A Comprehensive Study of Egyptian Arabic

Volume Three

A preliminary edition

A Reference Grammar of Egyptian Arabic

Ernest T. Abdel-Massih

Zaki N. Abdel-Malek  El-Said M. Badawi

In association with
Ernest N. McCarus

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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 United States Office of Education for grants to the Center that have made this work possible.

W. D. Schorger

Director
INTRODUCTION

I would like to state at the beginning that this is a PRELIMINARY EDITION. It is hoped that this Preliminary Edition will arouse the interest of our colleagues and students and will solicit their responses to assist us in preparing the Final Edition. We welcome all comments, suggestions and remarks on the content, topics, method, technique, presentation of material, arrangement, and typographical and other errors.

A Comprehensive Study of Egyptian Arabic, Volumes I-IV is designed for the Intermediate - Advanced student of Egyptian Arabic to serve as a course in the language, culture, customs and traditions of Egypt. The study presupposes knowledge of Egyptian Arabic on the Elementary level.

A Comprehensive Study of Egyptian Arabic consists of four volumes of which the present study is Volume Three.

Volume One. Conversations, Cultural Texts and Socio-linguistic Notes, 1978 (Second Edition) aims at acquainting the student with the people of Egypt - how they live, act and react on happy and unhappy occasions, how they relate to each other in their daily lives, how they spend their leisure time, etc. - through conversations and cultural notes. It also presents glimpses of the history of Egypt and its role in the evolution of human civilization. The 50 cultural texts of Volume One also shed some light on the Egyptian personality: humor, folk literature, craftsmanship, etc.

expressions. It aims at acquainting the American student with the important roles these expressions play in everyday speech in Egyptian society.

Volume Three. The main emphasis of this volume is on grammatical and linguistic terms in a dictionary form with definitions and illustrations of all the grammatical features of Egyptian Arabic conveniently arranged in alphabetical order.

Volume Four. **Lexicon:**

**Part I:** Egyptian Arabic - English
(34 Cultural Categories)

**Part II:** English - Egyptian Arabic
(34 Cultural Categories)

includes basic high frequency words in such categories as Animals and Insects, Colors, Food and Kitchen Utensils, Greetings and Etiquette, etc.

We would like to express our thanks to those who have helped us in the preparation of this Edition. We are indebted to the U.S. Office of Education of the Department of Health, Education and Welfare for the financial support which enabled us to complete this study; to the Center for Near Eastern and North African Studies at the University of Michigan and to its Director, Professor William D. Schorger, for all the help and support extended during the work on the study. Thanks are due to Professor Wallace M. Erwin for giving freely of his time, for his valuable suggestions and his great interest in the study. To Ms. Amy Van Voorhis who helped in proofreading the entire manuscript we owe a special debt of gratitude. Her devotion, conscientiousness, constructive remarks and creativity throughout the work on the study are deeply appreciated.
Thanks are extended also to Ms. Amy Van Voorhis and Ms. Nancy Adams for an excellent job in typing the English and phonetic sections of the study. Their dependability and dedication are deeply appreciated.

Ann Arbor
June 1979

Ernest T. Abdel-Massih
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A REFERENCE GRAMMAR OF EGYPTIAN ARABIC:

GRAMMATICAL AND LINGUISTIC TERMS
ACTIVE PARTICIPLES: DEFINITENESS

If an active participle (AP) denotes a semantic extension (see "Active Participles: Meaning"), it is made definite by the addition of il-

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>kaatib 'an author'</td>
<td>ilkaatib 'the author'</td>
</tr>
<tr>
<td>muxrig 'a producer'</td>
<td>ilmuxrig 'the producer'</td>
</tr>
</tbody>
</table>

If it denotes the basic designation (see: Active Participles: Meaning), an active participle is made definite by placing illi or il- before it (il- and illi being interchangeable when the participle constitutes the entire modifier, and illi being the favored choice when the participle is the first word of an adjectival phrase):

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>irraagil illi naayim or</td>
<td>irraagil illi innaayim 'the</td>
</tr>
<tr>
<td>'a sleeping man'</td>
<td>sleeping man'</td>
</tr>
<tr>
<td>irraagil illi mtaalaa? miratu</td>
<td>irraagil illi mtaala? miratu</td>
</tr>
<tr>
<td>'a man who has divorced his wife'</td>
<td>'the man who has divorced his wife'</td>
</tr>
</tbody>
</table>

***  ***  ***
ACTIVE PARTICIPLES: DERIVATION

For Measure I of triliteral verbs the active participle is of the measure فاصل. For doubled verbs the variant of فاصل is فانت. For hollow verbs, فائية; and for defective verbs, فاش.

The following are examples:

<table>
<thead>
<tr>
<th>Measure</th>
<th>Verb</th>
<th>AP</th>
</tr>
</thead>
<tbody>
<tr>
<td>فأضي ا</td>
<td>داخلا</td>
<td>'to enter'</td>
</tr>
<tr>
<td>فأضي ا</td>
<td>سيريف</td>
<td>'to find out'</td>
</tr>
<tr>
<td>فأضي ا</td>
<td>حاضي</td>
<td>'to put'</td>
</tr>
<tr>
<td>فأضي ا</td>
<td>نايم</td>
<td>'to sleep'</td>
</tr>
<tr>
<td>فأضي ا</td>
<td>ياشب</td>
<td>'to be absent'</td>
</tr>
<tr>
<td>فأضي ا</td>
<td>شاوي</td>
<td>'to roast'</td>
</tr>
<tr>
<td>فأضي ا</td>
<td>باشي</td>
<td>'to cry'</td>
</tr>
<tr>
<td>فأضي ا</td>
<td>غاري</td>
<td>'to run'</td>
</tr>
</tbody>
</table>

For all other active verbs (i.e., verbs which co-occur with a form designating the agent) the active participle is derived from the imperfecthuwawa form by substituting ما- for the initial يأ-. If the huwawa form of the verb ends in /اء/, that /اء/ is replaced by /ي/.

Examples:

<table>
<thead>
<tr>
<th>huwawa form</th>
<th>AP</th>
</tr>
</thead>
<tbody>
<tr>
<td>ينام</td>
<td>'he puts to sleep'</td>
</tr>
<tr>
<td>ينافد</td>
<td>'he sets (time)'</td>
</tr>
<tr>
<td>ينفي</td>
<td>'he appoints'</td>
</tr>
<tr>
<td>يراكب</td>
<td>'he corresponds with'</td>
</tr>
<tr>
<td>ينعي</td>
<td>'he inspects'</td>
</tr>
<tr>
<td>يطتيلا</td>
<td>'he receives'</td>
</tr>
<tr>
<td>يتفايت</td>
<td>'he takes advantage of an opportunity'</td>
</tr>
<tr>
<td>يتفاهم</td>
<td>'he reaches an understanding with'</td>
</tr>
</tbody>
</table>
**EGYPTIAN ARABIC**

<table>
<thead>
<tr>
<th><strong>huwwa form</strong></th>
<th><strong>AP</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>yitfaawin</td>
<td>'he cooperates with'</td>
</tr>
<tr>
<td>yihtimil</td>
<td>'he bears'</td>
</tr>
<tr>
<td>yihtaar</td>
<td>'he becomes perplexed'</td>
</tr>
<tr>
<td>yiifiiri</td>
<td>'he becomes red'</td>
</tr>
<tr>
<td>yistaamil</td>
<td>'he uses'</td>
</tr>
<tr>
<td>yitni?ili</td>
<td>'he moves(intransitive)'</td>
</tr>
<tr>
<td>yistala?af</td>
<td>'he catches(a ball,etc.)'</td>
</tr>
<tr>
<td>yida?rig</td>
<td>'he rolls(something)'</td>
</tr>
<tr>
<td>yitbargil</td>
<td>'he becomes confused'</td>
</tr>
<tr>
<td>yi?ma?inn</td>
<td>'he becomes reassured'</td>
</tr>
<tr>
<td>yirabbwi</td>
<td>'he rears'</td>
</tr>
<tr>
<td>yidaawi</td>
<td>'he administers medical treatment'</td>
</tr>
<tr>
<td>yitbanna</td>
<td>'he adopts'</td>
</tr>
<tr>
<td>yista?la</td>
<td>'he considers(something) expensive'</td>
</tr>
<tr>
<td>yistamanna</td>
<td>'he longs for'</td>
</tr>
</tbody>
</table>

Under the influence of Standard Arabic, educated Egyptians sometimes substitute **mu-** (rather than **mi-**) for the initial **yi-** of imperfect derived verbs. When this takes place, /a/ is also inserted before the F of Measure V and Measure VI of the triliteral as well as Measure II of the quadriliteral (in Standard Arabic, Measures V and VI have /a/ before F).

Examples: yitsabbib 'to become the cause of': mutasabbib, yitraagif 'to retreat': mutaraagif, yitzazib 'to be unstable': mutazazib.

As may be expected, such "classicisms" occur only when the EA participle corresponds to a Standard Arabic participle.

Verbs of Measure IV and those of Measure VII are usually borrowings from Standard Arabic; it is therefore not surprising to find that the active participle of Measure IV is usually muF?il (rather than miF?il) and that the active participle of Measure VII is usually munF?il (rather than minF?il). Examples: a?dam 'to
execute' : mufrid, afrab 'to express' : mufrab, infaaqad 'to
convene (intransitive)': munfaaqid, insaab 'to withdraw (intransitive)': munasaahib.

Passive verbs (q.v.) do not usually yield the active participle. This is because the active participle is agentive (it usually means 'doer' or 'is doing'), and passive verbs belong to a construction whose agent is not specified (the grammatical subject of the passive construction designates the recipient). Thus the form itna?al yields an active participle if it is used with reflexive meaning but not when it is passive.

Sentence with itna?al
fariid itna?al min makaanu
w?as?ad fi makaan taani.
'Farid moved from his place
and sat in another place.'

Sentence with mitni?il
lamma rgi?it, la?eet fariid
mitni?il min makaanu w?a?salad
fi makaan taani.
'When I returned I found that
Farid had moved from his place
and sat in another place.'

Uncommon

afrat inn fariid itna?al
laakin mafras miin na?alu.
'I know that Farid has been
transferred, but I do not
know who transferred him.'

