya, willuyaat il?agnabiyya-
 widi bitkuun akta? milqism il?ilmi . taban il?a?aab i?riya?iyya ,
 wilhiwayaat, wirrasm, widdiin il?islaami wilmasi?i di mawaad
 biyitfallimuuha ittalamza f?i?daadi, wsanawi dayman .

sana talta sanawi ?a?ba ?awi ?awi ?ala ttalamza, wi?ala ahluhum .
 issana di lra?ilaat fima?r bitis?illaha alf hsaab . i?taalib laazim
 yizaakir min awwil yoom fissana . fi?aaxir issana fiih imtihaan
 muwahhad ilgumhuriyya yudxulu kull talamzit ilgumhuriyya min
 iskindiriyya li?a?waan finafs ilyoom wifnas issaa?a . ahamm ?ee?
 hina lmagmuu? - magmuu? idda?agaat . ittalamza lli yigiibu xamsiin

filmiyya yingafu bass mayi?daṛuuš yudxulu ayy kulliiyya , laazim yi?fiidu ssana liyaayit ma ygiibu magmuuſ kibiir .

talamzit ſilmi yi?daṛu yudxulu kulliiyyit iṭṭibb , aw kulliiyyit ṭibb il?asnaan , aw iſſayḡala , aw ilhandasa , aw ilſuluum , aw izziraaſa aw kulliiyyit ittigaarā , aw kulliiyyit ilmuſallimiin - ṭabſan haſab ilmagmauſ - kulliiyyit iṭṭibb bitaaxud aſla magmuuſ wikulliiyyit ilmuſallimiin a?all magmuuſ .

talamzit adabi yi?daṛu baṛdu haſab magmuſhum yudxulu kulliiyyit il?iqtiaſaad wilſuluum iſſiyasiyya , aw kulliiyyit ittigaarā , aw ilhu?uu? aw il?adaab , aw kulliiyyit ilmuſallimiin .

ittalamza ili magamiſhum nuſſ nuſſ , yudxulu lmaſaahid ilſulya - zayy maſalan ilmaſhad izziraaſi lſaali , aw ilmaſhad ittugaari lſaali . ittalamza ili biyitxaṛṛaḡu min ittaſliim ilfanni yi?daṛu baṛdu yudxulu baſḡ lmaſaahid ilſulya haſab magmuſhum .

ittaſliim ilgaamiſi aṛbaſ ſiniin fibaſḡ ilkulliiyyaat , wixamas ſiniin fikulliiyyaat tanya zayy kulliiyyit ilhandasa maſalan . iddiṛaasa fkulliiyyit iṭṭibb mudditha ſabaſ ſiniin . kull kulliiyya ṭabſan fiiha taxaſſuſaat muxtalifa zayy ilgamiſaat il?amriikiyya wil?uṛuppiyya tamaam . kull ilgamiſaat ilmaſriyya zayy maſalan gamſit ilqaahiṛa figgiiza wigamſit il?azhaṛ , aw ſeen ſams filqaahiṛa wgamſit iſkindiriyya fiſkindiriyya , wgamſit aſyuuṭ fi?aſyuuṭ di gamiſaat ſaalamiiyya , fimuſtawa lgamiſaat il?uṛuppiyya wil?amriikiyya lkibiira - iddiṛaasa fiiha ſaſba , ſaſba gidan , wil?asadza fiiha kulluhum maſaahum maſiſteer widuktoṛaah , wibiykuunu darsiin imma fmaſr , aw fi?uṛuppa , aw amriika , wluhum abhaas ſilmiyya muhimma - wmaſruufa filſaalam kullu .

ilgamiſaat ilmaſriyya btiddi imma liſans , aw bakaloryoos . widdiṛasaat ilſulya btiddi imma maſiſteer , aw doktoṛaah .

ilgamiſaat ilmaſriyya fiiha aſdaad kibiira min iṭṭaḷaba lſaṛab min kull ilbilaad ilſaṛabiyya . wigamſit il?azhaṛ fiiha ṭaḷaba ſaṛab wimuſlimiin min bilaad iſlamiiyya zayy ilpakistaan maſlan , aw ilbilaad il?iſlamiiyya fi?afriqya w?aſya .

ilgamiſaat ilmaſriyya kullaha hukumiyya . wizayy ma ?ulna ?abl kida ittaſliim ilgaamiſi maggaani . ilgamaſa il?amriikiyya filqaahiṛa gamſa xaſſa - yaſni bmaſrufaata , fiiha ṭaḷaba maſriyyiin , wiſaṛab , wi?amrikaan , wi?agaanib min kull blaad ilſaalam .

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Text 12

١٢ - سؤال محرج

An Awkward Question

طفل سأل والدته. وقال لها " صحيح يا ماما احنا مخلوقين من تراب ؟"
 فأُمُّه قالت له " ايوه يا حبيبي." قام الولد قال لها " دلوقت بــــسّ
 فهمت ليه الواحد هدومه بتتوسخ بسرعة."

suʔaal muḥriḡ

An Awkward Question

ṭif! saʔal walditu wʔallaha " ṣaḥiḥ ya maama ifna maxluʔiin
 min tuṛaab ?" faʔummu ʔalitlu " aywa ya ḥabiibi ." ʔaam ilwalad
 ʔallaha dilwaʔti bass fhimt leeh ilwaaḥid huduumu bititwassax
 bisuṛṛa ."

*** **

Text 13

١٣ - اتنين فشّارين

Two Braggarts

واحد فشّار قال لواحد فشّار تاني " احنا زارعين كوسا ، الواحده طولها عشرة متر." فالفشّار الثاني قال له " احنا عندنا حلّه كبيره قوى قوى لدرجة اننا مش لاقين اوضه في البيت نخطّها فيها." فالفشّار الاولاني قال له " يا سلام ! وجبتوها كبيره كده ليه ؟ " فردّ عليه الفشّار الثاني وقال له " عشان نطبخ فيها الكوسا بتاعتكم . "

itneen faššariin

Two Braggarts

waahid faššaar ʔaal liwaahid faššaar taani" iħna zarʔiin koosa liwaħda ʔuħha ʔašra mitr ." falfaššaar ittaani ʔallu "iħna ʔandina ħalla kbiira ʔawi ʔawi ʔawi lidaṛagit innina miš laʔyiin ooḍa filbeet niħuṭṭaha fiiha ." falfaššaar ilʔawwilaani ʔallu "yasalaam wiġibtuuha kbiira kida leeh ʔ" faradd ʔaleeh ilfaššaar ittaani wʔallu " ʔašaan nuṭbux fiiha ilkoosa btaʔitkum . "

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Text 14

١٤ - اتنين طلبه خايبين

Two Failing Students

اتنين طلبه خايبين ، كان عندهم امتحان . وبعد الامتحان واحد
منهم سأل الثاني وقال له " عملت ايه في الامتحان ؟ " . فالطالب
الثاني قال له " ولا حاجة ، سبت الورقه فاضيه ! ما كتبتش ولا كلمه ."
فالطالب الاولاني قال " يا نهار اسود ، دلوقت الاستاذ حيفتكر أنّ احنا
غشينا من بعض ."

itneen ṭalaba xaybiin

Two Failing Students

itneen ṭalaba xaybiin , kaan ṣanduhum imṭiḥaan . wibaʿd
ilṭimṭiḥaan waaḥid minhum saʿal ittaani wʿallu : " ṣamalt eeh
filimṭiḥaan ? " faṭṭaalib ittaani ʿallu " wala ḥaaga , sibt
ilwaraʿa faḍya , makatabtiṣ wala kilma . " faṭṭaalib ilṭawwalaani
ʿallu " ya nhaar iswid , dilwaʿt ilṭustaaz ḥayiftikir inn ihna
yaššeena min baʿḍ . "

*** **

Text 15

١٥ - اتنين مجانين

Two Lunatics

اتنين مجانين قاعدين مع بعض ، في مستشفى المجانين . واحد منهم
 كان عنده بطّاريه ، ولّعها ، وورّى التاني شعاع الضوء ، وقال له " تقدر
 تقف على الشعاع ده ؟ " فالمجنون التاني قال له " طبعاً . " فالمجنون
 الاولاني قال له " طيّب يّلاً ورّيني . " فالتاني قال له " ما تفتكـرش
 إنّ انا عبيط والّا مجنون ، انا فاهمك كويّس قوى . انت عاوزني اطلع اقـف
 على الشعاع ، وبعدين تطفّي البطّاريه ، وتخليجي اقـع على الأرض ."

itneen maganiin

Two Lunatics

itneen maganiin ?aŋdiin maŋa baŋd - fimustaŋfa lmaganiin .
 waahid minhum kaan ŋandu baŋŋariyya , wallaŋha , wiwarra ttaani ŋuŋaaŋ
 idduu? , wiŋallu "tiŋdaŋ tuŋaf ŋala ŋŋuŋaaŋ da ?" falmagnuun ittaani
 ŋallu " ŋabŋan . " falmagnuun ilŋawwalaani ŋallu " ŋayyib ya!la
 warriini " fattaani ŋallu " matiftikirŋ inn ana ŋabiiŋ walla magnuun
 ana fahmak kuwayyis ŋawi . inta ŋawizni aŋ!aŋ aŋaf ŋaŋŋuŋaaŋ ,
 wibaŋdeen tiŋfi lbaŋŋariyya , witxalliini aŋaŋ ŋala lŋaŋd ."

*** **

Text 16

١٦ - الراجل وحماته

Man and Mother-in-Law

واحد راجل حماته كانت بتزوره كتير قوى ، كل اسبوع مرّه او مرتين
تقريباً . فقال لمراته " قولى لوالدتك تقلل من زياراتها - مرّه فسي
الشهر مثلاً كفايه قوى. " فمراته دخلت اتكلّمت مع امّها في الاوضه وطلعت
قالت له " خلاص ، ماما حتزورنا مرتين في السنة ، وكلّ مرّه حتقعد
معانا ستّ شهور. "

irṣaagil wiḥamaatu

Man and Mother-in-Law

waafid ṣaagil ḥamaatu kaanit bitzuuru ktiir ṣawi , kull usbuuṣ
maṣṣa aw maṣṣiteen taṣriiban . faṣaal limṣaatu " ṣuuli lwalḍitik
tiṣallil min ziyaratha - maṣṣa fiṣṣahṣ masalan kifaaya ṣawi . " faṣaatu
daxalit ikkallimit maṣa ummaha filṣooḍa wṣilṣit ṣalitiu " xaṣlaaṣ ,
maama ḥatzuṣna maṣṣiteen fiṣsana , wikull maṣṣa ḥatuṣṣud maṣaana sitt
ṣhuuṣ . "

*** **

١٧ - نكته

17 - A Joke

دى نكته بتتقال على واحد كان عيَّان ، راح للدكتور ، والدكتور كشف عليه كويس قوى وبعدين قال له " صحتك كويسه خالص ، ما فيكش حاجة ."
 there is nothing wrong with you
 " طيب ، well آكل ايه يادكتور ؟ " فالدكتور قال له " تقدر تاكل
 اىّ حاجة تعجبك الا الفزيتة fees بتاعتي ، كل اىّ حاجة الا الكشف ."
 (N.B. The verb "to eat" is used idiomatically in the last sentence meaning "not to pay bills, debts or money owed to others".)

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١٨ - جحا وبيّاع الموز

18 - Goha and the Banana Seller

جحا كان طول عمره all his life عايش في الارياف (village) ،
 once upon a time ومره من المرات ،
 to go to (Lit: descend) بنزل القاهرة . اصحابه قالوا له
 take heed ! حلي بالك يا جحا من البيّاعين بتوع القاهرة!
 اول ما يسمعوك ويسمعوا لهجتك ويعرفوا انك من الارياف يغلّوا
 to raise the price عليك الحاجه . يعني الحاجه اللي تمناها
 عشره صاغ يقولوا لك عليها بعشرين قرش . فانت اذا حبيت تشتري حاجه وقالوا
 لك على ثمنها قول لهم النص على طول right away; always
 ولو واحد جا يدّيك حاجه قول له الضعف double . يعني مثلا لو رح تشتري
 حاجه والبيّاع قال لك بعشره صاغ قول له بخمسه صاغ ولو قلت لواحد بيّاع ادّيني
 بخمسه صاغ برتقان واذاك خمس برتقانات قول له لاه عشره . جحا قال لهم
 " ما تخافوش have no fear, don't worry عليّ ."

- وراح جحا القاهرة ، وقعد على قهوه من قهاوي القاهرة يشرب ششاي .
 فات واحد بتاع موز بينادي (بينده) to call out على الموز
 ويقول " الموز الحلو ، الموز الممتاز " نده له جحا وقال له " تعالى هنا .
 بكام كيلو الموز ؟ " فالبياع قال له " باتناشر قرش . " وجحا قال له
 " بسته صاغ . " فالبياع قال له " ما ينفعش this is impossible
 (Lit: it doesn't work) ده موز نمره واحد (Lit: number one) احسن موز
 في القاهرة كلها . " وجحا قال له " سته صاغ " ما فيش غير كده " .that is it
 فالرجال قال له " اقول لك I tell you what ، انا
 حابيع لك كيلوبسته صاغ بسّ عشان خاطرک " just for you .فجحا على طول
 right away قال له " بتلاته صاغ " فالبياع قال له " ياخوي
 hey brother (friend) انت قلت سته صاغ من دقيقه " a minute ago .
 " جحا قال له " تلاته صاغ - ما فيش غير كده " . بياع الموز قال له " انت
 فاكرني ... do you think لاقيه finding it في الشارع والآ سارقه
 stealing it ، اوزن to weigh لك كيلو بسته صاغ - ياللا . جحا
 قال له " بتلاته صاغ . " البياع بصّ لجحا كده وقال له " ايه راك انت راجل
طيّب kind وانا حببتك من اول ما شفتك ، انا عاوز اوزن لك كيلو
بهلاش " for free . فجحا نطّ to jump من على الكرسي اللي هو كان قاعد
 عليه وقال له " اتنين كيلو ، اتنين كيلو ، اوعى never! don't you dare!
 تفتكر انك حتضحك عليّ " to fool me .

*** **

١٩ - البنت وبيّاع الفول المدمّس

19 - The Girl and the Bean Seller

دى حكايه على واحده بنت كانت بتشتغل عند عيله ، بنت صغيره ، عمرها حوالي ١٨ سنه . في يوم من الايام السّ the lady of the house قالت لها " روجي اشترى لنا فول مدمّس fava beans وزيت للفطار. " طبعاً زى ما احنا عارفين معظم العائلات في مصر بيفطروا فول مدمّس . الفول المدمّس ده حاجه اساسيه basic في الفطار . الناس يخطّوا عليه زيت وليمون وملح . ويفطروا بيه مع حاجات تانيه او لوحده .

المهم ، well; the important thing is البنت راجت تشتري الفول المدمّس من على الناصيه street corner من بيّاع الفول ، واقف على الناصيه عنده عربيه cart صغيره وفيها قدره pot; clay pot كبيره مليانه فول وعنده قزازة فيها زيت. اللي عاوز فول بس يدّي له فول ، واللي عاوز فول وزيت يدّي له فول وزيت .

البنت قالت لبتاع here: seller الفول " ادّيخي بخمسه صاغ for five piasters فول وزيت. " والبنت دى كانت شاطره قوى .

المهم ، الراجل اداها الفول وحطّ لها عليه الزيت . الناس في مصر يحبوا دايمًا يتشطّروا to be clever, smart (here: outsmart) على البيّاع . فالبنت قالت له " حُطّ (here: put a little bit more) شوية فول يا عمّ " uncle (here: mister) . حطّ لها شوية فول . بعدين قالت له " حُطّ شوية زيت. " حطّ لها شوية زيت . قالت له " الله يخلّيكَ please (Lit: may God save you) حطّ شوية فول كمان. " حطّ لها شوية فول . قالت له " الله يخلّي لك اولادك حطّ شوية زيت. " حطّ لها شوية زيت " قالت له " الله يدّيك الصحة may God give you health حطّ شوية فول. " قال لها " يا بنتي روجي امشي خلينا نشوف شغلنا. " قالت

له " بس oh! just حطّ شويّة فول ، شويّة صغيرين . " حطّ لها شوية فول . قالت له " الله يطوّل عمرك may God prolong your life حطّ شوية زيت . " حطّ لها شويّة زيت . فُضلت (here: she went on) تقول له " حطّ شويّة فول ، حطّ شويّة زيت " لما طلّعت روحه gave him a hard time وبعدين بتقول له " حطّ شويّة فول " والراجل بقي خلاص that is it for him مش قادر he can't take it anymore ، راح واخذ القدره بتاعة الفسول وراح كهبها في الشارع ، مسكين poor man ! مش قادر ، خلاص مش قادر . فالبنت بصّت له بكل هدوء calmly وقالت له " الله ! ليه كده ؟ why did you do that ? طيب well, then حطّ شويّة زيت بقي " . then; at least

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٢٠ - جحا وجاره

20 - Goha and his Neighbor

جحا كان عنده حمار بيساعده في شغله في الغيط the field وفي يوم من الايام جاره جاله عشان يستلف to borrow منه الحمار . دخل الجار عند جحا في البيت قال له " السلام عليكم يا جحا " . فجحا قال له " عليكم السلام ورحمة الله وبركاته . اتفّل . " فالجار قال له " لا ، معلشش . never mind! انا جاي لك في طلب request بسيط . simple لو سمحت سلفني to lend me حمارك لمدة for the period of ساعتين . بس وارّجعه to return it لك على طول " . right away جحا قال له " والله كان على عيني وراسي ، would have liked to كان من عيني دي وعيني دي . sorry انت (= sorry)

عارف انا ما اتأخرش عن طلباتك . your requests واحد صاحبي استلف
الحمار النهارده الصبح ، ولسه not yet ما رجّعوش لغاية دلوقت "
الجار قال لجحا " طيب that is okay معلىش ، معلىش مش مهمم
انا اروح استلف حمار فلان so and so واحنا متشكرين قوى يا جحما .
الجار صدق to believe جحا طبعاً . يا دوب just at the time when الجار طالع
to go out; to leave يعني يا دوب جاى يطلع من بيت جحا ، ما وصلش
يمكن لغاية الباب ، وسمع الحمار بينهق to bray في الحوش courtyard
وده طبعاً كان حمار جحا ، موجود في الحوش- ولا واحد صاحبه استلفه
ولا حاجه .

الجار اتضايق to be upset قوى . وقال لجحا " تكذب عليّ
you lie to me ! يا جحا ، الحمار في الحوش ، وهو بينهق ، وانا
سامعه ، وتقول لى واحد صاحبك استلفه منك . مش عيب عليك !
aren't you ashamed ! فجحا بصّ له وقال له " مش عيب كده ؟
shame on you ! يا راجل عيب عليك ! مش عيب ؟ تكذبني
you don't believe me! وتصدق الحمار ! يا راجل عيب !
shame! shame! shame! عيب عليك ! اختشي ! shame on you !
you should be ashamed of yourself! تكذب راجل وتصدق حمار ! مالكش حق والله "
.By God! You really shouldn't, you have no right to.

*** **

٢١ - مثل وحكاية

21 - A Proverb and a Story

الامثال مهمه قوى في مصر . الناس في مصر بيستعملوا الامثال كثير جدا
في كلامهم . وتقريبها كل مثل وراه حكاية .
المثل ده بيقول " الحرامي على راسه ريشه ."
Lit: The thief has a feather on his head.
Intent: One can always spot the guilty.
ودلوقت حاحكيلكم الحكاية . بيقولوا كان فيه واحد راجل عنده حمار ، وجا

جاره سرقه بالليل to steal it .الراجل صاحب الحمار شكّ
 to doubt ان جاره هوّ اللي سرق حماره . راح قال للقاضي
 the judge بتاع القرية village . والقاضي قال له اسكت
 noon prayer صلاة الظهر be quiet! ما تقولش ولا كلمه . وانا بكره بعد صلاة الظهر
 حاجيب لك الحمار بتاعك . بعد الصلاة القاضي قال للناس - وطبعاً
الحرامي thief كان قاعد في وسطهم قال لهم
 " انتو عارفين ان السرقة حرام . انا هنا شايف واحد حرامي قاعد
 في وسطكم وشايف ريشه feather على راسه " . راح الحرامي
 على طول حاطط putting ايديه على راسه عشان يشيل to take off
 الريشه من على راسه . فالقاضي قال له " تعالى يا سيدي ، تعالى
 عندى انا عاوز اكلّمك في موضوع بيني وبينك " between the two of us
 والراجل طبعاً راح له والقاضي كلمه كلمتين بهدوء calmly فراح
 رجّع الحمار لصاحبه .

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٢٢ - نكتته ومثله

22 - A Joke and a Proverb

واحد راح يستلف to borrow من واحد صاحبه عشره جنيه ، فصاحبه " قال له
 " طيب بوس ! kiss على ايدي . " فالراجل اللي بيستلف الفلوس قال له " ليه ؟ "
 فصاحبه قال له " عشان انا لما حاجي آخذ الفلوس منك حابوس على
 رجلك . "
 وده يفكرنا بالمثل اللي بيقول " صاحبك بدك تبقيه لا تاخذ منه
 ولا تديّه . "

Lit: Your friend (if) you want to keep him - don't take from him
 or give to him.

Intent: Neither a borrower nor a lender be.

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٢٣ - الأكل المصري

23 - Egyptian Food

الموضوع ده طبعاً يجري الريق to make one's mouth water
 وخاصةً particularly ان الأكل المصري ما يعلوش عليه اكل excellent
 no food is better than it في العالم كله ، لذيذ delicious جداً . السياح اللي

بيزوروا مصر كلهم بيعجبهم الأكل المصري جداً .

الأول ابتدائي اتكلم لكم عن بعض الأكلات الشعبية popular . طبعاً
 الفول المدس والطعميه دول حاجه مهمه جداً . الطعميه بيقلوا عليها
 الفلفل . فلفل او طعميه هي نفس الحمايه ، نفس المعنى . وبعدين فييه
 الكشري . الكشري ده فنّ art لوحده by itself الكشري عباره عن
 to consist of رز وعدس ومكرونه وبصل مبشور grated; finely chopped

مطبوخين بطريقه مخصوصه in a special way في الزيت ، وله
 صلصه sauce مخصوصه ، حراره hot لان فيها فلفل
 احمر حرّاق hot red pepper . الكشري لما بيكون معمول كويس
 بيكون مدهش .

المصريين، في الشهر، يحبوا ياكلوا خضار باللحمه stew يعنى
 باميه او كوسا او فاصوليا او بسله او بطاطس مثلاً مطبوخه باللحمه وصلصه
 الطماطم والبصل . وياكلوا مع الخضار باللحمه رزّ او مكرونه في الفرن
 او مكرونه باللحمه المفرومه او محشي . المحشي انواع كثيره محشي ورق
 عنب او محشي كوسا او محشي كرنب او محشي يدنجان . وطبعاً ياكلوا سلطه ،
 مثلاً سلطه خضرا tossed salad ودي عباره عن خيار وطماطم وفلفل
 اخضر وبصل اخضر وعليها ليمون وزيت وخلّ . في الصيف الناس يحبوا سلطه
 الزبادي yogurt بالخيار ، بتكون ممتازة في الصيف .

بالليل فيه ناس كتير يحبوا ياكلوا برّه out في مطعم من المطاعم

charcoal grilled lamb ياكلوا كباب downtown اللي في البلد ،
 وكفته charcoal grilled ground lamb وطبعاً سلطات زيّ السلطه الخضرا اللي
 اتكلّمنا عليها دلوقت او سلطه طحينه tahini ground, hulled sesame seeds;
 او بابا غنّوج eggplant and tahini salad ومخلل pickles
 المصريين يحبوا ياكلوا عيش مع كل اكله . العيش في مصر مهمّ قوي
 وعاوز اقول لكم ان العيش المصري مختلف عن العيش الامريكاني . اولاً ، الناس
 في مصر يشترروا العيش مرّتين في اليوم ، دايمًا طازّه . fresh ما
 فيش حدّ يشترري عيش عشان يومين او تلاته زيّ امريكا ، لا ء - في مصر: كلّ يوم
 ومرّتين في اليوم وساعات تلات مرّات في اليوم . وطعم taste العيش
 المصري حاجه ثانيه something else ممتاز .
 دلوقت بقى اكلكم عن الطيور poultry والسّمك fish .
 الطيور اللي هيّ مثلاً زيّ الفراخ ، او الوزّ ، او البط ducks او الحمام
 pigeons . الفراخ والوز والبط بيطبخوا عليهم cook with them ملوخيه والحمام
 بيحشوه فريك dried green wheat used for cooking الطيور كلّها بياكلوها
 محمّره fried . اهم انواع السمك ، السمك الهلطي fish of the Nile
 بيا سلام على الهلطي المقلّي! fried ما يعلوش عليه اكل في
 العالم ، زيّ ما بيقول المثل " اكل الملوك " . البوري mullet ياكلوه
 امّا مقلّي او مشوي grilled .
 التحليه dessert عادة بتكون فاكهه - برتقان ، عنب ، بطيخ او
 بلح dates مثلاً . فيه طبعا حاجات غير الفاكهه للتحليه جاتوه
 pastries او بقلّوه او بسبوسه Egyptian semolina cake
 مثلاً. بسّ كل الناس بيفضلوا الفاكهه ، المصريين يحلّوا دايمًا بالفاكهه .
 المصريين معروفين بالكرم hospitality ولو رحّت تزور عيله مصريّه حتعرف
 بالضبط precisely انا قصدي intention ايه ، المصريين كرمًا
 hospitable جداً جدّاً ، ويحبوا يكرموا (to) to be hospitable الضيف جداً .

ودى حاجه معروفه في العالم كلّه .
 افكر دلوقت احنا خدنا فكره to have an idea عن
 الاكل المصري واتمنىّ to wish انكم تتعزموا to be invited في بيت
 مصري عشان تعرفوا معنى الكرم المصري بصحيح .

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٢٤ - السياحه في مصر

24 - Tourism in Egypt

السياح اللى بيزوروا مصر كلهم بيعجبوا to admire بالبلد
 جداً جداً وبالناس وبالآثار والجو الجميل . المصريين معروفين بالكرم -
 زى باقى العرب . ومصر طبعاً زى ما احنا عارفين فيها اثار كثيره جداً
 جداً ما نقدرش نتكلم عنها كلها هنا ، لكن حتتكلم عن شويه منها .
 طبعاً احنا عارفين ان السياح كلهم بيزوروا الاهرامات وابو الهول
 وبيحبوا يشوفوا " الصوت والضوء " " Sound and Light " والمتحف
 museum المصرى . المتحف المصرى من اهم متاحف العالم ، فيه
 الآثار المصريه القديمه ، يعنى الآثار الفرعونيّه القديمه زى توت عنخ
 آمون ونفرتيتي وغيرهم . طبعاً فيه آثار مصريه قديمه كثيره جداً فسي
 الاقصر واسوان ، وعدد كبير جدا من السياح بيزور الاقصر واسوان كل سنه .
 من المتاحف المهمه في مصر كمان متحف الفن الاسلامي
 Islamic Art Museum و المتحف القبطي The Coptic Museum
 و المتحف الزراعي The Agricultural Museum و متحف الشمع
 . The Wax Museum
 السياح كلهم بيحبوا نهر النيل the River Nile و الحقيقه
 the truth is لما الواحد يقعد في كازينو casino
 من الكازينوهات اللى على النيل بالليل في الصيف او بالنهار فسي
 الشتاء كانه as if he قاعد في الجده ، مناظر scenery من
 اجمل ما يمكن .

