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.


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.


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.

Many thanks are also due to Ms. Sandy Collinson and to Ms. Kathleen Wilson, for their great contribution to the typing and the final preparation of the manuscript. To the Arabic typist, Mr. Jamal Eshalabe, who devoted himself to the task, I would like to express my gratitude.

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
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Part One
Phonology
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

<table>
<thead>
<tr>
<th></th>
<th>Bilabial</th>
<th>Labiodental</th>
<th>Dental</th>
<th>Alveolar</th>
<th>Alveo-palatal</th>
<th>Palatal</th>
<th>Velar</th>
<th>Back-Velar</th>
<th>Uvular</th>
<th>Pharyngeal</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Stop</strong></td>
<td>Voiceless</td>
<td>p*</td>
<td>t</td>
<td>ʕ</td>
<td>k</td>
<td>q</td>
<td>?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Voiced</td>
<td>b</td>
<td>d</td>
<td>q</td>
<td>g</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Fricative</strong></td>
<td>Voiceless</td>
<td>f</td>
<td>s</td>
<td>ʂ</td>
<td>x</td>
<td>h</td>
<td>h</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Voiced</td>
<td>v*</td>
<td>z</td>
<td>ʒ</td>
<td>γ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Nasal</strong></td>
<td>Voiced</td>
<td>m</td>
<td>n</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Lateral</strong></td>
<td>Voiced</td>
<td>l</td>
<td>¡</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Flap</strong></td>
<td>Voiced</td>
<td>rʁ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Semi-vowel</strong></td>
<td>Voiced</td>
<td>w</td>
<td></td>
<td></td>
<td>γ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 1. Egyptian Arabic Consonants

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

- b t ʕ d q k g q ʔ f s ʂ z ʒ x y h ʕ h m n l ¡ r rʁ w γ and p* v* ʒ*.

* Occur in a few borrowed words, e.g., /pariːs/ 'Paris', /viːlə/ 'villa', /ʒaːkita/ '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 ( t ð ð ʃ ʃ ʒ ʒ )
  5. Alveopalatal: blade of tongue and front part of palate ( t ʃ ʃ )
  6. Palatal: tongue blade and palate ( γ )
  7. Velar: tongue dorsum and back of palate ( k ɣ )
  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 ( ɣ ʃ )
  11. Glottal: produced in the glottis (opening at upper part of the larynx between the vocal cords) ( ? 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 t ŋ d ŋ k g q ? ).
2. Fricative: refers to consonants produced by friction caused by the air moving through a narrow passage in the vocal tract (f v s z ʂ ʐ ɕ x ɣ ɣ h ɦ)

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 l)

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/.

<table>
<thead>
<tr>
<th>Voiceless Consonants</th>
<th>Voiced Counterparts</th>
</tr>
</thead>
<tbody>
<tr>
<td>p</td>
<td>b</td>
</tr>
<tr>
<td>t</td>
<td>d</td>
</tr>
<tr>
<td>ts</td>
<td>q</td>
</tr>
<tr>
<td>k</td>
<td>g</td>
</tr>
</tbody>
</table>

Voiced - Voiceless

| q |
| ɣ |
| f |
| s |
| ş |
| ʂ |
| x |
| ɣ |
| h |
| h |
Voiced Consonants (Continued from Page 5)

/ m n l | r r 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 velar-ized and pharyngealized (see Figures 5 - 8). Table 1 lists / † ş ç ž | ź / 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 /ţaab/ = [ţaab] 'to ripen' with the a as in English father, Bob, cot.

Watch your teacher pronouncing /taab/ and then /ţaab/ and notice when pronouncing /ţaab/ 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.

<table>
<thead>
<tr>
<th>Plain Consonants</th>
<th>Emphatic Counterparts</th>
</tr>
</thead>
<tbody>
<tr>
<td>t</td>
<td>†</td>
</tr>
<tr>
<td>d</td>
<td>ź</td>
</tr>
<tr>
<td>s</td>
<td>ż</td>
</tr>
<tr>
<td>z</td>
<td>ū</td>
</tr>
<tr>
<td>l</td>
<td>ŧ</td>
</tr>
<tr>
<td>r</td>
<td>ţ</td>
</tr>
</tbody>
</table>

Figure 2. - Places of Articulation
Figure 3. /v/ a Voiced Labio-Dental Fricative
(vocal cords vibrating \\\n)

Figure 4. /t/ a Voiceless Labio-Dental Fricative
(vocal cords not vibrating --- )
Figure 5. Tongue Position for /t/

Figure 6. Tongue Position for /t/
Figure 7. Tongue Position for /s/

Figure 8. Tongue Position for /ʂ/
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

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>As in English</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>boy</td>
</tr>
<tr>
<td>p (occurs in borrowings)</td>
<td>pin</td>
</tr>
<tr>
<td>t</td>
<td>tea</td>
</tr>
<tr>
<td>d</td>
<td>dish</td>
</tr>
<tr>
<td>k</td>
<td>cat, king</td>
</tr>
<tr>
<td>g</td>
<td>go</td>
</tr>
<tr>
<td>f</td>
<td>fine</td>
</tr>
<tr>
<td>v (occurs in borrowings)</td>
<td>vine</td>
</tr>
<tr>
<td>s</td>
<td>see</td>
</tr>
<tr>
<td>z</td>
<td>zeal</td>
</tr>
<tr>
<td>$</td>
<td>she</td>
</tr>
<tr>
<td>÷ (occurs in borrowings)</td>
<td>pleasure, measure</td>
</tr>
<tr>
<td>m</td>
<td>me</td>
</tr>
<tr>
<td>n</td>
<td>no</td>
</tr>
<tr>
<td>w</td>
<td>well</td>
</tr>
<tr>
<td>y</td>
<td>yet</td>
</tr>
</tbody>
</table>

The following sounds also exist in English, but please note:
/
- Egyptian Arabic /
  - is like the /l/ in English leave rather than the /l/ of English feel. Egyptian Arabic /
  - then is like the first /l/ in the English word level but never like the second unless velarized (i.e. /l/).

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: \( /wll\!/ 'or' has an /l/ like that of English
leave, ; Egyptian Arabic /wa哳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 /ɿ/ is dark.

/h/ as in English 'he':
/h/ is not difficult when it begins a syllable or a word, e.g. Egyptian Arabic /хаат/ 'give me!' or /мафхум/ '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. /؟اًها/ 'coffee,' /؟ىىه/ 'what?' or /؟ابىىه/ '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 /؟وُول/ '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 /ʔ/ + vowel; thus:
/ʔاًنا/ = /؟اًنا/ 'I,' /؟ىىه/ = /؟ىىه/ "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 /؟ا/ when not next to emphatic consonants is pronounced like English a in cad. Egyptian Arabic /؟ىى/ is like English i in machine; /؟وول/ is like English oo in moon. Short vowels /؟ا/, /؟ىى/, /؟وول/ 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 ʿ h w y p v ž )

bábab 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
šuf see! (m)
šúfti you (f) saw
baššuf I see, I am seeing
?aššuf I see
mabaššuf I don't see
mabaššufhááš I don't see her
balááš forget it!
yaréet I wish ...
bá?a he remained
yí?šabil he meets
?ahám here they are
?ḥíwa coffee
šáay tea
šáayil carrying
káán it was
gáh he came
gíri he ran
bitgíri you (m) run
tilmíz pupil (m)
láakín but
biyímúuhum they are throwing them
rúá?íd he is sleeping
fuú? wake up! (m)
yí?fil to close, shut
gílib bring! (ms)
wálad a boy
4.2 The Emphatics (\(\d\), \(\s\), \(\z\), \(\l\), \(\r\))

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 /\(\ts\aab\)/ 'to ripen' = [\(\ts\aab\)] the emphatic /\(\d\)/ caused plain /\(\b\)/ to become emphatic [\(\b\)] 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):

/\(\rs\aab\t\)/ 'he tied him' [\(\r\a\-\b\a\-\t\y\)]
/mu\(\r\a\g\t\a\b\a\)/ 'lectures' [\(\mu\-\h\a\d\-\r\a\t\)]
4.2.1 Drill 2 (ت  ج  ز  ئ  ر)

\[
\begin{align*}
ta\text{ab} & \quad \text{he repeated} \\
ta\text{ab} & \quad \text{it (m) ripened} \\
b\text{a}\text{atu} & \quad \text{they spent the night} \\
b\text{a}\text{atu} & \quad \text{his armpit} \\
b\text{eet} & \quad \text{house} \\
b\text{eeg} & \quad \text{eggs} \\
b\text{adjtha} & \quad \text{she began it (f)} \\
b\text{adjtha} & \quad \text{she laid it (i.e. the egg)} \\
z\text{am\text{a}n} & \quad \text{long ago} \\
z\text{iya\text{a}ra} & \quad \text{visit} \\
l\text{aazim} & \quad \text{necessary} \\
z\text{aazim} & \quad \text{tyrant, oppressor} \\
b\text{aaz} & \quad \text{it broke} \\
b\text{ala\text{a}d} & \quad \text{laziness} \\
b\text{ala\text{a}ta} & \quad \text{a tile} \\
r\text{a}2\text{id} & \quad \text{asleep} \\
r\text{a}2\text{id} & \quad \text{major (military rank)} \\
da\text{am} & \quad \text{it (m) lasted} \\
\text{aamin} & \quad \text{guarantor} \\
\text{ara}\text{?} & \quad \text{papers} \\
\text{ara} & \quad \text{behind} \\
\text{a}2\text{al} & \quad \text{he asked} \\
\text{a}\text{raf} & \quad \text{he spent money} \\
z\text{aman} & \quad \text{time; duration} \\
z\text{abat} & \quad \text{he adjusted}
\end{align*}
\]

4.3 (ق خ خ ح چ)

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 (ق خ خ ح چ)

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

\[
\begin{align*}
\text{qa\text{ah}ra} & \quad \text{Cairo} \\
\text{qur\text{a}an} & \quad \text{The Koran} \\
\text{qar\text{n}} & \quad \text{century} \\
\text{qawmi} & \quad \text{national} \\
\text{qary\text{a}} & \quad \text{village} \\
\text{q\text{a}id} & \quad \text{leader} \\
\text{q\text{a}a\text{a}q} & \quad \text{stories}
\end{align*}
\]
/x/ (voiceless back-velar fricative) (see Figure 9)

\[
\begin{array}{ll}
x\acute{a}l & \text{maternal uncle} \\
x\acute{a}f & \text{he became afraid} \\
\dot{\text{a}}x\acute{u}\text{uha} & \text{her brother} \\
m\acute{a}tb\text{x} & \text{kitchen} \\
x\acute{a}d & \text{he took} \\
b\acute{y}\acute{a}sx\text{ud} & \text{he is taking} \\
tar\text{fix} & \text{history; date} \\
xu\acute{u}\acute{u}\acute{s}an & \text{especially} \\
d\acute{a}x\acute{a}l & \text{he entered} \\
\end{array}
\]

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

\[
\begin{array}{ll}
\gamma\acute{a}l\text{li} & \text{expensive} \\
\gammaar\text{f}ib & \text{strange} \\
\hat{\text{f}}\acute{i}\acute{y}\acute{a}l\text{lib} & \text{most probably} \\
\text{l\acute{u}g\acute{a}\acute{a}t} & \text{languages} \\
\text{f\acute{a}\acute{a}r\acute{a}y} & \text{empty} \\
b\acute{a}l\acute{a}y & \text{he reached puberty} \\
\end{array}
\]

/\h/ (voiceless pharyngeal fricative) (see Figure 11)

\[
\begin{array}{ll}
\acute{\text{h}}\acute{a}l\text{a} & \text{condition} \\
\acute{h}\acute{f}\acute{l}\text{wa} & \text{sweet; pretty (f)} \\
\text{y\acute{i}\acute{h}\acute{a}\acute{w}i}\text{il} & \text{he tries} \\
\hat{\text{i}}\acute{h}\acute{\hat{a}}\acute{\hat{r}}b & \text{the war} \\
\text{\acute{r}\acute{a}\acute{a}\acute{h}} & \text{he went} \\
\text{\text{f\acute{r}\acute{r}\acute{i}\acute{h}}} & \text{he rejoiced} \\
\end{array}
\]

/\\}/ (voiced pharyngeal fricative) (see Figure 12)

\[
\begin{array}{ll}
\hat{\text{\acute{\text{s}}\acute{\text{a}}\acute{\text{a}}\acute{\text{l}}}i} & \text{high} \\
\acute{\text{\text{s}}}\acute{\text{a}}\acute{\text{\acute{a}}}\text{\acute{e}ha} & \text{on it (f)} \\
\text{\acute{m\acute{a}}}\acute{\text{\acute{a}}}\acute{\text{\acute{a}}}\text{h} & \text{with him} \\
\text{\text{\acute{y}}\text{\acute{\acute{f}}\acute{r}\acute{a}f}} & \text{he knows} \\
\text{\acute{b\acute{a}}}\acute{\text{\acute{a}}}\acute{\text{\acute{a}}} & \text{he sold} \\
\text{\text{\acute{g\acute{a}}}\acute{\text{\acute{a}}}\acute{\text{\acute{a}}}f} & \text{it (m) got lost} \\
\end{array}
\]
<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>xālī</td>
<td>my maternal uncle</td>
</tr>
<tr>
<td>γālī</td>
<td>expensive</td>
</tr>
<tr>
<td>ḥālī</td>
<td>my condition</td>
</tr>
<tr>
<td>ṣālī</td>
<td>high</td>
</tr>
<tr>
<td>hāmra</td>
<td>red (f)</td>
</tr>
<tr>
<td>ẓāmrā</td>
<td>repair, repair work</td>
</tr>
<tr>
<td>xāmrā</td>
<td>wine</td>
</tr>
<tr>
<td>γāmrā</td>
<td>Ghamra (a suburb of Cairo)</td>
</tr>
<tr>
<td>bāṣ</td>
<td>he sold</td>
</tr>
<tr>
<td>bāx</td>
<td>he was embarrassed</td>
</tr>
<tr>
<td>bāḥ</td>
<td>he revealed a secret</td>
</tr>
<tr>
<td>bāyā</td>
<td>plastic</td>
</tr>
<tr>
<td>γīyīb</td>
<td>he becomes late; he is late</td>
</tr>
<tr>
<td>γībīṣ</td>
<td>he sells</td>
</tr>
<tr>
<td>γīrūḥ</td>
<td>he goes</td>
</tr>
<tr>
<td>yixāf</td>
<td>he becomes afraid</td>
</tr>
</tbody>
</table>
Figure 9. Tongue Position for /x/

Figure 10. Tongue Position for /y/
Figure 11. Tongue Position for /ʕ/

Figure 12. Tongue Position 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)

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ظلحا</td>
<td>he said it (f)</td>
</tr>
<tr>
<td>ظللي</td>
<td>he said to me</td>
</tr>
<tr>
<td>كتب</td>
<td>he wrote</td>
</tr>
<tr>
<td>كتاب</td>
<td>he caused to write</td>
</tr>
<tr>
<td>ساaja</td>
<td>hall</td>
</tr>
<tr>
<td>سااايا</td>
<td>he prayed</td>
</tr>
<tr>
<td>بس</td>
<td>he kissed</td>
</tr>
<tr>
<td>باس</td>
<td>enough!</td>
</tr>
<tr>
<td>جشا</td>
<td>dinner</td>
</tr>
<tr>
<td>جشجا</td>
<td>he gave dinner</td>
</tr>
<tr>
<td>سميغ</td>
<td>he heard</td>
</tr>
<tr>
<td>سامماج</td>
<td>he recited</td>
</tr>
<tr>
<td>سا małe</td>
<td>sky</td>
</tr>
<tr>
<td>سامما</td>
<td>he named</td>
</tr>
<tr>
<td>فاني</td>
<td>mortal</td>
</tr>
<tr>
<td>فاني</td>
<td>technical; artistic</td>
</tr>
<tr>
<td>ظانا</td>
<td>I</td>
</tr>
<tr>
<td>ظنناما</td>
<td>but</td>
</tr>
<tr>
<td>جراغ</td>
<td>he went out</td>
</tr>
<tr>
<td>جرراغ</td>
<td>he graduated</td>
</tr>
<tr>
<td>وليف</td>
<td>he stood up</td>
</tr>
<tr>
<td>ولياف</td>
<td>he brought to a standstill</td>
</tr>
<tr>
<td>هياياه</td>
<td>life</td>
</tr>
<tr>
<td>هياياه</td>
<td>he greeted him</td>
</tr>
<tr>
<td>هوا</td>
<td>air</td>
</tr>
<tr>
<td>هوووا</td>
<td>he fanned</td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>Short</th>
<th>Long</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Front</td>
<td>Back</td>
</tr>
<tr>
<td>High</td>
<td>i</td>
</tr>
<tr>
<td>Mid</td>
<td>o</td>
</tr>
<tr>
<td>Low</td>
<td>a</td>
</tr>
</tbody>
</table>

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.:

- bētna our house
- bftna we spent the night
- ?dtti my room
- ?dtti my cat (m)

Fortunately, the occurrence of short /e o/ is not common in Egyptian Arabic.
The long vowels /iː 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)

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>?āna</td>
<td>I</td>
</tr>
<tr>
<td>?ánta</td>
<td>you (ms)</td>
</tr>
<tr>
<td>?ánti</td>
<td>you (fs)</td>
</tr>
<tr>
<td>Ỉdf</td>
<td>I saw</td>
</tr>
<tr>
<td>Ỉhna</td>
<td>we</td>
</tr>
<tr>
<td>Ỉntu</td>
<td>you (p)</td>
</tr>
<tr>
<td>boos</td>
<td>kissing</td>
</tr>
<tr>
<td>buus</td>
<td>kiss! (m)</td>
</tr>
<tr>
<td>ḫnn</td>
<td>soul</td>
</tr>
<tr>
<td>ḫnn</td>
<td>go! (m)</td>
</tr>
<tr>
<td>féen</td>
<td>where?</td>
</tr>
<tr>
<td>bńet</td>
<td>house</td>
</tr>
<tr>
<td>bńat</td>
<td>he spent the night</td>
</tr>
<tr>
<td>fńat</td>
<td>he passed</td>
</tr>
<tr>
<td>léeeh</td>
<td>why?</td>
</tr>
<tr>
<td>tńab</td>
<td>he repented</td>
</tr>
<tr>
<td>tńab</td>
<td>it ripened</td>
</tr>
<tr>
<td>fńúti</td>
<td>pass! (f)</td>
</tr>
<tr>
<td>fńuṭa</td>
<td>towel</td>
</tr>
<tr>
<td>wálla</td>
<td>or</td>
</tr>
<tr>
<td>wálīla</td>
<td>By God!</td>
</tr>
<tr>
<td>bńat</td>
<td>he spent the night</td>
</tr>
<tr>
<td>bńat</td>
<td>armpit</td>
</tr>
<tr>
<td>ḡarūrī</td>
<td>necessary</td>
</tr>
<tr>
<td>daryān</td>
<td>aware of</td>
</tr>
</tbody>
</table>
dfin  religion
deen  debt
batt  he decided
bat\textsuperscript{t}  ducks

***
sa\textsuperscript{a}  he worked hard
saa\textsuperscript{a}  hour
sawa  together
sawa  he arranged
siva  either ...
siwa  Siwa (name of an oasis)

\[ \text{\text\textsuperscript{\alpha}uuf} \]  look! (m)
afs  I saw

6. Consonants and Vowels: Practice

6.1 Drill 6 (Consonants and Vowels)

?awlad  boys
?ayyam  days
?iyyak  mind you!; don't!
yf\textsuperscript{a}al  he arrives
\[ g\textsuperscript{a}war \]  pictures
hawa  he
hhyya  she
hw\textsuperscript{a}a  air
\[ ra\textsuperscript{e}en \]  two ideas
mira\textsuperscript{a}a  mirror
y\textsuperscript{u}usif  Yusif (proper name)
lf\textsuperscript{a}ya  to me
y\textsuperscript{a}ktib  he writes

***
\[ \text{sab\textsuperscript{a}n  il\textsuperscript{x}\textsuperscript{e}er} \]  Good morning.
?izzayak?  How are you? (to ms)
feen i?ust\textsuperscript{a}az?  Where is the Professor?
\[ \text{\text\textsuperscript{\alpha}ayh  feen?} \]  Where are you (m) going?
?il?ooqa d? kbf\textsuperscript{a}ra!  This room is big!
7. Distribution of Consonants and Vowels

7.1 Consonants
(a) In Egyptian Arabic (EA) any single consonant may occur at the begin-
ing of a word, in the middle, or at the end; e.g. /tǐn/ 'figs,' /katab/ 'he wrote,' /faat/ 'he passed.'
(b) Doubled consonants may occur medially or finally; e.g. /lissaa/ '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 /ʔ/ + 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. /ṣālu/ 'they carried' + /-u/ 'it (m)' --->
/ṣāluu/ ---> /ṣalu/ 'they carried it (m)'

Egyptian Arabic
mūmkin tiʔuʔli ssāʔa
kām min fāqṭak?
ḥaqrītak mášri?
ilwāgib sāhl
?āhlan wa sāhlān
?ândak kām hīʃ hit ṣārabi
fi lʔusbūw?
?izzāyy ilgāww innahārđa?
inahārđa bārđ
?āna batfālīm ṣārabi
Can you tell me what time
it is, please?
Are you (m) an Egyptian?
The homework is easy.
Welcome!
How many Arabic classes do you
have a week?
How is the weather today?
It is cold today.
I am learning Arabic.
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 /?i!gúm!a gáfida/ 'the sentence is new' in terms of syllable and word boundaries, we get /?i!l - gum - lâg - dil - 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, /lâg/. 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.
   /?âšalu/ 'they carried' + /-u/ 'it' (m)
   /?âšalu → âšalu/ '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. /kāṭab/ 'he wrote,' /mudarrīsa/ 'teacher' (f), /kālīfhum/ 'he talked to them,' /maḍrāsa/ 'school.'

**EXCEPTIONS:**
(a) Stress falls on the last syllable if it has the structure CVCC or CVV(C); e.g. /kāṭāb/ 'I wrote,' /fīhīmt/ 'I understood,' /ṣafrīṭ/ 'devil,' /ramū/ 'they threw it' (m), /hīnāk/ 'there.'
(b) Stress falls on the antepenultimate syllable if the last three syllables have the structure: CVCCVCV(C)

<table>
<thead>
<tr>
<th>kāṭaba</th>
<th>scribes</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḡārābī</td>
<td>Arab</td>
</tr>
<tr>
<td>kāṭābit</td>
<td>she wrote</td>
</tr>
<tr>
<td>ḡārābit</td>
<td>she hit</td>
</tr>
<tr>
<td>ḡālāmak</td>
<td>your (ms) pencil</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>ramītu</th>
<th>She threw it (m).</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣalītu</td>
<td>She carried it (m).</td>
</tr>
<tr>
<td>ḡārābfītu</td>
<td>She hit him.</td>
</tr>
<tr>
<td>ḡārābftak</td>
<td>She hit you (ms).</td>
</tr>
<tr>
<td>ḡārābfītk</td>
<td>She hit you (fs).</td>
</tr>
<tr>
<td>ṣalīftak</td>
<td>She carried you (ms).</td>
</tr>
</tbody>
</table>

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 C₁C₂ (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 **C₁C₂ Initially**

The sequence C₁C₂ initially is very rare; e.g. /kwāyīs - kuwayyis/ 'good,' /braavo/ 'bravo.' Thus, the discussion will be limited to C₁C₂ medially and finally.
8.1.2 $C_1C_2$ Medially and Finally Within Words

In the following sequences: $t\ d\ C_1$ assimilates to $C_2$ only with $s\ z\ z$

respect to voice.

*/ustaza/ 'professor' $\rightarrow$ (/asatza) $\rightarrow$ /asadza/ 'professors'
/xad/ 'to take' $\rightarrow$ (xadt) $\rightarrow$ /xatt/ 'I took'
/*uooqa/ 'room' $\rightarrow$ (/oqti) $\rightarrow$ /oqti/ 'my room'

8.1.3 $C_1C_2$ Utterance Medially and Finally

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

Here $C_1$ assimilates to $C_2$ with respect to voice.

/xaraqt/ $\rightarrow$ [xaraqt] I went out
/lafaqt/ $\rightarrow$ [lafaqt] I pronounced
/fuzt/ $\rightarrow$ [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 ($C =$ devoiced consonant), e.g.:

?at\ raqt\ $\rightarrow$ train
raqt\ $\rightarrow$ pound
?at\ $\rightarrow$ a lock
?at\ $\rightarrow$ palace
naqt\ $\rightarrow$ publication

8.1.4 Utterance Medially

Sequences of two obstruents following each other medially in a sentence show complete assimilation where $C_1$ assimilates to $C_2$
in rapid speech, e.g.:

/saatat kitfira/ $\rightarrow$ /saatat kitfira/ 'many times'
/riyif bariid/ $\rightarrow$ /riyif bariid/ 'a cold loaf of bread'
/best gara\ $\rightarrow$ /best gara/ '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.:

/id\xr $\rightarrow$ /idd\xr - I - s\xr/ '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 dárš/ 'I wrote a lesson' will always be [katábt I dárš] and /bínt kblíra/ 'a big girl' will be [bínt I kblíra]. 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.
libínt I kblíra 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.
hílm I gamíll a nice dream
iddars issahl the easy lesson
iddars I sahl The lesson is easy.
darsi sahl My lesson is easy.
bínt I kblíra a big girl
bínti kblíra My daughter is big.
10. **Initial Glottal Stop */?/**

The glottal stop */?/* in Egyptian Arabic corresponds to both glottal stop */?/* in Modern Literary Arabic and ٟ (۪) */q/* in Modern Literary Arabic.

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

?ahwa (Q) "coffee"

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

/liyya ?ana/ \rightarrow /liyya ana/ 'to me'

**Compare:** (/?ahwa/ (Q) 'coffee' and /?ana/ 'I')

/šrīibt I ?ahwa/ \rightarrow /šrīibt I ?ahwa/ 'I drank coffee'

and /šrīibt I ?ana/ \rightarrow /šrīibt ana/ 'I drank'

Such common forms as the personal pronouns (/?ana/ 'I,' /?inta/ 'you (ms)'), etc., the marker of first person singular verbs */?a/* and the particles */?aywa/ 'yes,' */?ahd/ 'here it (m) is,' */?ahd/ 'here it (f) is' are particularly susceptible to such elision.

In two instances, the glottal stop almost always elides: the relative /?illī/ \rightarrow /illi/ ~ /illi/ 'who, which, that;' and the definite article /?ill/ \rightarrow /ill/ ~ /ill/ 'the,' e.g.:

/?illīga ?illī mišaak/ \rightarrow /?illīga illi mišaak/

'the thing that you have'

/ḍarab ?ill waład/ \rightarrow /ḍarab ilwaład/ 'he hit the boy'

/rama ?ill kitaab/ \rightarrow /rama il kitaab/ '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/ = /?ana/ 'I,' /inta/ = /?inta/ 'you' (ms), /eelah/ = /?eelah/ 'what?' /umm/ = /?umm/ 'mother,' and /ooqā/ = /?ooqā/ 'room.'

Note the difference: /aadi/ = /?aadi/ 'here is/are' and /?aadī/ = /?aadī/ (Q) 'judge,' where */?/* of */?aadī/ corresponds to ٟ (۪) */q/* of Modern Literary Arabic. The convention here is that all words beginning with vowels for the convenience of the user; e.g. /?ana/ 'I' will be listed under */a/* thus: ana; /?inta/ 'you' (ms) will be listed under */i/* thus: inta; and /?umm/ 'mother' will be listed under */u/* thus: umm. In this study /?ahwa/ (Q) 'coffee,'
/ʔidra/ (Q) 'clay pot' and /ʔuddaam/ (Q) 'in front of' (all having initial vowels thus: /ʔ/ = ʕaf(ع)/q/) will be listed with their glottal stops under their initial vowels thus: ʔaḥwa under "a," ʔidra under "i," and ʔuddaam under "u." The best examples in this connection are /ʔalam/ (Q) 'pencil' and /ʔalam/ 'pain,' listed thus:

| ?alam (Q) | pencil |
| alam     | pain   |

Also: ʔism (Q) section

| ism      | name   |
| and      | umm    |
| umt (Q)  | I stood up |

Again, let's remember that: /ʔawlaad/ = /ʔawləad/ 'boys,' /ʔilwalad/ = /ʔilwalad/ 'the boy,' /ʔustaaq/ = /ʔustaaq/ '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.

<table>
<thead>
<tr>
<th>ʔVCCaaC</th>
<th>ʔVCaaC</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʔasmaaʔ</td>
<td>ʔimaan</td>
</tr>
<tr>
<td>ʔaflaam</td>
<td>ʔimaan</td>
</tr>
<tr>
<td>ʔahraam</td>
<td>ʔamaan</td>
</tr>
<tr>
<td>ʔaflaam</td>
<td>ʔustaaz</td>
</tr>
<tr>
<td>ʔašwaan</td>
<td>Aswan</td>
</tr>
<tr>
<td>ʔislaam</td>
<td>Islam</td>
</tr>
<tr>
<td>ʔinsaan</td>
<td>human being</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

10.1 Drill 8

?əḥlan

?əḥlan wa səḥlan bīk

ʔizzāyyak

kwāyyis ilhāmdu lillāh

māya sṣalāma

ʔaʃāah yisallīmak

Hello.

Good to see you (m).

How are you? (m)

Fine, thanks.

Good-bye (to person leaving)

Thank you (m).
<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>Phonetic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>șabāḥ  îl xāer</td>
<td>șabāḥ  îlxāer</td>
<td>Good morning.</td>
</tr>
<tr>
<td>șabāḥ  îlxāer</td>
<td>șabāḥ  îlxāer</td>
<td>Good morning.</td>
</tr>
<tr>
<td>mabrûuk</td>
<td>mabrûuk</td>
<td>Congratulations!</td>
</tr>
<tr>
<td>ạl</td>
<td>hah yibāarih fīk</td>
<td>ạl</td>
</tr>
<tr>
<td>ạhlan</td>
<td>ạhlân</td>
<td>Hello.</td>
</tr>
<tr>
<td>ạhlan wa sāhlan bīki</td>
<td>ạhlân wa sāhlân bīki</td>
<td>Good to see you (f).</td>
</tr>
<tr>
<td>ịzzàyyik</td>
<td>ịzzàyyik</td>
<td>How are you? (f)</td>
</tr>
<tr>
<td>kwayyîsā ịnämdu lîllâh</td>
<td>kwayyîsā ịnämdu lîllâh</td>
<td>Fine, thanks.</td>
</tr>
<tr>
<td>màṣˁa ssalāma</td>
<td>màṣˁa ssalāma</td>
<td>Good-bye (to person leaving).</td>
</tr>
<tr>
<td>ạl</td>
<td>hah yisalîfîmik</td>
<td>ạl</td>
</tr>
<tr>
<td>mabrûuk</td>
<td>mabrûuk</td>
<td>Congratulations!</td>
</tr>
<tr>
<td>ạl</td>
<td>hah yibāarih fīkî</td>
<td>ạl</td>
</tr>
</tbody>
</table>
Part Two
Introductory Unit
Units 1-20
INTRODUCTORY UNIT

GREETINGS

Issalamaat wittahiyyaat

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. -āhlan . =āhlan .
   Hello. (most commonly used)
   Hello.

   ahl family
   -an accusative ending (borrowing from Modern Literary Arabic)

***
2. -āḥlan ,
   =āḥlan wa sāḥlan
   wa-wi-w
   sahl

   Hello.
   Hello; good to see you.
   and
   fertile, level land

***

The welcoming phrase /āḥlan wa sāḥlan/ with its accusative endings /-an/ is a borrowing from Modern Literary Arabic. Its original implication was, "You have reached your people and a fruitful plain"—comforting words to a desert traveler. Nowadays, of course, it is ingenuously extended as a simple greeting.

***

3. -āḥlan ,
   =āḥlan wa sāḥlan ,
   -āḥlan wa sāḥlan bīık .

   Hello.
   Hello; good to see you.
   Good to see you too. (Said to ms)

   bī b
   bīık

   with (here: "to")
   to you (ms)

***

4. -āḥlan ,
   =āḥlan wa sāḥlan ,
   -āḥlan wa sāḥlan bīiki .

   Hello.
   Hello; good to see you.
   Good to see you too. (Said to fs)

   bīiki

   to you (fs)

***
5. 
-issalâmu Ṣalâekum .
=Ṣalâekum issalâam .

Hello. (formal greeting)

salaam
peace

Ṣalâekum
on you (p form said to s or p)

***

6. 
-issalâmu Ṣalâekum .
=wa Ṣalâekum issalâamu
wa râhmatu ʿl-lâahi
wa baṣraḥaṭu .

Hello.

Hello; may the peace, mercy
and blessings of God be with
you. (Complete formal
response).

râhmatu ʿl-lâahi
the mercy of God
al-lâah
God
baṣraḥaṭu
His blessings

***

7. 
-sâffida .

Hello. (general, less for-
mal; not as common as #1
above)

=sâffida .

Hello.

sâffida
happy (f) (here: "happy
occasion")

***

8. 
-izzâyyak ?
=kwâyyis ilhâmdu ʿl-lâah

How are you? (said to ms)

Fine, thanks. (said by ms)

izzâyy
how is/are?

-au
you, your (ms)
kwâyyis
kawayyis
kuawayyis
ilhâmdu ʿl-lâah
praise be to God

gether
9. ـizzare bi'ik ؟
    =kwayyisa línámdu lilláah.
     How are you? (said to fs)
     Fine, thanks. (said by fs)
     -ik
     kwayyisa ~ fine (fs)
     kuwayyisa

***

10. ـizzare yúkum ؟
    =kwayyisín línámdu lilláah.
     How are you? (said to p)
     Fine, thanks. (said by p)
     -kum
     kwayyisín ~ fine (p)
     kuwayyisín

***

11. ـizzare yáak ؟
    =a'lláah yisallímak.
     How are you? (said to ms)
     Fine, thank you. (said to ms) (Here: "May God give you peace")
     yisallímak
     He gives you (ms) peace
     (or safety).

***

12. ـizzare bi'yik ؟
    =a'lláah yisallímik.
     How are you? (said to fs)
     Fine, thank you. (said to fs)
     yisallímik
     He gives you (fs) peace.

***
13. -izzáyy I haqir‘atak ?
    =kwáyyis ilhámdu illáah .
    How are you? (said to ms)
    Fine, thanks. (said by ms)

    haqir‘atak
    you (ms) (formal or polite form)

14. -izzáyy I haqir‘itik ?
    =kwayyísa ilhamdu illáah .
    How are you? (said to fs)
    Fine, thanks. (said by fs)

    haqir‘itik
    you (fs) (formal or polite form)

***

15. -šabáah ilxáer .
    =šabáah ilxáer .
    Good morning.
    Good morning.

    šabáah
    morning
    il
    the
    xáer
    good; blessings

***

16. -šabáah ilxáer .
    =šabáah innúr .
    Good morning.
    Good morning.

    innúr
    light

***

17. -šabáah ilxáer .
    =šabáah ilwárd .
    Good morning.
    Good morning. (said only to acquaintances)

    ward
    roses

***
18.  "ṣabāḥ ilxīr .  
     =ṣabāḥ ilfūl .  
     Good morning.  
     Good morning. (said only to acquaintances)

     full  
     Arabian jasmine

***

     =misāa? ilxīr .  
     Good evening.  
     Good evening.

     misāa?  
     evening
     masāa?

***

     =misāa? innuṣ .  
     Good evening.  
     Good evening.

***

     =nihārak saʿfīd .  
     Good day to you. (said to ms)  
     (as a greeting, not a fare-well)

     niḥār  
     day (here refers to daytime
     naḥār  
     until around 3:00 P.M.)
     saʿfīd  
     happy (m)

***

22.  "nihārīk saʿfīd .  
     =nihārīk saʿfīd .  
     Good day to you. (said to fs)  
     Good day to you. (said to ms)

***
<table>
<thead>
<tr>
<th>Arabic</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>23. -nihāţkum saţīd .</td>
<td>Good day to you. (said to p)</td>
</tr>
<tr>
<td>=nihāarīk saţīd .</td>
<td>Good day to you. (said to fs)</td>
</tr>
<tr>
<td></td>
<td>***</td>
</tr>
<tr>
<td>24. -lēltak saţīda .</td>
<td>Good night. (said to ms)</td>
</tr>
<tr>
<td>=lēltak saţīda .</td>
<td>Good night to you. (said to ms)</td>
</tr>
<tr>
<td>leela</td>
<td>night</td>
</tr>
<tr>
<td>leltak</td>
<td>your (ms) night</td>
</tr>
<tr>
<td></td>
<td>***</td>
</tr>
<tr>
<td>25. -lēltik saţīda .</td>
<td>Good night. (said to fs)</td>
</tr>
<tr>
<td>=lēltak saţīda .</td>
<td>Good night to you. (said to ms)</td>
</tr>
<tr>
<td>-ik</td>
<td>your (fs) night</td>
</tr>
<tr>
<td></td>
<td>***</td>
</tr>
<tr>
<td>26. -lelītkum saţīda .</td>
<td>Good night. (said to p)</td>
</tr>
<tr>
<td>=lēltik saţīda .</td>
<td>Good night to you. (said to fs)</td>
</tr>
<tr>
<td>lelītkum</td>
<td>your (p) night</td>
</tr>
<tr>
<td></td>
<td>***</td>
</tr>
<tr>
<td>27. -tįşbah ġāla xēer .</td>
<td>Good night. (said to ms)</td>
</tr>
<tr>
<td>=tįşbah ġāla xēer .</td>
<td>Good night. (said to ms)</td>
</tr>
<tr>
<td>tįşbah</td>
<td>Here: &quot;May you (ms) wake up</td>
</tr>
<tr>
<td>ġāla</td>
<td>tomorrow morning&quot;</td>
</tr>
<tr>
<td></td>
<td>to; on</td>
</tr>
</tbody>
</table>
28. -tiṣbāni 筞ala xéer .
   =tiṣbāni 筞ala xéer .
   Good night. (said to fs)
   Good night. (said to fs)

***

29. -tiṣbah 筞ala xéer .
   =wínta min ahl ilxéer .
   Good night. (said to ms)
   Good night to you. (response said to ms)

   inta
   you (ms)
   min
   from, among
   ahl ilxéer
   those who enjoy many blessings

***

30. -tiṣbāni 筞ala xéer .
    =wínti min ahl ilxéer .
   Good night. (fs)
   Good night to you. (response said to fs)

   inti
   you (fs)

***

31. -tiṣbānu 筞ala xéer .
    =wíntu min ahl ilxéer .
   Good night. (said to p)
   Good night to you. (response said to p)

   intu
   you (p)

***

32. -maṣa ssalaama .
    =aļlaah yisallifmak .
   Good-bye.
   Good-bye. (said to ms)

   maṣa
   with
   issalaama
   (the) peace
   aļlaah
   God
   yisallim
   He gives peace

***
33.  
-мафа ssaláama .  
=الله yisallímik .  
Good-bye.  
Good-bye. (said to fs)

***

34.  
-мафа ssaláama .  
=الله yisallímkum .  
Good-bye. (said to p)

***

35.  
-mutašąkkir .  
=išáf .  
Thanks. (said by ms)  
Don't mention it.

\[ \text{mutašąkkir} \]  
I (m) am thankful

\[ \text{išáf} \]  
pardon, forgiveness (as response)

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

***

36.  
-mutašąkkıra .  
=išáf .  
Thanks. (said by fs)  
Don't mention it.

\[ \text{mutašąkkıra} \]  
I (f) am thankful

***

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

\[ \text{mutašąkkırı}n \]  
We are thankful

***
38. -šúkran.
   =liláfw.
   Thanks. (general)
   Don't mention it.

   Šukr
   thanks

   ***

39. -mabrúuk.
    =a'lláah yibáarik fiik.
    Congratulations!
    God bless you (said to ms)
    (Here: "Thanks")

    mabrúuk
    blessed
    baarik
    to bless
    fi - f-
    in

   ***

40. -mabrúuk.
    =a'lláah yibáarik ffiki.
    Congratulations!
    God bless you. (said to fs)

   ***

41. -kull I sána wínta ťáyyíb.
    =wínta ťáyyíb.
    Happy holiday! (also Happy birthday!) (said to ms)
    Same to you. (said to ms)

    kull
    every, each
    sána
    year
    ťáyyíb
    fine, good, well (m)

   ***
42. -kull I sána wínti ṯayyíba. Happy holiday! (said to fs)
    =wínti biṣṣíňña wissaláama. Same to you. (said to fs)
    ṯayyíba (the) health
    ṯayyíba fine, good, well (f)

***

43. -kull I sána wíntu ṯayyíbíin. Happy holiday! (said to p)
    =wíntu biṣṣíňña wissaláama. Same to you. (said to p)
    ṯayyíbíin fine, good, well (p)

***

44. -aasif I (ms) am sorry.
    =maṣlíhš (-maṣlíšš) never mind.

***

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

***

46. -mutaʔaṣsīf I (ms) am sorry.
    =maṣlíhš never mind.

***

47. -mutaʔaṣsīfa I (fs) am sorry.
    =maṣlíhš never mind.

*** *** ***
UNIT ONE

iddars il?awwal*

I.1 Text

1. ilwalad kibli r.
   ilwalad kibli r?
   aywa.

   walad
   il ~ l
   kibli r (m)
   aywa

   boy
   the
   big
   yes

***

2. ittalib nabii h.
   ittalib nabii h?
   aywa, nabii h.
   aywa, nabii h ?awl i.

   tali b (m)
   ittalib (m)
   nabii h (m)
   ?awl i (Q)

   student
   the student
   intelligent
   very

***

3. ittaliba nabii ha.
   ittaliba nabii ha?
   aywa, nabii ha.

   tali ba (f)
   nabii ha (f)

   student
   intelligent

***

*Literally: "The First Lesson"
4. feen ilkursi gdiid ?
   ahó kkursi ggdiiid .
   feen
   kursi (m)
gdiid (m)
ahó (m)
ilkursi - ilkursi
   Where is the new chair?
   Here is the new chair.
   where?; where is/are?
   chair
   new
   here is
   the chair

5. feen iṭṭaaliba ggidiida ?
   ahé iṭṭaaliba ggidiida .
   ahé (f)
   Where is the new student (f)?
   Here is the new student (f).
   here is

6. ilkursi gdiid .
   ilkursi gdiid ?
   aywa gdiid .
   The chair is new.
   Is the chair new?
   Yes, (it's) new.

7. iddsars I sahl .
   iddsars I şāb ?
   la? , miś şāb .
   dars (m)
sahl (m)
şāb (m)
lɑ?
miš - muš
   The lesson is easy.
   Is the lesson difficult?
   No, the lesson is not difficult.
   lesson
   easy
   difficult
   no
   not - negative particle
I.2 Grammatical Notes

1. (a) The definite article (def. art.) is /iI/. /iI-/ is prefixed to nouns and adjectives, e.g. /iIwIad/ 'the boy,' /iIgidiId/ 'the new.' Remember that in EA words or utterances never begin with a vowel (Phonology 3.2.1, 7.2, 10). Thus /#V-/ = /#i#V-/, e.g. /iIwIad/ = /iI/iIwIad/. (/#V-/) means "word initial vowel;" /-V#/ means "word final vowel"); thus /?iI/ ~ /iI/ 'the.'

(b) Assimilation of /-l-/ of the def. art. to the following consonants: / t ð d ɡ s ʂ z ʒ ð n r l / is obligatory, e.g. /iIiIaIib/ 'the student,' but /iIwIad/ 'the boy.'

(c) Assimilation of /-l-/ of the def. art. to /k, g/ is optional in EA.

   /iIkursI/ ~ /ikkursI/ 'the chair'
   /iIgidiId/ ~ /iggiId/ 'the new'

(d) The form of the definite article is /iI-/ rather than /iI-/ when it follows a word ending in a vowel, e.g.

   /iIiIaIiba IgiIida/ 'the new student.'*

(e) The /I-/ of the definite article is subject to the assimilation rules stated in (b) and (c) above, e.g.:
   /iIiIaIiba nabiIha/ 'the intelligent student'
   /iIkursI IgiIId/ ~ 'the new chair'
   /ikkursI ggiIId/  

2. In Egyptian Arabic (EA), nouns (n) are either masculine (m) or feminine (f) in gender, e.g. /wIad/ (m) 'boy' /bIint/ (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. /nabiIh/ (m)
   'intelligent,' /nabiIha/ (f) 'intelligent'

   Compare the following nouns and adjectives:

   ŦaIlib (m) ŦaIliba (f) student
   nabiIh (m) nabiIha (f) intelligent

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

*Note: Initial use of /iI-/ (unstressed) of a word elides when this word follows another word that ends in a vowel, e.g.,

   inta iktIb 'you write!' → nta ktnb.
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 /ṭaʿālib/ 'student' and /ṭaʿāliba/ '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 /ṣarr/ (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. /iṭṭaʿaliba nabiḥa/ 'the student is intelligent.'

4. /aḥā/ (ms), /aḥā/ (fs) 'here is' are here referred to as Presentational Particles. They agree in gender with the singular noun referred to, e.g.:

/aḥā ṭṭaʿalib innaḥiḥa/ 'Here is the intelligent student.'
/aḥā ṭṭaʿaliba nnaḥiḥa/ 'Here is the intelligent student.'

5. Phrase versus Sentence:

a. n (indef) + adj (indef) = Indefinite Phrase  
/walad kibiḥr/ 'a big boy'

b. n (def) + adj (def) = Definite Phrase  
/iḥwalaḍ ʾilkiḥbiḥr/ 'the big boy'

c. n (def) + adj (indef) = Sentence  
/iḥwalaḍ kibiḥr/ 'The boy is big.'

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

d. ʾilwalad kibiḥr? 'Is the boy big?' is another type of Equational Sentence (interrogative by intonation).


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

\[\text{dars I sah}1\]

An easy lesson.

as if it were

\[\text{dars I sah}\]

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:

\[\text{dars I sah}1 \rightarrow \text{dars I sah} (\text{in Units I, 2 and 3})\]
\[\rightarrow \text{dars sah} (\text{after Unit Three}) '\text{An easy lesson}'\]

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 /ilkurśi gdīlīd/ 'the chair is new,' the change of /gdīlīd/ to /gdīlīd/ 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:

\[\text{/līṭṭaāli'ba ggdīlīda/} \quad \text{'the new student'}\]

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

\[\text{/miš kibiir/} \quad \text{'not big'}\]
\[\text{/ṭaāli'b miš ṭaāli'ba/} \quad \text{'a male student not a female student'}\]

In rapid speech, the /ḍ/ of /miš/ may optionally assimilate to a following /s/ or /ʃ/ or /z/, e.g. /miš zayyu/ ~ /miz zayyu/ 'not like him' or /miš saḥ/ ~ /miz saḥ/ 'not easy.'
I.3 Practice and Drills
I.3.1 Nouns

<table>
<thead>
<tr>
<th>(m)</th>
<th>(f)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ustaaz</td>
<td>ustaaza</td>
<td>professor</td>
</tr>
<tr>
<td>mudarris</td>
<td>mudarrisa</td>
<td>teacher</td>
</tr>
<tr>
<td>tilmiiz</td>
<td>tilmiiza</td>
<td>pupil, student</td>
</tr>
<tr>
<td>ṭaalib</td>
<td>ṭaaliba</td>
<td>student</td>
</tr>
<tr>
<td>walad</td>
<td></td>
<td>boy</td>
</tr>
<tr>
<td>bint</td>
<td></td>
<td>girl</td>
</tr>
<tr>
<td>kursi</td>
<td></td>
<td>chair</td>
</tr>
<tr>
<td>dars</td>
<td></td>
<td>lesson</td>
</tr>
<tr>
<td>masʔala</td>
<td></td>
<td>problem</td>
</tr>
</tbody>
</table>

***

I.3.2 Adjectives

<table>
<thead>
<tr>
<th>(m)</th>
<th>(f)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kiblir</td>
<td>kibiira</td>
<td>big</td>
</tr>
<tr>
<td>ṣuγayyaʔ</td>
<td>ṣuγayyaʔa</td>
<td>little, small</td>
</tr>
<tr>
<td>nabiḥ</td>
<td>nabiḥa</td>
<td>intelligent</td>
</tr>
<tr>
<td>sahl</td>
<td>saḥla</td>
<td>easy</td>
</tr>
<tr>
<td>ṣaʔb</td>
<td>ṣaʔba</td>
<td>difficult</td>
</tr>
</tbody>
</table>

***

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).

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>l ámbnt I kbiira</td>
<td>the girl is big</td>
</tr>
<tr>
<td>lddars I ṣaʔb</td>
<td>the lesson is difficult</td>
</tr>
<tr>
<td>lddars I sahl I ṣawi</td>
<td>the lesson is very easy</td>
</tr>
<tr>
<td>lddars I ṣaʔb I ṣawi</td>
<td>the lesson is very difficult</td>
</tr>
<tr>
<td>lıkursi gdiid</td>
<td>the chair is new</td>
</tr>
<tr>
<td>lddars I gdiid</td>
<td>the lesson is new</td>
</tr>
<tr>
<td>lddars I sahl</td>
<td>the lesson is easy</td>
</tr>
</tbody>
</table>

***
I.3.4 Drill 2

iddars I sahl I ?awi

Form similar sentences.

ustaaz  nabilih  ?awi
kursi  kibiir  ?awi
ṭaaliba  nabiliha  ?awi
ṭarabeena  kibiira  ?awi
bint  nabiliha
tilmiliz  kibiir
dars  sahl
walaad  ṣuḥayyara  ?awi
dars  ṣarib  ?awi
ustaaz  nabilih  ?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 ilʔustaaz ? Where is the professor (m)?
S: anh ilʔustaaz . Here is the professor (m).
T: feen ilʔtaaliba ? Where is the student (f)?
S: anh ilʔtaaliba . Here is the student (f).
T: feen ilʔtaaliba innaabilih ? Where is the intelligent student? (m)
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 kbiir , miš ṣuṭayyara . The boy is big, not little.
- Ilbint I kbiira , miš ṣuṭayyara . The girl is big, not little.
- Iddars I sahl , miš ṣaṭb . The lesson is easy, not difficult.
- Ilwalad ṣuṭayyar , miš kbiir . The boy is little, not big.
- Ilmas?ala ṣaṭba , miš saha . The problem is difficult, not easy.

I.3.9 **Practice**

- T: ḫṭaṭaṣbeeza gdiida? Is the table new?
- S: la? , miš gdiida . No, it's not new.
- T: ḫṭaṭaṭalib nabbiḥ? Is the student intelligent?
- S: aywa nabbiḥ . Yes, (he is) intelligent.
- T: Iddars I ṣaṭb? Is the lesson difficult?
S: la? , iddars I miś šaṭb , iddars I sahl .
No, the lesson is not difficult; the lesson is easy.
T: ilwaład ṣuğayyara?  Is the boy little?
S: la? , ilwaład miś ṣuğayyara , ilwaład kibīr .
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 iġgidiid ?
S: aho iṭṭaalib iġgidiid .
T: wifeen iṭṭaaliba ggidiida ?
S: ahe iṭṭaaliba ggidiida .
T: feen ilwaład iṣṣuğayyara?
S: aho ilwaład iṣṣuğayyara .
T: feen ilbint iṣṣuğayyara ?
S: ahe ilbint iṣṣuğayyara .

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

ilwaled kibli r wilbint I kblira .
il?ustaaz nabilh wittilmiiza nabliha .
ištaraabeeza gdiida wilkursi gdiid .
ilmas?ala qašba widdars il?awwal sahl .
ilbint I šuyayyara wilwalad kibli r .
ilkursi gdiid wiištaraabeeza miš gdiida .

***

I.3.13 Conversation (two students)
-šabaah ilxeer .
=šabaah ilxeer .
-ḥādritak il?ustaaz fariid ?
=aywa .
-ahlan .
=ahlan wa sahlan .
-ana saami .
=ahlan , ahlan .
=ahlan bilk .

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 gdid ?
   la? , ilkitaab da miš gdid .
   ilkitaab da ?adíim .

   kitaab - kutub
   da (m)
   ?adíim , ?adíma - ?udaam (Q)

   book
   this, that
   old (said of things, not of people)

   ***

2. ilgumla di șaiba ?
   la? , ilgumla di miš șaiba .
   ilgumla di sahla șawi .

   gumla - gumal
   di (ê)

   sentence
   this, that

   ***

3. ilwallad da șaatir ?
   aywa, huwwa șaatir .

   șaatir , șatra - șatriin
   huwwa

   clever
   he

   ***

*Literally: "The Second Lesson"
4. ilbint I di šaṭra? aywa, hiiyə šaṭra.

hiiyə

she

***

5. ilwalad da wiḥiš?
la?, huwwa miš wiḥiš.
huwwa kwāyyis.

wiḥiš, wiḥa
kuwāyyis, kwāyyīs
- kwāyyis, kwāyyīs

bad
good

***

6. ilbint I di kwāyyīsawla wiḥa?
Is this girl good or bad?
ilbint I di kwāyyīsawla
tawl.

This girl is very good.

walla

or

***

7. haḍritak mineen? ana maṣri min ilqāahiṭa.

Where are you (m) from?
I am an Egyptian from Cairo.

min
mineen
ana
maṣri, maṣriyya
ilqāahiṭa
maṣr

from
where ... from?
I (m,f)
Egyptian
Cairo
Egypt (or "Cairo")

***

8. haḍritik mineen? ana amrikaniyya min mišiğan.

Where are you (f) from?
I am an American from Michigan.
amrikaani, amrikaniyya

American

***
9. inta ngiliizi wala faransawii ? Are you(m) English or French? 
    ana la ngiliizi wala faransawii . I am neither English nor French. 
    ana mašri . I am Egyptian.

    inta (m) you
    ingiliizi , ingiliiziyya English
    faransawii , faransawiiyya French
    la ... wala neither ... nor

***

10. inti ngiliiziyya walla faransawiiyya ? Are you(f) English or French? 
    ana la ngiliiziyya wala faransawiiyya . I am neither English nor French 
    ana mašriyya . I am Egyptian.

***

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

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

*** *** ***

II.2 Grammatical Notes

1. The demonstratives:

    /dā/ (ms) 'this, that'; /di/ (fs) 'this, that'; and /dooll/ (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 waład kibīr/ 'This is a big boy.'
(b) /da kibīr/ 'This is big.'

Or they may follow a definite noun to form a phrase meaning "this ---:
/Ilwaład da kibīr/ 'This boy is big.'

    waład - 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:

/fallaḥ/ 'farmer' (m) /fallaḥīn/ 'farmers' (m) (Thus the suffix /-īn/ is the marker of sound mp)
/fallaḥa/ 'farmer' (f) /fallaḥaat/ 'farmers' (f) (Thus the suffix /-aät/ 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:
fallaḥ ,a (=fallaḥ ,fallaḥa) 'farmer' (ms, fs)
kuwayyis ,a -īn (=kuwayyis ,kuwayyisa -kuwayyisiin 'good'
(ms, fs, p)
riħla -aät (=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 CVClCI such as /kibīr/ 'big' have plural CVCaAC, e.g. /kubaar/. However, a look at II.3.5, List 2, shows exceptions in /naiblih/ - /nubaha/ 'intelligent.'

Another productive pattern is with adjectives ending in -VC,
e.g. /wiḥiš/ 'bad' or -VCC /muḥimm/ 'important.' Examples from List 2:

wiḥiš, wiḥša - wiḥšiin 'bad'
kwayyis, kwayyisa - kuwayyisiin 'good'

4. Words ending in -iC, e.g. /wiḥiš/ '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 šaṭir, šatra - šaṭriin 'clever,' the shortening of /a-a/ of the (m) /šaṭir/ to /a/ in the (f) /šaṭra/ follows an important rule in EA which does not allow the sequence VCC in the same word.

Among the very few exceptions to this rule are the words /ṭašība/ 'student' (f) and /lqaahīra/ '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. /walaḍ kibiir/ 'a big boy'; /bint I kbiira/ 'a big girl'.

With human plural nouns, adjectives agree in number:
/waļaḍ kubaar/ 'big boys'; /banaaṭ 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.
/waļaḍ kutaaṛ/ 'many boys'
/waļaḍ kibiira/ 'many boys'

and
/banaaṭ kutaaṛ/ 'many girls'
/banaaṭ kibiira/ 'many girls'

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

da waļaḍ kuwayyis

dool awłaḍ kuwayysiin

da ktaab kuwayyis

dool kutub kuwayysiin

This is a good boy.
These are good boys.
This is a good book.
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.

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>linya</td>
</tr>
<tr>
<td>inte</td>
<td>intu</td>
</tr>
<tr>
<td>inti</td>
<td>you (f)</td>
</tr>
<tr>
<td>huwwa</td>
<td>humma</td>
</tr>
<tr>
<td>hiyya</td>
<td>she</td>
</tr>
</tbody>
</table>

9. Adjectives of the type /maṣrī/ 'Egyptian' (m), /amrikaani/ '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: /maṣr/ 'Egypt' and /maṣrī/ 'Egyptian' (m); /xayaali/ 'imagination' and /xayaallī/ 'imaginary.'

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

<table>
<thead>
<tr>
<th>ms</th>
<th>fs</th>
<th>p*</th>
</tr>
</thead>
<tbody>
<tr>
<td>maṣrī</td>
<td>maṣriyya</td>
<td>maṣriyyin</td>
</tr>
<tr>
<td>faṣansaawi</td>
<td>faṣansaawiyya</td>
<td>faṣansaawiyin</td>
</tr>
<tr>
<td>źar?i</td>
<td>źar?iyya</td>
<td>źar?iyyin</td>
</tr>
<tr>
<td>yaṛbi</td>
<td>yaṛbiyya</td>
<td>Yaṛbiyyin</td>
</tr>
<tr>
<td>yunaal</td>
<td>yunaniyya</td>
<td>yunaaniyyin</td>
</tr>
<tr>
<td>lubnaani</td>
<td>lubnaniyya</td>
<td>lubnaniyyin</td>
</tr>
<tr>
<td>suuri</td>
<td>suriyya</td>
<td>suriyyin</td>
</tr>
<tr>
<td>źiraa?i</td>
<td>źiraa?iyya</td>
<td>źiraa?iyyin</td>
</tr>
<tr>
<td>ingilizi</td>
<td>ingiliziyya</td>
<td>ingiliz</td>
</tr>
<tr>
<td>amrikaani</td>
<td>amrikaaniyya</td>
<td>amrikaan</td>
</tr>
<tr>
<td>almaani</td>
<td>almaaniyya</td>
<td>almaan</td>
</tr>
<tr>
<td>źaḷyaani</td>
<td>źaḷyaaniyya</td>
<td>źaḷyaan</td>
</tr>
<tr>
<td>aspaani</td>
<td>aspaaniyya</td>
<td>aspaan</td>
</tr>
<tr>
<td>źaṛabi</td>
<td>źaṛabiyya</td>
<td>źaṛab</td>
</tr>
</tbody>
</table>

* Note that /maṣriyyin/ 'Egyptians' is mp. The fp form is /maṣriyyaat/. 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. /illaṣriyyin / 'the Egyptians.'
II.3 Practice and Drills

II.3.1 Practice

T: ḫrāagil da maṣri? Is this man Egyptian?
S: ẖa? ḫrāagil da miḥ maṣri. No, this man is not Egyptian.
    ḫrāagil da yunaani. This man is Greek.