*** *** ***

ACTIVE PARTICIPLES: GENDER OF SINGULAR

A singular active participle (whether it denotes the basic
designation or a semantic extension) can be inflected for gender.
The feminine singular form usually results from adding /-a/ to the
corresponding masculine form:
EGYPTIAN ARABIC

Masculine

kaatib 'having written, writer'
maayim 'sleeping'
imkallim 'having spoken'
maashi 'walking'
mistanni 'waiting'

Feminine

katba
nayma
mitkallima
ma'sya
mistanniyya

Notice that the masculine singular form undergoes certain changes upon the addition of -a ; those changes are as follows:

1. If the masculine singular form is of the shape Faasii , /yy/ is added after /i/.
   maa'sii + -a ---→ maa'sii + -a ---→ ma'sya (after Vowel Elision and Vowel Shortening)

2. The /i/ of the sequence -FiL is elided ( see: Vowels : Elision at Word Boundaries ).
   kaatib + -a ---→ katba

3. If the masculine singular form ends in /i/ but is not of the shape Faasii , /yy/ is added after the /i/:
   mistanni + -a ---→ mistanniyya

*** *** ***

ACTIVE PARTICIPLES : MEANING

A. "Basic" Designation or Meaning

EA verbs may be divided into the following types ( see "Verbs : Aspect" ) :

1. Verbs with which bi- does not indicate continuity ( "continuity" being viewed as the feature of an act or an event in progress ).
   Two major groups belong to this type :
   (a) Stative verbs ( i.e., verbs which designate a state rather than an act or event ); e.g.,
      biyifham 'he catches on'
      biyifraf 'he (usually) knows'
   (b) Verbs which designate change of, or fixation of, location; e.g.,
2. Verbs with which bi- indicates continuity (as well as repetitiveness, i.e., repeated action); e.g.,

biyiktib 'he is writing'
biyidris 'he is studying'
biyitkallim 'he is speaking'

The active participle from verbs of Type 1(a) expresses a current state.
Examples:

faahim 'understands'
Qaariif 'knows'

ana faahim illi hiyya bi?uuulu
'I understand what she is saying.'

The active participle from verbs of Type 1(b) means 'is performing what the verb designates'.
Examples:

raayih '(is) going'
saakin '(is) residing'
rraigif '(is) returning'

ana raayih ma?3r. 'I am on my way to Egypt.'

The active participle from verbs of Type 2 means '(in a state of) having performed what the verb designates'. 
Examples:

daaris
'having studied'

kaṭib
'having written'

miṭkallim
'having spoken'

fariḍa darsa
'Farida has studied (literally 'is in a state of having studied').'

The above statements point out an interesting observation:
when bi- does not express continuity, the active participle does;
when bi- expresses continuity, the active participle expresses something else.

To obtain the correct English translation, one must make sure that the Arabic participle and the English equivalent occur with comparable temporal and aspectual reference.

ilmayya garya. 'The water is running.'
ilmayya ggarya 'The running water'

irṛaqīl naazīl. 'The man is coming down.'
irṛaqīl innaazīl 'The man who is coming down'

In some contexts, certain active participles designate futurity; such contexts often include adverbials referring to the future:
ana ṣaayīf maṣr bukra. 'I am going to Egypt tomorrow.'
ana miḥ mitnaazīl ṣan 'I will not relinquish my rights
ḥa??i ḥatta law even if I find it necessary to
iṭṭarreṭ asa?îl. resign.'

B. **Semantic Extension**

Some active participles can be used in either of the following ways:

1. With the basic designation

2. With a meaning which is related to, but which is not precisely the same as, the basic designation; this meaning will be called
the "extension". For example, kaštib can mean 'having written'
but it also can mean 'an author':

miin minkum kaštib ilwaagib ?
'Who among you has written the homework?'
issibaśi kaštib mašhuuf.
'Al-Siba'i is a famous author.'

Likewise, šaakim can mean 'is ruling' but it can also mean
'governor, ruler'.

Difference in aspect is part of what distinguishes the basic
designation from the extension: while the basic designation includes
aspect, the extension does not. Compare, for example, the participles
in each of the following pairs. (Basic designation = Verbal adject-
tive; Extension = Noun):

liyaayit dilwa?ti Šali
kaštib ṣišriiin maqaša.
Šali kaštib mašruuf.

'As of this moment, Ali has
written twenty articles.'
'Ali is a well-known author.'

irra?iis šaakim iddawla
byadd min haddud
mašliš šaakim ahšan min da.

'The president is ruling the
country with an iron hand.'
'There is no better ruler than
this one.'

C. Absence of Person Designation

Unlike verbs, active participles do not denote person. Thus
in isolation the form faahim does not indicate whether reference
is to first, second, or third person; the same is true of fahma
and fahmiin.

*** *** ***
ACTIVE PARTICIPLES: NUMBER

A. Active participles which denote a semantic extension (typically nominal)

If it denotes a semantic extension (see: Active Participles: Meaning), an active participle may be singular, dual, or plural.
The dual is formed by addition of -een to the singular form:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>ƙaṭīb 'an author (m)'</td>
<td>katbeen 'two authors (m)'</td>
</tr>
<tr>
<td>ƙaḍi 'a judge (m)'</td>
<td>ƙaḍiyeen 'two judges (m)'</td>
</tr>
<tr>
<td>muṛrabbi 'an educator (m)'</td>
<td>muṛrabbiyyeen 'two educators (m)'</td>
</tr>
<tr>
<td>katba 'an author (f)'</td>
<td>katbiteen 'two authors (f)'</td>
</tr>
<tr>
<td>ƙaḍyaa 'a judge (f)'</td>
<td>ƙaḍyiteen 'two judges (f)'</td>
</tr>
<tr>
<td>muṛrabbiyya 'an educator (f)'</td>
<td>muṛrabbiyyiteen 'two educators (f)'</td>
</tr>
</tbody>
</table>

Notice that certain masculine singular forms undergo specifiable changes upon the addition of -een; those changes are as follows:

1. If the masculine singular form is of the shape Faṣī, /y/ is added after /i/.
   ƙaṭīb + -een ----> ƙaṭīy + -een ----> ƙaṭīyeeen

2. The /i/ of the sequence -iL is elided (see "Vowels: Elision at Word Boundaries"): ƙaṭīb + -een ----> katbeen (after Vowel Shortening)

3. If the masculine singular form ends in /i/ but is not of the shape Faṣī, /yy/ is added after the /i/:
   muṛrabbi + -een ----> muṛrabbiyyeen

Provided it is derived from a verb other than a Measure I triliteral, and provided it denotes a human being, each of the active participles being discussed typically has two plural forms: the sound masculine, and the sound feminine; the former results from adding -iin to the masculine singular, while the latter results from adding -aat to the feminine singular.
Singular | Plural
--- | ---
murábbi | 'an educator (m)' | murábbiiyiin
murábbiyya | 'an educator (f)' | murábbiyyaat

Notice that the addition of -iin is governed by the same rules which govern the addition of -een.

Provided it is derived from a verb other than a Measure I triliteral, and provided it designates a non-human referent, each of the active participles in question typically has a sound feminine plural form:

Singular | Plural
--- | ---
musakkīn | 'a tranquilizer' | musakkīnaat
muxaddīr | 'a narcotic' | muxaddīraat
muqaatīla | 'combat plane' | muqaatīlaat
muḥarrīk | 'a propeller' | muḥarrīkaat

If derived from Measure I triliteral verbs, the active participles in question typically have broken plurals; the following measures are among the most common for these plurals:

1. فَعَلْتُا, from hollow roots when the referents are human.
2. فَعَالْح, from defective roots when the referents are human.
3. فَعَاذِل, when the referents are nonhuman.

Educated Egyptians sometimes use a Standard Arabic sound feminine plural, instead of the broken plural, to designate human referents which are exclusively female. However, the majority of speakers use the broken plurals below:

Singular | Plural
--- | ---
zaa?i?r - zaayi?r | 'a guest, visitor' | zuwwaar
naa?i?b - naayi?b | 'a delegate' | nuwwaab
taa?i?r | 'a merchant' | tuggaar
?aa?i? | 'a judge' | ?uqaaah
raawi | 'a narrator' | ruwaah
daa?i? | 'an incentive' | dawaafi?i?
ţaa?i? | 'an emergency' | ţawaari?i?
daafi? | 'a necessity' | dawaafi
ţadsa | 'an accident' | ţawaadis
sa?ya | 'a water wheel' | sawaa?i
B. Active Participles which denote the basic designation (i.e., = adjectival)

If it denotes the basic designation, an active participle may be made singular or plural (the dual is rarely used). The plural is typically a sound form which results from adding -in to the masculine singular, and which may modify a masculine or a feminine plural noun.

Certain masculine singular forms undergo specifiable changes upon the addition of -in. The changes in question are the same as those which take place upon adding -in to a masculine singular participle with a semantic extension.

<table>
<thead>
<tr>
<th>Masculine Singular</th>
<th>Feminine Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>waa?if 'standing'</td>
<td>wa?fa</td>
<td>wa?fiin</td>
</tr>
<tr>
<td>faahim 'understands'</td>
<td>fahma</td>
<td>fahmiin</td>
</tr>
<tr>
<td>maaši 'walking'</td>
<td>mašya</td>
<td>mašyiin</td>
</tr>
<tr>
<td>mistanni 'waiting'</td>
<td>mistanniyya</td>
<td>mistanniyyiin</td>
</tr>
<tr>
<td>mitfaadī 'to be enemies (with)'</td>
<td>mitfaadiyya</td>
<td>mitfaadiyyiin</td>
</tr>
</tbody>
</table>

\[\begin{align*}
\text{irrāagil ili} & \text{ili waa?if} \quad \text{'the man who is standing'} \\
\text{irrāagleen ili} & \text{ili wa?fiin} \quad \text{'the two men who are standing'} \\
\text{irriggaala ili} & \text{ili wa?fiin} \quad \text{'the men who are standing'} \\
\text{issiṭt ili} & \text{ili wa?fa} \quad \text{'the lady who is standing'} \\
\text{issittiteen ili} & \text{ili wa?fiin} \quad \text{'the two ladies who are standing'} \\
\text{issitttaat ili} & \text{ili wa?fiin} \quad \text{'the ladies who are standing'}
\end{align*}\]

Combining number and gender contrasts, we get the following forms:

1. For participles with a semantic extension (i.e., = nominal)
   (a) Masculine singular; e.g., murabbi 'an educator', kaṭīb 'an author'.
   (b) Feminine singular; e.g., murabbiyya, katba.
   (c) Masculine dual; e.g., murabbiyyeen, katbeen.
   (d) Feminine dual; e.g., murabbiyyiteen, katbiteen.
   (e) Plural
      (i) Sound masculine; e.g., murabbiyyiin.
      (ii) Sound feminine; e.g., murabbiyyaat.
(iii) Broken; e.g., kuttaaab.

2. For participles with the basic designation (i.e.,
   = adjectival)
   (a) Masculine singular; e.g., wasa?if 'standing'.
   (b) Feminine singular; e.g., wa?fa.
   (c) Plural; e.g., wa?fiin.

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ACTIVE PARTICIPLES: SYNTACTIC USAGE

1. When they denote the "basic designation" (see Active Participles: Meaning), active participles usually occur in adjectival slots:
   'The man who is standing does not know Arabic.'

When used adjectivally, active participles agree with the modified noun in number, gender, and definiteness (see: Adjectival Use of Participles)

Active participles with the basic designation also occur in nominal slots:
   'Those who are present should inform those who are not.'

Notice however that, when used nominally, an active participle with the basic designation is actually a contraction of an attributive construction; thus il?hadriin and ilaybiin in the above sentence are contractions of il?asxaas il?hadriin 'the persons who are present' and il?asxaas ilaybiin 'the persons who are absent' respectively.

2. An active participle of a transitive verb, when it denotes the basic designation, may be used with verbal force, i.e., it can have a direct object:

   (a) Inta fakirni ?
       'Do you remember me ?'
   (b) Ilibint illi fahma ddarsi isma?a eeh ?
       'What is the name of the girl who understands the lesson ?
In sentence (a), the pronominal suffix attached to the active participle is -ni (the direct object suffix which is attached to verbs, e.g., kallimitni 'she talked to me') rather than -i (the possessive suffix which is attached to nouns, e.g., kitaabi 'my book'). In sentence (b), iddar is a direct object of the participle; were iddar in construct with the participle, the latter would have assumed the form fahmit (compare maktabit gamfitna 'the library of our university').