من معالم landmarks; sights القاهرة الحديثه
 برج القاهرة modern Cairo Tower • برج القاهرة اتبنى
 سنة ١٩٦١ ، ارتفاعه its height ١٨٧ متر يعنى حوالى ٦٠ دور floor, story
 تقريبا • السياح بيحبوا ياكلوا فى المطعم بتاع البرج - المطعم فى الدور
 الاربعتاشر وبيلف to revolve يعنى بيدور to turn around
 تشوف منده القاهرة كلها - منظر جميل جدا وبلاخض بالليل •
 مصر معروفه بالمساجد والكنائس القديمه والحديثه اللى فيها • اهم
 المساجد فى مصر : الجامع الازهر - اقدم جامع واقدم جامعه فى مصر ويمكن
 فى العالم اتبنى سنه ٩٧٢ وله اهميه كبيره جدا فى العالم الاسلامي
 كله : مبني من اكثر من الف سنه • وجامع سيدنا الحسين ، وجامع السلطان
 حسين وجامع ابن طولون وجامع السيدة زينب • ومن اهم الكنائس كنيسة
 المعلقه Al-Moalaga Church (Hanging Church)
 فى مصر القديمه ، اتبنت فى القرن century الخامس • وكنيسة
 العدرا فى الزيتون • من الكنائس الجديده الكتدراشييه cathedral
 اسمها كتدراشييه مارمؤثس اتبنت فى يونيو ١٩٦٨ وهى اكبر كنيسة من نوعها
 فى افريقيا كلها • عدد كبير جداً من السياح بيحبوا يزوروا المساجد والكنائس
 المصريه •
 طبعاً احنا عارفين خان الخليلي واهميته - اتكلمنا عنه قبل كده •
 تقريبا كل سايح بيروح مصر لازم يزور خان الخليلي •
 السياح اللى عندهم اولاد بيحبوا ياخذوهم جنينة الحيوانات the zoo
 لانها تعتبر اهمّ واكبر جنينة حيوانات فى العالم •
 من المدن المهمة فى مصر مدينة اسكندريه • اسكندريه من اجمل بلاد
 العالم • بلاجات beaches اسكندريه جميله جداً ، وجو اسكندريه جميل
 جداً جداً فى الصيف وعدد كبير من السياح بيحبوا يروحوا اسكندريه فـ
 الصيف •

السياحه مهمه جداً لمصر - والحكومه المصريه بتهتمّ to pay attention
 براحة comfort السياح وبتحتبرهم to consider them ضيوف
 مهمين جداً عندها . guests

٢٥ - قناة السويس

25 - The Suez Canal

قناة السويس ممرّ مائيّ waterway مهم جداً ، من اهمّ الممرّات
 المائيه في العالم . طولها حوالي مية ميل وثمانيه وعرضها its width
 حوالي ميتين قدم وعمقها its depth حوالي خمسين قدم . قناة السويس لها
 اهميه importance عالميه لانها بتربط to join, connect
 البحر الابيض المتوسط the Mediterranean بالبحر الاحمر the Red Sea
 من بور سعيد للسويس .
 قناة السويس حفرها to dig it المصريين سنة ١٨٥٩ وانفتحت
 للملاحة for navigation سنة ١٨٦٩ . اكثر من ربع مليون مصرى
 اشتركوا فى حفر القناة ، حفروها بايديهم وعدد كبير جداً من المصرييين
 مات في حفر القناه .
 قناة السويس اتقفلت مرّتين بسبب الحرب war . المرّه الاولى
 سنة ١٩٥٦ والمرّه الثانيه سنه ١٩٦٧ .
 عشان شحرف اهمية قناة السويس احبّ اقول لكم انّ القناه قصّـرت
to shorten المسافه بين انجلترا والهند حوالي ستّ الاف ميل ، وطبعاً دى لها
 اهميه economic كبيره . حاجه ثانيه - في سنة ١٩٦٦ اكثر من
 واحد وعشرين الف باخره ship فاتوا في القناه .
 قناة السويس كانت بتملكها to own it مصر وفرنسا وبريطانيا ، لكن
 طبعاً زىّ ما احنا عارفين مصر امّنت to nationalize قناة السويس يوم ٢٦ يوليو
 سنة ١٩٥٦ . وطبعاً ده عدل justice لان القناه مصريه . اتشغرت على ارض مصريه
 واللى حفروها مصريين ، وزىّ ما قلنا قبل كده مات الاف المصرييين وهمّ بيحفروا

• القناه

حاليا مصر طهرت to clear up القناه لان من بعد حرب ١٩٦٧ لغايه

٤ يونيو ١٩٧٥ القناه كانت مقلوله • الرئيس President انور السادات

اعاد فتح to reopen قناه السويس يوم ٥ يونيو ١٩٧٥. وده يوم مهم جداً جداً في تاريخ مصر والعالم كله •

الحكومہ المصریہ حتوسع to widen القناه وتعرضها وتخليها

اعمق deeper عشان تفوت to permit to pass البواخر الضخمه huge

جداً وخاصة ناقلات البترول . oil tankers

امريكا وفرنسا وبريطانيا ساعدوا مصر في تطهير القناه لان القناه

مهمه جداً للاقتصاد العالمي وللسلام for peace العالمي •

المرشدين guides; pilots المصريين هم اللي بيرشدوا البواخر

وهي بتمر to pass في القناه وحالياً السويس فيها اكثر من ٢٥٠

مرشد مصري والعالم كله بيشهد to acknowledge بكفاءتهم .their competence

دخل income قناه السويس ضخم جداً جداً ومهم جداً للاقتصاد

المصري ، دخل القناه في اليوم الواحد حوالي مليون ونص دولار وطبعاً حيزيد

to increase لما توسع إن شاء الله . God willing •

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Part Four
Proverbs

PROVERBS

١ - اعمل الطيب وارميه البحر .

1. iʕmil iṭṭayyib , wirmiih ilbaħr .

*Meaning: Do a good deed and throw it into the sea.

Intent: One should do a good deed not expecting a reward.

* * *

٢ - الباب اللى يجى لك منه الريح سدّه واستريح .

2. ilbaab illi ygiilak minnu rriiħ siddu wistariif .

Meaning: The door which brings in the wind, close it and relax.

Intent: Stay away from problems.

* * *

٣ - ابعدهن الشرّ وعتّى له .

3. ibʕid ʕan iʕṣarħ , wiʕanniilu .

Meaning: Stay away from evil and sing (happily).

Intent: Stay away from evil and you will be happy.

* * *

٤ - الظالم منّه لله .

4. iẕẕaalim minnu lillaah .

Meaning: The oppressor (tyrant), from him to God (will be handled by God). The oppressor's actions go on to God.

Intent: God punishes the oppressors.

* * *

٥ - الله كريم

5. a|laah kariim .

Meaning: God is generous.

Intent: God will help you.

* * *

* The meaning of a proverb is a semi-literal translation.

- ٦ - اللى انكتب على الجبين لازم تشوفه العين .
6. illi nkatab ʕalgibiin laazim tiʕuufu lʕeen .

Meaning: Whatever is written on one's forehead (i.e. one's destiny), one's eye must see.

Intent: One will inevitably meet one's destiny.

* * *

- ٧ - اسعى يا عبد وانا اعينك .
7. isʕa ya ʕabd wana aʕiinak .

Meaning: Work hard and I will help you. (Said by God to man).

Intent: God helps him who helps himself.

* * *

- ٨ - اجري جري الوحوش غير رزقك ما تحوش .
8. igri gary ilwuhuuʕ ʕeer rizʔak matʕuuʕ .

Meaning: Run as hard as wild beasts, but you will not be able to get more nor less than what has been predestined for you.

Intent: One cannot exceed one's preordained reward, no matter how hard one tries.

* * *

- ٩ - الارزاق على الله .
9. ilʔarzaaʔ ʕala aʕlaah .

Meaning: Bounties are given by God.

Intent: All good things come from God.

* * *

- ١٠ - ابن الحرام ما خلاش لابن الحلال حاجه .
10. ibn ilʕarʕaam maxallaaʕ libn ilʕalaaʕ ʕaaga .

Meaning: An evil person leaves nothing for the good person.

Intent: Evil people sometimes ruin things for honest people.

* * *

١١ - ادي العيش لختازينه ولو ياكلوا نصه .

11. iddi lʕeeʃ lixabbaziinu walaw yaklu nuṣṣu .

Meaning: Give bread to bakers (to bake) even if they eat half of it.

Intent: Seek help from specialists.

* * *

١٢ - حبيك اللي يحبك يبلغ لك الزلط ، وعدوك يتمتى لك الغلط .

12. habiibak illi yhibbak yiblaʕlak izzaʕaʕ , wiʕaduwwak
yitmannaalak ilʕaʕaʕ .

Meaning: He who likes you will swallow (even) stones (for your sake), and your enemy hopes for your errors.

Intent: Your friends will tolerate your faults, but your enemies hope only for your ruin.

* * *

١٣ - مين يشهد للعروسة غير امها ؟

13. miin yiʕhad lilʕaʕuusa ʕeer ummaha ?

Meaning: Who will speak for a bride but her mother?

Intent: People always speak in their own interest.

* * *

١٤ - زي ام العروسة ، فاضيه ومشبوكة (ومشغوله) .

14. zayy umm ilʕaʕuusa, faʕya wmaʕbuuka (~wmaʕyuula).

Meaning: Like a bride's mother, does nothing yet acts busy.

Intent: This proverb is said about someone who does nothing yet acts busy, just like a bride's mother on her daughter's wedding day.

* * *

١٥ - العروسة للعريس والجري للمتاعيس .

15. ilʕaʕuusa lilʕariis wiggary lilmataʕiis .

Meaning: The bride goes to the groom and the rest of the people keep running around (they are here described as unlucky).

Intent: One's reward may not reflect one's efforts.

* * *

١٦ - ان كبر ابنك خاويه .

16. in kibir ibnak xawiih .

Meaning: When your son grows up be a brother to him.

Intent: Treat your son as a brother when an adult.

* * *

١٧ - ان كان حبيبك غسل ما تلحسوش كله .

17. in kaan habiibak ṣasal matilḥasuuš kullu .

Meaning: If your friend is made of honey don't lick all of him.

Intent: Don't over-exploit your friends.

* * *

١٨ - انا واخوي على ابن عمي ، وانا وابن عمي على الغريب .

18. ana waxuuya ṣala ibn (~bn) ṣammi, wana wibn ṣammi ṣala lḡariib

Meaning: I will side with my brother against my cousin, and I will side with my cousin against a stranger.

Intent: Blood is thicker than water.

* * *

١٩ - بعد ما شاب ودّوه الكُتّاب .

19. baʿd ma šaab wadduuh ilkuttaab .

Meaning: After he grew old, they sent him to elementary school.

Intent: Do things at the appropriate times.

* * *

٢٠ - الحلم سيّد الاخلاق .

20. ilḥilm sayyid ilʔaxlaaʔ .

Meaning: Patience is the master of all qualities.

Intent: Patience is the greatest virtue.

* * *

21. ilḥaḡaami ṣala ḡaasu riīša . • الحرامي على راسه ريشه .
Meaning: The thief has a feather on his head.
Intent: One can always spot the guilty.
 * * *
22. zīyaadit ilxeer xereen . • زيادة الخير خيرين .
Meaning: It is doubly good to have more good things.
Intent: One can't get too much of a good thing.
 * * *
23. iṭṭamaṣ yiʔill ma gamaṣ . • الطمع يقل ما جمع .
Meaning: Greed makes you lose what you have collected.
Intent: Greed may diminish gain.
 * * *
24. ittaṣliim fiṣṣiyaḡ zayy innaʔš ṣalḥaḡaḡ . • التحليم في الصغر زيّ النقش على الحجر .
Meaning: Learning at young age is like engraving something on a stone.
Intent: What one learns as a child is never forgotten.
 * * *
25. ʔiḡaaṭ baxt wala faddaan šaṭaaḡa . • قيراط بخت ولا فدّان شطاره .
Meaning: An inch (1/24 of an acre) of good luck is better than a yard (acre) of hard work (or cleverness).
Intent: Good luck counts more than hard work.
 * * *

- ٢٦ - صاحبك بذك تبقيه ، لا تاخذ منه ولا تديه .
26. ṣaḥbak biddak tibʔiih , la taaxud minnu wala tiddiih.

Meaning: If you want to keep your friend neither take from him nor give to him.

Intent: Neither a borrower nor a lender be.

* * *

- ٢٧ - اللي اوله شرط آخره نور .
27. illi awwilu šarṭ , axru nuur .

Meaning: Whatever begins with stipulations (clear conditions) ends up in the light (clear).

Intent: Conditions clear at the outset lead to better results.

* * *

- ٢٨ - الشئ اللي ما يهكم وصى عليه جوز امك .
28. iššeeʔ illi mayhimmak, waṣṣi ʔaleeh gooz ummak .

Meaning: Whatever does not concern you, give it to your step-father to do it (for you) (= it will never get done properly).

Intent: Give unimportant tasks to those not dedicated to your interests.

* * *

- ٢٩ - ابن الوز عوام .
29. ibn ilwizz ʔawwaam .

Meaning: The young goose is a good swimmer (like her parents).

Intent: Like father, like son.

* * *

- ٣٠ - اكفي القدره على فمها ، تطلع البنت لامها .
30. ikfi lʔidra ʔala fummaha , tiṭlaʔ ilbint lummaha .

Meaning: (Just as you can) Turn a clay pot on its mouth (and it stands upside down in this position), so does a daughter grow up to be like her mother.

Intent: A daughter grows up to be like her mother.

* * *

٣١ - ضربوا الاعور على عينه ، قال خسرانه خسرانه .

31. ḡarabu laṣwaṣ ṣala ṣeenu , ʔaal xasṣaana xasṣaana .

Meaning: They hit the one-eyed man on his bad eye, and he said (so what!) it's bad (what else could happen to it!)

Intent: One should not worry about what is already damaged.

* * *

٣٢ - القرد في عين امه غزال .

32. ilʔird fṣeen ummu ṣazaal .

Meaning: A monkey is a gazelle in his mother's eyes.

Intent: A mother sees no fault in her child.

* * *

٣٣ - لاقيني ولا تعديني .

33. laʔiini wala tyaddiini .

Meaning: It's better to be nice to me when we meet than to offer me lunch.

Intent: Kindness alone is enough.

* * *

٣٤ - لسانك حصانك . ان صنته صانك ، وان هنته هانك .

34. lisaanak ḥuṣaanak . in ṣuntu ṣaanak , win hintu haanak .

Meaning: Your tongue is your horse; if you take care of it, it takes care of you, and if you treat it badly, it treats you badly.

Intent: People should watch what they say.

* * *

٣٥ - زى الاطرش في الزفه .

35. zayy laṭraṣ fizzaffa .

Meaning: Like a deaf person in a bridal singing party.

Intent: Being quite out of one's depth.

* * *

٣٦ - باب النجار مخلع .

36. baab innaggaṛ mixallaṣ .

Meaning: The door of the carpenter is broken .

Intent: A carpenter's door always squeaks; a plumber's tap always drips and a dentist's children's teeth are often rotten.

* * *

٣٧ - ما يشكر في نفسه الا ابليس .

37. ma yuṣkuṛ finafsu lla ibliis .

Meaning: No one praises himself but Satan.

Intent: Only a fool thinks he is faultless.

* * *

٣٨ - ما لقيوش في الورد عيب قالوا له يا احمر الخدين .

38. maliḡyuuṣ filward ṣeeb ḡaluulu ya aḡmaṛ ilxaddeen .

Meaning: They found no fault with roses, so they said they are red (have red cheeks - red roses are a great symbol of beauty in the eyes of an Egyptian).

Intent: Some people will always find fault.

* * *

٣٩ - ما يعجبوش العجب ولا الصيام في رجب .

39. mayiḡgibuuṣ ilḡagab wala ṣṣiyaam firagab .

Meaning: Even wonders don't please him, nor fasting during the month of Rajab (which is not the month of fasting for Moslems).

Intent: Nothing impresses some people.

* * *

٤٠ - مصر ام الدنيا .

40. maṣṛ umm iddunya .

Meaning: Cairo (possibly Egypt) is the mother of the world.

Intent: There is no place like Cairo.

* * *

- ٤١ - يا داخل بين البصلة وقشرتها ، ما ينوبك الا صنتها .
41. ya daaxil been ilbaṣaḷa wʔiṣritha, maynuubak illa ṣannitha .

Meaning: A person entering between an onion and its skin will get nothing but its strong odor (or sting).

Intent: Don't be nose-y; being inquisitive can hurt.

* * *

- ٤٢ - اكبر منك بيوم ، يعرف اكثر منك بسنه .
42. akbaṣ minnak biyoom , yiṣraf aktaṣ minnak bisana .

Meaning: He who is older than you by one day, knows more than you by a year.

Intent: Respect older people, seek their advice; they know more than you.

* * *

- ٤٣ - جبتك يا عبد المعين تعينني ، لقيتك يا عبد المعين تتعان .
43. gibtak ya ʔabd ilmuʔiin tiʔinni , liʔiitak ya ʔabd ilmuʔiin titʔaan .

Meaning: I brought you, Abdel-Moen (Mr. Helper), to help me, and I found that you need help.

Intent: Don't seek help from the helpless.

* * *

- ٤٤ - الغايب حجته معاه .
44. ilyaayib ḥiggitu mʔaah .

Meaning: An absent person has his excuse.

Intent: Don't blame some one late until you know why.

* * *

- ٤٥ - القرش الابيض ينفع في اليوم الاسود .
45. ilʔirš ilʔabyaḍ yinfaʔ filyoom ilʔiswid .

Meaning: The white piastre is useful in a black day.

Intent: Save a penny for a rainy day.

* * *

٣٦ - عزومة مراكبته .

46. řizuumit marakbiyya .

Meaning: A sailor's invitation. (Imagine a sailor on a ship in the middle of the sea inviting someone on shore to have dinner with him while the ship continues to sail.)

Intent: Said of an insincere invitation.

* * *

٤٧ - عشم ابليس في الجنة .

47. řařam ibliis filganna .

Meaning: Like the devil's (Satan) hope in (going to) Heaven.

Intent: A totally unrealistic hope.

* * *

٤٨ - اصبر على جار السوء ، يا يرحل يا تهجي له داهيه تاخره .

48. uřbuř řala gaař issuu? ya yiřhal ya tgiilu dahya taxdu .

Meaning: Be patient with a bad neighbor, he will either move, or misfortune will befall him.

Intent: Endure difficulties; they will pass away.

* * *

٤٩ - وِدْن من طين وودن من عجین .

49. widn min řiin wiwidn min řagiin .

Meaning: One ear of mud and the other of dough.

Intent: Said of a totally unsympathetic person.

* * *

٥٠ - الضرب في الميت حرام .

50. iđđarř filmayyit řařaam .

Meaning: Beating a dead person is a sin.

Intent: Stop beating a dead horse, it's a waste of effort.

* * * * * * * * *

٥١ - اسأل مجرب ولا تسأل طبيب .

51. Ask someone who has been through it, and not (ask) a doctor
(experience is very important).

* * *

٥٢ - السمار نضّ الجمال .

52. A brown complexion is half (way to) beauty (perfection).

* * *

٥٣ - قطّ ملك ولا جمل شرك .

53. A cat of one's own rather than a shared camel.

* * *

٥٤ - يحمل من الحبة قبه .

54. He makes a dome out of a grain (making a mountain out of a
molehill - exaggeration).

* * *

٥٥ - اسم على مسمى .

55. The name is as good as the named person (well-named for
his virtues).

* * *

٥٦ - الصبر مفتاح الفرج .

56. Patience is the key to ease (relaxation, comfort, happy
ending).

* * *

٥٧ - اللى ايده فى الميه ، مش زى اللى ايده فى النار .

57. Having one's hand in water is not like having it in the fire.

* * *

٥٨ - غاب القُطُّ ، العب يا فار .

58. (When) the cat (is) away, the mice (mouse) (will) play.

* * *

٥٩ - قليل البخت يلقى العضم فى الكرشه .

59. Unlucky enough to find bones in tripe.

* * *

٦٠ - المركب اللى فيها ريسين تغرق .

60. A ship with two captains sinks.

* * *

٦١ - جينا سيرة القُطِّ جا ينطُّ .

61. We talked about the cat and there it came jumping (speak of the devil).

* * *

٦٢ - فى التأتى السلامه وفي العجلة الندامه .

62. Care leads to safety, while speed leads to regret. Haste makes waste.

* * *

٦٣ - الصبر طيب (جميل) .

63. Patience is good (a virtue).

* * *

٦٤ - الضيف المجنون ياكل ويقوم .

64. A crazy guest eats and leaves right away.

* * *

٦٥ - خالف ، تعرف .

65. Be different (disagree; oppose others) and you will be known.

* * *

٦٦ - النضافه من الايمان .

66. Cleanliness is of true belief (cleanliness is next to godliness).

* * *

٦٧ - الضحك من غير سبب قلّة ادب .

67. Laughing without a good reason shows lack of good manners.

* * *

٦٨ - النوم سلطان .

68. Sleep is (as powerful as) a sultan.

* * *

٦٩ - الحبّ اعمى .

69. Love is blind.

* * *

٧٠ - ما لوش في الطور ولا في الطحين .

70. He has nothing to do either with the bull (that turns the grinding mill around) or the flour (he is uninvolved).

* * *

٧١ - حبر على ورق .

71. (Mere) ink on paper (of no effect; useless; insignificant).

* * *

٧٢ - العبد في التفكير ، والرب في التدبير .

72. (While) man (slave of God) thinks (about certain problems), God takes care (of those particular problems for him).

* * *

٧٣ - اللّٰه له اول ، له آخر .

73. That which has a beginning has an end (all things have a beginning and an end).

* * *

٧٤ - يدّي الحلق للّٰه بلا ودان .

74. (God) gives earrings to those who have no ears.

* * *

٧٥ - زى شراية الخرج .

75. Like the tassel of a saddlebag (completely useless).

* * *

٧٦ - دبور زن على خراب عشه .

76. (Like) a wasp that hummed to the ruin of its nest (didn't know when to keep quiet).

* * *

٧٧ - حب الوطن من الايمان .

77. Love of one's homeland is part of true belief.

* * *

٧٨ - ربنا كبير .

78. God is great.

* * *

٧٩ - بصلة المحب خروف .

79. An onion offered (to you for dinner) by a true friend is like a whole lamb.

* * *

٨٠ - مصير الحي يتلاقى .

80. It's the fate of the living to meet again (so long as two persons are alive, they may always meet again) (a small world).

* * *

٨١ - زبّي السمن على العسل .

81. (The two of them are) like butter on honey (get along fine).

* * *

٨٢ - اللّي تخاف منه ما يجيش احسن منه .

82. That which you fear, nothing comes better than it (turns out to be the best things for you; things sometimes do not turn out as badly as one fears).

* * *

٨٣ - الكذب مالوش رجلين .

83. Lies (telling lies, lying) have no legs (do not go very far; lies can't carry you far).

* * *

٨٤ - خلّي اتكالك على الله .

84. Let your dependence be upon God (depend on the Lord).

* * *

٨٥ - الجعان يحلم بسوق العيش .

85. The hungry dream of the bread market.

* * *

٨٦ - اتلّم المتعوس على خايب الرجا .

86. The unlucky person and the ne'er-do-well got together (began to work together).

* * *

• ٨٧ - العين ما تعلاش على الحاجب •

87. The eye's place is never above the brow (everyone should know his place).

* * *

• ٨٨ - من عَلَّمَنِي حَرْفًا صِرْتُ لَهُ عَبْدًا •

88. He who teaches me one letter, for him I'll be a slave (be grateful to those who teach you).

* * *

• ٨٩ - يلعب بالبيضة والحجر •

89. He juggles (plays with) eggs and stones (clever, artful, smart).

* * *

• ٩٠ - يغرق في شبر ميه •

90. He drowns in very little (handspan) water (clumsy, awkward, helpless; inept).

* * *

• ٩١ - تحت السواهي دواهي •

91. Beneath quiet people there are calamities (still waters run deep).

* * *

٩٢ - عمر الدمّ ما يبقّى ميّه •

92. Blood never changes to water (family ties always remain).

* * *

٩٣ - ايد واحده ما تسأفش •

93. One hand alone does not clap (one hand washes the other;
co-operation).

* * *

٩٤ - الحيطان لها ودان •

94. Walls have ears.

* * *

٩٥ - خير الامور الوسط •

95. The best of all things is moderation (moderation is the best
policy).

* * *

٩٦ - يسرق الكحل من العين •

96. He could steal the eye-liner (kohl, antimony) from one's eye
(artful thief).

* * *

٩٧ - يطلع منها زى الشعره من العجين •

97. He gets out of it (trouble) like (pulling) a hair out of the
dough (smelling like a rose; without being caught).

* * *

٩٨ - يفهمها وهيّ طايّره .

98. He understands it (the issue at hand) while it's flying
(very smart, sharp)

* * *

٩٩ - اذا كان الكلام من فضه يبقى السكوت من ذهب .

99. If speech is silver, then silence is gold.

* * *

١٠٠ - اللى يستره ربنا ما يفضحوش مخلوق .

100. One protected by God will never be disgraced by anyone.

*** **

Part Five
Word Lists

WORD LISTSList #1 Fruits /ilfakha/

Collective	Unit Noun (Sing)	Count	Plural
tuffaaḥ	tuffaaḥa	-aat	apples
tiffaaḥ	tiffaaḥa	-aat	apples
burtuʔaan	burtuʔaana	-aat	oranges
mooz	mooza	-aat	bananas
tiin	tiina	-aat	figs
ʕinab	ʕinaba	-aat	grapes
xoox	xooxa	-aat	peaches
mišmiš	mišmiša	-aat	apricots
baṭṭiix	baṭṭiixa	-aat	watermelon
šammaam	šammaama	-aat	melons , cantaloupe
barʔuuʔ	barʔuuʔa	-aat	plums
balaḥ	balaha	-aat	dates
lamuun	lamuuna	-aat	lemons, limes
ṛummaan	ṛummaana	-aat	pomegranates
faṣawla	faṣawlaaya	-aat	strawberries
kummitra	kummitraaya	-aat	pears
manga	mangaaya	-aat	mangoes

List #2 Vegetables /ilxuḍaar/

niṣnaaṣ	mint
faṣulya	green beans
bisilla	green peas
sabaanix	spinach
koosa	squash
bamya	okra
bidingaan	eggplant
ʔuuṭa (Q) ~ ṭamaaṭim	tomatoes
gazaṣ	carrots

toom	garlic
gargiir	cress
ḍuḥa	corn
baṣaḷ	onions
baṭaatiṣ	potatoes
xiyaaṛ	cucumbers
ʔaṛnabiit̪ (Q)	cauliflower
xaṣṣ	lettuce
baʔduunis	parsley
fiilfil axḍaṛ	green peppers
fiḡl	radishes
kuṛumb	cabbage
muluxiyya	Jew's mallow

List #3 Groceries /ilblʔaala/

ḥitta - ḥitat	<u>piece</u> (e.g. soap)
ṣabuun	soap
ṛuzz	rice
laban	milk
sukkaṛ	sugar
ṣaay	tea
bunn	coffee, ground or bean
malḥ	salt
ʔeeṣ	bread
riyiif ʔeeṣ	a loaf of bread
kiilu	kilo
nuṣṣ kiilu	1/2 kilo
makaṛoona	pasta
gibna	cheese
baskoot	cookies
keek	cake
gatooh	tarts
zeet	oil
zatuun	olives
mixallil	pickles
xall	vinegar
fiilfil iswid	black pepper
ʔads	lentils

laḥma	meat
laḥma biṭṭillu	veal
laḥma ḡaani	lamb, mutton
laḥma baʔari	beef
laḥma mafṣuuma	ground meat
firaax	chicken
sagaayir	cigarettes
kabriit	matches
zibda	butter
beeḡ	eggs
samak	fish

List #4 Colors /ilʔalwaan/

m	f	p	
abyaḡ	beeḡa	biid	white
azraʔ	zarʔa	zurʔ	blue
aḥmaṛ	ḥamṛa	ḥumṛ	red
axḡaṛ	xaḡṛa	xuḡṛ	green
aṣḡaṛ	ṣaḡṛa	ṣufṛ	yellow
iswid	sooda	suud	black
beeḡ	beeḡ	beeḡ	beige
banba	banba	banba	pink
*bunni	bunni	bunni	brown (coffee powder)
ṛamaadi	ṛamaadi	ṛamaadi	grey (ashes)
banafsigi	banafsigi	banafsigi	purple (violet)
mišmiši	mišmiši	mišmiši	apricot color (apricots)
xooxi	xooxi	xooxi	peach color (peaches)
burtuʔaani	burtuʔaani	burtuʔaani	orange (oranges)
lamuuni	lamuuni	lamuuni	lemon yellow (lemons)
zibiibi	zibiibi	zibiibi	maroon (raisins)
zeeti	zeeti	zeeti	darkish green (olive oil)
zatuuni	zatuuni	zatuuni	olive green (green olives)
kuṛumbi	kuṛumbi	kuṛumbi	pastel green (cabbage)

* This and the following colors are nisba adjectives from the substances in parentheses (i.e. the color of ...)