T: issitt I di ngiliziyya? Is this lady English?
S: ẖa? issitt I di miḥ ngiliziyya. No, this lady is not English.
    issitt I di almaniyya. This lady is German.

T: innaas dool amrikaan? Are those people American?
S: ẖa? innaas dool miḥ amrikaan. No, those people are not American.
    innaas dool faransaawiyiin. Those people are French.

T: inta ngilizi walla almaami? Are you English or German?
S: ana la ngilizi wala almaami. ana faransaawi 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)

Iliynti  $atra .
This girl is clever.

di binti $atra .
This is a clever girl.
binti $atra .
My daughter is clever.
binti $atra .
a clever girl
idarsa da $ab .
This lesson is difficult.
darsa da $ab .
This lesson of mine is difficult.
Iliynti di $atra ?awi.
This girl is very clever.
Idarsa da sahlI ?awi.
This lesson is very easy.
Iliynti di gdilda .
This girl is new.
Issitt I di faransawiyya .
This lady is French.
Iliynti di masriyya .
This girl is Egyptian.
Issitt I di faransawiyya, wilbintI di masriyya .
This lady is French and this girl is Egyptian.

II.3.4 Word Lists

List 1 - Nouns

walad - awlaad - wilaad
boy

$ار$ن$ث - ان$ث - $ا$ن$ل$ث$
student

bint - baanaat
girl

$ا$ن$ل$ن$ث - ا$ن$ن$ث
student

kursi - karaasi
chair

tilmiiz - talamza
pupil

ustaaz - asadza
professor

tilmiiza - tilmizaat
pupil

mudarris - mudarrisii
teacher

mudarrisaa - mudarrisaaat
teacher

kitaab - kutub
book

kilma - kalimaat
word

gumla - gumal
sentence

hiysa - hisaı
class (session)

fasl - fuıuul
class (room)

raagil - riggaala
man

sitt - sittaat
lady

waagib - waghibaat
homework

dars - duruus
lesson

mas?ala - masaa?il
problem
II.3.5 List 2 - Adjectives

kiblir, kiblira - kubaar big
gidiid, gidiida - gudaad new
laṭlif, laṭlifa - luṭaaaf nice, pleasant, gentle
ṭawiil, ṭawiila - ṭuwaal tall; long
ṣariid, ṣariiga - ṣuṣaaq wide, broad
gamiil, gamiila - gumaal pretty, beautiful
ʔadilim, ʔadilma - ʔudaam (Q) old
ẓariif, ẓariifa - ẓuṣaaaf nice, pleasant
nabiil, nabiila - nubaha intelligent
kariim, kariima - kuṭama generous, noble, hospitable
muḥimm, muḥimma - muḥimmilin important
kuwayyis, kuwayyisa - kuwayyisilin good
wiḥš, wiḥša - wiḥšiin bad, ugly
ʔuṣayyaar, ʔuṣayyaara - ʔuṣayyaariin (Q) short
ṣaṭir, ṣaṭra - ṣaṭriin clever
xaaybi, xaayba - xaaybilin 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)

1. ilkitaab da gdiid? Is this book new?
2. la?, ilkitaab da miʔ gdiid, ilkitaab da ʔadilim
No, this book is not new; this book is old.

Form similar questions and answers using the following words:

1. walaad, kiblir, ṣuṣayyaar
2. bint, kuwayyisa, wiḥša
3. gumaal, ṣaʕba, sahla
4. ṭaailiba, Ṣaʕra, xaayba
5. tiltiiz, ṭawiil, ṣuṣayyar
6. intiḥaan, sahli, ṣaʕb
7. ṭarabeeka, gidiida, ʔadilma
II.3.7 Practice

(a) T: il kitaab da gdiid walla ?adiim ?
S: il kitaab da ?adiim .
T: il kutub di gdiida walla ?adiima ?
S: il kutub di ?adiima .
T: il banaat dool wi?liin walla kwayyi?iin ?

(b) T: inta fa?ansaawi walla ngilliizi ?
S: ana la fa?ansaawi wala ngilliizi , ana almaani .
T: winti ?
S: ana amrikaniyya .
T: winta ?
S: ana ma?ri .

(c) T: inti mneen ?
S: ana min lubnaan . ana lubnaniyya .
T: wi?ha?ritak mineen ?
S: ana min ma?r . ana ma?ri .
T: il wilaad dool mineen ?

(d) T: il hi?sha di muhimma ?
S: aywa , muhimma ?awi .
T: iddars I da ?awiil ?
T: il walaad da kwayyi?is ?
S: aywa , kwayyi?is ?awi .
T: il bint I di ?a?tra ?

II.3.8 Drill 4

Human Plurals
S#1: il banaat dool ?uwaal walla ?u?sayya?iin ?
Are these girls tall or short?
These girls are tall; not short.
Form similar questions and answers (two students).

1. awlaad, šuyayyarīn. kubaar
2. banaat, wīnšīn. kuwayyisīn
3. tilmīzaat, ʔusiyyaṛīn. tūwaal
4. ṭaṭaba, šaṭṭišīn.้อยbiin

II.3.9 Drill 5
Non-Human Plurals

(a) S#1 ilikutub di gdiida walla ṭādiima? Are these books new or old?
S#2 ilikutub di gdiida. These books are new.

(b) S#1 ilikutub dool gudaad walla ṭūdaam? Are these books new or old?
S#2 ilikutub 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 the 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. ṭārabaat, kibīra. šuyayyaṛa
2. kalīmaat, sahla. ṣaṭība
3. fuṣuul, kibīra. šuyayyaṛa
4. waqībaat, ṣaṭība. sahla
5. hiṣṣa, ṭawwīla. ṭusiyyaṛa

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 man 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:

\[
\underline{\text{ilwalam da maṣrī}} \quad \text{This boy is Egyptian.}
\]
girl
boys
students (f)
pupil (f)
professor (m)
girls
teacher (f)
medical doctor (m)
teachers (f)
people

II.3.13 Drill 9
Substitute:

\[
\underline{\text{iddārs I da saḥl I ṭawi}} \quad \text{This lesson is very easy.}
\]
short
easy
long
old
short
good
important
II.3.14 Drill 10
Substitute, making the necessary changes:

*ibint* I di laṭiifa ʔawī. 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)

-šabaḥ ilxeer .
=šabaḥ ilxeer .
-ḥaḍritak maṣri ?
=aywa , wiḥaḍritak ?
=ana lubnaani .
=ahlan wasahlan .
-ahlan wasahlan blik . ismak eeh ?
-ismi farlid . winta ?
=saami ʕabd alla .
-ḥaḍritak ṣaadil ?
=aywa . wiḥaḍritak ?
=ana kamaan ṣaadil .
II.3.16 Conversation
(Same as II.3.15 above; between -a boy /farlid/ and =a girl /farlida/.

*** *** ***

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

*** *** ***
UNIT THREE
iddars ittaalit*

III.1 Text

1. feen ?amiis haani ?
   feen il?amiis bitaa? haani ?
   aadi l?amiis bitaa?u .
   aadi ?amiis - ?umSaan (Q)
   bitaaf? -u
   Where is Hani's shirt?
   (Where is the shirt belonging to
   Hani?)
   Here is Hani's shirt.
   Here is his shirt. (Here is the
   shirt belonging to him.)
   Here is his shirt.
   Here is his shirt.
   here is/are (invariable)
   shirt
   of, belonging to
   his; him (pronominal suffix)

***

2. bitaa?it miin il?arabiyya di ?
   il?arabiyya di bitaa?it miin ?
   bitaa?it nagwa .
   di ?arabiyya?it nagwa .
   bitaa?itha .
   miin
   ?arabiyya - aat
   bitaa?it
   -ha
   Whose car is this?
   (This car belongs to whom?)
   It's Nagwa's.
   This is Nagwa's car.
   hers
   who? (whom? whose?)
   car
   of, belonging to (f)
   her (pronominal suffix)

***

3. feen ilgizam bitu?i haala ?
   ah?m ilgizam bitu?ha .
   Where are Hala's shoes?
   Here are her shoes.

*Literally: "The Third Lesson"
gazma - gizam
ahum
bituwf

a pair of shoes
here are (presentational particle)(p)
of, belonging to (p)

***

4. ?alamak da ya tawfi? ?
   aywa ?alam .
   ?alam - ?ilaam (Q)
   -i
   ya

Tawfik, is this your pencil?
Yes, it is my pencil.
pencil, pen
me/my (pronominal suffix)
(vocative particle)

***

5. šuuriš miin di ?
   līšuura di btaašit šaḥbī wšaḥbiti . This picture is of my friends.
   (m and f)
   šuura - šuwar
   šaḥlib - ašhaab
   šaḥba - ašhaab - šaḥbat

picture, photograph
friend; owner
friend; owner

***

6. Conversation
   -šabañ ilxeer .
   =šabañ ilxeer .
   =šaḥritik mašriyya ?
   =aywa . wišaḥritak ?
   -ana amrikaani .
   =šaḥritak taalib hina ?
   - aywa , ana taalib fikulliyit
   il?adaab fiqism dişasaat
   iššaqt il?awšaţ .
   wišaḥritik ?
   = ana taaliba fikulliyit ihtibb . I am a student in the School of
   Medicine.
= ahlan wasahlan biik .
issaaşa kaam min faqläk ?
-issaaşa talaata .
šandik mišaad ?
=aywa , šandi mīšaad maša šaḥbiti! Yes, I have an appointment with
meerı ssaaşa talaata
filmaktaba .
-maša ssalaama .
=alšaa yisallimak .
  hina
  kulliya -aat
dašab - adaab
  qism - aqsaam
diraasa -aat
šārq - šar?
išawšať
 tibb
fursha - furqą
  sulשק - aat
kaam
talaata
šand
mīšaad - maważiid
fi - f
maktaba -aat

Same to you.
What time is it, please?
It's three o'clock.
Do you have an appointment?
Good bye.
Good bye.
here
college
literature
section, department
study
east
the middle
medicine (science)
chance, opportunity, occasion
hour; watch, clock; time
how much, how many?
three
at the place of; at,
chez; to have (non-verb)
appointment
in
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 haanki/ 'Hani's book'
or (b) indefinite, if \( N_2 \) is indefinite
/kitaab wala\d/ '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,/ilkibi\lir/ is a
modifier of \( N_2 /ilwala\d/ 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.
/\r\u00e2\u015f\u0101\b\u016byya/ 'car' gives: /\r\u00e2\u015f\u0101\b\u016byyait n\a\g\w\a/ 'Nagwa's car' and
/\u00e8\u015fu\u0111\u0167a/ 'picture' gives: /\u00e8\u015fu\u0111it \u015c\u016fi/ 'my friend's picture'
(Notice /\u015c\u016fi/ 'my friend' is made definite by possession).

**Compare** the forms of /\u00e8\u015fu\u0111\u0167a/ in the following:
/\u00e8\u015fu\u0111\u0167a k\u013b\u016fi\r\u0101ra/ 'a big picture'
and /\u00e8\u015fu\u0111it \u015c\u016fi/ '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:

\begin{itemize}
  \item kitaab ilwala\d
  \item kitaab ilwala\d ilma\u0167ri
  \item \u015c\u016fi ilwala\d
  \item \u015c\u016fi it mudarris il\u017fu\u0107abi
  \item \u015c\u016fi it mudarris il\u017fu\u0107abi
  \item ig\u0167i\u0167i
  \item ig\u0167i\u0167ida
\end{itemize}

3. **Expressing possession** with the particle of belonging "bita\u017fi".

This particle of belonging has three forms:
/bit\u017fi/ (ms), /bita\u017fi\a/ (fs) (--> /bita\u017fi\u0167it/ or /bita\u017fi\u0167it/
in construct state (CS)), and /bitu\u0167a/ (p).
As a very common alternative to
kitaab ʾirrāġa’il  The man's book
ṭarābiyya’t ʾirrāġa’il  The man's car
kutub ʾirrāġa’il  The man's books
ṭarābiyya’at ʾirrāġa’il  The man's cars

we have respectively the following:
ilkitaab bitaası ʾirrāġa’il  The book belonging to the man
ilkīṭāb bitaası ʾirrāġa’il  The book belonging to the man
ilkūṭūb bituūṣ ʾirrāġa’il  The books belonging to the man
ilkīṭāb bituūṣ ʾirrāġa’il  The books belonging to the man

In the preceding examples you can see that:
(a) both N₁ and N₂ in the /bitaası/ - constructions occur with
the definite article. Now compare
kitaab bitaası ʾirrāġa’il  A book belonging to the man
and kitaab bitaası ʾraqa’il  A book belonging to a man

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

In addition there are the usual, predictable, internal changes:
/bitāssā/ (fs)  -->  /bitasāʾit/  -->  /btasāʾit/
(elision of unstressed /i/, See I.2.7) or  -->  /bitasāʾt-/ elision of
/i/ of -iC#, See II.2.4. With vocalic pronominal suffixes, e.g.
/bitasātu/ 'his' (f) note the shortening of the long vowel:
/bitasātu/  -->  /btasātu/  (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 ʾilwalad/  -->  /wagb ʾilwalad/ 'The boy's homework'.
Thus, observe /bitasāʾit/ in /btaṣṭ ʾilwalad/ . All this occurs
mainly in rapid speech as variants of /waagib ʾilwalad/ and
/bitasāʾit ʾilwalad/ which occur in normal or slow speech.
4. /bitaaʔ/ in combination with pronominal suffixes.

<table>
<thead>
<tr>
<th>object possessed is:</th>
<th>(ms)</th>
<th>(fs)</th>
<th>(p)</th>
</tr>
</thead>
<tbody>
<tr>
<td>bitaaʔ i</td>
<td>bitaaʔ t i</td>
<td>bituuʔ i</td>
<td>my</td>
</tr>
<tr>
<td>bitaaʔ ak</td>
<td>bitaaʔ t ak</td>
<td>bituuʔ ak</td>
<td>your (m)</td>
</tr>
<tr>
<td>bitaaʔ ik</td>
<td>bitaaʔ t ik</td>
<td>bituuʔ ik</td>
<td>your (f)</td>
</tr>
<tr>
<td>bitaaʔ u</td>
<td>bitaaʔ t u</td>
<td>bituuʔ u</td>
<td>his</td>
</tr>
<tr>
<td>bitaaʔ ha</td>
<td>bitaaʔ t ha</td>
<td>bituuʔ ha</td>
<td>her</td>
</tr>
<tr>
<td>bitaaʔ na</td>
<td>bitaaʔ t na</td>
<td>bituuʔ na</td>
<td>our</td>
</tr>
<tr>
<td>bitaaʔ kum</td>
<td>bitaaʔ t kum</td>
<td>bituuʔ kum</td>
<td>your (p)</td>
</tr>
<tr>
<td>bitaaʔ hum</td>
<td>bitaaʔ t hum</td>
<td>bituuʔ hum</td>
<td>their</td>
</tr>
</tbody>
</table>

Notice the changes in the form of /bitaaʔ t/ 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:

<table>
<thead>
<tr>
<th>vocalic set</th>
<th>-i</th>
<th>my</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>-ak</td>
<td>your (m)</td>
</tr>
<tr>
<td></td>
<td>-ik</td>
<td>your (f)</td>
</tr>
<tr>
<td></td>
<td>-u</td>
<td>his</td>
</tr>
<tr>
<td>consonantal set</td>
<td>-ha</td>
<td>her</td>
</tr>
<tr>
<td></td>
<td>-na</td>
<td>our</td>
</tr>
<tr>
<td></td>
<td>-kum</td>
<td>your (p)</td>
</tr>
<tr>
<td></td>
<td>-hum</td>
<td>their</td>
</tr>
</tbody>
</table>

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 /aadí/ '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 whliyya he and she
walad wibint a boy and a girl
tilmiiz witilmiiza a pupil (m) and a pupil (f)
tilmiiza witilmiiz a pupil (f) and a pupil (m)
nagwa fimaṣr Nagwa is in Egypt. (with pause)
nagwa fmaṣr Nagwa is in Egypt.
iltibint fmaṣr The girl is in Egypt.
(/iltibint I fmaṣr/- notice that the helping vowel I comes into play here. See I.2.6)
ilwalad fmaṣr The boy is in Egypt.

8. /fand/ '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 /fand/ which means 'at,' 'to have,' 'in one's possession,' 'with' or chez. /fand/ can be followed by a noun or a pronominal suffix.

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

<table>
<thead>
<tr>
<th>/fand</th>
<th>i</th>
</tr>
</thead>
</table>
|       | I have (or with me or at my place)
| /fand | ak  |
|       | you (m) have
| /fand | ik  |
|       | you (f) have
| /fand | u   |
|       | he has
| /fand | aha |
|       | she has
| /fand | ina |
|       | we have
| /fand | ukum |
|       | you (p) have
| /fand | 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 /ḥa/, /kum/ and /hum/ → /aḥa/, /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.
- ʔaḍritak ʕandak awlaad ?  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.

<table>
<thead>
<tr>
<th>Full Form</th>
<th>Short Form</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>tašada</td>
<td>talat</td>
<td>3</td>
</tr>
<tr>
<td>arbaʕa</td>
<td>arbaʕi</td>
<td>4</td>
</tr>
<tr>
<td>xamsa</td>
<td>xamas</td>
<td>5</td>
</tr>
<tr>
<td>sitta</td>
<td>sitt</td>
<td>6</td>
</tr>
<tr>
<td>sabʕa</td>
<td>sabaʕi</td>
<td>7</td>
</tr>
<tr>
<td>tamanyya</td>
<td>taman</td>
<td>8</td>
</tr>
<tr>
<td>tisaʕa</td>
<td>tisaʕi</td>
<td>9</td>
</tr>
<tr>
<td>ʕašʕa</td>
<td>ʕašʕa</td>
<td>10</td>
</tr>
</tbody>
</table>

Examples:
- ʕandak kaam walad ?  How many children do you have?
  - talaata .  Three.
- ʕandi talat awlaad .  I have three boys.
- ʕandi talat awlaad , waɾbaʕi 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

issaaфа kaam min fa Glacier? What time is it, please?
issaaфа talaata. It is 3:00.
talaata wxamsa. It is 3:05.
talaata wiация. It is 3:10.
issaaфа xamsa wiация. It is 5:10
issaaфа saба wxamsa. It is 7:05.

11. Presentational Particles

ahô (m.s.) here is
ahô (f.s.) here is
ahôm (p) here are
ahô Iwalaad. Here is the boy.
ahô bint. Here is the girl.
ahôm ilwilaad. Here are the boys.
ahôm ilbanaat. Here are the girls.

*** *** ***

III.3 Practice and Drills

III.3.1 Practice

S#1: feen ?amiliح haани ? Where is Hani's shirt?
S#2: aho ?amiliح bitaاف. Here is his shirt.
S#3: aho ?amiliح. Here is his shirt.

S#1: feen تارابيyyit issitt? Where is the lady's car?
S#2: ahe تارابيyya btaاف. Here is her car.
S#3: ahe تارابيyya. Here is her car.

S#1: feen kutub ilwalad? Where are the boy's books?
S#2: ahôm il kutub بتو. Here are his books.
S#3: ahôm kutubع. Here are his books.

S#1: feen تاراوف ilbanaat? Where are the girls' pictures?
S#2: ahôm تاراوف بتو تاراوف ilbanaat. Here are the girls' pictures.
S#3: ahôm تاراوف. 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.)

A

<table>
<thead>
<tr>
<th>S#1: feen kitaab haani?</th>
<th>Where is Hani's book?</th>
</tr>
</thead>
<tbody>
<tr>
<td>S#2: aho l kitaab bitaawu</td>
<td>Here is his book.</td>
</tr>
<tr>
<td>S#3: aho l kitaabu</td>
<td>Here is his book.</td>
</tr>
</tbody>
</table>

List A

| ?amlis - ?umsaan (Q) | shirt |
| badla - bida | suit |
| banjaloone -aat | trousers |
| gazma - gizam | shoe |
| burchneetja - baraniit | hat |
| shanta - shunaat | suitcase, briefcase; lady's handbag |
| fustaan - fasatiin | dress |
| bluza -aat | blouse |
| mandiiil - manadiil | handkerchief |
| mi9ti - amshaat | comb |
| fursha - furas | brush |
| ?alam - ?ilaam (Q) | pencil; pen |
| ?a9abiyya -aat | car |

List B

| boy |
| man |
| student (m) |
| lady |
| student (f) |
| girl |
| lady |
| teacher (f) |
| boy |
| girl |
| girl |
| student |
| 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 btaa9i kbiir . My drawer is big.
iddars I btaa9ak sahl . Your lesson is easy.
iddars I btaa9u qa9ib I ?awi . His lesson is very difficult.
ilbint I fi lmaktaba . The girl is in the library.
issitt I di min maqr . This lady is from Egypt.
ilbint I di la9ilfa . This girl is nice.

***
III.3.4 Drill 3
S#1: feen kitaabak ?  Where is your book?
S#2: ṣala 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.

<table>
<thead>
<tr>
<th>List A</th>
<th>List B</th>
</tr>
</thead>
<tbody>
<tr>
<td>?amiś</td>
<td>duğ - adğaag</td>
</tr>
<tr>
<td>?alam</td>
<td>ẖaḡabeesa -aat</td>
</tr>
<tr>
<td>ṣaḥabiyya</td>
<td>garaaż -aat</td>
</tr>
<tr>
<td>kitaab</td>
<td>beet - buyyut</td>
</tr>
<tr>
<td>kutub</td>
<td>madrasa - madaaris</td>
</tr>
<tr>
<td>ṣaḥa</td>
<td>kursi - karaasi</td>
</tr>
<tr>
<td>kutub</td>
<td>gamja -aat</td>
</tr>
<tr>
<td>badla</td>
<td>oogja - uwaq</td>
</tr>
<tr>
<td>ṣaḥabiyya</td>
<td>ẖaarij - ṭaarij</td>
</tr>
<tr>
<td>bint</td>
<td>sinima -aat</td>
</tr>
</tbody>
</table>

List C
f - f  in
Ṣala - ṣa  on
/Ṣala/ has the short form /ṣa/ before the def. art., e.g. /ṣa imaktab/ 'on the desk'
ṭaḥt  under
foo?  on; above
maṭa  with (e.g. my book is with Mary)
guwwa  inside; inside of
ʔuddaam (Q)  in front of
wara  behind
ʕand  chez; to have
baṛra  outside (of)
ʔabi (Q)  before
baḍd  after
gamb - ganb  beside, near
min  from

/min/ has the short form /mi/ before the def. art., e.g. /miːwalad/ 'from the boy' /miːsitt/ '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.

***

III.3.6 Drill 5

S#1: ʕandak kaam kitaab ? How many Arabic books do you have?
S#2: talat . 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: bitaaʃ miʃ il kitaab da ? Whose book is this?
S#2: bitaaʃi . 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 lmadrasa . Hani is in school.

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

***
III.3.9 Practice (two students)

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

(b) -feen ṭamīšak ya haani?
   =aho ṭamīši.
   -wifeen ṭamīš samīr?
   =aho ṭamīš bitaaḥ samīr.

III.3.10 Practice: Repeat after your teacher.
   di ʕaʃabiyyiti wdi ʕaʃabiyyit șaḥbi.
   di ʕaʃaʃabiyya btašti wdi ʕaʃabiyya btaštī șaḥbi.
   di ʕaʃabiyyitī wdi ʕaʃabiyyītu.

   ana ṭaalib figgamt șahīya taaliba fkuilliyyi itṭibb.

   issaʃa kaam min faḍlak?
   issaʃa talaaṭa.

*** *** ***

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

*** *** ***
UNIT FOUR
iddars irqaabiṣ

IV.1 Review - /muṣṣaṣaṭṭa/
1. iddars ilʔawwal, widdars ittaani, widdars ittaalit sahlīn ?awi
2. gumal iddars ilʔawwal, wigumal iddars ittaani, wigumal iddars ittaalit sahlīn ?awi.
4. ṭamiṣiṣ haani gdiid, wiʔamiisi ṭadiim.
5. kitaabi foo? ʾīṭṭaríabeeqa, wiktabak guwwa durq maktabi.
6. ʾīṭṭaríabiyyiṭi ?uddaam ilgimga, wi-Saharanyyitak waṛa Imadrasa.
7. issaaza xamsa waʃga.
8. da ʾīṭṭaalib ilgigdiid, wiwi ʾīṭṭaaliba ggidiida.
9. ana amrikan摆yya, wiʔustaaz bitaaṣi maʃri.
10. il hiṣga di muhimma ?awi.
11. ana ʃandi talat kutub, wihiiyya ʃandaha ʃaʃga kutub.
12. ṣaḥritak mineen? ana maʃri min il qaabiṣa.
14. issaaza sitta wtxamsa.
15. issaaza tamanya waʃga.

***

IV.2 Conversation - /muḥadsa/
- ʃabaḥ ilxeer ya saami.
  =ṣabaḥ ilxeer ya tawfii?.
  =Ṣaḥabiyyitak di?
  =la? di miʃ Ṣaḥabiyyiṭi. di Ṣaḥabiyyit ʃaḥbi.
  =wiʃaʃiṭak da, maʃri walla amrikaani?
  =maʃri.
  =wiʃeens huwwa?
  =fiʃṣiʃma. ʃandu miʃaad maʃa liʔustaaz bitaaʃu ssaaʃa xamsa.
  =wiʃaʃiṭak da fiʃuliiyyit ilʔadaab?
  =la?, fiʃuliiyyit ṭiṭṭib.
- issaafa kaam min faglak?
= xamsa w'alsa.
- fursa safiida.
= mafa ssalaama.
- a'llaah yisalliimak.

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

IV.3 Drills - /tamarlin/

Drill 1
S#1: iiddars il?awwal sahl. The first lesson (lesson one) is easy
S#2: iiddars il?awwal 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 il?awwal), easy
new shirt, pretty
old car, big

Drill 2
S#1: da walaad kuwayyiis. 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 šaṭrīn. 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: il bint di šaṭra. This girl is clever.
S#2: il banaat dool šaṭrīn. 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 nabilh.
S#2: ittalamaa 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 qaiba. 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 ilwalad 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 maṣriyya. 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 maṣriyyiin. These people are Egyptians.

Substitute the following:

Iraqi, English, American, German, Greek, French, Spanish, Arab, Syrian, Lebanese.
Drill 10

S$1: inta faransaawi walla ngiliizi ? Are you French or English?
S$2: ana la faransaawi 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 ilaamiš bitaašak . Here is your shirt.
Substitute for ilaamiš/:
      pencil, book, handkerchief, trousers, teacher (m), chair.

Drill 12

ahelgazma btaštak . Here is your shoe.
Substitute for elgazma/:
      briefcase, hat, suit, brush, car, table, professor (f) picture.

Drill 13

ahom ilkutub bitušha . Here are her books.
Substitute for ilkutub/:
      blouses, handkerchiefs, teachers (f), pictures, hats, dresses, shoes, pencils, handbags.
Drill 14

S#1: feen ilkiitaab bitaaʃak ? Where is your book?
S#2: aho ilkiitaab bitaaʃi . 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 ilaʃabiyya btaʃti ? Where is my car?
S#2: ahe ilaʃabiyya btaʃtk . Here is your car.
S#3: ahe ʃabiyyiʃtak . 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 il?umʃaan bituʃhum ? Where are their shirts?
S#2: ahom il?umʃaan bituʃhum . Here are their shirts.
S#3: ahom ?umʃanhum . 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 ?amiṣaːk? Where is your shirt?
S#2: ?amiṣaː guwwa dduṣg. 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

Šanṭit issitt di gdiida. This lady's handbag is new.
Substitute for /gdiida/: 

old, big, small, good, ugly.

Drill 19

kitaab ilwalad da ?adīim. This boy's book is old.
Substitute for /?adīim/: 

new, important, easy, difficult, good.

Drill 20

Šunaṭ ilbanaat dool kuwayyisliin. Those girls' purses are good.
Substitute for /kuwayyisliin/: 

big, ugly, new, small, old
Drill 21

Ana ġandi talat kutub wihuwwa ġandu xemas 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: Issaağa kaam min faqlak? What time is it, please?
S#2: Issaağa xamsa wǐaşi̱a 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 ġali. My name is Aly.
S#2: Ismu aḥmad. His name is Ahmad.
S#3: Ismaha samya. Her name is Samya.
S#4: Ismi samira. My name is Samira.

Form similar sentences. Use the following names:

<table>
<thead>
<tr>
<th>Girl's Names</th>
<th>Boy's Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>samya</td>
<td>meerî</td>
</tr>
<tr>
<td>samiri</td>
<td>huda</td>
</tr>
<tr>
<td>haala</td>
<td>gamiîla</td>
</tr>
<tr>
<td>muna</td>
<td>kariîma</td>
</tr>
<tr>
<td>fawžîyya</td>
<td>nuɾra</td>
</tr>
<tr>
<td>suʕaad</td>
<td>tahaani</td>
</tr>
<tr>
<td>nagwa</td>
<td>nadya</td>
</tr>
<tr>
<td>maryam</td>
<td>ḥayâat</td>
</tr>
</tbody>
</table>

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

iddars ilxaamis

V.1 Text

1. -Şamalt eeh imbaarih?
   =darast ḥawaali talat saṣaat
   fiṣṣubḥ. wissaaṭa waḥda
   šīriḥt fīngaal ṭahwa
   waṣṣdeen daxalt issinima .
   winta Şamalt eeh ?
-ana katabt gawabaat
   li?aṣhaabi wŞamalt wagbi
   ṭṣṣubḥ. baṣid ḍiḍughī simīt
   irradyyu . wbiileel xaragt
   maṣa ṣaḥbiti .

-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 tī
radio and at night I went out
with my girl friend.

Şamal  (i)
to make; do (s.th)
eneh
what?
imbaarih
yesterday
daras  (i)
to study
ḥawaal
approximately
iṣṣubḥ
the morning
waḥda
one (f)
šīriḥ  (a)
to drink
fīngaal - fanagīlīl
cup, demi-tasse
ṭḥahwa (Q)
coffee
baṣṣdeen
then, after that
daxal  (u)
to enter
katab  (i)
to write
baṣid ḍiḍughī
afternoon
simīs  (a)
to listen to, hear
raḍyu - ḥaat
radio
leel
nighttime
biileel
at night
xaragt  (u)
to go out
gawaab - aat
letter; answer

***
2. *-feen haani?*
   *=biyiiktib gawaab lišaabu farid*
   Where is Hani?
   He is writing a letter to his friend Farid.

   *-wibaďdeen ħayišmil ẽeh?*
   And then what is he going to do?
   He will have (drink) coffee at his girl friend’s place and go with her to the movies.

   *bi-*
   (indicative prefix) (indicating a sense of either presentness or progressiveness or habitualness or fact)

   *ḥa- - ha-*
   (future prefix)

3. *idris darsak!*
   Study (ms) your lesson!

   *išrābi labānīk!*
   Drink (fs) your milk!

   *udxulu hina!*
   Enter (p) here!

   *labān*
   milk

*** *** ***

V.2 Grammatical Notes

1. The Verb in Egyptian Arabic

   /katāb/ (i) 'to write', /širīb/ (a) and /daxal/ (u) 'to enter' are all verbs that we will refer to as "triradical."

   /katāb/ consists of a root (k-t-b) and a vowel pattern (-a-a-); whereas /širīb/ has the root (š-r-b) and the vowel pattern (-i-i-).

   /katāb/ is the third person ms form of the perfect tense 'he wrote' and is the dictionary entry as well. It is never to be equated with the English infinitive 'to write' except as a lexical or semantic reference.

   Root then is a term used in Arabic grammar for the core of a word in Egyptian Arabic. It does not occur in isolation, but in any of various word patterns. All derivatives of the root (k-t-b), for example, have to do with "writing." The basic meaning of the root is modified by the various patterns with which it occurs.
Patterns, then, are vowels (sometimes accompanied by certain non-root consonants) added to the root to form a word, e.g.:

\[ \text{k-t-b} + \text{-a-a-} \rightarrow \text{katab} \quad \text{"he wrote"} \]
\[ \text{k-t-b} + \text{ma--a-} \rightarrow \text{maktab} \quad \text{"office; desk"} \]
\[ \text{k-t-b} + \text{-aa-i-} \rightarrow \text{kaatib} \quad \text{"writer"} \]

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:
\[ /\text{kaatib}/ \quad \text{"writer"} \]
\[ /\text{maktab}/ \quad \text{"office; desk"} \]
\[ /\text{maktaba}/ \quad \text{"library; bookshop"} \]

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/, /famal/, /daxal/, /xarag/ and /širib/ 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), /širib/ (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;' /'haykuun biyktib/ 'he will be writing.'

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

Thus, /-yiktib/ can be preceded either by /bi-/:*  
/biyiktib/ 'he writes, he is writing'
or by /'ha /:  
/'hayiktib/ 'he will write, he is going to write'

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

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa 3 ms</td>
<td>katab</td>
<td>bi yi</td>
<td>ktib**</td>
</tr>
<tr>
<td>hiyya 3 fs</td>
<td>katab</td>
<td>it</td>
<td>bi ti</td>
</tr>
<tr>
<td>humma 3 p</td>
<td>katab</td>
<td>u</td>
<td>bi yi</td>
</tr>
<tr>
<td>inta 2 ms</td>
<td>katab</td>
<td>t</td>
<td>bi ti</td>
</tr>
<tr>
<td>inti 2 fs</td>
<td>katab</td>
<td>ti</td>
<td>bi ti</td>
</tr>
<tr>
<td>intu 2 p</td>
<td>katab</td>
<td>tu</td>
<td>bi ti</td>
</tr>
<tr>
<td>ana 1 s</td>
<td>katab</td>
<td>t</td>
<td>b</td>
</tr>
<tr>
<td>ḻ̱na 1 p</td>
<td>katab</td>
<td>na</td>
<td>bi ni</td>
</tr>
</tbody>
</table>

Conjugation of /širib/ (a) 'to drink'

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa he</td>
<td>širib</td>
<td>bi yi</td>
<td>šrab</td>
</tr>
<tr>
<td>hiyya she</td>
<td>širib</td>
<td>it</td>
<td>bi ti</td>
</tr>
<tr>
<td>humma they</td>
<td>širib</td>
<td>u</td>
<td>bi yi</td>
</tr>
<tr>
<td>inta you m</td>
<td>širib</td>
<td>t</td>
<td>bi ti</td>
</tr>
<tr>
<td>inti you f</td>
<td>širib</td>
<td>ti</td>
<td>bi ti</td>
</tr>
<tr>
<td>intu you p</td>
<td>širib</td>
<td>tu</td>
<td>bi ti</td>
</tr>
<tr>
<td>ana I</td>
<td>širib</td>
<td>t</td>
<td>b</td>
</tr>
<tr>
<td>ḻ̱na we</td>
<td>širib</td>
<td>na</td>
<td>bi ni</td>
</tr>
</tbody>
</table>

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

** Note: huwwa biyiktib -- huwwa byiktib (see p. 50 #7)
also: inta iktib -- inta ktib [see p. 48 #1. (d)]
Conjugation of /daxal/ (u) 'to enter'  

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>he</td>
<td>daxal</td>
<td>bi yu dxul</td>
</tr>
<tr>
<td>hiyya</td>
<td>she</td>
<td>daxal</td>
<td>it bi tu dxul</td>
</tr>
<tr>
<td>humma</td>
<td>they</td>
<td>daxal</td>
<td>u bi yu dxul u</td>
</tr>
<tr>
<td>inta</td>
<td>you m</td>
<td>daxal</td>
<td>t bi tu dxul u dxul</td>
</tr>
<tr>
<td>inti</td>
<td>you f</td>
<td>daxal</td>
<td>ti bi tu dxul i u dxul i</td>
</tr>
<tr>
<td>intu</td>
<td>you p</td>
<td>daxal</td>
<td>tu bi tu dxul u u dxul u</td>
</tr>
<tr>
<td>ana</td>
<td>I</td>
<td>daxal</td>
<td>na bi nu dxul</td>
</tr>
<tr>
<td>iḥna</td>
<td>we</td>
<td>daxal</td>
<td></td>
</tr>
</tbody>
</table>

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 Drills

V.3.1 Sound Form I Verbs - Study List

Study the following verbs:

- ṭamal (i) to do; make (s.th)
- daras (i) to study
- katab (i) to write
- libis (i) to get dressed, put on
- širib (a) to drink
- riqīṣ (a) to return, come back
- xaṛag (u) to go out
- daxal (u) to enter

V.3.2 Drill 1

Read aloud and then translate.

1. iḥna ṭamalna ḍwaagib .
2. huwwa daxal issinima .
3. hiyya darasit darsaha .
4. inti katabti gawaab .
5. ana šriht ḏahwa .
6. inta lbist badlitak .
7. humma rigu milmadrasa .
8. intu xaɾagtu 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. Ṣamal ilwaagib . samya , iḥna
2. daras iddars . ana , libanaat
3. katab gawaab . hiyya , inta
4. libis ilbadla . ana , inta
5. Širib ilʔahwa . aḥmad , intu
6. rigiṯ milmadrasa . ittalama , ana
7. xaɾag 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. Ṣamalit ilwaagib bitaʃha . ana , intu
2. daxalit issinima maʃa saami . inta , iḥna
3. libsit ilfustaาน bitaʃha . ilbanaat , inti
4. Širbit ilʔahwa btaʃitha . amlin , ana
5. darasit darsha . intu , ittalama
6. rigiṯ maʃa ʃaḥibha . inta , humma
7. katabit gawabatha . ana , iḥna
8. xaɾagit maʃa ʃaḥbitha . hañi , 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 maʃa hañi . ilwalad , ana
2. xaɾagu maʃa aʃḥabhum . hiyya , inti
3. rigu milmadrasa btaʃithum . inta , huwwa
4. Širbu ilʔahwa btaʃithum . inti , ana
5. libsu baɾaniṯhum . iḥna , intu
6. kata bu gawabathum. huwwa , inta
7. darasu drusu filbeet. hiyya , saami
8. Samalu wagibhum. ana , inti

V.3.6 Drill 5
Read aloud, then translate.
1. darasna drusna filmaktaba
2. Samalit wagibha ilbeet.
3. libis badlitu giidida.
4. daxalt issinima maṣa haani.
5. Širbu īḍahwa btaṣīthum.
6. xarag maṣa aṣḥabu.
7. rigīt milmadrasa.
8. kata bu ʿagawabat.

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. ḫayiṣmil ila waqib. īḥna , sa mi ra
2. ḫayidris ʿiddars. il banaat, ana
3. ḫayiktib gawabaat. inta , hiyya
4. ḫayilbis badli tu. ana , inta
5. ḫayilṣrab il ḫahwa. intu , ṣāli
6. ḫayirgāṣ milmadrasa. ana , ʾit tālāmza
7. ḥayuxṣug milbeet. humma , inta
8. ḥayudxul issinima. ʾittalaba , intu

V.3.8 Drill 7
Read aloud, then translate.
1. biyiktibu ila waqib bitaṣhum.
2. bitidris darsak.
3. baṣṣug ḫṣūb, ṭbargaṣ baṣd ʾad ḫuṣā.
4. bitilbisu baṣ aniiṭ.
5. bitilxuli ʾssinima baṣd ʾad ḫuṣā.
6. biyiṣmilu wagibhum.
7. haani biyismaṭ irraduy ʾṣṣūb.
8. baṣṭaṣab il ḫahwa baṣd ʾad ḫuṣā.
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 bitaṣna. ana, inta
2. binidris darsina. huwaa, inti
3. binuxrug iṣṣubḥ. wibnirgaṣ. hiyya, inta
   baṣd ighurṣ.
4. binilbis ṣaraniḥ. humma, intu
5. binudxul issinima baṣd ana, inti
   ighurṣ.
6. binilmil wagibna. hiyya, inta
7. binlṣab ʔahwa 葭ubḥ. saami, intu
8. binismaṣ ʔrradyu 葭ubḥ. 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. ḫatilmilu ilwaagib bitaṣkum. inti, ana
2. ḫatidrisu darsukum. haala, haani
3. ḫatilbilis ṭumṣaan gidlīda. inta, ʕali
4. ḫatilṣ ṭab ʔahwa 葭ubḥ. humma, inta
5. ḫatirgaṣu milgamta baṣd iḥna, hiyya
   ighurṣ.
6. ḫatidrisu duruskkum billeel. inti, amiin
7. ḫatuxṣuṣu milbeet iṣṣubḥ. ana, inta
8. ḫatudxulu ssinima billeel. iḥna, huwaa

V.3.11 Drill 10

Give imperatives of all sentences in Drills 1-6 (to ms, fs and p).
V.3.12 Drill II

imbariḥ daxalt issinima maṣaṣaḥbiḥi ṣṣuhbi. wibaṣ̣deen širibna ḥawwa maṣaṣaḥhaba. wibaṣ̣d ighwir ḏarasna drusna wjamalna wagibina. wibilleel simišna rradyu ṣand ṣaḥbi ṣaadil. xarag̲t min ṣand ṣaadil issaaṣa tiṣṣa billeel. katabt gawabaat liʔaṣḥabi wdarast ḥawaali talat safaat.

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

*** *** ***

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

*** *** ***
UNIT SIX
iddars issaadis

VI.1 Text

1. širibt ʔahwa maʕa waaḥid ṣaḥbi mbaariḥ .
   Yesterday I had coffee with a friend (m) of mine.
   waaḥid
   one; a; a certain

***

2. itneen aq̱aabi daxalu ssinima mbaariḥ .
   Two of my friends went to the movies yesterday.
   itneen
   two

***

3. katabt xamasțaaʕaʕa gawaab imbaariḥ .
   I wrote fifteen letters yesterday.
   xamasțaaʕaʕa
   fifteen

***

4. issaaʕa kaam min faʕlak ?
   What time is it, please?
   hiǧaaʕaʕa wixamsa .
   hiǧaaʕaʕa
   eleven

***
5. Conversation

-ya‖la nišrāb f Ingāl ṭahwa .
=di‖wa't ?
-aywa .
=ana šribt ṭahwa šṣubh .
-wana kamaan ššribt ṭahwa ššubh . ana bašrāb f Ingāleen ṭahwa kull yoom ššubh .

Let's have a cup of coffee!
Now?
Yes!
I had coffee in the morning.
Me too; I had coffee in the morning. I drink two cups of coffee every morning.

yal′a
di‖wa't - di‖wa'tī
kamaan
ingāleen
kull
yoom - ayyaam

let's
now
also, too
two cups
every, each
day

*** *** ***

VI.2 Grammatical Notes

1. Numerals "One" and "Two"

The numeral "one" is the only numeral in EA which shows gender, e.g. /wāhīd/ (m), /wāhda/ (f).
It may precede or follow a noun and must agree in gender with the noun. Notice the difference in meaning:

raagil wāhīd one man = just one man (emphasizing singularity)
wāhīd raagil a or some man, a certain man
sitt wāhda one lady = just one lady (emphasizing singularity)
wāhda sitt a or some lady, a certain lady

Notice that /wāhīd/ 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" /i'teen/ may be used before plural nouns, e.g.
i'teen wilaad two boys
i'teen banaat two girls
and is used before plural adjectives:
i'teen 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 ("saiba") two friends (f)
- fallahiteen ("fallaha") 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 sawwa?iin two drivers
- itneen rassamiin two painters (artists)
- itneen fallahiin two farmers
- itneen xaddamiin two servants
- itneen hala?iin two hairdressers

2. Cardinal Numerals 11 - 19

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>١١</td>
<td>11</td>
</tr>
<tr>
<td>١٢</td>
<td>12</td>
</tr>
<tr>
<td>١٣</td>
<td>13</td>
</tr>
<tr>
<td>١٤</td>
<td>14</td>
</tr>
<tr>
<td>١٥</td>
<td>15</td>
</tr>
<tr>
<td>١٦</td>
<td>16</td>
</tr>
<tr>
<td>١٧</td>
<td>17</td>
</tr>
<tr>
<td>١٨</td>
<td>18</td>
</tr>
<tr>
<td>١٩</td>
<td>19</td>
</tr>
<tr>
<td>ḥiḍaašar</td>
<td>11 boys</td>
</tr>
<tr>
<td>tama?aašar</td>
<td>bint</td>
</tr>
<tr>
<td>tama?aašar</td>
<td>bint</td>
</tr>
</tbody>
</table>

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) $\text{Num } 11 - 19 + N_s$

Examples:

(a) $\text{wala}d \text{ wa}ñid$
   \text{bint wa}ñda
   \text{one boy}
   \text{one girl}

(b) $\text{it}ñeen \text{ wila}a$ød
   \text{it}ñeen \text{ bana}a$t
   \text{two boys}
   \text{two girls}

preferably:

   \text{wala}deen
   \text{binteen}
   \text{two boys}
   \text{two girls}

(c) $\text{talat} \text{ wila}a$ød
   \text{talat bana}a$t
   \text{three boys}
   \text{three girls}

(d) $\text{xamaš}ñaaṣa$är \text{ wala}d
   \text{tisaññaaṣa$ä$ bint}
   \text{fifteen boys}
   \text{nineteen girls}

*** *** ***

VI.3 Practice and Drills

VI.3.1 Sound Form I Verbs - Study List

Study the following verbs.

- $\text{katab (i)}$ to write
- $\text{daras (i)}$ to study
- $\text{libis (i)}$ to get dressed, put on
- $\text{nizil (i)}$ to descend, go down to
- $\text{ñarab (a)}$ to beat, hit
- $\text{ñalañ (a) (Q)}$ to undress, take off
- $\text{dafañ (a)}$ to pay; push
- $\text{fatañ (a)}$ to open
- $\text{rigiñ (a)}$ to return, come back, go back to
- $\text{fiñim (a)}$ to understand
- $\text{kasñç (a)}$ to break
- $\text{ñiñiñ (a)}$ to climb, ascend, go up to
- $\text{ñirif (a)}$ to know
- $\text{ñirib (a)}$ to drink
- $\text{hiriñ (a)}$ to escape, flee
- $\text{ñalab (u)}$ to demand, ask for
- $\text{daxal (u)}$ to enter, go in to
- $\text{sakan (u)}$ to live, dwell
- $\text{ñakañç (u)}$ to thank
- $\text{xarag (u)}$ 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. kataba' iddars .
2. ila'il waagib .
3. ilbis ilgazma .
4. ḍa'rab ilbint .
5. ẓala' ilgazma .
6. rigiš hina .
7. fihim iddars .
8. kasara' ilkursi .
10. ṭalab ?ahwa .
11. daxal ilbeet .
12. sakan fimašr .
13. xağağ milbeet .

VI.3.3 **Read and Translate:**

Samalt eeh imbaarih? What did you do yesterday?

darast ḥawaali talat saa'at fişšubh. iddurra katabt gwaab
lišaabi nabil. wibašdeen ilbist winišit ilbalad maʃa  SelectList .
baʃid iddurra riğiña ilbeet wibašdeen xaşagna wišribna ?ahwa maʃa
aşihašna. issaša sitta  SelectList riğišt ilbeet , wana daxalt
issina maʃa  SelectList xaşbi samir , wissaša tisša riğišt 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. ḥayuʃrag milbeet .
2. biyiktiš iddars .
3. ḥayiksaʃ ilkursi .
4. biyiḏrab ilbint .
5. ḥayiʃlaš foo? .
6. ḥayušlub ?ahwa .
7. hayišbis ilgazma .
8. biyi?laʃ ilgazma .
9. ḥayuskun fimašr .
VI.3.5 Read and Translate:

What are you doing now?

What are you doing now?

VI.3.6 Drill 3

T: katbt gawaab imbaarīn .
I wrote a letter yesterday.

S#1: ḥaktib gawaab bukra .
I will write a letter tomorrow.

S#2: iktib gawaab !
Write a letter! (ms)

iktib gawaab !
Write a letter! (fs)

iktibu gawaab !
Write a letter! (p)

Form similar sentences:

1. ūmalat wagiba mbaarīn .
2. darasna darsina šubhā .
3. niziltu ilbalad imbaarīn .
4. širib il?ahwa maṣa ṣaḥbitu .
5. ilbsit ilfustaan ilgidal .
7. fataḥ il?ooda .
8. katabit darsaha .
9. ġarabt ilwalad ʔisฎuʔayyaʔ .
10. daxalu ilfilm imbaarīn .

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: issaafa kaam min faqlak? What time is it, please?

S: issaafa waftda
itneen 1:00
talaata 2:00
arba'aa 3:00
xamsa 4:00
sitta 5:00
sab'aa 6:00
tamanya 7:00
tisa 8:00
fa'afa 9:00
hidqasaq 10:00
itnaasaq 11:00
waftda xamsa 11:30
waftda faafa 12:00
waftda uub 12:15 (rub 'quarter')
waftda tiltil 12:20 (tilt 'one-third')
wafa waussu illa xamsa 12:25 (nuuss 'half')
wafa wauss 12:30
wafa waussu waftda 12:35
itneen illa tililt 1:40 (illa 'less; except; minus')
itneen illa uub 1:45
itneen illa faafa 1:50
itneen illa xamsa 1:55
itneen bizzabti 2:00 sharp (bizzabti 'precisely')
itnaasaq idghur 12:00 noon (idghur 'noon')
nuuss illeet (12:00) midnight
talaata sabaa'an 3:00 A.M. (sabaa'an 'in the morning')
arba'aa badd idghur 4:00 P.M.
sab'aa misaa'an 7:00 P.M. (misaa'an 'in the evening')
di?ii? - daaayi? minute
sanya - saawaani second
sa'iteen two hours
VI.3.9 Drill 5
T: issaati kaam min fa‘lak? 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
   3:00 sharp 3:05
   7:25 11:40 P.M.
   9:55 4:15
   4:05
   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 Practice
Time Expressions - Study List

- 1nna hari‘da - 1nnahar da today
- dilwa?t now
- dilwa?ti now
- dilwa?ti aho right now
- bukrça tomorrow
- ba?”d bukrça the day after tomorrow
- ba”d šwayya after a while
- ba”deen later, then
- bukrça š?”ubh tomorrow morning
- bukrça ba”d iddahhra tomorrow afternoon
imbaarih  
yesterday
awwil imbaarih  
the day before yesterday
imbaarih billeel  
last night
zamaan  
in the past
ilfagr  
(at) dawn
isubbh  
(in) the morning
giuguhr  
(at) noon
ba'id igiuguhr  
(in) the afternoon
iligafr  
(in) the afternoon
ilmayrib  
(in) the evening
billeel  
at night
misaa'an  
at night
fi nuus'illeel  
at midnight

VI.3.13  Practice  (two students)

(a) -fanaatu ee h imbaarih ?
=daxalna ssinima ma'a aghabna fiisubh , wiba'deen rigiyna
lbeet , siiribna fingeal ?ahwa wdarasna hawalli aqba'c
sa'aat .

(b) -hatismili ee h ba'id igiuguhr ?
=aktib gawabaat li'aashaabi , wiba'deen ha'mili wagbi
winti hatismili ee h ?
-hadxul issinima ma'a farliid .

(c) -issaa'a kaam min faqlak ?
=issaa'a xamsa . leeh ? sandak misaad ma'a hadd ?
-la? . hadxul issinima ma'a farliid issaa'a sitta .

leeh  
why?
ha'dd  
someone

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

1. bukara nta aktib gawaab (fast speech) = bukara inta
iktib gawaab (slow speech)
2. huwwa ntu tajaba walla asadza ? (= intu)
3. daxalna ssinima ssaa'a tissaa mbaarih . (= imbaarih)
4. ana aktib wagbi ssuubh . (= aktib)
5. intu ?ahwa . (= i?rabu)

*See p. 48 #1.(d).
VI.3.15 Drill 7

T: biniktib ilwaagib bitașna.
S#1: katabna lwaagib bitașna.
S#2: iktib ilwaagib bitaašak.
       iktibl lwaagib bitaašik.
       iktibu lwaagib bitaaškum.

Form similar sentences:

1. biyilbis ilbadla btaštu.
2. bitištāb ilʔahwa btaštīha.
3. biyidrisu drushum.
4. basmaẓ irradyu btaaši.
5. bašmil ilwaagib bitaaši.
6. bitištābī ʔahwitik kull yoom iṣṣubḥ.
7. bitiʔlaẓ ilbuṣneṭa btaštak.

*** *** ***

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

*** *** ***
UNIT SEVEN
Iddars Issaabif

VII.1 Text

1. ḫaani ḥaah feen?
   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.

   ṣaah (u)
   to go, go to
   lecture
   muḥaadżaa - aat
   naam (a)
   ?aam (u) (Q)
   badri
   xaaf (a)
   waxri
   ᵪaaš (i)

   ***

2. ḥaazuun feeen bażd ilyaada?
   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
   book with you tomorrow to the
   9:00 lecture?

   ḥaanaam šiwayya, wbażdeen
   hadris saaqa walla saafteen.
   wilmaɣrib haẓuun ẓand ẓafbiti
   meeri niʃrab illahwa sawa.
   wbażdeen ẓafuuṭ ẓala uxti
   aʔzud ẓandaha šwayya.
   tisaan tigilīb kitaab ilfarransaawi
   bitaاص miṣaak bukra; fimuhaḍrit
   issaafa tisfa ?
<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>γ ada</td>
<td>lunch</td>
</tr>
<tr>
<td>li γ ada</td>
<td>lunch time</td>
</tr>
<tr>
<td>šiwayya</td>
<td>a little, a while</td>
</tr>
<tr>
<td>wibašdeen</td>
<td>and then</td>
</tr>
<tr>
<td>sawa</td>
<td>together</td>
</tr>
<tr>
<td>faat (u)</td>
<td>to pass</td>
</tr>
<tr>
<td>faat (u) šala</td>
<td>to drop in on</td>
</tr>
<tr>
<td>uxt - ixwaat</td>
<td>sister</td>
</tr>
<tr>
<td>?aṣad (u) (Q)</td>
<td>to sit down; to stay</td>
</tr>
<tr>
<td>samaḥ (a)</td>
<td>to allow, let</td>
</tr>
<tr>
<td>gaab (i)</td>
<td>to bring (along)</td>
</tr>
</tbody>
</table>

***

VII.2 Grammatical Notes

1. The verbs /řasaḥ/ (u) 'to go', /xaṣaf/ (a) 'to fear, be afraid' and /šaṣūf/ (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 γ or w, e.g. Form II of /řasaḥ/ is řawwaḥ 'to go home.'

A look at the following paradigms of /řasaḥ/ (u) and /šaṣūf/ (i) and /xaṣaf/ (a) shows that /řasaḥ/ (u) has the form /řaṣāḥ-/ for 3rd person ms, fs and p in the perfect; and /ṛuḥ-/ for all other persons in the perfect. Likewise, /ṛuḥ-/ 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 /řasaḥ/ (u) 'to go'

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwa</td>
<td>ṭasaḥ</td>
<td>biṭṣaḥ</td>
<td>ṭaḥ</td>
</tr>
<tr>
<td>hiyya</td>
<td>ṭaḥāti</td>
<td>bitṣaḥ</td>
<td>ṭaḥ</td>
</tr>
<tr>
<td>humma</td>
<td>ṭaḥūn</td>
<td>biṭṣaḥ</td>
<td>ṭuḥ</td>
</tr>
<tr>
<td>inta</td>
<td>ṭuḥti</td>
<td>bitṣaḥ</td>
<td>ṭuḥ</td>
</tr>
<tr>
<td>inti</td>
<td>ṭuṭu</td>
<td>bitṣaḥ</td>
<td>ṭuṭ</td>
</tr>
<tr>
<td>intu</td>
<td>ṭuṭu</td>
<td>bitṣaḥ</td>
<td>ṭuṭ</td>
</tr>
<tr>
<td>ana</td>
<td>ṭuḥ</td>
<td>baṭṭu</td>
<td></td>
</tr>
<tr>
<td>iḥna</td>
<td>ṭuḥna</td>
<td>biṭṣaḥ</td>
<td></td>
</tr>
</tbody>
</table>
Notice how uu → u before CC in the first and second persons.

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

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>ṣaaʕ</td>
<td>biṣiiš</td>
<td>ṣiiš</td>
</tr>
<tr>
<td>hiyya</td>
<td>ṣaaʕit</td>
<td>bitṣiiš</td>
<td>ṣiišiš</td>
</tr>
<tr>
<td>humma</td>
<td>ṣaaʕu</td>
<td>biṣiišu</td>
<td>ṣiišu</td>
</tr>
<tr>
<td>inta</td>
<td>ṣiišt</td>
<td>bitṣiiš</td>
<td>ṣiiš</td>
</tr>
<tr>
<td>inti</td>
<td>ṣiišti</td>
<td>bitṣiišiši</td>
<td>ṣiišišiši</td>
</tr>
<tr>
<td>intu</td>
<td>ṣiištu</td>
<td>bitṣiišu</td>
<td>ṣiišu</td>
</tr>
<tr>
<td>ana</td>
<td>ṣiišt</td>
<td>baṣṣiiš</td>
<td></td>
</tr>
<tr>
<td>ifna</td>
<td>ṣiišna</td>
<td>binṣiiš</td>
<td></td>
</tr>
</tbody>
</table>

Notice that /ṣaaʕ-/ is the form used for the third person ms, fs and p in the perfect. /ṣiiš-/ is used with all other perfect; /ṣiiš-/ 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'

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>xaaf</td>
<td>blyxaaf</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>xaafit</td>
<td>bitxaaf</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>xaafu</td>
<td>blyxaafu</td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td>xuft</td>
<td>bitxaaf</td>
<td>xaaf</td>
</tr>
<tr>
<td>inti</td>
<td>xufti</td>
<td>bitxaafi</td>
<td>xaafi</td>
</tr>
<tr>
<td>intu</td>
<td>xuftu</td>
<td>bitxaafu</td>
<td>xaafu</td>
</tr>
<tr>
<td>ana</td>
<td>xuft</td>
<td>baxxaaf</td>
<td></td>
</tr>
<tr>
<td>ifna</td>
<td>xufna</td>
<td>binxaaf</td>
<td></td>
</tr>
</tbody>
</table>
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'**

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>naam</td>
<td>biynaam</td>
</tr>
<tr>
<td>hiyya</td>
<td>naamit</td>
<td>bitnaam</td>
</tr>
<tr>
<td>humma</td>
<td>naamu</td>
<td>biynaamu</td>
</tr>
<tr>
<td>inta</td>
<td>nimt</td>
<td>bitnaam</td>
</tr>
<tr>
<td>inti</td>
<td>nimti</td>
<td>bitnaami</td>
</tr>
<tr>
<td>intu</td>
<td>nimtu</td>
<td>bitnaamu</td>
</tr>
<tr>
<td>ana</td>
<td>nimt</td>
<td>banaam</td>
</tr>
<tr>
<td>ifna</td>
<td>nimna</td>
<td>binnaam</td>
</tr>
</tbody>
</table>

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:

- Šaaf (u) to see
- ṭaaf (u) to go, go to
- xaaf (a) to fear
- Šaaf (i) to live
- naam (a) to sleep; go to sleep; fall asleep
- Šaal (i) to carry
- ?aam (u) (Q) to wake up; get up
- zaar (u) to visit
- xaaf (a) min to be afraid of
- Šaaf (i) maʃa to live with
- baaʃ (i) to sell
- ?aaf (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:  хаːɾuːf issuːсимa buːkɾa . I'll go to the movies tomorrow.
S#1:  baɾuːf issuːсимa kuːl yoom . I go to the movies every day.
S#2:  ʕuːt issuːсимa mbaːɾiiŋ . 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:  ʃuːft ʃaːbi mbaːɾiŋ . I saw my friend yesterday.
S#1:  haʃuːuf ʃaːbi buːkɾa . I will see my friend tomorrow.
S#2:  baʃuːuf ʃaːbi kuːl 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:  ṭuːnna issinima . We went to the movies.
S#1:  ṭuːn issinima . Go to the movies! (ms)
S#2:  ṭuːnli issinima . Go to the movies! (fs)
S#3:  ṭuːnʔu issinima . 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
Egyptian Arabic

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'

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>kaan</td>
<td>biykuun</td>
</tr>
<tr>
<td>hiyya</td>
<td>kaanit</td>
<td>bitkuun</td>
</tr>
<tr>
<td>humma</td>
<td>kaanu</td>
<td>biykuunu</td>
</tr>
<tr>
<td>inta</td>
<td>kunt</td>
<td>bitkuun</td>
</tr>
<tr>
<td>inti</td>
<td>kunti</td>
<td>bitkuuni</td>
</tr>
<tr>
<td>intu</td>
<td>kuntu</td>
<td>bitkuunu</td>
</tr>
<tr>
<td>ana</td>
<td>kunt</td>
<td>bakuun</td>
</tr>
<tr>
<td>ihna</td>
<td>kunna</td>
<td>binkuun</td>
</tr>
</tbody>
</table>

*** *** ***

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 illi katba ilgawaab da.
   maktuub imbaarih.
   It was written yesterday.

   illi
   kaatib, katba - katbiin
   maktuub, maktuuba -
   maktubiin

   who, that (relative pronoun)
   (active participle of /katab/ 'to write') = "having written"
   (passive participle of /katab/ 'to write') = "written"

***

2. -raayih feen ya samiir? Where are you going, Samir?
   =raayih azuur axuuya.
   =ribasdeen ?
   =ribasdeen raayihin issinima
   mafa bass.

   raayih
   ya
   zaar (u)
   aax - ixaat
   raayihin
   mafa bass
   sawa
   axuuya

   going (participle ms)
   (vocative particle)
   to visit
   brother
   going (participle p)
   together
   together
   my brother

***
3. -mi'in iżzaqil illi ?aṣid hinaak da? Who is that man sitting there?

=da waldi.

hinaak          there
hinaak da       over there (m)
waalid          father
abb              father
abuuqa          my father

That is my father.