3. When used as a semantic extension (see "Active Participles: Meaning"), active participles usually occur in nominal slots:

likaakim raagil ṣandu zimma.
'The governor is a man of integrity.'
wazzafna ṣaamil gidlid.
'We employed a new laborer.'
itkaallim maṣa ṭṭaalib.
'I spoke with the student.'

*** *** ***

ADJECTIVAL PHRASE INTRODUCED BY bitaaً

The word bitaaً (feminine: bitaaًa, plural: bituuٌ) usually occurs as the first term of a definite construct phrase which modifies a preceding definite noun, and agrees in gender and number with the noun modified:

ilkitaab bitaaً il?ustaaż feen?
'Where is the professor's book?'
iššaŋta btaťtak feen?
'Where is your suitcase?'
dool ilkitabeen bituuٌi.
'These are my two books.'

Occasionally, the bitaaً construct is indefinite and modifies a preceding indefinite noun:

di zarablinya btaašit wazisir.
'This is a (cabinet) minister's car.'
As the above examples show, **bitaa** usually indicates a relationship of possession or belonging: the referent of the preceding form is possessed by or belongs to the referent of the following form. Another common meaning is 'having to do with, used for, dealing in, etc.':

* išširka bitaa il?afłaam
  'the film ( -producing ) company'
* iddukkaan bitaa îsagaayir
  'the cigarette shop'
* il?arablîyyaati bitaa iljiilaati
  'the ice cream ( -vending ) cars'
* il?inggaan bitaa il?ahwe
  'the coffee cup'
* ir?raagil bitaa il?ifigl
  'the radish seller'

When it designates possession or belonging, the construct with **bitaa** often corresponds to a semantically equivalent noun construct, for example,

* iššanṭa bitaa il?awziir = šanṭit il?awziir
  'the minister's suitcase'

Many **bitaa** constructions meaning "having to do with, used for, etc." also have semantically equivalent noun constructs, for example,

* išširka bitaa il?afłaam = širkit il?afłaam
  'the film company'

Some **bitaa** constructions meaning "used for, dealing in, etc." can drop the modified noun, e.g.,

* bitaa il?ifigl = ir?raagil bitaa il?ifigl
  'the radish seller'

Many noun constructs do not designate possession or belonging, and for most of these there are no synonymous **bitaa** constructs. The following noun constructs have no corresponding **bitaa** constructs:

* a?qa? ilifira
  'the members of the team' (where the second noun comprises the first)
mādirīn ṭanṭa
'the city of Tanta';
kīlmīt kitaab
'the word kitaab'

Ṣarābiyyaṭ iddiizil
'Diesel ( -driven ) cars'

Ṣiyyaṭ ilmarāf
'the life of merriment'

umm ilwalad
'the boys mother';
dirṣaṭī
'my arm'

fingaṣ ṭahwa
'a cup of coffee'

The following comments deal with the choice between the biṭaṣfi construct and the noun construct:

1. The choice between the biṭaṣfi construct and the equivalent noun construct may be stylistic: if the speaker for some reason prefers to make the "possessed" noun definite, he selects the biṭaṣfi construct; consider, for example, the following sentence:

xAṣdī talat kutub: ilkītaab illī kān ṭala ṭṣarābeēza, wilkītaab illī kān fi maktabak, wilkītaab biṭaṣfi
(instead of wi kītaabī).
'I took three books: the book which was on the table, the book which was in your office, and my book (literally: "and the book which belongs to me").'

Having used a definite noun in referring to the first book and a definite noun in referring to the second, the speaker
chooses (but is not forced) to use a definite noun in referring to the third book; this choice forces him to use the bitaa? construct since a definite noun cannot be used as the first member of a noun construct.

2. When the "possessed" noun is to be modified by an adjective, the noun construct may result in ambiguity; to avoid such ambiguity, the bitaa? construct is used. For example, kitaab ittilmiiz iggidiid may mean 'the new student's book' or 'the student's new book'; to avoid the ambiguity, one would usually say ilkitaab iggidiid bitaa? ittilmiiz 'the student's new book' or ilkitaab bitaa? ittilmiiz iggidiid 'the new student's book'.

3. An attributive construction may constitute a compound word or a stereotyped expression whose noun cannot be separated from the adjective. To express a relationship of possession between the noun of such a construction and some other noun, speakers commonly use the bitaa? construct rather than the noun construct. For example, 'your university city (i.e. the complex where students reside)' is expressed in EA by ilmadiina ggaami?iyya bta?itkum rather than madinitkum ggaami?iyya.

The attributive constructions under discussion include expressions of measurement where the modifier is murabbaf 'square' or muka?frog 'cube'. Thus ilmitr ilmurabbaf bitaa?ak 'your square meter' is common while mitrak ilmurabbaf is hardly used.

4. Some loan words -- mostly ones which end in a vowel -- seldom take pronominal suffixes (e.g., kiliu 'kilogram', radyu 'radio', banyu 'bathtub', antinna 'antenna'); instead, those words are modified by the bitaa? construct.

5. "Inalienable possession" (which applies to kinship and parts of the body) is expressed by a noun construct but not by the bitaa? construct:
uxti 'my sister'
rigi 'my leg'

An exception to this rule is:
issit bitafti 'my wife'

6. Dual nouns and sound masculine plural ones do not enter into construct with a following pronominal suffix; possession of such nouns is indicated through use of the bitaft construct:
    ilkitabeen bituufi
    'my two books'
    ilmu'allmiin bituufi
    'my teachers'

7. In certain idiomatic expressions, the occurrence of bitaft is governed by no general rule; the following sentences contain some of the expressions in question:
da raagil bitaft niswaan.
    'He is a skirt-chaser.'
ana mis bitaft kalaam zayy da.
    'I don't go for that kind of thing.'
dool naas bituuf rabbina.
    'These are godly people.'
issit btafti lubnaniyya.
    'My wife is Lebanese.'
da lbeeh bitafti.
    'This is my husband.'

Idioms such as these must be learned as items.

***  ***  ***

ADJECTIVAL USE OF PARTICIPLES

A participle may fill an adjectival slot. In this case the participle is governed by the rules of agreement stated under "Adjectives : Attributive Construction".

If it constitutes the entire modifier, the participle is made
Definite by placing either ل- or لـ before it. Although both alternatives are possible in this context, لـ is favored with passive participles while لـ is favored with active participles.

بنت وَنَفَأ 'a girl standing'

ٌبنت وَنَفَأ (less commonly)

ٌبنت وَنَفَأ 'the girl who is standing'

ٌبنات وَنَنْيَن (less commonly)

ٌبنات وَنَنْيَن 'the sleeping girls'

ٌكتِب وَلَمْشُوْرَة هِنَأ (less commonly)

ٌكتِب وَلَمْشُوْرَة هِنَأ 'the books published here'

When it is the first word of an adjectival construction, an active participle occurs with لـ much more commonly than it does with لـ (this is especially true when the active participle has an object), while a passive participle occurs more commonly with لـ than it does with لـ.

ٍسْيَت لـ وَنَفَأ هَنَأ (rarely)

ٍسْيَت وَنَفَأ 'the lady who is standing over there'

ٍرَأْعِل لـ وَنَنْيَن (rarely)

ٍرَأْعِل وَنَنْيَن 'the man who is riding a camel'

ٍماَقَل وَلَمْشُوْرَة فَرْيْدَل وَنَعْرِم (less commonly)

ٍماَقَل وَلَمْشُوْرَة فَرْيْدَل 'the article published in the newspaper Al-Ahram'

Adjectival participles have three forms: the masculine singular, the feminine singular, and the plural; the first modifies a masculine singular noun, the second modifies a feminine singular noun, and the third modifies a dual or a plural noun:

ٍرَأْعِل لـ وَنَفَأ هَنَأ

'he who is standing over there'

ٍسْيَت لـ وَنَفَأ هَنَأ

'the lady who is standing over there'

ٍرَأْعَن / ٍسِئْتِن لـ وَنَفَأ هَنَأ

'the two men / ladies who are standing over there'

ٍرَأْغَن / ٍسِئْتَاَت لـ وَنَفَأ هَنَأ

'the men / ladies who are standing over there'
ADJECTIVE

A word which limits, qualifies or describes a noun or a pronoun.

Many Egyptian Arabic adjectives have the structure FV\%VVL, e.g.,

kiblar 'big'

However, the patterns vary, e.g.,

Fa'alaL nassaab 'swindler'

It is worth mentioning that /nassaab/ is a noun that serves as a modifier and therefore is classified as an adjective.

Noun          Adjective
raagil       nassaab        'a swindler'
              (a swindling man)

ADJECTIVE : AGREEMENT WITH NOUNS

An adjective (modifer) agrees in gender with the singular noun it modifies, (n m + adj m) or (n f + adj f), e.g.,

tbala baba nanbilia 'the intelligent student'

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

With human plural nouns, adjectives agree in number but not usually in gender:
awlaad kubaar 'big boys'
banaat kubaar 'big girls'

However, with non-human plural nouns, either plural adjectives or feminine singular adjectives may be used:
kutub kubaar 'big books'
kutub kbiira 'big books'

Some speakers of EA use the latter structure even when the modified noun is human plural.
awlaad kutaar 'many boys'
awlaad kitira 'many boys'

and
banaat kutaar 'many girls'
banaat kitira 'many girls'

*** *** ***

ADJECTIVE : ATTRIBUTIVE CONSTRUCTIONS ( OR NOUN-ADJECTIVE PHRASES )

An adjective follows the noun it modifies. The form of the adjective is determined by the number, gender, definiteness and humanness of the modified noun. The masculine singular form of the adjective follows a masculine singular noun, the feminine singular form follows a feminine singular or a non-human plural noun, and the plural form follows a dual noun ( whether human or non-human ) or a human plural noun. The adjective is definite when the modified noun is definite, and indefinite when the modified noun is indefinite.

?abilt raagil masri. 'I met an Egyptian man.'
?abilt sitt masriyya. 'I met an Egyptian woman.'
ištareet kutub masriyya. 'I bought ( some ) Egyptian books.'
?abilt ṭagleen maṣrīyyiin.  'I met two Egyptian men.'
?abilt binteen maṣrīyyiin.  'I met two Egyptian girls.'
įstareet kitabeen yalyiin.  'I bought two expensive books.'
?abilt riggaala maṣrīyyiin.  'I met (some) Egyptian men.'
?abilt sittaaat maṣrīyyiin.  'I met (some) Egyptian women.'

?abilt irriggaala ḫmaṣrīyyiin.  'I met the Egyptian men.'
?abilt issittaat ḫmaṣrīyyiin  'I met the Egyptian women.'

Notice that when a suffix consisting of or beginning with a vowel is added to a form ending in /l/ (provided that form is not of the shape ḫaaʕī), /yy/ is inserted between the form and the suffix.