List #5 Parts of the Human Body /gism il?insaana/

Notice the parts marked (f)= feminine

gism - agsaam	body
insaana	human being
wiřř	face
raas - ruus (f)	head
řařr - řařra	hair
reen - řineen (d) - řuyuun (p) (s=f)	eye
gifn - gufuun	eyelid
haagib - hawaagib	eyebrow
rimř - rumuuř	eyelash
bu?? ~ hanak	mouth
řiffa - řafaayif	lip
sinna - sinaan	tooth
dirs - duruus	molar
lisaan - lisina	tongue
manaxiir (f)	nose
widn - widneen (d) - widaan (p) (s=f)	ear
xadd - xuduud	cheek
fakk	jaw
looza - liwaz	tonsil
gild	skin, complexion
ra?aba - ri?aab	neck
lassa	gum
kitf - een (d) - kitaaf	shoulder
diraař - een (d) - aař (p)	arm
riql - een (d) & p (s=f)	leg
iid - een (d) & p (s=f)	hand
řubaař - řawaabiř	finger
iřřubaař ilkibiir	thumb
iřřubaař ilwařřaanl	middle finger
iřřubaař iřřuyayyar	little finger
řifr - řawaafir	nail
rukba - rukab	knee
?adam (Q)	foot
řubaař irriql	toe
faxd - fixaad	thigh
řahr - řuhuur	back

sidr ~ siduur	chest
?alb (Q)	heart
ri?a - teen (d)	lung
ba?n (f)	stomach
kibd	liver
kilwa - kalaawi	kidney

List #6 Furniture /il?asaas/

kanaba - kanab	couch
kursi - karaasi	chair
?arabeeza - aat	table
siggaada - sagagiid	rug, carpet
?uura - ?uwar	picture
?affaayit sagaayir	ashtray
?ufra ~ ?arabeezit ?ufra	dining table
mafra? - mafaari?	table cloth
bufeeh - aat	buffet
fuu?a - fuwa?	towel
siriir - saraayir	bed
martaba - maraatib	mattress
milaaya - aat	sheet
miraaya - aat	mirror
?uveniira - aat	chest of drawers
kumodiinu - haat	night stand
dulaab - dawaliib	cupboard (wardrobe)
ba??aniyya - aat	blanket
lihaaf - lihifa	quilt
mixadda - aat	pillow
?amba - aat	lamp, bulb
aba?uura - aat	lamp, lampshade
radyu - haat	radio set

tilivizyoon - aat	TV set
sitaara - sataayir	curtain
butagaaz - aat	gas range (bottled gas)
tallaaga - aat	refrigerator

List #7 Money, Weights and Measures /ilfuluus wilmawaziin wilmakayii/

gineeh - aat	one pound (100 piasters)
nuṣṣ gneeh	1/2 pound
ṛubṣ gneeh	1/4 pound
faṣṣa saay	10 piasters
xamsa saay ~ ṣilin	5 piasters
nuṣṣ fṛank	2 piasters
ṛirṣ saay ~ ṛirṣ (Q)	1 piaster
ṛirṣeen (Q)	2 piasters
taṣriifa	1/2 piaster piece
malliim	1 milliim (1/10 piaster)
nikla	2 milliims
itneen malliim	2 milliims
kiilu	kilo
nuṣṣ kiilu	1/2 kilo
ṛubṣ kiilu	1/4 kilo
ṛaṭl - aṛṭaal	pound (lb.)
mitr	meter
santi	centimeter
milli	millimeter
kilumitr	kilometer

List #8 Professions and Trades /ilmihan wilḥraf/

muḥaami , yya - yyiin	lawyer
mudarris , a - iin	teacher
ustaaz gaamiṣi , ustaaza	university professor
gamiṣiyya - asadziṭ gamṣa	
duktooṛ , a - daktra	doctor
duktooṛ. aṭfaal	pediatrician
duktooṛ baaṭini	physician (internal medicine)

duktoor amraaḡ nisa	gynecologist
garraaḡ , a - iin	surgeon
duktoor šineen	ophthalmologist
duktoor gild	dermatologist
duktoor šiḡaam	osteopath
duktoorit aḡfaal	pediatrician (f)
duktoor asnaan ~ duktoor sinaan	dentist
duktoor beḡari	veterinarian
tamargi - yya	nurse
sikriteer , a	secretary
mufaasib - iin	accountant
mudiir - iin	director
šamiid - šumada	dean (of college)
mumaḡriḡa - aat	nurse
agzagi - yya	pharmacist
šayḡali - yya	pharmacist
ḡaabiḡ buliis	police officer
ḡaabiḡ geeŝ	army officer
šaskari buliis	policeman
šaskari geeŝ	non-commissioned army officer
šaaḡi - šuḡaah (Q)	judge
muhandis , a - iin	engineer
baḡḡaal - iin	grocer
ḡabbaax - iin	cook
gazzaar - iin	butcher
naggaar - iin	carpenter
xaddaam - iin ~ šayyaal - iin	house boy
xaddaama - aat ~ šayyaala - aat	maid
bayyaaš - iin	vendor
šayyaal - iin	porter
sawwaaḡ - iin	driver
šaamil - šummaal	workman
mikaniiki - yya	mechanic
saayiy - suyyaay	goldsmith
gawahirgi - yya	jeweler
šahwagi - yya (Q)	waiter in a coffeeshop
garsoon , a - aat	waiter
mizayyin - iin	barber
kuwafeer - aat	hair stylist
bawwaab - iin	doorman

List #9 Kinship Terms /ilʔaʔaaba wilʔaʔaayib/

(Abbreviations: fa = father or father's; mo = mother or mother's; b = brother or brother's; si = sister or sister's; da = daughter; so =

waalid	father
waldi	my father
abb - abbahaat	father
abuuya	my father
baaba (ḃaaḃa)	daddy
umm	mother
ummi	my mother
walda	mother
walditi	my mother
maama (ḃaaḃa)	mommy
baaba w maama	dad and mom
ilwaldeen	the parents
gidd - giduud	grandfather
gidda	grandmother
ibn - abnaaʔ	son
walad - awlaad ~ wilaad	son
bint - banaat	daughter
axx - ixwaat	brother
axuuya	my brother
uxt - ixwaat	sister
uxti	my sister
ʔamm - ʔimaam	uncle - paternal (fa br)
xaal - xilaan	uncle - maternal (mo br)
ʔamma - aat	aunt - paternal (fa si)
xaala - aat	aunt - maternal (mo si)
ibn ʔamm - wilaad ʔamm	cousin (fa br so)
ibn ʔammi - wilaad ʔammi	my cousin (fa br so)
bint ʔammi - banaat ʔammi	my cousin (fa br da)
ibn xaali - wilaad xaali	my cousin (mo br so)
bint xaali - banaat xaali	my cousin (mo br da)
ibn ʔammiti - wilaad ʔammiti	my cousin (fa si so)
bint ʔammiti - banaat ʔammiti	my cousin (fa si da)

ibn xalti - wilaad xalti	my cousin (mo si so)
bint xalti - banaat xalti	my cousin (mo si da)
ibn xaalit ṣafbi	my friend's cousin (mo si so)
bint ṣammit walḍi	my second cousin (da of my fa's paternal aunt)
gooz - agwaaz	husband
gozha	her husband
issitt btaṣtu	his wife
nisiib - nasaayib	in-law
nisiiba - nasaayib	in-law
ṣadiil - ṣadaayil	husband of wife's sister
silfa - salaayif	wife of husband's brother
ḍuṣṣa	co-wife
ḥama	wife's or husband's fa or mo (usually with pron. suffix)
ḥamaaya	my wife's father
ḥamaati	my wife's mother
axu ssitt btaṣti	my wife's brother
gooz uxti	my sister's husband
uxt mṣaati	my wife's sister

List #10 In the Kitchen /filmaṭbax/

mayṣafa - mayaarif	ladle
kubbaaya - aat	a glass
fiṅgaal ~ fiṅgaan - fanagiil	cup
~ fanagiin	
ṭabaḥ fiṅgaal	saucer
izaaza - azaayiz	a bottle
ṣilba - ṣilab	a box; a can
baaku - waat	a packet
mallaafa - aat	salt shaker
sukkariyya - aat	sugar bowl
abriiḥ ṣaay - abariiḥ ṣaay	teapot

kanaka - kanak	Arabic coffee pot
raff - rufuuf	shelf
halla - hilal	cooking pot
şiniyya - şawaani	baking tray
taaşa - aat	frying pan
yaşa halla - yuşıyaan hilal	pot cover
halla pristo	pressure cooker
makwa - makaawi	iron
şiniyyit ?ahwa	tray
mařama - mafaarim	meat grinder
xa!laař - aat	mixer, blender
fuřn - afraan	oven
mařfa - mařaafi	strainer
mařfit řaay	tea strainer
abrii? - abarii?	pitcher
doora? - dawaari?	pitcher
řaba? - ařbaa?	plate
řahn - řuřuun	plate
řooka - řuwak	fork (eating)
mařla?a - mařaali?	spoon
sikkiina - sakakiin	knife
řulřaniyya - řalařiin	bowl
fuuřa - fuwař	napkin
mařla?it řaay	teaspoon
mařla?it řurba	soup spoon
(řurba "soup")	

List #11 Languages /illuřaat/

illuřaat	languages
luřa -aat	language
řařabi	Arabic
ingiliizi	English

faṛansaawi	French
almaani	German
aspaani	Spanish
iṭaali	Italian
talyaani	Italian
igriigi	Greek
yunaani	Greek
armalli	Armenian
ruusi	Russian
hindi	Indian
ṣiini	Chinese
yabaani	Japanese
kuuri	Korean
hiroyliifi	Hieroglyphic
latiini	Latin
ʔibṭi (Q)	Coptic
barbari	Berber
ṣibri	Hebrew
illuṣa lṣaṛabiyya	the Arabic language
illuṣa lfaṛansawiyya	the French language
ilṣaṛabi	the Arabic language
ilfaṛansaawi	(the) French (language)
lahga - aat	dialect
ṣammi	dialectal
ilmaṣri	Egyptian (Arabic)
illahga lmaṣriyya	the Egyptian dialect
ilṣaṛabi lmaṣri	Egyptian Arabic
ilfuṣḥa	Literary Arabic
ilṣammiyya	colloquial (Arabic)

List #12 Exclamations and Oaths /ittafaggub wilhilfaan/

subḥaan aḷḷaah	How wonderful, praise be to God!
aḷḷah	Well!
ya salaam	Fancy that!; My!; Wow!
aḷḷaah	How sweet!; Bravo!
amma ṣariiba	Strange!
ṣee? ṣariib	Strange!

amma řagiiba	Strange!
řee? řagiib	What a strange thing!
ya salaam řala kida	How strange! How fancy! How beautiful!
ya salaam řala dammak	How silly of you! Shame on you!
ya řawl illaah	What a loss!
la řawla wala quwwata illa billaah	What a loss! How helpless man is!
řaal	excellent!
mudhiř	excellent!
bravo	bravo!
řaziim	excellent!
wa!řaahi	By God! Indeed! Really!
wiřyaat řabbina	By God! (I swear ...)
winnabi	By God! By the Prophet! (I swear
winnabi ?	Honestly?
istařgib	to be amazed
istařřab	to be amazed
řilif (i)	to swear
ixx ~ ixř	How disgusting!
ixř řaleek	Shame on you! (ms).

List #13 Weather /ilgaww/

gaww	weather
řa?ř	weather
iřřabiiř	spring (season)
iřřeef	summer
ilxariif	autumn
iřřita (m,f)	winter
bard	cold (n)
řařř	hot, heat
dafa (m)	warmth
řařđ	heat, hot
hawa (m)	air
řuřuuba	humidity
řiřib	humid

talǧ	snow, ice
riiḥ (m,f)	wind
bard moot	very cold, ice cold
iddunya bard ?awi	it (the world) is very cold
bard ?awi	very cold
nisiim ~ nisma	breeze
maṭar	rain
baṭṭrad	to become cold
ḥaṭṭar	to become hot
maṭṭar	to rain
iddunya bitmaṭṭar	it (the world) is raining

List #14 Nature /iṭṭabiifa/

aṛḍ (f)	land
sama	sky
baḥr - buḥuṛ	sea
naḥr - anḥaar	river
muḥiiṭ - aat	ocean
buḥayra - aat	lake
šaati? - šawaati?	shore
plaaṣ - aat	beach
gabal - gibaal	mountain
tall - tilaal	hill
šams (f)	sun
?amaṛ (Q)	moon
nigma - niguum	star
nabaat - aat	plant
zarʕ	plants
warda - ward	flower
warda baladi	rose
šagara - šagar	tree
ḥašiiš	grass
maṭar	rain
mayya (ṃayya)	water

List #15 Animals, birds, and insects /ilḥayawanaat wiṭṭuyuur wilḥaṣṣaarat/

kalb - kilaab	dog
ʔuṭṭa - ʔuṭaṭ (Q)	cat
ḥumaar - ḥimiir	donkey
baʔara - baʔar	cow
faṣas	horse
ḥuṣaan - ḥiṣina	horse
ṭoor - tiraan	ox
ʔigl - ʔiguul	calf
gaḥṣ - guḥuṣa	ass
gamal - gimaal	camel
gamuusa - gamuus	water buffalo
xaruuf - xirfaan	lamb
miʔza - miʔiiz	goat
ḥalluuf - ḥalaliif	pig
xanziir - xanaziir	pig
ḥayawaan - aat	animal
bihiima - bahaayim	beast of burden
wahṣ - wuḥuṣ	wild animal
asad - isuda ~ usuda	lion
nimr - nimuṣa	tiger
taʔlab - taʔaalib	fox
fiil - fiyala	elephant
diib - diyaab	wolf
ṭeer - ṭuyuur	bird
ʔaṣfuura - ʔaṣafiir	sparrow
ḥamaama - ḥamaam	pigeon
farxa - firaax	chicken
diik - diyuuk	rooster
diik ruumi	turkey
yuṣaab - yirbaan	crow
ḥiddaaya - aat	kite (bird)
samaka - samak	fish
dibbaana - dibbaan	fly
namuusa - namuus	mosquito
namla - naml	ant
ḡabbuur - ḡababiir	wasp

List #16 Countries and Cities (All names of countries and cities in

EA are f - any word not marked (m) in this list is (f))

afriqya	Africa
amerika	America
asya	Asia
usturālyā	Australia
urūppa	Europe
amerika ššamaliyya	North America
amerika lganubiyya	South America
kanada	Canada
ilšāalam ilšarābi (m)	The Arab World
iššar? (m)	The East
ilyarḅ (m)	The West
iššar? ilʔawṣaṭ (m)	The Middle East
maṣr	Egypt; Cairo
ilqaahiṣa ~ maṣr	Cairo
lubnaan	Lebanon
bayruut	Beirut
surya	Syria
dimašṣ?	Damascus
ilʔuds	Jerusalem
filistiin	Palestine
ilʔurdun	Jordan
šammaan	Amman
libya	Libya
ṭarāblus	Tripoli
ilmayrib	Morocco
iṣṣrābaaṭ	Rabat
ilgazaayir	Algeria; Algiers
tuunis	Tunisia; Tunis
ilširaa?	Iraq
baydaad	Baghdad
issuṣudiyya	Saudi Arabia
iṣṣriyaaḍ	Riyadh
ingiltira	England

lanḡan	London
faḡansa	France
pariis	Paris
ilyunaan	Greece
atiina	Athens
iṡaḡya	Italy
rooma	Rome
aspanya	Spain
madriid	Madrid
israʔiil	Israel
tall abiib	Tel Aviv
rusya	Russia
mosko	Moscow
iṡṡiin	China
ilyabaan	Japan
ilhind	India
turkiya	Turkey
iṡaan	Iran

#16.A Cities, Towns, and Regions of Egypt

ṡaaṡima - ṡawaaṡim	Capital (of a country)
balad - bilaad	city, town
qaḡya - quḡa	village
miina - mawaani	port
ḡayy - aḡyaaʔ (m)	quarter, section of town
wagh baḡri (m)	Lower Egypt
wagh ʔibli ~ iṡṡiʔiid (m)	Upper Egypt
iddilta	The Delta
buuḡ saʔiid	Port Said
iskindiriyya	Alexandria
ilḡiiza	Giza
issiwees	Suez
luʔṡuḡ	Luxor
aṡwaan	Aswan
issadd ilṡaali (m)	The High Dam
qanaat issiwees	The Suez Canal

List #17 Personal Characteristics /iṣṣafaat iṣṣaxṣiyya/

ṣifa - aat	characteristic
ṣaxṣ - aṣṣxaax	person
ṣaaʔil - iin	wise, refined person
magnuun - maganiin	crazy
mabṣuuṭ - iin	happy
faṣṣhaan - iin	happy
zaṣṣlaan - iin	unhappy, sad; angry
middaayiʔ - iin	bothered, depressed
haadi-hadyiin	calm, quiet
xaayif - iin	scared, afraid
muhmil - iin	careless
kaṣṣlaan - iin	lazy
ṣaṣṣabi - yyiin	nervous
ʔaṣṣfaan - iin (Q)	disgusted
mundahiṣ - iin	surprised
ṣayṣaan ~ ṣayṣaaṣ - iin	jealous
anaani - yyiin	selfish
saxiif - suṣṣafa	silly
ṣaṣṣiif - ṣuṣṣafa	nice
ṣaxṣ duṣṣri	a proper person
ṣaxṣ niṣṣiif	a clean person; an upright person
ṣaaṣiifi - yyiin	emotional, romantic
ḥaṣṣiif - ḥuṣṣaṣa	prudent
gabaan - gubana	coward
ṣuṣṣaaṣ - ṣuṣṣaṣaan	brave
baxiil - buṣṣala	miserly
baaʔis - buʔasa	miserable
kariim - kuṣṣama	hospitable, generous
ṣaaṣiir - ṣuṣṣṣaaṣ ~ ṣaṣṣriin	clever
xaayib - iin	good for nothing; ne'er do well
muʔaddab - iin	polite, cultured, cultivated
ʔaliil ilʔadab - ʔulalaat	impolite, ill-bred
ilʔadab (Q)	

ṭabiiʕi - yyiin	natural
mutaʕaaʕim - iin	pessimistic
mutafaaʕil - iin	optimistic
kazzaab ~kaddaab - iin	liar
ṣaadiʕ - iin	truthful

List #18 Grammatical Terms /muṣṭalaḥaat qawaaʕid/

muṣṭalaḥ - aat	term, idiom
iṣṭilaaḥ -aat	term, idiom
qawaaʕid	grammar
gumla - gumal	sentence
ʕibaara - aat	phrase; expression
kilma - kalimaat	word
ism - asmaaʕ	noun
fiʕl - afʕaal	verb
ṣifa - aat	adjective
ḡamiir - ḡamaayir	pronoun
ḡarḡ ḡarḡ - ḡurruuf ḡarḡ	preposition
ḡaabit - ḡawaabit	conjunction
mufrad	singular
gamʕ	plural
muzakkar	masculine
muʕannas	feminine

List #19 Women's Clothes /malaabis issayyidaat/

bluza - aat	blouse
gazma bkaʕb	high heel shoes
ṣandal - ṣanaadil	sandals
ṣibṣib - ṣabaaṣib	slippers
xaatim - xawaatim	ring
xaatim dahab	gold ring

(/dahab/ 'gold'; /faḡḡa / 'silver; /ḡadiid / 'iron';
/niḡaas aṣḡar / 'brass'; /niḡaas aḡmar / 'copper; / xaṣab/
'wood')

ħala? - ħil?aan	earring
iſwira - aſaawir	bracelet
baŋtaloon - aat	slacks, pants
buut	boots
iſaṛp - aat	scarf
Žiip(f) -aat~gunilla -aat	skirt
?amiiſ noom (Q)	night gown
bižaama - aat	pajama
roob - aṛwaab	robe
baḷtu faṛw	fur coat
fustaan ħariir	silk dress
(/ħariir / 'silk', / ?uṭn/Q 'cotton', / ſuuf/ 'wool'; /?aṭiifa/ (Q) 'velvet')	
mugawħaraat	jewelry
ſaṛaab nylon	nylon stockings
budra	face powder (make up)
ruuḗ	lipstick
aħmaṛ ſafaayif	lipstick
sabṽit ſaṛ	hair color (dye)
ſampuu	shampoo
parfaan	perfume
riiħa -ṛawaayih	perfume, scent, fragrance
·ikladooṛ	nail polish
muḷ?aaṭ -maḷa?iiṭ	tweezer

List #20 Men's Clothes /malaabis irrigaal/

ſaṛaab - aat	socks
ſibſib - ſabaaſib	slippers
gazma - gizam	shoes
?amiiſ - ?umſaan (Q)	shirt
Žakitta - aat	jacket
baḷtu - baḷaaṭi	coat
buṛneeṭa - baṛaniiṭ	hat
gawanti - gawantiyyaat	gloves

mandiil - manadiil	handkerchief
puloovaṛ - aat	pullover
malaabis daaxiliyya	underwear
kaṛavatta - aat	neck tie
ḥizaam - ḥizima	belt
šamsiyya - šamaasi	umbrella
banṭaloon - aat	trousers
makanit ḥilaa?a	safety razor
furša - furaš	brush
mišṭ - amšaati	comb
furšit ḥilaa?a	shaving brush
muus ḥilaa?a - amwaas ḥilaa?a	razor blade
kulonya	eau-de-cologne
maṣguun ḥilaa?a	shaving cream
maṣguun sinaan	tooth paste
furšit sinaan	tooth brush

*** **

Part Six
Lexicon

LEXICON
EGYPTIAN ARABIC - ENGLISH

The alphabetical order in which the Arabic words appear is as follows:

ʔ a b d ḍ f g h ḥ i k l ḷ m n o p
q r ṛ s ṣ š t ṭ u w x y z ẓ ž ʔ γ

Words in Egyptian Arabic never begin with a vowel, whether short or long (see pages 29-30), but rather with /ʔV/. For this reason, /ana/ = /ʔana/ 'I;' /inta/ = /ʔinta/ 'you (ms);' /umm/ = /ʔumm/ 'mother;' /eeh/ = /ʔeeh/ 'what?' and /ooḍa/ = /ʔooḍa/ 'room' are listed in this lexicon under their initial vowels /a, i, u, e, o/ respectively, and without the initial glottal stop, as follows: /ana/, /inta/, /umm/, /eeh/, and /ooḍa/. However, a word such as /ʔahwa/ 'coffee,' in which the initial glottal stop corresponds to Modern Literary Arabic /qāf/ (ق) /q/, is also listed in the lexicon under its initial vowel preceded by the glottal stop. Thus /ʔahwa/ is listed under 'a.'

The citation for this particular word is:

ʔahwa (Q) coffee

Note that (Q) refers to the fact that /ʔ/ of /ʔahwa/ corresponds to Modern Literary Arabic /q/ (see pages 29-30). The overmarking of such items with the additional (Q) next to the citation serves, to remind the student that /ʔ/ of /ʔahwa/ does not elide.

Compare the listings

ʔalam (Q)	pen	listed under 'a'
alam	pain	
ʔism (Q)	section	listed under 'i'
ism	name	

In most cases, nouns appear with the singular form given

first; a comma is followed by the feminine form; a dash by the plural (and in some cases by the dual). The entry /fallaaḥ ,a -iin ,aat/ 'farmer,' for example, denotes the ms, fs, mp and fp forms, respectively.

Gender indicators (m) (f) are not entered for those nouns in which the sex of the referent clearly indicates the grammatical gender; neither are they entered for nouns or adjectives which are grammatically identifiable (e.g. /ṭaaliba/ 'student,' in which /-a/ is the marker of [fs] noun, and /ṭaalib/ 'student,' in which the absence of /-a/ here indicates [ms] noun). Gender indicators, however, are entered next to items such as /arḍ/ (f) 'land' and /mabna/ (m) 'building,' since their endings do not follow the rules.

Collective nouns are given in the following order: collective ,unit noun - count noun; e.g. /burtuʔaan ,a -aat/ (= oranges ,an orange -oranges).

All pertinent phonological rules must be applied; for example, /misaafir ,a -iin/ 'traveling' = /misaafir ,misafra -misafriin/. Note the shortening of long vowels and elision of unstressed /i/.

Long and short forms of the numerals (3-10) are listed as follows: long form ~ short form; e.g. talaata ~ talat.

The following abbreviations are used in the lexicon and throughout the study:

adj.	adjective
adv.	adverb
AP	active participle
art.	article
br	brother, brother's
C	consonant
Coll	collective noun
comp	comparative
cond	condition, conditional
conj.	conjunction
CS	construct state of the noun
d	dual
d.	direct
da	daughter
def.	definite
dem	demonstrative

dim	diminutive
EA	Egyptian Arabic
f	feminine
fa	father, father's
fp	feminine plural
fs	feminine singular
gr	grammatical term
imperf.	imperfect
indef	indefinite
intr.	intransitive (verb)
inv.	invariable
lit	literally
m	masculine
mo	mother, mother's
mp	masculine plural
ms	masculine singular
n	noun
neg.	negative
num.	numeral
obj.	object
p	plural
part.	particle
perf.	perfect
PP	passive participle
prep.	preposition
pron.	pronominal
s	singular
S	student
si	sister, sister's
sing.	singular
so	son
s.o	someone
s.p	sound plural
s.th	something
super	superlative
T	teacher
tr.	transitive verb
v	verb
V	vowel
VN	verbal noun
~	precedes a variant form
;	precedes an equivalent or additional form or gloss
(Q)	shows that /?/ = Literary Arabic qaf (ق); <u>i.e.</u> does not elide (initially)
,	followed by feminine form
-	followed by plural form, or, in certain cases, by the dual (d).

LEXICON

Arabic - English

- a
- aaḍi here is/are (invariable)
 ?aaḍa (Q) to sue s.o
 ?aaḍi (Q) -?uḍaah judge
 ?aal (u) (Q) to say, tell
 ?aal eeh (Q) what did he say?
 ?aam (u) (Q) to wake up, get up
 ?aas (i) (Q) to measure
 aaya -aat verse from the Bible or Koran
 ?aaḥid ,a -iin (Q) continue to; sitting; continuing (participle)
 abadan at all; ever ; not at all, never
 abaḥuura -aat lamp; lampshade
 abb -ahaat father
 ?abl (Q) before (in time or place)
 ?abl ma (Q) before (conj.)
 abrii? - abarii? pitcher
 abrii? ṣaay - abarii? ṣaay teapot
 abriil April
 abu lhood the Sphinx
 abuuya my father
 abyad ,beeda -biid white
 adab - adaab literature, (p)=literatures; liberal arts;(s)=politeness, manners
 ?adam (Q) foot
 adawaat (p) articles=tools
 ?add (Q) like, e.g. in size or amount
 ?add eeh (Q) how long? how many? how much? how big?
 ?addim (Q) to offer
 ?adiim ,a -?udaam (Q) old (things)
 ?ada (i) (Q) to finish
 afriqya Africa
 afrangi foreign
 agaaza -aat holiday, vacation
 agadd newer
 aggar to rent
 agmal prettier
 agzaqi -yya pharmacist
 ahamm more important
 ahe here is (fs)
- ahl family, people (of)
 aho here is (ms)
 ahum here are
 ?ahwa (Q) coffee; coffee shop
 ?ahwagi -yya (Q) waiter in a coffee shop
 aḥibb . . .moot I adore (s.o, s.th)
 aḥla sweeter, prettier; sweetest
 aḥmar ,ḥamra -ḥumr red
 aḥmar ṣafaayif lipstick
 aḥrag to put on the spot, embarrass
 aḥsan lest, for fear that
 aḥyaa? biology
 akbar bigger; biggest
 akl food
 akram to be hospitable to
 aktar more; most
 aktar biktiir much more
 ?alam -?ilaam (Q) pencil, pen
 ?alaḥ (a) (Q) to undress, to take off
 ?alb -?uluub (Q) heart
 alf - alaaḥ thousand
 alf wtusḥumiyya talaata wsabfiin one thousand nine hundred and seventy-three (1973)
 ?aliil il?adab (Q) -?ulalaat il?adab impolite
 ?all (i) (Q) to decrease, diminish
 allif to compose
 ?allil (Q) to hold down, minimize
 almaani ,yya -almaan German
 alwaan colors
 alṣaab ḥiyaḍiyya physical education
 alḷaah God; Good Lord! ; How sweet!
 alḷaah yixalliik please (to ms) [lit. 'may God save you' (ms)]
 alḷaah yixziik shame on you!
 alḷah well!
 amal - amaal hope

?amaṛ (Q) moon
 amerika America
 amerika lganubiyya South
 America
 amerika ššamaliyya North
 America
 ?amḥ (Q) wheat
 ?amiš -?umšaan (Q) shirt
 amma as for; but; when
 amma ſaḡiiba strange!
 amma yaṛiiba strange!
 amrikaani ,yya -amrikaan
 American
 amuut fi . . . I adore (s.o, s.th)
 ana I (m,f)
 ana maali ~ wana maali why
 should I care?
 anaani ,yya -yyiin selfish
 anhi ~ ?anhu -?anhum which
 one?
 anhu ~ ?anhi -?anhum which
 one?
 antireeh -aat foyer, family room
 arbišiin forty
 armalli ,yya - arman Armenian
 ?ara (a) (Q) to read
 aṛbaſ tixmaas 4/5
 aṛbaſa four
 aṛbaſa wxamsiin fifty-four
 aṛbaſa wſiſriin ?iṛaaſ fully
 or totally (satisfied)
 aṛbaſtaaſaṛ fourteen
 aṛḍ (f) land
 ?arfaan ,a -iin (Q) disgusted
 ?arḡabiit (Q) cauliflower
 ?amiš noom (Q) -?umšaan noom
 nightgown
 ?arṛa (Q) to cause to read
 asaṛ monuments
 asad - isuda ~ usuda lion
 aslam to become a Moslem
 aspaani ,yya - aspaan Spanish,
 Spaniard
 aspanya Spain
 asya Asia
 ?aſaḍ (u) (Q) to intend, mean
 ?aſḍ ~ ?aḡḍ (Q) it's intended,
 it's meant, intention
 aſfaṛ ,ſafaṛa -ſuſṛ yellow
 aſiil ,a - uſala of excellent
 oriḡin
 aſl - uſuul origin (s="principle")
 aſlaſ , ſaſſa - ſuſſ bald
 aſwaan Aswan
 aſraf to supervise
 atiina Athens
 ?aṭiifa (Q) velvet
 ?aṭṛ -?uṭṛaaſ (Q) train

aṭṛaſ , ṭaṛſa -ṭuṛſ deaf
 aṭwal taller; tallest
 aw or
 ?awi (Q) very
 awsaſ wider; widest
 awwalaani ,yya -yiin first
 awwil , uula - awaaſil first
 awwil imbaariḥ the day before
 yesterday
 awwil ma as soon as
 ?awwim (Q) to cause to get up
 axḍaṛ ,xaḍra -xuḍṛ green
 axiir ,a last; latest
 axlaa? (p) a person's
 general (traits of) charac-
 ter
 axraani ,yya -yyiin last;
 latest
 axu ssitt bitaſti my wife's
 brother
 axuuya my brother
 axx - ixwaat brother
 aywa yes
 ayy which? any (one, thing)
 azra? ,zar?a -zur? blue
 ?aḡḍ ~ ?aſḍ (Q) intentions
 aḡhaṛ to show, make visible
 ?aſad (u) (Q) to sit down,
 stay
 aſla higher; highest
 aſwaṛ ſooṛa -ſuuṛ one-eyed
 aḡuſtuſ August

b

ba??aal -iin grocer
 ba?a (particle) then, well! ;
 so!
 ba?a (a) to remain
 ba?a (i) to keep
 baaba daddy
 baaba w maama dad and mom
 baa?i -ba?yiin the rest,
 others
 baa?is , a -bu?asa miserable
 baaku -waat a packet
 baan (a) to appear
 baarik to bless
 ba?ara -ba?ar cow
 baat (a) to spend the
 night
 baaſ (i) to sell
 ba?duunis parsley
 badla -bidal suit (of clothes)
 badri early

bafır -buñuur sea
 bafıs - abñaas research
 bakaloryoos -aat Bachelor of
 Science, B.S.
 ba?laawa sweet made of puff pas-
 try with syrup and pista-
 chios or walnuts
 balaaş don't worry; never mind;
 nothing; forget it!
 balad (f) -bilaad city, town
 balañ ,a -aat dates (fruit)
 baleeh ballet
 bałtu -bałaati coat
 bałtu farw fur coat
 banya okra
 bana (i) to build
 banafsigi purple
 banba pink
 banţaloon -aat trousers, slacks,
 pants
 barbari Berber
 bard cold (n)
 bard ?awi very cold
 bard moot very cold
 bardaan ,a -iin cold (adj)
 barđu also
 barñiiţa ~ burñeeta -barañiiţ
 hat
 barŗa outside (preposition)
 (adverb)
 barŗad to become cold
 basbuusa Egyptian semolina cake
 baskit basketball
 baskoota -baskoot cookie
 bass but; just; only; enough
 başal ,a -aat onions
 başş (u) to look
 baţaatiş ,aaya -aat potatoes
 baţn (f) stomach
 baţţaniyya -aat blanket
 baţţariyya -aat flashlight
 battery
 baţţlix ,a -aat watermelon
 baxiil ,a -buxala miser
 baxt luck
 bayruut Beirut
 bayyaa? ,a -iin vendor
 ba?at (a) to send
 ba?d after (in time or order)
 ba?d bukŗa the day after
 tomorrow
 ba?d idđuhr (in) the afternoon
 ba?d ma after (conj)
 ba?d şwayya after a while
 ba?deen then, after that
 ba?d some
 ba?dukum some of you
 baydaad Baghdad
 beed ,a -aat eggs
 been between; among

beet -buyuut house
 beeż beige
 bi ~ b with, to, by
 bi?aala groceries
 bidd + pron. suff. (auxil-
 iary) would like to,
 want
 biddi I would like to
 bidingaan ,a -aat eggplant
 biduun without
 biduun ma without
 bihiima -bahaayim beast of
 burden
 bikaam how much?
 bikull suŗuur with great
 pleasure
 bil?atŗ by train
 bil?axaşş especially
 bilhana wişşifa Hope you
 will enjoy it; May it do
 you much good and give you
 the best of health (food, drink)
 bil?iđaafa l- in addition to
 billeel at night
 bilmarkib by boat
 bilmunasba di on this occasion;
 by the way
 bilmutusikl by motorcycle
 bil?utubiis by bus
 bilyoon one billion
 bil?agala by bicycle
 bil?arabiyya by car
 binnisba l- in relation to
 bint -banaat girl, daughter
 bint xaali -banaat xaali my
 cousin (mo br da)
 bint xalti -banaat xalti my
 cousin (mo si da)
 bint ?ammi -banaat ?ammi my
 cousin (fr br da)
 bint ?ammit waldi my second
 cousin (da of my fa's pater-
 nal aunt)
 birnaamig -baraamig program
 birŗaym min in spite of
 bishuula easily
 bisilla ,aya -aat green peas
 biskilitta -at bicycle
 bisur?a quickly
 biş?uuba with difficulty
 bişweeş slowly
 bitaa? ,a -bituu? thing,
 whatchamacallit, thinga-
 majig; of, belonging to
 bitawassu? detailed, in more
 detail
 biţţayaara by airplane
 bizţabţ precisely

biẓaama -aat pajama
 biḥid (i) to go far away, stay
 away
 biḥiid far
 bluuzaa -aat a blouse
 bravo bravo!
 bu?? mouth
 budra powder, face powder
 bufeeh -aat buffet
 buḥayra -aat lake
 bukra tomorrow
 bukra baḥd idduhr tomorrow
 afternoon
 bukra ṣṣubḥ tomorrow morning
 bundu? ,a -aat hazel nuts
 bunn coffee beans or ground
 coffee
 bunny brown
 burtuʔaan ,a -aat oranges
 burtuʔaani orange color
 burneeta -baraniit hat
 buṣṭa mail
 buṣṭagi mailman
 butaḡaaz -aat gas range
 buur saḥiid Port Said
 buut boots

d

da (m) ,di -dool this; that
 da??(u) to knock; ring
 daawa to remedy
 daaxil having entered
 (participle)
 dabaḥ (a) to slaughter
 dafa (m) warmth
 dafaḥ (a) to pay; to push
 daffa to make warm
 dahab gold
 dahya -dawaahi calamity
 dall (u) ʔala indicate, show
 damm blood
 dammu xafiif he is very nice
 and very likeable, a jo-
 vial, light-hearted fellow
 daras (i) to study
 darris to teach
 dars -duruus a lesson
 daraga -aat grade
 dawwaḥ to turn around; look
 for
 daxal (u) to enter
 dayman always
 dayya? ,a -iin narrow
 di -dool this, that (f)

dibbaana -dibban fly (insect)
 dibloom -aat diploma
 diib -diyaab ~ diyaba wolf
 diʔiiʔa -daʔaayi? minute
 diik -diyuuk rooster
 diik ruumi turkey
 diin - adyaan religion
 diini ,yya religious
 dikha ~ dukhum that one (dem.)
 dilwaʔt ~ dilwaʔti now
 dilwaʔt aho right now
 dilwaʔti bass just now,
 only now
 dimaš? Damascus
 diḥaasa -at study
 diraaḥ -een (d) -aat
 arm
 dirs -duruus back tooth; molar
 disimbir December
 dool these, those (m,f)
 dukha ~ dikha -dukhum
 that one (dem.)
 dukhum those (dem.)
 dukkaan -dakakiin shop
 duktoor doctor
 duktoor -dakatra medical
 doctor
 duktoor amraaḥ nisa gyneco-
 logist
 duktoor asnaan dentist
 duktoor aḥfaal pediatrician
 (m)
 duktoor baatini physician
 (internal medicine)
 duktoor betaari veterinarian
 duktoor gild dermatologist
 duktoor ʔineen ophthalmologist
 duktoor ʔiẓaam osteopath
 duktoorit aḥfaal pediatrician (f)
 duktooraah -aat Ph.D.
 dulaab -dawaliib cupboard
 (wardrobe)
 duḡ - adraag drawer (of a desk,
 etc.)
 duxuul entering