***

4. -mi'in issitt illi ?aṣda hnaak di? Who is that lady sitting there?

=di walditi.

walda          mother
umm - ahaat    mother
ilwaldeen      the parents

That is my mother.

***

5. -eex illi ṣala ṭṭarabeexa da? What is it (that thing which) that is on the table?

=da ktaab ilṣarabi btaaśī. That is my Arabic book.

***

6. iżzaqil illi ?aṣid hinaak da. The man sitting over there is my waldi, wissitt illi ?aṣda gāmbu father and the lady sitting by him is my mother.

di walditi.

***

7. ilwalad illi hnaak da axuuya The boy over there is my brother wilmint illi min faransa di and that girl from France is his șaḥbitu.

friend.

***
8. feeen ilgawaab illi katəbtu? Where is the letter that you (s) wrote (it)?
   = aho . Here it is.

9. illi faat maat . Let bygones be bygones.
   = da masal kuwayyis ?awi . (lit: that which has passed has died)
   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. /katəb/ 'to write' has /kaatəb/ '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)
   
   
<table>
<thead>
<tr>
<th>ms</th>
<th>fs</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>katəb (i) to write</td>
<td>kaatəb</td>
<td>katba</td>
</tr>
<tr>
<td>kasaar (a) to break</td>
<td>kaasir</td>
<td>kasra</td>
</tr>
<tr>
<td>ṭalab (u) to demand, ask for</td>
<td>ṭaaləb</td>
<td>ṭalba</td>
</tr>
</tbody>
</table>
2. The Relative Clause and the Relative Pronoun /illa/:

(1) A typical relative clause construction contains three elements:
   (a) an antecedent
   (b) the invariable relative pronoun /illa/.
   (c) a clause

   Examples:
   §uft illwilaad 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 lgwabaat/ 'They brought the letters.'
   /u/, the inflection of the verb /gaabu/, is the formal reference to the antecedent /illwilaad/ 'the boys.'

   In the sentence: da lgawaab illi gabuuh imbaarif. 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 qaaf.
This is the boy whose (his) book got lost.

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

In the sentence:  

feen ilkitaab illi ?ultilak ?aleeh?
Where is the book which I talked to you about (it)?

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

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

Compare:  

?u?ft ilwilaaed illi gaabu lgwabaat .
I saw the boys who brought the letters.

and:  

?u?ft wilaaed gaabu gwabaat .
I saw (some) boys who had brought (some) letters.

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

(a)  

This man who is drinking tea is German.

(b)  

ilwalad da illi ?aafa'id ganb ilbint ismu saami .
This boy who is sitting next to the girl is named Sami.
(his name is Sami).

(c)  

?issitt illi min faransa safrit imbaar?un .
The lady who is from France left (travelled) yesterday.

(d)  

ilwalad illi hnaak da ?ahbi .
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 ỉli ?ultilak ʕaleeh ?
Where is that which I talked to you about (it)?

(g) ilwalad ỉli smu saami ʕahbi .
The boy whose name is Sami is my friend.

(h) ir̃gaagil ỉli ʃuftu imbaari ʕaafir ỉnnihaɾda .
The man whom you saw yesterday left (travelled) today.

(i) ilwalad huwwa ỉli naam .
It's the boy who slept.

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

*** *** ***

VIII.3 Practice and Drills
VIII.3.1 Conversation

Kamaal ʃabaah ilxeer ya saami . Good morning, Sami.
Saami ʃabaah ilxeer ya kamaal . Good morning, Kamal.
  ʃaayih feen diwalat ? Where are you going now?
Kamaal ʃaayih maktabt ilgamna . I am going to the university library.
  wi Başdeen? And then?
Saami wi Başdeen ẖaɾuwañ ʔasmañ Then I'll go and attend (listen
  muñhaça ʕan tariix ilʃaɾab . to) a lecture on the history
  of the Arabs.
Kamaal ilʔustaaz salaama .
  tiʃrafu ?
Saami miin ỉli ẖayʔuul
  ilmuñhaça ?
Kamaal ilʔustaaz salaama.
  tiʃrafu ?
Saami la? .
Kamaal ẓazaay ?
  ilʔustaaz salaama huwwa
  ỉli katab kitaab tariix
  ilʃaɾab , kitaab maʃruuf
  师事务 alam kullu .

Who is going to deliver (say) the
lecture?
Professor Salama. Do you know him?
Professor Salama (is the one who)
wrote the History of the Arabs, which
is known all over the world.
VIII.3.2 Drill 1

Form Sentences:

katabt - gawaab - to my friend yesterday
raht - hinaak - in the morning
siribt - fingaal - coffee in the afternoon
nfmt - hina - yesterday
isi - fi masr - two years
suff - saami - yesterday
kasaft - fingalha - the new, yesterday

VIII.3.3 Drill 2

huwwa katab gawaab liqamibu wana darast darsi
He wrote a letter to his friend and I studied my lesson.

Substitute for huwwa and ana:

hiyya  iina
inta  intu
inti  ilbint
ittaaalib  ittaaliba
issitt  humma

VIII.3.4 Drill 3

Substitute:

qandi talat kutub qarabi. I have three Arabic books.

<table>
<thead>
<tr>
<th>Number</th>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>chairs</td>
<td>big</td>
</tr>
<tr>
<td>7</td>
<td>shirts</td>
<td>new</td>
</tr>
<tr>
<td>9</td>
<td>books</td>
<td>French</td>
</tr>
<tr>
<td>4</td>
<td>blouses</td>
<td>old</td>
</tr>
<tr>
<td>6</td>
<td>tables</td>
<td>small</td>
</tr>
<tr>
<td>8</td>
<td>chairs</td>
<td>old</td>
</tr>
<tr>
<td>10</td>
<td>pencils</td>
<td>new</td>
</tr>
</tbody>
</table>
VIII.3.5 Drill 4

Substitute making the necessary changes in tenses:

kataba gawaab lişahabi ssubih, widdarast ba'd lidduhr.

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 hayatuh yi swiftly fimaår. 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 irzaagil illi hnaak da?
3. raah feen haanl?
4. hatruuh feen ba'ad lidduhr?
5. siisat kaam sana fmaår?
VIII.3.9 Practice and Translation
1. kata bit gawaab liqähbita ʂuɓi widarasit baʔd iɗdùحرف wiɓilleel raʔhit issinama mafa axuya .
2. ƙaƙur milbeet ɗiɗuحرف ƙaƙarun ƙilgama . ɗandi muḥafrica saafa waɗa ẉaɗa .
3. iƙaƙu foo? ɗandi ƙaƙa! ƙiɗaƙuru ƙaƙαwa ƙaƙu !
4. dilwaʔti ana baktib gawaab liwalde wibaɗdeen ƙanaam .
5. ilbiς ilgazma winziil takt !

VIII.3.10 Drill 8
Substitute:

A ɓandi talaƙ kutub ƙaƙaɓi  B ƙaƙaɓaƙar kitaab faƙansaawi .

I have three Arabic books and eleven French books.

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>19</td>
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<tr>
<td>10</td>
<td>13</td>
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<td>4</td>
<td>12</td>
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<td>7</td>
<td>15</td>
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<td>5</td>
<td>16</td>
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<tr>
<td>8</td>
<td>18</td>
</tr>
<tr>
<td>9</td>
<td>17</td>
</tr>
</tbody>
</table>

VIII.3.11 Drill 9
Give the dual.

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>s</td>
<td>d</td>
<td>s</td>
<td>d</td>
</tr>
<tr>
<td>walaɗ</td>
<td>walaɗeen</td>
<td>kursi</td>
<td>*kursiyyeen</td>
</tr>
<tr>
<td>binte</td>
<td>ʔalam</td>
<td>dars</td>
<td></td>
</tr>
<tr>
<td>gazma</td>
<td>gazmiteen</td>
<td>intimhaan</td>
<td></td>
</tr>
<tr>
<td>badia</td>
<td>fustaan</td>
<td>bluuza</td>
<td></td>
</tr>
<tr>
<td>durgb</td>
<td>wagbeen</td>
<td>bateloɔn</td>
<td></td>
</tr>
</tbody>
</table>

*NOTE:  /-i/ + /-een/ → /iyyeen/
VIII.3.12 Day - Week - Month - Year

yoom - ayyaam  
day
usbuwii - asabiit  
week
šahri - ušhur - šuhur  
month
sana - siniiin  
year

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

talat tiyyaam  
three days
xamas tušhur  
five months

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

alf - alaaf  
thousand
šafr - šufuur  
line (in writing)
sabaf talaaf  
7,000
tisaf tuštur  
nine lines

and optionally

?alam - ?ilaam  
pencil, pen
talat t?ilaam - talat  
three pencils
?ilaam

VIII.3.13 Practice

(a) -قُفْتِيَّ feen imbaarih?
=īṣubh ġušt ilgamiq, wirgišt ilbeet hawaali ssaafa tneen
baṣid idğihi, nimt šwayya wbaṣdeen darast hawaali saʃteen,
wilbist, winzišt, wifutt šala şahbi. Šafad tāndu
šwayya; širibna fingaad Šahwa sawa wbaṣdeen nizilna
zuṯna waʃda saḥbiṭna, wiʃaʃadna Šandaha lissaafa tiʃa
biʃeeλ.

(b) -حَتْئُنِيَّ feen bukra?
=ḥadrīs fiʃubh wibaṣdeen hafaʃt šala şahbi fariid idğihi,
wilṛuʃ niḍris sawa fmaaktbat ilgamiq. winta?
- ana Šandi muḥaʃqa muhiimma ssaafa tiʃa 瑱ubh wibaʃd
ilmuḥaʃqa haʃuʁi aʃwar axwuya .

*** *** ***

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

*** *** ***
UNIT NINE

iddars ittaasis

IX.1 Review - /muqaddas/
1. Ilna diliwatt darasna taman duruus, wifhimnaahum kuwayyis ?awi. 
   iddaars ittasissi muqaddas. dars muhim ?awi.
2. imbaarih darast hawaili saa'leen fisqub, wibadjaneen ruht ilgamia 
   simust muhadaq muhimma ?awi ?an maqr. baq'id idqub daaxal 
   issinnima maqa sahibti, wiffissinnima 8ufts haani wfarid.
3. saami hayquu in ilgamsa bukra fisqub. Sandu muhadaq muhimma 
   ssaaqa tisa. baq'id ilmuqadda hayqqu ?and kamaal yiqqab 
   maqaah ?ahwa wibadjdeen yudxulu ssinnima sawa.
4. haani wsamiiir rayhiin izuurru waahid sahibhum bukra baq'id 
   ilqa.
5. samlira hiyya illi katba lgawaab da. ilgawaab da maktuub yoom 
   tisaafaaz.
6. ana 'ayfa waahid waalad ?aa'id hinaak. miin huwaa?
7. illmasal illi biyuuul "illi faat maat" masal kuwayyis ?awi.

***

IX.2 Telephone Call

-aloo (Hello - over the phone). samlir ?andak l Volunteers 'please'?
   =aywa. ni?ulu miin?
   =miin faqilak ?ulu haani.
   =haa?i?i 'O.K., sure'.

***

-aloo. haani ? ahalan.
   =ahlan wasahlan blik yasamiiir. ?uluI, hati?mil eeh innihaad
een baq'id idqub?
   - ?adris saafa walla tnee.
   =yajia n?uun ssinnima mitru. ?ali wkamaal rayhiin kamaan.
   - issaaqa kaam hayquu?u?
   =issaaqa sitta.
=maṣa ssalaama ya samiir .
-a'llaah yisallimak ya haani .

***

IX.3 Drills /tamarıin/

Drill 1

Imbaaarih daxal ilssinima maṣa šaḥbiṭi šṣubh . Wibaḍdeen ṭuḥna šribna ʔahwa sawa . baʃd idḍuḥp ṭuḥna maktabt ilgaʃta wdarasna drusna . Wibileel futna šal saami wʔaʃdaŋa ṭandu nuʃṣ saṣaṭa .

(a) Read the above text and translate it.
(b) Begin with bukra ...; make all necessary changes.
(c) Begin with imbaaarih 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: mi‘n illi kasaţ il‘kursi?  Who broke the chair?
S: saamī.  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: ṭu‘na ssinima sawa.  We went to the movies together.
S#1: ḥaţṣu‘uḥ issinima sawa.  We will go to the movies together.
S#2: ṭu‘nu‘u ssinima 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)

širib  šakaţ
다霞 collaborated  3ibis
خاراغ  ṭaţarab
نیژیل  Ŧiţlf
ریژیف  Ŧirif
ظامال  Ŧalaţaf
داراس  fihim
داقاژ  sakaň
فاژح  hirib
شلاژ  kasaţ
Drill 6
Give the Passive Participles (PP) of the above verbs (from Drill 5).
katab 'to write' (PP: maktuub, maktuuba -maktubiln)

Drill 7
Give the meaning of each verb, then give the participles:
faat 'to go' (PP: faayih, faayha -faayiln)

Drill 8
I have ten Arabic books.
Substitute, using the following: 16, 3, 18, 5, 19, 7, 4, 2, 15

Drill 9
She has fifteen Arabic books.
Substitute: 3, 17, 2, 19, 11, 4, 16, 5, 8, 18, 15

Drill 10
T: issaaqa kaam min faqlak. What time is it, please?
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.

*** *** ***

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

*** *** ***
UNIT TEN
iddars ilṣaṣir

X.1 Text

wilyam wihaani

William and Hani

wilyam wihaani aşhaab, yiṣrafu baḍ min talat siniin. wilyam amrikaani whaani maṣrî. wilyam ustaaz tariix wihaani muhandis. issana lli faatit wilyam qaṭ maṣr, ?aṣad hinaak sana kamil, wregiṣ min usbuṣeen. haani ṣaaf wilyam baḍ ma riqṣ min maṣr. ṣaafu faḥall bi qaala. xaragû min qand ilba?aal humma litneen wilyaḥu širbu ?ahwa maṣa baḍ fmaṭṣam faṣabi ?urayyib.

min talat siniin
yiṣrafu= biyiṣrafu
tariix
muhandis, a - iin
ṣaaf (u)
kaamil, a - iin
usbuṣ - asabliṣ
usbuṣeen
min usbuṣeen
maḥall - aat
baḍ ma
bi?aala
ba?aal
humma litneen
maṭṣam - maṭaaṣim
?urayyib (Q)

three years ago
note: imperfect without /bi-/ history; date
engineer
to see
complete, whole, entire week
two weeks (d)
two weeks ago
shop, place
after (conjunction)
groceries
grocer
the two of them
restaurant
nearby

X.1.1 Conversation

Hani
?ulli ya wilyam, eeh
ilfaaga lli ḫabbetha
wiṣagbitak fimaṣr ilmaẓra
di?

Tell me, William, what is it that you liked and that pleased you in Egypt this time?

William
 ḫabbeth ḥagaat kitiira,
ma?daṣṣ aṣiddaha. lāakin

I liked a lot of things; I cannot enumerate them. But I would
like to mention, for example, the pyramids. The pyramids are really something great, a superb thing that indicates (shows) the greatness of the Egyptians and their ancient civilization. The people who built the pyramids are great people.

Did you go to Egypt alone or with the family this time?

I went with my wife, my daughter and my son.

Did your wife like Egypt?

Very, very much. My wife always says Egypt is a piece of paradise and my daughter likes the proverb that says, "Egypt is the mother of the world".

Tell me, William, what Egyptian food did you like?

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.

And your children, did they like Egyptian food?

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
simist min walditak innak
ma?asti si fi 1qahira
1uu! ilwa?t .

William
aywa , ru?na skindriyya
shahre?n, gulyu w?anustus .

Hani
?amidillah ?ala salamatk
wisalamt llmadaam wil?awlada .
mumkin a?uufak hina filma?lam
ssafa wa?da ?

William
?abdan . ahlan wasahlan .

Hani
mafa ssalaama .

William
?llam yisallimak .

I heard from your mother that you
did not stay in Cairo all the time.

Yes, we went to Alexandria for two
months; July and August.

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?

Sure, I'll look forward to it.

Good-bye.

Good-bye.

toa (tell)
thing
to like; to love
to please
one time; once
sometimes
many
to be able to (ma?dar? 'neg. struc-
ture = I can't')
but
for example
pyramid
magnificent
excellent, superb
indicate, show
greatness
civilization
to build
about, concerning
about it (ms)
waḥd - liwaḥd + Pron. Suffix alone
waḥdak - liwaḥdak (all) by yourself
faela - fa ilaat family
ilmadaam my wife, Mrs.
issitt btafti my wife
dayman always
fiṭta - fiṭat piece, part, section
liganna Paradise
umm mother
iddunya the world
akl food
fuul midammis fava beans
fa miyya - falaafel fried ground bean patties
fakha fruits
xuḍaaru vegetables
fa la iṣumuum in general
muṭmaaz, a - iin excellent
ḥaka (i) to tell a story
?abl ma (Q) before (conj.)
nisi (a) to forget
in that (nominalizer)
gaww weather
muṭṭadil, a - iin moderate
loon - alwaan color
aza? , zar?a - zur? blue
sama sky
?aṣad to sit down; stay (ma?aṣattix 'neg. struc
țuul length
waʔt - awʔaat time (e.g. all the time)
iskindiriyya Alexandria
yulu July
ayuẓus August
ḥamdiila ḥala salamtak Thank God for your safe return (to ms)
laazim it's necessary
miši to walk; go away
mumkin it's possible
ṭaftan of course, sure

*** *** ***
X.2 Grammatical Notes

1. Verbs like /ḥabb/ (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, /ḥabb/- /ṣadd-/-; and /CaCCEE/- for first and second persons in the perfect, /ḥabbeet/ /ṣaddeet/; and, finally, /-CiCC/- or /-CuCC/- in all imperfect forms, /yiḥibb/ /yidull/. 

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

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>ḥabb</td>
<td>biyḥibb</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>ḥabbit</td>
<td>bitḥibb</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>ḥabbu</td>
<td>biyḥibbu</td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td>ḥabbeet</td>
<td>bitḥibb</td>
<td>ḥibb</td>
</tr>
<tr>
<td>inti</td>
<td>ḥabbeeti</td>
<td>bitḥibbi</td>
<td>ḥibbi</td>
</tr>
<tr>
<td>intu</td>
<td>ḥabbeetu</td>
<td>bitḥibbu</td>
<td>ḥibbu</td>
</tr>
<tr>
<td>ana</td>
<td>ḥabbeet</td>
<td>baḥibb</td>
<td></td>
</tr>
<tr>
<td>līna</td>
<td>ḥabbeena</td>
<td>biḥibb</td>
<td></td>
</tr>
</tbody>
</table>

Participles:

Active: ḥaabib, ḥabba - ḥabbiin
 Passive: maḥbuub, maḥbuuba - maḥbubīn

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

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative (not in use for this particular verb)</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>dall</td>
<td>biydull</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>dallit</td>
<td>biddull*</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>dallu</td>
<td>biydullu</td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td>dalleet</td>
<td>biddull*</td>
<td></td>
</tr>
<tr>
<td>inti</td>
<td>dalleeti</td>
<td>biddulli*</td>
<td></td>
</tr>
<tr>
<td>intu</td>
<td>dalleetu</td>
<td>biddullu*</td>
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</tr>
<tr>
<td>ana</td>
<td>dalleet</td>
<td>badull</td>
<td></td>
</tr>
<tr>
<td>līna</td>
<td>dalleena</td>
<td>bindull</td>
<td></td>
</tr>
</tbody>
</table>

* /-t + d-/ → /dd/ bitdull → 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'**

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>bana</td>
<td>biyibni</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>baniit</td>
<td>bitibni</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>jenu</td>
<td>biyibnu</td>
<td></td>
</tr>
<tr>
<td>jinta</td>
<td>baneet</td>
<td>bitibni</td>
<td>ibni</td>
</tr>
<tr>
<td>inti</td>
<td>baneeti</td>
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<td>ibni</td>
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<td>intu</td>
<td>baneetu</td>
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<td>ibnu</td>
</tr>
<tr>
<td>ana</td>
<td>baneet</td>
<td>babni</td>
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<tr>
<td>ifna</td>
<td>baneena</td>
<td>binibni</td>
<td></td>
</tr>
</tbody>
</table>

**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 /nisî/ (a) 'to forget'

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>nisî</td>
<td>biyinsa</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>nisyît</td>
<td>bitinsa</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>nisyû</td>
<td>biyinsu</td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td>nisiît</td>
<td>bitinsa</td>
<td>insa</td>
</tr>
<tr>
<td>intî</td>
<td>nisiîtî</td>
<td>bitinsi</td>
<td>insi</td>
</tr>
<tr>
<td>intû</td>
<td>nisiiltû</td>
<td>bitinsu</td>
<td>insu</td>
</tr>
<tr>
<td>ana</td>
<td>nisiît</td>
<td>bansa</td>
<td></td>
</tr>
<tr>
<td>îfnâ</td>
<td>nisiîna</td>
<td>bininsa</td>
<td></td>
</tr>
</tbody>
</table>

Participles:

Active: naasi, nasya - nasyîlin
Passive: mansî, mansiyya - mansîyllîlin

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 /miṣî/ (i) 'to go; walk.'

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

\[
\begin{align*}
\text{nisiît} & \quad \text{niseêt} \quad \text{I forgot} \\
\text{nisiîtî} & \quad \text{niseêtî} \quad \text{you (fs) forgot} \\
\text{giriîna} & \quad \text{gireena} \quad \text{we ran}
\end{align*}
\]

*** *** ***

X.3 Practice and Drills

X.3.1 Form I Doubled Verbs - Study List

Study the following verbs:

- ḥabb (i) to like; to love
- šadd (i) to count
- dall (u) ṣala to indicate, show
- ḥall (i) to solve
- ḥall (i) (Q) to decrease
X.3.2 Drill 1
For each sentence, form two similar sentences, using the subjects listed.

1. wil'yam ḥabb maṣr ?awi . issitt btaṣtu , inta
2. ilbint iṣṣuṣayyaça ṣaddit min waaḥid li'āṣma . inti , ana
3. iḥna ḥallema lmas?ala . humma , intu

X.3.3 Drill 2
Substitute:

ana baḥibb ilfsakha ?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:

inti ḥatṣiddi fasatlinik . 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:

liʔi (a) to find
?aṣa (a) (Q) to read
ṣiʔi (a) to wake up
kawa (l) to iron
X.3.6 Drill 4

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. biyi?]a faransaawi kwayyis ?awi.
5. rameeti lgawaab walla la? ?
6. i?ifi ssigaara di min fa?šlak !
7. iñkílli w?uli?lli eoh ilmas?ala !

X.3.8 Drill 6

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

1. kawitlu ?amii?šu . 6. he, ironed, for her, her blouse
2. ?aralha lhikaaya . 7. I, read, to them, the letter
3. ramaali lgawaab . 8. she, mailed, to him, the book
4. ?aritla?a lgawaab . 9. she, narrated, to me, the story
5. li?itluhum issaa?a . 10. he, found , for me, the pen
X.3.9 Drill 7

S#1: ۶۶۶۶ ۶۶۶۶ Šadd il kutub dool ya saami. Sami, count these books!
S#2: ۶۶۶۶ ۶۶۶۶ Šaddethum. I counted them.
S#1: ۶۶۶۶ ۶۶۶۶ ۶۶۶۶ ۶۶۶۶ li?ithum Šadd eeh? How many are there?
S#2: ۶۶۶۶ ۶۶۶۶ ۶۶۶۶ ۶۶۶۶ xamas?aašar. 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. miin kaam sana wilyam wihaani biyiʃfafu baʃ? ?
3. biiyiʃmil eeh wilyam ?
4. wihaani biiyiʃmil eeh ?
5. Šinta riğiš wilyam min maʃr? (Šinta 'when?')
6. haani Šaaf wilyam feen ?
7. raʃhu feen baʃd ma xeʃaghu min maʃhali ilbi?ala ?
8. eeh ilhaaga ili ʃabbaha wilyam wiliʃgabitu Šawi fmaʃr ?
9. eeh raʃy wilyam fiʃaʃamaat ? (raʃy = aʃaʃ 'opinion')
10. wi?eeh raʃyu filʃaʃaina? (ʃaʃoon = Šaʃoon = Šaʃa 'Pharaoh')
11. huwwa wilyam raʃh maʃr iliwaʃdu? miin raʃh masaah ?
12. bituuul eeh liʃšitt bitaʃtu Šala maʃr ?
13. wi?intu eeh raʃyaha fmaʃr ?
14. eeh ili?akili ili ʃagabhum fmaʃr ?
15. Šaʃad Šadd eeh wilyam fiskindiriyya? (?add eeh 'how long')
X.3.11 Drill 8
Elision of unstressed vowel in fast speech (see also I.2.7)

لا؟ا kitaab —> la?a ktaab 'he found a book' elision of /i/
rama x?da?r —> rama x?dar 'he threw vegetables' elision of /u/

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.

*** *** ***
UNIT ELEVEN

Iddars ilfiyya
Hikaayit wilayam wihaani

The Story of William and Hani

XI.1 Text


yaʿnini
šumrū
kal (u)
ṭaʔaḍa
zayy kida
saʔaʔun - saʔaʔaʔaʔ
saʔaʔan kida
gaʔaʔaʔ
taqni
baʔn - abḥaʔas
ḥadiis, a

that is; meaning ..., i.e.
he never (= šumrū + pronominal suffix)
to eat
fresh
like this
because
this is why
maybe
again; more
research
modern
XI.2 Grammatical Notes

1. Pronominal Suffixes

/ʔal/ 'tell me' is the verb /ʔal/ (Q) 'to say' in the imperative /ʔal/ 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.

<table>
<thead>
<tr>
<th>object pronoun</th>
<th>1st person s</th>
<th>2nd person ms</th>
<th>2nd person fs</th>
<th>3rd person ms</th>
<th>3rd person fs</th>
<th>1st person p</th>
<th>2nd person p</th>
<th>3rd person p</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ʔarab</td>
<td>ak</td>
<td>ik</td>
<td>u</td>
<td>ha</td>
<td>na</td>
<td>kum</td>
<td>hum</td>
</tr>
<tr>
<td>to hit</td>
<td>ni</td>
<td>ak</td>
<td>ik</td>
<td>u</td>
<td>a ha</td>
<td>i na</td>
<td>u kum</td>
<td>u hum</td>
</tr>
<tr>
<td>to like, love</td>
<td>ʔabb</td>
<td>ak</td>
<td>ik</td>
<td>u</td>
<td>a ha</td>
<td>i na</td>
<td>u kum</td>
<td>u hum</td>
</tr>
</tbody>
</table>

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 /ʔabb/ 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.

<table>
<thead>
<tr>
<th>Person</th>
<th>1st person</th>
<th>2nd person</th>
<th>3rd person</th>
</tr>
</thead>
<tbody>
<tr>
<td>s</td>
<td>-i (-nì after verbs)</td>
<td>-ak</td>
<td>-u (- hu)</td>
</tr>
<tr>
<td>ms</td>
<td></td>
<td>-ik</td>
<td>-h (- hu)</td>
</tr>
<tr>
<td>fs</td>
<td>-ha</td>
<td>-na</td>
<td>-kum</td>
</tr>
<tr>
<td>p</td>
<td>-kum</td>
<td>-hum</td>
<td>-hum</td>
</tr>
</tbody>
</table>

Examples: kitaab book       kitaabi my book
wara?a a piece of paper     wara?ti my paper (CS of f used)
qarab he hit                qarabin he hit me
fabb he liked               fabbini he liked me
axu brother                axuuya my brother
wara behind                waraaya 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
- katabulha he wrote it (m) to her
makatabulhaa$ he did not write it (m) to her
- makatabulhaa$ ramah he threw it (m)
ramahulha he threw it (m) to her
- ramahulha 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 giba $→ ana gibta$a $→ ana gibtaalaak 'I brought it (f) for you (ms)'
ana makatabti$ $→$ ana makatabti$um$ $→$ ana makatabti$um$ul$um$ 'I didn't write them for you (p).'

2. Lengthening of Final Vowels

Note: /wàra + ya/ $→$ /wàraaya/ '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. /nisila/ 'he forgot' + /-ha/ 'it (f)' $→$ /nisilīha/ 'he forgot it (f).'
3. Negative Structures

In 1.2.8, the negative particle /mìš/ was introduced together with its variant /muš/. In Unit Ten, a discontinuous particle of negation /ma... $$/ occurred in such words as /ma?da$r$/ 'I am not able' from /ma... $$/ and /a?da$r/. Here are some more examples with /ma... $$/:

maktìbš (ma + aktìb + $$) 'I do not write'
mañibbiš (ma + anìbb + $→$ helping vowel /i/ + $$) 'I do not like'
mansaàs (ma + anas + lengthening of stem final vowel referred to in 2 above + $$) 'I do not forget'
makataš (ma + kata$+$ $$) 'He did not write'
mansìš (ma + nisi + lengthening of stem final vowel + elision of unstressed $i$ + $$) 'He did not forget'
matiktìbš 'Don't write!' (said to ms)
The last example above, /matiktìbš/, is a Negative Imperative Structure. The negative imperative in EA is formed from the 2nd person imperfect in association with /ma... $$/; e.g.:

tiktìb you (ms) write matiktìbiš don't write! (to fs)
matiktìbš don't write! (to ms) matiktìbùuš don't write! (to p)

A look at the following explains the distribution of /mìš - muš/ and /ma... $$/.  
(a) obligatory: the use of /mìš - muš/ with the following structures:

| ìlìbìtìt | N. |
| kìblìr | Adj. |
| hìnaak | Adv. |
| ana | Pron.* *In certain structures /mañìš/ 'I ain't,' /mañìnaaš/ 'we ain't'. |
| talaàta | Num. |
| naayìm | AP |
| maktùúb | PP |
| lìîh | Prep (See example #1 below) |
| ma$sà | Part (" " #2 " ) |
| laazìm | Auxiliary 'to be necessary' |
| ñàawìz | Auxiliary 'would like' |
| naawì | Auxiliary 'intend to' |
| mumkìn | Auxiliary 'possible' |
| zàayì kìda | Prep. Phrase 'like this' |
(b) **obligatory**: the use of /ma... ₣/ with the following structures:

\[
\begin{align*}
\text{katab} & \quad \text{Perf.} \\
\text{liih} & \quad \text{Prep (See example #3 below)} \\
\text{maṣa} & \quad \text{Part (" " " #4 " " )} \\
\text{ma... ₣} & \quad \text{Neg. Imperative} \\
\text{tiktib} & \quad \text{Imperfect without /b-/ or /ḥa-/} \\
\text{aktib} & \quad \text{Imperfect without /b-/ or /ḥa-/}
\end{align*}
\]

(c) **optional**: the use of either /miṣ/ or /ma... ₣/ with the following structures:

\[
\begin{align*}
\text{miṣ} & \quad \text{miṣ baktib - mabaktibṣ} \\
\text{or} & \quad \text{Imperfect with /b-/.} \\
\text{ma... ₣} & \quad \text{miṣ ḥaktib - maḥaktibṣ} \\
& \quad \text{Imperfect with /ḥa/}.
\end{align*}
\]

**Examples:**

1. ilkitaṣb da miṣ liik 'This book is not for you' 
   /li/ 'of, belonging to' (Cf. #3)
2. kitaṣbak miṣ maṣaayya 'Your book is not with me'
   Let us call this /maṣa/ the particle of
   "accompaniment." (Cf. #4)
3. miṣi min hina maṣuṣ Ṽuṣ saaṣa 'He left here half an
   hour ago.' (Lit.: 'It has not been half an hour.') (Cf. #)
4. maṃṣakṣ ḥaaga 'You don't have a thing'
   /maṣa/ '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).

   ?aαl (u) to say
   simiṣ (a) to hear
   sirif (a) to know
   xaαf (a) to fear

   simiṣt inn hanni hina. I heard that Hani is here.
   simiṣt innu hina. I heard that he is here.
/inn/ also occurs after participles and certain expressions, e.g. /min ilʔahsan/ 'it is better'

ana ʕaarif ɪnnak hina . I know you are here.
maʃruuf ɪnn gaww maʃr gamlii . It is known that the weather in Egypt is beautiful.

min ilʔahsan ɪnnak tinaam dilwaʔt . It is better that you go to sleep now.

5. Nouns of Occupation

The word /baʔaʔal -iin/ 'grocer' shows a nominal pattern of a class of nouns referred to here as Nouns of Occupation. Other examples are: /naggaʃ -iin/ 'carpenter,' /gazzar -iin/ 'butcher,' /šayyaaʔ -iin/ 'porter' and /naʔaaʔ -iin/ 'painter.'

6. Adverbs of Manner

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

ṣurʃa  swiftness  bishurʃa  quickly
suhuula  ease  bishuula  easily
quaʃuuba  difficulty  biṣwaʃuuba  with difficulty

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

biyiktiib bishurʃa  he writes quickly
biyiktiibha bishurʃa  he writes it quickly

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

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

laʔazim amli . I must go.

Auxiliaries /laʔazim/ and /laʔabud/ 'it's necessary', /yaʔimkin/ and /gaʔayiz/ 'it's possible' may be followed by perfect or imperfect. /maʔmkin/ '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 maqr I might travel to Egypt.  
labudd nimsi 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 miq lazimini I don't need this.  
yimkinlak tawun You may go now.  
dilwa?ti

Notice:
(a) The difference in meaning with the negative:

miq laazim aktib gawaab I need not write a letter.  
laazim maktabu gawaab I must not write a letter. (i.e. It's necessary that I do not write a letter.)

yimkin maktabu gawaab Maybe I won't write a letter.  
mayimkin aktib gawaab I can't write a letter.

(b) The use of /mumkin/, /laazim/ and /labudd/ in interrogative sentences: (note the variant /yilzam/)
mumkin tiktibi ismi bilfaqabi? Can you write my name in Arabic for me?  
laazim aktibu bilfaqabi, mumkin aktibulak bilfaqansawa? Is it necessary that I write it in Arabic? Could I write it in French for you?  
mumkin tilulli issefa qaam min faqlak? Can you tell me what time it is, please?

yilzam ayy xidma? Is there anything I can do? (=any service needed?)  
mumkin ismii dilwa?ti? Can I go now?  
labudd rua?i? Do we have to go?
(c) /gaa'yiz/ has a variant /yiguuz/; /laa'zim/ ~ /yil'zam/

gaa'yiz azuurak It is possible that I'll visit you.
gaa'yiz mi'si It is possible that he left.
yiguuz mi'si It is possible he left.
Pronominal suffixes may be added to /yiguuz + l-/~ or /yil'zam/
~ /yil'zam + l-/: 

yiguuzlu He qualifies. (Lit: It is possible for him)
mayguzla'k̡ tsaa'fir taani You don't have the right to travel again.
yil'zama tala'a tii lu sukka' We need three kilos of sugar.

9. Irregular Form I Verbs

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

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>kal</td>
<td>biyaakul</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>kalit</td>
<td>bitaakul</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>kalu</td>
<td>biyaklu</td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td>kalt</td>
<td>bitaakul</td>
<td>kul</td>
</tr>
<tr>
<td>inti</td>
<td>kalti</td>
<td>bitakli</td>
<td>kuli</td>
</tr>
<tr>
<td>intu</td>
<td>kaltu</td>
<td>bitaklu</td>
<td>kulu</td>
</tr>
<tr>
<td>ana</td>
<td>kalt</td>
<td>baakul</td>
<td></td>
</tr>
<tr>
<td>ila'nna</td>
<td>kalna</td>
<td>binaakul</td>
<td></td>
</tr>
</tbody>
</table>

Participle:
Active: waakil, wakila - wakllin

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

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>xad</td>
<td>biyaaxud</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>xadit</td>
<td>bitaaxud</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>xadu</td>
<td>biyaxdu</td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td>xatt (xadt)</td>
<td>bitaaxud</td>
<td>xud</td>
</tr>
<tr>
<td>inti</td>
<td>xattii (xadti)</td>
<td>bitaxdi</td>
<td>xudi</td>
</tr>
<tr>
<td>intu</td>
<td>xattu (xadtu)</td>
<td>bitaxdu</td>
<td>xudu</td>
</tr>
<tr>
<td>ana</td>
<td>xatt (xadt)</td>
<td>baaxud</td>
<td></td>
</tr>
<tr>
<td>ila'nna</td>
<td>xadna</td>
<td>binaaxud</td>
<td></td>
</tr>
</tbody>
</table>

Participle:
Active: waaxid, waxda - waxdiin
10. /SUMr/ + ma 'never, never in one's life'
SUMrak kalt ilba?laawa?
la? maSUMrIiS kalt ilba?laawa.
la?, SUMrI makalt ilba?laawa.}
No, I've never eaten baklava.
la?, SUMrI makalt ilba?laawa.

la?, SUMrI makaltaha.
la?, SUMrI makaltahaas .
No, I never ate it.

SUMrak simišt umm kalsum? Have you ever heard Um Kalsum?
SUMrI mañaakul ifruss
SUMrI mañaakul ifruss
SUMrI mataakul ifruss
SUMrI mataakul ifruss.

SUMrukum ṣuḥtu maṣr? Have you (p) ever been to Egypt?

Notice that the two structures /SUMr/ + pronominal suffix + ma + Verb and /maSUMr-/ + pronominal suffix + 3 + verb have the same meaning. The verb can be perfect, or imperfect with or without /bi-/ or /fa-/

11. Collective Nouns

A look at /Tuffaaḥ/ 'apples,' /Tuffaḥa/ 'an apple' and /Tuffaḥaat/, shows that /Tuffaḥa/ 'an apple' (here termed Unit Noun) is derived from /Tuffaḥa/ 'apples' (here termed Collective Noun) by the suffixation of the feminine suffix /-a/, and that /Tuffaḥaat/ 'apples' (here termed Count Plural, i.e. the plural used after numerals 3 - 10) is derived from the unit noun by suffixation of /-aat/, like any other feminine plural. The dual form is /Tuffaḥteen/, derived thus:

tuffaḥa → tuffaḥit (construct form) →
tuffaḥteen (dual suffix /-een/) → tuffaḥteen (shortening of first of two long vowels) → tuffaḥteen (elision of /i/ of /-iC/ + suffix)
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: katambilha igawaab I wrote her the letter.
S#2: makatambilhaaš 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 bañiibb ittufaañ ?awi. I like apples a lot.
imbaariñ kalt talit tuffañaat. Yesterday I ate three apples.

Substitute, making all necessary changes:

1. she, oranges, five 5. you (fs), peaches, four
2. they, bananas, eleven 6. you (p), dates, nineteen
3. he, apricots, nine 7. you (ms), mangos, five
4. we, figs, seventeen 8. I, pears, four
XI.3.3 Drill 3
Shortening 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.:

\[ \text{?āal} '\text{they said'} + /-uh/ '\text{it (m)}' \rightarrow \text{?āalūh} \rightarrow \text{alūh} \]

'they said it'

Study the following:

- ?aaal (u) (Q) to say
- yaaž (i) to vex, tease
- gaab (i) to bring
- ?aas (i) (Q) to measure, try on, fit
- ŋaal (i) to carry
- saab (i) to leave behind
- baaz (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. hā?ra \hspace{1em} a \hspace{1em} ha \hspace{1em} l \hspace{1em} hum I will read it (f) to them
2. ma hā?ra \hspace{1em} ha \hspace{1em} l \hspace{1em} hum š Negative
3. rama \hspace{1em} hu \hspace{1em} l \hspace{1em} na He threw it (m) for us
4. ma rama \hspace{1em} hu \hspace{1em} l \hspace{1em} na \hspace{1em} aš Negative

Note: rama → ramaah → ramaulna → maramaulnaaš
XI.3.4 Drill 4

I like squash, and she doesn't 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

I'll read (for) her the story.
I'll read it for her.
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

I'll never eat rice.

Substitute:
cookies, pickles, lentils, bread, cheese, cake, eggs, fish, lamb

XI.3.7 Drill 7

(to fs)
2. šaaf film yunaani . (to p)
3. kal ilbamya . (to ms)
4. naam fiššaari? . (to ms)
5. nisi ismu . (to fs)
XI.3.8 Drill 8

maṣumriš 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

šufl taliat 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
šiḥi (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

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. biyi7ra fa7ansaawii kwayyi? awi .
2. biyil?ha ssaa?a xamsa wnu7s is?ub? kull yoom .
5. rameeti Igawaab walla la? ?
6. it?fi ssiga?ra di min fa?lak !
7. ifkiili w?uliili eeh ilmas?ala !

XI.3.13 Drill 12

Substitute:

?andak kaam sana ? How old are you?
?umri arba?is?ar 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 ti?ulli ssaa?a kam min fa?lak ? Would you please
tell me what time
it is?


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. tihbb tişqab eeh?
2. bit idrisi eeh fîlgamfa?
3. miin illi daxal ilfilm da?
4. ūuftu ilfilm da?
5. ᱧaddetub kutubkum?
6. bit?uuli eeh?
7. ti?dar tišidd dool?
8. mumkin tiktibli ismi bilşağabi?
9. laazim aktibu bilşağabi?

XI.3.17  **Drill 16**

1. laazim aţuñ maşr. I must go to Cairo.
2. gaayiz yiţuñ maşr. He might go to Cairo.
3. yımkin raţuñ maşr. 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 illiṭnaasər

XII.1 Text

riḥliṭ wil'yam illaṣr
William's Trip to Egypt

Talk to us (to me) more about your last trip to Egypt, William. Tell us the story from the beginning.

Hani kallimma kamaaḏ ʂiwayya ʂan riḥliṭak ʂaxiiɾa lmaṣr ya wilyam. ɨhkiľna îhikaya yamilaʔawwil.

William
ya siid, dĩ ḋaabiʃ maṛça azuẓu filha maṣr. wizayy manta ʃaarif, awwil maɽça kaanit min ʃaʃar sinliiŋ.

Well, (Sir) this is the fourth time I have visited Egypt and, as you know, the first time was 10 years ago.

Hani safirt izzesay?

William
lmaʃqa ʂaxiiɾa di safirt maʃa riḥla naṭṣaamha nnaadi illaʃarabbi fditroyt.

How did you travel?

Hani kunt btiʃmil eeh filqaahɭica aaxir maʃqa?

William
Kunt baḍarriʃ filgamʃa!ʔamrikiyya.

This last time I travelled with a trip organized by the Arab Club in Detroit.

Hani bitdariʃ eeh?

William
Tarix iʃʃarbi ʂawṣat. wifnaʃs ilwaʔt kunt baʃaawil azaakir ʃarabi.

What were you doing in Cairo this last time?

Hani inta btiʃʃaf ʃarabi kwayylən?awi.

William

I was teaching at the American University.

What were you teaching?

You know Arabic very well.

History of the Middle East and at the same time I was trying to study Arabic.

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 masr titfaasa h
witifallim sarabi fnafs ilwa?t
It is possible to go to Egypt and
vacation and learn Arabic at
the same time.

William
yandi waa hib sahibi, ustaaaz
filgamia fiskindiriyya, akhamni
?awi ilmaaz 3i faiit di.
He was very hospitable to me this last
time. I will invite him and his
family next July and we will speak
Arabic together all the time and
winitnaa gi fimawuqaat illimma .
discuss general subjects.

Hani
fikra kwayyisa xaanliq . ?ulli
ya wilyam hatiismil eeh
innaharda billeel ?
Excellent idea. Tell me,
William, what are you doing this
evening?

William
maasandiis haga .
(I have) nothing.

Hani
eyib . giib ilmadaam
wilawlaad witfaagqalu yandina
sala lisa.a.
Well then, bring your wife and the
children and come have dinner with
us.

William
bikull suuur . ana saakir
karomak .
With pleasure. I appreciate your
hospitality.

Hani
maa ssalama . auffak
billeel hawael illsaafa sabfa.
Good-bye. See you tonight at
around 7:00.

William
in saa . aalaa . maaf
ssalama .
If God wills. Good-bye.

Hani
aalaa yisallimak . sallim
sala ilmadaam .
Good-bye. Say hello to your wife.

William
yiwsaal in saa aalaa . yalla
nimsi .
I will. Let's go.

Hani
yalla ya sildi .
Let's go.
kallim to speak to
kamaan again, also
 fåan about, concerning
rīha - aat trip
axīr, a last; latest
axraani, yya - yylin last; latest
hīkaaya - aat story
āwīl, uula first
āwilaani, yya - yylin first
siidi (my) master, Mr.
ya siidi sir, my good man
rāabi's fourth
zayy like (Prep)
ma that (relative coordinator as in ?abl ma)
kaan (u) to be
saāfir to travel
izzaay how (is/are)?
nāzzam to organize
naādi - nawaādi club
darris to teach
finafs ilwa?t at the same time
aaxir last
āaawii to try
zaakir to study
aktaṛ more
naawi (participle) intending, intend
ṣeef summer
ṣaawiz (participle) wanting, want
ittāllim to learn
ittfassaḥ to vacation; to look around
lnīsha? allah if God wills
akūram to be hospitable to
ṣazam (l) to invite
gah - gih to come
gayy (participle) coming
kaḍam hospitality
itnaa?iš to discuss, debate
mawgūūn - aat - mawaḍiś subject
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', is Form IV Sound; /itfassah/ 'to take a walk; look around; vacation', is Form V Sound; and /itnaa?is/ '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:

<table>
<thead>
<tr>
<th>Process</th>
<th>Form</th>
<th>Structure</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I</td>
<td>VC1VC2VC3</td>
<td>kataab</td>
<td>to write</td>
</tr>
<tr>
<td>Gemination of C2</td>
<td>II</td>
<td>C1aVC1VC2VC3</td>
<td>kattilb</td>
<td>to cause to write</td>
</tr>
<tr>
<td>Infix -aa- between C1 and C2</td>
<td>III</td>
<td>C1aaC2VC3</td>
<td>saafir</td>
<td>to travel</td>
</tr>
<tr>
<td>Prefix a-</td>
<td>IV</td>
<td>aC1VC2C3</td>
<td>akram</td>
<td>to be hospitable to</td>
</tr>
<tr>
<td>Prefix it- to Form II</td>
<td>V</td>
<td>itC1aVC2VC3</td>
<td>it?allm</td>
<td>to learn</td>
</tr>
<tr>
<td>Prefix it- to Form III</td>
<td>VI</td>
<td>itC1aaC2VC3</td>
<td>it?al?ah</td>
<td>to reconcile</td>
</tr>
</tbody>
</table>
Here are the general semantic implications of verb forms II-VI:

<table>
<thead>
<tr>
<th>Form</th>
<th>Semantic Implication</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>Causative</td>
<td>ʕallim to cause to learn/to teach</td>
</tr>
<tr>
<td>II</td>
<td>Intensive</td>
<td>kassaʔ to smash up</td>
</tr>
<tr>
<td>III</td>
<td>Associative (to involve s.o in s.th)</td>
<td>saʕlid to help</td>
</tr>
<tr>
<td>IV</td>
<td>a) Causative</td>
<td>ʔaʔhaʔ to cause to appear</td>
</tr>
<tr>
<td></td>
<td>b) to enter upon a state</td>
<td>aslaʔm to become a Moslem</td>
</tr>
<tr>
<td>V</td>
<td>a) Reflexive of II (to cause oneself to do)</td>
<td>itʕallim to learn</td>
</tr>
<tr>
<td></td>
<td>b) Passive of II</td>
<td>itʔaʔraʔ to be liberated</td>
</tr>
<tr>
<td></td>
<td>c) Middle (to do for pleasure)</td>
<td>itʕaʕsaʔah to go for a stroll</td>
</tr>
<tr>
<td>VI</td>
<td>Reciprocal</td>
<td>itʕaʔahim to reach an understanding</td>
</tr>
</tbody>
</table>

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 /-t-/**

This /-t-/ assimilates to the following consonants: /d ʒ z ʔ g t t s s k s y/

| t + d   | dd   | itdallaʔ | iddallaʔ to act spoiled |
| t + ʒ   | ʔʔg   | itʔgamman | idʔgamman to include |
| t + z   | zz   | itzabbil | ʔizzabbil to be littered |
| t + ʔ   | ʔʔʔ   | itʔallim | ʔizzallim to complain about being oppressed |
|         | ---   |         | |
| t + ʔ   | ʔg   | itgannin | iggannin to go crazy |
| t + ʔ   | ʔy    | itʔallib | idʔallib to find great difficulty |
| t + s   | ss   | itsallim | issallim to be delivered |
| t + ʔ   | ʔʔʔ   | itʔaʔdaʔ | ʔiʔaʔdaʔ to get a headache |
| t + k   | kk   | itkallim | ikkallim to speak |
| t + ʔ   | ʔʔʔ   | itʔammis | ʔiʔammis to sit in the sun |
| t + ʔ   | ʔʔʔ   | itʔaʔmin | ʔiʔaʔmin to get assured; calm down |

Examples of Form VI assimilation:

- itʔaʔliʔh to reconcile
- itʔaʔarib to fight

(e) **Vowel Patterns of Forms II - VI**

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>kullim</td>
<td>yikullim</td>
</tr>
<tr>
<td>II</td>
<td>naʔdaʔf</td>
<td>yinaʔdaʔf</td>
</tr>
<tr>
<td>III</td>
<td>saʕlid</td>
<td>yisaʕlid</td>
</tr>
</tbody>
</table>
Form  Perfect  Imperfect

V   ihtakallim   yitkallim  to speak, talk
V   ihtaadgar  yitaadgar  to be present
VI  ihtnaa?i?  yitnaa?i?  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  akram  yikrim  to be hospitable to
    aslam  yislam  to become a Moslem
    jslam  yislam  to become a Moslem
    azhar  yizhiri  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 /kallim/ 'to speak to'  Form II

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>kallim</td>
<td>biykallim</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>kallimit</td>
<td>bitkallim</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>kallimu</td>
<td>biykallimu</td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td>kallimit</td>
<td>bitkallim</td>
<td></td>
</tr>
<tr>
<td>inti</td>
<td>kallimiti</td>
<td>bitkallimi</td>
<td></td>
</tr>
<tr>
<td>intu</td>
<td>kallimtu</td>
<td>bitkallimu</td>
<td></td>
</tr>
<tr>
<td>ana</td>
<td>kallimit</td>
<td>bakallim</td>
<td></td>
</tr>
<tr>
<td>l?na</td>
<td>kallimna</td>
<td>binkallim</td>
<td></td>
</tr>
</tbody>
</table>

Participle 'having spoken to'

mikallim, mikallima - mikallyin

Notice that some members of the Form II Verb have /-a-/ as second vowel, e.g. /?a???h/ 'to repair'.

Study the following: /?a???h/ 'he repaired', /biy?a???h/ 'he is repairing', /?a???h/ 'repair!' and /mi?a???h, mi?a???h - mi?a???h/t as participles, 'having repaired'.
### Conjugation of /sāfir/ 'to travel' Form III

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>sāfir</td>
<td>biysāfir</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>sāfrīt</td>
<td>bitṣāfir</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>sāfrū</td>
<td>biysāfrū</td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td>sāfrīt</td>
<td>bitṣāfrī</td>
<td>sāfir</td>
</tr>
<tr>
<td>inti</td>
<td>sāfrīti</td>
<td>bitṣāfrī</td>
<td>sāfri</td>
</tr>
<tr>
<td>intu</td>
<td>sāfrītu</td>
<td>bitṣāfrū</td>
<td>sāfru</td>
</tr>
<tr>
<td>ana</td>
<td>sāfrūt</td>
<td>basāfrū</td>
<td></td>
</tr>
<tr>
<td>iñna</td>
<td>sāfrīna</td>
<td>binṣāfrī</td>
<td></td>
</tr>
</tbody>
</table>

Participle 'having travelled'

misāfrū, misafra - misafrii

### 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 /f/ before a suffix, e.g. /sāfir/ 'he travelled' /sāfrū/ 'they travelled' and /bitṣāfrū/ 'you (p.) travel'. Also note in verbs ending in /-d/, e.g. /sāfiid/ + t ---→ /sāfit/ 'I helped'.

### Conjugation of /aḵrang/ 'to be hospitable to' Form IV

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>aḵram</td>
<td>biyikrim</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>aḵramit</td>
<td>bitikrim</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>aḵramū</td>
<td>biyikrimu</td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td>aḵramt</td>
<td>bitikrim</td>
<td>ikrim</td>
</tr>
<tr>
<td>inti</td>
<td>aḵramti</td>
<td>bitikrimi</td>
<td>ikrimi</td>
</tr>
<tr>
<td>intu</td>
<td>aḵramtu</td>
<td>bitikrimu</td>
<td>ikrimu</td>
</tr>
<tr>
<td>ana</td>
<td>aḵramt</td>
<td>bakrim</td>
<td></td>
</tr>
<tr>
<td>iñna</td>
<td>aḵramna</td>
<td>binikrim</td>
<td></td>
</tr>
</tbody>
</table>

Participle for /aslam/ 'to become a Moslem': 'having become Moslem'
muslim, muslīma - musliimiin
Conjugation of /itʕallim/ 'to learn'  

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>huwwa</em></td>
<td>itʕallim</td>
<td>biyitʕallim</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>itʕallimit</td>
<td>bititʕallim</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>itʕallimu</td>
<td>biyitʕallimu</td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td>itʕallimt</td>
<td>bititʕallim</td>
<td>itʕallim</td>
</tr>
<tr>
<td>inti</td>
<td>itʕallimiti</td>
<td>bititʕallimi</td>
<td>itʕallimi</td>
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</tr>
<tr>
<td>ana</td>
<td>itʕallimt</td>
<td>batʕallim</td>
<td></td>
</tr>
<tr>
<td>iḥna</td>
<td>itʕallimna</td>
<td>binitʕallim</td>
<td></td>
</tr>
</tbody>
</table>

Participle 'having learned'
mitʕallim, mitʕallima - mitʕallimīn

Notice that some members of the Form V Verb have /a-/ as second vowel, e.g. /itʕallah/ 'to be repaired'. Study the following forms: /itʕallah/ 'it (m) was fixed', /biyitʕallah/ 'it (m) is being fixed', /itʕallah/ 'be good!, shape up!' and /mitʕallah, mitʕallaha - mitʕallahan / as participles, 'being repaired'.

Conjugation of /ittnaʔiš/ 'to discuss'  

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>ittnaʔiš</td>
<td>biyittnaʔiš</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>ittnaʔišit</td>
<td>bitittnaʔiš</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>ittnaʔišu</td>
<td>biyittnaʔišu</td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td>ittnaʔišt</td>
<td>bitittnaʔiš</td>
<td>ittnaʔiš</td>
</tr>
<tr>
<td>inti</td>
<td>ittnaʔišti</td>
<td>bitittnaʔiši</td>
<td>ittnaʔiši</td>
</tr>
<tr>
<td>intu</td>
<td>ittnaʔištu</td>
<td>bitittnaʔišu</td>
<td>ittnaʔišu</td>
</tr>
<tr>
<td>ana</td>
<td>ittnaʔišt</td>
<td>battnaʔiš</td>
<td></td>
</tr>
<tr>
<td>iḥna</td>
<td>ittnaʔišna</td>
<td>binittnaʔiš</td>
<td></td>
</tr>
</tbody>
</table>

Participle 'having discussed'
mittnaʔiš, mittnaʔiša - mittnaʔišin

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 itʕallim  → huwwa itʕallim (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: aṣga ṣ. 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
saafrican - to travel
saaʃid - to help
ʃallim - to teach
akṣam - to be hospitable to
sallim nala - to greet
itnaaʔiš (maʃa) - to discuss (with)
itʃallim - to learn
zaakir - to study
ʔaʃaʃi (Q) - to meet
gawaʃib - to answer
itʃaʃaʃim (maʃa) - to reach an understanding (with)

XII.3.3 Drill 2

a) Identify the Form of each of the above verbs.

Example: kallim - Form II
kallimt saʃbi mbaariʃ I talked to my friend yesterday.

b) Use in a sentence of your own
XII.3.4 Drill 3
kallimit ašuwa mbaari ḫ She talked to her brother yesterday.
Form similar sentences:
1. I helped, the teacher, today.
2. They, learned, Arabic, last year.
3. She, met, my sister, this morning.
4. We, were hospitable to, your father, yesterday.
5. You (ms), answered, the letter, in the afternoon.
6. You (p), studied, Arabic, for two hours.
7. You (fs), greeted, her, at school.
8. He, travelled to, Egypt, last year.

XII.3.5 Drill 4
ḥa?ɑ̌b’il saḥbi būkra ḩ I'll meet my friend tomorrow.
Substitute using:
You (p), she, they, you (ms), he, you (fs)

XII.3.6 Drill 5

Negative Structures with Verbs
ilwalaḍ kaṭab darsu ilwalaḍ makteb darsu .
ilwalaḍ miš biyiktib darsu ilwalaḍ miš ḫayiktib darsu .