As illustrated above, the adjective shows contrast for humanness when the modified noun is plural: if the plural noun designates human referents, the adjective is usually plural; if the plural noun designates non-human referents, the adjective is usually feminine singular.

zuʁt baʕd īṭullaaab ilmaṣrīyyiin.
'I visited some Egyptian students (m).'  
zuʁt baʕd issittaaat ilmaṣrīyyiin.
'I visited some Egyptian ladies.'
zuʁt baʕd ilmudun ilmaṣrīyya.
'I visited some Egyptian cities.'
Ϟandi kutub kibīira.
'I have large books.'

Nisba adjectives denoting color, e.g., ṭamaha 'ash-grey', ḫunni 'brown', ṭamaawī 'sky-blue', and those denoting place of origin (when modifying non-human nouns) are usually masculine singular regardless of the form of the modified noun, e.g.,

Tarābiyya ǧdila\ but \ Tarābiyya almání
'a new car'  'a German car'

siggaada ḫamiila\ but \ siggaada ḫagamí
'a pretty carpet'  'a Persian carpet'
<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>fasatiin yalya</td>
<td>but</td>
</tr>
<tr>
<td>'expensive dresses'</td>
<td>'grey dresses'</td>
</tr>
<tr>
<td>buḍaṣa waḥ̣a</td>
<td>but</td>
</tr>
<tr>
<td>'bad goods'</td>
<td>'local (locally manufactured) goods'</td>
</tr>
<tr>
<td>naas kwayysiin</td>
<td>but</td>
</tr>
<tr>
<td>'nice people'</td>
<td>'low class people'</td>
</tr>
</tbody>
</table>

Note that the last example is a special case where the rule is extended to a noun with human referent.

Certain structures are made up of a noun followed by another noun where the second noun expresses a 'made of' relationship, e.g.,

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>saʕa daḥab</td>
<td>'a gold watch'</td>
</tr>
<tr>
<td>fustaneen fərīr</td>
<td>'two silk dresses'</td>
</tr>
<tr>
<td>rīggaʕa waʁa?</td>
<td>'feeble men'</td>
</tr>
</tbody>
</table>

(literally: 'paper men')

Notes: 1. Although EA usually employs a single sound plural form of the adjective (which form ends in -iin), educated Egyptians occasionally use two sound plural forms: a masculine form ending in -iin, and a feminine one ending in -aat, e.g.

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>muʁəbbiyyiin faḍliin</td>
<td>'virtuous educators (m)'</td>
</tr>
<tr>
<td>muʁəbbiyyaat fədīlaat</td>
<td>'virtuous educators (f)'</td>
</tr>
</tbody>
</table>

Expressions where sound feminine plural adjectives occur are usually "classicisms".
2. An adjective which modifies a collective noun is masculine singular. The collective form referred to here is that which yields the "unit noun" by acquiring the suffix -ā (e.g., tiffaḥ 'apples', from which the unit noun is tiffaḥa 'an apple'). (see: Collective Nouns)
   tiffaḥ kibiir 'large apples'
   waraʔ xafiif 'thin paper'

3. Although it was stated that an adjective modifying a plural noun with non-human reference is usually feminine singular in form, the plural form of the adjective is also often used in this instance, especially if the noun is a broken plural, e.g.,
   talat kutub gidiida
   or
   talat kutub gudaad
   'three new books'

4. Though more commonly followed by the plural form of the adjective, broken plural nouns which designate human beings but are morphologically feminine singular are sometimes followed by the feminine singular form of the adjective, e.g.,
   riggaala ḥafyiin '(a group of) inconsequential men'
   or
   riggaala ḥafya

*** *** ***

ADJECTIVE : COMPARATIVE AND SUPERLATIVE

The comparative adjective is invariable in form. For the majority of adjectives the comparative form is of the measure aFtaL, e.g.,
   kibiir 'big' ----> akbaɾ 'bigger'
   gamiil 'pretty' ----> agmaL 'prettier'
   ɾawiiL 'tall' ----> aɾwaL 'taller'
Adjectives ending in /-i/ or /-w/ have comparative forms of the measure apees, e.g.,

ٍئايل 'high' ----- afla 'higher'
فلو 'sweet' ----- afla 'sweeter'

Adjectives with a doubled root have comparative forms on the measure afeyl, e.g.,

غيي 'new' ----- agadd 'newer'
ميم 'important' ----- ahamm 'more important'

In expressions indicating comparison, "than" is expressed by min 'from', e.g.,

ٍئبدل عكبار من لا والاد. 'The girl is bigger than the boy.'
هديا عكبار منون. 'She is bigger than him.'

In Egyptian Arabic there is no separate morphological form for the superlative. It is expressed by one of the following constructions using the comparative form:

Comparative + indefinite form of the noun (s or p)

dool اتول بالات. 'These are the tallest girls.'
da اتول والاد. 'This is the tallest boy.'

Comparative + numeral + indefinite noun
dool اتول ثلاث بالات. 'These are the three tallest girls.'

Comparative + comparative + definite plural noun

حعو ما اتول للا والاد. 'He is one of the tallest boys.'

Notice that the comparative adjective is not inflected for gender or number, whereas the following noun is inflected for both.

*** *** ***

ADJECTIVE FUNCTIONING AS PREDICATE

An adjective may function as the predicate of a sentence or clause. In this usage, the subject determines the number and gender of the adjective.

ٍاى ٍاويل. 'Ali is tall.'
ناديا ٍاويل. 'Nadia is tall.'
The two men are tall.
'The two girls are tall.'
'The men are tall.'
'The women are tall.'
'The tables are long.'

Notice that adjectives in predicate position are normally indefinite.

*** *** ***

ADJECTIVE: GENDER

In Egyptian Arabic (EA), nouns (n) are either masculine (m) or feminine (f) in gender, e.g., *walad* (m) 'boy' *bint* (f) 'girl'. Henceforth, gender indicators will not be entered for those nouns where the sex of the referent clearly indicates the grammatical gender.

Adjectives (adj) show two genders, e.g., *nabiīh* (m) 'intelligent' *nabiīha* (f) 'intelligent'. Compare the following nouns and adjectives:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Gender</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ṭaalib</em> (m)</td>
<td></td>
<td>'student'</td>
</tr>
<tr>
<td><em>ṭaaliba</em> (f)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>nabiīh</em> (m)</td>
<td></td>
<td>'intelligent'</td>
</tr>
<tr>
<td><em>nabiīha</em> (f)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notice that singular (s) feminine nouns and adjectives end in */-a/.* 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; thus *ṭaalib* 'student' and *ṭaaliba* '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 *arg* (f) 'land' and *mabna* (m) 'building' since their endings do not follow the rule above.

*** *** ***
ADJECTIVE : INFLECTION FOR NUMBER AND GENDER

In EA, an adjective has three forms: the masculine singular, the feminine singular, and the plural.

The feminine singular form is usually formed by adding the suffix -a to the masculine singular form (which is considered the base). The plural form is "sound" in the case of some adjectives and "broken" in the case of others; the sound plural is formed by adding -iin to the masculine singular form, while the broken plural is formed by "breaking up" the masculine singular through internal change:

kuwayyis 'good' (ms)
kuwayyisa 'good' (fs)
kuwayyislin 'good' (sound plural)

kibiir 'big'. (ms)
kibiira 'big' (fs)
kubaar 'big' (broken plural)

There is no structural device which infallibly forecasts the plural form for each singular adjective; nevertheless, the student will be reasonably safe in assuming that the following adjectives have sound plural forms:

1. Active and passive participles which have the basic designation (see "Active Participles : Meaning" and "Passive Participles : Meaning") :

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>naayim</td>
<td>'sleeping'</td>
</tr>
<tr>
<td>mitfallim</td>
<td>'educated'</td>
</tr>
<tr>
<td>mafruf</td>
<td>'known'</td>
</tr>
<tr>
<td>musaqab</td>
<td>'punished'</td>
</tr>
</tbody>
</table>

2. Relative (nisba) adjectives:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>masri</td>
<td>'Egyptian'</td>
</tr>
<tr>
<td>azhari</td>
<td>'Azharite'</td>
</tr>
</tbody>
</table>
3. Adjectives of the measures *fuṣayyl*, *faṣaal*, and *faṣlaan*:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>kuwayyis</td>
<td>kuwayyisliin</td>
</tr>
<tr>
<td>?uṣayyār</td>
<td>?uṣayyārliin</td>
</tr>
<tr>
<td>naṣṣaab</td>
<td>naṣṣabiin</td>
</tr>
<tr>
<td>kaslaan</td>
<td>kasliin</td>
</tr>
</tbody>
</table>

Exceptions do occur; for example, the plural of *turki* 'Turkish' is *atraak*.

Broken plural adjectives have numerous measures; in addition, it is not possible to predict with certainty which broken plural measure a given singular adjective will have. The student is therefore advised to learn the broken plural forms as items.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ţabiiṭ</td>
<td>ţubaṭa</td>
</tr>
<tr>
<td>maskiin</td>
<td>masakiin</td>
</tr>
</tbody>
</table>

For nisba adjectives designating color or place of origin and for attributive constructions indicating type of product or social status, see Adjectives: Attributive Construction.

*** *** ***

**ADJECTIVES JOINED BY COORDINATING CONJUNCTIONS**

Two adjectives may be joined by a coordinating conjunction:

samīra nabiḥa wšaṭra.

'Samira is intelligent and clever.'

ibnāk nabiḥ laakin kaslaan.

'Your son is intelligent but lazy.'

humma ţwaal walla ?uṣayyārliin?

'Are they tall or short?'

In Arabic the coordinating conjunction cannot be dropped when more than two adjectives are conjoined (as it can be in English, e.g., "tall, dark and handsome").

ţawiil wasmar wix wasiim 'tall, dark, and handsome'
Since they usually refer to the same noun, conjoined adjectives are usually identical in regard to number, gender, and definiteness.

*** *** ***

ADJECTIVE : NUMBER AND DEMONSTRATIVES

Singular adjectives must agree in gender with the singular nouns they modify. With human plural nouns, adjectives agree in number. However, with non-human plural nouns, either plural adjectives or feminine singular adjectives may be used. The same is true of /da, di, dool/ 'this, that, these, those'.

da walad kuwayyis. 'This is a good boy.'
dool awlaad kuwayyisiin. 'These are good boys.'
da ktaab kuwayyis. 'This is a good book.'
dool kutub kuwayyisiin. 'These are good books.'
di kutub kwayylsa. 'These are good books.'

*** *** ***

ADJECTIVE : RELATIVE

( See : Nisba Adjective )

*** *** ***

ADJECTIVE : RELATIVE CLAUSES

A sentence may be embedded (q.v.) in the adjectival slot of another sentence, provided that the two sentences contain an identical noun ( the "shared noun" ).