ḍ

ḍabbuur -ḍaḍabiir wasp
 ḍahr - ḍuhuur back (anatomy)
 ḍamiir - ḍamaayir pronoun; conscience
 ḍarab (a) to beat, hit
 ḍarḥ hitting
 ḍeef ,a -ḍuyuuf guest
 ḍifir -ḍawaafir nail (finger, toe)

dihiik (a) to laugh
 dihiik maſa to kid s.o
 dihiik ſala to laugh at; to
 trick
 duhr noon
 duſſa co-wife
 duu? light

e

eeh what?

f

fa- well then
 faad (i) to benefit s.o
 faadi ,faɣya -faɣyiin empty;
 free = (having nothing) to do
 faat (u) to pass
 faat (u) (ſala) to drop in on
 faatiſ light (e.g. color);
 opened
 faddaan -fadadiin acre
 faɣɗa to empty s.th
 faɣɗa silver
 faɣɗ - afɗaal merit
 faɣr dawn
 fahhim to cause to understand
 fakk -een (d) jaw
 fakha fruits
 fakka charge (money)
 fakkaſ to think
 fallaaſ ,a -iin,aat farmer,
 peasant
 falsafa philosophy
 fann art
fannaan, a -iin, aat artist
 fanni ,yya artistic, vocational
 (education)
 far? -furuu? difference
 faraſ (i) to furnish
 farxa -firaax chicken
 faſansa France
 faſansaawi ,yya -yyiin French,
 Frenchman
 faſas -xeel horse
 faſawla ,aya -aat straw-
 berries
 faſd - afraad individual
 faſhaan ,a -iin happy
 faſoon ~ faſoon -faſaſna
 Pharoah
 faſsaſ to explain

faſl -fuſuul class(room);
 season
 faſulya ,aya -aat greenbeans
 faſſ bragging
 faſra a brag
 faſſaaſ ,a -iin braggart
 fataſ (a) to open (s.th)
 fattaaſa -aat opener
 faxd -fixaad thigh
 faɣzuuſa -fawaziir riddle
 fi ~ f in
 fi nuſſ illeel at midnight
 fibraayir February
 fiɗi (a) to be empty; to be free
 fiɗil (a) to remain; to
 keep (doing . . .)
 figl ,a -aat radishes
 fihim (a) to understand
 fii there is/are
 fiih there is/are
 fiil -fiyala elephant
 fikra - afkaaſ idea
 filfil axɗaſ green peppers
 filfil iswid black pepper
 filfila xaɗra a green pepper
 filistiin Palestine
 film - aflaam film; movie
 filmiyya percent (%)
 finafs ilwa?t at the same
 time
 fingaal ~ fingaana -fanagiil
 ~ fanagiin cup
 firaax chickens
 fiſl - afſaal verb
 feen where?
 foo? on, over, above
 fukaaha humor
 fumm mouth
 fuſa -furaſ brush
 fuſit ſilaa?a shaving brush
 fuſit sinaan toothbrush
 fuſn - afraan oven
 fuſa -fuſaſ occasion;
 opportunity
 fustaan -faſatiin a dress
 fustaan ſariir silk
 futbool football
 fuul midammis fava beans
 fuuſa -fuwaſ towel, napkin

g

gaab (i) to bring
 gaamiſ -gawaamiſ mosque
 gaamiſi ,yya -yyiin university
 (adj.)

gaaṛ ,a -giraan neighbor
 gaawib to answer
 gaayiz it is possible
 gabaan ,a -gubana coward
 gabal -gibaal mountain
 gabṛ algebra
 gah ~ gih to come
 gaḥš -guḥša ass
 gamaal beauty
 gamal -gimaal camel
 gamaṣ (a) to collect, add
 gamb ~ ganb beside
 gamiil ,a -gumaal pretty,
 beautiful
 gamiif all
 gamuusa -gamuus water buffalo
 gamṣ plural
 gamṣa -aat ~ gamiṣaat uni-
 versity
 ganb ~ gamb near by, beside
 ganna paradise
 ganuub south
 gariida -garaayid newspaper
 gara (a) to happen
 gaṛaaž -aat garage
 gaṛas -giṛisa bell
 gaṛraaḥ ,a -iin surgeon
 gaṛsoon ,a -aat waiter
 gatooh tarts
 gawaab letter; answer
 gawahirgi -yya jeweler
 gawanti -yyaat gloves
 gaww weather
 gayy ~ gaay coming
 gazaṛ ,a -aat carrots
 gazma -gizam shoe
 gazma bkaṣb high heel shoes
 gazzaaṛ -iin butcher
 gafaan ,a -iin hungry
 gibna cheese
 gidd -giduud grandfather
 gidda -aat grandmother
 gidiid ,a -gudaad new
 gifn -gufuun eyelid
 gihiz (a) to be ready
 gild skin, complexion
 gild -guluud leather
 ginaaḥ -giniḥa wing
 gineeh -aat a pound note
 (100 piasters)
 giri (i) to run
 gism - agsaam body
 gooz a couple, pair (also
 husband)
 gooz - agwaaz husband
 gooz umm stepfather
 gooz xti my sister's husband

gozha her husband
 guḥa Goha, the hero of many
 short stories and anecdotes in
 Middle Eastern literature
 gumhuriyya -at republic
 gumla -gumal sentence
 gurnaal -garanill
 guwwa inside (preposition)
 (adverb)
 guṣraan -gaṣariin scarab
 guṣṛafya geography

h

haadi ,a -hadyiin calm
 haakaza thus
 haala Hala (girl's name)
 haan (i) to mistreat
 haani Hani (a boy's name)
 haat give me!
 haayil ,a -iin excellent, superb
 hal (question introducer)
 hamm (i) to concern; interest
 handasa geometry, engineer-
 ing
 haṛam - aḥṛamaat pyramid
 hawa (m) air
 hiduum ~ huduum (p) clothes
 hina here
 hinaak there
 hindi -hinuud Indian
 hiroyliifi Hyroglyphic
 hiwaaya -aat hobby
 hiyya she
 huduum ~ hiduum (p) clothes
 humma they (m,f)
 huwwa he

ḥ

ḥa?? -ḥu?uu? right (as in
 the phrase "to stand up for
 one's rights")
 ḥaaḍiṛ sure! (I'll do it); okay
 ḥaaga -aat thing
 ḥaaga aaxir gamaal excellent
 ḥaaga aaxir ḥalaawa excel-
 lent
 ḥaagib -ḥawaagib eyebrow
 ḥaama to defend s.o., s.th
 ḥaawil to try
 ḥabb (i) to like; love

ḥabiib ,a -ḥabaayib dear person,
 beloved one, lover
 ḥabiibi my darling
 ḥadd someone
 ḥadiid iron (metal)
 ḥadiis ,a modern
 ḥaḍaana kindergarten, nursery
 ḥaḍaara -aat civilization,
 culture
 ḥaḍḍar to prepare
 ḥaḍritak you (ms) (förmal or
 polite form)
 ḥaḍritik you (fs) (formal/polite)
 ḥafila - ḥafalaat party (fun)
 ḥagaḥ stone
 ḥagaḥa -ḥigaara a stone
 ḥagg (i) to make the pilgri-
 mage to Mecca
 ḥaka (i) to tell a story
 ḥala? -ḥil?aan earring
 ḥala?a -at serial (T.V.)
 ḥalaal legal (religious term)
 ḥall (i) to solve
 ḥalla to have dessert
 ḥalla -ḥilal cooking pot
 ḥalla pristo pressure cooker
 ḥalluuf -ḥalaliif pig
 ḥama wife's fa or mo (usually
 with pron. suffix)
 ḥama (i) to defend
 ḥamaama -ḥamaam pigeon
 ḥamaati my wife's mo
 ḥamaaya my wife's fa
 ḥamdilla ḥala salamtak thank
 God for your safe return (to
 ms)
 ḥammaam -aat bathroom
 ḥanak mouth
 ḥariimi pertaining to women (as
 in "women's clothes")
 ḥariir silk
 ḥaḥaam forbidden (religious term)
 ḥaḥaami ,yya -iin~ ḥaḥamiyya thief
 ḥaḥḥ garḥ -ḥuḥuuf garḥ preposi-
 tion
 ḥaḥiiḥ -ḥuḥaḥa prudent
 ḥaḥḥ hot, heat
 ḥaḥḥaan ,a -iin hot (adj)
 ḥaḥḥar to become hot
 ḥasab according to
 ḥasab (i) to count
 ḥass (i) to feel
 ḥaḥaḥ (a) to happen, occur
 ḥaḥa (i) to stuff (cooking, e.g.,
 stuffed cabbage)
 ḥaḥiiḥ grass (plant)
 ḥatta in even if

ḥatta iza even if
 ḥatta law even if
 ḥaḥḥ (u) to put s.th
 ḥawaali approximately
 ḥawwaa? ~ ḥawwa Eve
 ḥayaah (f) life
 ḥayawaan -aat animal (s also
 = "zoology")
 ḥayy - ahyaa? quarter,
 section of a town
 ḥiddaaya -aat kite (bird)
 ḥiḍaaḥar eleven
 ḥifiḥ (a) to memorize
 ḥigg pilgrimage
 ḥigga -ḥigag excuse
 ḥiila -ḥiyal trick
 ḥikaaya -aat story
 ḥikma -ḥikam word of wisdom
 ḥilif (i) to swear
 ḥilm patience
 ḥilm - aḥlaam dream
 ḥilw sweet; pretty; nice
 ḥisaab arithmetic; account,
 calculation
 ḥisaab musallasaaat trigono-
 metry
 ḥiḥḥa -ḥiḥḥ class (session)
 ḥitta -ḥitat piece, part
 ḥizaam -ḥizima belt
 ḥooḥ courtyard
 ḥubb love
 ḥukuuma government
 ḥumaar -ḥimiir donkey
 ḥuḥaan ~ ḥiḥina horse

i

?ibil (a) (Q) to accept
 ibliis -abalsa Satan, devil
 ibn - abnaa? ~ awlaad son
 ibn xaali -wilaad xaali my
 cousin (mo br so)
 ibn kaalit saḥbi my friend's
 cousin (mo si so)
 ibn kaalti -wilaad kaalti my
 cousin (mo si so)
 ibn ḥamm -wilaad ḥamm cousin
 (fa br so)
 ibn ḥamm -wilaad ḥammi my
 cousin (fa br so)
 ibn ḥammi -wilaad ḥammi
 my cousin (fa si so)
 ibtada to begin
 ?ibḥi (Q) Coptic

?ibṭi (Q) ,yya - a?baaṭ Copt	illa law unless
ibtidaa?i ,yya primary, elementary; beginning	illahga lmaṣriyya the Egyptian dialect
idda (i) to give, hand over	illi who, that, which
iddaawa (itdaawa) to be cured	illi (cause) because, that
iddaffa (itdaffa) to warm oneself	illuṣa lfaṣansawiyya French language
iddallaṣ (itdallaṣ) to act spoiled	illuṣa lṣarabiyya Arabic language
iddilta The Delta	ilmadaam my wife, Mrs.
iddunya the world	ilmasiiḥ Christ
iddunya bard ?awi it (the world) is very cold	ilmaṣri Egyptian (Arabic)
iddunya bitmaṭṭar it (the world) is raining	ilmayrib (in) the evening
iddunya wmafiiha that is all one cares about in this world; that is enough for me	ilmayrib Morocco
?idir (a) (Q) to be able	ilmitru express tramway
?idra - ?idar (Q) clay pot	ilmuhimm well now, the important thing is . . .
idyallib (ityallib) to find great difficulty	ilmuski Muski, popular business quarter in Cairo
idḍamman (itḍamman) to include	ilqaaḥira Cairo
idḍaarib (itḍaarib) to fight	ilqur?aan the Koran
idḍuhr (at) noon	ilqur?aan ilkariim the Holy Koran
idṭarṣ (itṭarṣ) to be forced to	il?uds Jerusalem
iftakarṣ to think, to suppose, to remember	il?urdun Jordan
igbaari ,yya obligatory	ilwaaḥid ,a one (a person)
iggannin (itgannin) to go crazy	ilwaldeen the parents
igriigi ,yya - igriig Greek	ilxariif fall, autumn
ifmarṣ to become red	ilyabaan Japan
ifna we (m, f)	ilyunaan Greece
iftafal to celebrate	ilzaami ,yya obligatory
iftaram to respect	ilṣaalam the world
iid (f) -een (d;p) hand	ilṣaalam ilṣarabi the Arab world
ikkallim (itkallim) to speak	ilṣafw "Don't mention it" (a response to "thanks")
iklador nail polish	ilṣammiya dialect, colloquial (Arabic)
il- the	ilṣarabi Arabic language
il?aaxir - fil?aaxir finally	ilṣarabi lmasri Egyptian Arabic
ilbalad the downtown area	ilṣaṣr (in) the afternoon
ilbuṣṭa the post office	ilṣiraa? Iraq
ilfaḡr (at) dawn	ilyada lunchtime, lunch
ilfuṣḥa Classical Arabic	ilyarḡb the West
ilgamiif everyone	imbaariif yesterday
ilganna paradise	imbaariif billeel last night
ilgazaayir Algeria, Algiers	imma . . . aw either . . .
ilgiiza Giza (city)	or
ilhandasa engineering	imma . . . w?imma either . . .
ilhind India	or
ilḥamd lillaah praise be to God	imta when?
il?ingiil the Bible	imtiḥaan -aat examination
ilkitaab ilmu?addas the Holy Bible	in if (possible)
illa except (prep.)	inbaṣaṭ to have a good time
illa iza unless	ingiil Bible; usually with the definite article il?ingiil.

ingiliizi ,yya -ingiliiz
 English, Englishman
 ingiltira England
 inn that (nominalizer)
 inn that; because
 innabi the Prophet
 innama but; whereas
 inniharḍa today
 inniil the Nile
 insaan human being
 In šaa? allaah God willing
 inta you (ms)
 inti you (fs)
 intu you (p)
 iqtisaad economics
 ?ird (Q) -?iruud monkey
 ?irfa (Q) cinnamon
 ?irš saay - ?irš (Q) piaster piece
 (10 milliims)
 ?iršeen (Q) two-piaster piece
 iraan Iran
 ?iraaṭ (Q) -?araariit carat
 irḥabaat Rabat
 irḥabiiḥ spring (season)
 irḥiyaad Riyadh
 irṭabaṭ to commit oneself
 irṭibaat ties (e.g., family
 ties)
 iskindiriyya Alexandria
 islam to become a Moslem
 ism - asmaa? name
 ism - asmaa? noun
 ?ism (Q) - a?saam section
 isra?iil Israel
 issaaya goldsmithery and
 jewelry section of a town
 issabaṭṭaaṣar the seventeenth
 issadd ilḥaali the High Dam
 issallim (itsallim) to be
 delivered
 issanawiyya lḥamma high school
 certificate
 issitt btaṭti my wife
 issitt btaṭtu his wife
 issiwees Suez
 issufudiyya Saudi Arabia
 ista?aal to resign
 istafaad to benefit
 istagaab to answer a request
 istahaal to be impossible
 istamaal to attract s.o
 istariiḥ to relax (imperfect
 only, as used in proverb #2.
 See / istirayyaḥ/
 istaḥla to be pompous
 istaḥma to play the blind
 istaḥmil to use
 istayna to do without
 istirayyaḥ to rest, relax

istaḥbaṭ to play the fool
 istiwaana -aat record
 iswid ,sooda -suud black
 iswira - asaawir bracelet
 iṣṣaaliḥ (itṣaaliḥ) to recon-
 cile
 iṣṣaḍḍaḥ (itṣaḍḍaḥ) to get a
 headache
 iṣṣayḍala pharmacy
 iṣṣeef summer
 iṣṣiin China
 iṣṣiyaḥ young age
 iṣṣubḥ (n) the morning;
 (adv.) in the morning
 iṣṭilaaḥ -aat term, idiom
 iṣṣarp -aat scarf
 ?iṣra -?iṣr (Q) peel
 iṣṣraaf supervision
 iṣṣammis to sit in the sun
 iṣṣar? the East
 iṣṣar? il?awṣaṭ the Middle
 East
 iṣṣarḥ il?awṣaṭ the Middle
 East
 iṣṣita (m,f) winter
 iṣṣiṭaan Satan
 iṣṭara to buy
 iṣṭarak to participate
 iṣṭayaḥ to work (as well as
 "to have a job, profession,"
 etc.)
 it?aal to be said
 it?ara to be read
 it?assim to be divided
 itdaawa (iddaawa) to be
 cured
 itdaffa (iddaffa) to warm
 oneself
 itdallaḥ to act spoiled
 itḍaarib to fight
 itḍamman to include
 itfaahim (maḥa) to reach an agree-
 ment; discuss (mutually) (with)
 itfaḍḍa to be emptied
 itfaḍḍal go ahead!; please!
 itfarḥag (ḥala) to see; look
 around, sightsee
 itfassaḥ to vacation, look
 around, take a walk
 itgaab to be brought
 itgaawib to be answered
 itgannin to go crazy
 itgannin (ḥala) to go
 crazy over (s.th or s.o)
 ithaḍḍar to be present
 itkallim (ikkallim) to speak,
 talk
 itkassar (ikkassar) to be
 broken

itkawa (ikkawa) to be ironed
 itlaaʔa to meet
 itlamm to gather around
 itmanna to hope, wish
 itmašša to take a walk
 itnaaʔiś (maʔa) to discuss (with)
 itnaašaṛ min miyya filmiyya
 twelve percent (12%)
 itneen two
 itneen malliim two-millim piece
 itneen winuṣṣ filmiyya two-
 point-five percent (2.5%)
 itneen witalatiin thirty-two
 itrama to be thrown
 itsaaʔid to be helped
 itsallim to be delivered
 itšaaliḥ to reconcile
 itšaḍḍaʔ to get a headache
 itšaaliḥ to be repaired
 itšaal to be carried
 itšaḱkaṛ to thank
 itšaammis to sit in the sun
 ittaani the other (one)
 itwassax to become dirty
 itzabbil (izzabbil) to be
 littered
 itʔallim to learn
 itʔallim (iʔʔallim) to com-
 plain (about being oppressed)
 itʔama to be blinded
 itʔašša to have dinner
 ityadda to have lunch
 ityallib to find great diffi-
 cult
 iṭaali ,yya -yyiin Italian
 iṭalya Italy
 iṭnaašaṛ twelve
 iṭrašš to become deaf
 iṭṭafa to be extinguished
 iṭṭammin to be assured
 iṭṭarṛ (iḍṭarṛ) to be forced to
 iṭṭayyib a good deed, the good
 iṭṭibb medicine (science)
 ixṛaag production (radio-T.V.)
 ixwaan friends
 iza if (possible, probable cond.)
 izaaza - azaayiz a bottle
 izaafa broadcasting
 izan well; then
 izzaay how?; how (come)?
 izzaay safirt How did you travel?
 izzabbil (itzabbil) to be
 littered
 izzayy how is/are?
 iʔʔallim (itʔallim) to complain
 (about being oppressed)
 iʔdaadi ,yya preparatory (jr.

high) school
 iʔlaan -at advertisement
 iʔragg to become lame

k

kaam how much, how many?
 kaamil ,a -iin complete
 kaan (u) to be
 kaan zamaanu he would have
 (been)
 kaatib ,a -iin writer
 kabaab meat broiled on a
 skewer
 kabb (u) to pour; spill
 kabriit matches
 kafa (i) to turn over
 kaḥṛaba electricity
 kaḥka -kaḥk Egyptian cookie
 baked especially for holi-
 days
 kakaaw cocoa
 kalaam talking; speech
 kalaam faariy nonsense
 kalb -kilaab dog
 kallim to speak to
 kamaan again; also
 kanaba -kanab couch
 kanada Canada
 kanaka -kanak Arabic coffee
 pot
 kariim ,a -kuṛama generous;
 noble; hospitable
 kaṛavatta -aat necktie
 kasaṛ (a) to break (s.th)
 kaslaan ,a -iin lazy
 kassaṛ to smash (s.th)
 kašaf (i) to examine
 katab (i) to write
 kattib to cause to write,
 have (s.o) write
 kawa (i) to iron
 kawkab -kawaakib planet,
 star
 kaza so-and-so, such-
 and-such
 kaza wkaza this-and-that;
 so-and-so
 kazzaab ~ kaddaab ,a -iin liar
 keek cake
 kibd liver (organ)
 kibda liver (meat)
 kibiir ,a -kubaaṛ big
 kida thus
 kifaaya that is enough

kilma -kalimaat word
 kilu kilo
 kilomitr kilometer
 kilwa -kalaawi kidney
 kimya chemistry
 kinisa -kanaayis church
 kitaab -kutub book
 kitaaba writing
 kitf -een (d) -kitaaf shoulder
 kitfir many
 kolonya eau-de-cologne
 kooṛa -kuwaṛ ball
 koosa squash
 kubbaaya -aat a glass
 kufta Egyptian meatballs
 kull each, every; all
 kulli comprehensive
 kulliyya -aat college
 kulliyyit ilʔadaab College of
 Literature, Faculty of Arts
 kulliyyit ilḥuʔuu? Law School
 kullu all of it
 kulluhum all of them
 kummitra ,aya -aat pears
 kumudiinu -haat nightstand
 kursi -karaasi chair
 kuṛumb cabbage
 kuṛumbi pastel green
 kuttaab -katatiib village elemen-
 tary school
 kuuri ,yya -iin Korean
 kuwafeer -aat hair stylist
 kwayyis ,a -iin good, fine

1

la . . .wala neither . . .nor
 la ḥawla wala quwwata illa
 billaah what a loss! how
 helpless man is!
 laʔ ~ la no
 laʔa (a) to find
 laaʔa to meet s.o or s.th
 laakin but
 laazim it's necessary
 laafib to amuse s.o, play with
 s.o
 laban milk
 labbis to dress (s.o)
 laḡga -aat dialect
 laḡas (a) to lick
 laḡma meat
 laḡma baʔri veal
 laḡma ḡaani lamb meat
 laḡma gamuusi beef

laḡma maḡṛuuma ground meat
 laḡsan lest, for fear that
 lamba -aat lamp, bulb
 lamma when
 lamunaata lemonade
 lamuun ,a -aat lemon, lime
 lamuuni lemon yellow
 lanḡan London
 lassa - lasa gums
 latiini Latin
 laṭiif ,a -luṭaaf nice,
 pleasant, gentle
 law if (possible, probable
 cond.)
 law kaan if (impossible cond.)
 law samaḡt please!
 lawla but for
 lawla inn but for
 laziiz ,a -luzaaz delicious
 leeh why?
 leel nighttime
 leela -layaali a night
 li ~ l to; for
 liʔann because, for
 libis (i) to get dressed;
 to put on
 libya Libya
 lidaṛagit inn to the extent
 that
 liḡaaf -liḡifa quilt, eider-
 down
 liḡadd until
 liḡadd ma until
 liʔi (a) to find; to meet
 liik ḡaʔʔ you (ms) are right
 lisaan -lisina tongue
 lisans -aat Bachelor of Arts,
 B.A.
 lissa not yet
 liwaḡd + pron. suffix alone
 liyaayit until
 liyaayit ma until
 loon - alwaan color
 looz almonds
 looza -liwaz tonsil
 lubnaan Lebanon
 lubnaani ,yya -yyiin Leba-
 nese
 luʔṣuṛ Luxor
 luṛa -aat language

m

ma that (relative co-ordina-
 tor, as in 'abl ma')

ma . . .š (negative particles)	maqaala -aat article
maa + l + pron. suffix what is the matter with . . .?	maraʔa broth
maalak what is the matter with you (ms)?	marakbi -yya sailor
maama mommy	mari girgis St. George
maaris March	maḥala -maḥaafil stage, phase
maat (u) to die	markib -maraakib boat
mabruuk Congratulations!	martaba -maraatib mattress
mabşuuṭ ,a -iin happy	maḥʔa lady, woman (Literary Arabic)
madda -mawaad subject (school)	maḥa woman (vulgar usage un- less with pron. suffix. e.g. miraati, 'my wife.'
madiina -mudun city	maḥmaḥ alabaster
madrasa -madaaris school	maḥḥa once upon a time
madriid Madrid	maḥḥa -aat time (e.g., this time; once, one time)
mafiiş there is/are not	maḥḥaat sometimes
mafiiş fayda it's no use, it's all in vain	maḥḥaḍ to nurse
mafiiş şakk there is no doubt	maḥḥiteen twice, two times
mafruuş ,a -iin furnished	masal -amsaal proverb
maḥama -mafaarim meat grinder	masʔala -masaaʔil problem
maḥraş -mafaariş tablecloth	masalan for example
magaal -aat sphere, field	masgid -masaagid mosque
magalla -aat magazine	masiihi ,yya -yyiin Chris- tian
maggaani-maggaanan free of charge	maşrahiyya -aat a play
maghuud -aat effort	maşfa -maşaafi strainer
magmuuş total	maşfit şaay tea strainer
magnuun ,a -maganiin crazy, insane, lunatic	maşnuʔaat industrial pro- ducts, commodoties
mahma no matter what, re- gardless of what	maşr (f) Egypt; Cairo
maḥaddiş no one	maşri ,yya -yyiin Egyptian
maḥall -aat shop place	maşrufaat -maşariif fees, tuition
maḥalli ,yya local	maşbuuk ,a -iin busy (in proverb 14)
maḥkama -maḥaakim court of law	maşşa to take s.o for a walk
maḥşi stuffed (dish)	
makanit ḥilaaʔa safety razor	maşwi broiled
makaḥoona pasta	maşyuul ,a -iin busy
maktab -makaatib office desk	maşbuuṭ that is true, precise, exact
maktaba -aat library; bookstore	maḥḥaf -mataaḥif museum
maktuub ,a -iin written	maṣ -aat game, match (sports)
makwa -makaawi an iron	maṣuus ,a -matafiis unlucky
mala (a) to fill	maṣaḥ rain
malaabis (p) clothes	maṣbax -maṣaabix kitchen
malaabis daaxiliyya underwear	maṣṣaḥ to rain
malaak -malayka angel	mawḍuuş -aat ~ mawaḍiiş subject, topic
malā salt	mawguud found (to be found)
malik -muluuk king	maxşuuş especially
malika -aat queen	mayaflluuş ʔaleeh (ḥaaga) excelllect and superb
mallaaḥa -aat salt shaker	mayu May
malliim milliim	mayya water
maly filling	mayyit ,a -iin dead
manaxiir (f) nose	
mandiil -manadiil handkerchief	
manṭiʔa -manaatiʔ zone	
mantiq logic	