Form similar sentences.
1. The girl drank coffee.
2. I did my homework.
3. You (fs) studied.
4. They opened their house.
5. The boy put on his shoes.
6. You (p) wrote your letters.
7. The girl met her friend (f).
8. I spoke to my brother.
9. You (ms) helped the teacher (f).
10. They were hospitable to her brother.
XII.3.7 The Irregular Verb /gah/  

Conjugation of /gah - gih/ 'to come'

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative (taṣṣāla)</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>gah - gih</td>
<td>biyiligi</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>gat</td>
<td>bitiiligi</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>gum</td>
<td>biyiligu</td>
<td></td>
</tr>
<tr>
<td>inte</td>
<td>giit - geeti</td>
<td>bitiiligi</td>
<td>taṣṣāla</td>
</tr>
<tr>
<td>inti</td>
<td>giiti - geeti</td>
<td>bitiiligi</td>
<td>taṣṣāla</td>
</tr>
<tr>
<td>intu</td>
<td>giitū - geeti</td>
<td>bitiiligu</td>
<td>taṣṣālu</td>
</tr>
<tr>
<td>ana</td>
<td>giit - geet</td>
<td>baagi</td>
<td></td>
</tr>
<tr>
<td>iīna</td>
<td>giīna - geena</td>
<td>biitigli</td>
<td></td>
</tr>
</tbody>
</table>

Participle: 'coming' (exemplifies participle with progressive meaning) gāyy, gayya - gayyiīn

Note: The negative perfect of third person ms and third person p are /magaṣ/ 'he did not come' and /magūṣ/ 'they did not come'.

XII.3.8 Drill 6

Substitute:

kallim axuuh imbaarih. He spoke to his brother yesterday.

She - saafīd - me - now
We - sāllim ūla - Sami - tomorrow
They - itnaa?lis maṣa baṣṣ - yesterday
I - ikallim maṣa - my friend - last night
You ms - raḥ ūand - Hani - now
You p - saafīr ūand - Samir - next year
He - ṣazam - my father - last week
She - ḥakīt ilḥikaaya l-, the little boy, last night
You hs - akṣam, the man, yesterday

XII.3.9 Study the following verbs, noting possible correlations between form and meaning.

ṣāllim  to teach
ṣaṭṣāb  to give a drink to s.o
labbis  to dress someone
fassar  to explain
fakkar  to think; to remind
laṣib to amuse someone, play with
gaawib to answer
ṣaamil to treat
itṣallim to learn
itxaani? to fight

XII.3.10 Drill 7

Translate:
1. baḥaawi k aṣallimu ṣaṣabi kwayyis .
2. ṣaṣabiti bintaha ilabn isṣubh .
3. labbstaha lбуuza Iġiddīda .
4. fassarīi lmasal ʿīli biy?uuq "īlii faat maat" miṇ faḍlak !
5. bitfakkarī f?eε ?
6. ʕamiuni kwayyis xaaggi .
7. ṣawwa aṣallim ṣaṣabi kuwayyis giddan .
8. matitxani?š maṭa uxtak yasamiir I laṣibha miṇ faḍlak !

XII.3.11 Drill 8

Translate:
1. mumkin ḥaḍritak tisaṭidni ?
2. bikuul suṛuuc .
3. ana ʔaakir kaṛamak .
4. ʕumri mašuft ḥaaga ʔilwa zayy kida .
5. laazim tiluzuq ilqaaḥiqa .
6. yimkin aʔdar arwuḥ maฏr iṣseef da .
7. tihhib biṣṣab ḥaawa waila ʔaay ?

XII.3.12 Telephone Conversation /mukalma tillfoooniyya/

Samira
aloo .
Nagwa
aloo. miin ʔ samiira. ʔahlan, ʔahlan. izayyik ?
Samira
ilḥamdu lillaah kuwayysisa . ʔulilili, fiī ḥadd gayyilkum inniḥar da iasco ?
Nagwa
la?. maḥaddiš gayyiña wala ʔaaga .
Samira
ʔawziin niigi nzuʁkum .
Nagwa
ahlan wasahlan.  sha'rafuuna f?ayy wa?t.

Samira
ṭayyib nigilkum issa'əa xamsa in šaa? aįləah.

Nagwa
wizzayy ilʔustaaz haani, wiiʔawlaad?

Samira
kuwayysiin ilʕamduliləah.  wizzayyukum intu?

Nagwa
iñna kullina kuwayysiin.  mutašakkira ṣawiy.

Samira
ṭayyib nišufkum issa'əa xamsa.

Nagwa
maʕa ssalaama.

Samira
aįləah yisallimik.

XII.3.13 Comprehension Questions based on Unit Twelve

1. kaam maʕra wilyam zaag maɾr?
2. imta zaag maɾr awwil maʕra?
3. iżzaay saafir ilmarra lʔaxiira?
4. eeh illi kaan biyəmilu wilyam ilmarra lʔaxiira filqaahira?
5. naawi yidmil eeh iṣṣeef da?
6. naawi yiʒziim miin ṣandu? leeh? (leeh 'why')
7. miin illi ṣazam ittaani ṣandu? 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.

*** *** ***
UNIT THIRTEEN
iddars ittalatiasar
Seelit wilyam
William's Family

XIII.1 Text

wilyam, wissitt basta tu meeri, wibintu helen, wisiibnu zerz rigfu min masr, widiwati humma fanniiika. wilyam zaar masr aqbaq marqaat. aaxir marqsa saafer huwwa wqeltu masr rihiq nazamaa nnadi lisaqabi fditroyt.

wilyam kaan biydarris tariix iisaraq ilawsaat fimaqr, wifnafs ilwa't kaan biynaawil yifqalilm saraabi kwatayls. huwwa naawi ylzaakir isgeef da kull yoom saqteen. wilyam biyiisaf saraabi kwatayls wiylidaq yitnaawi is filmawduqaat ifisamaa bilaqabi.

wilyam wqeltu hayzuuru haani wissitt basta tu nagwa.
Seelit wilyam, yaqni wilyam wissitt basta tu wibnu wibintu kulluhum biyiikallimu saraabi kwatayls ?awi.

***
XIII.2 Grammatical Notes

1. Ordinal Numerals and Fractions

(a) 1 – 10

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>awwil, wula</td>
<td>first</td>
</tr>
<tr>
<td>awwilanī, yya - yyiyn</td>
<td>first</td>
</tr>
<tr>
<td>taani, tanya</td>
<td>second (also - 'other', 'another')</td>
</tr>
<tr>
<td>taalit, talta</td>
<td>third</td>
</tr>
<tr>
<td>ūlabī, ūlabā</td>
<td>fourth</td>
</tr>
<tr>
<td>xaamīs, xamsa</td>
<td>fifth</td>
</tr>
<tr>
<td>saadīs, sadāsa</td>
<td>sixth</td>
</tr>
<tr>
<td>saabīs, saabāa</td>
<td>seventh</td>
</tr>
<tr>
<td>taamīn, tamna</td>
<td>eighth</td>
</tr>
<tr>
<td>taasī, tasīa</td>
<td>ninth</td>
</tr>
<tr>
<td>ūlabī, ūlabra</td>
<td>tenth</td>
</tr>
</tbody>
</table>

(b) Also learn the following:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>waqqaana, yya</td>
<td>intermediate</td>
</tr>
<tr>
<td>āxīr (inv.) - axīr, a</td>
<td>last, final</td>
</tr>
<tr>
<td>axraana, yya - yyiyn</td>
<td>last</td>
</tr>
</tbody>
</table>

(c) 11 – ∞

With any other numeral just prefix /i/-/ to the cardinal numeral:

- iłxiťamatašaqr the 15th
- issabatšaštqar the 17th

In structures with nouns the ordinal numeral follows the noun.

Compare: iłxiťamatašaqr yoom the 15th day

(d) Fractions

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Fraction</th>
</tr>
</thead>
<tbody>
<tr>
<td>nusṣṣ</td>
<td>1/2</td>
</tr>
<tr>
<td>ūlabī</td>
<td>1/4</td>
</tr>
<tr>
<td>tilīt</td>
<td>1/3</td>
</tr>
<tr>
<td>xums</td>
<td>1/5</td>
</tr>
<tr>
<td>sūds</td>
<td>1/6</td>
</tr>
<tr>
<td>sūbī</td>
<td>1/7</td>
</tr>
<tr>
<td>tūmn</td>
<td>1/8</td>
</tr>
<tr>
<td>tiusṣ</td>
<td>1/9</td>
</tr>
<tr>
<td>ūlabīxumseen</td>
<td>1/10</td>
</tr>
<tr>
<td>tiusṣfeen</td>
<td>2/5</td>
</tr>
<tr>
<td>talat tīxmaas</td>
<td>3/5</td>
</tr>
<tr>
<td>talat tiitmaan</td>
<td>3/8</td>
</tr>
</tbody>
</table>
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 msa'idu**. I am the one who helped him.
- **šuftu daaxil beetu mbaarih**. I saw him entering his house yesterday at 3:00.
- **ana šaakir kar'amak**. 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 kibiiro ŋawii**. It was very big.
- **kaan mašaaya**. He was with me.
- **kaan biyiktib gawaab**. He was writing a letter.
- **kaan kataab ilgawaab**. He had written the letter.
- **kaan naayim**. He was asleep.

\[\text{kaan laaazim azaakir, kund laaazim azaakir.}\] It was necessary for me to study, I had to study.

- **ŋaykuun šandi taalat bidal.** I'll have three suits.
- **ŋakuunt baktib gawaab**. I'll be writing a letter.
- **ŋakuunt kataabt ilgawaab**. I will have written the letter.
- **ŋakuunt 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

katāb (i)          kitaaba          writing (n)
širib (a)          šurb            drinking (n)
daxal (u)          duxul           entering (n)
ḍarab (a)          ḍarb            hitting (n)

Form I  Medial Weak

naem (a)           noom            sleeping (n)
šaal (i)           šeel            carrying (n)

Form I  Doubled

ḥabb (i)           ḥubb            loving (n)
ṛadd (u)           ṭadd            answering (n)

Form I  Final Weak

rama (i)           ramy            throwing (n)
mała (a)           mały            filling (n)

Examples:

innoom kitaar kuwayyis . Sleeping a lot is good.
šurb il?ahwa miš kuwayyis . Drinking coffee is not good.

5. Sequences of Verbs

In the sentence /kunt ba?aawil azaakir fa?abi/ 'I was trying to study Arabic', there is a sequence of three verbs. This is not unusual for Egyptian Arabic.

Examples:

ti?ibb tiš?ab ?ahwa m?aaya ? Would you like to drink coffee with me?
ti?ibb tišuuf haani ? Would you like to go and see Hani?
ḥayruḥ yi?uuf yīnaaam . He will go enter in order to sleep.
ṭuḥ naaam ! Go and sleep!
yājja ṣurūḥ niš?ab ?ahwa . Let's go and drink coffee.
yājja ṭuḥ naaam ! 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 /akba?/ accaC , e.g.
kiblir ---→ akbar
gambar ---→ agmal
țawiil ---→ ğwal
taller

Adjectives ending in /-i/ or /-w/ form their comparative forms on the pattern aCCa / aâla/ 'higher' (from /sâali/ 'high').
Sâali ---→ aâla higher
Hîlw ---→ aâla sweeter, prettier

Adjectives with the last two radicals identical form their comparative forms on the pattern aCaCC /agadd/ 'newer'
Gldlid ---→ agadd newer
Muhimm ---→ ahamm more important

In comparative structures "than" is expressed by /min/.
 ilbint akbar min ilwalad. The girl is bigger than the boy.
hîyya akbar min nu. She is bigger than him.

The comparative structures: ilfakha fmaṣr taṣṣa aktar min hina.
The fruits in Egypt are more fresh than here. And:
Ilgaww hina bard aktar min maṣr. 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)
doool ğwal banaat. These are the tallest girls.
da ğwal walad. This is the tallest boy.

Comparative + numeral
doool ğwal talat banaat. These are the three tallest girls.

/miN/ + Comparative + definite plural noun
huwwa min ğwal ilʔawlaad. He is among the tallest boys.

7. /ma/ 'that' (prep + ma -- conj)
    / / occurred in the expression
zayy ma nta ʕaarif. As you know. (Lit.: Like what you
    know, like that which you know)

Previously it occurred in such "conjunctions" as /ʔabl ma/
'before'.. It also occurs in /baʃd ma/ 'after'.

*** *** ***
XIII.3 Practice and Drills

XIII.3.1 Days of the Week, Months of the Year and the Four Seasons

(a) The Days  ایام 일یس

- یومليلین - یومليلین Monday
- یومیتلاات Tuesday
- یومیاربا - یومیاربا Wednesday
- یومیلامیس Thursday
- یومیلجمبا - یومیلجمبا Friday
- یومییسابت Saturday
- یومییلیادد Sunday

One can equally substitute /نیحار/ 'day' for /یوم/ in all of the above.

نیحار یلمامبس Thursday

(b) The Months of the Year  شهور یساسا

- یاماایر January
- یابیگایر February
- یاماریس March
- یابریل April
- یامیاع May
- یامیاونیا - یامیاونیا June
- یامیاولیا July
- یامیاوشوس August
- یامیسبتمنبر September
- یامیاکتوبار October
- یامیانویمیر - یامیانویمیر November
- یامیانیسمر December

Note: You will hear slight variations in the pronunciation of the names of these months.

(c) Seasons of the Year  فصول یساسا

- یفسی - یفسوول season, class
- ییسیعف summer
- ییلخارریف fall, autumn
- ییسیتا winter
- یییرابیلیس spring
XIII.3.2 Parts of the Human Body

a) Study LIST #5 (PART FIVE - WORD LISTS).

b) Note the following verb /waga/ (a) 'to hurt' used in this connection.

c) Notice the following singular nouns and dual forms:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>riğlaha</td>
<td>riğleeha</td>
</tr>
<tr>
<td>șeenni</td>
<td>șinayyä</td>
</tr>
<tr>
<td>șeenu</td>
<td>șineeh</td>
</tr>
<tr>
<td>riğli</td>
<td>riğlayya</td>
</tr>
<tr>
<td>liđi</td>
<td>liđayyä</td>
</tr>
</tbody>
</table>

XIII.3.3 Pronominal Suffixes with Certain Particles

This section will list paradigms of pronominal suffixes in connection with the following particles:

/đi/ 'to, for', /bi/ 'with, by', /fi/ 'in', /șala/ 'on', /wayya/ 'with, in possession of' and /đi/ 'from'.

<table>
<thead>
<tr>
<th>1 s</th>
<th>2 m s</th>
<th>2 f s</th>
<th>3 m s</th>
<th>3 f s</th>
<th>1 p</th>
<th>2 p</th>
<th>3 p</th>
</tr>
</thead>
<tbody>
<tr>
<td>liđya</td>
<td>liik ik</td>
<td>liik ik</td>
<td>liih ik</td>
<td>lih ka</td>
<td>liha</td>
<td>liikum</td>
<td>lihum</td>
</tr>
<tr>
<td>fiđya</td>
<td>fiik ik</td>
<td>fiik ik</td>
<td>fiik ik</td>
<td>fiik ik</td>
<td>fiha</td>
<td>fiikum</td>
<td>fihum</td>
</tr>
<tr>
<td>biđya</td>
<td>biik ik</td>
<td>biik ik</td>
<td>biik ik</td>
<td>biik ik</td>
<td>biha</td>
<td>biikum</td>
<td>bihum</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1 s wayyaaya</th>
<th>2 m s wayyaak</th>
<th>2 f s wayyaaki</th>
<th>3 m s wayyaah</th>
<th>3 f s wayyaaha</th>
<th>1 p wayyaana</th>
<th>2 p wayyaakum</th>
<th>3 p wayyaahum</th>
</tr>
</thead>
<tbody>
<tr>
<td>minni</td>
<td>minnak</td>
<td>minnik</td>
<td>minnu</td>
<td>minnaha - minha</td>
<td>minnina</td>
<td>minnukum - minkum</td>
<td>minnuhum - minhum</td>
</tr>
</tbody>
</table>
XIII.3.4 **Drill 1-Demonstratives /dikha - dukhum/**

kitaabak da? Is this your book?
la? da miš kitaabi. No, this is not my book.
ammu al anhu kitaabak? Well then, which is your book?
dukha, l?a xaðar illi hnaak. That other one, the green one
over there.
kutubak dool? Are those your books?
l?a?, kutubidi dukhum, No, my books are those green ones
illuñ illi hnaak. over there.

*** *** ***

ammu
ammu (m), anhi (f)
anhum
dukha (m), dikha (f)
dukhum

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:

?ilaam - ëum - dool
šanthe - sooda - di
gazma - banni - dikha
?amiñ - aðyag - da
banthaloon - ramaadi - dukha
kitaab - aṣðar - da
zarabiyyaat - zur? - dukhum
?alam - aðdar - da

XIII.3.5 **Practice Sentences with /fiih/-/fiil/**

/fiih/-/fiil/ 'there is/ there are' and the negative /mañfiiš/
'there is not/ there are not'. Past: /kaan fiil/'there was/
were' and /mañanš fiil/ 'there was not/were.'

Examples:

fii eeh? What is the matter?
mañfiiš ñaaga. Nothing.
fiih zarabiyya zar?a barra. There is a blue car outside.
bitaññit miln di. Whose is this?
There was a red pencil here in the drawer. I don't know where it is (went)!
Who is outside? (Who is at the door?)
There is nobody.
No one.
someone
There was a pencil here,
where did it go?
I don't know.
Tell me, is there a holiday tomorrow or not?
holiday, vacation
No, Sir, there is not.
Is there someone at the door (outside
Nobody.
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

very |
very |
very |
a lot (after verbs or nouns)
never, not at all

Thank you very much.
Sleeping a lot is bad.
Not at all.
Have you ever drunk whiskey?
Never.

Never ever at all?
Never (in my whole life).
I have never smoked cigarettes. (Note: in MA the verb /širib/ "to drink" is the verb normally used in connection with cigarettes, i.e. "to smoke".)
Thank God, I never ever smoked at all.

This girl is very sweet, extremely beautiful.

You were very hospitable to me, and I am very obliged to you.

Yesterday I walked for ten miles.

Ten miles is not very much.

Oh, come on!

Bravo, very good!

XIII.3.7 More Auxiliaries

Auxiliaries /ʕaawiz/ - /ʕaayiz/ 'wanting to' and /naawi/ 'intending to' /sammaal/ 'continually ...' and /ʔaaʕid/ (Q) continuing to...' are participles used as auxiliaries and thus give us:

ʕaawiz , a - iin
ʕaayiz , a - iin
naawi , ya - iin
sammaal , a - iin (Q)
ʔaaʕid , a - iin (Q)

to want (to) (wanting)
to want (to) (wanting)
to intend (to) (intending)
to continually... (continuously)
to continue (to) (continuing)

Notice that only the imperfect is used after these auxiliaries (when followed by verbs).

Examples:

ʕaawiz eeh ?
miš ʕaawiz ʕaaga .
ʕaawiz ʔaʕab ʔahwa .
nawya tiʕmili eeh iṣṣeef da ?
nawya aruun maṣr .
ʕuʃtuhum ʕammaliiŋ yizakru .
inta ʔaaʕid tikkallim ʔuul
ilwaʔt . uskut !
sikit (u)

What do you want? (no verb used)
I don't want anything. (no verb used)
I want to drink some coffee.
What do you intend to do this summer?
I intend to go to Egypt.
I saw them continually studying.
You continue to talk all the time.
Be quiet!
to be quiet

XIII.3.8 Drill 2

(a) S#1: ʕaawiz tiʕmili eeh dîlwaʔti ?
S#2: ʕaawiz akallim ilʔuṣṭaaż .
Substitute: zaakir - dars
katab - gawaab
kawa - ʔamīṣ
rama - gawaab - filbuṣṭa
itkalīm (> ikkalīm) - fittilifoon
šaaf - ittilivizyoon
simiṣ - irradyu
raaḥ - issinima
daras - saṭteen walla talaata
ḥaakaalak - ḥikaaya
itnaaʔiš maʕaakī - fi mawguuf muhim
baṣat - tilliyraaf

(b) nawya tiṣmili eeh baʔd iɗuḥti?

nawya aruuh azuur gaḥbiti.
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
buṣṭagī mail man
tillifoon - aat telephone
tillivizyoon - aat television
baṣat (a) to send
tilliyraaf - aat telegram

XIII.3.9 Means of Transportation
safirt izzāay fīriḥīlitak illʔażliira?
safirt biṭṭayyaarā by airplane
bilʔaʃr by train
bilmarkib by boat
bilʕarabiyya by car
bilʔutubiis by bus
bilmusikl by motorcycle
bibiskiliṭtā by bicycle
bilʕagalī by bicycle
rikib (a) to ride (this verb is used with all the above.)

*** *** ***

XIII.4 Listening Comprehension on tape in the Language Laboratory.

*** *** ***
UNIT FOURTEEN

iddars ilʔaɾbaʃtaʔaʃar

XIV.1 Text

ziyaaɾit wilyam ilhaani
William Visits Hani

wilyam wimeeri
haani wnaqwa
William and Mary
Hani and Nagwa

Nagwa
ya haani, gaɾas ilbaar biydu??.
šuuf miin illi ʕaɾbaab
Hani! The doorbell is ringing.
See who is there, please.
wilḥyaatak law samaʔt.

Hani
ʔaagir...aah- ahlan, ahlan,
ahlan . ....... nagwa! wilyam
Sure. Oh! Welcome, welcome, wel-
without law samaḥt.
come. Nagwa! William, Mary,

Nagwa
ahlan, ahlan, alf ʕamdiilla
Welcome, welcome. Glad you
ʕassalaama- intu nawwaɾtu
arrived safely. I am very glad
lbeet.
you are here.

Mary
minawwaɾ biʔaʃnaːbu .
Thank you.

Nagwa
allaah yixalliiki.
Thank you.

Hani
ifafaʔal uʔṣud).
Sit down please.

William
yasalaam! feen ayyaam maʃr
Gee! Where are the sweet days of
liʃilwa!
Egypt!

Nagwa
yaʔla iʃkulna baʔa šufts eeh
Come on, tell us now, what did you
wiʃamaʃtu eeh lamma kuntu
see and what did you do when you
fmaʃr ?
were in Egypt?

Mary
waʔlaahi inbaʃaʔna xaʔlis-
Really, we had a great
inbaʃaʔna ?awi, wikan nifsina
time, and we wanted to stay longer
nuʔṣud aktar bass maʔdirnaʔs
but we couldn't because of the chil-
ʕaʃaan madaaris ilwiłaad- kaan
dren schools. We had to get back.
laazim nirgaʃ.
Hani
Tell me William, where did you stop on your way back?

William
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
What did you like most in Egypt this time, Mary?

Mary
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 togetherness 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.

What would you like to drink? Coca Cola, coffee, tea -- whatever you want.

I have a hankering for some mint tea.

Hani
Coming right up; anything else? (Sure, is that all?) No problem (very easy); and you, William?
William
ana aaxud finggaal ?ahwa mašri, I would like a cup of Egyptian
sukkar mažbuṭ.

Hani
Ṣala fikra, ṣandi bunn mašri ṯaṣaṣa
By the way, I have some fresh
Egyptian coffee.

William
?ulli, bitgilibu mneen
hina ?
Tell me, where do you get it here?

Hani
min ṣand ilba??aal issuuri ʾili f?awwil išsaariḍ ʾili waṛaana,
bunnu dayman ṯaṣaṣa
From the Syrian grocer at the corner of the street behind us; his coffee is always fresh.

Mary
nagwa ?ulliili, bitistaṭmili nniṣnaaṣ kitiiir ?
Tell me, Nagwa, do you use mint a lot?

Nagwa
aywa. bastaṭmili fiṣṣaṣalaṣa
Yes, I use it in green salads
lxaṭṣa wisaṣaat baḥuṭṭu filmaḥṣi - and sometimes I add it to stuffed
farfa - maḥṣi kṛumb walla koosa
things, you know - stuffed cabbage
walla wara? ṣinab.
or squash or grape leaves.

Hani
ifṭaḍṭaṭlu - ḯahwa ya ʾiliyaam,
Here you are - your coffee William,
išṣaṣay bitaṣaṣik ya meeri.
your tea, Mary.

Mary
haat yasiidi, sallim iiddak .
Give it to me. Many thanks.

William
ah! hayla ḥahwa ʾdi - tiṣlam
This coffee is excellent. Thanks.
ideek .

Mary
išṣaṣay ṣaṣliim, mudhiṣ.
The tea is excellent. Superb.
To Nagwa - intu naʔalṭu gdiid
(Speaking to Nagwa) You moved in
filbeet da, miš kida ?
here recently, isn't that so?

Nagwa
aywa baʔalna taṭat tuṣhuṣ
Yes, we have been here for three
bass.
months only.

Mary
beet gamiil ?awi. aawsaḍ
It is a very beautiful house. It
milʔawwaalaani, miš kida wala
is bigger than your first house, isn't eeh ?
what?

Nagwa
aywa. ifṭaḍṭaṭlu ifṭaṛṣagu
Yes. Please come and see it.
fareeh.
Nagwa

da lʔantireeh wida ʕabʕan
iššaloɔn, widi ott innoom
bitašltna, wdoq uwaŋ innoom
bituus ilwilada. wida lʔammaam.
wiilha iššuʃan wiʔott išṣuʃra,
wid koqit maktab, ʃuyayyaʃa
laakin aḥsan min balaaʃ.
wid qaʃuwalit.

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

gamiiʔ awi betkum. ʕagabni
xaaʃiʃ.

Your home is very nice. I like it
very much.

Nagwa

mersiiʔ awi.

Thank you very much.

Mary

ʔuluuʃii yaʃmeiri, sakantu feen
filqaahiʃa?

Tell me, Mary, where did you live in
Cairo?

Nagwa

ʔalmarʃa di sakanna fmaʃr
iļgidiʃda, aḥsan milmaʃaadi
aʃf marʃa.

This time we lived in Heliopolis,
it is a thousand times better than
Maadi.

Mary

leeh? intu manbaʃaʃtuʃuʃ
filmaʃaadi?

Why? Didn't you enjoy yourselves
in Maadi?

Nagwa

la? inbaʃaʃna, bass zavya ma
nti ʃarfa, ilmaʃaadi bʃiida
ʃan ilbalad. maʃr iļgidiʃda
fiha limiʃru, unmaʃaaz, mafiʃ
aḥsan min kida. sariʃ
wimunataʃim.

No, we liked it, but as you know
Maadi is far from(down)town. In
Heliopolis there is the metro,
extcellent, nothing better than
the metro, rapid and regularly
scheduled. (on time - organized)

Mary

laʔ inbaʃaʃna, bass zavya ma
nti ʃarfa, ilmaʃaadi bʃiida
ʃan ilbalad. maʃr iļgidiʃda
fiha limiʃru, unmaʃaaz, mafiʃ
aḥsan min kida. sariʃ
wimunataʃim.

Hani

wiylam, iʃallimt liʃb itiʃawla
walla liʃa?

Have you learned how to play back-
gammon, William? Or not yet?

William

ummaal, ʕabʕan.

Why certainly. (Sure. Certainly.)
Hani
ṣawiz tilṣab ṭawża?  
Do you want to play?

William
yareet.
I would love to.

Hani
ṭayyib yaallab šiwayya.
Ok. Let's play a while.

William
yalla.
Let's.

Nagwa
ṣan iznukum ana xamas
da?aayi? addul ilmaṭba'.
Excuse me, I am going
to the kitchen for five minutes.

Mary
ana aagi māakī asādik.
I'll come and help you.

Nagwa
iftaḍḍalu šaša gaaḥiz.
Dinner is ready.

ziyaara - aat
visit

gareṣ - girisa
bell

da?? (u)
to knock, ring

ḥayaash (f)
life

law
if

nawwar

to brighten, light up

āllah yixallilik
please (to ms) 'may God
save you' (ms)

ba?ata (a)
to remain (verb)

ba?ata (particle)
then, well!, so! (particle, invariable)

lamma
to have a good time

inbaṣat

nifs - nafs
self

nifs - nafs
I would like to, I have a hankering

bass
but; just; only; enough for.

?idīr (a) (Q)
to be able to

šaṣaan
because, because of

šee? - ašyaa?
thing

usra - usar
family

wi?if (a)
to stop, stand up

been
between; among

li?la?la (a) - la?la (a)
to find
family
to tie
ties (e.g. family ties)
to commit one's self
ties (e.g. family ties)
to respect
to want to
mint
sure (I'll do it); at your service
exact, precise
fresh
always
to use
salad
sometimes
to put
to stuff (cooking - e.g. cabbage)
grape leaves
superb
Give! Hand over! (Imperative forms only)
to move; copy
wide
wider
thus, like this; like that
to see; look around, sightsee
foyer; family room
living room
bedroom
bathroom
kitchen
dining room
study (room)
don't worry; never mind; forget it!; nothing
small room containing a toilet
far
the downtown area
Egyptian Arabic

ilmitru

express tramway

sarīf

swift, fast, rapid

munšāẓīm

on time; regulated, regular

ṭawāṭa

backgammon (game)

lissā

not yet

ummaal

of course! well then . . . !

fan iznak

excuse me (said to ms)

gihīz (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 /iṣṭaflamm/ '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.:

/īḥmaẓẓ/ 'to become red'

/īḥraẓẓ/ 'to become lame'

/iṭṭaẓẓ/ 'to become deaf'

(c) The structures of Derived Forms VII–X Sound Verbs are listed here:

<table>
<thead>
<tr>
<th>Process</th>
<th>Form</th>
<th>Structure</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prefix In- ~ It</td>
<td>VII</td>
<td>/C₁C₂C₃C₄C₅ /C₁C₂C₃C₄C₅</td>
<td>inbaṣaṭ</td>
<td>to have a good time</td>
</tr>
<tr>
<td>Prefix I- and Infix -t- between C₁ and C₂</td>
<td>VIII</td>
<td>/C₁C₂C₃C₄C₅C₆</td>
<td>iḥṭarām</td>
<td>to respect</td>
</tr>
<tr>
<td>Prefix I- and doubling of C₃</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prefix Iṣṭa-</td>
<td>X</td>
<td>/C₁C₂C₃C₄C₅C₆</td>
<td>iṣṭaflamm</td>
<td>to use</td>
</tr>
</tbody>
</table>

(d) Paradigms of Forms VII–X (Sound)

Conjugation of /inbaṣaṭ/ 'to have a good time' Form VII

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>inbaṣaṭ</td>
<td>biyinbiṣiṭ</td>
<td></td>
</tr>
<tr>
<td>hilya</td>
<td>inbaṣaṭit</td>
<td>bitinbiṣiṭ</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>inbaṣaṭu</td>
<td>biyinbiṣiṭu</td>
<td></td>
</tr>
</tbody>
</table>
### Conjugation of /ḥtaram/ 'to respect'  Form VIII

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥuwwa</td>
<td>ḥṭarām</td>
<td>bīyīḥṭīrīm</td>
</tr>
<tr>
<td>hiyya</td>
<td>ḥṭarāmīt</td>
<td>bīyīḥṭīrīm</td>
</tr>
<tr>
<td>humma</td>
<td>ḥṭarāmu</td>
<td>bīyīḥṭīrīmu</td>
</tr>
<tr>
<td>inta</td>
<td>ḥṭarāmt</td>
<td>bīyīḥṭīrīm</td>
</tr>
<tr>
<td>inti</td>
<td>ḥṭarāmti</td>
<td>bīyīḥṭīrīmi</td>
</tr>
<tr>
<td>intu</td>
<td>ḥṭarāmtu</td>
<td>bīyīḥṭīrīmu</td>
</tr>
<tr>
<td>ana</td>
<td>ḥṭarāmt</td>
<td>bāḥṭīrīm</td>
</tr>
<tr>
<td>ḥnna</td>
<td>ḥṭarāmnna</td>
<td>bīnīḥṭīrīm</td>
</tr>
</tbody>
</table>

### Participles

<table>
<thead>
<tr>
<th>ms</th>
<th>fs</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>muḥṭarim</td>
<td>muḥṭarīma</td>
<td>muḥṭarīmilin</td>
</tr>
</tbody>
</table>

Active: muḥṭarim muḥṭarīma muḥṭarīmilin 'respecting'

Passive: muḥṭarām muḥṭarāma muḥṭarāmilin 'respected'

Note the vowel pattern is always /-a- -a-/ for Perfect and /-i- -i-/ for Imperfect for Form VIII Sound Verbs.

### Conjugation of /ḥmarr/ 'to become red' Form IX

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative*</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥuwwa</td>
<td>ḥmarr</td>
<td>bīyīḥmarr</td>
</tr>
<tr>
<td>hiyya</td>
<td>ḥmarrīt</td>
<td>bītīḥmarr</td>
</tr>
<tr>
<td>humma</td>
<td>ḥmarrū</td>
<td>bīyīḥmarrū</td>
</tr>
<tr>
<td>inta</td>
<td>ḥmarrīt</td>
<td>bītīḥmarr</td>
</tr>
<tr>
<td>inti</td>
<td>ḥmarrīti</td>
<td>bītīḥmarrī</td>
</tr>
</tbody>
</table>

*The Imperative of Form IX is not much in use, due to the semantic limitations of the categories "color" and "defect."
Participle 'having turned red'
miḥmirr, miḥmirra - miḥmirriin

The vowel pattern is always /-e-/ for 3rd person and /-ee-/ for first and second person for Perfect, and /-a-/ for Imperfect of Form IX Sound.

Conjugation of /istaʾmil/ 'to use' Form X

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>istaʾmil</td>
<td>biyistaʾmil</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>istaʾmilḥti</td>
<td>bitistaʾmil</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>istaʾmilḥtu</td>
<td>biyistaʾmilḥtu</td>
<td>istaʾmilḥtu</td>
</tr>
<tr>
<td>inṭa</td>
<td>istaʾmilḥti</td>
<td>bitistaʾmilḥti</td>
<td>istaʾmilḥti</td>
</tr>
<tr>
<td>inti</td>
<td>istaʾmilḥtu</td>
<td>bitistaʾmilḥtu</td>
<td>istaʾmilḥtu</td>
</tr>
<tr>
<td>inṭu</td>
<td>istaʾmilḥti</td>
<td>bitistaʾmilḥti</td>
<td>istaʾmilḥti</td>
</tr>
<tr>
<td>ana</td>
<td>istaʾmilḥti</td>
<td>bastaʾmilḥti</td>
<td></td>
</tr>
<tr>
<td>iḥna</td>
<td>istaʾmilḥna</td>
<td>binistaʾmilḥna</td>
<td></td>
</tr>
</tbody>
</table>

Participles:
ms   fs    mp
Active: mistaʾmil mistaʾmilḥa mistaʾmilḥiin 'using'
Passive: mustaʾmal mustaʾmalḥa mustaʾmalḥiin 'used'

Note: There is no vowel difference between the Perfect and Imperfect of Form X Sound. Another vowel pattern is /-a- -e-/, e.g. /istaʾyab/ - /biyistaʾyḥab/ 'to be surprised,'

2. The general semantic implications of Forms VII, VIII, IX, and X.

<table>
<thead>
<tr>
<th>Form</th>
<th>Semantic Implication</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>VII</td>
<td>(a) Reflexive of I</td>
<td>/istaʾhab/ - /insaḥab/ 'to withdraw' = 'to pull oneself out'</td>
</tr>
<tr>
<td></td>
<td>(b) Passive</td>
<td>/itašar/ - /inkašar/ 'to break' = 'to get broken'</td>
</tr>
<tr>
<td>VIII</td>
<td>Reflexive of I</td>
<td>/istamaš/ 'to meet' (make oneself get together with)</td>
</tr>
<tr>
<td>IX</td>
<td>(a) Denotes color</td>
<td>/iḥmaʾr/ 'to become red'</td>
</tr>
<tr>
<td></td>
<td>(b) Denotes defect</td>
<td>/iḥrąd/ 'to become lame'</td>
</tr>
<tr>
<td>X</td>
<td>(a) Causative of I</td>
<td>/istaʾmil/ 'to use'</td>
</tr>
<tr>
<td></td>
<td>(b) Causative-Reflexive</td>
<td>/istaʾmilḥan/ 'to settle in a country'</td>
</tr>
</tbody>
</table>
XIV. Practice and Drills

XIV.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.

mi’in illi albaab ?
Who is at the door?
wi’nyaatak
please (to ms) (by your life)
law samaht
please (if you permit)
haadir
Ok, sure (at your service)
alf hamidil laassalaama
Glad you arrived safely (Lit.: A thousand thanks be to God for your safety.)
nawwarr ilbeet
Glad you are here (Lit.: You have brought light to the house)
minawwar bi’aaishhaabu - minawwar bi’haabu
Response to above (Lit.: It is lightened by its residents)
ajlaah yiixallik
thanks, please (Lit: May God keep you)
yasalaam
Oh! Gee! What a ..., Wow!
waalaaah
really, truly (by God)
zayy kull marra
as usual
?abi kull see?
first of all, most of all
zayy manta saarif ...
\[\text{as you (ms) know ...}\\]
anya mu’agab b- ...
I admire ...
yani
that is to say, I mean, i.e.
ti’shab eeh ?
What would you like to drink?
bass kida ?
Is that all?
baalita
very easy; no problem (invariable)
sala 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)
haa’il, mudhiš , sa’lim , superb, magnificent, great,
muntaz
excellent
mi’s kida ?
Isn't that so ?
XIV.3.2 Drill 1 Substitute: (T, S#1, S#2)

katāb t darse mbaariḥ
makatabtiš darse mbaariḥ:
makatabtuš.
she Šaaf
they Šaah
we Šamal
I kawa
you (ms) rama
you katab
she Šaka
he nisi
I daxal
you (fs) nizil

I wrote my lesson yesterday.

Negative

Negative

her friend (m)
the cinema
our homework
my shirt
the letters
your homework
the story
his book
the new film
downtown

XIV.3.3 More Auxiliaries

/nifs/ 'feel like' = /bidd/ 'would like' and /aṣiq/- /aṣiq/=/yaṣiq/

'it's intended, it's meant' must be followed by personal
pronounal suffixes and may be preceded by /kaan/ 'to be' and may occur
in the negative. Study the following examples:

nifsak tišråb ?ahwa ? Would you like to drink coffee?
manifsakš tišråb ?ahwa ? Wouldn't you like to drink
coffee?

la?, nifs lašråb šaay . No, I would like to drink tea.
manifsiš ašråb Šaaga.
biddi amši . I don't care to drink anything.
ažqak ṭimši dīla?ti ? I would like to go.
yaaqawl amši bašd iḍṭuhr. You mean to go now?

la? , yaqaqliš amši bašd iḍṭuhr. No, I mean to leave in the after-
noon.

kaan nifs asafir maṣr . I wanted to go to Egypt.
la? maʔaṣqāliš . 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.

Positive: tiṣrāb ʔahwa maṣrī?

Would you like to drink Egyptian coffee?

Negative: yareet ! ʕandak hīna?

Oh I wish I could! Do you have some here?

Positive: yareet nisāafir maṣr .

I wish we could go to Egypt.

Negative: yareetu saaafir maṣr .

I wish he had gone to Egypt.

Positive: yaretkum tiugu tuzuquna līlela dī .

I wish you would come and visit us tonight.

Positive: yareetik matimšiš ~ yareet matimšiš . (Negative)

I wish you (fs) would not leave.

Positive: yareetu yilīgī
gah

I wish (hope) he comes.

Positive: yareetu kaan saaafir maṣr .

I wish he had come.

Negative: yareetu kaan saaafir maṣr .

I wish he had gone (travelled) to Egypt.

XIV.3.4 Adjectives ending in /-aan/ - Word Study List

ʔaẓfaan , a - iin (Q)
disgusted

nadmaan , a - iin
regretful

faẓhaan , a - iin
happy

zaflaan , a - iin
angry

kaslaan , a - iin
lazy

baẓẓaan , a - iin
hot

bardaan , a - iin
cold

taẓbaan , a - iin
tired

Sayyaan , a - iin
sick

gazaan , a - iin
hungry

Ṣaṣṣaan , a - iin
thirsty

naflaan , a - iin
sleepy

yaflbaan , a - iin
poor fellow

XIV.3.5 Drill 2

katabtu mibaarīh
I wrote it yesterday

makatabtuūš imbaarīh
Negative
Form similar sentences (S#1 and S#2):

1. ʕamalu
2. šafha
3. kawaaha
4. ḍaaḥu
5. ramaahum
6. ḥakaaha
7. nisilh
8. daxalu
9. ṣaḥa
10. lḥtaḥamu
11. saḥldha
12. nawwaṭu

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: bīkam ilkanahab di? How much is this couch?
S#2: bīxamastṭaṣṣag gineeh. Fifteen pounds.

(Study LISTS #6 and #7 - PART FIVE for furniture and currency)

Substitute:

1. chair, 8 pounds
2. table, 9 pounds
3. picture, 14 pounds
4. blanket, 3 pounds
5. small rug, 19 pounds
6. desk, 18 pounds

XIV.3.8 Drill 5

maalak? What is the matter with you (ms)?
raasi btiwgaṇi I have a headache.
wagaṭ (a) to hurt
wagaṭ pain
maalik? what is wrong with you? (fs)
rigli wagiaani - rigli btiwgaṇi My foot (leg) hurts (is hurting)
dirsi bylwaṇi My back tooth hurts.
sinaani bylwaṣṣuuni My teeth hurt.
salamtak Hope you (ms) feel better.
salamṭik Hope you (fs) feel better.
ašṣah yisallimak Thank you (to ms)
ašṣah 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

bithibb il?akl ila?srî ?
aywa ba?habbu ?awi.

Form similar questions and answers using:

hîbb - gaww ma?r - xaa?i?î
širîf - ša?abî-ku?âyîs - giddan
naam - kitiîr - ?awi
šîrib - ?ahwa - kitiîr - xaa?i?î
šâkar - ustaaz - kitiîr - giddan
šîrib - sagaayîr - abadan
šîrib - sagaayîr - kitiîr - ?awi

XIV.3.10 Drill 7 (See LIST #7 for Weight)

?aaawiz a?uu? issu? agiib talaata kiîlu tuffa?âh, wikiîlu fa?ûlya, 
wikiîlu wnu?îs [ahma .

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?amâli? da loonu eeh ?
abya?â.

Form similar questions and answers using:

1. pencil
   red

2. blouse
   peach color

3. grapes
   dark purple

4. shirt
   brown
5. trousers  
6. his hair  
7. her eyes  
8. your eyes  
9. my shirt  
10. the girl's dress

beige  
yellow  
green  
blue  
olive green  
lemon yellow

XIV.3.12 Comprehension Questions based on Unit Fourteen
1. hal wilyam wiṣiļtu inbașatu fmaṣr walla la?  (/hal/EA Question Word)
2. leeh kaan laazim yirgaṣu ?
3. wi?fu feen wihumma ṣayhiN wi?fu feen wihumma raghiN ?
4. ?aṣadu ?add eeh fiḥaḡan wi?add eeh fipariis ?
5. eeh baṣḍ ilhaqaat illi ṣagabit meeri fmaṣr ? (/baṣḍ/ 'some')
6. leeh meeri muṣgaba bil?usça illaṣṣiyya ?
7. meeri ſirbit eeh ?
8. mineen biygilib haani lbunn ilmaṣri ? (/mineen/ From where ?)
10. ṣagabhum iṣṣaay wi?ahwa  ḫa addimuhalhum ? (/addim/ (Q) 'to offer')
11. ba?aal u ?add eeh haani filbeet ilgidiid ? (/ba?a(a)/ 'to remain, stay' - as a verb)
12. iwṣīfilna beet ilgidiid bitaasf haani. (/waṣaf/ (i) 'to describe')
13. sakan feen wilyam fimaṣr ?
14. meeri ᵇaḥbit ilmaṣṣadı walla maṣr ilgidiidা aktar ? leeh ?

XIV.3.13 Drill 9 Negative structures with verbs (two students)
Ilwalad katabdi gawaab --→ ilwalad makatabihiš
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 ilxamastaafaar
meeri wnaqwa
Mary and Nagwa

XV.1 Text

1. meeri muqgaba bittaqaabuf bitaaf illaale ilaamriyya.
   muqgaba giddan bitiizaam isqayaayyaar illiikiibir,
   wiliibnu labuuh wiliimu.

2. nagwa tabbaaxa shaara ?awi. bitiiqraaf tuубux akil
   maqri kwayyis ?awi. bitiihi wara shiinaab, wikuub,
   wikooosa, wibbiismil salahaat mudhiisa.

***

XV.2 Grammatical Notes

1. Cardinal Numerals and Percentages
   Note the pattern with suffix /-ln/ for 20 - 90.

   liisriiin   20
   talatiin    30
   arbiisliin  40
   xamsiin     50
   sittiliin   60
   sabbiin     70
   tamaniliin  80
   tisliin     90
   miyya       100

Note: /miyya/ 'one hundred', has the variant form /miit/ when in
construct e.g., /miit raagiil/ 'a hundred men', /miit sitti/
'a hundred ladies'.
Also: /tultummiit kitaab/ '300 books', /xumsummiit shuura/ '500
pictures'.

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2. Conjunctions

A conjunction is a word that connects words, phrases, clauses or sentences, indicating the relationship of the connected elements, e.g.: 
**Egyptian Arabic Conjunctions**

(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)

2. **iza**  
   if (possible)

3. **law kaan**  
   if (contrary to fact)

4. **illa in**  
   except if; unless

5. **illa iza**  
   except if; unless

6. **illa law**  
   except if; unless

7. **hatta in**  
   even if

8. **hatta iza**  
   even if

9. **hatta law**  
   even if

10. **lamma**  
    when, until

11. **amma**  
    when

12. **mahma**  
    no matter what; regardless of what

13. **?abl ma (Q)**  
    before

14. **be?d ma**  
    after

15. **?lyayit ma**  
    until

16. **?hadd ma**  
    until

17. **wa?t ma**  
    when

18. **se?lit ma**  
    just as

19. **awwil ma**  
    as soon as

20. **yadoob...wi...**  
    no sooner ... than; as soon

21. **m?n yer ma**  
    without

22. **biduun ma**  
    without

23. **a?nsan**  
    lest, for fear that

24. **la?nsan**  
    lest, for fear that

25. **i?i**  
    because; that

26. **li?ann**  
    because; for

27. **m?n yer**  
    without

28. **biduun**  
    without

29. **bi?rayn m?n**  
    in spite of

30. **lawla**  
    but for

31. **lawla inn**  
    but for

32. **inn**  
    that; because

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. fašaan because; in order to; for
45. fašašaan because; in order to; for
46. laakin but
47. bass but, only
48. madaam since = "because"
49. taalama as long as

Notes: 1. in gat badri ḫarūwuh ma'aaaha. If she comes early, I'll go with her.
2. iza gat badri ḫarūwuh ma'aaaha. If she comes early, I'll go with her.
3. law kaanit gat badri kunt ṭuht ma'aaaha. If she had come early, I would have
gone with her.
4. miš ḫarūwuh illa iza gat badri. I will not go unless she comes early.
5. miš ḫarūwuh ūtta law gat badri. I would not go even if she came
early.
6. ḫarūwuh lamma tiigi. I'll go when she comes.
7. hina lamma tirga. I'll stay here until you come back.
8. mahma ?aalit miš ūsma? kalamha. Whatever she says, I won't listen
to her.
11. liyaayit ma daxal. I saw him when he entered.
12. miš ṭuht ma daxal, mišīt ana. As soon as he entered, I left.
13. yadoob daxal wana mišīt. No sooner had he entered, than
I left.
14. kaltaha min yeer ma aẓraf eeh hiyya. I ate it (f) without knowing what
it was.
24. ٞاٞاٞٞ ٞاٞاٞ ٞاٞاٞ ٞاٞاٞاٞٞاٞاٞاٞٞاٞاٞاٞٞاٞاٞٞاٞاٞاٞاٞٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞاٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞاٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞaٞa.png

I want to go talk to him now, lest he should leave.
I am happy because (that) I saw you (ms).
He did not come today because he is tired.
She did not come because she forgot.
She did not come because her brother forgot to tell her.
I succeeded without his help.
In spite of his help he did not succeed.
But for his help I would not have succeeded.
If it were not (but for) his help I would not have succeeded.
He is happy because (that) he saw you I went, but he stayed here.
I studied and he slept. (wi = and = while)
I studied and slept.
Are you Egyptian or Syrian?
Are you going to write or sleep?
Either he or she will go to Egypt in the summer.
She will either go to Egypt or Lebanon in the summer. (Note verb in ð
Neither the boy nor the girl was here. (Note verb in p)
He neither ate nor drank anything yesterday.
The girl came but the boy didn’t.
I ate it (ms) but I didn't like it.
44. magaaš ṣašaan m. saafir. He did not come because he is away (travelling).
45. gat ṣalašaan mafaaya. She came in order to study with me.
46. huwwa kuwayyīs bass taṣbaan źuwaaya. He is all right but he is a little bit (somewhat) tired.
47. gat bass madaarıš źaaga. 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:

<table>
<thead>
<tr>
<th>Form</th>
<th>Verb</th>
<th>Verbal Noun (VN)</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>faḥhīm</td>
<td>taḥhiim</td>
</tr>
<tr>
<td>II</td>
<td>kassaṭ</td>
<td>taḳṣīr</td>
</tr>
<tr>
<td>III</td>
<td>saaṣīd</td>
<td>mūṣāda</td>
</tr>
<tr>
<td>III</td>
<td>zaākir</td>
<td>muẓakra</td>
</tr>
<tr>
<td>IV</td>
<td>akrām</td>
<td>ikraam</td>
</tr>
<tr>
<td>V</td>
<td>iltṣaṣlim</td>
<td>taḥliim</td>
</tr>
<tr>
<td>V</td>
<td>iltkāṣṣaṭ</td>
<td>taḳṣīr</td>
</tr>
<tr>
<td>VI</td>
<td>iltṣaaṣīd</td>
<td>mūṣaṣīda</td>
</tr>
<tr>
<td>VI</td>
<td>iltṣaḥaṣīd</td>
<td>mūṣaḥaṣīda</td>
</tr>
<tr>
<td>VII</td>
<td>inbaṣṣaṭ</td>
<td>inbīṣaaṣ</td>
</tr>
<tr>
<td>VIII</td>
<td>lṣṭaṣaṣak</td>
<td>lṣṭīraak</td>
</tr>
<tr>
<td>IX</td>
<td>ḥaḥmaṣṣ</td>
<td>ḥamaṣṣ</td>
</tr>
<tr>
<td></td>
<td>(color)</td>
<td></td>
</tr>
<tr>
<td>IX</td>
<td>iṭraṣṣ</td>
<td>ṭaṣṣ</td>
</tr>
<tr>
<td></td>
<td>( SUBSTITUTE)</td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>istaṣmil</td>
<td>istiṣmaal</td>
</tr>
</tbody>
</table>

*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)

<table>
<thead>
<tr>
<th>Form</th>
<th>Verb</th>
<th>Verbal Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>kallim</td>
<td>kalaam</td>
<td>to speak to</td>
</tr>
<tr>
<td>III</td>
<td>saafir</td>
<td>safar</td>
<td>to travel</td>
</tr>
<tr>
<td></td>
<td>gaawib</td>
<td>igaaba</td>
<td>to answer</td>
</tr>
<tr>
<td>V</td>
<td>itkallim</td>
<td>kalaam</td>
<td>to talk to</td>
</tr>
<tr>
<td>VI</td>
<td>itgaawib</td>
<td>igaaba</td>
<td>to be answered</td>
</tr>
<tr>
<td>VII</td>
<td>itkasar</td>
<td>kasr</td>
<td>to be broken</td>
</tr>
<tr>
<td>X</td>
<td>istagaab</td>
<td>istigaaba</td>
<td>to answer a request</td>
</tr>
</tbody>
</table>

4. Notes on Some Form I Verbs

(a) /aʕad (u) (Q) 'to sit down; stay' has the Imperfect /yuʔud/~
     /yʔud/.
(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:
     /yuʔaif/. Likewise is /wiʔil/ (a) 'to fall down', /yuʔaʔil/. This
     does not apply, however, to /wiʔisi/ (a) 'to arrive' that has Imper-
     fect /yiʔisi/. (Note /wiʔisi/ - waʕai) (a) 'to arrive'
(c) /haʔt/ '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) /maʕbaʃ/ 'kitchen' is a noun of place derived from the verb
    /tabaʃ/ 'to cook' on the pattern maC_1C_2aC_3 (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 maC_1C_2aC_3a (f).
(b) /muftaʃ/ 'key' and /munʕaʃ/ 'saw' are nouns of instrument derived
    from the verbs /fataʃ/ 'to open' and /naʃaʃ/ 'to saw' respectively
    on the pattern muC_1C_2aC_3.
(c) /mudarris/ 'teacher' (m) and /murassasa/ 'teacher' (f); /mumaʕrig/
    'nurse' (m) and /muʔarigig/ 'nurse' (f) are nouns of occupation
    derived from the verbs /darris/ 'to teach' and /maʕrag/ 'to nurse'
    respectively on the patterns muC_1aC_2C_2iC_3 (m) and muC_1aC_2C_2iC_3a(f).

Of course there are other patterns for these three categories of
nouns, but those shown above are very common.

*** *** ***
XV.3 Practice and Drills

XV.3.1 Drill 1

betna flih talat uwag room, Our house has three bedrooms, a
wi?ooqit sufra, w?antireeh, dining room, a family room, a
wi?saloon, wima?bax, a living room, a kitchen, and
wi?hamnameen. 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 filfa?l da ?

Answer the following questions:
1. issana flih kaam šah? ?
2. ili?usbuu? flih kaam yoom ?
3. fii kaam fa?l fissana ?
4. eeh humma ?
5. fii kaam šubaa? fi?iidak ?
6. fii kaam sanya fiddi?i?a ?
7. fii kaam ṭaalib hina biyi?gafu ṣarab?i ?
8. iliyoom flih kaam saa?a ?
9. kaam di?i?a fissaa?a ?

XV.3.3 Drill 3

ḥatsaafir ma?r in?ta ?
Yoom ittalat tamanṭaašar disimbiir in šaa? Allāh .

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**

- anhî (-anhu) aṯaṭal, haanî wâllâ samîlî?
- samîlî aṯaṭal.

Form similar questions and answers using:
kûlîr, hilw, ṣâalî, gildîd, huḥâmm, ?addîm, ṣuqâyyâr.

XV.3.6 **Drill 6**

- inta fâṣ̄âan wâllâ zašlîn?
- ana la fâṣ̄âan wâla zašlîn, ana taṣâbaan.

Form similar sentences using:
1. bârdân, ḍâfâa, kašlân
2. taṣbâa, ṣâyaḍî, gaṭsân
3. zašlân, naḍmaan, ṭaṭṣâan
4. gaṭsân, ṣâṭsâan, naṭsâan
5. ṣâyaḍî, taṣbâa, naṭsâan

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)**

waldî duktoor waxuuya muḥâassî My father is a doctor and my brother is a lawyer.

Substitute:

<table>
<thead>
<tr>
<th>father</th>
<th>brother</th>
<th>mother</th>
<th>sister</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. teacher</td>
<td>dentist</td>
<td>6. nurse</td>
<td>professor</td>
</tr>
<tr>
<td>2. judge</td>
<td>barber</td>
<td>7. lawyer</td>
<td>doctor</td>
</tr>
<tr>
<td>3. carpenter</td>
<td>goldsmith</td>
<td>8. pediatrician</td>
<td>teacher</td>
</tr>
<tr>
<td>4. policeman</td>
<td>mechanic</td>
<td>9. professor</td>
<td>engineer</td>
</tr>
<tr>
<td>5. butcher</td>
<td>engineer</td>
<td>10. surgeon</td>
<td>waitress</td>
</tr>
</tbody>
</table>
XV.3.9 Drill 9
Give the Egyptian Arabic for:

XV.3.10 Drill 10
Translate:
1. miin agmal ? samirra walla salwa ?
2. ilbint di akbar min binti bsanateen.
3. ilqaahira akbar min iskindirriyya.
4. gaww ilqaahira agmal gaww filSaalam.
5. huwwa aṣyara awlaadi.
6. hiyya anbah ṭaaliba filfašl.
7. libsit agadd fustaan ṣandaha.
8. huwwa atwal waahlid filfašl.

***

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

*** *** ***
UNIT SIXTEEN
iddars issiṭṭaṣṣaḥū:

XVI.1 Text

Dinner

Mary aḥḥaḥ! gamiila ṭawi ilbamya di ya nagwa. ṭaağa ṭawi. Oh! This okra is very good, Nagwa; it's very fresh. Tell me, ?ulililī, mineen iṣṭaritilha? where did you buy it?

Nagwa iṣṭaritilha min issu? iṣṣa?i. I bought it at the Eastern Market.

Mary in di ṭinwaanu ṭabi ma aẓawwah wiḥyaatik. Let me have the address before I leave, please.

Nagwa min ṭinayya. With great pleasure.

Mary tislam ṭineekī. Thank you very much.

Nagwa kuli ya meerī, ayyīfīlik bamba taani, intu makaltuus. Have some more, Mary. Neither of you have eaten any.

Helen wawāahi kalt ktilir. miš ṭadra xaaliṣ. Really, I have had plenty. I just can't hold another bite.

William ana aaxud ṣiwaywit ṭuzz biṣṣiṭīriyya, maʃliʃ agmal min iẓzzu ilmaṣri abadan. I'll take a little rice with vermicelli. There is nothing better than Egyptian rice, ever.

Hani bilhana wiššifa. itfaḍḍal. Glad you like it. Here.

George wana law samaḥti iddiinii ṣiwaywit ṭuzz. Me too, please. Let me have a bit of rice.

Nagwa itfaḍḍal... Please, here...

Mary taerī xudi ṭaaga; ṭabāʔik faḍḍi; xudi kufa waila kabaab wiḥyaatik, ṭaṣaan xaṭri. Mary take something; your plate is empty. Take some meat balls or broiled meat, please.

Mary ṭayyib yasītti ... ... bass. OK ... that is enough. I like to empty my plate. I don't
Mary (cont.)
ṣâñni maḥibbiṣ axallî fiīh ẖaâga .

... ... ...

Nagwa
tiṣrâbu ?ahwa walla ẖaay ?
anna šamaltîlkaṃ ba?laawa ,
wîbaṣbuusa .

George
aļlaaḥ . ana aḥibb
iļba?laawa moot .

Helen
wana yaṭanṭ nagwa amuut
fiībsbuusa .

William
лимум, ḥatîṣrâbu eeh ?
ana šaawiz ẖaay binnišnaaˁ .

Mary, Helen and George
wana kamaan .

Hani
kulīna ḥaniṣrâb šaay
binnišnaaˁ .

Nagwa
iṭfaqḍalu fiṣṣaʔaṭa wana ḫâqib
iššaʔy hinaak .

... ... ...

Hani
wi eeh taani šagabak ya ẓorẓ
tmasr yeer iiba?laawa ?

George
šagâbni šṣaʔb îlmaṣri. šaʔb
gâší . luh ṣâqartu ,
waṭqalîlîdu , wîfâdaatu. iššaʔb
îlmaṣri šaʔb kariim .

Helen
ẓorẓ muṣgâb bixiffит damm
îlmaṣriyyîlin ; wana kamaan
amuut finnukat îlmaṣriyya

likely to leave anything on it.

Would you like tea or coffee? I made you some baklawa and semolina cake.

Great! I love baklawa!

Aunt Nagwa, I love semolina cake.

Come on now, what are you going to drink? I want tea with mint.

Me too.

All of us will take mint tea.

Let's go to the hall (family room), and I'll bring the tea there.

George, what else did you like other than baklawa in Egypt?