If the shared noun functions as subject in the sentence to be embedded, that noun is deleted when the two sentences are combined. In
the following examples, the second sentence of each set is the one to be embedded; the third sentence results from the embedding transformation.

\[
\begin{align*}
\text{irraqil šaabi.} & \quad \text{'The man is my friend.'} \\
+ \text{irraqil gamb ilbaab.} & \quad \text{'The man is by the door.'} \\
= \text{irraqil illi gamb ilbaab šaabi.} & \quad \text{'The man by the door is my friend.'}
\end{align*}
\]

\[
\begin{align*}
\text{?abilt ṭaagil.} & \quad \text{'I met a man.'} \\
+ \text{irraqil rigiṣ min maṣr imbaarīh.} & \quad \text{'The man returned from Egypt yesterday.'} \\
= \text{?abilt ṭaagil rigiṣ min maṣr imbaarīh.} & \quad \text{'I met a man who returned from Egypt yesterday.'}
\end{align*}
\]

If the shared noun does not function as subject in the sentence to be embedded, that noun is replaced by a pronoun when the two sentences are combined:

\[
\begin{align*}
\text{issitt mudarrīsa.} & \quad \text{'The lady is a teacher.'} \\
\text{fariid itkallīm ūan issitt.} & \quad \text{'Farid talked about the lady.'} \\
\text{issitt illi fariid itkallīm ūanāa mudarrīsa.} & \quad \text{'The lady about whom Farid talked is a teacher.'}
\end{align*}
\]

Notice that the relative clause must be preceded by illi when the modified noun is definite, and that illi does not occur when the modified noun is indefinite.

(See also: Relative Clauses with illi)

*** *** ***

**ADVERB**

A word or phrase used to modify a verb, an adjective, or another adverb. Examples of Egyptian Arabic adverbs are /hina/ 'here', /hinaak/ 'there', /bisaʁfa/ 'immediately, quickly', /biʃweeʃ/ slowly, softly'
ADVERBS

In EA, there is a relatively small set of words -- called adverbs -- which function as modifiers of verbs, adjectives and other adverbs, but which do not have the inflectional properties of adjectives. For example, while kib İlk, an adjective, has both a feminine singular form and a plural form, bukre 'tomorrow', an adverb, is invariable in form.

Adverbs may be divided into two large classes: those which usually precede and those which usually follow the modified expression. In the following paragraphs, the most common adverbs of both types are listed. Several sub-classes are given, and each sub-class is followed by illustrative sentences.

1. Adverbs which usually follow the modified expression
   (a) Adverbs of place: bærâ 'outside', guwwa 'inside', foo 'up, upstairs', taht 'down, downstairs', ?uddaam 'in the front', waâra 'in the back', hina 'here', hinaak 'there'.

   ġayzaakir guwwa. 'He will study inside.'
   fânit?aabâl hinaak. 'We will meet there.'

   (b) Adverbs of time: innaharda 'today', imbaarih 'yesterday', bukre 'tomorrow', diïwa?ti 'now', bañdeen 'later on', ḫiikaan 'a long time ago', ?urayyib 'a short time ago, recently, soon', dayman 'always', abadan 'never' ( in negative sentences only ), badri 'early', waxri 'late', axliiran 'finally', āhvaanan 'sometimes', sabaañan 'in the morning', masaañan 'in the evening'.

   miš ġarûf? abadan. 'I will never go.'
   ġayirgâf bukrä. 'He will return tomorrow.'

   (c) Adverbs indicating degree or quantity: ?awi 'very', xaalîs 'very' ( in affirmative sentences ); at all ( in negative sentences ), qiddan 'very', kitiir 'a lot', kamaan 'more, in addition', ta?riiban 'nearly',  ámbayya 'a little, somewhat'.

   ""
ziwil xaalig. 'He became very unhappy.'
ma'rafuus xaalig. 'I do not know him at all.'
Saawil talaata kamaan. 'I want three more.'
iddinya barb shwayya. 'It's a bit cold.'

(d) Adverbs of manner: kidi 'in this manner', ?awaam 'quickly, fast', sawa 'together', wafa- or liwafa-
( plus a pronominal suffix ) 'alone', duymi 'straight
ahead', tawaalii 'straight ahead', Samdan 'intentionally'.
ruft l-wafi. 'I went alone.'
raanit liwaadaha. 'She went alone.'
laazim timshi duymi ~ 'You must walk straight ahead.'
laazim timshi tawaalii

2. Adverbs which usually precede the modified expression
(a) Adverbs indicating approximation: hawaali, yili, yitiya, all translatable by 'nearly'.
ištayalit hina yili 'She worked here for about
Saar siniin. ten years.'
(b) Intensifiers: lissa 'just', yadoob 'just', ?umr 'ever (used in negative and interrogative sentences, in
construct with a following noun or pronoun functioning as
subject ).'
lissa rayha. 'She has just left.'
?umr Sal daras fi gamuut ilqaahira ? University of Cairo ?
?umr ma thuut masr. 'I have never seen Egypt.'
yadoobu gah wana 'He had just come when I
daxla. entered.'

Prepositional phrases frequently occur in adverbial slots. Those
functioning as time adverbials often begin with fi 'in', ba'id
'after', or ?abi 'before'. Those functioning as place adverbials
are often introduced by fi 'in', Sal 'on', barra 'outside',
guwwa 'inside', foq 'on top of', taht 'under, below', ?uddasam
'in front of', or wara 'behind'; and those functioning as manner
adverbials are often introduced by _bi- 'with, in'.

?abîltaha ba'îd ligtimaa'i. 'I met her after the meeting.'

bînti guwâwa lbeet. 'My daughter is inside the house.'

biyaakul bisuṛa. 'He eats fast (literally "with speed").

matîhibiniiš biššakl da. 'Do not love me in this manner!'

As stated above, some adverbs usually precede while others usually follow the modified expression. This does not mean, however, that every adverb is restricted to one position. Of the ones listed above, the following adverbs are usually restricted to one position, while the rest may occur in either position:

_abadan, _badri, _waarî, _?awî, _xaalîs, _giddan, _yadoob, _?umr, adverbs of manner, adverbs of probability and doubt, adverbs of approximation.

Placing a given adverb in the non-favored position usually serves the purpose of emphasizing that adverb:

rigiš imbaarî. 'He returned yesterday.'

imbaarî rigiš. 'It was yesterday that he returned.'

*** *** ***

**ADVERBS OF MANNER**

Notice that some adverbs of manner are of the form:

_bi + Noun

suṛa  'swiftness'  bisuṛa  'quickly'

suhulu  'ease'  bisuhulu  'easily'

suṣuuba  'difficulty'  bi suṣuuba  'with difficulty'

The adverb _bišwees  'slowly' is of this form but there is no corresponding noun from which it is formed.

*** *** ***
AFFIX

A term used to refer to prefixes (e.g., /bi-/ /mi-/ /yi-/ ti-, a-, ni-/), infixes (e.g., qama' 'to collect' and igtama' 'to gather together', where the /-t-/ is an infix), and suffixes (e.g., /-iin/ /-aat/ /-een/ as in fallah 'farmer (m) -- fallahiin 'farmers (mp)' and fallaha' 'farmer (f) -- fallahaat 'farmers (fp)').

*** *** ***

AGREEMENT IN CONSTRUCT PHRASES

Construct Phrases \( N_1 + N_2 = \text{the } N_1 \text{ of } N_2 \)

(a) definite, if \( N_2 \) is definite

\begin{align*}
\text{kitaab ilwalad} & \quad \text{'the boy's book'} \\
\text{kitaab ilwalad ilkibiir} & \quad \text{'the book of the big boy'} \\
\text{kitaab haani} & \quad \text{'Hani's book'}
\end{align*}

or (b) indefinite, if \( N_2 \) is indefinite

\begin{align*}
\text{kitaab walad} & \quad \text{'a boy's book'}
\end{align*}

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 \( \text{ilkibiir} \) is a modifier of \( N_2 \) \( \text{ilwalad} \) and therefore agrees with it in definiteness, gender, and number.

(See also: Adjective: Agreement with Nouns; Adjective: Gender)

*** *** ***

ALLOMORPH

A positional variant of a morpheme (q.v.) occurring in a specific
environment. English has a noun plural morpheme /-z/ that has the phonologically conditioned allomorphs /-s -z -z/ as in 'cats', 'dogs', 'kisses'. In Egyptian Arabic the connector wi 'and' has the allomorphs /w-/ after a vowel and /wi-/ after a consonant, e.g.,

daxla wxargs 'Going in and coming out (f)'
daxal wixargs 'He went in and came out'

*** *** ***

ALLOPHONE

A positional variant of a phoneme (q.v.), occurring in specific environments and not causing semantic differentiation, e.g., English initial [kʰ] in "kay" and [k] following /s/ in "ski" are both members of one and the same phoneme /k/. The only difference between them is that the first is aspirated whereas the second is unaspirated (see: Aspiration). In Egyptian Arabic /a/ has the allophones [ə] as in English 'fat' and [a] as in English 'father' in the environments of non- emphatic (q.v.) and emphatic consonants respectively, e.g., /tæb/ = [təb] 'to repent' and /tæb/ = [təb] 'to ripen'.

*** *** ***

ALVEOLAR

The place of articulation at the alveolar ridge, where /t ɖ ş ʂ ɹ ɾ ɛ/ are produced.

*** *** ***

ALVEOLAR RIDGE

The convex portion of the mouth just behind the front teeth; the tooth ridge.

*** *** ***
ALVEopalatal

A place of articulation consisting of the front part of the palate:
/̂$/.

*** *** ***

ANAPTYctic VOWEL

( See : Vowels : Extra )

*** *** ***

ANAPTYXIS

The addition of an anaptyctic or helping vowel to break up a
sequence of three consonants ( CCC ), which is inadmissible in Egyptian
Arabic.

*** *** ***

ANTECEDENT

A typical relative clause construction contains three elements :

(a) an antecedent
(b) the invariable relative pronoun  ili
(c) a clause

Examples :

šuft  ilwilaad  ili  gaabu Igawabaat.

(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 Igawabaat
'They brought the letters.' /-u/, the inflection of the verb geabu, is the formal reference to the antecedent ilwilad 'the boys'. In the sentence:

da ilgawaab illi gabuuh imbaarii.

'This is the letter which they brought yesterday.'

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

In the sentence:

da ilwilad illi kitaab 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 yaleeh ?

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

- the reference is through the suffixed pronoun object of the preposition yaleeh 'about it'.

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

qaagil sakar fimasaar sanateen

'a man who lived in Egypt for two years'

*** *** ***

ARABIC

The most important Semitic (q.v.) language now spoken. It is the official language of Algeria, Bahrain, Chad, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mali, Malta, Mauritania, Morocco, Qatar, Saudi Arabia, Somalia, the Sudan, Syria, Tunisia, Yemen, Democratic Yemen, Oman and the United Arab Emirates. Arabic is spoken by 100 million people. It is the religious language of 650 million Muslims.

Arabic is both a modern language and an ancient one, going back over 2,000 years. Classical Arabic is the language of the Holy
Koran and the vehicle of Arabic literature. It is universally acknowledged as the standard form of the language and is used in writing and speeches. Standard Arabic, also called Modern Standard Arabic is uniform all over the Arab World and is the language of education, the press, radio and TV as well as public lectures. In addition, an Arabic dialect is spoken in each of the Arab countries and varies to some extent from one Arab country to another. Arabists recognize two major dialect groups: "Western" and "Eastern"; the Western includes the Arab countries of North Africa through Libya and Malta, and the Eastern includes Egypt and all the Arab countries of the East.