maʒisteer -aat Master's degree,
 M.A.
 maʒa with
 maʒa baʒd together
 maʒaak ʒa?? you (ms) are
 right
 maʒaarif acquaintances
 maʒguun ʒilaaʒa shaving cream
 maʒguun sinaan toothpaste
 maʒhad -maʒaahid institute
 maʒlaʒa -maʒaaliʒ spoon
 maʒlaʒit ʒaay teaspoon
 maʒlaʒit ʒurba soup spoon
 maʒrib evening
 maʒrafa -maʒaarif ladle
 meeri Mary
 mi = min from, from among
 midawwar ,a -iin round (shape)
 middaayi? ,a -iin bothered;
 depressed
 miil -amyaal mile
 miin who, whom?
 miina -mawaani port
 mikaniiki -yya mechanic
 milaaya -aat sheet
 milawwin colored
 milli millimeter
 miluxiyya Jew's mallow (an
 Egyptian leafy vegetable)
 milyoneen two million
 milyoon one million
 min from, from among
 min faʒlak please
 min naʒya on the one hand . . .
 min naʒyit from the point of
 view of, on the side of
 min ʒinayya with great pleasure
 min yeer without
 min yeer ma without
 mineen from where?
 miraaya -aat mirror
 miʒaati my wife
 misaa? ~ masaa? evening
 misaaʒan P.M.
 misaafir ,a -iin having
 travelled (participle)
 misaaʒid ~ musaaʒid having
 helped (participle)
 miʒik (i) to hold
 miʒ ~ muʒ not
 miʒi (i) to go; to walk
 miʒ kida isn't that so?
 miʒmiʒ ,a -aat apricots
 miʒmiʒi apricot color
 miʒʒigan Michigan
 miʒt - amʒaʒ a comb
 mitallig ,a -iin ice cold
 miteen warbaʒa two hundred and four

mitnaaʒiʒ -iin having
 discussed (partici-
 ple)
 mitr - amtaar meter (= 100
 centimeters)
 mitr wrubʒ 1 1/4 meters
 miʒʒallaʒ -iin being repaired
 miʒaʒam inlaid
 miʒadda pillow
 miʒaʒiil Michael
 miʒallil pickles
 miyya one hundred
 miyya waaʒid wisabʒiin one
 hundred and seventy-one
 mizaakir having studied
 (participle)
 miʒayyin -iin barber
 miʒaad -mawaʒiid appointment
 miʒrifa -maʒaarif acquaintance
 miʒza -miʒiiz goat
 mooz ,a -aat bananas
 mosko Moscow
 muʒaddab ,a -iin polite
 muʒallif ,a -iin writer
 muʒannas feminine (gr)
 mubaarar (f) -mubaarayaat
 match (sports)
 mudarris ,a -iin ,aat teacher
 mudda -mudad period of time
 mudhiʒ ,a -iin excellent
 mudiid ,a -iin director
 mufiid ,a -iin useful
 mufrad singular
 muftaaʒ -mafatiif key
 mugawharaat jewelry
 mugtamaʒ -aat society
 muhandis ,a -iin ,aat engineer
 muhimm ,a -inn important
 muhmil -iin careless
 muʒaami -yya -yyiin lawyer
 muʒaasib ,a -iin accountant
 muʒadsa -aat conversation
 muʒadra -aat lecture
 muʒiif -aat ocean
 muʒriʒ awkward, embarrassing
 muʒtarim ,a -inn respecting
 (active participle)
 muʒtarif ,a -iin professional
 muʒtaram ,a -iin respected
 (passive participle)
 muld innabi the birthday of
 the Prophet
 mulʒaʒ -malaʒiif tweezer
 mumarriʒ ,a -iin ,aat nurse
 mumaasil ,a -iin similar
 mumkin possible, it's pos-
 sible

mumtaaz ,a -iin excellent
 munasba -aat occasion
 munawwaf ,a -iin varied (having
 a variety of things)
 mundahiš ,a -iin surprised
 munšaar -manašiiir saw (a tool)
 munṭaḏim ,a -iin on time
 muragʿa review
 mušabʿa -aat competition
 musalli ,yya -yyin amusing
 musalsala -aat serial (T.V.)
 muslim ,a -iin Moslem
 mustamirr ,a -iin continuous
 mustašfa -yaat hospital
 mustawa standard, level
 mustawrad ,a imported
 mušawwar ,a illustrated
 muṭṭalaḥ -aat term, idiom
 muš ~ miš not
 muškila -mašaakil problem
 mutašaaʿim ,a -iin optimistic
 mutašakkir "thanks" (said by
 ms)
 mutawaššit ,a -iin middle,
 medium; (s) = average
 mutusikl motorcycle
 muus ḥilaaʿa - amwaas ḥilaaʿa
 razor blade
 muwaḥḥad unified
 muxtaliif ,a -iin various,
 different
 muzakkar masculine (gr)
 muʿallim ,a -iin ,aat teacher
 muṭtadil ,a -iin moderate
 muṭṭam majority

n

naʿʿaaš -iin painter (walls)
 naab (u) to represent,
 deputize, substitute
 naadi -nawaadi club
 naaʿiṣ needing; missing s.th,
 lacking; deficient
 naʿal (i) to transfer; trans-
 mit, move; to copy
 naam (a) to sleep
 naar (f) fire
 naas people
 naasib to suit
 naʿaš (u) to carve, engrave
 naawi intending
 nabaʿ - anbaaʿ news
 nabaat -aat plant;(s) also
 means 'botany'

nabiih ,a -nubaha intelligent
 nadmaan ,a -iin regretful
 naḏḏaf to clean
 nafaʿ (a) to be useful
 nafs (f) soul; self
 nafs same
 nafsi ~ nifsi I would like to
 nagaaḥ success
 naggaar -iin carpenter
 nagwa Nagwa (a girl's name)
 nahaar - ayyaam day
 nahr - anhaar river
 naḥla -naḥl bee
 naḥya -nawaaḥi side
 nakkit to joke
 naʿl transfer; final (as in
 the phrase 'final exami-
 nation
 namla -naml ant
 namuusa -namuus mosquito
 nasiim ~ nisma ~ nisiim
 breeze
 našar (u) to saw
 našrit axbaar -našaraat
 axbaar newscast
 našra (našrit ilʿaxbaar)
 broadcast (newscast)
 nawwar to brighten s.th;
 light up
 nawayim to cause to sleep
 naẓẓam to organize
 naʿsaan ,a -iin sleepy
 neekal nickel
 nifs ~ nafs (f) self, soul
 nifs ~ nafs (+ pron. suffix)
 would like
 nigma -niguum star
 nihaar ~ nahaar - ayyaam
 day
 niḥaas ahmar copper
 niḥaas asfar brass
 niʿiṣ (a) to be missing (s.
 th); deficient
 nikla two-milliim piece
 nimr -nimura tiger
 nimra -nimar number; grades
 nisi (a) to forget
 nisiib ,a -nasaayib in-law
 nisiibi my in-law
 nizil (i) to descend
 niẓaam -nuẓum system
 niṭnaaʿ mint
 noom sleep
 nukta -nukat joke
 nuṣṣ one-half (1/2)
 nuṣṣ frank two-piaster piece
 nuṣṣ gneeh one-half pound
 note

nuşş illeel midnight
 nuşş nuşş fifty-fifty; so-so,
 not bad not completely
 nuuṛ -anwaar light, e.g. sunlight
 nuuṛ -anwaar kind, sort
 nuvimbir ~ nuvambir November

o .

ooḍa - uwaḍ room
 ooḍit maktab study (room)
 ooḍit noom bedroom
 ooḍit şufra dining room

p

parfaan perfume
 pariis Paris
 ping pong ping-pong
 plaaḥ -aat seashore
 puloovaṛ -aat pullover
 puuf -puffaat hassock

q

qarṛya -quṛa village
 qawaaḥid grammar, rules
 qawmi -yya national
 qism - aqsaam department, sec-
 tion
 quṛṛaan Koran

r

raḥaba -riḥaab neck
 radyu -haat radio set
 ragab the month of Rajab;
 proper name
 rama (i) to throw; to mail
 (a letter)
 ramma to scatter s.th; to throw
 away here and there
 ramy throwing
 rasm -rusumaat ~ rusuum drawing
 riḥa -teen (d) lung

rigaali pertaining to men
 as in "men's clothes"
 rigiḥ (a) to come back, return
 rigl (f) -een (d p) leg
 riḥla -aat trip
 riif countryside
 riḥḥ (m,f) -riyaaḥ wind
 riḥḥa -ṛawaayih perfume;
 scent fragrance
 riḥḥa -riḥḥ feather
 riḥḥ -rumuuḥ eyelash
 riz? - arzaa? bounty
 riḥiif ḥeeḥ a loaf of bread
 rukba -rukab knee
 rusya Russia
 ruusi -ruus Russian

ṛ

ṛaabit -ṛawaabit conjunction
 ṛaabitḥ fourth
 ṛaagil -riggaala man
 ṛaaḥ (u) to go
 ṛaas -ṛuus (f) head
 ṛaayih ,a -iin going
 ṛabaḥ (u) to tie
 ṛabbina God, our Lord
 ṛabiiḥ spring (season)
 ṛadd (u) to answer
 ṛadd (u) to answer
 ṛadyu -haat radio set
 ṛaff -ṛufuuf shelf
 ṛaḥal (a) to move
 ṛamaadi grey
 ṛamaḍaan the month of Rama-
 daan; proper name
 ṛaḥḥa -ṛaḥḥ a dance
 ṛaḥḥ (u) to pile up; line up
 ṛaḥl - aḥḥaal pound (lb.)
 ṛawwaḥ to go home
 ṛaḥy - aḥaa? point of view, opinion
 ritib humid
 ṛixiiḥ ,a -ṛuxaaḥ inexpensive
 ṛoob - aḥwaab robe
 ṛooma Rome
 ṛubḥ one-fourth (1/4)
 ṛubḥ gneeh one-fourth-pound
 note
 ṛubḥumiyya ~ uṛbuḥumiyya
 four hundred
 ṛukn - aḥkaan corner
 ṛummaan ,a -aat pomegranate
 ṛutuuba humidity
 ṛuuḥ lipstick
 ṛuzz, ṛuzzaaya -aat rice

s

saʔa (i) to water; to give a drink
 saaʔ (u) to drive
 saab (i) to leave; to let
 saabiʔ seventh
 saadis ,sadsa sixth
 saafir to travel
 saakin ,a -sukkaan dweller, inhabitant
 saayiḥ ,a suwwaan ḥ ~ suyyaah tourist
 saayiḡ -suyyaḡ goldsmith
 saafa -aat hour; clock, watch; time
 saafid to help
 saafit ma just as
 sabaanix (f) spinach
 sabab - asbaab reason
 sabaʔ titman seven-eighths (7/8)
 sabaʔa wtisʔiin filmiyya ninety-seven percent
 sabaʔtaaʔar seventeen
 sabʔa ~ sabaʔ seven
 sabʔiin seventy
 sagaayir , sigaara cigarettes
 sahl fertile, level land
 sahl ,a -iin easy
 sakan (u) to dwell; to live
 salaam -aat greeting
 salaama peace
 sallim to give peace
 to greet; to deliver
 sallim ʔala to greet
 sama sky
 samaḥ (a) to allow; let (with /law/=if you please)
 samak ,a -aat fish
 sammaʔ to cause to listen
 sana -siniin year
 sanawi ,yya secondary (high school)
 santi centimeter
 sanya -sawaani second (time)
 saqaafa culture
 saqaafi ,yya -yyiin cultural
 sariiʔ swift, rapid, fast
 sawa together
 sawaaʔ. . . aw either . . .or
 saxiif -suxafa silly
 saʔa (a) to strive, to work hard
 saʔaat sometimes
 saʔiid ,a -sufada happy

safiida hello
 saʔitha then, at that time
 sebtember September
 sidr -siduur chest
 siggaada -sagagiid rug, carpet
 sihir (a) to stay up late
 siidi master, Mr.
 sikit (u) to be quiet
 sikkiina -sakakiin knife
 silfa -salaayf wife of husband's brother
 simiin ,a -sumaan fat
 simiʔ (a) to listen, hear
 sinima -aat movie, movie theater
 sinn age
 sinna -sinaan tooth
 sirilir -saraayir bed
 sitaʔa -sataayir curtain
 sitt -sittaat lady
 sitt beet -sittaat buyuut housewife
 sitta ~ sitt six
 sitta wsabʔiin seventy-six
 sittiin sixty
 siʔtaaʔar sixteen
 siyaasa policy; politics
 subḥaan aḷḷah How wonderful! ; praise be to God
 subʔ a seventh
 suds a sixth
 suhuula ease
 sukkariyya -aat sugar bowl
 sukkaʔ sugar
 surya Syria
 surʔa swiftness
 suʔuur pleasure
 suttumiyya six hundred
 suuʔ evil
 suuʔ - aswaaʔ market
 suuri ,yya -yyiin Syrian

ʃ

ʃaadiʔ ,a -iin truthful
 ʃaafib - aʃhaab ~ ʃiḥaab friend; owner
 ʃaala -aat hall, hallway; family room
 ʃaan (u) to preserve, take good care of
 ʃabaaḥ morning
 ʃabaaḥan A.M.

şabar (u) to be patient
 şabuun ,a -aat soap
 şabyit şafr hair coloring (dye)
 şadafa- aşdaaf mother-of-pearl
 şaffar to whistle
 şafba -aat friend; owner
 şafd heat, hot ("it's hot")
 şafha to wake s.o up
 şafn -şufuun plate
 şaloon -aat living room
 şalaşa salad
 şalaş baldness
 şallaş to repair
 şandal -şanaadil sandals
 şanna strong odor, e.g. of onions
 şaruux -şawariix rocket
 şatr -şutuur line (of writing)
 şaydali -yya pharmacist
 şaşb ,a -iin difficult
 şaşşab to make difficult
 şeef summer
 şifa -aat adjective, modifier;
 characteristic
 şihha health
 şihî (a) to wake up
 şiini ,yya -yyiin Chinese
 şinaafa manufacture, industry
 şinaafa yadawiyya handmade
 şinaafi ,yya industrial
 şiniyya -şawaani baking tray
 şiniyyit şahwa coffee tray
 şiyaam fasting
 şubaaş -şuwaabiş finger
 şubaaş irriql toe
 şubş morning
 şuffaşa -şafafiir a whistle
 şufra ~ tarabeezit şufra dining
 table
 şulţaniyya -şalaşiin bowl
 şuuf wool
 şuuşa -şuwaş picture, photo-
 graph
 şufuuba difficulty
 şuyayyar ,a -iin little, small

ş

şa??a -şu?a? apartment
 şaab (i) to grow old, have
 grey hair
 şaakir ,a -iin having
 thanked (participle)
 şaal (i) to carry
 şaariş -şawaariş street
 şaaşî? -şawaaşî? shore

şaatir ,a -iin clever
 şaay tea
 şabb -şubbaan ~ şabaab youth
 şabba -aat youth
 şagar ,a -aat trees
 şahaada -aat certificate
 şahr - uşhur ~ şuhur month
 şakar (u) to thank, praise
 şakl - aşkaal shape
 şamaal north
 şammaam ,a -aat melons
 şampuu shampoo
 şams (f) sun
 şamsiyya -şamaasi umbrella
 şanta -şunaş suitcase,
 briefcase; shopping bag;
 woman's handbag
 şar? east
 şar?i ,yya -yyiin Eastern,
 Easterner
 şarq East
 şaraab -aat socks
 şaraab naylon -şarabaat
 naylon nylons, nylon
 stockings
 şarş -şuruur evil
 şarşab to give s.o a drink
 şarş -şuruuş condition,
 stipulation
 şataşa cleverness
 şawa (i) to grill, broil
 şaxş - aşxaaş person
 şaxş duşri proper person
 şaxş niđiif clean person
 şayyaal -iin porter
 şayyil to cause to carry
 şaşb a people, people of a
 country
 şaşbi popular; folk, as in
 "folktale"
 şaşr ,şaşra -aat hair
 şee? - aşyaa? thing
 şee? řagiib what a strange
 thing!
 şee? řariib what! strange!
 şeel carrying
 şibşib -şabaaşib slippers
 şiffa -şafaayif lip
 şihid (a) to speak for, stand
 as witness
 şirib (a) to drink
 şiriit -şaraayit tape
 şita (m or f) winter
 şitaan ,a -şayaşiin devil
 şiwayya a little; a while
 şiriyya vermicelli
 şooka -şuwak fork (utensil)
 şugaaş ,a -şugşaan brave

šukalaata chocolate
 šukran "thanks"
 šurba soup
 šuveniira -aat chest of drawers
 šuſaaſ - ašiiſa ray of light

t

taalit third
 taamin eighth
 taani again, another time
 taani second (also "other")
 taasiſ ninth
 tafkiir thinking, thought
 taſiiyya -aat greeting
 taſliyya ~ taſliya dessert
 (fruits, sweets, etc.)
 taſt under
 talaata ~ talat three
 talaata warbaſa min ſaſara
 filmiyya three-point-four
 percent (3.4%)
 talat tirbaſ 3/4
 talata warbiſiin forty-three
 talata watalatiin filmiyya thir-
 ty-three percent (33%)
 talatiin thirty
 talaſſaaſar thirteen
 talg snow; ice
 ta?liid ~ taqliid -ta?aliid ~
 taqaliid custom
 ta?liif writing, composition
 tall -tilaal hill
 tall abiib Tel Aviv
 tallaaga -aat refrigerator
 talyaani ~ ſalyaani ,yya
 -talayna ~ ſalayna Italian
 tamaam ~ tamaaman exactly, pre-
 cisely
 taman - atmaan price
 taman titsaaſ 8/9
 tamaniin eighty
 tamantaſaaſar eighteen
 tamanya ~ taman eight
 tamriin -aat ~ tamariin drill
 tamsiliyya -aat a play
 ta?riiban almost; approximately
 tariix history; date
 taraabuſ ties (e.g., family
 ties
 tawfii? Tawfik (a boy's name)
 taxaſſuſ -aat specialization
 taſbaan ,a -iin tired
 taſlab -taſaalib fox

taſliim education
 taſliiq commentary
 taſriifa one-half-piaster piece
 taſyiir change
 tigaara trade, commerce
 tiin ,a -aat figs
 tilifoon -aat telephone
 tilivizyoon -aat T.V. set
 tiliviſan T.V.
 tilliſraaf -at telegram
 tilmiiz ,a -talamza ,tilmizaat
 student
 tilt one-third (1/3)
 timsaal -tamasiil statue
 tinis tennis
 tisaſſaaſar nineteen
 tislam ſineek thank you (ms)
 (as response to /min
 ſinayya/)
 tisſa ~ tisaſ nine
 tisſa wtamanya minſaſara
 filmiyya nine-point-eight
 percent (9.8%)
 tiſiin ninety
 tiſbaſ ſala xeer may you wake
 up to blessings (response to
 /liltak ſaſiida/, "good night")
 tuffaaſ ,a -aat apples
 tugaari ,yya-yyiin commercial
 tultumiyy xamsa watalatiin three
 hundred and thirty-five
 tumn an eighth
 tumnumiyya eight hundred
 turkiya Turkey
 tuſaab dust
 tuſ a ninth
 tuſumiyya nine hundred
 tuunis Tunisia; Tunis
 tuwalitt women's make-up
 tawalitt -aat a small room
 containing a toilet

t

ſaalama as long as
 ſaalib -ſullaab ~ ſalaba
 student
 ſaaliba -aat student
 ſaar (i) to fly
 ſaaſa -aat frying pan
 ſaaſa fresh
 ſab ~ ſayyib well; yes
 ſab wi?iih yaſni ~ ſayyib
 wi?eeh yaſni well! so what!
 ſaba? - aſbaa? plate

ɕaba? fingaal saucer
 ɕabax (u) to cook
 ɕabbaax ,a -iin cook
 ɕabiiɕa physics; nature
 ɕabiiɕi ,a -yyiin natural
 ɕabliyya -ɕabaali low dining
 table
 ɕabɕan of course, undoubtedly
 ɕafa (i) to extinguish, put
 out; turn off (a light,
 radio)
 ɕaffaayit sagaayir -ɕaffayaat
 sagaayir ash tray
 ɕalab (u) to demand, ask for
 ɕamaɕ greed
 ɕantɕ auntie
 ɕarabeeza -aat table
 ɕarabluɕ Tripoli
 ɕa?ɕ weather
 ɕawiiil ,a -ɕuwaal tall, long
 ɕawla backgammon (game)
 ɕayyaara -aat airplane
 ɕayyib fine, good
 ɕaɕmiyya fried ground bean
 patties
 ɕaɕɕam to inlay
 ɕeerɕ -ɕuyuuɕ bird
 ɕibb medicine (as a science)
 ɕibb il?asnaan dentistry
 ɕifl -?aɕfaal child
 ɕiɕiina ground, hulled
 sesame seed; tahini
 ɕiin mud
 ɕiliɕ (a) to climb, ascend,
 go up
 ɕoorɕ -tiraan ox
 ɕuul length
 ɕuul ilwa?t all the time

u

?ubuul (Q) acceptance; admis-
 sion
 ?uddaam (Q) in front of
 uktoobaɕ October
 ?ulayyil(Q) little, few
 umm -ahaat mother
 ummaal well then; well; then
 ummi my mother
 ?uɕayyib (Q) ,a -iin nearby
 uɕuppa Europe
 usbuuɕ - asabiiɕ week
 usɕa - usara family
 ustaaz - asatza professor

ustaaz gaamiɕi university
 professor
 ustaaza -aat professor
 usturalya Australia
 ?uɕayyaɕ (Q) ,a -iin short
 utubiis -aat bus
 ?uɕn (Q) cotton
 ?uɕɕa (Q) -?uɕaɕ cat
 ?uuɕa (Q) tomatoes
 uxt - ixwaat sister
 uxt mɕaati my wife's si
 uxti my si
 uɕniya - aɕaani song

w

w ~ wi and
 waagib -aat homework, duty
 waaɕid ,a one; someone
 waaɕid ɕala ?alf 1/1000
 waaɕid ɕala ɕɕaaɕaɕ 1/11
 waalid father
 waasiɕ ,a -iin wide
 wagad (i) to find
 wagh baɕri Lower Egypt
 wagh ?ibliɕ iɕɕiɕiid Upper
 Egypt
 waɕd + pron. suffix alone
 waɕda one; someone
 waɕid wiɕiɕriin twenty-one
 waɕiid ,a -iin only (one)
 waɕɕ -wufuuɕ wild animal
 wakkil to feed
 wala ɕaaga nothing at all
 walad - awlaad ~ wilaad
 son, boy
 walda mother
 waldi my father
 walditi my mother
 walla or
 walla la? or not?
 walla liɕsa or not (yet)
 wallaɕ to turn on (a light,
 radio)
 wara? ɕinab grape leaves
 wara?a - awraa? a piece of
 paper
 waras (i) to inherit
 warda -ward flower
 warda baladi rose
 warra to show
 wara behind
 waɕal (a) to arrive
 waɕtaani ,a intermediate

wa?t - aw?aat time (as in the phrase "all the time")
 wa?t ma when
 waxri late
 wayya with in possession of
 wazan (i) to weigh
 wi while
 wi ~ w and
 wiba?deen and then
 widn (f) -widneen (d) -widaan (p) ear
 wi?eeh ya?ni so what!
 wihaakaza ~ wahaakaza and so on, and so forth
 wihiyya di ?awza kalaam this goes without saying
 wi?i? ,a -iin bad; ugly
 wi?yaatak please (said to ms)
 wi?if (a) to stand up; make a stop in
 wi?i? (a) to fall down
 wiraasa inheritance
 wiraasi heredity
 wi?il (a) arrive
 wi?šš face
 wizaarit ittarbiya witta?liim Ministry of Education
 wizza -wizz goose

x

xaaf (a) to be afraid, fear
 xaal -xilaan uncle (maternal) (mo br)
 xaala -aat aunt (maternal) (mo si)
 xaališ very (intensifier)
 xaališ at all (with negative structures)
 xaamis fifth
 xaan ilxaliili Khan Al-Khalili, a popular quarter of Cairo where arts and crafts are sold to tourists
 xaaš ,xašša special; private
 xaatim -xawaatim ring
 xaatim dahab gold ring
 xaawa to be a brother to
 xaayib ,a -iin good-for-nothing, ne'er-do-well
 xaayif ,a -iin scared
 xabbaaz ,a -iin baker
 xadd -xuduud cheek
 xaddaam -iin ~šayyaal houseboy
 xaddaama -aat ~šayyaala maid

xafiif -xufaaf light (in weight)
 xafiif iddamm a jovial, light-hearted fellow
 xala? (a) to create
 xall vinegar
 xalla to leave; let
 xalla? to break apart s.th, knock out of joint
 xalli baalak(?ala) . . .pay attention! take care!
 xa?aaš finished, that is it, there is no problem there
 xa?laa? -aat mixer, blender
 xa?laš to finish
 xamas malayiin five million
 xamas tišdaas 5/6
 xamaš?aaš? fifteen
 xamsa ~ xamas five
 xamsa saay ~ šilin five-piaster piece or bill
 xamsa wsittiin sixty-five
 xamsiin fifty
 xanziir -xanaziir pig
 xariif autumn
 xa?ag (u) to go out
 xa?uuf -xirfaan lamb
 xašraan ,a -iin bad, spoiled
 xašš ,a -aat~ yaat lettuce
 xa?šš handwriting; script
 xašab wood
 xawwif to frighten
 xayaal imagination
 xeer good; blessings (both material and spiritual)
 xiffit damm jolliness
 xiliš (a) to end
 xiyaar ,a -aat cucumbers
 xoox ,a -aat peachers
 xooxi peach color
 xu?daar vegetables
 xums a fifth
 xumsumiyya five hundred

y

ya oh (a vocative particle of address)
 ya . . .ya . . . either . . .or
 ya ?awl illah what a loss!
 ya imma . . .ya ?imma either . . .or
 ya imma . . . aw either . . .or
 ya nhaar iswid what a mess! what a lousy day!

ya salaam fancy that! how fancy!
 ya salaam ʃla dammak how silly of you! shame on you!
 ya salaam ʃla kida how strange! how fancy! how beautiful!
 ya siidi my good man
 yabaani ,yya -iin Japanese
 yadawi handmade
 yadd (f) hand
 yadoob . . .wi . . . no sooner . . .than, as soon as
 yaʃla let us . . .(exhortative particle), let's
 yanaayir January
 yareet I wish
 yawmi ,yya daily
 yaʃni that is, i.e.
 yimkin it's possible
 yoom - ayyaam ~ iyyaam day
 yoom ilgumʃa ~ iggumʃa Friday
 yoom ilhadd Sunday
 yoom ilxamiis Thursday
 yoom issabt Saturday
 yoom ittalaat Tuesday
 yoom larʃbaʃ ~ illarʃbaʃ ~ ilʃarʃbaʃ Wednesday
 yoom litneen ~ illitneen Monday
 yulyu July
 yunaani ,yya -yyiin ~ ynaan Greek
 yunyu June

z

zaad (i) to add
 zaakir to study
 zaaʃ (u) to visit
 zaffa bridal (singing) party
 zamaan in the past
 zaraʃ (a) to plant, sow
 zarʃ plants
 zatuun ,a -aat olives
 zatuuni olive green
 zayy like (prep.) (conj.)
 zaʃlaan ,a -iin upset, angry, unhappy
 zeet oil
 zeeti darkish green
 zibda butter
 zibiibi maroon
 ziʃaaʃa agriculture
 ziyaada -aat increase; a raise
 ziyaara -aat visit

zuhariyya -aat vase

z

zaabiʃ buliis police officer
 zaabiʃ geeʃ army officer
 zaalim ,a -iin oppressor, tyrant
 zaʃlam (i) to oppress
 zaʃaʃa -zaʃaʃ stone
 zaʃiif ,a -zuʃaaf nice, pleasant

z

zʃakitta -aat jacket
 zʃiip (f) -aat-gunilla -aat skirt

ʃ

ʃaad (i) to repeat
 ʃaada -aat habit, custom
 ʃaag ivory
 ʃaaʃil ,a -iin wise
 ʃaaʃila -aat family
 ʃaaʃili familial
 ʃaal excellent!
 ʃaalam world
 ʃaalami international
 ʃaali ,ya -yinn high
 ʃaam (u) to swim
 ʃaam ,ʃamma general
 ʃaamil (i) to treat
 ʃaamil ,a -ʃummaal laborer, workman
 ʃaan (i) to help
 ʃaaʃima -ʃawaʃim capital (of a country)
 ʃaaʃ (i) to live
 ʃaaʃir tenth
 ʃaaʃifi ,yya -yyin emotional romantic
 ʃaawiz ~ ʃaayiz wanting to (participle)
 ʃabiʃ ,a -ʃubaʃa crazy, idiot, fool
 ʃadad - aʃdaad number
 ʃadd (i) to count