I liked the Egyptian people, a people of great origin. They have their own civilization and traditions and customs. The Egyptians are a hospitable people.

George admires the Egyptians for their joviality and their sense of humor, and I adore Egyptian
Helen (cont.)

jokes and folk tales and particularly the Goha stories.

Hani

Tell us then a story or a joke that you heard in Egypt.

Helen

George has memorized all the Goha stories. George, tell us one of the Goha stories.

George

\[\text{The Story of Goha and his Uncle}\]

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

Well done! That one is a very nice story. Tell us another one.

George

Goha and his Donkeys

Once Goha had ten donkeys. He took them to the market in order to sell them. He rode on one donkey (of them) and the other nine he drove in front of him. And then (afterwards) he kept counting the donkeys and found nine, because he was riding on one (donkey of the donkeys). And when he got off the donkey on which he was riding and counted them, he found ten. Then when he would get on the donkey and count, he would find nine. And when he would get off and count, he would find ten. He said "What is going on here? That is not possible! That is not possible! He found a man and told him the whole story (and told him thus and so) and told him "Please count now and see (for me) how many donkeys there are here!" That other man said "Sir, I see here eleven donkeys."

Mary
issaaфа ѵnaашаr, yaъlъa biина. It's 12:00. We'd better be going.
tiшbaъu ѵala xeer. Good night.

Nagwa
lissa badри . It's still early.

William
мaъliъs . niшufkum buкrа нsaa? It's all right. We'll see you
aъlъaah .taъsалu ѵandиna, iшаrу
tiшbaъu ѵila xeer. and visit with us in the evening.
mъsакaа.

Hani
инsаа? aъlъaah . We will.

Mary, Helen, William and George.
tiшbaъu ѵala xeer . Good night.

Nagwa and Hani
wintu min аhъ ilxeer . Good night to you.

\( ѵaа`a (invariable) \)

\( iшtara \)
fresh

\( suu? - aswagen \)
to buy

\( iдда \)
market

\( ѵiнwaаn - ѵanawиn \)
to give, hand over

\( ѵaаwаа \)
address

\( виъyaатак \)
to go home (leave (for home)

\( min ѵiнayya \)
please (said to ms)

\( тisъam ѵiнeeк \)
with great pleasure (by my eyes)

\( ѵiнayya \)
thank you (ms) as response to
<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>210</th>
<th>Unit Sixteen</th>
</tr>
</thead>
<tbody>
<tr>
<td>yaṣaf (i)</td>
<td>to ladle</td>
<td></td>
</tr>
<tr>
<td>taanī</td>
<td>again, another time</td>
<td></td>
</tr>
<tr>
<td>ʔidir (a) (Q)</td>
<td>to be able to</td>
<td></td>
</tr>
<tr>
<td>xaalīṣ</td>
<td>at all (with negative structures)</td>
<td></td>
</tr>
<tr>
<td>ʾṣīʿriyya</td>
<td>vermicelli</td>
<td></td>
</tr>
<tr>
<td>abadan</td>
<td>at all, never (with negative struct.)</td>
<td></td>
</tr>
<tr>
<td>bilhana wīšīfa</td>
<td>Hope you will enjoy it (Lit.: May it do you much good and give you the best of health).</td>
<td></td>
</tr>
<tr>
<td>ṭaba? - aṭbaa?</td>
<td>plate</td>
<td></td>
</tr>
<tr>
<td>laww samaḥt</td>
<td>please (to ms)</td>
<td></td>
</tr>
<tr>
<td>kufta</td>
<td>oblong or spherical hamburgers or meat balls</td>
<td></td>
</tr>
<tr>
<td>kabaab</td>
<td>meat broiled on a skewer, shish kebab</td>
<td></td>
</tr>
<tr>
<td>ʾaṣṣaan xajri</td>
<td>please; please do it for me (that is) enough</td>
<td></td>
</tr>
<tr>
<td>kifāaya</td>
<td>to empty</td>
<td></td>
</tr>
<tr>
<td>faḍda</td>
<td>plate, dish</td>
<td></td>
</tr>
<tr>
<td>ʾaḥn - ʾuḥuun</td>
<td>to leave, let</td>
<td></td>
</tr>
<tr>
<td>xallaa</td>
<td>pastry made of puff paste with syrūq and pistachios or walnuts, baklava</td>
<td></td>
</tr>
<tr>
<td>ba?laawa</td>
<td>Egyptian semolina cake</td>
<td></td>
</tr>
<tr>
<td>basbuusa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ʿaḥibb ... moet</td>
<td>I adore ...</td>
<td></td>
</tr>
<tr>
<td>maat (u)</td>
<td>to die</td>
<td></td>
</tr>
<tr>
<td>amuut fi ...</td>
<td>I adore ...</td>
<td></td>
</tr>
<tr>
<td>ʃanṭ</td>
<td>auntie</td>
<td></td>
</tr>
<tr>
<td>ilmuḥimm</td>
<td>the important thing is ...; well ...</td>
<td></td>
</tr>
<tr>
<td>kamaan</td>
<td>also</td>
<td></td>
</tr>
<tr>
<td>ʃaṭṭa - aṭt</td>
<td>hall, hallway; family room</td>
<td></td>
</tr>
<tr>
<td>ʃaṭṭa - ʃuwwaab</td>
<td>people of a country</td>
<td></td>
</tr>
<tr>
<td>aššīl - ʿuṣṭa</td>
<td>of excellent origin</td>
<td></td>
</tr>
<tr>
<td>ʾaṭṣaara</td>
<td>civilization</td>
<td></td>
</tr>
<tr>
<td>taʔliiḍ - taqliiḍ - taʔaliiḍ - taqaliiḍ</td>
<td>tradition</td>
<td></td>
</tr>
<tr>
<td>ʃaada - aṭt</td>
<td>habit, custom</td>
<td></td>
</tr>
<tr>
<td>karīm - kuṭama</td>
<td>generous, hospitable</td>
<td></td>
</tr>
<tr>
<td>xafīl - xufaaf</td>
<td>light (in weight)</td>
<td></td>
</tr>
</tbody>
</table>
dammu xafiif

he is light-hearted, jolly, jovial, funny, likeable

xiffit damm

jolliness, joviality

nukta - nukat

joke

nakkit

to joke

bil?axaşş

especially; in particular

fâ-

and then; well; then; for (because)

guña: 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.

hifiṣ (a)
to memorize

Ṫamm - ṱimaam

paternal uncle

ṭab wi?eēh ya?în; -

Well, so what!

wi?eēh ya?în;

nothing

wala ḥaaga

in the past; time

zaamân

he would have (been)

kaan zamaanu

donkey

hûmaar - hîmîlîr

marṣa

once upon a time

saâ? (u)
to drive (animals or vehicles)

ḥasab (i)
to count

ṭilîlî (a)
to ascend, go up, get up, get on

iizzaay

how (come)?

mumîn

possible

lî?î (a)
to find, meet

kaza

thus, so and so, such and such

kaza wkaaza

this and that ..., so and so, such and suc

allaah yîxallîik

please (to ms) (Lit.: May God save you)

maṣlihâ

forget it, it's nothing, don't worry

sîhir (a)
to stay up late

XVI.2 Grammatical Notes

1. Derived Verb Forms Forms II - VI (Weak)

/ištara/ 'to buy', /idda/ 'to give', /râwaḥ/ 'to go home',

*** *** ***
/faqda/ 'to empty' and /xalqa/ '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 /raωwana/ 'to go home' is Form II Medial Weak, derived from /raωa/ '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:

<table>
<thead>
<tr>
<th></th>
<th>to go home</th>
<th>&lt;raωa (u)</th>
<th>to go</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṝawwana</td>
<td>to cause to get up</td>
<td>&lt;ρaωa (u)</td>
<td>to get up</td>
</tr>
<tr>
<td>Ṝawwim</td>
<td>to cause to swim</td>
<td>&lt;ρaωa (u)</td>
<td>to swim</td>
</tr>
<tr>
<td>Awwif</td>
<td>to frighten</td>
<td>xawwif (a)</td>
<td>to fear</td>
</tr>
<tr>
<td>Nayyim</td>
<td>to cause to sleep</td>
<td>ρaωa (a)</td>
<td>to sleep</td>
</tr>
<tr>
<td>Ḡayyil</td>
<td>to cause to carry</td>
<td>šaωa (i)</td>
<td>to carry</td>
</tr>
<tr>
<td>Fawwif</td>
<td>to cause to pass</td>
<td>faωa (u)</td>
<td>to pass</td>
</tr>
<tr>
<td>Zawwida</td>
<td>to add</td>
<td>zaωa (i)</td>
<td>to increase</td>
</tr>
</tbody>
</table>

Note: /zawwida/ 'to add' means 'to cause to increase,' and is thus causative in meaning.

Conjugation of /xawwif/ 'to frighten' Form II Medial Weak

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>xawwif</td>
<td>bliyxawwif</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>xawwifiti</td>
<td>bitxawwif</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>xawwifu</td>
<td>bliyxawwifu</td>
<td></td>
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<tr>
<td>inta</td>
<td>xawwift</td>
<td>bitxawwif</td>
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<tr>
<td>inti</td>
<td>xawwifti</td>
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<td>ana</td>
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<td></td>
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<tr>
<td>inna</td>
<td>xawwifna</td>
<td>binxawwif</td>
<td></td>
</tr>
</tbody>
</table>

Participle ('having frightened')

<table>
<thead>
<tr>
<th>ms</th>
<th>fs</th>
<th>p</th>
<th>nom</th>
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</thead>
<tbody>
<tr>
<td>mixawwif</td>
<td>mixawwifa</td>
<td>mixawwiflin</td>
<td></td>
</tr>
</tbody>
</table>
(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 (l) to throw
?arra (Q) to cause to read  "ʔaʔa (a) (Q) to read
faʔda to empty s.th  "ʔiḏi (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 /faʔda/ 'to empty' Form II Final Weak

<table>
<thead>
<tr>
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</tr>
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<td>biyfaʔda</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>faʔKIT</td>
<td>bitfaʔK̂i</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>faʔdu</td>
<td>biyfaʔdu</td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td>faʔdeet</td>
<td>bitfaʔdi</td>
<td>faʔdi</td>
</tr>
<tr>
<td>inti</td>
<td>faʔdeeti</td>
<td>bitfaʔdi</td>
<td>faʔdi</td>
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<tr>
<td>intu</td>
<td>faʔdeetu</td>
<td>bitfaʔdu</td>
<td>faʔdu</td>
</tr>
<tr>
<td>ana</td>
<td>faʔdeet</td>
<td>bafaʔdi</td>
<td></td>
</tr>
<tr>
<td>lňna</td>
<td>faʔdeena</td>
<td>binaʔdi</td>
<td></td>
</tr>
</tbody>
</table>

Participle 'having emptied'
ms  fs
miʔaʔa  mifadagyya  mifadagyyiin

(c) Form III Final Weak

Examples:
laʔa to meet s.o  "laʔa (a) to find
haama to defend s.o  "haama (l) to defend
?aʔa (Q) to sue s.o  "ʔaʔa (l)(Q) to finish

Note the vowels of the perfect and imperfect forms; also note the imperative forms in the following paradigm.

Conjugation of /laʔa/ 'to meet s.o, or s.th' Form III Final Weak

<table>
<thead>
<tr>
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<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
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<td>bilylaʔi</td>
<td></td>
</tr>
<tr>
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<td>laʔat</td>
<td>bilylaʔi</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>laʔatu</td>
<td>bilylaʔu</td>
<td></td>
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<td>Perfect</td>
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<tr>
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<td>la?eet</td>
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<td>la?eeti</td>
<td>bitlaa?i</td>
<td>laa?i</td>
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<td>la?eetu</td>
<td>bitlaa?u</td>
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<tr>
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<td>la?eet</td>
<td>balaa?i</td>
<td></td>
</tr>
<tr>
<td>iḥna</td>
<td>la?eena</td>
<td>binlaa?i</td>
<td></td>
</tr>
</tbody>
</table>

Participle ('having met')

<table>
<thead>
<tr>
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<th>fs</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>milaa?i</td>
<td>mila?iyya</td>
<td>mila?iyylin</td>
</tr>
</tbody>
</table>

(d) Form V Final Weak

Examples:

- itfaḏa to be emptied  <faḏa to empty
- itdaffa (iddaffa) to warm oneself  <daффa to make warm
- ityadda to have lunch  <yadda to give lunch
- itašša to have dinner  <ašša to give dinner
- itmašša to take a walk  <mašša 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

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
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<td>biyatyyadda</td>
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<tr>
<td>hiyya</td>
<td>ityaddit</td>
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</tr>
<tr>
<td>humma</td>
<td>ityaddu</td>
<td>biyityaddu</td>
</tr>
<tr>
<td>inta</td>
<td>ityaddeet</td>
<td>bitityadda</td>
</tr>
<tr>
<td>inti</td>
<td>ityaddeeti</td>
<td>bitityaddi</td>
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<tr>
<td>intu</td>
<td>ityaddeetu</td>
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<tr>
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</tr>
<tr>
<td>iḥna</td>
<td>ityaddeena</td>
<td>binityyyadda</td>
</tr>
</tbody>
</table>

Participle ('having had lunch')

<table>
<thead>
<tr>
<th>ms</th>
<th>fs</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>mityyaddi</td>
<td>mityyaddiyya</td>
<td>mityyaddiyylin</td>
</tr>
</tbody>
</table>

(e) Form VI Final Weak

Examples:

- itdaawa (iddaawa) to be cured  <daawa to remedy
- itlaa?a to meet one another  <laa?a to meet s.o, s.th
Note the vowels of the perfect and imperfect forms; also note the imperative forms.

Conjugation of /litlaʔaʔ/ 'to meet one another' Form VI Final Weak

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
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<tbody>
<tr>
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<tr>
<td>hiyya</td>
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<td>bitḻaʔa</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>ḻtlaʔu</td>
<td>biyitḻaʔu</td>
<td></td>
</tr>
<tr>
<td>ina</td>
<td>ḻtlaʔeet</td>
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<td>binitḻaʔa</td>
<td></td>
</tr>
</tbody>
</table>

Participle 'having met one another'

ms fs p
mitḻaʔi mitḻaʔiyya mitḻaʔiyyiln

2. Question Words and Interrogation

(a) Interrogation is achieved by intonation, e.g.:

İlwalad da kwayyis. This boy is good.
İlwalad da kwayyis? Is this boy good?

(b) It is also achieved by the use of /huwa/, /hiyya/, and /humma/ 'is he ...?', 'is she ...?', 'are they ...?', 'do, did ... etc., e.g.:

huwa ḻwalad da kwayyis? Is this boy good?
hiyya ḻbint raʔhît maʔr? Did the girl go to Egypt?

(c) Interrogation is also achieved by certain words and phrases, e.g.:

faʔritak maaʔri, miʔ kida? You are Egyptian, aren't you?
(raʔhît maʔr waʔlla laʔ? Did you go to Egypt or not?
kataːt ilgawaab waʔlla lissaʔ? Did you write the letter or not (yet)?
ana šuhaft ak imbaʔriʔ, waʔlla eeh? Did I see you yesterday, or not? (or what?)

(d) Question Words:

miʔin who?
mineen where from?
imta when?
izzaay how?
feen where?
ahu 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?
mea + l + pron. suffix what for?
?ala eeh What is the matter with ...?
?smiŋna why?
hel EA question introducer

*** *** ***

XVI.3 Practice and Drills

XVI.3.1 Drill 1
Kinship terms (Study LIST #9 - PART FIVE - WORD LISTS)

S#1: wal dak biyiŋtaŋal What does your father do?
  eeh? /ŋtaŋal/ '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
5. paternal uncle, grocer 10. mother, doctor

XVI.3.2 Drill 2

T: xawwil ilwalad - hiyya
S: hiyya xawwift ilwalad

Form sentences, using the following:

1. Šawwil, ibnu - ana 5. saŋfa, ummu - inta
2. nayyim, bintu - inta 6. ?aŋfa, Šammu - intu
3. Ṣayyil, uxtu - inti 7. ityaŋda maŋa, xaalu - iŋna
4. maŋsa, axuun - hiyya 8. itlaʔa maŋa, Šamah - inti

XVI.3.3 Drill 3 Negative (Perfect + Ind. Obj)

S#1: katabtilak gawaab imbaarid I wrote you (ms) a letter yesterday.
S#2: makatabtilakš gawaab imbarařih. Negative
S#3: makatabtulakš imbarařih . Negative

Substitute:
Tamaltilak , ?ahwa
kawitilak , ?amišak
ramitilak , gawabaatak
?akitilak , il?ikaaya
?ultilak , il?ikayaat

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 ?aʃfaan waIla bardaan ?
ana la ?aʃfaan waIla bardaan , ana taʃbaan .

Form similar sentences using:
1. faʃfaan - zaʃlaan - ?aʃfaan
2. taʃbaan - ḥayyaa - kaslaan
3. gaʃfaan - ʃaʃšaa - naʃšaan
4. ʔarfaan - zaʃlaan - ʔayyaan
5. nadmaan - zaʃlaan - ʔarfaan
6. zaʃlaan - ʔarfaan - farfaan

**XVI.3.7 Drill 7**

aggaːt ʔaʔa? mafruʔa.  
I rented a furnished apartment.
fiθa eeh ?  
What is in it?
aggaː  
to rent, to let for rent
ʔaʔa - ʔuʔa?  
apartment
faraʃ (i)  
to furnish
mafruʔa  
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**

maʃaak 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**

iʃzinli nuʃʃ kilu ʃinəb  
Weigh half a kilo of grapes for me, please.
min faʃlaʃ  

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**

ʔaʃritak btiʃtaʃal eeh ?  
What do you do? (What is your job?)
muḥāmmi; wīḥāgrītak? I am a lawyer; and you?
mudārris 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)
ḥaktīb darsi bukrā I will write my lesson tomorrow.
miš ḥaktīb darsi bukrā Negative
maḥaktībuūš bukrā 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 ḥaruḥūn maṣaḥha. 6. ḥaruḥūn akallīmha
dilwaṭ lāhsan timṣi.
2. ḥaruḥūn lamma tiłīgī. 7. ana ṭafḥāan ṭawi lli
3. lyṣlii ideeki ṭabl ma ṭakīlī. 8. miš ṭaltīgī bukrā ṭaṣṣan
4. ṣufīḥa saṣṣīt ma daxalīt. ṣuṣṭīk.
5. hiyya daxalīt wana mṣīlīt. ḥatsaṣaṣīfīr.
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
yadoobu gah
kaan zamaanak fimašr dilwa?t.
law kunna mšiña badri kaan
zamanna hnaak .
yadoob ana daxalt wihuwwa
miši .
zamaan haani wišil .

He must have come.
He just came.
You would have been in Egypt now.
Had we left early we would have been there.
Just as I entered, he left.
Hani must have arrived by now.

XVI.3.15 Comprehension questions based on Unit Sixteen.

1. Ṣagabithum ilbamya walla la? ?
2. mineen bitištiri nagwa ilbamya ?
3. kalu kwayysis walla la? ?
4. ṭabxištuhum eeh nagwa ?
5. širbu eeh bašd ilišaša ?
6. ittañliyya kaanit eeh ?
   ڭالا to have dessert
tañliyya - tañliya dessert (fruits, sweets, etc.)
7. žorž ?aal eeh wišelen ?aalit eeh šala tañliyya ?
8. eeh illi Ṣagab žorž fmašr ?
9. ilmašriyyiin mařufiin bišeeh ?
10. ?ulliña hiqaayit guña wišammu .
11. ?ulliña hiqaayit guña wiñiimiliir .

*** *** ***

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

*** *** ***
UNIT SEVENTEEN

iddars issabaṭaṣṣaṛ

XVII.1 Review - /muɾaṣša/ 

zyy ma ʂufna, nagwa ṭabbaaxa hayla. ṭabaxit bamyva billaḥma, wçuẓz maṣri, wkufa, wkabaab, wṣamalit salaṭaat mudhiṣa, wṣamalit kamaan basbuusa ṭbaʔlaawa.

ṣufna lkaʃam ilmaṣri. ilmaṣriyliin maʔrufiin bilkaʃam. ʂu follu izay nagwa kaanit dayman tiʔuul liyufha "aɣrifluкum bamyv taṇi, xudu kufta walla kabaab, xudu ṣwayyi ṭuẓz ya meeri, intu makaltuuṣ."

ilmuḥimm, meeri, wiwliyam, wiʔorẓ, wiheleb biyiḥibbu lʔakl ilmaṣri moot. ilfāʔiʔa ('the truth is') lʔakl ilmaṣri māʃatluˈuʃ ṣaleeh akl ʃilašalam kullu. ('the best food ever').

heleb wiʔorẓ istafaadu ('benefited') lalmin ziyariθum ilmaṣr: ʂafu lʔahɾaamaat, wabu lhooll ('the Sphinx').

wisafru skindiˈriyya wluʔʃur wiʔaswaan. ahammer haaga hiyya innuḥum istafaadu giddan min issaqaafa ('culture') imaʃriyya wiʃirfu haagaat kitliʁa ʂan ilʔadab iʃxaʃbi, wiʃaadaat witaqallid ilmaʃriyya.

***

XVII.2 Drills - /tamariin /

Drill 1

læażim 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: ܗܽܟܲܠܲܚܘܽܡ ܗܲܟܲܣܽܝܽܐܽܝ ܓܳܢܳܗ
ܘܽܦܳܐܽܘܹܡܳܡ
He told them the story of Goha and his uncle.

S#2: ܗܽܟܲܐܽܚܳܠܲܚܘܽܡ
He said it to them.

S#3: ܡܳܗܽܟܲܐܽܚܳܠܲܗܘܽܡܳܫ
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 (/wǝrra/ 'to show')
4. he, dressed, the boys, for them
5. we, smashed, the cups, for you (p)

Drill 3

ܝܫܬܪܐ ܟܝܠܘ ܒܐܡܝܐ .
He bought a kilo of okra.

Substitute:
1. I , 3 kilos , grapes
2. you (ms) , 1 pound , coffee (ܪܐܛܝܘ - ܪܛܬܐܝ ˹pound ˼)
3. we , 1 1/2 kilos , figs
4. they , 4 pounds , tea (ܪܛܒܩܛ ܪܛܬܐܝ)
5. you (fs) , 6 kilos , rice
6. he , 2 pounds , sugar (ܪܛܠܐܝܢ)
7. she , 3 kilos , oranges (ܬܠܬܐܬ ܟܝܠܘ)
8. I , 4 kilos , peaches
9. you (p) , 2 kilos , meat (ܐܛܢܐܝ ܟܝܠܘ)
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

ܠܐܝܝܐ ܠܝܪܓܒܝ ܣܗܠ ܝܐ ܡܪܐܝ ؟
Mary, do you find Arabic easy?

ܠܝܪܓܒܝ ܣܗܠ ܝܓܘ .
Arabic is very easy.

ܝܬܬܒܛܝܪܨ ܠܗܪܒܘ ܟܒܝܝܝܐ
George, you know Arabic very well.

?

ܝܓܘ .
Remarks
(a) In Egyptian Arabic names of languages usually occur with the definite article.
لىفاربى سىلبى . Arabic is easy.
(b) When names of languages occur as an object following a verb, the definite article is dropped.
لىفاربى ىمارى جىلكىس ءىسىل . "You know Arabic very well."
(See LIST #11 PART FIVE - WORD LISTS)

T: ىمارىلباك(properties) ىمارى ىسم ىماى؟ How many languages do you speak (know)?
S: ىمارى ىمارى ىمارى ىمارى ىمارى ىمارى. I speak Arabic, English, and French.

Answer using:
1. Arabic, German
2. Greek, Armenian
3. Arabic, French
4. Japanese, Italian
5. English, Latin
6. French, Arabic
7. Spanish, French
8. Russian, English

Drill 5
katabت دارسى مبارىن . 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
nifsī asṭīrī bluuza bēeqā. I would like to buy a white blouse.
Substitute:
1. grey suit
2. brown shoes
3. purple dress
4. yellow shirt
5. green trousers
6. beige hat
7. black handbag
8. red car
9. blue trousers
10. orange dress

Drill 8
ṣumūrī ma kalt ilbamya. I've never eaten okra.
Substitute:
1. he, baklava
2. she, drink, mint tea
3. I, drink, whiskey
4. they, smoke, cigarettes
5. you (ms), drink, coffee
6. we, garlic
7. he, onions
8. you (fs), green peas
9. she, rice
10. you (p), Egyptian bread

Drill 9
Give the verbal noun:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>kātab</td>
<td>kitaabā</td>
</tr>
<tr>
<td>zaakīr</td>
<td></td>
</tr>
<tr>
<td>akram</td>
<td></td>
</tr>
<tr>
<td>ūmār</td>
<td></td>
</tr>
<tr>
<td>daras</td>
<td></td>
</tr>
<tr>
<td>inbaşaṭ</td>
<td>inbisaaṭ</td>
</tr>
<tr>
<td>fahhum</td>
<td></td>
</tr>
<tr>
<td>istaʃmāl</td>
<td></td>
</tr>
<tr>
<td>kassar</td>
<td></td>
</tr>
<tr>
<td>saafir</td>
<td></td>
</tr>
</tbody>
</table>
**Verb**

11. *līkallīm*
12. *tābāx*
13. *fātān*
14. *nizīl*
15. *daxāl*
16. *baaṣ*
17. *gārāb*
18. *šaaf*
19. *mišī*
20. *šaal*

**Verbal Noun**

- *fātān*
- *beef*
- *šeel*

**Drill 10**

Give the Active Participle. Also give the Passive Participle if it occurs. Identify verb forms and give meanings.

*katāb:* (AP) *kaatīb*, a. -īn (Form I) 'to write'

(PP) *maktuub*, a. -īn

1. lībis 21. ṭaαḥ
2. xaaf 22. isťafmīl
3. rama 23. tāṭara
4. dαfαf 24. ūtāml
5. baan 25. zaαr
6. daras 26. nizīl
7. kassar 27. maαša
8. ṭalaβ 28. ḫ̣aαflag
9. naam 29. iḥmaαr
10. ṣirīf 30. ḫ̣ātamīn
11. bαaṣ 31. ṣallīm
12. kallīm 32. zaakīr
13. šaαš 33. ḫ̣amaαșa
14. ḡaαrāb 34. inkαsαr
15. kawā 35. ḫ̣alīlm
16. saαfīd 36. ḫ̣naαfīš
17. fihīm 37. gaαwīb
18. daxāl 38. iḥtaαrām
19. mišī 39. saαfīr
20. šaαr

*** *** ***

XVII.3 Listening Comprehension on tape in the language laboratory.

*** *** ***
UNIT EIGHTEEN

iddars iittamΛaαrah

XVIII.1 Text

Hand wilyam wimeeri

At the Place of William and Mary

William
ahlan, ahlan. eeh
innuν̣ da!

Hani
ajjaah yixalliik. innuν̣
nurkum. feeen ii?awlaad?

Mary
biyiitfaααgαu ša ttilihizyoon.

Calling her children:
heλen, ţorz taαsalu.

Helen and George
naαγíc yamaαma.

To the Guests:
ahlan - misaa? ilxeer.

Nagwa and Hani
ahlan wasahlan - misaa? innuν̣.

Hani
ţorz, ţulli, ţagabitak
baraamig ittilihizyoon
fimaśr walla la?

George
ṭabian.

Helen
wihiyya di ţawza kalaam?

Nagwa
eeh illi ţagabkum
fittiilihizyoon ilmaśri?

Helen
hagaat kitiira. ittiilihizyoon
ilmaśri fiīh baraamig munawwaαa
afsan min hina. awwalan,
ṭabian, il?išiλanaat ţulayyila
ţawi ?awi, miš zayy hina.
wiβααdeen kull birnaamig
tlihissi innu maśμuul maxszęus

Welcome, how nice to see you!

Thank you. It's nice to see you.

Where are the children?

They are watching TV.

Helen, George, come here!

Ok mommy.

Hello - good evening.

Hello - good evening.

Tell me George, did you like the
TV programs in Egypt or not?

Of course.

That goes without saying.

What is it that you liked about
Egyptian TV?

Many things. Egyptian TV has
a greater variety of programs
than here. First of all, of
course, commercials are very
very few, unlike here. Then
you feel that each program is
especially made to
suit the age, mentality, and thinking of the people for whom the program is made.

Helen is right. Take for example the children's program in Egypt. Gosh!
It's the nicest thing there is. You have songs, dances, plays, poetry, popular poems, stories, and folk tales.

Tell me George, did you like Egyptian folk literature?

Very much.

I liked the folk programs too, such as folk humor for example.

There is nothing better than Egyptian popular humor.

Did you listen to the news?

Yes. I understood most of it; almost everything. Of course, as you know the newscasts have a lot of words in Classical Arabic; I mean Classical and colloquial together.

How about you George?

I understood all the colloquial, and the classical so-so. Daddy understood everything because he
Tašaان huwwa daras illuya
ituša sitt snin .

Nagwa
yašni makuntuus biti?ru
garayyid wala magallaat ?

Mary
la? , miš ilwilaad , wala mana .
wiylam bass - kaan kull yoom
lişūb liazim yi?ra l?ahraam .
wikaan dayman yištiri aaxir
saayta wilmüşawwah kull usbuut .

Hani
žorž , madaam inta mušgab
bil?adab išašbi lmašri , laazim
tikliña haaga .

George
zayy eeh ? amsaal , walla
niškayaat , walla niškam , walla
nukat , walla eeh ?

Hani
ayy haaga .

Anything.

George
marra guña raah il?ahwa winnaas illammu Saaleeh wi?aluulu "?ullina
fažuura ya guña ." fa?alluhum " eeh huwwa lli zayy ilhumaa ra tamaam ,
gismu zayy gism ilhumaa ra , wišneeh zayy ċineen ilhumaa ra , wiwdanu
zayy wideen ilhumaa ra , wirigleeh zayy rigleen ilhumaa ra bass luh giniña
wana kunt haša?fahba Saaleekum izzaay ba?a min yeer ilginiña ?"

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
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

hilwa ?awi di . That is very cute.

Nagwa

eeh il?ayaani lli șagabîtkum What songs did you like in Egypt?
fimașr ?

George

baaba wmaama biyhîbbu umm Dad and Mom like Um Kalsum. I
ekalsuun wana bañîbb șabd like Abdel-Wahhab and Helen likes
ilwahhaab whelen bitîbb șabd Abdel-Halim Hafez.
ilhâliim haâfiq .

William

ajjaah yîrîhâmha kawka ifîsâr? The late Um Kalsum, the Star of the
umm kalsuun , wimatâsat ilkoora East, and the football games between
been il?ahli wizzamaâlik, the Al-Ahli and Al-Zamalik teams
widdunya wmaflîha . are all that I care about.

Mary

ana kaanît ahamm haaga ñandi The most important thing to me
hiyya birnaamig ilmaqrâa , was the Women's Program. I
itfâmîmt iṭṭabx ilmaqrí ri learned Egyptian cooking from it:
mînu : șînîyyît ilbaṭaṭîs baked potatoes, baked macaroni,
filfurî, makaçoona filfurî tahini salad, stuffed egg plant,
șaṭaṭî tîhiîna, bidingaan and broiled fish.
maḥsi , samak mașwi .

Helen

ana kunît amuut filbaraamig I liked the programs that show
ilî yîfarraaguuki filha șala you the Muski, Khan Al-Khalili, 
îmski, wxaan ilxâlîlî . and the monuments of Egypt such
wil?asaar ilmaqrîyya zayy abu as the Sphinx and the Pyramids,
îhooll wil?ahraamaat and the magnificent statues in
wittamaslii ilhayla ilî flu?ṣur Luxor and Aswan. And I liked to
wilzaqwaan . wîkunt änhîbb watch ballet and folk dancing
aṣuuf ilbaaleeh wi?raçosî too.
iṣṣaṭî bî kamaaning .

William

tilîbbu tismaçu ayaani Would you like to listen to some
șarabî ? iṣṣiçîiṭ da șaleeh Arabic songs? This tape has
"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.

The songs are on the tape.

tawrāq tala
tilivizyon - aat
ibernaamig - barₐaamig
ṭabtan
wihiyya di ṣawza kalaam
munawwaf

īṣlaan - aat
 Tambémil (Q)
ḥass (i)
makṣuṣṣ
naṣib
ṣinn
ṭaʔliyya - aat
tafkir
masalan
ṭifl - aṭfṣal
ḥaaga aaxir ḥalaawa
ḥaaga aaxir gamaal
uyniya - ayaami
muṣanni, muṣanniyya
raʔṣa
tamsiliyya - aat
masrāfiyya - aat
adab
fukaaha
ṣaʔbi

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
broadcast (newscast)
broadcast (newscast)
majors; most of
majority; most of
almost; approximately
almost; approximately
classical (Arabic)
classical (Arabic)
dialect, colloquial
dialect, colloquial
fifty-fifty, not completely, so-so
fifty-fifty, not completely, so-so
newspaper
newspaper
magazine
magazine
proverb
proverb
word of wisdom, maxim
word of wisdom, maxim
to gather around
to gather around
riddle
riddle
wing
wing
to fly
to fly
rocket
rocket
kite (the bird)
kite (the bird)
crow
crow
I give up
I give up
to make difficult
to make difficult
May God have mercy on his soul;
May God have mercy on his soul;
the late...
the late...
planet, star
planet, star
game, match
game, match
ball
ball
that is all one cares about in
that is all one cares about in
this world; that is enough for me
this world; that is enough for me
lady, woman (classical Arabic)
lady, woman (classical Arabic)
salad
salad
ground hulled sesame seed; tahini
ground hulled sesame seed; tahini
broiled; roasted
broiled; roasted
Muski, popular business quarter
Muski, popular business quarter
of Cairo
of Cairo
Khan Al-Khalili, a popular quar-
Khan Al-Khalili, a popular quar-
ter of Cairo where arts and crafts
ter of Cairo where arts and crafts
are sold for tourists.
asaaa]  monoliths
abu lhooll  the Sphinx
timasaal - tamasiil  statue
luqsur  Luxor
aswaan  Aswan
baleeh  ballet
siiriit - shaaraayit  tape
iswuwaana - aat  record, disc
amal - amaal  hope
hayaah (f)  life
?amh (Q)  wheat
naaar  fire
habibi  dear, beloved
habibbi  darling, my darling, my dear
sammaq  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:
   itshaal to be carried  aalaal (i) to carry
   it?qaal to be said     aalaal (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 /itshaal/ 'to be carried' Form VII Medial Weak

<table>
<thead>
<tr>
<th>Subject Pronoun</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>itshaal</td>
<td>biyitshaal</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>itshaalit</td>
<td>bititshaal</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>itshaalu</td>
<td>biyitshaalu</td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td>itshal</td>
<td>bititshaal</td>
<td></td>
</tr>
<tr>
<td>inti</td>
<td>itshaliti</td>
<td>bititshaali</td>
<td>itshaal</td>
</tr>
<tr>
<td>intu</td>
<td>itshaltu</td>
<td>bititshaalu</td>
<td>itshaali</td>
</tr>
<tr>
<td>ana</td>
<td>itshalt</td>
<td>batshaal</td>
<td></td>
</tr>
<tr>
<td>i'rna</td>
<td>itshaina</td>
<td>binitshaal</td>
<td></td>
</tr>
</tbody>
</table>
Participle 'having been carried'

ms  fs  p
mitšaal  mitšala  mitšaliin

(b) Form VII Final Weak. Note (it- ~ in- as free variants)
Exmaples:
inṭafa  to be extinguished  ḫṭafa (i)  to extinguish
itrAMA  to be thrown  ḡrama (i)  to throw
itʔaɾa  to be read  ḡʔaɾa (a) (Q) to read
itkawa  to be ironed  ḡkawa (i)  to iron
itṭama  to be blinded  ḡṭama (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 /itṭama/ 'to be blinded'  Form VII Final Weak

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>itṭama</td>
<td>biyitṭimi</td>
</tr>
<tr>
<td>hiyya</td>
<td>itṭamit</td>
<td>bititṭimi</td>
</tr>
<tr>
<td>humma</td>
<td>itṭamu</td>
<td>biyitṭimu</td>
</tr>
<tr>
<td>inta</td>
<td>itṭameet</td>
<td>bititṭimi</td>
</tr>
<tr>
<td>inti</td>
<td>itṭameeti</td>
<td>bititṭimi</td>
</tr>
<tr>
<td>intu</td>
<td>itṭameetu</td>
<td>bititṭimu</td>
</tr>
<tr>
<td>ana</td>
<td>itṭameet</td>
<td>bititṭimi</td>
</tr>
<tr>
<td>iʔna</td>
<td>itṭameena</td>
<td>binitṭimi</td>
</tr>
</tbody>
</table>

Participle 'having been blinded'

ms  fs  p
mitṭimi  mitṭimiyya  mitṭimiyyiin

(c) Form VIII Final Weak.
Exmaples:
išṭara  to buy
ibtada  to begin

Study the following paradigms:

Conjugation of /išṭara/ 'to buy'  Form VIII Final Weak

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>išṭara</td>
<td>biyišṭiri</td>
</tr>
<tr>
<td>hiyya</td>
<td>ištarit</td>
<td>bitišṭiri</td>
</tr>
<tr>
<td>humma</td>
<td>ištaru</td>
<td>biyišṭiri</td>
</tr>
<tr>
<td>inta</td>
<td>ištareet</td>
<td>bitišṭiri</td>
</tr>
</tbody>
</table>

išṭiri
<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>inti</td>
<td>ištareetli</td>
<td>bitišṭirli</td>
<td>ištirli</td>
</tr>
<tr>
<td>intu</td>
<td>ištareetu</td>
<td>bitišṭiru</td>
<td>ištiru</td>
</tr>
<tr>
<td>ana</td>
<td>ištareet</td>
<td>bašṭirli</td>
<td></td>
</tr>
<tr>
<td>iḫna</td>
<td>ištareena</td>
<td>binišṭirli</td>
<td></td>
</tr>
</tbody>
</table>

Participle 'having bought'

ms  fs  p
mišṭiri  mišṭiriyya  mišṭiriyyilīn

(d) **Form X Medial Weak**

Examples:
- istaʔaal to resign  istaʔaal to be impossible
- istaʔaal to attract s.o  istaʔaad min to benefit from

The above verbs conjugate alike. Study the following paradigms. Note assimilation of /d + t --> tt/.

Conjugation of /istaʔaad/ 'to benefit' **Form X Medial Weak**

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>istaʔaad</td>
<td>biyištāflīd</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>istaʔaadit</td>
<td>bitištāflīd</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>istaʔaadu</td>
<td>biyištāflīdu</td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td>istaʔatt</td>
<td>bitištāflīd</td>
<td>ištāflīd</td>
</tr>
<tr>
<td>inti</td>
<td>istaʔatti</td>
<td>bitištāflīd</td>
<td>ištāflīd</td>
</tr>
<tr>
<td>intu</td>
<td>istaʔattu</td>
<td>bitištāflīdu</td>
<td>ištāflīdu</td>
</tr>
<tr>
<td>ana</td>
<td>istaʔatt</td>
<td>bastāflīd</td>
<td></td>
</tr>
<tr>
<td>iḫna</td>
<td>istaʔadna</td>
<td>biništāflīd</td>
<td></td>
</tr>
</tbody>
</table>

Participle 'having benefited'

ms  fs  p
mistištāflīd  mistištāflīda  mistištāflīlin

(e) **Form X Final Weak**

Examples
- istayna to do without (?istayna šan)
- istāʔma to pretend to be blind
- istafīla to be pompous

Conjugation of /istayna šan/ 'to do without' **Form X Final Weak**

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>istayna</td>
<td>biyištayna</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>istaynit</td>
<td>bitištayna</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>istaynu</td>
<td>biyištaynu</td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td>istayneet</td>
<td>bitištayna</td>
<td>istayna</td>
</tr>
</tbody>
</table>
Perfect          Imperfect          Imperative
inti             istaynenti         istayni
intu             istaynetu          bitistaynu
ana              istaynent           bastayna
iňna             istayneeena         binistayna

Participle 'having done without'
ms               fs                p
mistayni         mistayniyya      mistayniyyiin

(f) Form VII Doubled

/iltamm ʕala/ 'to gather around' (it- ~ in- as free variants)

Examples:
intadd          to be extended      Inhali          to be solved
Ittáabb          to be loved         Ittáadd         to be counted

Conjugation of /ittáabb/ 'to be loved'/ Form VII Doubled

Perfect          Imperfect          Imperative *
huwwa            Ittáabb            biyittáabb
hiyya            Ittáabbit           bitittáabb
humma            Ittáabbu            biyittáabbu
inti             Ittábbeet           bitittáabb
intu             Ittábbeeti          bitittábbi
ana              Ittábbeetu          bitittábbu
iňna             Ittábbeena          binittább

*  itlamm  , itlamm - itlammu  'gather around!'

Participle 'having gathered around'
ms               fs                p
mitlamm          mitlammìyya       mitlammìyyiin

* N. B. Imperative and participles are given for /iltlamm/
   '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)  
\[
\begin{array}{ccc}
\text{in} & \text{verb (perfect)} & \text{verb (imperfect) with or without prefix /Ha-/} \\
\hline
\text{liz} & \text{gah} & \text{hruh maqah} \\
\text{hruh maqah} & \text{gah} & \text{hruh maqah} \\
\end{array}
\]

\text{If he comes, I'll go with him.}

(b)  
\[
\begin{array}{ccc}
\text{law} & \text{verb (imperfect without prefixes)} & \text{verb (imperfect with or without prefix /Ha-/)} \\
\hline
\text{yliq} & \text{hruh maqah} & \text{hruh maqah} \\
\text{gah} & \text{hruh maqah} & \text{hruh maqah} \\
\end{array}
\]

\text{If he comes, I'll go with him. If he came, I'd go with him.}

(c)  
\[
\begin{array}{ccc}
\text{law kaan} & \text{verb (perfect)} & \text{kaan} & \text{verb (perfect)} \\
\hline
\text{gah} & \text{kunt ruht maqah} & \text{maqah} & \text{maqah} \\
\end{array}
\]

\text{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.

<table>
<thead>
<tr>
<th></th>
<th>A</th>
<th>B</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>?saal</td>
<td>?tsaal</td>
</tr>
<tr>
<td>2</td>
<td>?qayl (Q)</td>
<td>?qayl (Q)</td>
</tr>
<tr>
<td>3</td>
<td>gaab</td>
<td>?gaab</td>
</tr>
<tr>
<td>4</td>
<td>?afa</td>
<td>?afa</td>
</tr>
</tbody>
</table>

\text{to carry} \quad \text{to be carried (VII)}

\text{(VII)}
A B
5. kawa to iron (VII)
6. rama to throw (VII)
7. ʕama to blind (X)
8. faad to benefit (X)

XVIII.3.2 Drill 2

phantsafflid ?awli min I'll benefit a lot from this
ilkiitaab da. book.

Use the above with:

they, we, you (ms), he, you (fs), she, you (p)

XVIII.3.3 Drill 3

S#1: innuur iṭṭafa. The light was turned off.
miin illi ūṭfaah? Who turned it off?
S#2: ana maṭafituuš. I did not turn it off.
yimkin iṭṭaaf lwaḥdu. Maybe it turned itself off
(no one did it).

Ask and answer, using the following:

1. the cup, broke
2. radio, turned off
3. door, opened
4. pencil, broke
5. cupboard, opened

XVIII.3.4 Drill 4 Negative Imperative (+ Ind. Obj.)

iktibli gawaab. Write me a letter!
matiktibliš gawaab. Negative

Form similar sentences:
p Narrate the story to him.
ms Make coffee for her.
fs Iron the shirt for me.
p Speak to them for us.
fs Mail the letter for me.
ms Tell them the stories.
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. /nagāf (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

 hilw ?awi iššaɾaab bitaaṣak , mineen gibtu ?
 miš ana lli gibtu , gabithuuli nagwa .

Form sentences using: men's clothes /malaabis irrigaal/

1. šaɾaab - aat          socks
2. šibšib - šabašib      slippers
3. gazma - gizam         shoes
4. ûami[f - ûumšaan       shirt
5. šakitta - aat         jacket
6. baʃtu - baʃaatı       coat
7. baɾni[ta - buɾneeta - baɾaniʃ hat
8. gawantì - gawantìyyaat gloves
9. mandiil - manadiil    handkerchief
10. puloovar - aat       pullover
11. malaabis daaxiliyya  underwear
12. kaɾavatta - aat      neck tie
13. hìzaam - hìzima      belt
14. Šamšiya - Šamaasi     umbrella
15. banṭaloon - aat      trousers
16. makanit hìlaaʔa       safety razor
17. furṣa - furasha       brush
18. miʃti - anšaat       comb
19. furšit hilaʔa\?a  
20. muus hilaʔa\?a - amwaas hilaʔa\?a  
21. kulonya  
22. ma\?guun hilaʔa\?a  
23. ma\?guun sinaan  
24. furšit sinaan  

shaving brush  
razor blade  
eau-de-cologne  
shaving cream  
tooth paste  
tooth brush  

XVIII.3.7 Drill 7 Negative (Future + D. Obj. + Ind. Obj.)  

हकालिमिलाक इ?ुस्तालाक  I will speak to the professor  
हकालिमिलाक I'll speak to him on your behalf.  
mफ़ाकालिमिलाकः Negative  

I will speak to the professor on your behalf.  
I'll speak to him on your behalf.  
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  

एना ःयैयिल्त गूँस्त ःयैयिल्तुहुम . ःयैयिल्तुहुमलुहुम --→ ma\?sayyiltuhum\?luhum  

Form similar sentences:  

1. इङ्ङा, ःवैलम  - it (f) for him  
2. एना, ःन्नैयिम  - him for you (ms)  
3. इङ्ङा, मा\?शा  - them - for her  
4. हिय्या, ःशा\?हा  - them for them  
5. एना, फ़ा\?द्दा  - it (m) for her
XVIII.3.9 Comprehension questions based on Unit Eighteen

1. kaanu biyfiśmylu eeh wilaad wilyam wimeeri ?
2. Ṣagabhum itti filifizyoon ilmaṣrī walla la? ?
3. eeh illi Ṣagab žorž fitti filifizyoon ilmaṣrī ? leeh ?
4. eeh ra?y helen fitti filifizyoon ilmaṣrī ?
5. Ṣullina baẓg ilbaṣaamig illi fitti filifizyoon ilmaṣrī ,
   w?ullina fiiha eeh .
6. žorž kaan biyifham naṣrit il?axbaaṣ ? leeh ? wiwilyam ?
   leeh ?
7. hal wilyam kaan biyi?ra gaṣaayid fimaṣr? eeh hiyya ?
9. miin hiyya unn kalsuum ?
10. huwwa wilyam biyhiibb ilkoora ?
11. tiṣraf eeh ūan birnaamig ilmaṣrəa fitti filifizyoon ilmaṣrī ?
12. eeh illi kaanit helen bitḥiibb ṣuufu fitti filifizyoon ?
13. eeh ilʔaʔaani illi simṣuḥa ūand wilyam ?

*** *** ***

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

*** *** ***
UNIT NINETEEN

iddars ittisaatassaar

XIX.1 Review - /mu'raqqa/

Sheelit wilyam weelit haani sihru ma'a ba'd lissaafa talata shaabhaan. ?a'adu yisma'u umm kalsuum, wi'abdi ilhalim haafiz, wimhammad 'abd ilwahhaab.

Wilyam mu'sgab bumm kalsuum ajlaah yig'amha. ?a'al ilhaani nnu baka lamma sim' xabar motha.

Zor' mu'sgab bi'abd ilwahhaab saxir isgaab. ?a'al linagwa nnu firin? awi? awi yoom ma 'abd ilwahhab xad idduktoraa ilifaxriyya ("honorary").

Helen, zayy mu'sgam ilbanaat illi fisnnahe bithibb 'abd ilhalim haafiz. Haqaritlu hafaalat (hafa - hafaalat party (fun)) kitiira. Kaani bitqaww ma'a aqhabha 'lamaqriyyaat. Ilifa?ili?e ("the truth is") 'abd ilhalim haafiz fannaan (fannaan, a - in, aat artist, fann art) faqilim.

*** *** ***

XIX.2 Drills - /tamarilin/

Drill 1

gamiil?awii fustaaniik da ya nagwa. i'staritlii mineen?

mi'is ana illi stareetu. i'starahuuli haani.

Form similar sentences using:
1. bluuza - aat blouse
2. gazma bka'ab high heel shoes
3. sandal - sanaadil sandals
4. shibshib - sabaashib slippers
5. xaatim - xawaatim ring
6. xaatim dhab dhab gold ring

(/dhab/ 'gold'; /fa'da/ 'silver'; /fi'id/ 'iron';
/ni'as aqfAR/ 'brass';/ni'as a'haar/ 'copper'; /xa'aab/ 'wood')
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
?
awwim
'to cause to get up'

\text{ana ?awwimtaha} \rightarrow \text{ana ma?awwimtahaaš} \rightarrow \text{ana ma?awwimtahalakš}

Form similar sentences:
1. hiyya,\text{rawwaf} - him - for you (fs)
2. i\text{inhā, xawwil} - them - for you (ms)
3. ana,\text{nayyim} - him - for them
4. in\text{ta, faqqa} - it (m) - for me
5. hiyya,\text{ṣahīna} - him - for us

Drill 4
\text{ana bamuut filba?laawa} - \text{ana baḥībb ilba?laawa mooth}

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?
muhandis; wiwaldak?
waldi ustaaz gaamishi.

What does your father do?
He is an engineer; and your father?
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

الدرس الثلاثين

Arabic Script

Key to Literary Arabic Alphabet

and Corresponding Egyptian Arabic Symbols

<table>
<thead>
<tr>
<th>Literary Arabic</th>
<th>Egyptian</th>
<th>Literary Arabic</th>
<th>Egyptian</th>
</tr>
</thead>
<tbody>
<tr>
<td>ا</td>
<td>a, (a), aa</td>
<td>ط</td>
<td>ئ</td>
</tr>
<tr>
<td>آ</td>
<td>aa</td>
<td>ظ</td>
<td>ئ or ت</td>
</tr>
<tr>
<td>أ</td>
<td>a</td>
<td>ع</td>
<td>ئ</td>
</tr>
<tr>
<td>ت</td>
<td>i</td>
<td>ف</td>
<td>ئ</td>
</tr>
<tr>
<td>ة</td>
<td>u</td>
<td>ف</td>
<td>(v in foreign words)</td>
</tr>
<tr>
<td>أ</td>
<td>an (finally)</td>
<td>ق</td>
<td>ئ or ئ</td>
</tr>
<tr>
<td>ى</td>
<td>a</td>
<td>ك</td>
<td>ئ</td>
</tr>
<tr>
<td>ر</td>
<td>b</td>
<td>ل</td>
<td>ئ or ئ</td>
</tr>
<tr>
<td>ض</td>
<td>(p in foreign words)</td>
<td>م</td>
<td>ئ</td>
</tr>
<tr>
<td>س</td>
<td>t</td>
<td>ه</td>
<td>ئ</td>
</tr>
<tr>
<td>ت</td>
<td>t or s</td>
<td>و</td>
<td>ئ or ئ</td>
</tr>
<tr>
<td>ج</td>
<td>g</td>
<td>i, ii, e</td>
<td>ئ</td>
</tr>
<tr>
<td>ج</td>
<td>(zh in foreign words)</td>
<td>ي</td>
<td>ئ</td>
</tr>
<tr>
<td>ح</td>
<td>h</td>
<td>ئ</td>
<td>ئ</td>
</tr>
<tr>
<td>خ</td>
<td>x</td>
<td>(bb)</td>
<td>ئ</td>
</tr>
<tr>
<td>د</td>
<td>d</td>
<td>ئ</td>
<td>ئ</td>
</tr>
<tr>
<td>ر</td>
<td>d or z</td>
<td>ئ</td>
<td>ئ</td>
</tr>
<tr>
<td>ز</td>
<td>r or ئ</td>
<td>ئ</td>
<td>ئ</td>
</tr>
<tr>
<td>س</td>
<td>z</td>
<td>ئ</td>
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<td>s</td>
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<td>ئ</td>
</tr>
<tr>
<td>ص</td>
<td>ٔ</td>
<td>ئ</td>
<td>ئ</td>
</tr>
<tr>
<td>ض</td>
<td>ؤ</td>
<td>ئ</td>
<td>ئ</td>
</tr>
</tbody>
</table>

e.g. absence of a vowel after a consonant

Unit Twenty
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. Ramuny, The University of Michigan 1974, for more help in this connection.
At William and Mary's

William

ahlan, ahlân. eeh
innuress da!

Hani

a'llaah yixallïik. innuress
nu'kum. feen il?awaad?

Mary

bijitfa?ragu fa titliivizyooon.

Calling her children:


Helen and George

kaadîg yamaama.

To the Guests:

ahlan - misaa? ilxeer.

Nagwa and Hani

ahlan wasahlan - misaa? innuress.

Hani

ûorzh, ûulli, ûagabïtok
baru'mig ittiliviizyooon
firîa?r wella? la? ?

George

ûab?san.

Helen

wihîyya di ûawza kalaam?

Nagwa

eeh ûlli ûagabkum
fitîliivizyooon ilma?r?

Helen

hâgaat kitïira. ittiliviizyoon
ilma?r fiilh baru'mig munawwa'â
a?hsan min hina. awwalâ, ûab?san, il?i?lanaat ûulâyîla

wiba?deen kull birnaamig
tînissi nnu ma?muul ma?xuuq
Salašan yinaasib.
issinn wiliṣaʔliyya witterflkllr
bituq innaas illī ilbirnaamig
maʃmuul Salašanhum.

George
hełen kalamha maʃbuq t. xudi
masalan birnaamig ilʔaʃfaal
fimaqr. yasalaam haqa
aaxir halaawa – ayāani,
ᶜaʔs, tamsiliyyaat
wimasrahiyyaat, šiʔr, zagal
qiʃaʃ wiʃkayaat šaʃbiyya.

Hani
ʔulli yaʃorż ʃagabak ilʔadab
iʃʃaʃbi ilmahri?

George
gliddan.

Helen
ana kamaan ʃagabiṭni ʃabaamig
iʃʃaʃbiyya, zayy ilʃukaaha
iʃʃaʃbiyya masalan.

George
maʃiʃ ahṣan min ilʃukaaha
iʃʃaʃbiyya imaʃriyya.

Nagwa
kuntu bitiʃmaʃu naʃrit
ilʔaxbaar?

Helen
aywa. ana kunt bafham
muʃzaṃma, taʔriʃban kull
haaga. šababan zayy ma nil
ʃarfa naʃrit ilʔaxbaarʃ fiila
kalaam kitlir billuqa lfuʃha;
yaʃni fuʃha wiʃammiyya maʃa
baqṣ.

Hani
winta yaʃorż?

George
iʃkalaam illi biʃammiyya kunt
bafhamu kullu, willi
billuqa nuqṣ nuqṣ baaba
kaan biyifham kull haaga.

Hani
solna yinaasib, al shiromir
3. walila atiq e lafa
ilbirnaamig
maʃmuul Salašanhum.

George
helen kalamha maʃbuq t. xudi
masalan birnaamig ilʔaʃfaal
fimaqr. yasalaam haqa
aaxir halaawa – ayāani,
ᶜaʔs, tamsiliyyaat
wimasrahiyyaat, šiʔr, zagal
qiʃaʃ wiʃkayaat šaʃbiyya.

Helen
ana kamaan ʃagabiṭni ʃabaamig
iʃʃaʃbiyya, zayy ilʃukaaha
iʃʃaʃbiyya masalan.

George
maʃiʃ ahṣan min ilʃukaaha
iʃʃaʃbiyya imaʃriyya.

Nagwa
kuntu bitiʃmaʃu naʃrit
ilʔaxbaar?

Helen
aywa. ana kunt bafham
muʃzaṃma, taʔriʃban kull
haaga. šababan zayy ma nil
ʃarfa naʃrit ilʔaxbaarʃ fiila
kalaam kitlir billuqa lfuʃha;
yaʃni fuʃha wiʃammiyya maʃa
baqṣ.
Nagwa
या هي نكتة بيتى؟
لا، لا يوجد ولا مقالات.

Mary
لا، يا في الباردة، ولا أنا.
لي만 سأكون كل يوم الصبح لأقيم
بقرا الهرم، وكان دايمـاً
شجرا آخر ساعة، والمصـلـحـي
كل اسمع.

Hani
هاني: جورج، مادام اسمع بالبارب
الشامي المصري لأنم تحكي لنا
حاجة —

George
جورج:
زى أيها؟ أتال، ولا حكايات
ولأ حكم، ولا نكت، ولا أيها؟

Hani
هاني: أي حاجه.