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ARTICLE : VARIATION OF DEFINITE ARTICLE

( See : Definite Article : Form; and Definite Article : Meaning )

*** *** ***

ARTICULATION

a. "Point of Articulation" : The point of contact ( or closest approach ) of a speech organ to a part of the mouth or throat during the production of a sound. For example, in making the Egyptian consonant /t/, the apex of the tongue touches the back of the upper teeth; the point of articulation is referred to 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 ).

Points of Articulation ( A particular speech organ is generally associated with each point of articulation. )
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 / ṯ q s z ġ r ġ /
5. Alveopalatal: blade of tongue and front part of palate / ʂ ʐ /
6. Palatal: tongue blade and palate / ɣ /
7. Velar: tongue dorsum and back of palate / k ɡ /
8. Back-Velar (also "Post Velar"): tongue dorsum and velum / x ɣ /
9. Uvular: tongue dorsum and uvula / q /
10. Pharyngeal: root of tongue and pharynx forming a stricture / h f /
11. Glottal: produced in the glottis (opening at upper part of the larynx between the vocal cords) / ʔ h /
The sound / ʔ / glottal stop is produced by complete closure and release of the vocal cords.

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

Manners 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 ʒ k ɡ q /

2. Fricative: refers to consonants produced by friction caused by the air moving through a narrowed passage in the vocal tract: / f v s š z ž ʂ ʐ x ɣ h ɬ h /
   *(Note: The term "Obstruent" includes Stops and Fricatives.)*

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 a 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 r /
   *(Note: A Trill is a double Flap: / rr r r/)*
6. Semi-vowel: a vowel-like sound which functions as a consonant /w y/. Also often referred to as "Glides".

*** *** ***

ASPECTUAL-TEMPORAL FORMS

( See : Verb : Aspect ; and Verb : Tense )

*** *** ***

ASPIRATION

The puff of breath after a consonant, e.g., /t/ in English "top" is aspirated where that of English "stop" is unaspirated. Egyptian Arabic /t/ is also aspirated initially, e.g.,

/taani/ = [θɛˈnɛi] 'again'

*** *** ***

ASSIMILATION

Assimilation is a phonetic process whereby a given sound acquires one or more characteristics of an adjacent sound or becomes identical to it, e.g., /xad/ + /t/ ----> /xatt/ 'I took'.

Another important instance of assimilation in EA is that of the /l/ of the definite article /il-/ when followed by one of the consonant phonemes /t ð d ẓ r ž s ẓ z ẓ .shows n l/. Assimilation of the definite article is optional when followed by either /k/ or /g/.

/raagil/ 'man', /il/ + /raagil/ ----> /ir-raagil/ 'the man'

In the following sequences : /td, sz, ẓẓ/, C₁ assimilates to C₂ only with respect to voice.

/ustaaz/ 'professor' ----> /asatza/ ----> /asadza/ 'professor'.
/xad/  'to take' ----> /xadt/ ----> /xatt/ 'I took'
/?ooda/ 'room' ----> /?ooti/ ----> /?ooti/ 'my room'

Note in the last example assimilation with respect to emphasis: /t/--> /t/.

C₁C₂ Utterance Medially and Finally

Sequences of any two obstruents (i.e. stops or fricatives) are usually both voiced or both voiceless. Here C₁ assimilates to C₂ with respect to voice.

/xaragt/ ----> /xarakt/ 'I went out'
/lafazt/ ----> /lafazt/ 'I pronounced'
/fuzt/ ----> /fust/ 'I succeeded'

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

?as?  train
?a?  pound
?if?  a lock
?as?  palace
na?  publication

The sequence C₁C₂ initially is very rare; e.g. /kwayyis - kuwayyis/ 'good', /bræavo/ 'bravo'.

***  ***  ***

ASSIMILATION: /-I-/ OF DEFINITE ARTICLE

(a) Assimilation of /-I-/ of the definite article to the following consonants: / t t d ḍ s ẓ ž n r r/ is obligatory, e.g., /iṭṭaalib/ 'the student', but /iwalad/ 'the boy'.

(b) Assimilation of /-I-/ of the definite article to / k g/ is optional in EA.

/ilkursi/ ~ /ikkursi/  'the chair'
/ilgidiid/ ~ /iggidiid/  'the new'

The form of the definite article is /I-/ rather than /iI-/ when it follows a word ending in a vowel, e.g.,
This form of the definite article is also subject to the assimilation
rules stated in (a) and (b) above, e.g.,
/šša'ali ba  nna bi ha/  'the intelligent student'
/ilkursi  lgi di d/  'the new chair'
/ikkursi  jgi di d/

***  ***  ***

ASSIMILATION OF OBSTRUENTS

1. An obstruent is either a stop (e.g., /b/, /t/, /k/) or a
fri cative (e.g., /f/, /s/, /q/). In a cluster of obstruents
which is pronounced at normal conversational speed, the two
constituent consonants are either both voiced or both voiceless.
The formation of the word or the juxtaposition of words may bring
together two obstruents, one of which is voiced and the other
voiceless; when this takes place, the first obstruent changes to
match the second in voicing unless such assimilation would oblit-
erate the contrast between lexical items:
 yi g h ak (root: g h k)  ----> /y f h ak/  'he laughs'
agsaad (root: gsd) ----> /aksaad/  'bodies'
naas + zayyak ----> /naaz zayyak/  'people like you'

Notice, however, that no such assimilation takes place in
ta f d lid 'specification; and a tiri f 'I confess'; this is to
keep the words in question distinct from ta f d lid 'mourning' and
a tiri f 'I practice (a profession)' respectively.

2. When two different sibilants are brought together, the first is
totally assimilated to the second:
miš + zay y i  ----> /miz zayy i/  'not like me'
ša aš + sana  ----> /šas sana/  'he lived for a year'

In EA, the sibilants are /s/, /ʃ/, /z/, /ʒ/, /ʔ/ and /ʒ/.

3. When the suffixed -ha and -hum are added to forms ending in
/x/, /γ/, /h/, or /ʕ/, the resultant consonant cluster undergoes the following changes in the order given:

(a) The first consonant becomes voiceless (if not already voiceless) to match the second.

(b) The second consonant (i.e., the /h/) becomes identical to the first.

\[
\begin{align*}
\text{dawwax } + \text{-hum} & \rightarrow /\text{dawwaxhum}/ \quad \text{'He made them dizzy.'} \\
\text{roḥ} & + \text{-ha} \rightarrow /\text{roḥha}/ \quad \text{'her spirit'} \\
\text{dimay} & + \text{-ha} \rightarrow /\text{dimaxa}/ \quad \text{'her head' (after shortening long vowel)} \\
\text{yinfa} & + \text{-hum} \rightarrow /\text{yinfaḥum}/ \quad \text{'He benefits them.'}
\end{align*}
\]

The assimilations discussed above are totally predictable; partly for that reason, and partly because it is desirable to indicate what the root consonants are, the transcription does not normally show these assimilations.

***  ***  ***

AUXILIARY

(See: Verb: Auxiliaries)
BACK VOWEL

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 two parameters. We can, for example, say that EA /ι/ is a high front vowel, EA /a/ is a low back vowel and EA /u/ is a high back vowel.

*** *** ***

BILABIAL

A place of articulation consisting of the lower and upper lips: /p b m w/.

*** *** ***
CLAUSE : RELATIVE CLAUSE

( See : Relative Clauses with 1111 )

*** *** ***

CLAUSE : STRUCTURE WITH DEMONSTRATIVES

da (ms) 'this, 'that'; di (fs) 'this,that'; and dool (p)
'these, those' may precede or follow a noun or adjective with consequent significant differences in clausal structure:
They may stand alone as the subject of a sentence:
(a) da walad kibir 'This is a big boy.'
(b) da kibir 'This is big.'
Or they may follow a definite noun to form a phrase meaning "this .....:
 ilwalad da kibir 'This boy is big.'

*** *** ***
CATEGORIZE ACCUSATIVE CONSTRUCTION

There are two cognate accusative constructions in EA:

1. The first construction consists of a verb or an adjective followed by a verbal noun from the same root. The verbal noun is pronounced at a slower rate than the preceding words; moreover, the verbal noun is pronounced with a relatively high pitch and is followed by a sustained terminal juncture. In the following examples, the intonation is represented by a line:

   ndefuuu ndef.  "They beat him so viciously!"
   akal  ?akl.  "I ate so much!"
   ilbint di fiila  fiilaawa.  'This girl is so pretty!'

As can be seen from the examples, this construction signals strong emphasis.

2. The second construction consists of the following elements in the order given:

   (a) A verb or an adjective,
   (b) A verbal noun from the same root, and
   (c) An expression modifying the verbal noun. The intonational peculiarities which characterize the first construction are not applicable here.

   /nimt noom yawiit/  'I slept soundly (literally: "I slept a deep sleep").'
   /yaab yeeba tiwilla/  'He was absent for a long time (literally: "He was absent a long absence").'
   /ilbint di gamaal yigannin/  'This girl is beautiful to a dazzling degree.'

As the examples show, this construction specifies the type of whatever is designated by the verb or the adjective. The corresponding English expression is often an adverb of degree or manner.

***  ***  ***
COLLECTIVE NOUNS

A collective is a noun that designates a class or mass of like things without counting the units that make up the mass. Things that can be measured or counted, like fruits and vegetables, have collective nouns as well as unit nouns and their plurals. Other things that can only be measured, like sugar and tea have only collective nouns. Things that can be counted or referred to as a group or "species", like trees, fish, sheep, also have collective nouns, unit nouns and their plurals.

A look at tuffaḥ 'apples', tuffaḥa 'an apple' and tuffañaat 'apples', shows that tuffaḥa 'an apple' (here termed Unit Noun) is derived from tuffaḥ 'apples' (here termed Collective Noun) by the suffixation of the feminine suffix /-a/, and that tuffañaat 'apples' (here termed Count Plural, i.e., the plural used after numerals 3-10) is derived from the unit noun by suffixation of /-aatt/, like any other feminine plural. There are some collective nouns which form their unit noun by sufficing /-aya/ and their count plural by suffixing /-ayaatt/, e.g.,

manga 'mangos'; mangaaya 'a mango'; mangayaat 'mangos' xass 'lettuce'; xassaaya 'a head of lettuce'; xassaayaat 'heads of lettuce' tamaṭīm 'tomatoes'; tamaṭmaya 'a tomato'; tamaṭmayaat 'tomatoes'

*** *** ***

CONDITIONAL SENTENCES

There are two types of conditional sentences: the simple, and the hypothetical.

A simple conditional sentence lays down a condition and states a result: the condition must be fulfilled before the result can take place, but the crucial fact is that both the condition and the result can occur.
A hypothetical sentence also lays down a condition and states a dependent result; the distinctive characteristic of this sentence is that the condition does not take place, and for that reason the result is not possible.