ƒadiil-ƒadaayil husband of wife's sister	ƒašra ~ ƒašar ten
ƒads lentils	ƒašra saay ten-piaster piece or bill
ƒagab (i) to please	ƒašša to give dinner
ƒagala bicycle	ƒašuurā the feast of Ashura
ƒagiin ~ ƒagiina dough	ƒašsaan ,a -iin thirsty
ƒala on; to	ƒawwaam ,a -iin swimmer
ƒala ayy haal at any rate, anyhow	ƒawwim to cause to swim
ƒala eeh what for?	ƒayyaan ,a -iin sick
ƒala fikra by the way	ƒayyid to celebrate the feast
ƒala hasab according to	ƒayyid ƒala to wish s.o a happy holiday
ƒala lƒuumum in general	ƒazam (i) to invite
ƒala ƒeeni wraasi with great pleasure	ƒazama greatness
ƒalašaan ~ ƒašaan because, in order to, for	ƒaziim ,a -ƒuzama magnificent
ƒa?liyya -aat mentality	ƒeeb -ƒuyub fault shame
ƒallim to teach	ƒeela -ƒaa?ilaat family
ƒama (i) to blind s.o	ƒeen (f) -ƒineen (d+p) -ƒuyuun (p) (f) eye
ƒamal (i) to do; to make; to work	ƒeen gamal walnut
ƒamiid -ƒumada dean (of a college)	ƒeeš bread
ƒamm -ƒimaam paternal uncle	ƒibaaṛa -aat phrase
ƒamma -aat aunt (paternal) (fa si)	ƒibaaṛa ƒan tantamount to; consisting of
ƒammaal ,a -iin to do s.th continually	ƒibri Hebrew
ƒammaan Amman	ƒigl -ƒiguul calf
ƒammi dialectal	ƒiid - aƒyaad feast
ƒan about	ƒiid iḡḡaḡiyya Great Bairam (Moslem holiday)
ƒan iznak excuse me (to ms)	ƒiid il?aḡḡa Great Bairam (Moslem holiday)
ƒand with (a particle of possession); at (chez)	ƒiid ilfiṭṭ Small Bairam (the celebration of the end of the holy month of Ramadan)
ƒandak ha?? you (ms) are right	ƒiid il?iyaama Easter
ƒan?uud -ƒana?iid bunch (e.g. of grapes)	ƒiid ilmilaad Christmas
ƒara? sweat	ƒiid ilṡadra Feast of St. Mary
ƒariis -ƒirsaan bridegroom	ƒilaag treatment
ƒaṛabi ,yya -ƒaṛab Arab, Arabic, Arabian	ƒilba -ƒilab a box
ƒaṛabiyya -aat car	ƒilm -ƒulum science
ƒaṛiid ,a -ƒuṛaaḡ wide, broad	ƒilm il?igtimaaf sociology
ƒaṛuusa -ƒaṛaayis bride	ƒilmi scientific
ƒasal honey	ƒinab ,a -aat grapes
ƒasfuura -ƒašafiir swallow (bird)	ƒinwaan -ƒanawiin address
ƒaskari buliis policeman	ƒiraa?i ,yya -yyiin Iraqi
ƒaskari geeš non-commissioned army officer	ƒirif (a) to know
ƒašabi ,a -yyiin nervous	ƒišari ,yya -yyiin sociable, amiable, companionable
ƒašṛ mid-afternoon	ƒišriin twenty
ƒaša (m) dinner	ƒizuuma -ƒazaayim invitation
ƒašaan ~ ƒalašaan because (of)	ƒulum sciences
ƒašaan xaṭri please; please do it (for me)	ƒulya high; higher
ƒašam hope	ƒumṛ ever (as in the phrase "have you ever . .? or in negative structures)
	ƒušṛ a tenth

Y

yaab (i) to be absent
 yaali ,yalya -yalyiin expensive
 yaami? dark (color)
 yaayib ,a -iin absent
 yaaḻ (i) to vex
 yada (m) lunch
 yadda to give lunch
 yalbaan ,a -iin poor fellow
 yaḻṭa -yaḻaṭ fault, mistake,
 error
 yanna to sing
 yariib ,a -yuraba stranger
 yaṛaam love
 yaṛaḻ intention
 yaṛaf (i) to ladle
 yaṛb west
 yaṛbi ,yya -yyiin western;
 westerner
 yašš (i) to cheat
 yaššaas ,a -iin cheater
 yaṭa ḥalla -yṭyaan ḥilal
 pot cover
 yayṛaan ~ yayyaar ,a -iin
 jealous
 yayyaṛ to change
 yazaal ,a -yazaal gazelle
 yiliṭ (a) to make a mistake
 yiweeša -yawaayiš bracelet
 yulub ḥumaari ~ yilib
 ḥumaari I give up
 yuṛaab -yirban crow
 yurayyiba shortbread, Egyptian
 cookie

INDEX

- /ʔaʕad/, 202
 /aadi/, 76
 accent (stress), 25-26
 addition of vowel(s) (see also helping vowel): 24, 27-28, 143
 adjectives:
 /-aan/, 192
 agreement with nouns, 49, 60
 comparative & superlative, 173-174
 gender, 48-49
 gender, marking, 48-49
 nisba /maʕri/, 61
 predictability of plural form, 59-60
 relative /maʕri/, 61
 short list of, 64
 adverbs:
 of manner, 147
 with /bi/ or /b/, 147
 agreement:
 cardinal numerals, 102-104
 definiteness, 73
 gender, 49, 60-61, 73, 102
 noun-adjective, 49, 60
 noun-demonstrative, 60-61
 particle of belonging /bitaaʕ/, 73-75
 with construct phrase, 73
 /aho/, /ahe/, 49
 /ahum/, 76
 alveolar, 4
 alveolar ridge, 1
 alveopalatal, 4
 anaptyctic vowel (see also helping vowel), 27
 with verb suffixes, 143
 anaptyxis, 27
 "and" = /wi/ ~ /w/, 76
 animals, 318
 antecedent, 120-121
 Arabic script, 245-249
 article:
 definite, 48
 definite, variation of, 48
 articulation:
 manner, 4-5
 manner, definitions, 4-5
 place, 4
 places, definitions, 4
 places, diagram, 7
 assimilation: 26-27
 finally, 27
 form III, VI verbs, 161
 initially, 26
 /|-/ of definite article, 48
 medially, 27
 auxiliaries: 147-149, 172, 179, 191, 220
 /baʔa/ (particle), 185
 /baʔa/ (verb), 185
 back vowels, 21
 /bi-/ indicative morpheme, 95
 /bi/ ~ /b/, 147
 bilabial, 4
 birds, 318
 /bitaaʕ/, 73-75
 /bituuʕ/, 73-75
 body parts, 308
 cardinal numbers: 77, 102-104, 196-197
 characteristics, personal, 321-322
 chez (French) /ʕand/, 76-77
 cities, 319-320
 clause: 58-59, 120-122
 relative, 120-122
 structure with demonstratives, 58-59
 clothing:
 men's, 323-324
 women's, 322-323
 collective nouns, 150-151
 colors, 307

- comparative adjectives, 173-174
conditional sentences, 235-236
conjunctions, 197-201
consonants:
 assimilation (see also assimilation), 26-27
 chart, 2
 clear "l" versus dark "l," 12
 cluster(s), 24, 27-28
 dark "l" versus clear "l," 12
 distribution, 24
 doubled, 20
 emphatic = velarized = pharyngealized = flat, 6
 plain, 6
 pronunciation, like English, 11-12
 voiced-voiceless, 5
construct phrase, 72-73
construct state of nouns, 72-73, 126
contraction of vowels (see also vowels): 60, 74, 75, 113, 152
count plural nouns, 150-151
countries, 319-320
days of week, 175
declarative sentences, 49
defective verbs (see also weak verbs): 136, 137, 211-215, 232-235
definite article, 48
definiteness, 73
 construct phrase, 73
definite phrase, 49
demonstrative(s): 58-59, 177
 agreement with nouns, 58-59
 /da di dool/, 58-59
 proximate and remote, 177
dental, 4
derived verbs:
 paradigms II-VI, 162-164
 semantic implications, 161, 189
 sound verbs, Forms II-VI, 160-164
 sound verbs, Forms VII-X, 187-189
 weak verbs, Forms II-VI, 211-215
 weak verbs, Forms VII-X, 232-235
doubled verbs: 135-136, 235
dropping of vowels (see also elision): 50, 60, 74, 109
dual of nouns, 102-103, 150
Egypt, regions, 320
elision:
 in fast speech, 109
 of glottal stop, 29-30
 unstressed /i/, 50, 60, 74,
emphasis: 6, 14
 diagrams, 9, 10
 effect on vowels, 6, 14
 lists of consonants, 6
equational sentences, 49
exclamations, 315-316
extra vowel, 27, 76-77
feminine noun in construct, 73
/fi/ ~ /f/ "in" (see "in" = /fi/ ~ /f/), 76
/fii/ "there is/are," 177-178
final weak verbs:
 Form I, 136-137
 Form II-VI, 211-215
 Form VII-X, 232-235
flap, 5
fractions, 171-172
fricative, 5
front vowels, 21
fruits, 305
furniture terms, 309
/gah/, 167
gender (see also agreement):
 adjectives, 49
 agreement, noun-adjective, 49, 60
 agreement with construct phrase, 72-73
 demonstratives, 58-59
 marking, adjectives, 48-49
 marking, nouns, 48-49
 nisba adjectives, 61
 noun-adjective agreement, 49, 60
 nouns, 48-49
 presentational particles, 49
glide, 22
glottal, 4
glottal stop: 4, 12, 29-30
 elision, 29-30
 initial, 29-30
gotha, 211
grammatical terms, 322
greetings, Introductory Unit, 35-45
groceries, 306
/haat/, 202

- hard palate, 1
 helping vowel: 24, 27-28, 49, 143
 high vowels, 21
 hollow verbs, 112-114
 "how many?" /kaam/, 77
 "how much?" /kaam/, 77
 human body, parts of, 308
 /huwwa/, in nominal sentences, 56, 122
 /huwwa/, in interrogative sentences, 215
 /ka-/ future morpheme, 95
 /illi/, 120-122
 imperative:
 form, 94-95
 negative, 145
 of medial weak verbs Form I, 112-114
 "in" = /fi/ ~ /f/, 76
 indefinite phrase, 49
 independent personal pronouns, 61
 indicative mood, 94-95
 /inn/, 146-147
 insects, 318
 instrument nouns, 202
 intensifiers, 178-179
 interrogative(s):
 intonation, by, 215
 /kaam/ "how many," "how much," 77
 mumkin, laazim, labudd, 148
 telling the time, 78, 107-108
 /kaan/, 172
 /kal/, 149
 kinship terms, 312-313
 kitchen terms, 313-314
 labiodental, 4
 language names, 314-315
 languages, notes on, 222-223
 lateral, 5
 lengthening of stem final vowel, 144
 lexicon, 327-352
 /li/ ~ /l/, 147
 linkage, 25
 lists (Word Lists), 305-324
 long vowels, 24, 25
 shortening, 24
 shortening and stress shift, 24
 shortening of first long vowel, 24
 low vowels, 21
 /ma/, 174
 manner adverbs, 147
 means of transportation, 180
 measure terms, 310
 medial weak verbs:
 derived, 211-215, 232-235
 Form I, 112-114
 men's clothing, 323-324
 mid vowels, 21
 /miš/ ~ /muš/, 50
 money terms, 310
 months of year, 175
 nasal, 5
 nasal cavity, 2
 nationality (see also adjectives, nisba), 61
 nature terms, 317
 negation:
 of adjectives, 50
 of nouns, 50
 negative, ma... š/miš, 145-146
 negative imperative, 145
 neither ... nor, 58
 nisba adjectives, 61
 nominal, /inn/, 146-147
 nominal sentences, with /illi/, 120-122
 noun(s):
 broken plurals, 59
 collective, 150-151
 dual form, 102-103
 gender, 48-49, 59, 60
 gender, marking, 48-49
 human, non-human, 60, 65-66
 in construct phrase, 72-73
 non-human, human, 60, 65-66
 of occupation, 147, 202
 phrase, 49, 59
 place, instrument, occupation, 202
 plurals, 59
 predictability of plural form, 59
 professions and trades, list, 310-311
 verbal, Form I, 172-173, 202
 verbal, derived, 201-202
 number (see also agreement):
 adjectives, 49, 60
 demonstratives, 60, 61
 nisba adjectives, 61
 noun-adjective agreement, 49, 60

numerals:

- cardinal numerals one and two, 102-103
 - cardinal numerals 3-10, 77
 - cardinal numerals 11-19, 103-104
 - cardinal numerals 20-∞, 196-197
 - ordinal numerals, 171
- oaths, 315-316
- obstruents, 27
- occupation, nouns, 27, 147
- omission of vowels (see also elision), 50, 60, 74
- oral cavity, 2
- ordinal numerals, 171
- organs of speech:
- diagram, 3
 - glottis, 1
 - larynx, 1
 - lips, 1
 - lungs, 1
 - pharynx, 1, 2, 3
 - teeth, 1
 - tongue, apex, 1
 - tongue, blade, 1
 - tongue, dorsum, 1
 - tongue, root, 1
 - trachea = windpipe, 1
 - uvula, 1
 - vocal cords = vocal folds, 1
- palatal, 4
- participles:
- meanings, 172
 - medial weak, Form I, 120
 - sound Form I, 119
- particles:
- negative /miš/, 50
 - of belonging /bitaaʕ/, 73-75
 - presentational /aho/ /ahe/, 49, 78
 - presentational-invariable /aadi/, 76
 - presentational - plural /ahum/, 76, 78
- parts of the human body, 308
- pattern, with roots, 93-94
- percentages, 196-197
- person, 95
- personal characteristics, 321-322
- personal pronouns, 61
- pharyngeal, 4
- pharynx, 2, 3
- phonology, terminology, 1-30

phrase:

- construct, 72-73
 - definite, 49, 59
 - indefinite, 49
 - with demonstrative, 58-59
- phrase versus sentence, 49
- phrases, polite, 190-191
- place nouns, 202
- plural:
- of adjectives, 59-60
 - of nouns, 59
- polite expressions, 190-191
- possession:
- by /bitaaʕ/, 73, 75
 - by construct, 72-73
 - by /ʕand/, 76-77
- prefix of futurity, 95
- prefix of the indicative, 94-95
- prepositions, short list of, 80
- presentational particles, 49, 76, 78
- profession nouns, 310
- pronoun(s)
- personal, list of, 61
 - relative, 120-122
 - suffixed to /ʕand/, 176
 - suffixed with auxiliaries, 148
 - suffixed with particles, 143-144, 176
 - suffixed with verbs, 143-144
- proverbs, 283-301
- qāf (ق) (Q), 29-30
- initially, 29-30
- question words, 215-216
- radicals (see root [triconsonantal]), 93-94
- relative adjectives (see also adjectives-nisba), 61
- relative clause, 120-122
- relative co-ordination, 174
- relative, definite, 120-122
- relative pronoun, 120-122
- resonance cavities, 2
- root:
- sound, 93
 - triconsonantal, 94
 - with vowel pattern, 93-94
- script, 245-249
- seasons, 175
- semi-vowel, 5

- sentences:
 conditional, 235-236
 equational (declarative), 49
 equational (interrogative), 49
 with demonstrative subject,
 58-59
- sequence of verbs, 173
- shortening of vowels, 60, 74, 75,
 113, 152
- short vowels, 21
- singers, 229-230, 241
- sound verbs, derived forms, 160-164,
 187-189
- stop, 5
- stress, 25-26
- suffix /-a#/, change in form /-it/,
 73
- suffixes:
 pronominal, on /ʃand/, 76
 pronominal, on /bitaaʃ/, 75
 pronominal, on nouns, 75, 143-
 144
 pronominal, paradigms, 76
 pronominal, with particles,
 143-144, 176
- superlative adjectives, 173-174
- syllables: 25
 linkage, 25
 structure, 25
- tap, 5
- telling the time, 78, 107-108
- texts and stories, 253-280
- that /da/, /di/, 60-61
- this /da/, /di/, 60-61
- time, expression of, 108-109
- time-telling, 78, 107-108
- "to have," /ʃand/, 76-77
- tongue position:
 diagrams, 9, 10, 18, 19
- trade nouns, 310-311
- transportation, means of, 180
- TV programs, 226-228
- unit nouns, 150-151
- useful expressions, 190-191
- uvular, 4
- variation, definite article, 48
- velar: 4
 back, 4
- velum = soft palate, 1
- verb:
 derived, Forms II-VI sound, 160-164
 derived, Forms II-VI weak, 211-215
 derived, Forms VII-X sound,
 187-189
 derived, Forms VII-X weak,
 232-235
 derived, sound paradigms
 II-VI, 162-164
 derived, sound paradigms
 VII-X, 187-189
 doubled, Form I, 135-136
 doubled, Form VII, 235
 final weak, Form I, 136-137
 Form I, irregular, 149, 167
 Form I sound, 93-96
 Form I sound, conjugation
 tables, 95-96
 Form I final weak, 136-137
 Form I medial weak, 114-115
 Form III, notes on, 161
 Form VI, notes on, 161
 Form IX, notes on, 187
 imperative, 94, 95, 96
 imperfect, 93-96
 indicative, 94
 indicative, sign of, 94
 infinitive, 94
 medial weak derived, 211-
 215, 232-235
 medial weak Form I, 144-115
 notes on some Form I verbs,
 202
 participle meanings, 172
 (see also 119-120)
 perfect, 93-96
 prefixes, 95
 root and pattern, 93-94
 sequences, 173
 sound I, 93-96
 sound II-VI, 160-164
 sound VII-X, 187-189
 triconsonantal, 94
 vowel of, 93-96
 vowel patterns, Forms II-VI,
 161-162
 vowel patterns, Forms VII-X,
 187
 weak verbs: 136-137, 211-215,
 232-235
- verbal nouns:
 derived, 201-202
 Form I, 172-173
- voicing:
 list of consonants, 5
 of consonants, 5

vowel:
 lengthening, 144
 shortening, 60, 74, 75, 113, 152
 vowel changes (see also elision,
 anaptyxis): 27, 50, 60, 74, 143
 vowel patterns of verbs, 161-162
 vowels:
 addition of, 27
 anaptyctic, 27
 anaptyxis of, 27
 chart, 21
 description, 21-22
 distribution, 24
 elision of, 50, 60, 74
 extra = helping = anaptyctic,
 24, 27-28, 49, 143
 shortening of, 24, 60, 74, 152
 stress, 25-26
 weak verbs:
 Form I, 112-114, 136-137
 derived, Forms II-VI, 211-215
 derived, Forms VII-X, 232-235
 weather terms, 316-317
 weight terms, 310
 who/whose/whom, 120-122
 /wi/ ~ /w/ "and," 76
 /wiʃil/, 202
 /wiʔif/, 202
 women's clothing, 322-323
 word lists, 305-324
 /xad/, 149
 /ʃand/ "to have," 76-77
 /ʃumr/ + /ma/ "never," 150

PART SEVEN

CULTURAL TEXTS

taken from

A Comprehensive Study of Egyptian Arabic

Volume One

Ernest T. Abdel-Massih, et.al.

Center for Near Eastern and North African Studies

*The University of Michigan
Ann Arbor, Michigan*

1978

/iššaaxsiyya ilmaşriyya/

işşuŋaŋaa? wilkuttaab
ilyunaniyyiin illi zaaŋu maşr
f?awaaxir ilŋaşr ilfiŋŋooni
waşafu šaŋb maşr b?innu šaŋb
marih wibaşuuş wiluh ŋabiifa
saaxira .

ilwaşf da lissa
biyanŋabiq ŋala šaŋb maşr
dilwa?t . tilaa?i işşifaat di
mawguuda filmaşriyyiin illi
t?abilhum willi tiŋŋafhum willi
tşadiqhum .

ilmaşriyyiin yifibbu nnukat
wil?afya witta?liis wittarya?a .
yinakkitu wiyittarya?u saŋaat
ŋala baŋŋ wiyxuşşu lbaŋŋ ?afya ,
wmafiiš waŋŋ ŋalaŋ filmuŋtamaŋ
falat min nukathum wita?liishum
witarya?ithum . ilmaşriyyiin
awwil šaŋb filŋaalam ixtaŋaŋ
fann ilkaŋikateer . fiih rusuum
kaŋikateeriyya man?uuşa ŋala
baŋŋ il?asaar ilmaşriyya
l?adiima .

tihiss kamaan inn işşaŋb
ilmaşri šaŋb ŋandu imaan şadiid
billaah wibi?iŋaadiŋ ŋabbina .
maħaddiş minhum yigiib siirit
ħaaga naawi yiŋmilha illa
wiy?uul "in šaa? a!ħaah ."

THE EGYPTIAN PERSONALITY

*The Greek poets and writers
who visited Egypt during the
late Pharaonic period described
the people of Egypt as happy and
cheerful and possessing a sar-
castic nature.*

*This description still
applies to the Egyptian people
today. You find these qualities
present in the Egyptians you
meet, and know, and make friends
with.*

*Egyptians love jokes, puns
and ridicule. Sometimes they
make jokes and ridicule each
other and exchange puns, and
there is no unjust situation in
the society which has escaped
their jokes and ridicule. The
Egyptians were the first people
in the world to invent the art
of caricature. There are cari-
catures engraved on some of the
ancient Egyptian monuments.*

*You sense also that the
Egyptians are a people who have
a strong faith in God and God's
will. No one of them mentions
anything he intends to do with-
out saying "in sha allah" ["God
willing"].*

ilmaṣriyyiin kamaan kuṛama ,
 miš bass filʔaki wifhafaawithum
 biḡḡuyuuf , dool kuṛama
 fnazrithum lilwaʔt . waʔt
 ilwaahid minhum miš milku
 lwaḥdu , da milk innaas kamaan .
 yaʕni tisʔal winta fmaṣr ʕala
 ʕinwaan fišʕariʕ tilaaʔi aktaṛ
 min waahid mustaʕidd , miš bass
 yʔullak ilmakaan da feen laakin
 yiwaṣṣalak liyaayit hinaak .
 tuʔaf ilʕarabiyya minnak
 fišʕariʕ tilaaʔi ḥawaleek zaḥma
 min mutaʔawwiʕiin lilmusaʕda .

ilmugtamaʕ ilmaṣri kullu
 uṣra waḥda . faxuriin bibaladhūm
 wimuṛtabiʕiin bibaʕḡ . ḥatta lli
 minhum filxarrig zayy samiir
 wilayla wnabiil wifariida
 tlaʔiihum ʕayʕiin fiʔamerika
 wmašʕirhum fimaṣr ,
 wimitšawwaʕiin yiʔru lʔaḥraam
 ʕašʕaan mayfuthumš ilʕaza fhadd
 min ilʕeela aw ilʔaṣḥaab .

Egyptians are also generous, not only in [offering] food and in their hospitality to guests, but they are also generous with respect to their time. One's time is not his alone, [rather] it belongs also to other people. For example, if when you are in Egypt you ask about an address on some street, you find more than one person ready, not only to tell you where the place is, but to take you there. If your car stops [breaks down] in the street you will find a crowd around you volunteering to help.

Egyptian society is [like] one [big] family. They are proud of their country and close to each other. You find that even those who are abroad, like Samir, Layla, Nabil and Farida, are living in the U.S. but their hearts [feelings] are in Egypt. They are eager to read Al-Ahram so that they don't miss sending condolences [notes, letters or telegrams] to a family member or friend.

الشخصية المصرية

THE EGYPTIAN PERSONALITY

الشعراء والكتاب اليونانيين اللى زاروا مصر فى أواخر الحفصير
الفرعونى وصفوا شعب مصر بأنه " شعب مرح وبشوش وله طبيعه ساخره " .
الوصف دا لسه بينطبق على شعب مصر دلوقت . تلاقى الصفات دى موجوده
فى المصريين اللى تقابلهم واللى تعرفهم وتصادقهم .
المصريين يحبوا النكت والقافيه والتأليس والتريقه . ينكتوا ويتريقوا
ساعات على بعض ويخشوا لبعض قافيه ، وما فيش وضع غلط فى
المجتمع فلت من نكتهم وتأليسهم وتريقتهم . المصريين اول شعب فى
العالم اخترع فن الكاريكاتير .
فيه رسوم كاريكاتيره منقوشه على بعض الآثار المصريه القديمه .
تحس كمان ان الشعب المصرى شعب عنده ايمان شديد بالله وبارادة ربنا .
ما حدش منهم يجيب سيرة حاجه ناوى يحملها الا ويقول " ان شاء الله " .
المصريين كمان كرماء ، مش بس فى الأكل وفى حفاوتهم بالضيوف ، دول
كرماء فى نظرتهم للوقت . وقت الواحد منهم مش ملكه لوحده ، دا ملك الناس
كمان . يعنى تسأل وانت فى مصر على عنوان فى شارع تلاقى اكثر من واحد
مستعد ، مش بس بقول لك المكان دا فين لكن يوصلك لغايه هناك . تقف العربيه
منك فى الشارع تلاقى حواليك زحمه من متطوعين للمساعده .
المجتمع المصرى كله أسره واحده . فخورين ببلدهم ومرتبطين ببعض
حتى اللى منهم فى الخارج زى سمير ولىلى ونهيل وفريده تلاقىهم عايشين فى
أمريكا ومشاعرهم فى مصر ، ومتشوقين يقروا الأهرام عشان ما يفوتهمش العزاء
فى حد من العيله أو الأصحاب .

/ilʔaʔaaba lʔaaʔiliyya/

"ʔammi fulaan" di ʔbaaʔa
 tismaʔha ktiir fimaʔr . iwʔa
 tiftikir inn maʔnaaha inn fulaan
 da axu waalid iʔʔaxʔ illi biyʔuul
 ilʔibaaʔa . mumkin ʔawi innu
 yibʔa bn ʔamm waldu , aw gooz
 xaltu , aw gooz ʔammitu ,
 wimumkin innuhum maykunuus
 ʔaʔaayib aw nasaayib xaaliʔ ,
 wiykuun fulaan da ʔadiiʔ liwaldu .
 kull dool biyufabaʔu fmaʔaam
 ilʔamm . wʔaʔaan kida , min baab
 ilʔihtiʔaam lamma lwaahid
 yitkallim ʔanhum biyʔuul ʔala
 kull waahid minhum innu "ʔammu ."
 "xaali fulaan" mumkin yibʔa
 maʔʔuud biha axu ilʔumm aw ibn
 ʔamm ilʔumm aw ibn xalitha .

lamma lwaahid yitkallim
 ʔan baaʔi lʔaʔaayib
 winnasaayib fimaʔr biyibʔa hasab
 ʔilaaqit ilʔaʔaaba aw innasab .
 yaʔni tʔuul fulaan ibn ʔammi aw
 fulaan gooz uxti aw fulaana

FAMILY RELATIONS

"My [paternal] uncle So-and-
 So" is a phrase which you hear
 often in Egypt. You must not as-
 sume that it means that this
 person is the brother of the
 father of the person who is us-
 ing the phrase. It is very pos-
 sible that he is his father's
 [paternal] cousin, or his ma-
 ternal or paternal aunt's hus-
 band, or it is possible that they
 aren't relatives or in-laws at
 all, but Mr. So-and-So is a friend
 of his [the speaker's] father.
 All of these are considered
 of the [same] rank as the
 [paternal] uncle. For this
 reason, it is [considered] re-
 spectful when one talks about
 them to call each one his
 "uncle." "My [maternal] uncle
 So-and-So" may mean the mother's
 brother or her [paternal or
 maternal] cousin.

When one [in Egypt] speaks
 of the rest of the relatives
 and in-laws, it is according
 to the type of relationship
 [by blood or marriage]. I.e.,
 you say So-and-So is my

mṛaat ibn ṣammi ila aaxirihi .

ilmaṣriyyiin biyiṣtibiru
 lʔaṣaayib winnasaayib kulluhum
 ṣeela waḥda . wzayy ma ʔulna
 ʔabl kida kull waahid biyhiss
 bʔinn ṣaleeh iltizaam binnisba
 littaanii wibyigtimiṣu kulluhum
 taʔriiban filʔafṣaaḥ wilmayaatim
 liʔann kull waahid minhum
 biyiṣtibir da waagib ṣaleeh
 laazim yuʔuum bih . yaṣni kull
 faṣd min afṣaad ilṣeela laazim
 yiḥḍar ilmayaatim min nafsuh ,
 wiyitṣizim fiʔafṣaḥha .

* [paternal] cousin, or my sis-
 * ter's husband or my [paternal]
 * cousin's wife, etc.
 *
 *
 *

* The Egyptians consider
 * all the [blood] relatives and
 * in-laws as one family. As we
 * said before, every individual
 * feels an obligation with re-
 * spect to the other and almost
 * all of them gather at weddings
 * and funerals, because each one
 * of them considers this a duty
 * which he must perform. That
 * is, every member of the family
 * must attend the funerals of
 * his own accord and consider
 * himself invited to the family
 * weddings.
 *
 *
 *

القرايه العائليه

FAMILY RELATIONS

" عمى فلان " دى عبارته تسمعها كتير فى مصر . أوعى تفتكر
ان معناها ان فلان دا أخو والد الشخص اللى بيقول العبارة . ممكن قسوى
انه ببقى ابن عم والده ، أو جوز خالته ، أو جوز عمته ، وممكن
انهم مايكونوش قرايب أو نسايب خالص ، ويكون فلان دا صديق لوالده . كل
دول بيعتبروا فى مقام العم . وعشان كذا من باب الاحترام لما الواحد
يتكلم عندهم بيقول على كل واحد منهم أنه " عمه " . " خالى فلان " ممكن
ببقى مقصود بيها أخو الأم أو ابن عم الأم أو ابن خالتها .
لما الواحد يتكلم عن باقى القرايب والنسايب فى مصر ببقى حسب
علاقة القرايه أو النسب . يعنى تقول فلان ابن عمى أو فلان جوز اختى أو فلانه
مرات ابن عمى الى آخره .
المصريين بيعتبروا القرايب والنسايب كلهم عيله واحده . وزى
ما قلنا قبل كذا كل واحد بيحس بأن عليه التزام بالنسبه للتانى وبيجتمعوا
كلهم تقريبا فى الافراح والمياتم لان كل واحد منهم بيعتبر دا واجب عليه
لازم يقوم بيه . يعنى كل فرد من أفراد العيله لازم يحضر المياتم من
نفسه وبيتعمز فى افراحها .