***

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

guña wijdheef

Goha and the Guest

marṣa guña gaalu qeef min baḥad biṣiida. faʔaːam qaal limraːtu "idbaːliːna gooz firaax wiʃmili ʕaʃa liqdeef." raʔnit miɾraːtu ʕamalit iljaːsa. wilama ʔaʃad guña huwwa wijdheef ḫaʔtuːlbum ilʔakli fiːnliːya kbiira mdawwarə ḥooʔ iʃṭabliːya. wilʔakli kaan ʃibaarə ʃan firaax wiʃuzz. ilfiraax kaːnit min naʃyit guña wiʃuzz min naʃyit iqdeef.
ِنِیدلِق کَان يِنَحیبِبِ لِیلِفِرَعِ مَن نَاَحیِتِ ِفَکَارِ ، فَکَارِ ، مِلْوَاءِنِ بِیِلْیِل بَیِهِنِ مَن نَاَحیِتِ ِفاَرِ بَیِهِنِ مَن نَاَحیِتِ ِفَکَارِ نَاَحیِتی بِفَکَارِ لِیلِفِرَعِ مَن نَاَحیِتِ ِفَکَارِ نَاَحیِتی بِفَکَارِ لِیلِفِرَعِ مَن نَاَحیِتِ ِفَکَارِ نَاَحیِتی بِفَکَارِ لِیلِفِرَعِ مَن نَاَحیِتِ ِفَکَارِ نَاَحیِتی بِفَکَارِ لِیلِفِرَعِ مَن نَاَحیِتِ ِفَکَارِ نَاَحیِتی بِفَکَارِ لِیلِفِرَعِ مَن نَاَحیِتِ ِفَکَارِ نَاَحیِتی بِفَکَارِ لِیلِفِرَعِ مَن نَاَحیِتِ ِفَکَارِ N

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Text 2

guňa wilwizz

Goha and the Geese


Text 3

Ilmuskī

Text 4

Xaan ilxalili
Khan Al-Khalili

Min ilmuskii thuuf Sala xaan ilxalili, ?urayyib min ilmuskii.
binnisba liisuuwaani. Mafiis saayih yirguu maqii wiimayruu d? xaan
ilxalili. Xaan ilxalili tii?a fiih ?awaani n?haas ahmaq waasfaar
ma?nuus Salaahu rusaamaat, wiguur firi?soniyya, wiisayaat min illuur?aan
ilkarilim, wiikhcam, wiisamsaai - wiilii minha n?uu?uus bitkuun miita?sama
bilfaqda. Wiilii a?bbaa? n?haas Salaahu qururit ilmalika nifirtiiti -
bihubu yiistiru a?bbaa? wiilsib miita:ssama bis gaqaf, witamasili
firi?soniyya ma?suula min innihaas, aw illaar?il, aw ilmarmaq, wiisnuu?aat
gildiyya - ya?ni hagaat ma?muuula min ilgild - mixaddaat, wiipuufaat,
wiibaa?iib, wiisnaat, wiimayruu - kullaha gild mumtaaz wiisaleeha
rusaamaat firi?soniyya gamilla, wiimlawwina, fiih kamaan fatta?aat
gawbaaat min illaar?il, wiittaayaat sagooyir min innihaas, aw ilmarmaq,
wizu?ariiyyaat marmaq. Issiittaat biyhibbu yiistiru yaa?ayiis,
wiisawaattim, wiis?aan, wiisaaawiir - wiid ku?laha s?nafa? yaddiyya -
Salaahu rusaamaat firi?soniyya, wiisihga ga?arii wiiskalaah gamill giddaan
giddan. Ilhagaat di ma?muuula min ilfaqda, aw min inneekal. Iddahab

kullu. Il?agaanib illi biyruun xaan ilxalili, biyi?ganninu Sala

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Text 5

Baraamig ittilivizyoon ilmashri

Egyptian TV Programs

Ittilivizyoon ilmashri fiih baraamig kitiri kuwaylisa ?awi:
baraamig saqafiyya, wita?limiyya, wiibaraamig fukatiyya-ya?ni
baraamig musalliyya - laakin ilmuhimm huwwa inn kull birnaamig min
baraamig ittilivizyoon ilmashri tiihss fiih bilma?huud ilhaayil min
nahiyt itta'llilif wil?1xqaag, wihiss. Innu ma'smuul Sa'hui yinaasib
issinn witta'aiiri wil?la?liyya bta'at innaas illi lbirnaamig ma'smuul
Salaashanhum. Wida sabab nagaah ilbaraamig ittilivizyooneya fma?r.
masalan birnaamig il?atfaal illa?ah musallli, wimuflid - fih
fasllya, wata'iliim finafs illa?at. Birnaamig itta'alaba, aw birnaamig
irrilif, aw birnaamig Summaal baladna, aw birnaamig is?inna ilgalamiiz,
aw birnaamig mas'aakil i?sha'abaab, aw ?aba? ilyoom - di kullaha
baraamig mumtaaza min nahiyt itta'llilif wil?1xqaag - tihiss inn
inmu?alilk kull birnaamig Samal ba?fs tilmi Sa'hui yi?da?r yifild
itta'alib, wil?fallaan, wil?maamil, wisittaata ilbuyuut, wil?ummahaat,
Sa?abi wa?rafangi, wihala?aat, wimu?asalaat munawaafa - ya?fi dlinnya,
iza?aatax xarigiyiyya zayy muba?aryaata ilkoo?u - been il?ahli wizzamaalik
masalan, aw i?saata man?uula min ilgaawaamiiz - ya?fi imasaagld -,
aw ilkanaayiis, yoom ilgumma, aw il?add, aw fil?asyaad.
Aaxir a?ba? nagaat fihbaraamig humma imma film Sa?abi, aw
baraamig ittilivizyooney werradyu illa?aha kullaha fimaggallit
illa?izayaa witttilivizyooney - magalla usbu?iya.

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Text 6

madiinit ilqaahira
The City of Cairo

Tab?an inna kullina Sa?fiin ilmasal illi biyuul "ma?r umm
iddunya", ilmasal da sha?hiin wima?bu?u'. Ilqaahira min aqmal bilaad
Witab?an maninsaas innaha a?l ilha?adaraa wissaqaafa filtaalam
illaaabi.
Sadad sukkaa? ilqaahira hawaali Sa'hui milooyu ta?riiban.
wilkanaayiis illadiima. gamiiit il?azrar, zayy ma?na Sa?fiin, Sumr?aha
min wuguud ilhargaat il?adlima l?li fliha . widi sabab min asbaab
maninsaas inniil . nahi inniil min agmal anhaa? ilSlaalam wi?ta?alah.
wuguud inniil filqaahiga biyizidha gamaal . fi?seef innaas kulluhum

zayy ma ?haa Sarflin ilqaahiga ?u?rayiba min ilgiiza , na?? saa?a
bil?utubils . wiggilla fliha gamiil ilqaahiga, min e?dam ilgaamSaat
filSlaalam . wifilSa kamaan il?ahramaat wabu lhool , illi kull illuuyyaah
(issuwaah) biyizruuwhum .

Issuwaah biyzuuruu ilqaahiga min kull blaed illSlaalam , wi?kuulluhum
biyyihbu yu?u?u xaan ilxaliili . wi?tabSa?ah naa kullina Sarflin xaan
ilxaliili , itkallimma ?anna ?abi kida .

filh ?agaat kitlira hayla filqaahiga law ha?d?al atkallilukuum

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Text 7

izziyaarataa fima?r
The Custom of Visiting in Egypt

izziyaarataa fima?r mu?zamaa sa?iliyya , widi sabab ittaa?abuğ
likibilir been ilSa?ilaat fima?r . ?ahban ilgiraan , wilmaa?arif
wi?za?haab biyzuuru ba?d . Sala ayy haal, izziyaarataa kullaha bitkuun

ilbuuyuut biyismiuu alf haSa?ab izziyaaraat . lamma yi?Sa?uu inn haad
hayzuruhum bukra ba?d i?dhi?i masalan , yibtidu yhaagda?u . yismilu keek ,

awwil ma ?guuyuuf yiw?alu , iza kaan fi?seef yi?addimuulhum kooka
koola , aw lamunaat?, aw ayy haaga mtalliga,wibaa?een yi?gibulhum
filh birtu?aaan , ilbu?taaan ilmasri hilw wimuumaaz .

ilʔaʃyaad fimaʃr

Holidays in Egypt

ilʔaʃyaad fimaʃr, zayy baa?i blaad ilʔaalam, imma aʃyaad diiniyya, aw aʃyaad qawmiyya, wihina hanitkallim tan ilʔaʃyaad iddliniyya bass.

ilʔaʃyaad iddliniyya ʃand ilmuslimiin ahammaha ilʔiil idʃuʁyaʃar, illi huwwa ʃiiid ilfiʃt, ilʔaaxir ʃahɾ ʃamaʃqaan, wiʃahɾ ʃamaʃqaan, zayy ma ʃna šaɾfiin,huwwa ʃahɾ idʃiıyem ʃand ilmuslimiin, ilʔiil ilkiibir huwwa ʃiiid iʃdgiʃiyya, aw ʃiiid ilʔaʃha, wiḍa biykuun baʃd muusim ilfiʃg, wiʃfiʃg, zayy ma ʃna šaɾfiin, ʃukn min aʃkaan ilʔislaaam ilxiama, min ilʔaʃyaad ilmuhimma ʃand ilmuslimiin,muldi innabi, wiʃaʃuʃa.

ilʔaʔbaat, illi humma ilmasiḥiyiin ilmaʃriyyiin, baʃdu ahamm ʃideen šanduhum humma ilʔiil idʃuʁyaʃar, aw ʃiiid ilmiilaad - ʃiiid miilaad ilmasiḥ-, wiʃliid ilkiibir, illi huwwa ʃiiid ilʔiyyaama, wiʃlii ʃabʃan aʃyaad tany aʃyaad ilʔiil idʃadra, wiʃliid maaʃ girgiʃ, wiʃliid ilmaalak miʃaʔii.


ʃabʃan ayyaam ilʔaʃyaad innaas kullaha btibib huduum gidlii wibilʔaʃqa ilʔawlaad wilbanaat idʃuʁyaʃar."
Text 9

Ilgarayid wilmagallaat fimaṣr
Newspapers and Magazines in Egypt


Min ahamm wiʔaʔdam ilgarayid ilmaṣriyya wilṣarabiyya guṣnaal ilʔahram. ilʔahram guṇnaal ʕaalami. min ilgarayid ilkiibira fiṃsr kamaan, ilʔaxbaʔ wilgumphuriyya – ilgarayid ilmaṣriyya ṭabzan bitihtamm bilʔaxbaʔ ilmaʕalliiyya wilʔaalamiiyya, wilʔiliha magalat ʕan mawaqliiḥ muxtalifa, zayy masalan ilʔiqtiṣaad, wilʔilim, wilʔadab, wiṣṣiḥha, wimaqalaat tanya ktiira tihimm itṭaaliib, wilʔallaaḏ, wilʔaamii, wilʔummahaat, wiṣerhum. ṭabzan ilʔahram fiḥ aiṣlanaat zayy ilʔiṣlanaat illi ilgarayid ilʔagnabiyya tamaam.

Min ilmagallat ilmaṣriyya inṭaruuwa ilmuṣawwar, wiʔaʔixir saaṣa, wigmallit ḥawwaa, wigmallit ilʔiṣaafat wittiliiviviyoon. widi kullaha fmustawa immagallat ilʔaalamiiyya ilkiibira.

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Text 10

Siilaag iṣṣaṣaṣ
The Treatment of Baldness

Waaḥid qaagil ʕaṣṣu kaa miṭtidi yyuʔaṣ. faʔaḥah liḍḍuktoor – kaṣaf saaleh wiʔallu “ inta lazma ilsiilaag bilkaḥraba limuddit sana ”. faʔqaagil qaallu “ ṭayyib ”.

ʔaṣad iṣṣaṣaṣ yiruḥ liḍḍuktoor kull yoom, kull yoom, wiṣṣaṣu yuʔaṣ aktar wiʔaktar liyayit ma bəʔa ašlaʔ xaaliṣ fiʔaʔixir muddit ilisiilaag.

Wiẓaḥah liḍḍuktoor wiḥuwwa zaflaan ʔawi ʔawi. wiʔallu “ ʕaṣayif illi ḥaṣaliiʔi? ʕaṣayif ʔaṣasiʔ? ʔeh ˈaʔayak bəʔaʔ?” fa dduktoor qaallu “ xalliini afahhinak ilmuṣawwar. iṣṣaṣaṣ illi ñandak wi-raasii ”.

fa ṭqaqil qaallu “ xalliini ana ʔuullak ḥaaga. maʃliʃ wala waaḥid fisiṭti aʃlaʔ ”.

fa dduktoor qaallu “ məzbuṭ, bass ilwiiraasa haṭibtidi biik.”

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The Educational System in Egypt

Ittāšilim fimaṣr mit-assim ᵃšala xamās maṛqaḥil - ilḥaqaḥa, wilmarḥalā liʾibtidātiyya, wilmarḥalā liʾiṣḍadiyya, wilmarḥalā ssanawiyya, wibādeen ittāšilim ilgaamiṭi.

Ittāšilim fimaṣr kullu maggaanā filmadaarīs ilḵukumīyya min ibtidaāti liʾyaayit ᵃxaʾir sana filgamsa, ṣabān filih madaaris xaṣṣa bmaṛqaṭat - widi kullaha taṭt iṣraʾaf wizarāt ittariya wittašilim ilḥaqaḥa hiyya ilmarḥalā lwānīda lli miṣ maggaanā.

Ilḥaqaḥa yudxiḥa ṭṭif lamma ykuun ʿumrū arṣbaḥ sini ṣa, aw xamās sini ṣa, wiyuṣʾud filha sana, aw iṭneen, muṣṭam ilʾaṭfaal biyuṣʾud sana waḍa ṣaṭs.


Ittalamaṭ lli ygilbu magmuṭ kiblir, yudxiḥu liʾiṣḍaḍi fmadaaris ilḵukum, wittalamza lli magmuṭhum miṣ kuwayyiḏ yudxiḥu imma madaaris iṣḍaḍi xaṣṣa bmaṛqaṭat, aw ygilbu ssana ʾaṣṣa yaṣṭaṭi magmuṭ kuwayyiḏ.

Ittāšilim liʾiṣḍaḍi talat sini ṣa, fiʾaʾxru ttilmiliz biyaʾxud ʾshaḥada ismaha ʾshaḥada liʾiṣḍadiyya. fiʾiṣḍaḍi ittalamaṭ biyitṭaṭlimu ᵃlu ʾa كتاب-يین - ingilizi, aw faḥamsaʾwi, aw
المنى، او روعي مسالىم، ويزاملي لثريستو جمار
سماجيا، وتريل، وليغة باس، بتواستيف، وليستردا، امام
جارى، وحنداس، وقمتسان، سماجيا، ولون، فتي لمتى انا؟!؟!؟!؟!؟!
سانا،URE، واشن تانى، معلم مصمب؟ا،
ويزاملي ما ظلما؟ اباب كيد لمتى امان عماش؟ - judged وامسان وارش
لكمل مظان؟ا، ولي لمتى امان، اصاب، اتلامظ، سازان، كآن
فماضارين طكسيي، اومماضين خاسا - مانش، فار؟، ولنالا، كفر
لا؟ بهم المماضين، الاحلي، وليخاسا، وناع، انن المماضين
خاسا، بتيل، يداد، اشن، آنا، ولي، كرمان، المماضين، يناس، يناس
الحكام، وليل، خاسا، يناس، يناس، يناس، مانش، يناس
تيليم، ويدواك، يتم، ويمو، ويدواك، يتم، ويمو، ويدواك
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الماضي، ويدواك، يتم، ويمو، ويدواك، يتم، ويمو، ويدواك
الماضي، ويدواك، يتم، ويمو، ويدواك، يتم، ويمو، ويدواك
الماضي، ويدواك، يتم، ويمو، ويدواك، يتم، ويمو، ويدواك
الماضي، ويدواك، يتم، ويمو، ويدواك، يتم، و


*** *** ***
An Awkward Question

"أنا أسأل والدي وقال لها " صحيح يا أباها اهنا مخلوقين من تراب؟" فأمّه قالت له " ابوي يا حبيبي." قام الولد وقال لها " دلوقت بس." فلمت ليه الواحد هدومه بتسوّق بسرعة.

su?aal mufrig
An Awkward Question

"كيف سأل والديَّ العالى " أهلَّي يا أمّي إنّي مخلوق من طراب؟" فأمه قالت لله " ابوي يا حبيبي." قام الولد وقال لها " دلوقت بس." فلمت ليه الواحد هدومه بتسوّق بسرعة.

*** *** ***
Two Braggarts

Two Failing Students

Both of them were failing students. After the exam, one of them asked him, "Are you ready for the exam?"
The other replied, "I don't need it, my teacher will give me everything."
The first student said, "Why are you using a blackboard?"

*** *** ***
تمنين مجانين

Two Lunatics

كان عددنا بستاريه، ولعوبا، ووزرى الثاني شاعر الفناء، وقال له: "نقر
تنف على الشاعر ده؟" فالمجنون الثاني قال له: "طبيبا". فالمجنون
الأولاني قال له: "طيب بليلا ورئيسي". فالتاني قال له: "ما تفتكرني
إِن انا عيوب والان مجنون، انا ناهيك كوبس قوي. انت عارزتي اطلع انفس
على الشاعر، وبعدين تطني البطاريه، وتخليلي اتبع على الأرض".

** ** **
الرجل وحماته

والف راجل حماته كانت بحوزته كثير قوي، كل أسبوع ترزه أو سرتين تقريباً. فقال لمراته: "قولي لوادنك تقلل من زياراتها - سرة قصي الشهر مثل كتابه قوي." فمراته دخلت اتصلت مع أمها في الأوض وطلبت قالت له: "خلاص، كننا حتجزورنا سرتين في السنة، وكل مرة حتفصّد معانا ست شهرة.

irraaqil wihamaatu

Man and Mother-in-Law

waaqid raagil hamaatu kaanit bitzurur ku tilr xawi, kull usbuus mara'a aw marjiteen taariiban. fa'aal ilmaratu "uulil Iwadditik ti'allil min ziyaaratna - mara'a fisiwah masalan kifaa'yla xawi." famraatu daxaliit ikkallimit ma'a ummaha filkooqi w'ilisiit xaliti "xalaas, maama hazurina marjiteen fissaana, wikuull mara'a hatu?ud ma'aanaa sitt shuur".

*** *** ***
17 - A Joke

عند ذلك يسكت على واحد كان عابان، راح للدكتور، والدكتور كشف عليه كوبين قوي وبعدين قال له "صحّك كويه خالص، مليشك حايه".

فقالة نال لهBoot, آكل أيه يا دكتور؟ "نال الدكتور قال له "تقدر نأكل اي حاجة تعجلك السريعة؟" fees بناعتي، كل أي حاجه إلا الكفف.

(N.B. The verb "to eat" is used idiomatically in the last sentence meaning "not to pay bills, debts or money owed to others").

*** *** ***

18 - Goha and the Banana Seller

(once upon a time) جحا كان طول عمره all his life عاش في الأرياف، ومره من المرات in the country فكر فرح الفنّه، اصبحه فلوا له to go to (Lit: descend) يا جحا من البياعين يتوع الفنّه!

"كلّي بالك!" take heed!

دوول وحسين توي، أولما يسمعون يسمعوا لهجك وبحرونوا انك من الأرياف تعلّوا عليك الحاجة، يعيني الحاجة اللي تعمدها to raise the price عشره صاغ يقولوا لك عليها بعضين قرش، فانت اذا حيست تشتري حاجه وقالنوا right away; always لك على تشمها قول لهم النصّ على طول ولو واحد جا يشكي حاجه قول له الش פע، double يعني مشلا لو رمت تشتري حاجه والبائع قال لك بعضه صاغ قول له بخمسه ماج ولوقلت لواحد بياع ادمعي بخمسه صاغ برتقال وإذاك خمس برتقالات قول له لا عشره. " جحا قال له: " ما تخافوش على". have no fear, don't worry
وراح جحا القاهره ، وتحدث على تبهه من تباوي القاهره يضرب شاهى .

فاته واحد بيتاع موز بينادى ( بيدره ) .

ويقول " الموز الحلو ، الموز الممتاز " نده له جحا وقال له " تعالي هنا بتاع كيلو الموز ؟ " فالبياع قال له " بانناشر قرش" . وجحا قال له 

" قرش " فالبياع قال له " ما ينفعش "

" احسن موز A-1 (Lit: number one) (Lit: it doesn't work)

.ـ.that is it في القاهره كـثـبـه " . وجحا قال له " سنه ماغ " ما فيش غير كده "

، أنا . I tell you what فالرجل قال له " اقول لك

بابيع لك كيلو ماسته ماغ . يشان خاطرك "

، نجحا على طول تلته صاع . فالبياع قال له " باخوى right away

، a minute ago انت قلت سته ماغ من دفتيه "

. " جحا قال له " نلاته ماغ ما فيش غير كده " بتاع الموز تال له " انـت

فاكرى ... لانيه do you think في الشارع الاَلـاَرـنـه

، لك كيلو ماسته ماغ باخوى " جحا to weigh

أوزن " ، stealing it

قال له " بتلاته صاع " البابيع بتلـعـجـا كده وقال له " ايه رايك انت راجـل

وانت حبيت من اول ما شفتك ؛ انا اوزن لج كيلو

kind طيب " بنلاش " . فالبياع 달 " for free

معنا الكرسي اللي هو كان تاعد

على وقال له " اتين كيلو ، اتين كيلو ، اوـعـي" never! don't you dare!

. to fool me تذمك ادك حضحك عليّ .

*** *** ***
The Girl and the Bean Seller

19 - The Girl and the Bean Seller

In her house, there was an old lady who used to sell fava beans. One day, she was met by a young man who was selling dates. The lady asked him how much he wanted to buy. He said, "I want to buy all of your dates." The lady replied, "How much are your dates?"

The young man answered, "I want to buy all of your dates for five piasters." The lady replied, "You are clever!"

The young man asked, "What do you mean?"

The lady replied, "I mean that you are smart!"

The young man asked, "How can you be sure?"

The lady replied, "Because you are offering me a good deal!"

The young man asked, "What is your offer?"

The lady replied, "I will give you half of the dates and the other half, you can have for free!"

The young man agreed and bought all of the dates for five piasters. He was very happy with his purchase.

The lady was pleased with the young man's offer and thanked him for his generosity.

The young man asked, "Why are you thanking me?"

The lady replied, "Because you are a good person!"

The young man asked, "What do you mean?"

The lady replied, "You are offering me a good deal and you are thanking me for it!"

The young man asked, "How can you be sure?"

The lady replied, "Because you are a good person!"

The young man agreed and thanked the lady for her offer.
the field

وفي يوم من الأيام جاره عشان يستلقي

دخل الجار عند جحا في البيت قال له " السلام عليكم يا جحا " نجحا قال له " لا لا "

ملحص. انا جاي لك في طلب request لENDING حمار لENDING to lend me for the period of right away to return it

would have liked to

كنان من عيني دي وعيني دي

انتست ( = sorry )

20 - Goha and his Neighbor

Goha, his neighbor, had borrowed his donkey. It was a simple request for the period of time to lend me his donkey, right away to return it. He would have liked to return it, but he was sorry.
أنا ما أننا أتفرغ عين طلبتك \ not yet
ما رجعوش لغالية دلوقت.
\ that is okay
الجار قال لجحا "طيب" واحنا مش مشرب
واحنا مش متشكرن توى يا جحا.
انا اروح استلفهم حمار فلان
الجار صدق جحا طعا يادوب
ممكن لغاية الباب، ومعم الحمار بينب
يعني يا دوب جاي بطلع من بيت جحا، ما وصل
الجار طالع just at the time when
to believe
to go out; to leave
courtyard
to bray
في الحوش
وده طعا كان حمار جحا، موجود في الحوش- ولا واحد صاحبه استلفهم
ولا حاجة.

الجار اتفاقي لجحا قوى، وقال لجحا "لكب علي بيا جحا، الحمار في الحوش، واهو بينب، وانا you lie to me!
ساسعه، وتقول لي واحد صاحبه استلفهم منك، مش عليك!
نجحنا بسنه وقال له "مش عيبك؟
بواراجل عيب عليك! مش عيب؟ تكدجي aren't you ashamed!
وتصدع الحمار يا راجل عيب! shame on you!
وتصدع الحمار يا راجل عيب! you don't believe me!

أنت راجل وتصدع حمارا مالكش حق والله.
By God! You really shouldn't, you have no right to.

*** *** ***

٢١ - مثل وحكاية

21 - A Proverb and a Story

المثال سبعة توى في مصر، الناس في مصر يستعملوا الأمثال كثير جدا
في كلامهم، وتقربا كل مثل وراء حكاية،

المثل ده بيقول "الحرامي على رأس ريشه.

Lit: The thief has a feather on his head.
Intent: One can always spot the guilty.

ودلوقت حاحكيكم الحكاية، بيقولوا كان فيه واحد راجل عنه حمار، وجا
22 - A Joke and a Proverb

wanted a camel  
He answered, "If you want to borrow a camel, it has to be mine."

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.

*** *** ***
to make one's mouth water  وحَدَةٌ excellently particularly أن الاكل المصري ما يعترض عليه الاكل جدًا delicious nota בלندن. the situاد اللى no food is better than it بيزوروا مصر كلّم بِعيجم الاكل المصري جدًا popular أول اشتي عندكم لكم عن بعض الاكلات الشعبية طبعًا the food المدعوم والطعامه دول حاجه مشه دها. الطعمه بيتولوا عليهاا the اللقاح. فلكل أو طعمه هي نفس الحكايه، نفس المخالي. وحدين فيه the الكشري. الكشري ده فين لوحده art by itself رز وعدس ومكرون وصلب مشكور to consist of رز وعدس ومكرون وصلب مشكور in a special way مطبوخين بطريقة مخصصة لان نبها فلنسل the صلصة مخصصة حُرقه hot sauce لان نبها فلنسل the الكشري لسا سيكون معمول كويسي hot red pepper احمر حرّاق لسًا سيكون معمول كويسي the المصريين في الغُد، يحبوا يأكلوا خضار باللحم، يحبو stew بامية او كوسا او ناصولا او بسله او بطاطس مثل مطبخه باللحم وصلصة الطماطم والبصل، وياكلوا مع الخضار باللحم رز او مكرون به الفير ن او مكرون به اللحم المفروم او محشي. المحشي اثنو كثيرة محشي ورق عدب او محشي كوسا او محشي كربإ او محشي بر نجان. وطبخو بياكلوا سلطه tossed salad مثلا سلطه خضر واكلوا على خيار وصلصة وفلفل اخضر وصلب، وعلوها ليوم ويت وخلو في الصيف الناس يأكلوا سلطه بالخيار، يتكون منازه في الصيف yogurt الزبادي بالليل فين ين كنير يأكلوا بيتره، في مطعم من المطاعم out
charcoal grilled lamb in the city, you'd find láhám kibbá and downtown láhám gánged. You could find salads with vegetables, láhám kibbá and sweets made with tahini, pickles, and eggplant. And you'd find something else, like:

- Fresh fish, cooked with them
- Ducks, pigeons, and other birds
- Dried green wheat used for cooking
- Fish of the Nile, fried
- Fried mollusks
- Grilled mullet, cooked
- Egyptian semolina cake, pastries

And the hospitality would be fantastic, with dates, bread, and coffee. You could also get a good lunch at a local restaurant. And, of course, the food is always excellent.
ودى حاجه محوفه في العالم كلّه،
افتك داونت احنا خدنا فكره
to have an idea

العقل المصري واتمنى انكم تتبعزوا في بيست
to be invited to wish

تعرروا معنى الكرم المصري صحيح.

مصري عشان تعرروا معنى الكرم المصري صحيح.

*** *** ***

٢٤ - السياحة في مصر

٢٤ - Tourism in Egypt

السياحة اللي بيزوروا مصر كله بيعجبوا
بالبلد to admire

ب جدا جدا وبالناس وبالآثار والجو الجميل
المصريين معروفين بالكرم

زى باني الحرم مو مصر طبعا زي ما احنا عارفين فيها اناش كثيرة جدا

ب جدا ما نقدر نتكلم عنها كله هنا لىكن حدد كم عن شويه مدة

طبيعا احنا عارفين ان السياح كله بيزوروا الاهرامات وأبو الهول

وبيحبو بيشوفوا "الصوت والضوء" "Sound and Light" والمتحف

"والتحف المسيرة من أهم منافح العالم في museum

المتحف المصري" بمعنى الآثار الفرعونية القديمة زي وتوع

آمون ونفرتلي وغيرهم طبعا فيه آثار مصريه قديمه كبيره جدا فن

الانصر وأواسن، وعدد كبير جدا من السياح بيزورى الانصر وأواسن كل سنه

من المناحف المسيرة في مصر كمان منحاف الفن الاسلامي

The Coptic Museum والمتحف القبطي Islamic Art Museum

والتحف الشمسي The Agricultural Museum

والتحف الزراعي The Wax Museum

The River Nile السياح كله بيعجو بند النيل

and the casino لما الواحد يبعد في كازينو the truth is

من الكازينوهات اللي على النيل بالليل في الصيف او بالنهار فمعنى

قاعد في الجنه من النظر scenery as if he

اجمل ما يمكن.
من معالم القاهرة الحديثة: برج القاهرة المودرن

187 its height

من برج القاهرة، ارتفاعه 187 متر يعني حوالي 60 دور تقريباً. السياح بيبسوا باكلوا في المطعم بناط البرج - المطعم في الدور العمومي - وبيدوور

الإسعاف وبيلف

to turn around

تشوف منه القاهرة كلها - منظر جميل جداً وبالعكس بالليل -

مرر معروف بالمساجد والكنائس القديمة والحديثة اللي فيها.

المهجر في مصر: الجامع الأزهر - أقدم جامع واقصد جامعه في مصر ويمكن في العالم، ابتكر سنة 1433 له اهمية كبيرة جداً في العالم الأسلامسي - كله: AssertionError من أكثر من الفاسد، وجامع سيدي النجيم، وجامع السلطان حسين وجامع ابن طولون وجامع السيدة زينب. ومن أهم الكنيسة كنيسة Al-Moalaqa Church (Hanging Church).

المعلقة في القرن الخامس وأوائل القرن السادس، أتبنت في القرن الخامس. وكنيسة cathedra

الحبر في الزنتون. من الكنيسة الجديدة الإسكندرية

اسمها كندرياس مار مورس أبتنت في يونو 1918 وهي أكبر كنيسة من نوعها في أفريقيا كتبها عدد كبير جداً من السياح بيبسوا بيزوروا المساجد والكنائس المصريه.

طمعاً اننا عارفين خان الخليلي واهمته انكلمنا عنه قبل كده.

tقرباً كل ماج بيروح مصر لازم بيزور خان الخليلي.

السياح اللي عندهم اولاد بيبسوا بيحبوه جنينة الحيوانات the zoo

لاشها تعتبر اهم واكبر جنينة حيوانات في العالم.

من المدن الهامة في مصر مدينة اسكندريه، اسكندريه من اجمل بلاد العالم. بلانتشات اسكندريه جميل جداً، وهو اسكندريه جميل جداً جداً جداً في الصيف. عدد كبير من السياح بيبسوا بيزوروا اسكندريه نسي الصيف.
The Suez Canal

The Suez Canal is a waterway of great importance in the world, of about 108 miles in length and about 200 feet wide, connecting the Red Sea with the Mediterranean Sea, and providing a vital link in the navigation of the seas of the world. The canal was opened in 1869 and its importance for navigation has increased with the growth of international trade. It is a symbol of the power and influence of Egypt, and its construction has been a source of pride for the people of the country. The canal has been owned and operated by the Egyptian government since its construction, and it remains a vital part of the country's economy. The canal has been nationalized by Egypt at various times, and it continues to play a major role in the country's economy and national security.
القناة

حاليا مصر طهّرت القناة لأن من بعد حرب 1967 لعامة to clear up
4 يونيو 1975 القناة كانت مغلقة رئيسي انور السادات
President إعاد فتح قناة السويس يوم 5 يونيو 1975 وله يوم مهم جدا جدا جداً في تاريخ مصر والعالم كله

الحكومة المصرية حاولت to widen القناة وتحريضها وتوجيهها
huge البواخر الضخمة to permit to pass عمّ عشان تنقّط deepen البواخر
oils tankers جدا جدا وخاصة ناقل البترول.

أمريكا وفرنسا وبريطانيا ساعدوا مصر في تطهير القناة لأن القناة مهم جداً للاتحاد العالمي وسلام العالم.

مهما جدّاً للاتحاد العالمي وسلام العالم.

المرشدين المصريين هم اللي يرشدو البواخر guides; pilots وهو يتمّ في القناة حالياً السويس فيها أكثر من 250
to pass their competence يكفاهم to acknowledge مرشد مصري والعالم كله يشهد دخل
قناة السويس ضخم جدا جدا جدا وهم مهم جدا للاقتصاد المصري، دخل القناة في اليوم الواحد حوالي مليون ونصف دولار وطيباً حيّز لد
God willing. لتعويش إن شاء الله to increase

*** *** ***
Part Four
Proverbs
PROVERBS

1. iṣmil iṯḥayyib, wirmiḥ ilbaḥṣ.
*M.escing:* Do a good deed and throw it into the sea.
*Intent:* One should do a good deed not expecting a reward.

2. ilbaḥṣ illi ygilak minnu rriḥ siddu wistarriḥ.
*Meaning:* The door which brings in the wind, close it and relax.
*Intent:* Stay away from problems.

3. iḥṣid ṣan ʾišṣaṭṭ, wiyanniiṣlu.
*Meaning:* Stay away from evil and sing (happily).
*Intent:* Stay away from evil and you will be happy.

4. iẓgaalim 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.

5. aḥlaḥ kariim.
*Meaning:* God is generous.
*Intent:* God will help you.

* The meaning of a proverb is a semi-literal translation.
6. illaume is written on one's forehead (i.e. one's destiny), one's eye must see.

**Intent:** One will inevitably meet one's destiny.

7. Work hard and I will help you. (Said by God to man).

**Intent:** God helps him who helps himself.

8. 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.

9. Bounties are given by God.

**Intent:** All good things come from God.

10. An evil person leaves nothing for the good person.

**Intent:** Evil people sometimes ruin things for honest people.
11. ٍّدِّلِي َثَيَْبَة َّلَخِبْازِيْبَة َوَلَوْ يَأْكُوا نِصَّهَا.

Meaning: Give bread to bakers (to bake) even if they eat half of it.

Intent: Seek help from specialists.

12. ٍّدِّلِي َثَيَْبَة َّلَخِبْازِيْبَة َوَلَوْ يَأْكُوا نِصَّهَا.

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.

13. ٍّدِّلِي َثَيَْبَة َّلَخِبْازِيْبَة َوَلَوْ يَأْكُوا نِصَّهَا.

Meaning: Who will speak for a bride but her mother?

Intent: People always speak in their own interest.

14. ٍّدِّلِي َثَيَْبَة َّلَخِبْازِيْبَة َوَلَوْ يَأْكُوا نِصَّهَا.

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.

15. ٍّدِّلِي َثَيَْبَة َّلَخِبْازِيْبَة َوَلَوْ يَأْكُوا نِصَّهَا.

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.
16. **in kibir ibnak xawilahu**.

**Meaning:** When your son grows up be a brother to him.

**Intent:** Treat your son as a brother when an adult.

* * *

17. **in kaan habibak fasal matifasuu kullu.**

**Meaning:** If your friend is made of honey don't lick all of him.

**Intent:** Don't over-exploit your friends.

* * *

18. **ana waxuuya Sala ibn (-bn) Sammi, wana wibn Sammi Sala ljaribi.**

**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.

* * *

19. **ba'd ma saab wadduuh lilkuttaab.**

**Meaning:** After he grew old, they sent him to elementary school.

**Intent:** Do things at the appropriate times.

* * *

20. **Ilhilm sayyid il?axla?**.

**Meaning:** Patience is the master of all qualities.

**Intent:** Patience is the greatest virtue.

* * *
21. ilhaṣami ʕaṣa ʕasas riṣa.

Meaning: The thief has a feather on his head.

Intent: One can always spot the guilty.

* * *

22. ziyaadit ilxeer xereen.

Meaning: It is doubly good to have more good things.

Intent: One can't get too much of a good thing.

* * *

23. ƙittama yihi?i na gamai.

Meaning: Greed makes you lose what you have collected.

Intent: Greed may diminish gain.

* * *


Meaning: Learning at young age is like engraving something on a stone.

Intent: What one learns as a child is never forgotten.

* * *

25. ʔiçaʃ baxt waʃa fadda ʃaʃaʃa.

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.

* * *
26. ṣahbak biddak ṭibālih, la taaxud minnu wala tiddih.

Meaning: If you want to keep your friend neither take from him nor give to him.

Intent: Neither a borrower nor a lender be.

27. illi awwilu šaṯṯ, axru nunr.

Meaning: Whatever begins with stipulations (clear conditions) ends up in the light (clear).

Intent: Conditions clear at the outset lead to better results.

28. iššee? illi mayhmak, waqqi ṭaleeh gooz ummak.

Meaning: Whatever does not concern you, give it to your stepfather to do it (for you) (= it will never get done properly).

Intent: Give unimportant tasks to those not dedicated to your interests.

29. ibn ilwizz ṣawwaam.

Meaning: The young goose is a good swimmer (like her parents).

Intent: Like father, like son.

30. ikfi l?idra ṭala fummaha, tiṭlaft 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.
31 - ضربوا الاعور على عينه، فالمخراط خرائه.

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.

32 - القرار في عين امه غزال.

Meaning: A monkey is a gazelle in her mother's eyes.

Intent: A mother sees no fault in her child.

33 - لا يتعدي ولا تعتدي.

Meaning: It's better to be nice to me when we meet than to offer me lunch.

Intent: Kindness alone is enough.

34 - لمانك حساس! ان صنته صانك وان هنه هانك.

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.

35 - زي الاطرش في الزننة.

Meaning: Like a deaf person in a bridal singing party.

Intent: Being quite out of one's depth.
36. baab innaggara f misplaced.
   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.
   **

37. ma yuśkur fianafi illa ibliis.
   Meaning: No one praises himself but Satan.
   Intent: Only a fool thinks he is faultless.
   **

38. malīyyuš filward fee sabatullah ya aňmar 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.
   **

39. mayışgibuuš ilšagab wala šišyaam 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.
   **

40. mašr umm iddunya.
   Meaning: Cairo (possibly Egypt) is the mother of the world.
   Intent: There is no place like Cairo.
   **
41. ya dacil been ilaṣṣa wajisritha, 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 nosey; being inquisitive can hurt.

* * *

42. akbar minnak biyoom, yĩṣaf aktaṣ minnak biṣana.

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.

* * *

43. gibtak ya ūabd ilmuṣliin tiṣinni, ilʔitak ya ūabd ilmuṣliin titfaan.

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.

* * *

44. ilyaayib higgitu mišaah.

Meaning: An absent person has his excuse.

Intent: Don't blame some one late until you know why.

* * *

45. ilʔirš ilʔabyaṣ yinfaf filyoom ilʔiswīd.

Meaning: The white piastre is useful in a black day.

Intent: Save a penny for a rainy day.

* * *
46. ٍسِعْمِعَتْ مَرَكَبَيْهَا

**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.

* * *

١٧ - عَشْمِ اِبْلِيسَ فِي الْجَهَّةَ

47. ِسَعْمِلَ ِبَلْلِیِلِ فِی ِلِگْنَةَ

**Meaning:** Like the devil's (Satan) hope in (going to) Heaven.

**Intent:** A totally unrealistic hope.

* * *

٢٨ - أَصْرَ عَلَی جَارِ السَّوْءِ ۚ يَا بَرْحَلْيَا تَكُنْ لَهُ ِدِبَابَاتُ ِمَخْروُهَا

48. ِغَرْبُ ِمَسْأَلَ ِرَاسِ غَیْبُ ِرَفَعُ ِغَیْبُ ِرَفَعُ ِغَیْبُ ِرَفَعُ ِغَیْبُ ِرَفَعُ

**Meaning:** Be patient with a bad neighbor, he will either move, or misfortune will befall him.

**Intent:** Endure difficulties; they will pass away.

* * *

٢٩ - ِرَدْنَ مِن طِينٍ وَرَدْنَ مِن عِجَّینٍ

49. ِقْبَیْنِ مِن ِقَبْیِنِ مِن ِقَبْیِنِ

**Meaning:** One ear of mud and the other of dough.

**Intent:** Said of a totally unsympathetic person.

* * *

٣٠ - ِضَرْبَ فِي ِعِیْبَ ۛ ِحَرَامٍ

50. ِقَبْیِنِ فِیلَمْ ِیَقْبِیَنِ

**Meaning:** Beating a dead person is a sin.

**Intent:** Stop beating a dead horse, it's a waste of effort.

* * *
51. Ask someone who has been through it, and not (ask) a doctor (experience is very important).

52. A brown complexion is half (way to) beauty (perfection).

53. A cat of one's own rather than a shared camel.

54. He makes a dome out of a grain (making a mountain out of a molehill - exaggeration).

55. The name is as good as the named person (well-named for his virtues).

56. Patience is the key to ease (relaxation, comfort, happy ending).
57. Having one's hand in water is not like having it in the fire.
   * * *

58. (When) the cat (is) away, the mice (mouse) (will) play.
   * * *

59. Unlucky enough to find bones in tripe.
   * * *

60. A ship with two captains sinks.
   * * *

61. We talked about the cat and there it came jumping (speak of the devil).
   * * *

62. Care leads to safety, while speed leads to regret. Haste makes waste.
   * * *
63. Patience is good (a virtue).

64. A crazy guest eats and leaves right away.

65. Be different (disagree; oppose others) and you will be known.

66. Cleanliness is of true belief (cleanliness is next to godliness).

67. Laughing without a good reason shows lack of good manners.

68. Sleep is (as powerful as) a sultan.
69. Love is blind.

* * *

70. He has nothing to do either with the bull (that turns the grinding mill around) or the flour (he is uninvolved).

* * *

71. (Mere) ink on paper (of no effect; useless; insignificant).

* * *

72. (While) man (slave of God) thinks (about certain problems), God takes care (of those particular problems for him).

* * *

73. That which has a beginning has an end (all things have a beginning and an end).

* * *

74. (God) gives earrings to those who have no ears.

* * *
75. Like the tassel of a saddlebag (completely useless).
    *
    *
    *

76. (Like) a wasp that hummed to the ruin of its nest (didn't know when to keep quiet).
    *
    *
    *

77. Love of one's homeland is part of true belief.
    *
    *
    *

78. God is great.
    *
    *
    *

79. An onion offered (to you for dinner) by a true friend is like a whole lamb.
    *
    *
    *

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).
    *
    *
    *
81. (The two of them are) like butter on honey (get along fine).

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).

83. Lies (telling lies, lying) have no legs (do not go very far; lies can't carry you far).

84. Let your dependence be upon God (depend on the Lord).

85. The hungry dream of the bread market.

86. The unlucky person and the ne'er-do-well got together (began to work together).
87. The eye's place is never above the brow (everyone should know his place).

* * *

88. He who teaches me one letter, for him I'll be a slave (be grateful to those who teach you).

* * *

89. He juggles (plays with) eggs and stones (clever, artful, smart).

* * *

90. He drowns in very little (handspan) water (clumsy, awkward, helpless; inept).

* * *

91. Beneath quiet people there are calamities (still waters run deep).

* * *
92. Blood never changes to water (family ties always remain).
   * * *

93. One hand alone does not clap (one hand washes the other; co-operation).
   * * *

94. Walls have ears.
   * * *

95. The best of all things is moderation (moderation is the best policy).
   * * *

96. He could steal the eye-liner (kohl, antimony) from one's eye (artful thief).
   * * *

97. He gets out of it (trouble) like (pulling) a hair out of the dough (smelling like a rose; without being caught).
   * * *
98. He understands it (the issue at hand) while it's flying (very smart, sharp)

99. If speech is silver, then silence is gold.

100. One protected by God will never be disgraced by anyone.
Part Five
Word Lists
**WORD LISTS**

**List #1  Fruits /ilfakha/**

<table>
<thead>
<tr>
<th>Collective</th>
<th>Unit Noun (Sing)</th>
<th>Count Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>tuffaaḥ</td>
<td>tuffaḥa</td>
<td>-aat</td>
</tr>
<tr>
<td>tiffaḥ</td>
<td>tiffaḥa</td>
<td>-aat</td>
</tr>
<tr>
<td>burtuʔaan</td>
<td>burtuʔaana</td>
<td>-aat</td>
</tr>
<tr>
<td>mooz</td>
<td>mooza</td>
<td>-aat</td>
</tr>
<tr>
<td>tiin</td>
<td>tiina</td>
<td>-aat</td>
</tr>
<tr>
<td>śinab</td>
<td>śinaba</td>
<td>-aat</td>
</tr>
<tr>
<td>xoox</td>
<td>xooxa</td>
<td>-aat</td>
</tr>
<tr>
<td>mišmiš</td>
<td>mišmiša</td>
<td>-aat</td>
</tr>
<tr>
<td>baṭṭiliḥ</td>
<td>baṭṭiliḥa</td>
<td>-aat</td>
</tr>
<tr>
<td>ŋammaam</td>
<td>ŋammaama</td>
<td>-aat</td>
</tr>
<tr>
<td>barʔuʔa</td>
<td>barʔuʔa</td>
<td>-aat</td>
</tr>
<tr>
<td>balaḥ</td>
<td>balaḥa</td>
<td>-aat</td>
</tr>
<tr>
<td>lamuun</td>
<td>lmuuna</td>
<td>-aat</td>
</tr>
<tr>
<td>ŋummaan</td>
<td>ŋummaana</td>
<td>-aat</td>
</tr>
<tr>
<td>faɾawlā</td>
<td>faɾawlaaya</td>
<td>-aat</td>
</tr>
<tr>
<td>kummitra</td>
<td>kummitraaya</td>
<td>-aat</td>
</tr>
<tr>
<td>manga</td>
<td>mangaaya</td>
<td>-aat</td>
</tr>
</tbody>
</table>

**List #2  Vegetables /ilxugaar/**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>niʃnaʕ</td>
<td>mint</td>
</tr>
<tr>
<td>faʃulya</td>
<td>green beans</td>
</tr>
<tr>
<td>bisilla</td>
<td>green peas</td>
</tr>
<tr>
<td>sabaanix</td>
<td>spinach</td>
</tr>
<tr>
<td>koosa</td>
<td>squash</td>
</tr>
<tr>
<td>bamya</td>
<td>okra</td>
</tr>
<tr>
<td>bidingaan</td>
<td>eggplant</td>
</tr>
<tr>
<td>ŋuʕa (Q) ~ ŋamaʔtим</td>
<td>tomatoes</td>
</tr>
<tr>
<td>gazaʕ</td>
<td>carrots</td>
</tr>
<tr>
<td>Egyptian Arabic</td>
<td>English</td>
</tr>
<tr>
<td>----------------</td>
<td>------------------</td>
</tr>
<tr>
<td>toom</td>
<td>garlic</td>
</tr>
<tr>
<td>gargîr</td>
<td>cress</td>
</tr>
<tr>
<td>düra</td>
<td>corn</td>
</tr>
<tr>
<td>başalî</td>
<td>onions</td>
</tr>
<tr>
<td>başaaṭîs</td>
<td>potatoes</td>
</tr>
<tr>
<td>xiyaar</td>
<td>cucumbers</td>
</tr>
<tr>
<td>?arnabilît (Q)</td>
<td>cauliflower</td>
</tr>
<tr>
<td>xasîs</td>
<td>lettuce</td>
</tr>
<tr>
<td>ba?duunîs</td>
<td>parsley</td>
</tr>
<tr>
<td>filfil axqâr</td>
<td>green peppers</td>
</tr>
<tr>
<td>filgî</td>
<td>radishes</td>
</tr>
<tr>
<td>kuruymb</td>
<td>cabbage</td>
</tr>
<tr>
<td>muluxîyya</td>
<td>Jew's mallow</td>
</tr>
</tbody>
</table>

**List #3 Groceries /ilbî=aala/**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>hîitta - hîtat</td>
<td>piece (e.g. soap)</td>
</tr>
<tr>
<td>şabuun</td>
<td>soap</td>
</tr>
<tr>
<td>ruzz</td>
<td>rice</td>
</tr>
<tr>
<td>laban</td>
<td>milk</td>
</tr>
<tr>
<td>sukkaâr</td>
<td>sugar</td>
</tr>
<tr>
<td>šaay</td>
<td>tea</td>
</tr>
<tr>
<td>bunn</td>
<td>coffee, ground or bean</td>
</tr>
<tr>
<td>malîh</td>
<td>salt</td>
</tr>
<tr>
<td>feeq</td>
<td>bread</td>
</tr>
<tr>
<td>riyîîîf feeq</td>
<td>a loaf of bread</td>
</tr>
<tr>
<td>kîlu</td>
<td>kilo</td>
</tr>
<tr>
<td>nuşş kilu</td>
<td>1/2 kilo</td>
</tr>
<tr>
<td>makaçoona</td>
<td>pasta</td>
</tr>
<tr>
<td>gibna</td>
<td>cheese</td>
</tr>
<tr>
<td>baskoot</td>
<td>cookies</td>
</tr>
<tr>
<td>keek</td>
<td>cake</td>
</tr>
<tr>
<td>gatooh</td>
<td>tarts</td>
</tr>
<tr>
<td>zeët</td>
<td>oil</td>
</tr>
<tr>
<td>zatuun</td>
<td>olives</td>
</tr>
<tr>
<td>mixallil</td>
<td>pickles</td>
</tr>
<tr>
<td>xall</td>
<td>vinegar</td>
</tr>
<tr>
<td>filfil iswid</td>
<td>black pepper</td>
</tr>
<tr>
<td>Šads</td>
<td>lentils</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>----------</td>
<td>-------------</td>
</tr>
<tr>
<td>lahma</td>
<td>meat</td>
</tr>
<tr>
<td>lahma biltul</td>
<td>veal</td>
</tr>
<tr>
<td>lahma jaa</td>
<td>lamb, mutton</td>
</tr>
<tr>
<td>lahma baari</td>
<td>beef</td>
</tr>
<tr>
<td>lahma mafuumma</td>
<td>ground meat</td>
</tr>
<tr>
<td>firaax</td>
<td>chicken</td>
</tr>
<tr>
<td>sagaayir</td>
<td>cigarettes</td>
</tr>
<tr>
<td>kбриит</td>
<td>matches</td>
</tr>
<tr>
<td>zibda</td>
<td>butter</td>
</tr>
<tr>
<td>beeq</td>
<td>eggs</td>
</tr>
<tr>
<td>samak</td>
<td>fish</td>
</tr>
</tbody>
</table>

List #4 Colors /ًٰلاَْلْاَاَان/  

<table>
<thead>
<tr>
<th>m</th>
<th>f</th>
<th>p</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>abyag</td>
<td>bēega</td>
<td>biq</td>
<td>white</td>
</tr>
<tr>
<td>azra?</td>
<td>zar?a</td>
<td>zur?</td>
<td>blue</td>
</tr>
<tr>
<td>aňmar</td>
<td>hāma</td>
<td>nmart</td>
<td>red</td>
</tr>
<tr>
<td>akqar</td>
<td>xaqra</td>
<td>xuqar</td>
<td>green</td>
</tr>
<tr>
<td>așfaq</td>
<td>saqra</td>
<td>šufar</td>
<td>yellow</td>
</tr>
<tr>
<td>iswid</td>
<td>sooda</td>
<td>suud</td>
<td>black</td>
</tr>
<tr>
<td>beeq</td>
<td>bēez</td>
<td>bēez</td>
<td>beige</td>
</tr>
<tr>
<td>banba</td>
<td>banba</td>
<td>banba</td>
<td>pink</td>
</tr>
<tr>
<td>*bunni</td>
<td>bunni</td>
<td>bunni</td>
<td>brown (coffee powder)</td>
</tr>
<tr>
<td>ɾamaadi</td>
<td>ɾamaadi</td>
<td>ɾamaadi</td>
<td>grey (ashes)</td>
</tr>
<tr>
<td>banafsigi</td>
<td>banafsigi</td>
<td>banafsigi</td>
<td>purple (violet)</td>
</tr>
<tr>
<td>mišmiši</td>
<td>mišmiši</td>
<td>mišmiši</td>
<td>apricot color (apricots)</td>
</tr>
<tr>
<td>xooxi</td>
<td>xooxi</td>
<td>xooxi</td>
<td>peach color (peaches)</td>
</tr>
<tr>
<td>burtu?aani</td>
<td>burtu?aani</td>
<td>burtu?aani</td>
<td>orange (oranges)</td>
</tr>
<tr>
<td>lamununi</td>
<td>lamununi</td>
<td>lamununi</td>
<td>lemon yellow (lemons)</td>
</tr>
<tr>
<td>zibiibi</td>
<td>zibiibi</td>
<td>zibiibi</td>
<td>maroon (raisins)</td>
</tr>
<tr>
<td>zeeti</td>
<td>zeeti</td>
<td>zeeti</td>
<td>darkish green (olive oil)</td>
</tr>
<tr>
<td>zatuuni</td>
<td>zatuuni</td>
<td>zatuuni</td>
<td>olive green (green olives)</td>
</tr>
<tr>
<td>kuṟumbi</td>
<td>kuṟumbi</td>
<td>kuṟumbi</td>
<td>pastel green (cabbage)</td>
</tr>
</tbody>
</table>

* 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 ilʔinsaan/

Notice the parts marked (f)= feminine

*gism* - agsaam  body
*insaan* - human being
*wišš* - face
*ɾaas* - ɾuws (f)  head
*ʃaɾf* - ʃaɾfa  hair
*ʔeen* - ʔineen (d) - ʃuyuu (p) (s=f)  eye
*giln* - gufuun  eyelid
*ḥaagib* - ḥawaagib  eyebrow
*rims* - rumuʃ  eyelash
*buʔ?* - ḥanak  mouth
*ʃiffa* - ʃafaayif  lip
*sinna* - sînaan  tooth
*dirs* - duruus  molar
*lîsaan* - lisina  tongue
*manaxiir* (f)  nose
*widn* - widneen (d) - wîdaan (p) (s=f)  ear
*xadd* - xuduud  cheek
*fakk*  jaw
*looza* - liwaz  tonsil
*gil*  skin, complexion
*râʔaba* - riʔaab  neck
*lassa*  gum
*kitf* - ēen (d) - kitaaf  shoulder
*diraaʔ* - ēen (d) -aat (p)  arm
*rlgl* - ēen (d) & p (s=f)  leg
*lîd* - ēen (d) & p (s=f)  hand
*ʂubaaʔ* - ʂawaabif  finger
*iṣṣubaaʔ ilkiibiir*  thumb
*iṣṣubaaʔ ilwaʃtaanl*  middle finger
*iṣṣubaaʔ ɪʃṣuʃyaʃyaʃ*  little finger
*gif* - ʂawaafir  nail
*rukba* - rukab  knee
ʔadam (Q)  foot
*ʂubaaʔ irriql*  toe
*faxd* - flxaad  thigh
*ʒahr* - ʒuʃuur  back
sidr - siduuɾ
ʔəlʔ (Q)
riʔa - teen (d)
baʔn (f)
kibd
kilwa - kalaawi

chest
heart
lung
stomach
liver
kidney

List #6  Furniture /ilʔasas/

kanaba - kanab
kursi - karaasi
\text{ṭaʔabaʔa} - aat
siggada - sagagiid
\text{ṣuʔa} - \text{ṣuwar}
\text{ṭaʔaayiʔt} sagaayir
\text{ṣuʔa} - \text{ṭaʔabaʔeziʔt} \text{ṣuʔa}
mafrāš - mafaariš
buṭeem - aat
fuʕta - fuwaʕ
sirīr - saraayir
martaba - maraatib
milaaya - aat
miraya - aat
\text{ṣuveeniiʔa} - aat
kumodiinu - haat
duʔeab - dawaliiib
baʔtaniyya - aat
liʔaaf - liʔifa
mixadda - aat
 ámba - aat
abaʔuɾa - aat
radyu - haat

couch
chair
table
rug, carpet
picture
ashtray
dining table
table cloth
buffet
towel
bed
mattress
sheet
mirror
chest of drawers
night stand
cupboard (wardrobe)
blanket
quilt
pillow
lamp, bulb
lamp, lampshade
radio set
List #7  Money, Weights and Measures /ilfuluus wilmawazilin wilmakayili/

gineeh - aat
nuşş gneeh
rubš gneeh
ṣaṣṣa saay
xamsa saay - šillin
nuşṣ frānk
ʔirš saay - ʔirš (Q)
ʔiršeen (Q)
tauʾrīfa
milliim
niliia
itneen milliim
kilīu
nuşş kilīu
rubš kilīu
raṭš - arṭaal
mitr
santli
millī
kilumitr

one pound (100 piasters)
1/2 pound
1/4 pound
10 piasters
5 piasters
2 piasters
1 piaster
2 piasters
1/2 piaster piece
1 milliim (1/10 piaster)
2 milliims
kilo
1/2 kilo
1/4 kilo
pound (lb.)
meter
centimeter
millimeter
kilometer

List #8  Professions and Trades /ilmihan wilhrafl/
Gynecologist
surgeon
ophthalmologist
dermatologist
osteopath
pediatrician (f)
dentist
veterinarian
nurse
secretary
accountant
director
dean (of college)
nurse
pharmacist
pharmacist
police officer
army officer
policeman
non-commissioned army officer
judge
engineer
grocer
cook
butcher
carpenter
house boy
maid
vendor
porter
driver
workman
mechanic
goldsmith
jeweler
waiter in a coffee shop
waiter
barber
hair stylist
doorman
List #9  Kinship Terms /Il?araaba wil?araayib/

(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
walid
abb - abbaa'at
abuuya
baaba (qaaba)
umm
ummi
walid
walda
waliditi
maama (mma)
baaba w maama
ilwaldeen
gidd - gidda
gida
ibn - abnaa?
walaad - awlaad ~ wilaad
bint - banaat
axx - ixwaat
axuuya
uxt - ixwaat
uxt
Sam - Samaam
xaal - xilaan
Samma - aat
xaala - aat

ibn Sam - wilaad Sam
ibn Sam - wilaad Sammi
bint Sam - banaat Sammi
ibn xaali - wilaad xaali
bint xaali - banaat xaali
ibn Sammi - wilaad Sammi
bint Sammi - banaat Sammi

father
my father
father
my father
daddy
mother
my mother
mother
my mother
mommy
dad and mom
the parents
grandfather
grandmother
son
son
daughter
brother
my brother
sister
my sister
uncle - paternal (fa br)
uncle - maternal (mo br)
aunt - paternal (fa si)
aunt - maternal (mo si)
cousin (fa br so)
cousin (fa br so)
cousin (fa br da)
cousin (mo br so)
cousin (mo br da)
cousin (fa si so)
cousin (fa si da)
ibn xalti - wilaad xalti  my cousin (mo si so)
bint xalti - banaat xalti my cousin (mo si da)
ibn xalit ṣaḥbi  my friend's cousin (mo si so)
bint ṣammit waldi my second cousin (da of my fa's paternal aunt)
gooz - agwaaz  husband
goza  her husband
issitt btaṭtu  his wife
nisšib - nasaayib in-law
nisšib - nasaayīb in-law
ṣadil - ṣadāayil husband of wife's sister
silfa - saaayif wife of husband's brother
ḏurṣa  co-wife
ḥama  wife's or husband's fa or mo (usually with pron.suffix)
ḥamaaaya  my wife's father
ḥamaatī  my wife's mother
axu ssitt btaṭti  my wife's brother
gooz uxti  my sister's husband
uxt mraatī  my wife's sister

List #10  In the Kitchen /filmaṭbaخ/

Mayṣafa - maṣaærif  ladle
Kubbaaya - aat  a glass
Fingaal - fingeen - fanaqilī cup
Fanaqilīn
Jaba? Fingeal  saucer
Izaaza - azaayiz  a bottle
Silba - šilab  a box; a can
Baaku - wacet  a packet
Mallaha - aat  salt shaker
Sukkariyya - aat sugar bowl
Abri? Šaay - abari? Šaay  teapot
<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>314</th>
<th>Lists 10-11</th>
</tr>
</thead>
<tbody>
<tr>
<td>kanaka - kanak</td>
<td>Arabic coffee pot</td>
<td></td>
</tr>
<tr>
<td>ʕaff - ʕuʃuʃ</td>
<td>shelf</td>
<td></td>
</tr>
<tr>
<td>ʕalla - ʕilal</td>
<td>cooking pot</td>
<td></td>
</tr>
<tr>
<td>ʃiɾniyya - ʃаwaanl</td>
<td>baking tray</td>
<td></td>
</tr>
<tr>
<td>ʕaʃa - aat</td>
<td>frying pan</td>
<td></td>
</tr>
<tr>
<td>ɣaʃa ʕalla - ɣuʃyaan ʕilal</td>
<td>pot cover</td>
<td></td>
</tr>
<tr>
<td>ʕalla pristo</td>
<td>pressure cooker</td>
<td></td>
</tr>
<tr>
<td>makwa - makaawi</td>
<td>iron</td>
<td></td>
</tr>
<tr>
<td>ʃiɾniyyit ʔahwa</td>
<td>tray</td>
<td></td>
</tr>
<tr>
<td>mafṣama - mafaa'im</td>
<td>meat grinder</td>
<td></td>
</tr>
<tr>
<td>xaʃaaʃ - aat</td>
<td>mixer, blender</td>
<td></td>
</tr>
<tr>
<td>furün - aʃaad</td>
<td>oven</td>
<td></td>
</tr>
<tr>
<td>maʃfa - maʃaaфи</td>
<td>strainer</td>
<td></td>
</tr>
<tr>
<td>maʃfit ʃaat</td>
<td>tea strainer</td>
<td></td>
</tr>
<tr>
<td>abriiʔ - abariiʔ</td>
<td>pitcher</td>
<td></td>
</tr>
<tr>
<td>dooraʔ - dawaaritʔ</td>
<td>pitcher</td>
<td></td>
</tr>
<tr>
<td>ʃabaʔ - aʃbaʔ</td>
<td>plate</td>
<td></td>
</tr>
<tr>
<td>ʃaḥn - ʃuʃuun</td>
<td>plate</td>
<td></td>
</tr>
<tr>
<td>ʃooɔka - ʃuwaq</td>
<td>fork (eating)</td>
<td></td>
</tr>
<tr>
<td>maʃlaʔa - maʃaaliʔ</td>
<td>spoon</td>
<td></td>
</tr>
<tr>
<td>sikkiina - sakakiin</td>
<td>knife</td>
<td></td>
</tr>
<tr>
<td>ʃuʃaniyya - ʃalašíin</td>
<td>bowl</td>
<td></td>
</tr>
<tr>
<td>fuʃa - fuwaʃ</td>
<td>napkin</td>
<td></td>
</tr>
<tr>
<td>maʃlaʔit ʃaat</td>
<td>teaspoon</td>
<td></td>
</tr>
<tr>
<td>maʃlaʔit ʃurba</td>
<td>soup spoon</td>
<td></td>
</tr>
<tr>
<td>(ʃuɾba &quot;soup&quot;)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

List #11 **Languages** /illuwaat/

<table>
<thead>
<tr>
<th>illuwaat</th>
<th>languages</th>
</tr>
</thead>
<tbody>
<tr>
<td>łuɣa -aat</td>
<td>language</td>
</tr>
<tr>
<td>ʕaɾaɾbi</td>
<td>Arabic</td>
</tr>
<tr>
<td>ingiilizi</td>
<td>English</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>----------------</td>
<td>------------------------------</td>
</tr>
<tr>
<td>faransawi</td>
<td>French</td>
</tr>
<tr>
<td>almaani</td>
<td>German</td>
</tr>
<tr>
<td>aspaani</td>
<td>Spanish</td>
</tr>
<tr>
<td>itaali</td>
<td>Italian</td>
</tr>
<tr>
<td>talyaani</td>
<td>Italian</td>
</tr>
<tr>
<td>igrigi</td>
<td>Greek</td>
</tr>
<tr>
<td>yunaani</td>
<td>Greek</td>
</tr>
<tr>
<td>armalii</td>
<td>Armenian</td>
</tr>
<tr>
<td>ruusi</td>
<td>Russian</td>
</tr>
<tr>
<td>hindi</td>
<td>Indian</td>
</tr>
<tr>
<td>silini</td>
<td>Chinese</td>
</tr>
<tr>
<td>yabaani</td>
<td>Japanese</td>
</tr>
<tr>
<td>kuuri</td>
<td>Korean</td>
</tr>
<tr>
<td>hiroglyphifi</td>
<td>Hieroglyphic</td>
</tr>
<tr>
<td>latiini</td>
<td>Latin</td>
</tr>
<tr>
<td>3ibti (Q)</td>
<td>Coptic</td>
</tr>
<tr>
<td>barbari</td>
<td>Berber</td>
</tr>
<tr>
<td>sibri</td>
<td>Hebrew</td>
</tr>
<tr>
<td>illuya 3araibiyya</td>
<td>the Arabic language</td>
</tr>
<tr>
<td>illuya ifransawiyya</td>
<td>the French language</td>
</tr>
<tr>
<td>illaraabi</td>
<td>the Arabic language</td>
</tr>
<tr>
<td>ilifransawiwi</td>
<td>(the) French (language)</td>
</tr>
<tr>
<td>laharga - aat</td>
<td>dialect</td>
</tr>
<tr>
<td>sammi</td>
<td>dialectal</td>
</tr>
<tr>
<td>imasri</td>
<td>Egyptian (Arabic)</td>
</tr>
<tr>
<td>illahga imasriyya</td>
<td>the Egyptian dialect</td>
</tr>
<tr>
<td>illaraabi imasri</td>
<td>Egyptian Arabic</td>
</tr>
<tr>
<td>ilfu3ha</td>
<td>Literary Arabic</td>
</tr>
<tr>
<td>ilsammiyya</td>
<td>colloquial (Arabic)</td>
</tr>
</tbody>
</table>

List #12 Exclamations and Oaths /itta3aggub wilhilfean/

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>subhaan a3aah</td>
<td>How wonderful, praise be to God!</td>
</tr>
<tr>
<td>a3aah</td>
<td>Well!</td>
</tr>
<tr>
<td>ya salaam</td>
<td>Fancy that!; My!; Wow!</td>
</tr>
<tr>
<td>a3aah</td>
<td>How sweet!; Bravo!</td>
</tr>
<tr>
<td>amma yariiba</td>
<td>Strange!</td>
</tr>
<tr>
<td>see? yariib</td>
<td>Strange!</td>
</tr>
</tbody>
</table>
Strange!
What a strange thing!
How strange! How fancy! How beautiful!
How silly of you! Shame on you!
What a loss!
What a loss! How helpless man is!
excellent!
excellent!
bravo!
excellent!
By God! Indeed! Really!
By God! (I swear ...)
By God! By the Prophet! (I swear Honestly?)
to be amazed
to be amazed
to swear
How disgusting!
Shame on you! (ms).