Of the following pair, the first is a simple conditional sentence while the second is a hypothetical conditional sentence:

\[ \text{\textit{\'iza რაჰ ორუუჰ მაჰაჰ.}} \] 'If he goes, I will go with him.'
\[ \text{\textit{\'law ჰააჰ ჸჰაჰ ჰუოჰ ჰოოუჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰოოჰ ჰო0}

Conditional sentences (simple as well as hypothetical) encompass a large number of possible structures, and different speakers have different preferences. The rules given below define the most common usages. It is assumed that the condition and the result are derived from corresponding "source" sentences. Thus it is assumed that \textit{law} რაჰ ორუუჰ მაჰაჰ 'If he goes, I will go with him' has two source sentences: \textit{huwwa ჰააჰ ჸჰაჰ ჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸფორუუჰ ჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸფორუუჰ ჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸჸ Beckham and L. Underwood, The Aramaic Language (New York: Ontario University Press). A. Simple Conditional Sentences

<table>
<thead>
<tr>
<th>Condition</th>
<th>Result</th>
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</thead>
<tbody>
<tr>
<td>Derived from the source sentence in the following manner:</td>
<td></td>
</tr>
<tr>
<td>1. A conditional conjunction is added in sentence-initial position. The conjunction is usually \textit{'iza} 'if', but the synonymous conjunction \textit{'iz} may also be used.</td>
<td></td>
</tr>
<tr>
<td>2. The constituent &quot;Perfect&quot; is \textit{ obrigatory} added before the verb. If the source sentence is equational, &quot;Perfect&quot; is added after the conjunction. The constituent &quot;Perfect&quot; is realized</td>
<td></td>
</tr>
</tbody>
</table>
as a perfect form of kaan (e.g., kaan, kunt, kaan\textit{it}, etc.) in an equational condition clause.

3. A future verb and a preceding perfect form of kaan are sometimes kept unchanged and sometimes replaced by a perfect verb: the replacement takes place if the ha- of the verb in question indicates simple futurity; no change takes place if the ha- indicates a future intention. Thus \textit{iza} + kaan + hayruuh yields:

(a) \textit{iza} \textit{raa\~n} 'if he goes', or
(b) \textit{iza} kaan hayruuh 'if he is going to go'

B. Hypothetical Sentences

\textbf{Condition}

Derived from the source sentence in the following manner:

1. The hypothetical conjunction \textit{law} 'if' is added in sentence-initial position.

\textbf{Result}

Derived from the source sentence in the following manner:

1. The constituent "Perfect" is obligatorily added before the verb. If the source sentence is equational, "Perfect" is added in initial position. "Perfect" is realized as a perfect form of kaan (e.g., kunt, kaan\textit{it}, kaan, kaanu, etc.).

2. The constituent "Perfect" is optionally added before the verb. If the source sentence is equational, "Perfect" is added after the conjunction. "Perfect" is realized as a perfect form of kaan (e.g., kunt, kaan\textit{it}, kaan, kaanu, etc.).

2. A perfect verb in the source sentence is left unaltered; an imperfect verb with an aspect prefix is replaced by the corresponding subjunctive form. If the source is equational, the subjunctive form to be used is yikuun (usually occurring after the subject). The pres-
3. If the source sentence has
   
   kaan, the addition of "Perfect"
   would produce the sequence
   
   kaan kaan (e.g., law kaan kaan
   tilmiiz for 'if it were true
   that he used to be a student')
   
   This is avoided by:
   
   (a) Exercising the option of
       not adding "Perfect", or
   
   (b) Rephrasing; e.g., law
       kaan sahih innu kaan
       tilmiiz 'if it were true
       that he used to be a
       student'.

   Note:
   
   In simple as well as hypothetical conditional sentences, the carrier
   of "Perfect" may exchange positions with the subject of the clause;
   thus (b) in each of the following pairs is a structural paraphrase of
   (a):
   
   (a) law kaan yali raah, kaan mi'ammad ?ablu.
       'Had Ali gone, Mohammed would have met him.'
   
   (b) law yali kaan raah, mi'ammad kaan ?ablu.
   
   (a) iza kaan yali hina, isma?li a?ablu.
       'If Ali is here, allow me to see him.'
   
   (b) iza yali kaan hina, isma?li a?ablu.

   The following examples illustrate the application of the rules. In
   each case, the source sentences are given: the source sentence for
   the condition is labelled (a), and the source sentence for the result
   is labelled (b). Each source sentence is accompanied by very brief
   comments on the required transformations (no comments are included
   on the addition of conjunctions). The conditional sentence which
   results from combining the output of (a) and (b) is labelled (c).
   Optional constituents are enclosed in parentheses.
A. Simple Conditional Sentences

1. (a) ṭaḥ īlbeet.
   'He went home.'
   Add kan unless ṭaḥ.

(b) marūtiš māṭaah leeh?
   'Why didn't you go with him?'

(c) iza/in kan ṭaḥ īlbeet, marūtiš māṭaah leeh?
   'If he went home, why didn't you go with him?'

2. (a) bitidris ingiiliizi figgamāa di.
   'She is studying English at this university.'
   Add kan un before bitidris.

(b) ḥa?abilha fyoom mil?ayyam.
   'I will meet her someday.'

(c) iza/in kan un bitidris ingiiliizi figgamāa di, ḥa?abilha fyoom mil?ayyam.
   'If she is studying English at this university, I will meet her someday.'

3. (a) biti?ri ktaab kull yoom.
   'You (fs) are reading a book a day.'
   Add kuntu unless biti?ri.

(b) ḥatxaʃaʃi lkutub di f?usbuuf.
   'You (fs) will complete (reading) these books in a week.'

(c) iza/in kuntu biti?ri ktaab kull yoom, ḥatxaʃaʃi lkutub di f?usbuuf.
   'If you are reading a book a day, you will complete (reading) these books in a week.'

4. (a) ḥatirgaʃu ?abl iǧduhr.
   'You (p) are going to return before noon.'
   Keep kuntu unless ḥatirgaʃu.
   Unchanged to indicate future intention; replace it by riqiʃtu to indicate simple futurity.

(b) ittiʃilu biyya.
   'Get in touch with me.'

(c) iza/in kuntu ḥatirgaʃu ?abl iǧduhr, ittiʃilu biyya.
   'If you are going to return before noon, get in touch with me.'

   iza/in riqiʃtu ?abl iǧduhr ittiʃilu biyya.
   'If you return before noon, get in touch with me.'
5. (a) awlaadak ta'fsaniin.
    Add kaanu before awlaadak.
(b) xalliikum hina.
    'Stay here.'
(c) iza/in kaanu awlaadak ta'fsaniin, xalliikum hina.
    'If your children are tired, stay here.'

B. Hypothetical Sentences

1. (a) ḥaaħ ilmadrassa.
    Add kaan optionally before ḥaaħ.
(b) ṭuḥt maaḥaḥ.
    Add kunt before ṭuḥt.
(c) law (kaan) ḥaaḥ ilmadrassa kunt ṭuḥt maaḥaḥ.
    'If he had gone to school, I would have gone with him.'

2. (a) biyidris ingiliizi.
    Add kaan optionally before biyidris.
(b) fihim illiana ?ultu.
    Add kaan before fihim.
(c) law (kaan) biyidris ingiliizi kaan fihim illiana ?ultu.
    'If he were indeed studying English, he would have understood what I said.'

3. (a) ḥayruułu maʃr.
    Add kaanu optionally before ḥayruułu.
(b) ?alulna.
    Add kaanu before ?alulna.
(c) law (kaanu) ḥayruułu maʃr kaanu ?alulna.
    'If they were going to go to Egypt they would have told us.'

4. (a) karim biyiktib maqaala kull usbuuʃ.
    Add kaan optionally before biyiktib.
    'Karim writes an article every week.'
(b) ba?a mašhuř.
   Add kaan before ba?a.
   'He became famous.'

(c) law karīm (kaan) biyiktib
    maqaala kull usbuw' kaan
    ba?a mašhuř.
   'If Karim wrote an article
    every week, he would have
    become famous.'

5. (a) raāhu min yeer izn.
   Add kaanu optionally before
   raāhu.
   'They went without permission.'

(b) ūaqibtuhum bišudda.
    Add kunt before ūaqibtuhum.
   'I punished them severely.'

(c) law (kaanu) raāhu min yeer
    izn kunt ūaqibtuhum bišudda.
   'If they had gone without
    permission, I would have
    punished them severely.'

6. (a) ašhaabak fīhmu lwaḏī.
   Add kaanu optionally before
   fīhmu.
   'Your friends understand the
   situation.'

(b) biyitkallimu kalaam yeer da
    Add kaanu before biyitkallimu,
    and replace biyitkallimu by
    its bare counterpart.
   'They speak differently.'

(c) law ašhaabak (kaanu) fīhmu
    lwaḏī kaanu yitkallimu
    kalaam yeer da.
   'If your friends had understood
    the situation, they would have
    spoken differently.'

7. (a) simū kalaamak.
    Add kaanu optionally before
    simū.
    'They heeded your advice.'

(b) ūayathum gaṁīm.
    Add kaanit in initial
    position, and add tikuun
    after ūayathum.
    'Their life is hell.'

(c) law (kaanu) simū kalaamak
    kaanit ūayathum tikuun
    gaṁīm.
    'If they had heeded your advise,
    their life would now be hell.'
English employs a contrast which must be taken into consideration here. Compare the following sentences:

(a) If you visit Egypt, you'll change many of your opinions about the Egyptian people.

(b) If you visited Egypt, you'd change many of your opinions about the Egyptian people.

Both sentences are non-hypothetical, and thus both correspond to Arabic sentences of the type we have called "simple conditionals". There is a difference, however, between sentence (a) and sentence (b): visiting Egypt and the change of opinion which would ensue are considered less probable in sentence (b) than they are in sentence (a). The point to be stressed is that the difference in question is not signalled by the grammatical structure of Arabic conditional sentences; instead, the difference is expressed lexically through the use of ٌهاشَل ٌینن، ٌفرِجَد ٌینن، or ٌقدَدَر ٌینن (all translatable by "perchance"): 

law ٌزرْت مَجُر ٌحَطَّٰدَحَر ٌكيٌّٰر
min ٌأَرْعَاشَاك ٌفَٰن ٌيِّشَٰذِب
ٌإِلْمَاشِٰي.

law ٌهاشَلٍ/ٌفرِجَدٍ/ٌقدَدَر ٌٰدِنٌّاٍ
ٌزرْت مَجُر ٌحَطَّٰدَحَر ٌكيٌّٰر
min ٌأَرْعَاشَاك ٌفَٰن ٌيِّشَٰذِب
ٌإِلْمَاشِٰي.
The following are some common variations:

1. Many Egyptians restrict the use of **law** to hypothetical sentences; the same speakers restrict the use of **iza** and **in** to simple conditional sentences. Some, however, use the three conjunctions interchangeably in both types of sentences:

   law/iza/in ṭaḥ āruḥ mašaa. 'If he goes I will go with him.'
   law/iza/in kaan āruḥ mašaa. 'If he were going to go I would go with him.'

2. In hypothetical sentences, some use **law in** instead of **law**. The word **in** here signals emphasis and frequently occurs with extra heavy stress:

   law ?inni makuntiš issaabab
   fi moootu, kunnt itʔazzeeet. 'If only I were not the cause of his death, I would have found comfort.'