/ilʔahaawi/

ilʔahwa hiyya lmakaan illi
 nnaas bititʔaddid ʔaleeh
 fiʔawʔaat faʔayhum . wibtitʔaddim
 fiiha muʔaʔʔibaat wimaʕrubaat
 wifiiha baʔd adawaat ittasliya .

mafiiʕ madiina fmaʕr ,
 kibiiira aw ʕuyayyaʕa , mafihaaʕ
 ʔahaawi . hatta lqurʕa tlaaʔi
 fkull qarʕya ʔahwa aw itneen .
 ilqaahiʕa lwaʕdaha fiiha alaaf
 ilʔahaawi baʔdaha ʔahaawi afrangi
 wilyaalibiyya ʔahaawi ʕaʕbiyya .
 wida byatawaqqaf ʕala lhayy illi
 fiih ilʔahwa iza kaan ʕaʕbi
 walla laʔ . faxaamit ilʔahwa
 wʔanwaaʕ ilmaʕrubaat illi
 btitʔaddim fiiha byibʔa hasab
 izzabaayin bituʕha . ilʔahaawi
 lkibiira filʔahyaaʔ iʕʕaʕbiyya
 bitʔaddim ʕaay wiʔahwa wyansuun .
 wiganzabiil wiʔirfa wkazuuzaa ,
 wifiiʕʕeef tiʔaddim kamaan
 ʕilaati . min dimn ilhagaat illi
 btitʔaddim filʔahaawi di iʕʕiiʕa
 lli liha zabaayin maxʕuuʕa .
 alʕaab ittasliya fiiha btibʔa
 ʔʔawla wiʔdominu wisaʕaat
 iʕʕaʕarʕang . ilʔahaawi lʔafrangi
 fiiha kull ilhagaat illi ʔulnaaha

COFFEE SHOPS

*The coffee shop is the
 place which people frequent in
 their spare time. They [coffee
 shops] serve refreshments
 and drinks and some games are
 available.*

*No city in Egypt,
 big or small, is without coffee
 shops. Even in the vil-
 lages you find that each has
 one or two coffee shops.
 Cairo alone has thousands of
 coffee shops. Some are west-
 ern, but most are popular [for
 common people]. This depends
 upon whether the neighborhood
 where the coffee shop is loca-
 ted is a popular one or not.
 The luxuriousness of the coffee
 shop and the kinds of drinks
 served depend upon its custo-
 mers. The large coffee shops
 in the popular neighborhoods
 serve tea, coffee, [hot]
 anise, ginger and cinnamon
 [drinks], and soft drinks.
 In the summer ice cream is al-
 so served. Among the things
 served in these coffee shops
 is the water pipe, which has*

liyaayit dilwaʔt amkina rgaali
bass , lissa maʕtaʕafitʕ
bixtilaaʕ ilginseen .

*
*
*
*
*
*
*

*coffee shops are still for men
only; they still have not per-
mitted [acknowledged] the
mixing of the two sexes.*

القهـاوى

COFFEE SHOPS

القهوه هى المكان اللى الناس بتتردد عليه فى اوقات فراغهم وبتتقدم فيها مرطبات ومشروبات وفيها بعض ادوات التسليه .

مافيش مدينه فى مصر ، كبيره او صغيره ما فيهاش قهاوى . حتى القرى تلاقى فى كل قريه قهوه او اثنين . القاهره لوحدها فيها آلاف القهاوى بعضها قهاوى افرنجى والغالبه قهاوى شعبيه . ودا بيتوقف على الحى اللى فيه القهوه اذا كان شعبى ولا لاه . فخامه القهوه وانواع المشروبات اللى بتتقدم فيها بيبقى حسب الزباين بتوعها . القهاوى الكبيره فى الأحياء الشعبيه بتقدم شاي وقهوه وينسون وجنزيل وقرفه وكازوزه ونسى الصيف تقدم كمان جيلاتى . من ضمن الحاجات اللى بتتقدم فى القهاوى دى الشيشه اللى لها زباين مخصوصه . العاب التسليه فيها بتبقى الطاوله والدومينو وساعات الشطرنج . القهاوى الأفرنجى فيها كل الحاجات اللى قلناها دى، وفيه فى بعضها طرايزات بلياردو .

كثره القهاوى فى مصر له عدة اسباب . من أهم الأسباب دى ان القهاوى كانت لغاية عهد قريب المكان الوحيد للتسلية وتمضية وقت الفراغ . ماكانش فيه ساحات شعبيه وكانت العضويه فى بعض النوادى مقصوره على الخواجات . وفيه سبب تانى ان القهاوى هى المكان الوحيد اللى بيتقابل فيه اولاد المهنة الواحده أو الناس اللى بينهم حاجه مشتركه . وعشان كدا تلاقى فيه لغاية دولوقت تخصصات فى القهاوى . دى مثلا قهوة المنجدين ودى قهوة الحلاقين ودى قهوة الكمساريه ودى قهوة أرباب المعاشات ودى قهوه الزمالكاويه ودى قهوة الاهليه . القهاوى دى كانت بتلعب دور النوادى فى

الوقت اللى كان المصريين محرومين فيه من عضويتها أو ما يقدروش يدفعوا اشتراكاتها .

دلوقت الصورة اتغيرت الى حد كبير بعدما كترت الساحات الشعبيه فى المدن والأقاليم وبقى فيها ألعاب رياضيه ونشاط اجتماعى ووسايل تسليه وكترت النوادى الرياضيه والاجتماعيه اللى اجتذبت عدد كبير من العائلات والشبان والشابات .

وانت قاعد على قهوه يمر عليك البياعين اشكال وألوان : بياعين اليانصيب والشماغ والشرايات وامواس الحلاقه والفاكهه وحاجات زى كسدا . لو اشتريت حاجه منهم لازم تفاضل والاحتراف تمن اكثر من اللازم . المشروبات فى القهاوى أسعارها رخيصه وما تنساش تدفع بقشيش للجرسون . البقشيش بيبقى حوالى عشره فى الميه من تمن المشروبات . ادوات التسليه : الطاولة وغيرها بيبقى مجاناً فى معظم القهاوى . معظم القهاوى دى لغاية دلوقت أمكنه رجالى بس ، لسه ما اعترفتش باختلاط الجنسين .

/lamaħaat min ittariix/

"maṣr umm iddunya ." di
 ōbaaṣa tiṣmaſha ktiir min innaas
 fi maṣr lamma ykuun ilħadiis
 biyduuṣ ōan ilħaḍaaṣa
 l?insaniyya , wbitbayyin inn
 ilmaṣriyyiin faxuriin bibaladhum
 wiſarfiin inn ḥaḍaarit ilſaalam
 bada?it fi maṣr .

ilwaaħid lamma byltkallim
 ōan maṣr , biyitkallim ōan dawla
 liha tariix mitsaggil min xamas
 talaaf sana - yaſni dawla
 bada?it fi ha ḥaḍaaṣa wmadaniyya
 fi faḡr ittariix .

ḥaḍaarit maṣr aṣiila
 wimustamirra wimuħtafiḷa
 biṭabiſha , wi ſumṣaha ma
 t?assaṣit tamaaman biyūzaah
 illi ḥakamuuha : ilyunaniyyiin ,
 wiṣṣumaan , wil?atṣaak ,
 wilfaṣansawiiyyiin , wilingiliiz .
 ta?aliid ilmaṣriyyiin wiſadathum
 hiyya hiyya , biyirgaſ ſumṣaha
 li?alaaf issiniin . il?iftifaal
 bizikra l?arbiſiin liwafaat
 ilmayyit masalan , illi ma zaal
 maſmuul biih liyaayit inniħaḍa

GLIMPSES OF HISTORY

* "Egypt is the mother of
 * the world." This is a phrase
 * which you hear often from peo-
 * ple in Egypt when the conver-
 * sation is about human civili-
 * zation, and it shows that the
 * Egyptians are proud of their
 * country and aware that the
 * world's civilization started
 * in Egypt.

* When one speaks about
 * Egypt he speaks of a country
 * which has had a recorded his-
 * tory for five thousand years.
 * That is, a country where a
 * civilization began at the
 * dawn of history.

* The civilization of Egypt
 * is original, continuous and has
 * preserved its character; it has
 * never been totally influenced
 * by the conquerors who have
 * ruled it: the Greeks, Romans,
 * Turks, French and the English.
 * The traditions and customs of
 * the Egyptians have remained the
 * same. And they date back thou-
 * sands of years. For example,
 * the Fortieth Day commemoration
 * of a death which is still prac-

لمحات من التاريخ

GLIMPSES OF HISTORY

" مصر ام الدنيا " . دى عباره تسمعبا كثير من الناس فى مصر لما يكون الحديث بيدور عن الحضاره الانسانيه ، وبتبين ان المصريين فخورين بهلادهم وعارفين ان حضارة العالم بدأت فى مصر .

الواحد لما يتكلم عن مصر ، بيتكلم عن دوله لها تاريخ متسجل من خمس آلاف سنه - يعنى دوله بدأت فيها حضاره ومدنيه فى فجر التاريخ . حضارة مصر أصيله ومستمره ومحتفظه بطابعها . وعمرها ما تأثرت تماما بالغزاه اللى حكموها : اليونانيين ، والرومان ، والاتراك ، والفرنساويين ، والانجليز . تقاليد المصريين وعاداتهم هى هى ، بيرجع عمرها لآلاف السنين . الاحتفال بذكرى الاربعين لوفاة الميت مثلا ، اللى مازال معمول به لغاية النهارده فى مصر عند المسلمين والأقباط ، دا تقليد يرجع لأيام الفراعنه ، ومتسجل فى الآثار بتاعتهم .

مصر انضرت من حكم الغزاه . كفايه ان قدماء المصريين هم اللى اخترعوا الورق والحبر اللى هى عماد المعرفه ، ومع ذلك النهارده مصر فيها نسبة اميه مرتفعه .

مصر دلوقت مستقله وبتحاول انها تعوض اللى فات فى كافة الميادين عشان تقوم بدور حضارى جدير بماضيها المجيد .

/ilmathaf ilmaşri/

ziyaarit ilmathaf ilmaşri
btib?a fiiyaalib awwil haaga
fbirnaamig issaayih fimaşr .
ilmathaf luh hikaaya bitwadđaf
izzaay maşr bada?it tihtamm
bifmaayit il?asaar il?adiima
wizzaay asaar kitiira tharğabit
min maşr .

mihammad ŕali ili hakam maşr
min sanat alf wtumnu miyya wxamsa
liyaayit sanat alf wtumnu miyya
tamanya warbiŕiin kaan awwil
waaħid ŕamal mathaf wi?anşa?
idaara lil?asaar ilmaşriyya sanat
alf wtumnu miyya xamsa wtaŕatlin .
ilmathaf wa?taha kaan fimabna
mulħa? bimadrasa gamb gneenit
il?azbakiyya laakin tuħaf
kitiira kaanit bitixtifi ya imma
whiyya fŕari?ha lilmathaf ya imma
baŕd ma tiwşal . baŕd kida
lmathaf itna?al lil?alŕa . laakin
baŕđu makanş fiih hiŕaasa kafya
ŕala l?asaar illi fiih .

ilfikra min ŕamal ilmathaf
kaanit innu yib?a maxzan
lilhadaaya ili kaan biy?addimha
lħaakim lizzuwwaar ilkubaaŕ .
saŕiid baaşa ili kaan biyuhkum
maşr sanat alf wtumnu miyya xamsa

THE EGYPTIAN MUSEUM

Visiting the Egyptian Museum is usually the first thing on the program of the tourist in Egypt. The museum's story explains how Egypt began to be concerned with the protection of antiquities and how many antiquities were smuggled out of Egypt.

Mohammad Ali, who ruled Egypt from 1805 until 1848, was the first to found a museum and he established an administration for the Egyptian antiquities in 1835. The museum at that time was in a building attached to a school next to the Azbakiyya Gardens, but many artifacts were disappearing either on their way to the museum or after they arrived. After that the museum was moved to the Citadel, but still there was not sufficient guarding of the antiquities it contained.

The idea behind establishing a museum was that it be a store house for the gifts which the ruler presented to important visitors. Said Pasha, who was the ruler of Egypt in 1855

wxamsiin šarađ šala
maksmilyan , haakim innimsa
lamma zaar mašr , innu yaaxud
illi yišgibu min ittuhaf illi
mawguuda filmathaf .

ilfađl fhifz il?asaar
wiġmayitha min issir?a wittahriib
yirgaš lilšaalim ilfašansaawi
ogist maryot illi tšayyin mudiir
lil?asaar sanat alf wtumnu miyya
tamanya wxamsiin . maryot kaan
šabl kida byištayal filqism
ilmašri fimathaf illuvr . wigah
mašr wšamal fiiha iktišafaat
kitiira lil?asaar .

maryot hafaz il?asaar illi
l?iha fmaxzan fibulaa? taht
hšaasa qawiyya . ilmathaf
itna?al lilmabna lhaali lli
fmidaan ittahriir sanat alf
wtusšu miyya witneen .

ilbaġs šan il?asaar fimašr
mustamirr . wikull sana
bituktašaf hagaat gidiida .
wilkunuuz illi mawguuda
filmathaf ilmašri malhaaš naziir
filšaalam kullu . wšašaan
katritha , fiih tafkiir haaliyyan
fi?inšaa? mabna gdiid lilmathaf .

*offered [to let] Maximillian,
the ruler of Austria, take what
he wanted of the artifacts in
the museum when he visited
Egypt.*

*The credit for preserving
the antiquities and protecting
them from theft and smuggling
is due to the French scholar
Auguste Marriette, who was
appointed Director of Antiqui-
ties in 1858. Prior to this,
Marriette had worked in the
Egyptian section of the Louvre.
He came to Egypt and made many
discoveries of antiquities.*

*Marriot kept the artifacts
which he found in a store house
in Bulaq under heavy guard. The
museum was moved to the present
building in Midan El-Tahrir
[Liberation Square] in 1902.*

*The search for antiquities
in Egypt is constant. Every
year new things are discovered.
The treasures in the Egyptian
Museum are unequalled in the
whole world. Because of their
great number the establishment
of a new building for the
museum is now being considered.*

المتحف المصري

THE EGYPTIAN MUSEUM

زيارة المتحف المصري بتهقى فى الغالب أول حاجة فى برنامج السايح فى مصر . المتحف له حكاية بتوضح ازاي مصر بدأت تهتم بحمايئة الآثار القديمة وازاي آثار كتيره اتهرت من مصر .

محمد على اللى حكم مصر من سنة الف وثمان ميه وخمسة لغاية سنة الف وثمان ميه تمنيه واربعين كان اول واحد عمل متحف وانشأ اداره للاسرار المصريه سنة الف وثمان ميه خمسة وتلاتين . المتحف وقتها كان فى مهنى ملحق بمدرسه جنب جنينة الأزبكيه ، لكن تحف كتيره كانت بتختفى يا اما وهى فى طريقها للمتحف يا اما بعدما توصل . بعد كدا المتحف اتنقل للقلعه . لكن برضه ماكانش فيه حراسه كافيه على الآثار اللى فيه .

الفكره من عمل المتحف كانت انه يبقى مخزن للهدايا اللى كان بيقدمها الحاكم للزوار الكبار . سعيد باشا اللى كان بيحكم مصر سنة الف وثمان ميه خمسة وخمسين عرض على ماكسميليان ، حاكم النمسا لما زار مصر انه ياخذ كل اللى يعجبه من المتحف اللى الموجوده فى المتحف .

الفضل فى حفظ الآثار وحمايتها من السرقة والتهريب يرجع للعالم الفرنساوى اوجست ماريوت اللى اتعين مدير لآثار سنة الف وثمان ميه تمنيه وخمسين . ماريوت كان قبل كدا بيشتغل فى القسم المصرى فى متحف اللوفر . وجه مصر وعمل فيها اكتشافات كتيره للآثار .

ماريوت حفظ الآثار اللى لقيها فى مخزن بولات تحت حراسه قويه . المتحف اتنقل للمهنى الحالى اللى فى ميدان التحرير سنة الف وتسع ميه واتنين .

- البحث عن الآثار فى مصر مستمر • وكل سنه بتكتشف حاجات جديده •
- والكنوز الموجوده فى المتحف المصرى مالهاش نظير فى العالم كله وعشان
- كثرتها فيه تفكير حاليا فى انشاء مبنى جديد للمتحف •

/hagar rašiid/

rašiid balad şayyara sand
maşabb inniil filbaħr ilʔabyađ
ilmutawaşşıť liha ahammiyya
taarixiyya liʔannaha kaanit
maşraħ lişamaliyyaat harbiyya
ayyaam ilhamla lfařansiyya lli
şamalha napolyoon bonapart şala
maşr fiʔaaxir ilqarŋ
ittamanʔaaşar .

Iamma kaanu lşasaakir
ilfařansawiyyiin fiřašiid sanat
alf wişubşu miyya tişfa
wtişşiin , şaskari minhum liʔi
hagar min ilbaazalt manʔuuş
şaleeh kitabaat ittađaħ innaha
bitalat luyaat : ilhiroylifiiyya
widdimoťiqiyya wilyunaniyya
wʔinnaha manʔuuşa sanat miyya
sitta wtişşiin ʔabl ilmilaad .
ilhagar da itbařat linapolyoon
filqaahiřa , wnapolyoon amař
biʔinn innuʔuuş illi şala
lřagar yitřimil minha şuwař řařaan
ilşulamaaʔ illi kaan gayibhum
mařaah filhamla yidrisuuha .

innuʔuuş illi şala hagar
rašiid badaʔit tigzib ihtimaam
şulamaaʔ kitiir liʔannaha zayy ma
ʔulina maktuuba btalat luyaat :

THE ROSETTA STONE

*Rashid [Rosetta] is a
small town [located] where
the Nile flows into the Med-
iterranean. It has histori-
cal significance because it
was a theater of military
operations during the French
campaign which Napoleon Bona-
parte led against Egypt in
the late eighteenth century.*

*When the French troops
were in Rashid in 1799, one
of the soldiers found a ba-
salt stone on which was in-
scribed writing which proved
to be in three languages:
Hieroglyphics, Demotic and
[Classical] Greek, and which
was inscribed in the year
196 B.C. This stone was
sent to Napoleon in Cairo
who ordered the inscriptions
on the stone to be copied
so that the scholars whom he
had brought with him on the
campaign could study them.*

*The inscriptions on the
Rosetta stone began to at-
tract the interest of many
scholars, because, as we*

wahda minhum qawaṣidha maṣruufa ,
 whiyya lluya lyunaniyya ,
 wittanya : hiyya lluya
 iddimoṭiqiyya lli maṣruuf
 innaha maṣdar illuya lʔibṭiyya .
 wittalta : ilhiroyliifiyya , widi
 qawaṣidha kaanit yeer maṣruufa
 bilmaṣra ṣaym ilmuhawalaat
 ilkitiira lli ṣamalha lṣulamaa?
 iluṣoppiyyiin filwaṭt da .

wiʔahammiyyit fagaṣ ṣaṣiid
 inn ittalat luyaat illi manʔuuṣa
 ṣaleeh bitṣabbaṣ ṣan haaga wahda
 lli hiyya taḥiyya min ilkahana
 bituuṣ manf lilmalik bimunasbit
 ṣiid tatwiigu wbiyṣaddidu
 afḡaalu .

aḥamm ilṣulamaa? illi darasu
 fagaṣ ṣaṣiid ṣaṣaan yiḥillu
 ṣumuuzu huwwa lṣaalim ilfaṣansaawi
 ṣan fransa ṣampolyoon [ilmawluud
 sanat alf wsubṣu miyya wtisṣiin ,
 wimaat sanat alf wtumnu miyya
 waahid witalatiin] . willi saṣdu
 fidṣastu linniʔuuṣ itqaanu
 ilkaamil lilluya lʔibṭiyya
 wiḡtinaaṣu biʔinnaha mutaṭawwiṣa
 min illuya lhiroyliifiyya .

ṣampolyoon ṣamal diṣaasa
 muḡaṣna lilkalimaat ilmanʔuuṣa

*said, they were written in
 three languages. The grammar
 of one of them, [Classical]
 Greek, was known. The second
 was Demotic, which is known to
 be the source of the Coptic
 language. The third was Hiero-
 glyphics whose grammar was com-
 pletely unknown despite the
 many attempts which European
 scholars had made up to that
 time.*

*The importance of the
 Rosetta Stone was that the
 three languages which were in-
 scribed on it expressed one
 meaning: the greetings of the
 priests of Memphis to the King
 on the occasion of his corona-
 tion, mentioning his great
 deeds.*

*The most important of the
 scholars who studied the Roset-
 ta Stone in order to decipher
 its characters was the French
 scholar Jean François Cham-
 pollion [1790-1831]. What
 helped in his study of the in-
 scriptions was his complete
 mastery of the Coptic language
 and his certainty that it had
 developed from the Hieroglyphic
 language.*

*Champollion did a compara-
 tive study of the words in-*

حجر رشيد

THE ROSETTA STONE

رشيد بلد صغيره عند مصب النيل فى البحر الأبيض المتوسط ، لها اهميه تاريخيه لانها كانت مسرح لعمليات حربيه أيام الحمله الفرنسيه اللى عملها نابليون بوناپرت على مصر فى آخر القرن الثمناشر .

لما كانوا العساكر الفرنسيين فى رشيد سنة الفوسبع ميه تسعه وتسعين ، عسكرى منهم لقى حجر من البازلت منقوش عليه كتابات اتضح انها بتلات لغات : الهيروغليفيّه ، والديموطيقيه واليونانيه وانها منقوشه سنة ميه سنه وتسعين قبل الميلاد . الحجر دا اتبعت لنابليون فى القاهره ، ونابليون أمر بأن النقوش اللى على الحجر يتعمل منها صور. عشان العلماء اللى كان جايهم معاه فى الحمله يدرسوها .

النقوش اللى على حجر رشيد بدأت تجذب اهتمام علماء كثير لانها زى ما قلنا مكتوبه بتلات لغات : واحده منهم قواعدا معروفه وهى اللغه اليونانيه والتانيه : هى اللغه الديموطيقيه اللى معروف انها مصدر اللغه القبطيه والتالثه : الهيروغليفيّه ودى قواعدا كانت غير معروفه بالمره رغم المحاولات الكثيره اللى عملها العلماء الأوربيين فى الوقت دا .

واهميه حجر رشيد ان التلات لغات اللى منقوشه عليه بتعبر عن حاجه واحده اللى هى تحيه من الكهنه بتوع منف للملك بمناسبه عيد تتويجه وبيعدوا أفضاله .

أهم العلماء اللى درسوا حجر رشيد عشان يحلوا رموزه هو العالم الفرنسي جان فرانسوا شامليون (١٧٩٠ - ١٨٢١) . واللى ساعده فى دراسته

للقوشا-اقانه الكامل للغه القبطيه واقتناعه بانها متطوره من اللغه
الهيروغليفيه .

شامليون عمل دراسه مقارنه للكلمات المنقوشه على حجر رشيد باللغتين
اليونانيه والديموطيقيه ، وبين النقوش الهيروغليفيه ، وقدر يحل اللغز
ويعرف اسرار قواعد اللغه الهيروغليفيه .

حجر رشيد الأصى استولى عليه الأنجليز سنة ١٨٠١ ، وفضل من وقتها
موجود فى المتحف البريطانى وكل الدراسات اللى عملها شامليون وغيره كانت
على صور النقوش اللى على الحجر .

اكتشاف شامليون كان اكتشاف تاريخى لانه مش بس اكتشف قواعد لغسه
قديمه ، دا كشف عن اسرار ثلاث آلاف سنه من الحضاره الأنسانيه متسجله على
الآثار وفضلت مجهوله لغاية شامليون ما حل رموزها . عشان كدا شامليون
بيحتر أبو علم المصريين اللى هو علم دراسة الآثار والحضاره المصريه
القديمه .

/inqaaz abu simbil/

maṣaabitid abu simbil ḥibaara
 ḥan maṣbadeen , waahid kibilir
 wiwaahid aṣyaṛ mawguuda ḥala
 buṣd miteen witamaniin kiilu
 mitr ganuub aṣwaan . wilmaṣbadeen
 banaahum ḥamsiis ittaani lli kaan
 min aḥḥam ḥukkaam maṣṛ ilḥadiima .
 ḥamsiis ittaani bana lmaṣbad
 ilkibilir linafsu wilmaṣbad
 iṣṣuyayyar limḥaatu nifirtaari
 wilmaṣbadeen yibḥidu ḥan baḥḍ
 tisḥiin mitr .

sanat alf wtusḥu miyya tisḥa
 wxamsiin maṣṛ waggihit nidaa?
 lilḥaalam liḥinqaaz maṣaabitid abu
 simbil liḥannaha kaanit
 ḥatitḥaṛḥaḍ lilyara? natiigit
 ilḥayaḍaan wirtifaaḥ ilmayya lli
 ḥatitkawwin waḥa ṣsadd ilḥaali .
 inqaaz abu simbil aṣbah waḥtaha
 ḥadiis ilḥaalam wihtimaamu .
 idduwal mawiḥfitṣ sakta wḥaḥlanit
 istiḥdadha lilmuḥawna lfanniyya
 wilmaliyya litanfiiz maḥḥruuḥ
 inqaaz ilmaṣaabitid min ilḥara? .
 ilmaḥḥruuḥ itḥamal taḥt riḥaayit
 ilyunesku , wtamanya warbiḥiin
 dawla saḥmit fiḥh , wibadaḥ
 ittanfiiz .

THE RESCUE OF ABU SIMBEL

The temples of Abu Simbel
 consist of two temples, one
 large one and one smaller one,
 located at a distance of 280
 kilometers south of Aswan. The
 two temples were built by Ram-
 ses II who was one of the great-
 est rulers of ancient Egypt.
 Ramses II built the large temple
 for himself and the small temple
 for his wife Nefertari. The two
 temples are 90 meters apart from
 each other.

In 1959 Egypt appealed to
 the world to rescue the temples
 of Abu Simbel because they were
 about to be flooded as a result
 of the high water which was to
 be created behind the High Dam.
 At that time, the rescue of Abu
 Simbel became the talk of the
 world and its concern. The
 nations did not remain silent
 and announced their willingness
 to assist technically and finan-
 cially to carry out the project
 of rescuing the temples from
 flooding. The project was car-
 ried out under the sponsorship
 of UNESCO, and forty-eight na-

fikrit ilʔinqaaz illi tammit
 ilmawafʔa ʕaleeha kaanit ʕibaarʕa
 ʕan naʔl ilmaʕbadeen haɣara haɣara
 wiʔiʕaadit tarkibha zayy ma kaanit
 ʕaleeh fnafs ilmakaan , bass ʕala
 haɣaba aʕla sittiin mitr min
 ilmakaan ilʔaʕli . ʕamaliyyit
 ilʔinqaaz di tammit , witaʕmalit
 hafla yoom itneen wiʕiʕriin
 sibbtambir sanat alf wtusʕu miyya
 tamanya wsittiin , wihaɣar ilhafla
 mandubiin min ilyunesku wimin
 ittamanya warbiʕiin dawla lli
 sahmīt filmaʕʕruuʕ .

ʕaʕʕaan titʕawwar ɣaxaamit
 ilmaʕʕruuʕ , ilwagha btaʕt ilmaʕbad
 ilkibiir liwaʕhdaha irtifaʕha
 talaata wlatatiin mitr wʕarɣaha
 tamanya wlatatiin mitr
 wimutaʕammiqa fiʕʕaxɣ limasaafit
 sittiin mitr wibiyyhiit bilwagha
 arɣaʕ tamasiil liɣamsiis ittaani ,
 irtifaaʕ kull waahid minha ʕiʕriin
 mitr . ilhaɣar bitaaʕ ilmaʕbad
 ilkibiir waznu tultu miit alf
 ɣinn . ʕamaliyyit ilʔinqaaz
 itkallifit sitta wlatatiin
 milyoon dulaar .

abu simbil dilwaʔt min
 ilmaʕaalim ilmaʕriyya ttaarixiyya
 lli kisbit ʕuhɣa ʕaalamiiyya ɣaxma
 wibtigzib ʕadad kibiir gidan min
 issuyyaah . wiʕaʕʕaan kida fiih

tions contributed, and the pro-
 ject started.

The idea [plan] of the res-
 cue which was agreed upon was
 to transfer the two temples
 stone by stone and rebuild them
 as they were before in the same
 place but on a higher plateau
 sixty meters from the original
 place. The rescue operation was
 completed and a party was held
 on September 22, 1968, and rep-
 resentatives attended from
 UNESCO and the forty-eight
 nations which contributed to
 the project.

In order for you to visual-
 ize the immensity of the project,
 the façade of the large temple
 alone is 33 meters high and 38
 meters wide and is sunk in the
 rock a distance of 60 meters, and
 the façade is surrounded by four
 statues of Ramses II, each of
 which is 20 meters high. The
 weight of the stone of the large
 temple is 300,000 tons. The res-
 cue operation cost 36 million
 dollars.

Abu Simbel is now one of
 the historic Egyptian landmarks
 which has gained great inter-
 national fame and it attracts a
 very large number of tourists.

انقاذ " أبو سمبل "

THE RESCUE OF ABU SIMBEL

معابد أبو سنبل عباره عن معبدين واحد كبير وواحد أصغر موجوده على بعد ميتين وثمانين كيلومتر جنوب أسوان . والمعبدين بناهم رمسيس الثانى اللى كان من أعظم حكام مصر القديمه . رمسيس الثانى بنسى المعبد الكبير لنفسه والمعبد الصغير لمراته نفرتارى والمعبدين يبعدوا عن بعض تسعين متر .

سنة الف وتسع ميه تسعه وخمسين مصر وجهت نداء للعالم لانقاذ معابد أبو سنبل لانها كانت حتعرض للغرق نتيجة الفيضانات وارتفاع الميه اللى حتكون وراء السد العالى . انقاذ أبو سنبل أصبح وقتها حديث العالم واهتمامه . الدول ما وقفتش ساكته واعلنت استعدادها للمعاونه الفنيه والماليه لتنفيذ مشروع انقاذ المعابد من الغرق . المشروع اتعمل تحت رعاية اليونسكو ، وتمنيه وأربعين دوله ساهمت فيه ، وبدأ التنفيذ .

فكرة الانقاذ اللى تمت الموافقه عليها كانت عباره عن نقل المعبدين حجره حجره واعادة تركيبها زي ما كانت عليه فى نفس المكان بس على هضبه أعلى ستين متر من المكان الأوى . عملية الانقاذ دى تمت ، واتعملت حفله يوم اثنين وعشرين سبتمبر سنة الف وتسع ميه وتمنيه وستين ، وحضر الحفله مندوبين من اليونسكو ومن التمانيه وأربعين دوله اللى ساهمت فى المشروع .

عشان تتصور ضخامة المشروع ، الواجه بتاعت المعبد الكبير لوحدها

ارتفاعها ثلاثة وثلاثين متر وعرضها ثمانية وثلاثين متر ومتعمقه فى الصخر لمسافة ستين متر ويحيط بالواجهه أربع تماثيل لرمسيس الثانى ، ارتفاع كل واحد منها عشرين متر . الحجر بتاع المعبد الكبير وزنه تلت مية الف طن . عملية الأنقاذ اتكلفت ستة وثلاثين مليون دولار .

أبو سمبل دلوقت من المعالم المصريه التاريخيه اللى كسبت شهره عالميه ضمه ويتجذب عدد كبير جدا من السياح . وعشان كذا فيه رحلات يومية لأبو سمبل بالطياره من أسوان . ودا غير الرحله النيليه اللى بتتم بالهيدروفيل ويتقطع المسافه من أسوان لأبو سمبل فى حوالى أربع ساعات ونص .