List #13 Weather /ilgaww/

\[
\begin{array}{ll}
gaww & \text{weather} \\
ta\text{'i} & \text{weather} \\
ir\text{'abii} & \text{spring (season)} \\
issef & \text{summer} \\
ilkariif & \text{autumn} \\
i\text{shita} (m,f) & \text{winter} \\
bard & \text{cold (n)} \\
harr & \text{hot, heat} \\
dafa (m) & \text{warmth} \\
\text{saq} & \text{heat, hot} \\
hawa (m) & \text{air} \\
\text{rutub} & \text{humidity} \\
\text{tit} & \text{humid}
\end{array}
\]
talq  snow, ice
riḥ (m, f)  wind
bard moot  very cold, ice cold
iddunya bard ?awi  it (the world) is very cold
bard ?awi  very cold
nisīlim - nisma  breeze
maṭar  rain
bārṣad  to become cold
ḥāṣar  to become hot
maṭṭar  to rain
iddunya bitmaṭṭar  it (the world) is raining

List #14  Nature /ḥṭabiliṣa/

aḏ (f)  land
sama  sky
baḥṣ - buḥuṣ  sea
nakṣ - anhaṣ  river
muḥiṣ  ocean
buḥayqa - aat  lake
šaṭṭi? - šawṣṭṭi?  shore
plaaq - aat  beach
gabal - gibaal  mountain
tal - tilaal  hill
šams (f)  sun
ʔamaḥ (Q)  moon
nigma - niguum  star
nabaat - aat  plant
zarṣ  plants
warda - ward  flower
warda baladi  rose
šagars - šagars  tree
naṣiṣ  grass
maṭar  rain
mayya (mayya)  water
### List #15 Animals, birds, and insects /ilmayawanaat wiyuyuur wilha'arahaat/

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kalb - kilaab</td>
<td>dog</td>
</tr>
<tr>
<td>?uṭṭa - ?uṭṭa(Q)</td>
<td>cat</td>
</tr>
<tr>
<td>hümär - hümîlîr</td>
<td>donkey</td>
</tr>
<tr>
<td>baʔaṭa - baʔaṭ</td>
<td>cow</td>
</tr>
<tr>
<td>farâs</td>
<td>horse</td>
</tr>
<tr>
<td>hùšaan - hùšîna</td>
<td>horse</td>
</tr>
<tr>
<td>ūorr - tiraan</td>
<td>ox</td>
</tr>
<tr>
<td>ṣigî - ṣiguul</td>
<td>calf</td>
</tr>
<tr>
<td>gaʔš - guʔuša</td>
<td>ass</td>
</tr>
<tr>
<td>gamal - gimaal</td>
<td>camel</td>
</tr>
<tr>
<td>gamuusa - gamuus</td>
<td>water buffalo</td>
</tr>
<tr>
<td>xaruuf - xirfaan</td>
<td>lamb</td>
</tr>
<tr>
<td>miʔza - miʔlîz</td>
<td>goat</td>
</tr>
<tr>
<td>hàlluuf - ḥalaliif</td>
<td>pig</td>
</tr>
<tr>
<td>xanzîlîr - xanazîlîr</td>
<td>pig</td>
</tr>
<tr>
<td>ḥayawaan - aat</td>
<td>animal</td>
</tr>
<tr>
<td>bihiima - baḥaayim</td>
<td>beast of burden</td>
</tr>
<tr>
<td>waʔš - wuʔuš</td>
<td>wild animal</td>
</tr>
<tr>
<td>asad -  isuda - usuda</td>
<td>lion</td>
</tr>
<tr>
<td>nimr - nimûra</td>
<td>tiger</td>
</tr>
<tr>
<td>ṭàflab - ṭàflâlib</td>
<td>fox</td>
</tr>
<tr>
<td>fîlî - fîyâla</td>
<td>elephant</td>
</tr>
<tr>
<td>diîb - diyaab</td>
<td>wolf</td>
</tr>
<tr>
<td>ūeer - ūyüur</td>
<td>bird</td>
</tr>
<tr>
<td>ṣàʂfurà - ṣàʂafîlîr</td>
<td>sparrow</td>
</tr>
<tr>
<td>ḥàmaama - ḥàmaam</td>
<td>pigeon</td>
</tr>
<tr>
<td>farxa - firaax</td>
<td>chicken</td>
</tr>
<tr>
<td>diîk - diyûuk</td>
<td>rooster</td>
</tr>
<tr>
<td>diîk ruuml</td>
<td>turkey</td>
</tr>
<tr>
<td>yuʔraab - yirbaan</td>
<td>crow</td>
</tr>
<tr>
<td>hîddaaya - aat</td>
<td>kite (bird)</td>
</tr>
<tr>
<td>samaka - samak</td>
<td>fish</td>
</tr>
<tr>
<td>dibbaana - dibbaan</td>
<td>fly</td>
</tr>
<tr>
<td>namuusa - namuus</td>
<td>mosquito</td>
</tr>
<tr>
<td>naml - naml</td>
<td>ant</td>
</tr>
<tr>
<td>ḍàbbuwr - ḍàtablîr</td>
<td>wasp</td>
</tr>
</tbody>
</table>
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  
afrīqa  
amerika  
America  
assy  
Asia  
usturqalya  
Australia  
urupalpa  
Europe  
amerika ššamaliyya  
North America  
amerika ilganubiyya  
South America  
kanada  
Canada  
ilṣaalam ilṣaḥabi (m)  
The Arab World  
iʃšar? (m)  
The East  
ilyərb (m)  
The West  
iʃšar? ilʔawṣat (m)  
The Middle East  
maʃr  
Egypt; Cairo  
ilqahihiga - maʃr  
Cairo  
lubnaan  
Lebanon  
bayruut  
Beirut  
surya  
Syria  
dimaʃ?  
Damascus  
ilʔuds  
Jerusalem  
filistin  
Palestine  
ilʔurduin  
Jordan  
̣sammaan  
Amman  
libya  
Libya  
tarablus  
Tripoli  
ilmayrib  
Morocco  
ilqabasat  
Rabat  
ilgazaayir  
Algeria; Algiers  
tuunis  
Tunisia; Tunis  
ilʔiraʔa?  
Iraq  
baydaad  
Baghdad  
issufudiyya  
Saudi Arabia  
lıqṭyaqq  
Riyadh  
ingiltira  
England
<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>لندن</td>
<td>London</td>
<td>London</td>
</tr>
<tr>
<td>فرنسا</td>
<td>France</td>
<td>France</td>
</tr>
<tr>
<td>پاریس</td>
<td>Paris</td>
<td>Paris</td>
</tr>
<tr>
<td>اليونان</td>
<td>Greece</td>
<td>Greece</td>
</tr>
<tr>
<td>أثينا</td>
<td>Athens</td>
<td>Athens</td>
</tr>
<tr>
<td>إيطاليا</td>
<td>Italy</td>
<td>Italy</td>
</tr>
<tr>
<td>روما</td>
<td>Rome</td>
<td>Rome</td>
</tr>
<tr>
<td>إسبانيا</td>
<td>Spain</td>
<td>Spain</td>
</tr>
<tr>
<td>مدريد</td>
<td>Madrid</td>
<td>Madrid</td>
</tr>
<tr>
<td>إسرائيل</td>
<td>Israel</td>
<td>Israel</td>
</tr>
<tr>
<td>تل أبيب</td>
<td>Tel Aviv</td>
<td>Tel Aviv</td>
</tr>
<tr>
<td>روسيا</td>
<td>Russia</td>
<td>Russia</td>
</tr>
<tr>
<td>موسكو</td>
<td>Moscow</td>
<td>Moscow</td>
</tr>
<tr>
<td>الصين</td>
<td>China</td>
<td>China</td>
</tr>
<tr>
<td>اليابان</td>
<td>Japan</td>
<td>Japan</td>
</tr>
<tr>
<td>الهند</td>
<td>India</td>
<td>India</td>
</tr>
<tr>
<td>تركيا</td>
<td>Turkey</td>
<td>Turkey</td>
</tr>
<tr>
<td>إيران</td>
<td>Iran</td>
<td>Iran</td>
</tr>
</tbody>
</table>

**#16.A Cities, Towns, and Regions of Egypt**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ئاسيا - ئاسايم</td>
<td>Capital (of a country)</td>
</tr>
<tr>
<td>بالاد - بالاد</td>
<td>city, town</td>
</tr>
<tr>
<td>قرية - قرا</td>
<td>village</td>
</tr>
<tr>
<td>ميناء - موانئ</td>
<td>port</td>
</tr>
<tr>
<td>حي - حي</td>
<td>quarter, section of town</td>
</tr>
<tr>
<td>وادي بناي (m)</td>
<td>Lower Egypt</td>
</tr>
<tr>
<td>وادي تبلي - تبلي (m)</td>
<td>Upper Egypt</td>
</tr>
<tr>
<td>الديلا</td>
<td>The Delta</td>
</tr>
<tr>
<td>بوتش سايلي</td>
<td>Port Said</td>
</tr>
<tr>
<td>إسكندرية</td>
<td>Alexandria</td>
</tr>
<tr>
<td>السويس</td>
<td>Giza</td>
</tr>
<tr>
<td>السويس</td>
<td>Suez</td>
</tr>
<tr>
<td>الأقصر</td>
<td>Luxor</td>
</tr>
<tr>
<td>الأقصر</td>
<td>Aswan</td>
</tr>
<tr>
<td>الحسكة</td>
<td>The High Dam</td>
</tr>
<tr>
<td>السويس</td>
<td>The Suez Canal</td>
</tr>
</tbody>
</table>
List #17  **Personal Characteristics** /iššaʕaat ʿiššaxʃiyya/**

- šifa - aat  
  characteristic
- šaxṣ - aʃxaʃ  
  person
- ʕaʔiʔi - iin  
  wise, refined person
- magnuun - maganiin  
  crazy
- mabʃuʕu - iin  
  happy
- faʃfaan - iin  
  happy
- zaʃlaan - iin  
  unhappy, sad; angry
- midaaayiʔ - iin  
  bothered, depressed
- haadi-hadyiin  
  calm, quiet
- xaayif - iin  
  scared, afraid
- muhmil - iin  
  careless
- kaslaan - iin  
  lazy
- ʕaʃabi - yyiin  
  nervous
- ʔaʃfaan - iin (Q)  
  disgusted
- mundahiš - iin  
  surprised
- ʕayyaaan - ʕayyaaʃ - iin  
  jealous
- anaani - yyiin  
  selfish
- saxliif - suxafa  
  silly
- zaʃliif - ʒuʃafa  
  nice
- šaxṣ duʃri  
  a proper person
- šaxṣ niʃliif  
  a clean person; an upright person
- ʕaaʃifi - yyiin  
  emotional, romantic
- ʕaʃiʃ - ʕuʃaʃa  
  prudent
- gabaan - gubana  
  coward
- šugaaʃ - šugʃaان  
  brave
- baxlii - buʃala  
  miserly
- baaʔis - buʔasa  
  miserable
- kariim - kuʃama  
  hospitable, generous
- šaṭiriir - šuʃtaʕ - šaṭriiin  
  clever
- xaayib - iin  
  good for nothing; ne'er do well
- muʔaddab - iin  
  polite, cultured, cultivated
- ?aliil ilʔadab - ?ulalaat  
  impolite, ill-bred
- ilʔadab (Q)
tabi'ī - yiyīn
muṭašaa'īm - īn
mutafa'īl - īn
kaẓzaab - kaddaab - īn
šaadi? - īn
natural
pessimistic
optimistic
liar
truthful

List #18 Grammatical Terms /muṣṭaḥāhaat qawaaṣīd/
muṣṭaḥā - aat
istilaḥ - aat
qawaaṣīd
 gumla - gumal
šibaara - aat
kilma - kalimaat
ism - asmaa'?
fi'il - afṣaal
ṣifa - aat
damīl - ḏamaayir
faṣ faẓ - ḥurūuf faẓ
ṣaabiṭ - ṣawaabiṭ
mufrad
plurals
maṣaakkar
muṣannas

List #19 Women's Clothes /maalaabis issayyidaat/
biluwa - aat
gazma bkaṣb
šandaal - šanaadil
šibšib - ṣabaasib
xaatim - xawaatim
xaatim dahab
blouse
high heel shoes
sandals
slippers
ring
gold ring

(/dahab/ 'gold'; /faḏda/ 'silver'; /ḥaddīd/ 'iron';
/nihaas aṣfar/ 'brass'; /nihaas aṭmar/ 'copper'; /xaṣab/ 'wood')
<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥalaʔ - ḥiʔʔaʔan</td>
<td>earring</td>
</tr>
<tr>
<td>iswira - asaawir</td>
<td>bracelet</td>
</tr>
<tr>
<td>baŋʔaloon - aat</td>
<td>slacks, pants</td>
</tr>
<tr>
<td>buut</td>
<td>boots</td>
</tr>
<tr>
<td>išārū - aat</td>
<td>scarf</td>
</tr>
<tr>
<td>ūqip(f) - aat-gu-nil-lə - aat</td>
<td>skirt</td>
</tr>
<tr>
<td>ūmiiʔ noom (Q)</td>
<td>night gown</td>
</tr>
<tr>
<td>bižaama - aat</td>
<td>pajama</td>
</tr>
<tr>
<td>ṭoob - aɾwaaɓ</td>
<td>robe</td>
</tr>
<tr>
<td>baɁtu faɾw</td>
<td>fur coat</td>
</tr>
<tr>
<td>tusṭaʔa μariʔir</td>
<td>silk dress</td>
</tr>
</tbody>
</table>

(*μariʔir */'silk',/*ʔuʔn/Q 'cotton',/*ʎuuf/ 'wool';/*ʔaɁilif(a)/ (Q) 'velvet')

| mugawhaɾaʔaat           | jewelry        |
| šaɾaʔab naylon          | nylon stockings|
| budra                   | face powder (make up) |
| ɾuʔu zi                   | lipstick       |
| anmah ɾafaayif            | lipstick       |
| sabiyit ū‡iz               | hair color (dye) |
| šampaʔu                  | shampoo        |
| parfaan                 | perfume        |
| riʔha -ɾawaaʔiḥ          | perfume, scent, fragrance |
| ɾiʔkaal ɾiklaɗoor      | nail polish    |
| muʔʔaat -malaʔiʔiʔ       | tweezer        |

**List #20  Men's Clothes /malaabis irrigaal/**

<p>| šaɾaʔab - aat            | socks          |
| šibšíb - šabaʔašíb       | slippers      |
| gazma - gizam            | shoes          |
| ūmiiʔ - ūm̥aʔaan (Q)     | shirt          |
| ūkakkita - aat           | jacket         |
| baɁtu - baɁaʔi             | coat           |
| buʔn̥eeda - baɾanliʔi       | hat            |
| gawanti - gawantiiʔyaʔat | gloves        |</p>
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mandīl - manadīl</td>
<td>handkerchief</td>
</tr>
<tr>
<td>puloovar - aat</td>
<td>pullover</td>
</tr>
<tr>
<td>malaabis daaxiliyya</td>
<td>underwear</td>
</tr>
<tr>
<td>kaṟavatta - aat</td>
<td>neck tie</td>
</tr>
<tr>
<td>hīzaam - hīzima</td>
<td>belt</td>
</tr>
<tr>
<td>šamsiyor - šamaası</td>
<td>umbrella</td>
</tr>
<tr>
<td>banțaloon - aat</td>
<td>trousers</td>
</tr>
<tr>
<td>makanit hilaaʔa</td>
<td>safety razor</td>
</tr>
<tr>
<td>furša - furaš</td>
<td>brush</td>
</tr>
<tr>
<td>mišṭ - amšaaṭ</td>
<td>comb</td>
</tr>
<tr>
<td>furšit hilaaʔa</td>
<td>shaving brush</td>
</tr>
<tr>
<td>muus hilaaʔa - amwaas hilaaʔa</td>
<td>razor blade</td>
</tr>
<tr>
<td>kulonya</td>
<td>eau-de-cologne</td>
</tr>
<tr>
<td>mațguun hilaaʔa</td>
<td>shaving cream</td>
</tr>
<tr>
<td>mațguun sīnaan</td>
<td>tooth paste</td>
</tr>
<tr>
<td>furšit sīnaan</td>
<td>tooth brush</td>
</tr>
</tbody>
</table>

*** *** ***
Part Six
Lexicon
LEXICON
EGYPTIAN ARABIC - ENGLISH

The alphabetical order in which the Arabic words appear is as follows:

? a b d q f g h ñ i k l ḥ m n o p
q r ṟ ṣ š t ṭ u w x y z ẓ ġ ħ

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)'; /ʔumm/ = /ʔumm/ 'mother'; /ʔeh/ = /ʔeeh/ 'what?' and /ʔooḍa/ = /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/, /ʔumm/, /ʔeeh/, and /ʔooḍa/. 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 proceeded 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
alam pain

ʔism (Q) section
ism name

listed under 'a'
listed under 'i'

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 /fallaän ,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. /tتاالب/ 'student,' in which /-a/ is the marker of [fs] noun, and /tتاالب/ 'student,' in which the absence of /-a/ here indicates [ms] noun). Gender indicators, however, are entered next to items such as /ارد/ (f) 'land' and /مبن/ (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. /بعتاناان ,ا -اا/ (= oranges ,an orange -oranges).

All pertinent phonological rules must be applied; for example, /مسافر ,ا -ي/ 'traveling' = /مسيفر ,يسفرا -مستريين/.

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. تالاا - تالاا.

The following abbreviations are used in the lexicon and throughout the study:

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>adj.</td>
<td>adjective</td>
</tr>
<tr>
<td>adv.</td>
<td>adverb</td>
</tr>
<tr>
<td>AP</td>
<td>active participle</td>
</tr>
<tr>
<td>art.</td>
<td>article</td>
</tr>
<tr>
<td>br</td>
<td>brother, brother's</td>
</tr>
<tr>
<td>C</td>
<td>consonant</td>
</tr>
<tr>
<td>Coll</td>
<td>collective noun</td>
</tr>
<tr>
<td>comp</td>
<td>comparative</td>
</tr>
<tr>
<td>cond</td>
<td>condition, conditional</td>
</tr>
<tr>
<td>conj.</td>
<td>conjunction</td>
</tr>
<tr>
<td>CS</td>
<td>construct state of the noun</td>
</tr>
<tr>
<td>d</td>
<td>dual</td>
</tr>
<tr>
<td>d.</td>
<td>direct</td>
</tr>
<tr>
<td>da</td>
<td>daughter</td>
</tr>
<tr>
<td>def.</td>
<td>definite</td>
</tr>
<tr>
<td>dem</td>
<td>demonstrative</td>
</tr>
</tbody>
</table>
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); i.e. does not elide (initially)
,  followed by feminine form
-  followed by plural form, or, in certain cases, by the dual (d).
LEXICON

Arabic - English

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>ahl family, people (of)</td>
</tr>
<tr>
<td>aadi here is/are (invariable)</td>
<td>aho here is (ms)</td>
</tr>
<tr>
<td>?aada (Q) to sue s.o</td>
<td>ahum here are</td>
</tr>
<tr>
<td>?aadi (Q) -?uḍaah judge</td>
<td>?ahwa (Q) coffee; coffee shop</td>
</tr>
<tr>
<td>?aal (u) (Q) to say, tell</td>
<td>?ahwagi -yya (Q) waiter in a</td>
</tr>
<tr>
<td>?aal eeh (Q) what did he say?</td>
<td>coffee shop</td>
</tr>
<tr>
<td>?aan (u) (Q) to wake up, get up</td>
<td>afibb . . .moot I adore (s.o., s.th)</td>
</tr>
<tr>
<td>?aaś (i) (Q) to measure</td>
<td>ailments sweeter, prettier; sweetest</td>
</tr>
<tr>
<td>aaya -aat verse from the Bible or</td>
<td>aḥmar ḥamrā -ḥumr red</td>
</tr>
<tr>
<td>Koran</td>
<td>aḥmar ṣafāayif lipstick</td>
</tr>
<tr>
<td>?aafid ,a -iin (Q) continue to;</td>
<td>aḥrag to put on the spot, embarass</td>
</tr>
<tr>
<td>sitting; continuing (participle)</td>
<td>aḥsan lest, for fear that</td>
</tr>
<tr>
<td>abadan at all; ever ; not at all, never</td>
<td>aḥyaa? biology</td>
</tr>
<tr>
<td>abaẓuula -aat lamp; lampshade</td>
<td>aḥtar bigger; biggest</td>
</tr>
<tr>
<td>abb -aḥaat father</td>
<td>ahl food</td>
</tr>
<tr>
<td>?abl (Q) before (in time or place)</td>
<td>akram to be hospitable to</td>
</tr>
<tr>
<td>?abl ma (Q) before (conj.)</td>
<td>aktaṛ more; most</td>
</tr>
<tr>
<td>abri⅃? - abari⅃? pitcher</td>
<td>aktaṛ biktirr much more</td>
</tr>
<tr>
<td>abri⅃? šaay - abari⅃? šaay teapot</td>
<td>?alam -?ilaam (Q) pencil, pen</td>
</tr>
<tr>
<td>abri⅃l April</td>
<td>?alafi (a) (Q) to undress, to take off</td>
</tr>
<tr>
<td>abu lhoool the Sphinx</td>
<td>?alb -?uluub (Q) heart</td>
</tr>
<tr>
<td>abuuya my father</td>
<td>al-f - alaaθ thousand</td>
</tr>
<tr>
<td>abyag ,beega -biliq white</td>
<td>al-w tusuumiyaa talaata</td>
</tr>
<tr>
<td>adab - adab literature, (p)=li-</td>
<td>wsabiliin one thousand nine hundred and seventy-three (1973)</td>
</tr>
<tr>
<td>teratures; liberal arts; (s)=po-</td>
<td>?alili il?adab (Q) -?ulalaat</td>
</tr>
<tr>
<td>litenes, manners</td>
<td>ili?adab impolite</td>
</tr>
<tr>
<td>?adam (Q) foot</td>
<td>?all (i) (Q) to decrease, diminish</td>
</tr>
<tr>
<td>adawaat (p) articles=tools</td>
<td>allif to compose</td>
</tr>
<tr>
<td>?add (Q) like, e.g. in size or amount</td>
<td>?allil (Q) to hold down, minimize</td>
</tr>
<tr>
<td>?add eeh (Q) how long? how many</td>
<td>almaani ,yya -almaan German</td>
</tr>
<tr>
<td>how much? how big?</td>
<td>alwaan colors</td>
</tr>
<tr>
<td>?addim (Q) to offer</td>
<td>alfaab ṣiyaqiyaa physical education</td>
</tr>
<tr>
<td>?addim ,a -?udaam (Q) old (things)</td>
<td>allaah God; Good Lord!; How sweet!</td>
</tr>
<tr>
<td>?ada (i) (Q) to finish</td>
<td>allaah yixalliik please (to ms) [lit. 'may God save you'(ms)]</td>
</tr>
<tr>
<td>afrigya Africa</td>
<td>allaah yixziik shame on you!</td>
</tr>
<tr>
<td>afrangi foreign</td>
<td>allaah well!</td>
</tr>
<tr>
<td>agaaza -aat holiday, vacation</td>
<td>amal - amaal hope</td>
</tr>
<tr>
<td>agadd newer</td>
<td>ahamm more important</td>
</tr>
<tr>
<td>aggar to rent</td>
<td>ahe here is (fs)</td>
</tr>
</tbody>
</table>
?amar (Q) moon
amerika America
amerika Iganābiyya South America
amerika šāmaliyya North America
?amni (Q) wheat
?amiś - ?umšaan (Q) shirt
amma as for; but; when
amma ḥaqibā strange!
amma yaribā strange!
amrikaani ,yya - amrikāan
American
amut fi . . . I adore (s.o., s.th)
ana I (m,f)
ana maali - wana maali why should I care?
anāani ,yya - yyi in selfish
anhi - ?anhu - ?anhum which one?
anhu - ?anhi - ?anhum which one?
antireeh -aat foyer, family room
arbi'iin forty
armali ,yya - arman Armenian
?ara (a) (Q) to read
arba'a four
arba'a wxamsiin fifty-four
arba'a wīšriin ?iraat fully or totally (satisfied)
arbaţasaar fourteen
ara (f) land
?arfaan ,a -iin (Q) disgusted
?arnabiit (Q) cauliflower
?amiś noom (Q) - ?umšaan noom
nightgown
?ara (Q) to cause to read
asaar monuments
asad - isuda - usuda lion
aslam to become a Moslem
aspaani ,yya - aspaan Spanish,
Spaniard
aspanya Spain
asya Asia
aṣaq (u) (Q) to intend, mean
aṣq - ?aṣq (Q) it's intended, it's meant, intention
aṣfar ,aṣfra -ṣfur yellow
aṣīl ,a - 'usala of excellent origin
aṣīl - uşuul origin 's= principle"
aṣla', ṣaṣla - şuṣf bald
aṣwaan Aswan
aṣrāf to supervise
atīla Athens
?aṭilfa (Q) velvet
aṭr - ?uṭuṭaät (Q) train
aṭraš , ṭaṭsha -ṭerš deaf
aṭwai taller; tallest
aw or
?awi (Q) very
awsaị wider; widest
awwalaani ,yya - yyi in first
awwil , uula - awwa'il first
awwil imbaarih the day before yesterday
awwil ma as soon as
?awwim (Q) to cause to get up
axdār ,axdār - xuḏr green
axiir ,a last; latest
axlaa? (p) a person's
general (traits of) character
axraani ,yya - yyi in last;
latest
axu ssitt bi ta'ti my wife's brother
axuuya my brother
axx - ixwaaat brother
ayya yes
aYY which? any (one, thing)
azra? , zaraa - zür blue
?aṣq - ?aṣq (Q) intentions
ażhari to show, make visible
aṭad (u) (Q) to sit down,
stay
aṭla higher; highest
aṭwaẓ tooṣa - fuur one-eyed
aṣuṣtuṣ August

b

ba?aal -iin grocer
ba?a (particle) then, well! ; so!
ba?a (a) to remain
ba?a (i) to keep
baa'ba daddy
baabā ṭ maama dad and mom
baa'li - ba'yyi in the rest, others
baa'isa , a - bu'asa miserable
baaku - waat a packet
baan (a) to appear
baarik to bless
baa'ra - ba'a'r cow
baat (a) to spend the night
baa? (i) to sell
ba'duunis parsley
badla - ḥidal suit (of clothes)
badri early
beet - buyuyut house
beež - beige
bi - b with, to, by
bi?aal -a groceries
bidd + pron. suff. (auxil- iary) would like to, want
biddi I would like to
bidingaan , a -aat eggplant
biduun -aat without
biduun ma without
bihiima -bahaayim beast of burden
bikaam how much?
bikull sumuuru with great pleasure
bil?aat - by train
bil?axaass - especially
bihana wissiifa Hope you will enjoy it; May it do you much good and give you the best of health (food, drink)
bil?idaafa l- in addition to billeel at night
bilmarkib - by boat
bilmunasba di on this occasion; by the way
bilmutusikl - by motorcycle
bil?utubilis - by bus
bilyoon one billion
bil?agal - by bicycle
bil?araabiyya - by car
binnisba l- in relation to bint -banaat - girl, daughter
bint xali - banaat xali my cousin (mo si da)
bint xalti - banaat xalti my cousin (fr br da)
bint ?ammi - banaat ?ammi my cousin (da of my fa's paternal aunt)
birnaamig - bargaamig program
bir?aym min in spite of bishuula easily
bisilla , aya -aat green peas biskiliitta -aat bicycle
bisurtha quickly
big?uuba with difficulty
bi?wees slowly
bitaa? , a -bituus thing, whatchamacallit, thinga- majig; of, belonging to bitawassu? detailed, in more detail
bit?ayara by airplane
bij?abt precisely
bižaama -aat pajama
dibbaana - dibban fly (insect)
dibloom -aat diploma
dii - diyaab - diyaba wolf
dii?i?a -daaayi? minute
diik -diyuuuk rooster
diik ruumi turkey
diin - adyaan religion
diin ,yya religious
dikh - dukhum that one (dem.)
dilwa?t - dilwa?ti now
dilwa?t aho right now
dilwa?ti bass just now,
only now
dimaas? Damascus
diraasa -at study
diraa? -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 amraaq nisa gyneco-
doctor
duktoor asnaan dentist
duktoor atfaal pediatrician
(m)
duktoor baatini physician
(internal medicine)
duktoor beetaqi veterinarian
duktoor gleed dermatologist
duktoorшеeneen opthamologist
duktoor qizaaam osteopath
duktoorfit atfaal pediatrician (f)
duktoorah -aat Ph.D.
dulaab - dawaliib cupboard
(wardrobe)
durq - adraag drawer (of a desk,
etc.)
duxuul entering
darq - dawaaafiq nail (finger, toe)

da (m) ,di -dool this; that
da?i?i (u) to knock; ring
daawa to remedy
daaxil having entered
(participle)
daab (a) to slaughter
daaf (m) warmth
daaf (a) to pay; to push
daaffa to make warm
dahab gold
dahya - dawaahi calamity
dail (u) qala indicate, show
damm blood
damm xafiiif he is very nice
and very likeable, a jo-
vial, light-hearted fellow
daras (i) to study
darris to teach
dars - duruus a lesson
daraaga -aat grade
dawwar to turn around; look for
daxal (u) to enter
dayman always
dayya? ,a -iin narrow
di -dool this, that (f)
dişık (a) to laugh
dişık ma'na to kid s.o
dişık şala to laugh at; to trick
dûhr noon
dûrşa co-wife
duü? light
e
eeh what?
f
fâl - fušul class(room);
season
fâşula, aya - aat greenbeans
fâşr braggine
fâşra a brag
fâşšaar, a - iin braggart
fâtaḵ (a) to open (s.th)
fattaša - aat opener
fâxd - fixaad thigh
fâşšuwr - fawazir rider
fi - f in
fi nuṣṣ illeel at midnight
filbraayir February
fidi (a) to be empty; to be free
fidil (a) to remain; to keep (doing . . .)
figl, a - aat radishes
fihim (a) to understand
fil there is/are
fiikh there is/are
fiil - fiyala elephant
fiqra - akfaar idea
filfil axdaṛ green peppers
filfil iswid black pepper
filfila xâdša a green pepper
filistiin Palestine
film - aflaam film; movie
filmeeyya percent (%)
finafs ilwa?t at the same time
fingaal - fingaan - fanagli
~ fanagiin cup
firaax chickens
fiil - aʃfaal verb
feen where?
foo? on, over, above
fuxaaha humor
fumm mouth
furşa - furuʃ brush
furṣit hilaa?a shaving brush
furṣit sinaan toothbrush
furn - afraan oven
furşa - furuʃ occasion;
opportunity
fustaan - fasatiin a dress
fustaan hâlirr silk
futbool football
fuul midammis fava beans
fuuta - fuuʃt towel, napkin
g

gaab (i) to bring
gâmmaif - gawâmaif mosque
gâmâfi, aya - yyiin university (adj.)
gaar, a -giraan neighbor
gaa'ib to answer
gayyz it is possible
gabaan, a -gubana coward
gab'al -gibaal mountain
gabr' algebra
gah - gih to come
gahs - guhuša ass
gamaal beauty
gamal -gimal camel
gama' (a) to collect, add
gamb - gamb beside
gamil, a -gmaal pretty, beautiful
gamii' all
gamuusa -gamuus water buffalo
gam' plural
gami'a-aat - gami'i'at university
gamb - gamb near by, beside
ganna paradise
ganuub south
garilda - garaayid newspaper
gara' (a) to happen
garaa' -aat garage
garas - girisa bell
garaa'h, a -i'in surgeon
garsoon, a -aat waiter
gatooch tart
gawaab letter; answer
gawahirgi -yya jeweler
gawanti -yyaat gloves
gaww weather
gay - gay coming
gazar, a -aat carrots
gazma - gizam shoe
gazma baqh high heel shoes
gazzaar -i'in butcher
gafaan, a -i'in hungry
gibna cheese
gidd -g i u d grandfather
gidda -aat grandmother
gidid, a -gudaad new
gifn - g'ufun eyelid
ghiz (a) to be ready
gild skin, complexion
gild - guluud leather
ginih - gini'a wing
gineeh -aat a pound note (100 piasters)
giri (i) to run
gism - agsaaam body
gooz a couple, pair (also husband)
gooz - agwaaz husband
gooz umm stepfather
gooz uxti my sister's husband
goza her husband
gu'a Goha, the hero of many short stories and anecdotes in Middle Eastern literature
gumhuriyya - at republic
guml - gumaal sentence
gurnaal - garanill
guwaw inside (preposition) (adverb)
gu'raan - g'ariin scarab
gu'rafya geography

h

haadi, a -hadyiin calm
haakaza thus
haala Haala (girl's name)
haan (i) to mistreat
haani Hani (a boy's name)
haat give me!
haayil, a -i'in excellent, superb
hal (question introducer)
hamm (i) to concern; interest
handasa geometry, engineering
haqam - ahramaat pyramid
hawa (m) air
hiduum - huduum (p) clothes
hina here
hinaak there
hind -hinuu Indian
hiroyliifii Hyroglyphic
hiwaaya -aat hobby
hiyya she
hiduum - hiduum (p) clothes
humma they (m,f)
huwaa he

fi

̢a?̢ -fu?uu? right (as in the phrase "to stand up for one's rights")
̢aadiṣ̢ sure! (I'll do it); okay
̢aaga -aat thing
̢aaga aaxir gamaal excellent
̢aaga aaxir halawa excellent
̢aaqib - hawaaqib eyebrow
̢aama to defend s.o., s.th
̢aawill to try
̢abb (i) to like; love
Ḫābib, a - ȟabaayib dear person, beloved one, lover
Ḫābibi my darling
Ḫadd someone
Ḫadiid iron (metal)
Ḫadis, a modern
Ḫaḍaana kindergarten, nursery
Ḫaḍaara - aat civilization,
culture
Ḫaadār to prepare
Ḫadrītak you (ms) (fòrmal or
polite form)
Ḫadrītik you (fs) (formal/polite)
Ḫafla - ȟafalaaat party (fun)
Ḫaqr stone
Ḫaqr - ȟaqa r a stone
Ḫagg (i) to make the pilgrim-
mage to Mecca
Ḫaka (i) to tell a story
Ḫala? - ȟilʔaan earring
Ḫala? - a - at serial (T.V.)
Ḫalaal legal (religious term)
Ḫall (i) to solve
Ḫalla to have dessert
Ḫalla - ȟilal cooking pot
Ḫalla pristo pressure cooker
Ḫalluuf - ȟalalif pig
Ḫama wife’s fa or mo (usually
with pron. suffix)
Ḫama (i) to defend
Ḫamaama - ȟamaam pigeon
Ḫamaati my wife’s mo
Ḫamaaya my wife’s fa
Ḫamdilla ȟala salamtak thank
God for your safe return (to
ms)
Ḫammama - aat bathroom
 Khának mouth
 Khárimi pertaining to women (as
in "women’s clothes")
 Khárir silk
 Kháraam forbidden (religious term)
 Kháraami , Ǧya - in - Ǧaɾamiyya thief
Ḫaʔf garţ - Ǧuɾuuf garţ preposi-
tion
Ḫaʔiš - Ǧuraṣa prudent
Ḫaʔr hot, heat
Ḫaʔraan , a - in - hot (adj)
Ḫaʔrqa to become hot
Ḫasab according to
Ḫasab (i) to count
Ḫass (i) to feel
Ḫasal (a) to happen, occur
Ḫasa (i) to stuff (cooking, e.g.,
stuffed cabbage)
Ḫašiš grass (plant)
Ḫatta in even if
Ḫatta iza even if
Ḫatta law even if
Ḫat (u) to put s.th
Ḫawaali approximately
Ḫawwa? - .accessToken
"also = "zool(18,864),(155,864),(155,877),(18,877)ogy"
Ḫay - ahyaa? quarter,
section of a town
Ḫiddaaya - aat kite (bird)
Ḫiḍaaraʔt eleven
Hiʔiť (a) to memorize
Hiʔigg pilgrimage
Hiʔga - hiʔag excuse
Hiʔila - hiʔayl trick
Hiʔkaaya - aat story
Hiʔkma - hiʔakm word of wisdom
Hiʔilif (i) to swear
Hiʔilm patience
Hiʔilm - aḥlāam dream
Hiʔlw sweet; pretty; nice
Hiʔsaab arithmetic; account;
calculation
Hiʔsaab mušallasaat trigono-
metry
Hiʔṣa - hiʔṣag class (session)
Hiʔṭa - hiʔṭat piece, part
Hiʔzaam - hiʔzima belt
Hiʔooš courtyard
Hiʔubb love
Hiʔukuuma government
HiʔumaR - hiʔimir donkey
Hiʔsaan – hiʔišina horse

i

?ibil (a) (Q) to accept
Ibilis - abalsa Satan, devil
Ibn - abnaa? - awlāad son
Ibn xaali - wilaad xaali my
cousin (mo br so)
Ibn xaalit saфи my friend's
cousin (mo si so)
Ibn xalti - wilaad xalti my
cousin (mo si so)
Ibn ūmm - wilaad ūmm cousin
(fa br so)
Ibn ūmm - wilaad ūmmi my
cousin (fa br so)
Ibn ūmmi - wilaad ūmmi my
cousin (fa si so)
Ibtada to begin
?ibti (Q) Coptic
illa law unless
illa hga lma∫iriyya the
Egyptian dialect
illī who, that, which
illī (cause) because, that
illūyā lfa∫ansawiyya French
language
illūyā lāgartibiyya Arabic
language
ilmadaam my wife, Mrs.
ilmasiū Christ
ilmāṣrī Egyptian (Arabic)
ilmāyīrib (in) the evening
ilmāyīrib Morocco
ilmītrī express tramway
ilmuhimm well now, the
important thing is . . .
ilmuskī Muskī, popular
business quarter in Cairo
ilqaḥīra Cairo
ilqūr?aam the Koran
ilqūr?aam ilkariim the
Holy Koran
il?uds Jerusalem
il?urdun Jordan
ilmawāsid, a one (a person)
ilwaldeen the parents
ilmāxīrīf fall, autumn
ilmayabaan Japan
ilmūyana Greece
ilmīzaamī, yya obligatory
ilmīzaamī the world
ilmīzaamī ilmārabi the
Arab world
ilmīafa\" Don't mention it\" 
(a response to "thanks")
ilmāmmiyā dialect, collo-
quial (Arabic)
ilmārabi Arabic language
ilmārabi lma∫rī Egyptian
the Arabic
ilmār (in) the afternoon
ilmīraa? Iraq
ilmūyada lunchtime, lunch
ilmīyārīb the West
ilmībaari yesterday
ilmībaari billeel last night
imma . . . aw either . . .
or
imma . . . w?imma either . . .
or
imta when?
imtīrāaan -aat examination
in if (possible)
imba∫āt to have a good time
ingīlī Bible; usually with
the definite article il?ingīl.
ingilizi, yya - ingiliiz
English, Englishman
ingilirâ England
inn that (nominalizer)
in that, because
innabi the Prophet
innama but; whereas
inniârda today
inniil the Nile
insaan human being
in ûn? aļjâah God willing
inta you (ms)
inti you (fs)
intu you (p)
iqtisâd economics
?îrd (Q) -?iruud monkey
?îrî (Q) cinnamon
?îrš saay - ?îrš (Q) piaster piece
(10 miilliims)
?îrśeen (Q) two-piaster piece
îraan Iran
?îrāat (Q) -?arâriît cat
îrâbaat Rabat
îrâbîlf spring (season)
îrîyâd Riyadh
îrtabat to commit oneself
îrtibât ties (e.g., family ties)
iskindirîyya Alexandria
islam to become a Moslem
ism - asma? name
ism - asmaa? noun
?îsm (Q) - a?saam section
isra'îîl Israel
issaâyà goldsmithery and
jewelry section of a town
issabâ'îsâr? the seventeenth
issadd il?âali the High Dam
issâlîm (itsâlîm) to be
delivered
issanaviyya l?amama high school
certificate
issit bta'tî my wife
issit bta'tu his wife
issives Suez
issu?u?iyya Saudi Arabia
ista'aa to resign
istafaad to benefit
istagaab to answer a request
istafâaal to be impossible
istamaal to attract s.o
istariîf to relax (imperfect
only, as used in proverb #2.
See / istirayyaâ/
ista'la to be pompous
ista'mâ to play the blind
ista'mîl to use
istayna to do without
istirayyaâ to rest, relax
istâlâbata to play the fool
istîwaana -aat record
iswîd ,sooda -suud black
iswîra - asawârir bracelet
isgallaîh (îsgallâhe) to recon-
cile
îsgaddâa? (îsgadda?) to get a
headache
îsgaydala pharmacy
îsgeeef summer
îssîin China
îssîyâr young age
îssubî (n) the morning;
(adv.) in the morning
îstîlîaâ -aat term, idiom
îsârîp -aat scarf
?îsâa -?isâ (Q) peel
îsâraf supervision
îssammis to sit in the sun
îssâ? the East
îssâ? il?awâsat the Middle
East
îssârîg il?awâsat the Middle
East
îsîta (m,f) winter
îsîtîsan Satan
îstâra to buy
îstârâk to participate
îstâyal 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 (iddawa) to be
cured
itdaffa (iddaffa) to warm
oneself
itdallâh to act spoiled
itdaarih to fight
itdamman to include
itfaahim (ma'a) to reach an agree-
ment; discuss (mutually) (with)
itfadda to be emptied
itfaâdîl go ahead! please!
itfarqâ (fala) to see; look
around, sightsee
itfassaâ to vacation, look
around, take a walk
itgab to be brought
itgawâib to be answered
itgannin to go crazy
itgannin (fala) to go
crazy over (s.th or s.o)
itfâdâa dar to be present
itkâlîm (ikkâlim) to talk,
 speak
itkâssar (ikkâssar) to be broken
itkawa (ikkawa) to be ironed
itlaa? to meet
itlamm to gather around
itmanna to hope, wish
itmašša to take a walk
itnaa?iš (maša) to discuss (with)
itnaasår min miyya filmiyya
twelve percent (12%)
itneen two
itneen mailim two-millim piece
itneen winuš filmiyya two-
point-five percent (2.5%)
itneen witalatin thirty-two
itrama to be thrown
itsaafa to be helped
itsallim to be delivered
itsgailiš to reconcile
itsgaddaš to get a headache
itsgališ to be repaired
itsgal to be carried
itsgakkar to thank
itsammis to sit in the sun
ittani the other (one)
itwassax to become dirty
itzzabbiš (izzabbil) to be
littered
itțallim to learn
itțallim (ițzzallim) to com-
plain (about being oppressed)
itțama to be blinded
itțašsa to have dinner
ittyadda to have lunch
itzzallib to find great diffi-
culty
ițaaliYYi Italian
ițalya Italy
iṭnaasår twelve
iṭṭašš to become deaf
iṭṭaša to be extinguished
iṭṭaammin to be assured
iṭṭtarr (iḍṭarr) to be forced to
iṭṭayyib a good deed, the good
iṭṭibb medicine (science)
iṣṣag production (radio-T.V.)
iṣwaan friends
iza if (possible, probable cond.)
izaaza azaayiz a bottle
izaan a broadcasting
izaan well; then
izaay how?; how (come)?
izaay safirt How did you travel?
iṣṣabbiš (izzabbil) to be
littered
izaay how is/are?
iṭzzallim (ițzzallim) to complain
(aabout being oppressed)
iṣdaadiYYi preparatory (jr.

high)school
iṣłaan -at advertisement
iṣragg to become lame

k

kaam how much, how many?
kaamil ,a -iin complete
kaan (u) to be
kaan zamamahe he would have
(been)
kaatib, a -iin writer
kabaab meat broiled on a
skewer
kabb (u) to pour; spill
kabirit matches
kafa (i) to turn over
kahraa electricity
kaňka -kaňk Egyptian cookie
baked especially for holi-
days
kakaaw cocoa
kalaam talking; speech
kalaam faaIr nonsense
kalb -kilaab dog
kallim to speak to
kamaan again; also
kanaba -kanab couch
kanada Canada
kanaka -kanak Arabic coffee
pot
karīlim ,a -kurama generous;
noble; hospitable
karavatta -aat necktie
kasar (a) to break (s.th)
kaslaan ,a -iin lazy
kasar to smash (s.th)
kašaf (i) to examine
katib (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 -kibbäär big
kida thus
kifaaya that is enough
kilma - kalimaat word
kilu kilo
kilumitr kilometer
kilwa - kalaawi kidney
kimya chemistry
kinisa - kanaayis church
 kitaab - kutub book
 kitaaba writing
 kitf - een (d) - kitaaf shoulder
 kitiir many
 Kolonya eau-de-cologne
 koors - kuwar ball
 koosa squash
 kubbbaaya - aat a glass
 kufta Egyptian meatballs
 kull each, every; all
 kulli comprehensive
 kulliyya - aat college
 kulliyyit il?adaab College of Literature, Faculty of Arts
 kulliyyit ilhu?uu? Law School
 kullu all of it
 kulluhum all of them
 kummutra , aya - aat pears
 kumudiini - haat nightstand
 kursi - karaasi chair
 Kurumb cabbage
 kurumb pastel green
 kuttaab - katatiib village eleme-
tary school
 kuuri , yya - iin Korean
 kuwafeer - aat hair stylist
 kwayyis , a - iin good, fine

la ... wala neither ... nor
la ?avla wala gwwata illa
billaah what a loss! how
helpless man is!
la? - la no
la?a (a) to find
laa? a to meet s.o or s.th
 laakin but
 laazim it's necessary
 laa'ib to amuse s.o, play with
 s.o
 laban milk
 labbis to dress (s.o)
 lahga - aat dialect
 la?as (a) to lick
 la?ma meat
 la?ma ba?ri veal
 la?ma daani lamb meat
 la?ma gamuusi beef

la?ma mafruuma ground meat
la?san lest, for fear that
lamba - aat lamp, bulb
 lamma when
 lamunaata lemonade
 lamun , a - aat lemon, lime
 lamunii lemon yellow
 lanqan London
 lassa - lasa gums
 latiini Latin
 la'tif , a - lu?taaf nice,
 pleasant, gentle
 law if (possible, probable
 cond.)
 law kaan if (impossible cond.)
 law sanaht please!
 lawla but for
 lawla inn but for
 laziiz, a - luzaaz delicious
 leeh why?
 leel nighttime
 leela - layaali a night
 li - l to; for
 li?ann because, for
 libis (i) to get dressed;
 to put on
 libya Libya
 lidaragit inn to the extent
 that
 lihaaf - lihifa quilt, eider-
down
 lihadd until
 lihadd ma until
 li?i (a) to find; to meet
 liik ha?? you (ms) are right
 liisaan - lisina tongue
 lisans - aat Bachelor of Arts, B.A.
 lissa not yet
 liwasad + pron. suffix alone
 liyaayit until
 liyaayit ma until
 loon - alwaan color
 looz almonds
 looza - liwaz tonsil
 lubnaan Lebanon
 lubnaani , yya - yyiin Leba-
nese
 lu?sur Luxor
 luya - aat language

ma that (relative co-ordina-
tor, as in ' abl ma')
ma ... ə (negative particles)
maa + 1 + pron. suffix what is
the matter with ... ?
maalak what is the matter
with you (ms)?
maama mommy
maaris March
maat (u) to die
mabruuk Congratulations!
mabšuut,ə -iin happy
madda -mawaad subject (school)
madiina -mudun city
madrassa -madaaris school
madriid Madrid
mafiis there is/are not
mafiis fayda it's no use,
it's all in vain
mafiis šakk there is no doubt
mairuuq,ə -iin furnished
mafrica -mafaarim meat grinder
mafraš -mafaaris tablecloth
maqaad -aat sphere, field
maqalla -aat magazine
magganani-magganan free of charge
maghuud -aat effort
magmuun -aat total
magnun,ə -magānīn crazy,
insane, lunatic
mahma no matter what, re-
gardless of what
maafaddis no one
mahaal -aat shop place
mahallı,yya local
mahkama -mahākīm court of
law
mafiisī stuffed (dish)
makanit filaa?a safety razor
makāroona pasta
mакtaba -m̱a'atib office
desk
mакtaba -aat library; bookstore
maktuub,ə -iin written
makwa -m̱akaawi an iron
mala (a) to fill
malaabis (p) clothes
malaabis daaxiliyya underwear
malaak -malayka angel
malh salt
malik -muluuk king
malika -aat queen
mallaafa -aat salt shaker
malliim milliim
maly filling
manaxīir (f) nose
mandiil -manadiil handkerchief
mantı?a -manaati? zone
mantiq logic
maqaala -aat article
mara fl broth
marakbi -yya sailor
mari girgis St. George
marr̲a -marr̲āhil stage,
phase
markib -maraakib boat
martaba -maraatib mattress
maʁ̣a lady, woman (Literary
Arabic)
maʁ̣a woman (vulgar usage un-
less with pron. suffix, e.g.
miraati, 'my wife.'
maʁʁa alabaster
maʁʁa once upon a time
maʁʁa -aat time (e.g., this
time; once, one time)
maʁʁaat sometimes
maʁʁa to nurse
maʁʁiit,een twice, two times
masal -amsaal proverb
mas?ala -masaa'il problem
masalan for example
masgīd -masaagid mosque
masiihi,yya -yiyin Chris-
tian
marr̲a?iyya -aat a play
maʃfa -maʃaafī strainer
maʃfit ʃaay tea strainer
maʃnuuxtap industrial pro-
ducts, commodities
maʃr (f) Egypt; Cairo
maʃrì,yya -yiyin Egyptian
maʃrufaat -maʃraatif fees,
tuition
maʃbuuk,ə -iin busy (in proverb 14)
maʃша to take s.o for a walk
maʃwi broiled
maʃyuul,ə -iin busy
maʃbuut that is true, precise,
extact
maʃaf -mataafīf museum
maʃ -aat game, match (sports)
matuuus,ə -matafiis unlucky
maʃta rain
maʃbax -maʃbaabix kitchen
maʃta to rain
maʃuul -aat -mawaalī subject,
topic
maʃuguud found (to be found)
maʃquuʃ especially
mayaluuʃ ūaleeh (naaga)
excellent and superb
mayu May
maya water
maya?it,ə -iin dead
māzisteer -at Master's degree, 
M.A.
maṣa with
maṣa baṣḍ together
maṣaak ḥaʔʔ you (ms) are
right
maṣaarif acquaintance
maṣguun ḥilaaʔa shaving cream
maṣguun sinaan toothpaste
maṣḥad -maṣaḥid institute
maṣlaʔ -maṣaallaʔ spoon
maṣlaʔit šāay teaspoon
maṣlaʔit šūrba soup spoon
maṣrib evening
maṣraba -maṣaarif ladle
meeri Mary
mi = min from, from among
midawwar ,a -iin round (shape)
middaayiʔ ,a -iin bothered;
- depressed
miil -amyaal mile
miin who, whom?
miina -mawaaʔi port
miikaniki-yyya mechanic
milaaʔa -aat sheet
milawwi colored
millawwi millimeter
miluxiyya Jew's mallow (an
Egyptian leafy vegetable)
milyoonen two million
miyoon one million
mi in from, from among
mi fašlaq please
mi naḥya on the one hand ...
mi naḥyit from the point of
view of, on the side of
mi ṭinayya with great pleasure
mi yer, without
mi yer ma without
mien from where?
miraaya -aat mirror
mi̇raati my wife
mi̇saa? - masaa? evening
mi̇saaʔan P.M.
mi̇saafiʔ ,a -iin having
travelled (participle)
mi̇saaʔid - musaaʔid having
helped (participle)
mi̇sik (i) to hold
mi̇ṣ - muṣ not
mi̇ṣi (i) to go, to walk
mi̇ṣi ḥa isn't that so?
mi̇ṣi mi̇ṣ ,a -aat apricots
mi̇ṣi mi̇ṣi apricot color
mi̇ṣi̇giyan Michigan
mi̇ṣṭ - an̄saat a comb
mi̇talig ,a -iin ice cold
miteen waṛbaʔa two hundred and four
mitnaʔiš -iin having
discussed (participle)
mitr - amentar meter (= 100
centimeters)
mitr ẇrub? l 1/4 meters
mitṣallaʔ -iin being repaired
miṣṭaʔam inlad
mi̇xada pillow
mi̇xaʔiil Michael
mi̇xalil pickles
miyaa one hundred
miyaa waaʔid wisəʔiin one
hundred and seventy-one
mi̇zaakir having studied
(participle)
mizayyiin -iin barber
mi̇yaad -mawaaʔiid appointment
mi̇rīfa -maṣaarif acquaintance
mi̇zi -mi̇ziiz goat
mooz ,a -aat bananas
mosko Moscow
muʔaddab ,a -iin polite
muʔallif ,a -iin writer
muʔənas feminine (gr)
mubaaʔah (f) -mubaaʔaat
match (sports)
mudarris ,a -iin ,aat teacher
mudda -muḍad period of time
mudhiʔ ,a -iin excellent
mudiir ,a -iin director
mu̇fiid ,a -iin useful
mu̇frad singular
mu̇ftaaʔ -maφatiiʕ key
mu̇gawaʔaat jewelry
mu̇gtaʔ -aat society
mu̇handis ,a -iin ,aat engineer
mu̇himm ,a -iin important
mu̇hmil -iin careless
mu̇kaamii-yyya-yiiin lawyer
mu̇kaasib ,a -iin accountant
mu̇hadsa -aat conversation
mu̇hada -aat lecture
mu̇hiiʔ -aat ocean
mu̇hirii awkward, embarrassing
mu̇ftarim ,a -iin respecting
(active participle)
u̇muptaʔaʔ ,a -iin professional
mu̇tarəm ,a -iin respected
(passive participle)
muld innabi the birthday of
the Prophet
mu̇lʔaat -maṣaʔiit tweezer
mu̇marriʔ ,a -iin, aat nurse
mu̇maasib ,a -iin similar
mu̇mkiin possible, it's possible
nušg illeel midnight
nušg nušg fifty-fifty; so-so,
not bad not completely
nuur - anwaar light, e.g. sunlight
nuu - anwaas kind, sort
nuvimbir - nuvambir November

ooça - uwaq room
 ooçit maktab study (room)
 ooçit noom bedroom
 ooçit şuʃra dining room

parfaan perfume
parisi Paris
ping pong ping-pong
plaaž - aat seashore
puloovaʃ - aat pullover
puuf - puffaat hassock

q

qaʃya - quʃa village
qawaaʃid grammar, rules
qawmi - yya national
qism - aqsaam department, section
quʃaään Koran

r

raʃaba - riʃaab neck
raʃyu - 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
riʔa - teen (d) lung

rigaali pertaining to men
as in "men's clothes"
rigiʔ (a) to come back, return
rigl (f) - een (d p) leg
riʃla - aat trip
riiʃ countrysid
riii (m, f) - riyaaʃ wind
riiʃa - rawaayiʃ perfume;
scen fragrance
riiʃa - riis feather
rimʃ - rumuuʃ eyelash
riz? - arzaa? bounty
riiʃif - eeʃ a loaf of bread
rukba - rukab knee
rusya Russia
ruusi - ruus Russian

raabiː - rawaabiː conjunction
raabiː fourth
raaqil - riggaala man
raaʃ (u) to go
raaʃ - uuʃ (f) head
raayiʃ, a - iin going
raaʃ (u) to tie
raaʃina God, our Lord
raaʃiʃ spring (season)
raad (u) to answer
raad (u) to answer
raaʃyu - haat radio set
raʃf - ruufiʃ shelf
raaʃal (a) to move
ramaadi grey
ramaʃaan the month of Rama-
daan; proper name
raʔa - raʔa a dance
raʔaʃ (u) to pile up; line up
raʔʃ - arʃaal pound (lb.)
raawaaʃ to go home
raʔy - araa? point of view, opinion
raʃit - humiʃ
raʃiʃ, a - ruʃaaf inexpensive
roob - arwaab robe
rooma Rome
rubʃ one-fourth (1/4)
rubʃ gnee one-fourth-pound
note
rubʃumiyya - urbuʃumiyya
four hundred
rukn - arʃaan corner
ruμmaan, a - aat pomegranate
ruṭuub ba humidity
ruuf lipstick
ruʃ, ruʃzaaay aat rice
saʔa (i) to water; to give a drink
saaʔ (u) to drive
saab (i) to leave; to let
saabiʔ, sadas sixths
saʔafir to travel
saʔakin, a -sukkaan dweller, inhabitant
saʔayʔ, a suwvaʔ - suyyaaʔ tourist
saʔayʔ - suyyaay goldsmith
saaʔa -aat hour; clock, watch; time
saaʔid to help
saaʔit ma just as
sabaʔanix (f) spinach
sabaʔ - asbaab reason
sabaʔatman seven-eighths (7/8)
dsabaʔat wti vücud filmiyya ninety-seven percent
sabaʔtzaʔar seventeen
sabaʔa - sabaʔ seven
sabʔiʔin seventy
daʔaayir, siγara cigarettes
saʔh fertile, level land
saʔh, a -iin easy
sakan (u) to dwell; to live
sala Ampl -aat greeting
salaʔama peace
sallim to give peace to greet; to deliver
sallim ʔala to greet
sama sky
samaʔ (a) to allow; let (with /law=if you please)
samak , a -aat fish
sammaʔ to cause to listen
sana -siniiŋ year
sanawii ,yya secondary (high school)
sandi centimeter
sanya -sawaani second (time)
saqafä culture
saqaafiiʔ, ya -yyiin cultural
saʔiʔiʔ swift, rapid, fast
sawa together
sawaaʔ, ... aw either ... or
saʔiif - suxafa silly
saʔa (a) to strive, to work hard
saʔaat sometimes
saʔiida happy
saʔitha then, at that time
sebtember September
sidr - siduur chest
sigaada - sagagiid rug, carpet
siʔir (a) to stay up late
siʔid master, Mr.
sikiʔ(u) to be quiet
sikiʔina - sakakiʔ knife
silaʔ - salaayf wife of husband's brother
simiʔ, a - suμaan fat
simiʔ (a) to listen, hear
sinima -aat movie, movie theater
sinn age
sinna - sinaan tooth
siʔiriŋ - saraayır bed
sitaaʔa - sataayır curtain
sitt - sittaat lady
sitt beat - sittaat buyuut housewife
sitta - sitt six
sitta wsabʔiʔin seventy-six
sitiʔin sixty
siʔttaʔar sixteen
siyaasa policy; politics
subhaan allaH How wonderful! praise be to God
subʔ a seventh
suds a sixth
suhuula ease
sukkariyya -aat sugar bowl
sukaʔ - sugar
surya Syria
surʔa swiftness
süruur pleasure
suttumiyya six hundred
suʔ? evil
suʔ? - aswaʔ market
suρi ,yya - yyiin Syrian

šaadiʔ, a -iin truthful
šaʔaib - ašaʔaab - şaʔaab friend; owner
šaʔala -aat hall, hallway;
family room
šaan (u) to preserve, take good care of
šabaʔa morning
šabaʔaŋ A.M.
șabarı (u) to be patient
șabuun' ra-aat soap
șabyıt șărį hair coloring (dye)
șadaha- aşıdaaf mother-of-pearl
șaffar to whistle
șahba -aat friend; owner
șahd heat, hot ("it's hot")
șahha to wake s.o up
șahn -șühün plate
șaloon -aat living room
șaşaça salad
șașaî baldness
șalıa -aat adjective, modifier; characteristic
șaşba health
șalı (a) to wake up
șalını ,yya -yiyin Chinese
șinaa' a manufacture, industry
șinaa'yadawiyya handmade
șinaaî ,yya industrial
șiniyya -șawani baking tray
șiniyyıt ?ahwa coffee tray
șiyaaam fasting
șubaa -suaabî finger
șubaaî irrigîl toe
șubh morning
șuffaa ra -șafariir a whistle
șufrà -taçaabezit sufrà dining table
șułtiyiyya -șalațiin bowl
șuş wool
șuwar -sowar picture, photograph
șušuuba difficulty
șușayyař ,a -iin little, small

șa?u?a -șu?a? apartment
șaab (i) to grow old, have grey hair
șaakir ,a -iin having thanked (participle)
șaal (i) to carry
șaariir -sawariir street
șaatiir -șawatir shore
șaatıir ,a -iin clever
șaay tea
șabb -șubbaan - şabaab youth
șabba -aat youth
șagår ,a -aat trees
șahaada -aat certificate
șahî -ușhur - šuhur month
șaçiir (u) to thank, praise
șakl - așkaal shape
șamaal north
șamitaa, a -aat melons
șampuu shampoo
șams (f) sun
șamisiyya -șamaasi umbrella
șanta -șunaat suitcase, briefcase; shopping bag; woman's handbag
șar? east
șarîi ,yya -yiyin Eastern, Easterner
șarq East
șarqab -aat socks
șarqab naylon -șarbaat naylon nylons, nylon stockings
șarîr -șuruur evil
șarqab to give s.o a drink
șarîr -șuruur condition, stipulation
șaraaža cleverness
șawa (i) to grill, broil
șaxs - așxaaq person
șaxs duyri proper person
șaxs niidiif clean person
șayyaal -iin porter
șayyil to cause to carry
șa'ib a people, people of a country
șa'bi popular; folk, as in "folk tale"
șa'ir ,șaiça ,a -aat hair
șee? - așya? thing
șee? ʕaqil what a strange thing!
șee? ʕariib what! strange!
șeel carrying
șibbî ,șabaasî slippers
șiffa -șafaayif lip
șihid (a) to speak for, stand as witness
șirib (i) to drink
șirîiț -șaraayît tape
șita (m or f) winter
șitaan ,a -șayațiin devil
șiwawya a little; a while
șirîyya vermicelli
șooka -șuwaq fork (utensil)
șugaa? ,a -șug?aan brave
šukalaṭa chocolate
šukran "thanks"
šurba soup
šuvenira -aat chest of drawers
šuṭ'aa - ašiṭ'a ray of light

taalit third
taanin eighth
taani again, another time
taani second (also "other")
taasi' ninth
taftkiiir thinking, thought
taḥliyya -aat greeting
taḥliyya - taḥliyya dessert
(fruits, sweets, etc.)
taft under
talaata - talat three
talaata waṛba'a min tаш'a  ḳaḥiyya three-point-four  percent (3.4%)
talat tiba’ 3/4
talata warbi'iin forty-three
talata wtalati'iin filmiyya thirty-three percent (33%)
talatiin thirty
talaṭṭaṣṣaṭ' thirteenth
talig snow; ice
ta?liid - taqliid -ta?aliid - taqaliid custom
ta?liif writing, composition
tall -tilal hill
tall abib Tel Aviv
talalaqa -aat refrigerator
taḷyaan'i - taḷyaan'i, yya -talayna - ṭalayna Italian
tamaam - tamaaman exactly, precisely
taman - atmaan price
taman tītasa' 8/9
tamaniin eighty
tamanṭṭaṣṣaṭ' eighteen
tamanya - taman eight
tamriin -aat - tamariin drill
tamsiliyya -aat a play
taḍriiban almost; approximately
tariix history; date
taṣṣaṣṣuṭu ṭies (e.g., family ties)
tawfii? Tawfik (a boy's name)
taxaṣṣuṣ -aat specialization
taḍbaan', a -iin tired
taṭlab -aṭṭalilīg fox
taṭliim education
taṭliiq commentary
taḍriif a one-half-piaster piece
tayyir change
tiqara' trade, commerce
tiin ,a -aat figs
tilifoon -aat telephone
tilivizyoon -aat T.V. set
tiligiaan T.V.
tilīyyaaf -aat telegram
tilmiiz ,a -talama' ,tilmizaat student
tilt one-third (1/3)
timsaal - tamasiil statue
tinis tennis
tisaṭṭaṣṣaṭ nineteen
tislam ṭineek thank you (ms)
(as response to /min /ṭi[naya'/)
tisa - tisa' nine
tisa waṭamaanya minṭaṣṣaṭa' ḳaḥiyya nine-point-eight percent (9.8%)
tis'iin ninety
tiṣba' ṭala xeer may you wake up to blessings (response to /lii[tak saṭ'īida/, "good night")
tufa'a ,a -aat apples
tugaari,yya-yyiin commercial
tultumiyy xamsa wtalati'iin three hundred and thirty-five
tumn an eighth
tumnumiyya eight hundred
turkiye Turkey
tuṣ'aab dust
tus' a ninth
tuṣ'umiyya nine hundred
tunis Tunisia; Tunis
tuwalitt women's make-up
tawalitt -aat a small room containing a toilet

†

ṭaalama as long as
ṭaṭliib -tuṭlaab -ṭala'aba student
ṭaṭliiba -aat student
ṭaarr (i) to fly
ṭaṭaṣṣa -aat frying pan
ṭaṭaṣṣa fresh
ṭab - ṭayyib well; yes
ṭab wi?i[ih ya'ni - ṭayyib wi?eey ya'ni well! so what!
ṭaṭba? - aṭbba? plate
štba? fiankail saucer
štbaax (u) to cook
štbaax,a -iin cook
štbiitha physics; nature
štbiithi,a -yiin natural
štbiithya -štbaali low dining table
štbaan of course, undoubtedly
štfa (i) to extinguish, put out; turn off (a light, radio)
štfaayit saigaayir -štfaayaat 'sagaayir ash tray
štlaab (u) to demand, ask for
štmaai greed
štnt auntie
štaroobeza -aat table
štarooblus Tripoli
št? at weather
štawila,-štwaal tall, long
štawla backgammon (game)
štawlaya -aat airplane
štayyib fine, good
štaymiyya fried ground bean patties
štayyam to inlay
št? -tyuuruur bird
štibb medicine (as a science)
štibb il?asnaan dentistry
št?l -?atfaal child
št?lina ground, hulled sesame seed; tahini
štin mud
štilli (a) to climb, ascend, go up
šttoor -tiraan ox
štuul length
štuul ilwaqt all the time

?ubuul (Q) acceptance; admission
?uddaam (Q) in front of
?uktoobar October
?ulayyiil(Q) little, few
umm-aahat mother
ummam well then; well then
ummi my mother
?uŋayib (Q), a -iin nearby
urupa Europe
usbuww - asabii week
usra - usar family
ustaaz gaamifi university professor
ustaaz -aat professor
usturibbon Australia
?uŋayyar (Q), a -iin short
utublis -aat bus
?uŋ (Q) cotton
?uŋta (Q) -?uŋta cat
?uŋtaa (Q) tomatoes
uxt - ixwaat sister
uxt mraati my wife's si
uxt my si
uŋniya - aŋani song

w

uw - wi and
waagib -aat homework, duty
waahiid, a one; someone
waahiid ila? alf 1/1000
waahiid ila? hdaa2ur 1/11
waaliid father
waasiit, a -iin wide
wagad (i) to find
wagh baht Lower Egypt
wagh ?ibiilis i创新驱动 Upper Egypt
wafa + pron. suffix alone
wafa da one; someone
wafa id wii?riin twenty-one
wafa id, a -iin only (one)
waaf -wuunu wild animal
wakkil to feed
wala haaaga nothing at all
walaad - wilaad son, boy
wallaal mother
walledi my father
walledi my father
walledi my mother
walla or
walla la? or not?
walla lissa or not (yet)
walla? to turn on (a light, radio)
war? faal grape leaves
wara? a - awraa? a piece of paper
waras (i) to inherit
warda -ward flower
warda baladi rose
warra to show
wara behind
waal (a) to arrive
waştal, a intermediate
wa?t - aw?aat time (as in the phrase "all the time")
wa?t ma when
wa?ri 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?eef ya?ni so what!
wihaakaza - wahaakaza and so on, and so forth
wihiyya di ?awza kalaam this goes without saying
wihi? ,a -iin bad; ugly
wihyaatak please (said to ms)
wi?if (a) to stand up; make a stop in
wi?if (a) to fall down
wiraasa inheritance
wiraasi heredity
wi?il (a) arrive
wi?î? face
wizaarit ittarbiya witti?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)
xaalî? very (intensifier)
xaalî? 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
xaas ,xaas?a special; private
xaatim -xwaatim ring
xaatim dhabab 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 - xudud cheek
xaddaam -iin -sâyyaal houseboy
xaddama - aat -sâyyala maid

xafiif - xuqaaf 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!
xala?q finished, that is it, there is no problem there
xala?aat -aat mixer, blender
xala?aat to finish
xamas malayin five million
xamas ti?daas 5/6
xama?taas?a fifteen
xamsa - xamsa five
xamsa saa? - ?ilin five-piaster piece or bill
xamsa wsi?tiin sixty-five
xamsiin fifty
xanziir - xanaziir pig
xariif autumn
xa?ag (u) to go out
xa?uuf - xi?raan lamb
xa?raan ,a -iin bad; spoiled
xaq?sa ,a -aat - yaat lettuce
xa?t handwritting; script
xa?ab wood
xawwif to frighten
xayaal imagination
xeer good; blessings (both material and spiritual)
xi?fit damn jolliness
xi?i? (a) to end
xiyaa?r ,a -aat cucumbers
xoox ,a -aat peachers
xooxi peach color
xu?daar vegetables
xums a fifth
xumsumiya 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!
yya salaam ña dammak how silly of you! shame on you!
yya salaam ña kida how strange! how fancy! how beautiful!
yya siidi my good man
yabaami ,yya -iin Japanese
yadawi handmade
yadd (f) hand
yadoob ...wi ... no sooner ... than, as soon as
yallaa let us ... (exhortative particle), let's
yanaayir January
yareet I wish
yawmi ,yya daily
yañni that is, i.e.
yilmkin it's possible
yoom - ayyaam - iyyaam day
yoom 1lgumñi - 1ggumñia Friday
yoom 1lñadd Sunday
yoom 1lxamiis Thursday
yoom issaat Saturday
yoom ittalat Tuesday
yoom larrbañ - illarbañ - ilarbañ - ilarbañ Wednesday
yoom litiineen - illitineen Monday
yulu July
yunanai ,yya -yyiin - ynaan Greek
yunyu June

z
zaad (i) to add
zaaq (u) to visit
zaffa bridal (singing) party
zamaan in the past
zarañ (a) to plant, sow
zarñ plants
zatuun ,a -aat olives
zatuuni olive green
zayy like (prep.) (conj.)
zañlaan ,a -iin upset, angry, unhappy
zeet oil
zeeti darkish green
zibda butter
zibibi maroon
ziñaañ'a agriculture
ziyaada -aat increase; a raise
ziyaarna -aat visit

zuhariyya -aat vase

zaabit buliis police officer
zaabit geeñ army officer
zaalim ,a -iin oppressor, tyrant
zialam (i) to oppress
ziñata -ziñat stone
ziñuffi ,a -ziñuff nice, pleasant

zikitta -aat jacket
ziip (f) -aat-gunilla -aat skirt

zaad (i) to repeat
zaada -aat habit, custom
zaag ivory
zañiil ,a -iin wise
zañila -aat family
zañili familial
zaal excellent!
zaalami international
zaali ,ya -yill high
zaam (u) to swim
zaam ,ñamma general
zaamil (i) to treat
zaamil ,a -ñummaal laborer, workman
zaan (i) to help
zaãgima -zawaagim capital (of a country)
zaaš (i) to live
zaašir tenth
zaatiifi ,yya -yyin emotional romantic
taatiz - taayiz wanting to (participle)
tabiitñ ,a -tubatañ crazy, idiot, fool
zaad - a'daad number
zaadd (i) to count
Adil-Adaayil husband of wife's sister
Ada lentils
Agab (i) to please
Agala bicycle
Agilin, -Agaлина dough
Aila on, to
Aila ayy haal at any rate, anyhow
Aila eeh what for?
Aila fikra by the way
Aila haasab according to
Aila l'mumum in general
Aila 'eeni wraqasi with great pleasure
Aala'saan, -Aasaan because, in order to, for
Aalilyya -aaat mentality
Allim to teach
Amana (i) to blind s.o
Amal (i) to do, to make; to work
Amiid- Amida dean (of a college)
Amma- -Aamaa paternal uncle
Ammaa -aaat aunt (paternal) (fa si)
Aammaal, -a -iin to do s.th continuously
Aammaan Amman
Ammi dialectal
An about
An iznak excuse me (to ms)
Aand with (a particle of pos-
session); at (chez)
Andak haa?? you (ms) are right
An?uud -Ana?iid bunch (e.g. of grapes)
Arab? sweat
Arabiis, -Arissan bridegroom
Arabbi, yya- -Arab Arab, Arabic, Arabician
Arabbiyya -aaat car
Arillq, -Araqaash wide, broad
Arussa- -Arusaas bride
Asal honey
Asfaura, -Asafiiir swallow (bird)
Asskari buliis policeman
Asskari gie'sh non-commissioned
army officer
Asgabi, -Ayyiin nervous
Asg mid-afternoon
Asa (m) dinner
Aasaan, -Aalaasen because (of)
Aasaan xatiri please; please do it (for me)
Aasam hope

Aasra - Aasaro ten
Aasra saa'at ten-piaster piece or bill
Aasra to give dinner
Aasuura the feast of Ashura
Aasraan, -a -iin thirsty
Awawaan, -a -iin swimmer
Awwim to cause to swim
Ayyaan, -a -iin sick
Ayyid to celebrate the feast
Ayyid Aila to wish s.o a happy holiday
Azam (i) to invite
Azama greatness
Aqilim, -Aqizama magnificent
Aeeb -Ayuub fault shame
Aeel -Aaalilat family
Aeen (f) -Aineen (di-p)
-Auyuun (p) (f) eye
Aeen gamal walnut
Aee's bread
Aibaara -aaat phrase
Aibaara -Aanaa tantamount to; consisting of
Aibre Hebrew
Agul -Aigual calf
Aid -Aiyad feast
Aiid Aqdaa Great Bairam
(Moslem holiday)
Aiid il'Aaqa Great Bairam
(Moslem holiday)
Aiid ilfitir Small Bairam (the celebration of the end of the holy month of Ramadan)
Aiid il'iyaama Easter
Aiid ilmilaad Christmas
Aiid il'faa Feast of St. Mary
Ailaag treatment
Aiba -Ailab a box
Ailm -Ailum science
Ailm il'timaam sociology
Ailmi scientific
Ainab, -Aa -aaat grapes
Ainwaan -Ainwaan address
Aira?i, yya -yiyin Iraqi
Aires (a) to know
Aisari, yya -yiyin sociable, amiable, companiable
Aisriiq twenty
Aizuuma -Aazaayim invitation
Ailum science
Ailuya high, higher
Aumr ever (as in the phrase "have you ever...? or in negative structures)
Aus a tenth
γ

γααβ (i) to be absent
γααλι ,γαλυα -γαλυιιι expensive
γααμι? dark (color)
γααγιιιι ,α -ιιι absent
γααζ (i) to vex
γααδα (m) lunch
γααδδα to give lunch
γαλβααν ,α -ιιι poor fellow
γαλτα -γαλτ fault, mistake, error
γαανα to sing
γααριιιι ,α -γυραβα stranger
γααρααμ love
γααραδ intention
γααραβ (i) to ladle
γααρβ west
γααρβι ,γγα -γγιιι western;
westerner
γαας (i) to cheat
γααςβαας ,α -ιιι cheater
γαατα γαλλα -γυτυααν ɦiilal
pot cover
γααγιιαα - γααγιιαα ,α -ιιι jealous
γααγιααγ to change
γααζααι ,α -γαζααl gazelle
γιιιι (a) to make a mistake
γιιιιεε -γιιαααιi bracelet
γυλυυ β ɦυμααρι - γιλιιi
ɦυμααρι I give up
γυρααβ -γιρβαan crow
γυρααβυιια shortbread, Egyptian cookie
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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
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 sarcastic 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 caricatures 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 without saying "in sha allah" ["God willing"].
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 اللذين زاروا مصر في أواخر العصور الفرعونية وصفوا شعب مصر بأنه "شعب مرح ويخشوع، طبيبه ماهر".

الوصف لنا له بينطاب على شعب مصر دلوقتي ثلاثي الصفات دي موجوده في المصريين اللي تعيشهت وتصارعهم.

المصريين جيوا الكتاب والفنان والتأليف والترجمة، ويكونوا ويتربون ساعات على ما شيء ويشكون لهم قاتيه، وهم يعيشون في المجتمع نتمنى نكونهم وتأليهم وترجمتهم، المصريين أول شعب في العالم اخترع ذن الكاريكاتير.

فيه رسوم كاريكاتيره مشتوكة على بعض الآثار المصرية القديمة.

تحكي كلام أن الشعيب المصري عنده أيمن خريد بالله وبارادة رينا.

ماحدش منهم يجيب سيرة حاجه ناوي يعملها إلا ويتولى، ان شاء الله.

المصريين كمان كرمان، مشهش في الأكل ونفوا حناوتهن بالضيوف، دول كرمان في حكبمهم للوقت، وقت الواحد منهم مشمله لوحة، دا ملك الناس كمان.

بعض تسأل وانت في مصر على عنوان في شارع ثلاثي أكثر من واحد، مسدد، مشهش يقوليك المكان دافين لكن يوصلك لغاية هناك، تخف العربه، منك في الشارع ثلاثي حواليك زحمه من مخطوتن للمعاشه.

المجتمع المصري كله أمره واحده، نخورين بيليهم ومرتبطين ببعض.

حتى اللي مشاه في الخارج زي شيخ وليلي طبيعي وفريده ثلاثي عايدين فني أمريكا وشعيروا في مصر، وموشونين بقوا الأهرام عيان مايفضيش العزاء في حب من العيلة أو الأصحاب.

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"My [paternal] uncle So-and-So" is a phrase which you hear often in Egypt. You must not assume that it means that this person is the brother of the father of the person who is using the phrase. It is very possible that he is his father's [paternal] cousin, or his maternal or paternal aunt's husband, 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] respectful 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
[paternal] cousin, or my sister'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 respect 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.
القراءة العامة

FAMILY RELATIONS

診本: فلن أن فلن دأ أخ ووالد الشخص اللي سيشول الحبارة ممكن تقوى

أم ممLua أن فلن دأ أخ ووالد وحوز واحده أو جوز عمة له وحوز عمة

اسم مايكون فن قراب أو نساب خالي، ويكون فلن دأ صديق لوالد

كل دول بيعتبروا في مقام الحب وعشان كذا من باب الاحترام لما الوالد

يتكلم عنهم بيتكلم على كل واحد منهم أنه عم، عم

exus: فلن دأ جانب فلان دأ جانب معائم والده أو دأ جانب

لا لما الواحد يتكلم عن باني القراب والنسب في مصر ببقى حسب

علاقة القراب أو النسب، يعني دتول فلان ابن عمي أو فلان جوز اختى أو فلاته

مرات ابن عم إلى آخره

المصريين بيعتبروا القراب والنسب كلهم عبده واحده، ووزي

ماقنا قبل كذا كل واحد بيسين بأنه على الالتزام بالنسب للحائض وبيجمعوا

كلهم تقربوا في الافراح والميام، مكن كل واحد منهم بيعتبر دا حاجة

لأزم يقوم به، يعني كل فرد من أفراد العائلة لأزم يحضر الميام معه

نفسه ويتعزم في افرحها

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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 villages you find that each has one or two coffee shops. Cairo alone has thousands of coffee shops. Some are western, but most are popular [for common people]. This depends upon whether the neighborhood where the coffee shop is located is a popular one or not. The luxuriousness of the coffee shop and the kinds of drinks served depend upon its customers. 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 also served. Among the things served in these coffee shops is the water pipe, which has
particular customers. The games [available] are backgammon, dominoes and sometimes chess. The western coffee shops have all the things we have mentioned, and some of them have billiard tables.

There are many reasons for the great number of coffee shops in Egypt. One of the most important reasons is that these coffee shops were until recently the only places for entertainment and spending leisure time. There were no popular clubs [playgrounds] and membership in some of the [high class] clubs was limited to foreigners. There is another reason: [it is that] the coffee shops are the only place where members of the same profession or people who have something in common can meet. For this reason, you still find specialities in the coffee shops. For example, this one is for upholsterers, this one for barbers, this one for conductors [of buses or trains], this one for retirees, this one for Zamalik fans, and this one for Ahli fans. These coffee shops used to take the place of the clubs.
at the time when Egyptians were excluded from membership [in clubs] or couldn't afford to pay for [membership] subscriptions.

Nowadays the case has changed to a great extent since the increase in the number of popular parks in the cities and the provinces, which offer sports, social activities and means of entertainment. Sporting and social clubs have grown in number and [these] have attracted a large number of families and young men and women.

When you are sitting in a coffee shop, different types of vendors pass by: vendors of lotteries, hangers, socks, razors, fruit and such things. If you buy something from them you must bargain with them, or you will pay a higher price than necessary.

Drinks in the coffee shops are inexpensive, and don't forget to tip the waiter. Tips should be about ten percent of the price of the drinks. Games [such as] backgammon [and others] are free in the majority of coffee shops.

The majority of these
Coffee shops are still for men only; they still have not permitted [acknowledged] the mixing of the two sexes.
القهوة

COFFEE SHOPS

القهوة هي المكان اللي الناس يستحدد عليه في أوقات نماذجهم وسنتخدم فيها مرتين ومشروبات ونها بعض ادوات التسليف

مانشذ مدينة في مصر كثيرة أو صغيرة مانيها قهوة • خاصة الناهض من دهب احدها نبيه • البار الذي ينادي قهوه أو اثنين • القهوة لوجها نبيه • أما بيكفي على الحلى اللي فيه القهوه إذا كان شهي وآيس • تخمه القهوه وانواع المشروبات اللي يستخدم فيها بسيط حسب الزبائن بتوعها • القهوة الكبيرة في الأحيان الشهيبه يستخدم شاي وقهوة ويسن ووجهيلا وفنو ونبو • الصيف تقدم كمان جيلاتي • من ضمن الحاجات اللي يستخدم في القهوة • الشيشة اللي لها زباين مخصوص • العاب الخشب فيها بالذات على الدويميش وساعات الطرونج • القهوة الأوروجي فيها كل الحاجات اللي تلبها دى • ونها في بعض طرائف بليفارد

كتيرة القهوة في مصر له عدة أسباب • من أهم الأسباب دي ان القهوة كانت لغاية أعيد نبا المكان الوحيد للتسليم وتعضة وقت الفراح • ماكانش فيه ساحات شبيب • وكانت العضويه في بعض النوادي متفرع على الخواجات • وفيه سبي تاني ان القهاري هو اللي المطابق الوحيد اللي يستقبل فيه اولاد المهندس واحده أو الناس اللي بيسنهم حاجه مشترك • عيان كدا تلاقن نه لغاية دولوت تخصصات في القهرى • دي مثلا كهارب المن징ين • وفي قهوة الخلاقين ودي قهوة الكساريون • وفي قهوة أرباب المعاني • وفي قهوة الزمالكاويين ودي قهوة الاهلي • القهرى دي كانت يستلع دور النوادي في
الوقت الذي كان المصريين محرومين فيه من عرضية أو ما يترشدهم...

اشتراكاتها...

دلوت الصوره انتشرت إلى حد كبير بعدما كثرت النواحي الشعبية في المدن والأقاليم، وفيها العاب رياضية ونشاط اجتماعي وجوانب...

تمت وكترت اللواحي الرياضية والاجتماعية التي أستفزت عدد كبير من...

العائلات والشباب...

والت تعود على قهوه يمر عليك البيعاء اشكال وألوان، بيعاء...

المنصوب والشامعاء والشرابات وامواج الحلاقة والفاكهة وحاجات زي كـ...

لو اشترتهم حاجه منهم لازم نشارك ولا أحدهم ينعم أكثر من اللزوم...

المشروبات في التهاوي أشعارها رجعية وما تحمل ليذ في...

الجربون، البستيش ببنتي حوالى عشرة في الهواء من اشتمالا...

المشروبات...

الطولة وغرها ببنتي مجانا في معظم التهاوي...

معظم التهاوي دي لغاية دلوت أي كانه رجالي بسه، لسه ما اعترف...

باختلاج الجنسين...

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"maṣr umm iddunya." di ṣbaʿa r ṣimṣaḥa ktiʿr min innaaṣ fimaṣr lamma ykuun ilḥadīl is biyduḥ ẓan ilḥaṣaḥa ilʔinsaniyya, wbiṭbayyin in ilmaṣriyyīn faxuriin biabaladhum wsiṭrīlīn in ilḥaṣaḥāt ilʔsālām badaʔit fimaṣr.

ilwaḥid lamma biṯkalīlim ẓan maṣr, biytkalīlim ẓan dawlā liḥa tariʿīlī mitsaggīl min xamas talaaf sana - yaʕnī dawlā badaʔit fiḥa ḥaṣaḥa ṣaḥādīn wmiṣaḥyiyya fi faqir ittarīlī.

ḥaṣaḥāt maṣr aṣīlīa wimustamīrīra wimuhṭaṭīfīzā biṭabiša, wī ẓumrāhā mataʔassārīt tamaāmam biywaḥaḥ illī ḥakamūḥa : ilyunaniyyīn, wiṣṣūmaan, wiʔatraak, wiʕansawaniyyīn, wilīgiliiz. taʔallīd ilmaṣriyyīlīn wiiḍadīhum biyya biyya, biyirağī ẓumrāhā liʔalaaf isśiṣīlīn, liʔiḥtiṣaḥ albiṣikra liʔarbišīlīn liwaʔaṭ illmayyīt masalān, illi ma zaal maṣmuul biḥl ilγaʔyiṭ inniḥaṣda.

"Egypt is the mother of the world." This is a phrase which you hear often from people in Egypt when the conversation is about human civilization, 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 history 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 thousands of years. For example, the Fortieth Day commemoration of a death which is still prac-
ticed today among the Muslims and Copts in Egypt, is a tradition which dates back to the days of the Pharaohs and is recorded in their monuments.

Egypt was harmed by the rule of the conquerers. It is enough [to say] that it was the ancient Egyptians who invented paper [papyrus] and ink which are the foundation of knowledge, and in spite of this Egypt today has a high percentage of illiteracy.

Egypt is now independent and is trying to compensate for its past in all fields in order to assume a role in [the development of] civilization worthy of her glorious past.
لمحات من التاريخ

GLIMPSES OF HISTORY

"مصر عم الدنيا"، دى عبارة تسمى كثير من الناس في مصر لما يكون الحديث بيدور عن الحضارة الإنسانية، بتيبيش ان المصريين نخورين ببلادهم وعازفين عن حضارة العالم بدأت في مصر الواحد، لما يتكلم عن مصر، بيتكلم عن دولة لما تاريخ متسجل من خمس آلاف سنة، يعني دولة بدأت فيها حضارة ومدنية في نهر التاريخ.

حضارة مصر أصلها مستمرة ومحافظة بطابعها، وعمها متأثر تمامًا بالعظام اللي حكموه: اليونانيين، الرومان، الآدراك، الفرنسيين، والإنجليز، تقاليد المصريين وعاداتهم في هن، بيرجع عصرهًا ثلاث سنين. الاحتفال بذكرى الأربعين لفاءة البيت مثلا، اللي مازال محمود به لغاية النباره في مصر عند المسلمين والأقباط، دا دليل بيرجع لأيام الفراعنة، ومسجل في الآثار بناههم.

مصر انضمت من حكم العزاء، كنماه ان قدماء المصريين هم اللي اخترعوا الورق والحبير اللي في عهد المفرعه ومع ذلك النباره مصر فيها نسبة ايه مرفعة.

مصر دلوقت مستقله وتحاول انها تحوض اللي نات في كافة الميادين:

- عشان تقوم بدور حضاري جديد بمناصبه المجيد.
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 storehouse for the gifts which the ruler presented to important visitors. Said Pasha, who was the ruler of Egypt in 1855
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 Mariette, who was appointed Director of Antiquities in 1858. Prior to this, Mariette had worked in the Egyptian section of the Louvre. He came to Egypt and made many discoveries of antiquities.

Mariott 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 بثبيت في الغالب أول حاجة في برمـ
المتحف في مصر. المتحف له حكاية بتوتت أراى مصر بدأ تدهم بحماية
الأثار القديمة وأراى آثار كثيرة استمرت من مصر.

محمد على اللّى حكم مصر من سنة الفردوسين ميخم وخمسة سنة إلى
ومن ميخم محمد وارفسين كان أول واحد عمل متحف واتشاً اداره للتاريخ
المصري سنة الفردوسين ميخم وثلاثين. المتحف وقته كان في ميخم
ملحق بمدرسه جنب جنينة الزيكية، لكن فح كنوه كان يدختقي ياماخ
وهي في طريقه للتمفة ياما بعدما توصل. بعد كما المتحف اتققل
لللمع. لكن بينه ماكانته فيه حراسه كانه على الآثار اللّية يه.

النكره من عمل المتحف كان أنه بحثي مخرن للهدايا اللّي كـ
بيندما الحاكم للزوار الكبار. سعيد باشا اللّى كان يجح مصر سنة الن
ومن ميخم ميخم وخمسين عرض على ماسيلين. حاكم النمسا لما زار مصر

انه باخد كل اللّى يهجه من المتحف اللّي موجوده في المتحف.

القليل في حفظ الآثار وحمايته من السرقة والتهمير برجع للعالم
النفيساوي أوحت ماريوت الذي اتهم مدير للمتحف الفردوسين ميخم ميخم
وخمسين. ماريوت كان قبل كدا يشتغل في النمم المصري في متحف اللـوثر.

وجه مصر وعمل فيها اكتشافات كنوه للآثار.

ماريوت حفظ الآثار اللي لقها في مخزون بولان تحت حراسه ذويه.

التملحف اشتكى للعمليه الحالي اللي في ميدان التحرير سنة دوتمبع ميخم

واختين.
البحث عن الآثار في مصر مستمر. وكل سنة يكتشف حفاجات جديدة، والكنوز الموجودة في المتحف المصري مالهاش نظير في العالم كله وعشان كتربنا نيه تفكر حاليا في انشاء متحف جديد للمتحف.

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Рашид (Росетта) — это небольшой город, где Нил впадает в Медiterranean. Он имеет историческое значение из-за того, что он был местом военных операций во время Французской кампании, в которой Наполеон Бонапарт противостоял Египету в конце восемнадцатого столетия.

Когда французские войска вступили в Рашид в 1799 году, один из солдат нашел пластинку из соли, на которой были написаны слова на трех языках: египетском, демотическом и классическом греческом, что позволило вписать записи на три языка.

Hieroglyphics, Demotic and Classical Greek, which were 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 attract the interest of many scholars, because, as we

wiʔahamiyyiyit ḍagżiid inn ittalat ilyaat Illi manʔuwaša ṣaleeh bitṣabbag. yan ḍagga waḥda Illi hiyya taḥiya min ilkahana bituus manf ilmalik bimunasbiil ıḥa ṭatwiligu wbiyadaddu afḍalulu.


Šampolyoon ūmal diʔaṣa muqarṣa ilkalimaat ilmanʔuwaša 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 Hieroglyphics whose grammar was completely 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 inscribed on it expressed one meaning: the greetings of the priests of Memphis to the King on the occasion of his coronation, mentioning his great deeds.

The most important of the scholars who studied the Rosetta Stone in order to decipher its characters was the French scholar Jean François Cham- pollion (1790-1831). What helped in his study of the inscriptions was his complete mastery of the Coptic language and his certainty that it had developed from the Hieroglyphic language.

Champollion did a compara-
Sala ḫagā ḫašīd billuyateen ilyunaniyya widdimoṭiqiyya, wiben innu?uṣ ilhiroṭiliyya, wīlidir yiḥill illuyz wīyiṣaf ʾaṣṣāẓ qawaṣīd illuya ilhiroṭiliyya.

 ḫagā ḫašīd illaṣāli istawla Saleeh il?ingiliiz sanat alf wtumnu miyya wwaḥid, wīfidil min wa?tāha maqguuḍ filmaṭhaif ilbīṣaani, wikull ʾiddiṣasaat illi ᵃṣmalha ᵃṣṣaṣṭiyoon wīyeeru kaanīt Sala ḫuwar innu?uṣ illi Sala ilḥagā.

iktiṣaaf ᵃṣṣaṣṭiyoon kaan iktiṣaaf tarixī illaḥnu miṣ bāṣṣ iktaṣaf qawaṣīd luya ᵃṭiīma, da ḫaṣaf ᵃṣṣaṣṭ tarat ᵃṭaṣaf saha ṃin ilhaḍaṣa ʾiṭiinsaniiyya mitsaggila Sala ᵃṭaṣaṣ, wīfidil maghulila ilyaṣiyit ᵃṣṣaṣṭiyoon ma ḥall ᵃṭmuzha. ᵃṭaṣaṇ kida ᵃṣṣaṣṭiyoon biyustabaṣ abu ṣilm ilmaṣrīyyaat illi huwwa ᵃṭiīma daṣṣat il?iṣaṣ ᵃṭaṣaf ilhaḍaṣa ᵃṭmaṣrīyya ᵃṭiīma.

scribed on the Rosetta Stone in the [Classical] Greek and Demotic languages, with the Hieroglyphic inscriptions, and he was able to solve the mystery and know the secrets of the grammar of the Hieroglyphic language.

The original Rosetta Stone was seized by the British in 1801 and has remained since that time in the British Museum, and all the studies which Champollion and others made were on the copies of the inscriptions on the stone.

Champollion’s discovery was an historic one because he not only discovered the grammar of an ancient language, but this revealed the secrets of 3000 years of human civilization which were recorded on the monuments and had remained unknown until Champollion deciphered the characters. For this reason, Champollion is considered the father of Egyptology which is the study of the ancient Egyptian monuments and civilization.
حجّر رشيد

THE ROSETTA STONE

رشيد بلغ معركة عند مصب النيل في البحر الأبيض المتوسط، لها أهمية تاريخية لأنها كانت مرحة لعمليات حربية أيام الحملة الفرنسية إلى علائها نابليون بونابرت على مصر في آخر القرن التسعين.

لما كانوا الحاكم الفرنسيين في رشيد سنة الفوسي ميخ تسعين وتسعين، عركوا منهم لافرح من البازلت مجدوع عليه كتابات ا نسباء بتلات لغات : الهيروغليفية ، والديموغرافية واليونانية والنحوية هناك سنة ميخ ستة وتسعين قبل الميلاد. الحجر دا اتبعت لانبيون في القاهرة .

وبايليون أمر بأن الحجش اللي على الحجر يتحمل منها صور عنوان العلماء اللي كان جامعهم معا في الحمله بدرسها .

الحجش اللي على حجر رشيد بدأ تجب اهتمام علماء كثير لانها زي ما قلنا مكتوبه بتلات لغات : واحد منهم تواءدها محرونه وهو الله اليونانيه والانية : هي الله الديموغرافية اللي محورها فيها مصدر الله القبطيـه والانية : هي الهيروغليفية . ودى تواءدها كانت غير محورها للمره رغم المحاولات الكثيرة اللي عملها العلماء الأوربيين في الوقت دا.

واهمية حجر رشيد انا التلات لغات اللي مجدوع عليه تعبير عن حاجته واحده اللي هي تجلي من الكهن ينوع منف للملك بمعاني عديد تلبيشة وسحدوا .

أفضلهم

أهم العلماء اللي درسوا حجر رشيد عشان حلوا رموزه هو العالم الفرنسي جان فرانسوا شامليون (1790-1831) واللى ساعدته في دراسته.
للدراية الكامل للغة القبطية واقتراعه بدءاً من اللغات الهيروغليفية.

شامليون يعمل دراسة مقارنة للكلمات المتحدة على حجر رشيد باللغتين اليونانية والديموطيقة، وبين اللوحة الهيروغليفية، وقدر رشيد اللغز وعرف اسوار تواعد اللغة الهيروغليفية.

حجر رشيد الأصلي استولى عليه الانجليز سنة 1801، وفضل من وقتها موجود في المتحف البريطاني وكل الدراسات التي عليها شامليون وغيره كانت على صور الدراية التي على الحجر.

اكتشاف شامليون كان اكتشاف تاريخي لأنه مشتبه اكتشف تواعد لغتيه قديمة، كما كشف عن اسوار ثلاث آلاف سنة من الحضارة الإنسانية مسجل علامة الآثار ونظام مجهوله لغة شامليون ما حلّ رموزها. عثمان جد شامليون يعتبر أبو علم المصريات الذي هو علم دراسة الآثار والحضارة المصرية القديمة.

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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 Ramses II who was one of the greatest 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 financially to carry out the project of rescuing the temples from flooding. The project was carried out under the sponsorship of UNESCO, and forty-eight na-
The idea [plan] of the rescue 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 representatives attended from UNESCO and the forty-eight nations which contributed to the project.

In order for you to visualize the immensity of the project, the façade of the large temple alone is 33 meters high and 33 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 rescue operation cost 36 million dollars.

Abu Simbel is now one of the historic Egyptian landmarks which has gained great international fame and it attracts a very large number of tourists.
For this reason there are daily trips to Abu Simbel by plane from Aswan. This is in addition to the Nile trip which is made by hydrofoil and covers the distance from Aswan to Abu Simbel in about four and a half hours.

The rescue of Abu Simbel is the greatest testimony to the advantages which can be realized as a result of the cooperation of the nations of the world in cultural projects, and a testimony to the fact that the ancient Egyptian monuments are a part of the heritage of human civilization as a whole, as well as a part of the history of Egypt.
انتقاذ أبو سمبل

THE RESCUE OF ABU SIMBEL

معبد أبو سمبل عبارة عن معبدين وحيد كبير وواحد أصغر موجود، على بعد مئتين وثمانين كيلومتر جنوب أسوان، والمعبدان مبنوان من رمسيس الثاني، الذي كان من أعظم حكام مصر القديمة، رمسيس الثاني يشتمل على المعبد الكبير ل نفسه والمعبد الصغير لمراده ذكرى رئاسة والمعبدان

يعودوا عن بعض التعيينات على سنة الستينات، حيث تضمن عبد وخمسين متر، للعالم لانتقاذ معبد أبو سمبل لذاتها كانت جزء من حلقة الفيضانات وارتفاع المياه اللائي حددوا وراء البحيرة العالية، انتقاذ أبو سمبل أضحى وقتها حديث العالم، واهتمام الدول، وقامتها واعلع استعدادها للمعاونةmits من المال والمالية لتنفيذ مشروع انتقاذ المعبد من الفيضانات، المشروع انطلق تحت رعاية اليونسكو، ودعمه وأربعيني دوله ساهمت في،

وبدا التنفيذ

ذكره الانتقاذ الذي تمت المعاونة عليها كانت عبارة عن نقل المعبدين حرجة وإعادة تركيبهما في نفس المكان، على هيئة أعلى ستين متر من المكان الأصلي، عملية الانتقال دينت، وباشرت هذه يوم اثنين وعشرين سبتمبر سنة الف ووضع مهر تمديد وستين، وحضر الحفل من مدنين من اليونسكو وخمسينية، وأربعيني دوله،

ساهمت في المشروع.

عثمان تصور دخات المشروع، الواجهة بيناء المعبد الكبير لوحة.
ارتفاعًا ثلاثين متر وعرضًا ثمانية وثلاثين متر وماجمعته في الصخرة مساحة سبعين متر وسبعين بالواجهة أربع تمامًا لرسامين الناسلي، ارتفاع كل واحد منها عشرين متر، الحجر بينها النحاس الكبير وزنه تلته مئة ألف.

٥٠٠ عملية الأشنان اكفلت سه وثلاثين مليون دولار. أبو سميل دلوت من المعالم المصرية التاريخية التي كتب عليها عالمه ضخم ويتجلب عدد كبير جدا من السائح، وعاشان كما فيه رحلات يومية لأبو سميل بالطيار من أبوستان ودا غير الرحلة الخليلية التي ستتم بالباقورة وبدفع المنافسة من أسوان لأبو سمبل في حوالي أربع سبعات ونح.

انتقل أبو سمبل أكبر دليل على المزايا التي يستحق من تحصله دول العالم في مشروع تشاكيه، ودليل كم على أن الآثار المصرية القديمة جزء من التراث الحضاري الإنساني كله زي ما هي جزء من تاريخ مع.

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/ii?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 tradition followed by Muslim generals [leaders] when they conquered a city.

Gawhar El-Siqilli built the mosque of Al-Azhar in accordance 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 university at the same time.

Al-Azhar is considered the oldest university in the world which is still used as a university today. The influence of Al-Azhar is great and is felt in the religious, cultural, social and political life in Egypt.

Al-Azhar is responsible for spreading Islamic religion
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 college 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 [culture]. In the Middle Ages Al-Azhar was a refuge for the people seeking protection from despotical 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 Arabic language.
الإخوة

AL- AZHAR

مافيش جامع في مصر أو في العالم الإسلامي كله له شبرة وأثر الإيزيزي.

الجامع زي ما زلت فيه جوزه السقلي من حول فاتسه بس

جامع للصلاة كان تقليداً بس بوهو القداد المسلمين لما يتحوا مدينه

جوزه السقلي بين جامع الأزهر حب التقليد دا وعاشندو تسريع السحريه

الإسلاميه وانتظمه فيه مناحرات دورية لعلماء الدين والموضوع المصريين

ودا كان دوم الأزهر كامع وجاهمه في نفس الوقت.

الأزهر يعتبر أقدم جامع في العالم مستمر كجامعه لمعهد الدراسه،

أثر الأزهر ضخم وموضوع في الحياة الدنيا والدينية والثقافه والاجتماعية والسياسية

في مصر.

الأزهر بيسوحة مسئولية نشر الدين والفكر الإسلامي في كل انحاء العالم، وبسحه علماء ووعظ للتعوام الإسلاميء وتعاييم العالم الكسنا.

والأزهر له نظر كبير في حماية اللغة العربية النصي اللى هي لغة القرآن

وفي كله للدراسات العليا في اللغة العربية.

الناس في مصر حاكمين ومحكومين يسيروا للإيزيزي كامجاً.

الحكام

سيزدوا لما يكونوا عابرين نسحته في أي شان من شكون التشريع عشان

يعرفوا هل هو متفق مع نواع الدين ولا لاً. وسيدوا المحكومين عشان

يزودوا شتفهم. وفي العصور الوسطي الأزهر كان ملجاً للناس بسحروا فيه

من اضطهاد حكام ألمه أو من زلزال.

كل غزاة مصر كانوا يحملوا حساب للأيزيزي. الأزهر كان مركز الأشعاع

لكل حركة وطنية ستقوم الأحتلال الأجنبي.

الأزهر بلوق فنه دراسات مدنية في الطب والزراعة والهندسة ودا غير

الدراسات المتعمقة في الدين الإسلامي واللغة العربية.

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Before we speak about monasteries, I would like to tell you a little bit about the Egyptian 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 monasticism in the Coptic monasteries was Egypt's gift to the whole Christian world.

This means that monasticism originated in Egypt. The founder of monasticism is St. Anthony [Anthony], the spiritual father of world monasticism. Abba Anthony 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
Abba Antonios which was built in the place where he lived in the desert, in the fourth century A.D. The monastery has a library full of rare Coptic manuscripts from the early ages of Christianity.

There are many Coptic monasteries 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 Coptic 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 monastery. There is also the St. Menes [Mari Ming] monastery in Maryut near Alexandria. The most important monastery in the Siid is El-Miharrag 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 monasteries. Of course, every monas-
Zery 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 [allaaya]. 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 patriarch 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 before they are ordained.
قبل ما نتكلم عن الأديرة، احترم يسمى كم كبيره عن الكنيسة
القبطية الأرثوذكسية المصرية، الكنيسة القبطية أسسها القديس مرقس
الأنجليسي سنة أربعمائة ميلادي، ومن وقتها الكنيسة ما انتشرت في معتقداتها
الروسية. عذرنا، لا يمكن أن تتكلم الكنيسة القبطية كنيسة محافظة، حافظ على
تعاليم المسيح، ما استلموها البطاركة الأوائل من القديس مرقس بدون أي
تغيير لغة اللوحة دي.

كتب التاريخ يشترط أن الرهبنة في الأديرة القبطية كانت هدية مصر
للعالم المسيحي كله.

دا عنوان أن الرهبنة نشأت في مصر. تأسس الرهبنة هو القديس
أنطونيوس، الأب الروحي للرهبنة الإغريقي. الآباء أنطونيوس اتولى
في مصر ستة مهيدسات وخمسين ميلادي، وعاش في الصحراء الشرقية، بعيد اللهد
لعامة مامات سنة تلت مهيدسات وخمسين. فيه دير باسم الأنبا أنطونيوس
ابن الثاني في المكان الذي عاش فيه في الصحراء، ابن الثاني في القرن الرابع
الميلادي، فيه ديره مهيدسات وخمسين مخطوطة قبطية نادرة من الصحراء
الأولى للمسيحيين.

صروحات مصر فيها اديرة قبطية كثيرة، أهمها دير الأنبا بولا جنوب
البحر الأحمر في الصحراء الشرقية، ودا ابن الثاني في القرن الرابع الميلادي
وهنا مخطوطة قبطية نادرة من أهم ادمر وادي النطرون في الصحراء الغربية;
دير أبو مقار ودير السريان ودير الهراموس ودير ابي بوصي فيه كمان دير
مارمينا في مريوط جنوب السيناء، أهم الاديره اللي في الصعيد هو ديير
المحرق الى الثاني في القرن الرابع الميلادي في المكان اللي سكن فيه العائله البدينه. وفيه كان دير البحري شنه جبه سوهاج وده معروف باسم الدير الإيض.

وقبل عارضين نعرف حاجة عن حياة الرهبان اللي في أي دير مسمى الدير دي طبعا كل دير فيه كنوبه أو أكثر. الرهبان بيقفوا معظم الوقت في الصلوات الأرضية اللي بيعيش فيها الراهب في عزلته عن العالم الخارجي منقطع للصلاة اسمها "التلاوة". الراهب يعتبران عليه واجبة أساس وهو الصلوات المستمرة للمرض والأعمال والباشر والفقه والتحريج والمسافرين والزرع والحب الخليل والحكم والجود وسلامة البلاد إلى آخرها.

الرهبان بيعيشوا حياة منعزلة وهم وقتمهم بيكونوا صامين.

الراهب طبعا مايبنوجز أبدا. وعلى نكية بطريرك الأقليات الأرثوذكسيين مصر لازم يكون أبله راهب من الرهبان دول. ودى قاعد معول بيها معتمد الرهبان في الكنيسة الباطنية في مصر. القس اللي بيخدموا كنيسة الكنيسة دول لازم يكون من مجوزين قبل ما يترسموا قيس.

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Once upon a time, good and noble people, a long time ago, there was a just Sultan who ruled the people with justice and compassion. One day he went out riding in the carriage with his minister, because the Sultan wished to see the condition of the people and how they were living. In the street behind the palace there was a poor, wretched man sitting, selling sweet potatoes and his garments were torn and his condition was very bad. Sitting beside him was his son and daughter, also wearing torn garments, and their faces were pale [yellow] and their condition was very bad because of their poverty.

When the Sultan saw them, he felt very sorry for them and said to the driver, "Stop here." He sent his minister, saying to him, "Go call this man to me." When the man came the Sultan asked him, "How much do you earn per day?" The man told him, "Praise be to God, sometimes two,
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, "Slaughter a sheep and after you roast it, stuff it with rice and put in the middle of the rice a hundred 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 children. 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, gluttonous, selfish, greedy and insatiable. The carpenter smelled the aroma of the roast lamb and came out of his shop, and saw the sweet potato vendor sitting with the roast lamb before him. He said to him,
"What's that?" The sweet potato vendor replied, "God's blessing for the children." So the carpenter said to him, "My good man, your children don't know the difference between mutton and žuul [fava beans]. What do you think—you will take three pounds for it?" The sweet potato vendor 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 piasters worth of žuul, 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 hundred 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 minister to the man. The minister said [to the man], "Come, His
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 gold, master." 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 ilhadduuta.

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.
A FOLK TALE: RICHES AND POVERTY

COME FROM GOD ALONE [ARE IN HIS HANDS]

كان باما كان يحاول الصيد في نهر النهر عادل
ببحره بين الناس بالعدل والشفقة . وفي يوم من الأيام خرج هو ووزيره
راكبى الحنطور عمان السلطان كان وافزا بعض حالة الناسوواى
عايضين . في الشارع اللي ورا القصر كان فيه راجل نفير وسبحان
قاعد يبيع بطاطا وكانت هدوءه متغيرة وحالتها وحدها تقوى ، وكان تاعدد
جنيه ابنه وبناته يرضون لابسين هدوءه مقطعة ، ووضعهم أصغر وحالتهم وحدههم
من الذكر .

السلطان لما شاهد صعبا عليه جدا . وقال للبراري " وتد
هنا " . وبعث الزعيم بتعبئة قال له " روح ادم لي الراجل دا . ولما جا
الراجل سأله السلطان وقال له " أنت بتلك كام في اليوم ؟ " والراجل
قال له " الحمد لله " ساعتين وساعات ثلاثين ساع " والاستان قال له
" عندك أولاد انا " . والراجل قال له " سمعها " . الراجل صحب علسي
السلطان خاصي . والسلطان مني في حاله ولما رفع القصر قال للوزير " أدب
خروف وبعد ما تسوية احشية رز وحلفي وسط الرمزية جنده " بالطريقه
دلى الراجل دا يأكل ويتكسى هو وأولاده .

الوزير عمل زي مقال له السلطان . الراجل فرح تقوى لما خند
الخروف . حمد رضا له كان تاعدد قلول الخبر على لحم بله مسكن . الحمد
للله جانه أكله وأكل مراته وأكل عياله . الخروف كان مشوى وريحته طالحة
 حاجه تجري الربع.

الراجل يبيع البطاطا كان قاعد جنب دكان تجار، راجل صاحب مزاج، لكن شهد، وانانى وطعام، راجل عينه ضاحه ما يباع، إلا الخراب النجار لم رح لشهخ الخروش المشو، وطلع برع دكانه وشاف بيع البطاطا قاعد والخروش قدمه. قال له، "أيه دا؟ "فبيع البطاطا قال له، "رزق الحبال يعته دين، " فالنجار قال له، "نادر جيتي هم عيال ينهموا الفرق بين لحة الخروش المشو، والقول المدمس؟ أيه رأيك؟ ناخص، فيه تكية جينه؟ " بيع البطاطا فكر، وقال لنفسه، ممجد إنا آخذ الثلاثة جنيه اشتري بضخه صاغ عش وبخسه صاغ فول مدمس، تأكل كلنا ونحمص، رضنا وفغط معايا اعتنين جينه ونسين قرش. راح أذا الخروش للنجار، والنجار روج البيت كل من الخروش ولقى المية جينه، ضربهم في جبهه، ولا من شاف ولا من درى.

بعد أسبوع السلطان قال للوزير، "بلاً بينا نشوف أحوال النسا، وشرّ على الراجل بيع البطاطا اللي وراها هدأ خوفناها أحواله بعد ما خسال الخلوس. راحوا ولقيوا الراجل حالته زي ماهي ما اغبرته، السلطان أضحج، روج البيت وسحت الوزير للنارج قال له، "تعالى كل معايا السلطان، عاوزك، "راح الراجل ذه شوال البطاطا بيعه معاه وراح القصر، السلطان قال له، "نارا جانأ أنت شكل الحبال أنت ولاوتك وحسب؟

ابدأك ودبيتك مية جينه، ودبيزم فين؟ "نارا حكي له الحكايته، فالسلطان قال له، "طيب اللي نفعت مات، سبيك من الماضي، تعالى محسن، ودحه على الخنزير بتغله، خازه كبيره، خنح، وانصرف وقله، "خد اللي، انت عاوزه، "فلوس، "ده، "جوهر، "زي ماانت عاوز، "والسلطان طبع برع الأوض وصاحب رجل، كل البطاطا اللي في الخوال، ومال الشوال فلوس، وذهب جوهر وخراج للسلطان باني على ابيه وقال له، "كنر الفخير بضيدي."
وُجِلَ الشَّواطئُ عَلَى كِنْفِهِ وَنَزَلَ عَلَى الْسَلَامِ بَنَاتَ الرَّقْصِ فِي رَحَانِ بِعَمِّي وَسَعِيدٍ،
وَهُوَ نَازِلٌ اكْمِبْلُو نَيْ أَوْلَى سَلَامٍ، وَرَأَى وَأَخْذُ بَانِي الْسَلَامِ كَرِيمٌ، وَالشَّواطِئُ
الْبَتْرِيَّةُ اتْنَحَرْجٌ فَوْقُهُ، وَقَوْعٌ، وَصَلَّ أَخْرُ سَلَامٍ دُمَاغُهُ مَكْسُورُهُ حَتَّى وَمَكْسُورُهُ،
مَكْسُورُهُ وَمَدَبَّسُهُ سَبْعُ مَاتُ اللَّهِ يَرْحَمُهُ، لَا نَفْحُهُ الْخَلْوَةِ، وَلَا الدِّهْرُ،
وَلَا الجِواهرِ، صَحِيحُ العَنَيْ وَالْقَنضُرُ بِهِدِ اللَّهِ، وَوُتْهٌ نَوْتُهُ،
فَرِغَتُ الحَدوُتِهِْ.

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A COMPREHENSIVE STUDY OF EGYPTIAN ARABIC, Volume I: Conversations, Cultural Texts, Sociolinguistic Notes.


A COMPREHENSIVE STUDY OF EGYPTIAN ARABIC, Volume II: Proverbs and Metaphoric Expressions.


A COMPREHENSIVE STUDY OF EGYPTIAN ARABIC, Volume III: A Reference Grammar of Egyptian Arabic.


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