انقاذ أبو سمبل أكبر دليل على الميزات اللى بتتحقق من تعاون دول العالم فى مشروعات ثقافيه ، ودليل كمان على أن الآثار المصريه القديمه جزء من التراث الحضارى الأنسانى كله زى ماهى جزء من تاريخ مصر .

/ilʔazharʔ/

mafiiš gaamiŋ fimašr aw
 filʔaalam ilʔislaami kullu luh
 šuhrit wiʔasaŋ ilʔazhar .
 ilgaamiŋ zayy ma ʔulna ʔabl kida
 banaah gawhar iŋŋiqilli min
 hawaali alf sana . binaaʔ gaamiŋ
 liŋŋala kaan taqliid
 biyittibilʔuuh lqaada lmuslimiin
 lamma yiftahu madiina .

gawhar iŋŋiqilli bana
 gaamiŋ ilʔazhar hasab ittaqliid
 da wiʔašaan tadriis iŋŋarilʔa
 lʔislaamiyya witnazzamit fiih
 muhađaraat dawriyya liʔulamaaʔ
 iddiin wilwuŋŋaaz ilmašriyyiin ,
 wida kaan badʔ door ilʔazhar
 kagaamiŋ wigamŋa fnafs ilwaʔt .

ilʔazhar biyuŋtabar aʔdam
 gamŋa filʔaalam mustamirra
 kagamŋa lyaayit innahaŋda . asaŋ
 ilʔazhar ɢaxm wmašsuus filhayaah
 iddiiniyya wissaqafiyya
 wilʔigtimaŋiyya wissiyasiyya
 fmašr .

ilʔazhar biyithammil
 masʔuliyiyit našr iddiin wilfikr

AL-AZHAR

* No [other] mosque in Egypt
 * or the whole Islamic world has
 * the fame and influence of Al-
 * Azhar. The mosque, as we said
 * before, was built by Gawhar El-
 * Siqilli about one thousand
 * years ago. The building of a
 * mosque for prayer was a tradi-
 * tion followed by Muslim
 * generals [leaders] when they
 * conquered a city.

* Gawhar El-Siqilli built
 * the mosque of Al-Azhar in accor-
 * dance with this tradition and to
 * teach Islamic law [sharia].
 * Regular lectures were arranged
 * there for the religious scholars
 * and Egyptian preachers. This
 * was the beginning of Al-Azhar's
 * role as a mosque and a univer-
 * sity at the same time.

* Al-Azhar is considered the
 * oldest university in the world
 * which is still used as a univer-
 * sity today. The influence of
 * Al-Azhar is great and is felt
 * in the religious, cultural, so-
 * cial and political life in Egypt.

* Al-Azhar is responsible
 * for spreading Islamic religion

ilʔislaami fkull anhaa?
 ilʔaalam , wibyibʔat ʔulamaa?
 wiwuʔʔaaʔ ilʔawaʔsim
 ilʔisلاميya wʔawaʔsim ilʔaalam
 ilʔukubra . wilʔazhar luh faɖl
 kbiir fihmaayit illuya lʔarabiyya
 lʔuʃha lli hiyya luyat ilqurʔaan ,
 wifiih kulliyya liddirasaat
 ilʔulya filluya lʔarabiyya .

innaas fimaʔr hakimiin
 wimaʔkumiin biybuʔʔu ilʔazhar
 kamalga? . ilʔukkaam biyuʔʔuduuh
 lamma ykuunu ʔayziin naʔiifa
 fʔayy ʔaʔn min ʔuʔuun ittaʔriiʔ
 ʔaʔaan yiʔrafu hal huwwa
 muttafiʔ maʔa qawaaʔid iddiin
 walla la? . wibyʔuʔuduuh
 ilmaʔkumiin ʔaʔaan yizawidu
 saqafithum . wifilʔuʔuʔ ilʔuʔta
 ilʔazhar kaan malga? linnaas
 biyihtimu fiih min iʔtihaaɖ
 hukkaam ʔalama aw min zilzaal .

kull yuzaat maʔr kaanu
 byiʔmilu hsaab ilʔazhar .
 ilʔazhar kaan markaz ilʔiʔʔaaʔ
 ilʔull haʔaka waʔaniyya
 bitqaawim ilʔihtilaaʔ ilʔagnabi .

ilʔazhar dilwaʔt fiih
 dirasaat madaniyya fiʔtibb
 wizziraaʔa wilhandasa wida yeer
 iddirasaat ilmutaʔammiqa fiddiin
 ilʔislaami willuya lʔarabiyya .

and thought in all parts of the
 world, and it sends religious
 scholars and preachers to the
 Islamic capitals and to the
 great capitals of the world.
Al-Azhar deserves great credit
 for the preservation of the
 Classical Arabic language which
 is the language of the Qur'an.
 It [Al-Azhar] includes a col-
 lege of higher studies in the
 Arabic language.

The people of Egypt, both
 rulers and subjects, view Al-
Azhar as a refuge. The rulers
 go to it when they need advice
 on any legislative matter to
 find out if it is in accordance
 with the religious laws. The
 subjects go to it in order to
 increase their knowledge [cul-
 ture]. In the Middle Ages Al-
Azhar was a refuge for the peo-
 ple seeking protection from des-
 potic rulers or from earthquakes.

All the conquerors of Egypt
 took into account Al-Azhar. Al-
Azhar was the center of all
 nationalist movements resisting
 the foreign occupations.

Today Al-Azhar includes
 secular studies in medicine,
 agriculture and engineering in
 addition to the in-depth studies
 in Islamic religion and the Arab-
 ic language.

الازهر

AL-AZHAR

ما فيش جامع فى مصر أو فى العالم الإسلامى كله له شهرة وأثر الأزهر .
 الجامع زى ما قلنا قبل كدا بناه جوهر الصقلى من حوالى الف سنة . بنساء
 جامع للصلاه كان تقليدياً يتبعوه القاده المسلمين لما يفتحوا مدينه .
 جوهر الصقلى بنى جامع الأزهر حسب التقليد دا وعشان تدريس الشريعه
 الإسلاميه و اتنظمت فيه محاضرات دوريه لعلما الدين والوعاظ المصريين ،
 ودا كان بدء دور الأزهر كجامع وجامعه فى نفس الوقت .
 الأزهر بيعتبر اقدم جامعه فى العالم مستمره كجامعه لغايه النهارده .
 أثر الأزهر ضخم ومحسوس فى الحياه الدينيه والثقافيه والأجتماعيه والسياسيه
 فى مصر .

الأزهر بيعتحمّل مسئولية نشر الدين والفكر الإسلامى فى كل انحاء
 العالم ، وبيبعث علماء ووعاظ للعوام الإسلاميه وعوام العالم الكبرى .
 والأزهر له فضل كبير فى حماية اللغه العربيه الفصحى اللى هى لغة القرآن
 وفيه كليه للدراسات العليا فى اللغه العربيه .

الناس فى مصر حاكمين ومحكومين بيصبوا للأزهر كملجأ . الحكام
 بيقتصدوه لما يكونوا عايزين نصيحه فى أى شأن من شؤون التشريع عشان
 يعرفوا هل هو متفق مع قواعد الدين ولا لأ . وبيقصدوه المحكومين عشان
 يزودوا ثقافتهم . وفى العصور الوسطى الأزهر كان ملجأ للناس بيخدموا فيه
 من اضطهاد حكام ظلمه أو من زلزال .

كل غزاة مصر كانوا بيعملوا حساب للأزهر . الأزهر كان مركز الأشعاع
 لكل حركه وطنيه بتقاوم الأحتلال الأجنبى .

الأزهر دلوقت فيه دراسات مدنيه فى الطب والزراعه والهندسه ودا غير
 الدراسات المتعمقه فى الدين الإسلامى واللغه العربيه .

/ilʔadyira/

ʔabl ma nitkallim ʔan
 ilʔadyira ahibb aʔullukum kilma
 ʔyayyaʔa ʔan ilkiniisa lʔibʔiyya
 lʔuʔsuzuksiyya lmaʔriyya .
 lkiniisa lʔibʔiyya assisha
 lʔiddiis muʔʔus ilʔingiili sanat
 arbiʔiin miladiyya , wmin waʔtaha
 lkiniisa matʔayyaʔitʕ
 fmuʔtaqadatha ʔʔasuliyya .
 niʔdaʔ niʔuul inn ilkiniisa
 lʔibʔiyya kniisa muʔafʔa ,
 hafʔit ʔala taʔaliim ilmasiif
 zayy ma stalamuuha lbaʔaʔka
 lʔawaaʔil min ilʔiddiis muʔʔus
 biduun ayy taʔyiir liyaayit
 i!!ahʔa di .

kutub ittariix bitʔuul inn
 iʔʔahbana filʔadyira lʔibʔiyya
 kaanit hidiyyit maʔʔr lilʔaalam
 ilmasiifi kullu .

da maʔnaah inn iʔʔahbana
 naʕaʔit fimaʔʔr . muʔassis
 iʔʔahbana huwwa lʔiddiis
 anʔonyos , ilʔabb iʔʔoofi
 liʔʔahbana lʔaalamiiyya . ilʔanba
 anʔonyos itwalad fimaʔʔr sanat
 miteen wixamsiin miladiyya wʔaaʕ
 fiʕʕahaʔa ʕʕaʔʔiyya yiʕbid a!!aah
 liyaayit ma maat sanat tultu
 miyya sitta wxamsiin . fiih deer

MONASTERIES

Before we speak about mon-
 asteries, I would like to tell
 you a little bit about the Egyp-
 tian Coptic Orthodox Church.
 The Coptic Church was founded by
 St. Mark the Evangelist in the
 year 40 A.D. and from that time
 the church has not changed in
 its apostolic beliefs. We can
 say that the Coptic Church is
 a conservative church; it has
 kept the teachings of Christ as
 the early patriarchs received
 them from St. Mark without any
 change to this day [moment].

History books say that mon-
 asticism in the Coptic monaster-
 ies was Egypt's gift to the
 whole Christian world.

This means that monasticism
 originated in Egypt. The found-
 er of monasticism is St. Anton-
 ios [Anthony], the spiritual
 father of world monasticism.
Abba Antonios was born in Egypt
 in 250 A.D. and lived in the
 Eastern Desert worshipping God
 until he died in 356 A.D. There
 is a monastery in the name of

bi?ism il?anba an?onyos itbana
 filmakaan illi ?aaš fiih
 fiššaha?ara , itbana filqa?n
 i?raabiš ilmilaadi . iddeer
 fiih maktaba malyaana maxtu?aat
 ?ib?iyya naadira min il?ušuur
 il?uula ilmasihiyya .

ša?raawaat mašr fiiha adyira
 ?ib?iyya ktiira ahammaha deer
 il?anba buula gamb ilba?r
 il?a?ma?r fiššaha?ara ššar?iyya ,
 wida tbana filqa?n i?raabiš
 ilmilaadi wifiih maxtu?aat
 ?ib?iyya qayyima . min ahamm
 adyirit waadi nna?ruun fiššaha?ara
 lya?biyya : deer abu ma?aar
 wideer issuryaan wideer
 ilba?ramoos wideer anba bišooy .
 fiih kamaan deer mari miina
 fma?yuu? gamb iskindiriyya .
 ahamm il?adyira lli fišši?id
 huwwa ddeer ilmiharra? illi
 tbana filqa?n i?raabiš ilmilaadi
 filmakaan illi sakanit fiih
 il?aa?ila lmuqaddasa . wifiih
 kamaan deer il?anba šnuuda gamb
 suhaag , wida ma?ruuf bi?ism
 iddeer il?abya? .

widilwa?t ?awziin ni?raf
 haaga ?an hayaat i?ruhbaan illi
 f?ayy deer min il?adyira di .
 ?ab?an kull deer fiih kiniisa aw

* *Abba Antonios* which was built in
 * the place where he lived in the
 * desert, in the fourth century
 * A.D. The monastery has a libra-
 * ry full of rare Coptic manu-
 * scripts from the early ages of
 * Christianity.

* There are many Coptic mon-
 * asteries in Egypt's deserts.
 * The most important of these is
 * *Abba Bula* on the Red Sea in the
 * Eastern Desert. This [monastery]
 * was built in the fourth century
 * A.D. and contains valuable Cop-
 * tic manuscripts. Among the most
 * important monasteries of *Wadi*
 * *El-Natrun* in the Western Desert
 * are: the *Abu Ma?ar* monastery,
 * *El-Suryan* monastery, the *Baramos*
 * monastery, and *Abba Bishoy* mon-
 * astery. There is also the St.
 * Menes [*Mari Mina*] monastery in
 * *Maryut* near Alexandria. The
 * most important monastery in the
 * *Ši?id* is *El-Miharraq* monastery
 * which was built in the fourth
 * century A.D. in the place where
 * the Holy Family lived. There is
 * also the *Abba Shenuda* monastery
 * near *Suhag*, known as the *White*
 * *Monastery*.

* Now we want to tell you
 * something about the life of the
 * monks in any one of these monas-
 * teries. Of course, every monas-

aktar . irruhbaan biyi?du muŕzam
 wa?tuhum fiŕŕaŕa . il?ooða lli
 biyŕiiŕ fiiha rraahib fiŕuzlitu
 ŕan ilŕaalam ilxaarigi munqaŕiŕ
 liŕŕaŕaah ismaha l?allaaya .
 irraahib biyiŕtibir inn ŕaleeh
 waagib asaasi wihuwwa ŕŕaŕaah
 ilmustamirra lilmarda wil?araamil
 wil?aytaam wilfu?ara wilmuftagiin
 wilmusafiriin wizzarŕ wimayyit
 inniil wilhaakim wilgunuud
 wisalaamit ilbilaad ila aaxirihi .
 irruhbaan biyŕiiŕu hayaat
 taqaŕŕuf baŕiiŕa wmuŕzam
 wa?tuhum biykuunu ŕaymiin .
 irraahib ŕabŕan mabyitgawwiŕ
 abadan . wiŕala fikra baŕriyarŕ
 il?a?baaŕ il?uŕsuzuks fimaŕ
 laazim yikuun aŕlu raahib min
 irruhbaan dool . widi qaŕda
 maŕmuul biiha min mi?aat issiniin
 filkiniisa l?ibŕiyya fmaŕ .
 il?usus illi byixdimu filkanaayis
 dool laazim yikuunu mitgawwiziin
 ?abl ma yitrisimu ?usus .

tery has one or more churches
 [chapels]. The monks spend most
 of their time in prayer. The
 room in which the monk lives in
 isolation from the external world,
 confining himself to prayer, is
 called a cell [allaya]. The monk
 considers that his basic duty is
 constant prayer for the sick,
 widows, orphans, the poor, the
 needy, travellers, crops, the
 Nile waters, the ruler, soldiers,
 and the safety of the nation,
 etc. The monks live a life of
 asceticism and they fast most
 of the time. Of course, the
 monk never marries. And by the
 way, the Coptic Orthodox patri-
 arch of Egypt must come [be
 chosen] from among these monks.
 This is a rule which has been
 followed for hundreds of years
 in the Coptic Church in Egypt.
 The priests who serve in the
 churches must be married be-
 fore they are ordained.

الاديره

MONASTERIES

قبل ما نتكلم عن الأديره احب اقول لكم كلمه صغيره عن الكنيسه
 القبطيه الأرثوذكسيه المصريه . الكنيسه القبطيه أسسها القديس مرقس
 الأنجيلي سنة اربعين ميلاديه ومن وقتها الكنيسه ما اتغيرتش فى معتقداتها
 الرسولييه . نقدر نقول أن الكنيسه القبطيه كنسيه محافظه ، حافظت على
 تعاليم المسيح زى ما استلموها البطاركه الاوائل من القديس مرقس بدون اى
 تغيير لغايه اللحظة دى .

كتب التاريخ بتقول ان الرهبنة فى الاديره القبطيه كانت هدية مصر
 للعالم المسيحي كله .

دا معناه أن الرهبنة نشأت فى مصر . مؤسس الرهبنة هو القديس
 انطونيوس ، الاب الروحي للرهبنة العالميه . الأنبا انطونيوس اتولد
 فى مصر سنة ميتين وخمسين ميلاديه وعاش فى الصحراء الشرقيه يعبد الله
 لغاية مامات سنة تلت ميه سنه وخمسين . فيه دير باسم الأنبا انطونيوس
 اتبنى فى المكان اللى عاش فيه فى الصحراء ، اتبنى فى القرن الرابع
 الميلادى . الدير فيه مكتبه مليانه مخطوطات قبطيه نادره من العصور
 الأولى للمسيحيه .

صحراء مصر فيها اديره قبطيه كتيره أهمها دير الأنبا بولا جنب
 البحر الأحمر فى الصحراء الشرقيه ، ودا اتبنى فى القرن الرابع الميلادى
 وفيه مخطوطات قبطيه قيّمه . من اهم اديرة وادى النطرون فى الصحراء الغربيه ؛
 دير ابو مقار ودير السريان ودير الهراموس ودير انبا بشوى . فيه كمان دير
 مارمينا فى مريوط جنب اسكندريه . اهم الاديره اللى فى الصعيد هو دير

المحرق اللى اتبنى فى القرن الرابع الميلادى فى المكان اللى سكنت فيه
العاشله المقدسه . وفيه كمان دير الانبا شنوده جنب سوهاج وده معروف
باسم الدير الابيض .
ودلوقت عاوزين نعرف حاجه عن حياة الرهبان اللى فى أى دير من
الاديره دى . طبعا كل دير فيه كنسيه أو أكثر . الرهبان بيقتضوا معظم
وقتهم فى الصلاه . الأوضه اللى بيعيش فيها الراهب فى عزلته عن العالم
الخارجى منقطع للصلاه أسمها " القلايه " . الراهب بيعتبر ان عليه واجب
اساسى وهو الصلاه المستمره للمرضى والأرامل والايتام والفقراء والمحتاجين
والمسافرين والزراع ومية النيل والحاكم والجنود وسلامة البلاد الى آخره .
الرهبان بيعيشوا حياة تقشف بسيطه ومحظم وقتهم بيكونوا صاميين .
الراهب طبعا ما بيتجوزش اهدا . وعلى فكره بطريرك الأقباط الأرثوذكس فى
مصر لازم يكون أصله راهب من الرهبان دول . ودى قاعده معمول بيها من
مشات السنين فى الكنيسه القبطيه فى مصر . القسس اللى بيخدموا فى
الكنائس دول لازم يكونوا متجوزين قبل ما يترسوموا قسس .

wiṣṣulṭaan ʔallu "ʔandak awlaad
ʔadd eeh ʔ" wiṛṛaagil ʔallu
"sabʕa ." iṛṛaagil ʕiʕib ʕala
ṣṣulṭaan xaaliṣ . wiṣṣulṭaan
miṣi fhaalu wlamma rigiʕ ilʔaṣr
ʔal lilwaziir "idbaḥ xaṛuuf
wibaʕd ma tiṣwiih ihṣiih ruzz
whuṭṭ fwiṣṭ iṛruzz miit gineeh .
biṭṭariia di ṛṛaagil da yaakul
wiyitkisi huwwa wʔawlaadu ."

ilwaziir ʕamal zayy ma ʔallu
ṣṣulṭaan . iṛṛaagil firih ʔawi
lamma xad ilxaṛuuf . hamad
ṛabbina liʔannu kaan ʔaaʕid ṭuul
innahaar ʕala lafm baṭnu miskiin .
ilhamdu lillaah gaalu aklu wʔaki
mṛaatu wʔaki ʕyaalu . ilxaṛuuf
kaan maṣwi wrihtu ṭalʕa , haaga
tgarri rrii? .

iṛṛaagil bitaaʕ ilbaṭaaṭa
kaan ʔaaʕid gamb dukkaan naggaar ,
ṛaagil ʕaahib mazaag , laakin
ṣariḥ , wiʔanaani wṭammaaʕ ,
ṛaagil ʕeenu farya mayimlaḥaaṣ
illa ttuṛaab . innaggaar ṣamm
riihit ilxaṛuuf ilmaṣwi ,
wṭiliʕ baṛra dukkaanu , wṣaaf
bayyaaʕ ilbaṭaaṭa ʔaaʕid
wilxaṛuuf ʔuddaamu ʔallu "eeh
da ʔ" fabayyaaʕ ilbaṭaaṭa ʔallu

sometimes three piasters." The
Sultan said, "How many children
do you have?" The man said,
"Seven." The Sultan felt very
sorry for the man. Then the
Sultan continued on his way, and
when he returned to the palace
he said to the minister, "Slaugh-
ter a sheep and after you roast
it, stuff it with rice and put
in the middle of the rice a hun-
dred pounds. In this way the
man and his children can eat and
clothe themselves."

The minister did as the
Sultan told him. The man was
overjoyed when he received the
lamb. He thanked God because he
had gone hungry all day. Praise
be to God, he [now] had food for
himself, his wife and his chil-
dren. The lamb was roasted and
the aroma of it made his mouth
water.

The sweet potato vendor was
sitting beside a carpenter's
shop. He [the carpenter] was a
man of expensive tastes, glut-
tonous, selfish, greedy and
insatiable. The carpenter
smelled the aroma of the roast
lamb and came out of his shop,
and saw the sweet potato vender
sitting with the roast lamb be-
fore him. He said to him,

"riz? ilsiyaal baṣatuhum
 ṛabbina ." fannaggaar ʔallu "ya
 ṛaagil baʔa humma ṣyaalak yifhamu
 lfar? been laḥmit ilxaṛuuf ilmašwi
 wilfuul ilmidammis ? eeh ṛaʔyak ?
 taaxud fiih talaata gneeh ?"
 bayyaaṣ ilbaṭaaṭa fakkaṛ ,
 wiʔaal linafsu "ṣaḥiiḥ ana aaxud
 ittalaata gneeh aštiri bxamsa
 saay ʔeeš wibxamsa saay fuul
 midammis , naakul kullina wniḥmid
 ṛabbina wyifḡal maṣaaya tneen
 gineeh wtisiin ʔirš". ṛaah idda
 lxaṛuuf linnaggaar . winnaggaar
 ṛawwaḥ ilbeet kal min ilxaṛuuf
 wiliʔi lmiit gineeh , ḡarabhum
 figeebu , wala miin šaaf wala
 miin diri .

baṣd usbuuṣ iṣṣulṭaan ʔaal
 lilwaziir "ya!!a biina nšuuṣ
 aḥwaaḥ innaas winmuṛṛ ṣala
 ṛṛaagil bayyaaṣ ilbaṭaaṭa lli
 waṛaana hina nšuuṣ eeh aḥwaaḥ
 baṣd ma xad ilfiḥuus ." ṛaahu
 wliʔyu ṛṛaagil ḥaltu zayy ma
 hiyya matyayyaṛitš . iṣṣulṭaan
 itṣaggib . ṛawwaḥ ilbeet wibaṣat
 ilwaziir liṛṛaagil ʔallu
 "ṭaṣaala kallim maṣaali
 iṣṣulṭaan , ṣawzak ." ṛaah
 iṛṛaagil xad šiwaal ilbaṭaaṭa

"What's that?" The sweet potato
 vender replied, "God's blessing
 for the children." So the car-
 penter said to him, "My good man,
 your children don't know the dif-
 ference between mutton and fuul
 [fava beans]. What do you think-
 will you take three pounds for
 it?" The sweet potato vender
 thought a bit , and said to
 himself, "It's true, if I take
 the three pounds and buy five
 piasters worth of bread and five pi-
 asters worth of fuul, we can all eat
 and praise God, and I'll still have
 two pounds and ninety piasters left.
 So he gave the lamb to the carpenter.
 The carpenter went home and ate
 some of the lamb and found the hun-
 dred pounds. He put them in his
 pocket, and no one saw him and
 no one knew.

After a week the Sultan
 said to the minister, "Let us go
 and see the condition of the
 people and pass by the man who
 sells sweet potatoes [who lives]
 behind us to see how he is, after
 receiving the money." They went
 and found the man in the same
 state - it had not changed at
 all. The Sultan was astonished.
 He went home and sent his mini-
 ster to the man. The minister
 said [to the man], "Come, His

btaaṣu mṣaah wiṣaah ilʔaṣr .

iṣṣulṭaan ʔallu "ya ṣaagil
 ana ṣuftak ḡalbaan inta wiwlaadak
 wiḡabbeet asaṣdak widdeetak miit
 gineeh . waddethum feen ?"
 iṣṣaagil ḡakaalu lḡikaaya
 faṣṣulṭaan ʔallu "ṭayyib illi
 faat maat . siibak min ilmaaḡi .
 taṣaala mṣaaya ." wixadu ṣala
 lxazna btaṣtu , xazna kbiira
 ʔawi , fataḡhaalu wʔallu "xud
 illi nta ṣawzu , filuus , dahab ,
 gawaahir . zayy ma nta ṣaawiz ."
 wiṣṣulṭaan ṭiliṣ baṣṣa lʔooḡa
 wsaabu . iṣṣaagil kabb ilbaṭaaṭa
 lli fiṣṣiwaal wimala ṣṣiwaal
 filuus widahab wigawaahir
 wiṣaah liṣṣulṭaan baas ṣala iidu
 wʔallu "kattar alf xeerak ya
 siidi ." wiṣaah iṣṣiwaal ṣala
 kitfu wnizil ṣala ssalaalim
 bitaṣt ilʔaṣr faḡḡaan biyyanni
 wsaṣiid . wihuwwa naazil itkaṣbil
 fiʔawwil sillima . wiṣaah waaxid
 baaṣi ssalaalim kaṣṣ , wiṣṣiwaal
 ittiṣiil iddahṣrag fooṣu . wiṣiṣ ,
 wiṣiṣ aaxir sillima dmaayu
 maksuṣṣa ḡittiteen wimuxxu
 mdaṣṣiṣ widammu saayih . maat
 aṣṣaah yiṣḡamu . la nafaṣitu
 lfiluus wala ddahab wala
 lgawaahir . ṣaḡiḡ ilṣina
 wilfaṣṣ biyadd llaah . wituuta

Highness the Sultan wants to
 see you." The man took his
 sack of potatoes with him and
 went to the palace.

The Sultan said to him, "My
 good man, I saw you and your
 children [were] miserable and I
 wanted to help you, so I gave
 you a hundred pounds. What did
 you do with them?" The man told
 him the story and the Sultan said,
 "All right, what is done is done.
 Forget the past. Come with me."
 He took [the man] to his treasury,
 a very big treasury, opened
 it for him, and said, "Take what
 you want - money, gold, jewels
 Whatever you want." Then the
 Sultan went out of the room and
 left him. The man dumped the
 sweet potatoes out of his sack
 and filled it with money, gold
 and jewels and then went to the
 Sultan, and kissed his hand and
 said, "May God increase your
 prosperity a thousand fold, mas-
 ter." He put the sack over his
 shoulder and went down the stairs
 of the palace, joyful, singing
 and happy. When he was going
 down he stumbled on the first
 step, and he fell down the rest
 of the stairs, the heavy bag
 rolling on top of him. He fell,
 landing at the bottom of the
 stairs with his skull cracked

tuuta firyit ilḥadduuta .

* and his brains crushed and his
* blood spilled. He died, God
* have mercy upon him. He didn't
* benefit from the money, the gold,
* or the jewels. It is true that
* riches and poverty come from the
* hand of God alone. And so the
* story ends.
*

حاجه تجرى الريق .

الراجل بتاع البطاطا كان قاعد جنب دكان نجار ، راجل صاحب مزاج ، لكن شره وانانى وطماع ، راجل عينه فارغه ما يملهاش الا التراب النجار شم ريحة الخروف المشوى ، وطلع بره دكانه وشاف بيع البطاطا قاعد والخروف قدامه . قال له " ايه دا ؟ " فبيع البطاطا قال له " رزق العيال بعته لهم ربنا " . فالنجار قال له " ياراجل بقى هم عيالك يفهموا الفرق بين لحمة الخروف المشوى والبول المدمس ؟ ايه رأيك ؟ تاخـد فيه تلاته جنيه ؟ " بيع البطاطا فكر ، وقال لنفسه " صحيح انا آخذ التلاته جنيه اشترى بخمسه صاغ عيش وبخمسه صاغ فول مدمس ، ناكل كلنا ونحـمد ربنا ويفضل معايا اتنين جنيه وتسعين قرش". راح ادا الخروف للنجار . والنجار روّح البيت كل من الخروف ولقى المية جنيه ، ضربهم فى جيبه ، ولا من شاف ولا من درى .

بعد اسبوع السلطان قال للوزير " يلاً بينا نشوف أحوال الناس ونمرّ على الراجل بيع البطاطا اللى ورانا هنا. نشوف ايه أحواله بعد ما خـد الفلوس " . راحوا ولقيوا الراجل حالته زي ما هي ما اتغيرتش . السلطان اتعجب . روّح البيت وبعت الوزير للراجل قال له " تعالى كلم معالى السلطان عاوزك " . راح الراجل خد شوال البطاطا بتاعه معاه وراح القصر . السلطان قال له " ياراجل أنا شفتك غلبان انت واولادك وحببت اساعدك واديتك مية جنيه . ودّيتهم فين ؟ " الراجل حكى له الحكايـه فالسلطان قال له " طيب اللى فات مات . سيك من الماضى . تعالى معايا " . وخذ على الخزنه بتاعته ، خزنه كبيره قوى ، فتدباله وقال له " خد اللى انت عاوزه ، فلوس ، ذهب ، جواهر . زي ما انت عاوز " . والسلطان طلع بره الأوضه وسابه . الراجل كب البطاطه اللى فى الشوال وملى الشوال فلوس وذهب وجواهر وراح للسلطان باس على ايده وقال له " كتر الف خيرك ياسيدى " .

وشال الشوال على كتفه ونزل على السلام بتاعت القصر فرحان بيغنى وسعيد .
وهو نازل اتكعبل فى اول سلمه ، وراح واخذ باقى السلام كرت ، والشوال
التقيل اتدحرج فوقه . وقع ، وصل آخر سلمه دماغه مكسوره حتتين ومخه
مدششس ودمه سايح . مات الله يرحمه . لا نفعته الفلوس ، ولا الذهب ،
ولا الجواهر . صحيح الغنى والفقير بيد الله ، وتوته توتسه
فرغت الحدوته .



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