3. The invariable form **yib?a** often introduces the result of a simple conditional sentence. The occurrence of **yib?a** is by no means arbitrary, but neither are the rules governing such occurrence easily discernible; suffice it to say here that in many (though not all) instances, **yib?a** occurs with the meaning 'then it is true, then it is a fact that, then it must be a fact that':

   iza kaan da ṭaʔyak yib?a
   madarastiš ilmahwūf
   kuwayyis.

   iza kaan ilʔustaaz kamaan
   muxtalif mašaa fiʔrqaʔy,
   yib?a ana ɣalṭaːan. 'If this is your opinion, then (it must be a fact that) you have not studied the matter sufficiently.'

   'If the professor too differs with me in opinion, then (it must be a fact that) I am wrong.'
4. Although the condition usually precedes the result, it is possible to reverse the order; thus in each of the following pairs, (b) is a paraphrase of (a):

(a) iza rgift badri
    hdarablak tilifoon.

(b) hdarablak tilifoon iza
    rgift badri.

(a) law kaan ʕandi fluus
    kunt ištareet ilbeet da.

(b) kunt ištareet ilbeet da
    law kaan ʕandi fluus.

     'If I return early, I will phone you.'
     'I will phone you if I return early.'
     'If I had (enough) money, I would have bought this house.'
     'I would have bought this house if I had (enough) money.'

*** *** ***

CONJOINING

Two sentences may be joined without subordinating one to the other -- i.e., without using one to fill a slot in the other. Such sentences are said to be "conjoined". Consider the following pair:

1. ḥasan raḥ almaktab lamma
    ṣali rgiʃ milmadrassa.

     'Hasan went to the office when Ali returned from school.'

2. ḥasan raḥ almaktab wi
    ṣali rgiʃ milmadrassa.

     'Hasan went to the office and Ali returned from school.'

In example 1, the main sentence may be represented as ḥasan raḥ almaktab + T where T stands for the adverbial slot Time. The sentence ṣali rgiʃ milmadrassa is used as a filler for the slot T. In example 2, the sentences ḥasan raḥ almaktab and ṣali rgiʃ milmadrassa are joined together (by the conjunction wi), but neither fills a slot in the other. In example 1, then, the sentence ṣali rgiʃ milmadrassa is "embedded" in another sentence, while in example 2, ḥasan raḥ almaktab and ṣali rgiʃ milmadrassa are "conjoined".
Sometimes the conjoined entities are sentence-like structures only on an abstract level. For example, the utterance ِهَسَانُ وَ ِسَلِيُّ بَيِّدَرِيْسُ اللْيْلَةُ ِلَعْبَانِيْيَةَ 'Hasan and Ali are studying the Arabic language' gives the impression that the conjoined entities are two nouns (ِهَسَانُ and ِسَلِيُّ ), while this impression is correct on one level, it is incorrect on another level. The utterance in question may be considered the result of conjoining two sentences (ِهَسَانُ بَيِّدَرِيْسُ اللْيْلَةُ ِلَعْبَانِيْيَةَ and ِسَلِيُّ بَيِّدَرِيْسُ اللْيْلَةُ ِلَعْبَانِيْيَةَ ), then deleting the redundant constituents.

*** *** ***

CONJUNCTIONS

A conjunction is a word which connects words, phrases, clauses, or sentences, indicating the relationship of the connected elements. Some conjunctions are used for embedding one sentence in another, while some are used for conjoining sentences; the former are called coordinating conjunctions, and the latter are called subordinating conjunctions. Consider the following examples:

(a) ِفَارِیدُ ِهِنَآ وَِسَلِیُّ ِمِّیْشُ ِهِنَآ. 'Farid is here and Ali is not here.'
(b) ِفَارِیدُ ِهِنَآ ِقَاوْسَانُ ِسَلِیُّ ِمِّیْشُ ِهِنَآ. 'Farid is here because Ali is not.'

In example (a), the two sentences ِفَارِیدُ ِهِنَآ and ِسَلِیُّ ِمِّیْشُ ِهِنَآ are joined together without using one to fill a slot in the other; the conjunction which joins them (ِوَ 'and') is therefore coordinating.
In example (b), the sentence ِسَلِیُّ ِمِّیْشُ ِهِنَآ fills the adverbial slot in the sentence ِفَارِیدُ ِهِنَآ + R (where R stands for the adverbial slot Reason ); the conjunction which joins the two sentences (ِقَاوْسَانُ 'because') is therefore subordinating.

It is often the case that the entities joined by a conjunction are
sentence-like structures on one level but not on another level. For example, in (c) below the joined entities (muniira and gamiilla) are nouns; (c), however, is derived from (d) where the joined entities are clauses:

(c) muniira wgamiilla min iskindiriyya. 'Munira and Gamila are from Alexandria.'
(d) muniira min iskindiriyya wgamiilla min iskindiriyya. 'Munira is from Alexandria and Gamila is from Alexandria.'

In regard to the positions where they occur, EA conjunctions are divisible into three types:

1. **Conjunctions of Type 1** are those which must occur between the joined entities. The majority of such conjunctions are coordinating. Example:
   axuuya duktoor wana mdarris. 'My brother is a doctor, and I am a teacher.'

2. **Conjunctions of Type 2** are those which may occur before or between the joined entities (the first position being more common). The majority of such conjunctions are subordinating. Example:
   lamma l?ustaaz daxal, ittalamiiz sa??afu. 'When the professor entered, the students applauded.'
   ittalamiiz sa??afu lamma l?ustaaz daxal. 'The students applauded when the professor entered.'

   Notice that when the position of the conjunction changes, the order of the joined entities changes accordingly.

3. **Conjunctions of Type 3** are discontinuous forms. The first part of a discontinuous conjunction precedes the two joined entities, and the second part occurs between them. Example:
   ya ṭṣaalīf xalīl ya tśiibu fḥāalu. 'Either make up with Khalil or leave him alone.'

Listed below are the most common conjunctions of EA. When two or more meanings are given for a conjunction, each meaning is identified by a letter.
A. Conjunctions of Type 1

1. wi 'and': Elements joined by the conjunction wi must be of the same type; for example, two statements may be joined by wi but a statement and a question may not. When imperfect verbs are joined by wi, the aspect prefix is usually (though not necessarily) deleted from the second form if the first form has the same prefix. The following are examples:

\[
\begin{align*}
\text{?abilt il?ustaaz wi} & \quad \text{'I met the professor and made an appointment with the dean.'} \\
\text{?addit m\text{"a}aad ma\text{"a}a lam\text{"i}id.} & \\
\text{im\text{"a}ahant hseen wi} & \quad \text{I tested Hussein and Farida.'} \\
\text{fariida.} & \\
\text{?abiltu w\text{"a}ra\text{"a}ntilu} & \quad \text{'I met with him and explained the matter to him.'} \\
\text{im\text{"a}w\text{"u}ufu\text{"i}.} & \\
\text{fe?ablu w(\text{"a})a\text{"a}ra\text{"a}lu} & \quad \text{'I will meet with him and (will) explain the matter to him.'} \\
\text{im\text{"a}w\text{"u}ufu\text{"i}.} & \\
\text{igtama\text{"a}na mbaari\text{"a} winnahar\text{"a}da.} & \quad \text{'We met yesterday and today.'} \\
\text{\text{"u}u\text{"a}n wi\text{"a}ra\text{"a}lu im\text{"a}w\text{"u}ufu\text{"i}.} & \quad \text{'Go and explain the matter to him.'}
\end{align*}
\]

2. wi bir\text{"a}aym min zaalik - wi ma\text{"a}a zaalik 'yet, nevertheless, in spite of that':

\[
\begin{align*}
\text{mukayyif ilhawa \text{"a}yg\text{"a}al,} & \quad \text{'The air conditioner is on and yet the temperature is high.'} \\
\text{wi ma\text{"a}a zaalik il\text{"a}ara\text{"a}ra} & \quad \text{\text{"a}lya.} \\
\text{madarasti\text{"a}, wi bir\text{"a}aym min} & \quad \text{'I did not study; nevertheless, I passed the test.'} \\
\text{zaalik naga\text{"a}t} & \quad \text{fillimti\text{"a}a.} \\
\text{biyidris kit\text{"a}ir, wi bir\text{"a}aym} & \quad \text{'He studies a lot, and in spite of that he does not pass.'} \\
\text{min zaalik mi\text{"a} \text{"i}y\text{"a}ing\text{"a}.} & \\
\text{xa\text{"a}l\text{"a}ik mu?addab fi} & \quad \text{'Be polite in talking with him; yet make it clear to him that you will act on your own opinion.'} \\
\text{kalaamak ma\text{"a}ah, wi ma\text{"a}a} & \\
\text{zaalik fah\text{"a}imu nnak} & \\
\text{\text{"a}hit\text{"a}ar\text{"a}f \text{"a}asab \text{"a}yak} & \\
\text{il\text{"a}aas\text{"a}.} &
\end{align*}
\]
3. *aw 'or':* Sentences joined by *aw* are usually of the same type, but such sentences are rarely questions (*walla*, rather than *aw*, usually joins questions).

- *iftakar* innu ba aft
  *il*fa*ri*yaa aw *ra*han
  *il*beet.

- *ha*stiri tiffa*ah* aw *Sinab.
  *hu*t fil*utub* filmak*tab* aw *filfa}*l.

4. *wala 'nor, rather than; emphatic negative':* This conjunction has two common usages:

   (a) It may replace the [uninterrupted](#) sequence *wi mi*$\ddot{\imath}$; thus the first sentence of each pair below may be replaced by the second member:

   (i) *mi*$\ddot{\imath}$ *fawziin n*$\ddot{\imath}$abilhum
       *wi* *mi*$\ddot{\imath}$ *fawziin ni*$\ddot{\check{s}}$uuf
       *wi*$\ddot{\imath}$shuhum.

   (ii) *mi*$\ddot{\imath}$ *fawziin n*$\ddot{\imath}$abilhum
        *wal*$a* *fawziin ni*$\ddot{\check{s}}$uuf
        *wi*$\ddot{\imath}$shuhum.

   (i) il*moot* *wi* *mi*$\ddot{\imath}$
       *il*$\ddot{\imath}$sub*di*yya.

   (ii) il*moot* *wal*$a$ *il*$\ddot{\imath}$sub*di*yya.  

   (preferable)

   (b) It replaces *wi ma*-$\dddot{\imath}$-$\dddot{\imath}$ when emphasis is to be signalled; in other words, *wala* may be interpreted as *wi + ma*-$\dddot{\imath}$-$\dddot{\imath}$ + **Emphasis**. Of the following pair, the first sentence does not signal emphatic negation while the second one does:

   (i) *rigi*$\ddot{\imath}$ *wi* masa?a*?al*$\ddot{\imath}$
       *fna*$\ddot{\imath}$nihitna.

   (ii) *rigi*$\ddot{\imath}$ *wal*$a$ *sa*$\ddot{\imath}$al f* 
       *fna*$\ddot{\imath}$nihitna.

As used in sentence (ii) above, *wala* denotes negation and emphasis, which distinguishes this use of *wala* from the
use of ما- (in a sentence which contains ما-, emphasis is signalled by an oath particle, by إِنْشَالَّا, يَارِئِت, etc., but not by ما- itself. See "Negation: ما, ...").

5. وَالا 'or': This conjunction is the counterpart of اِنْ کُلْ as a general rule, وَالا occurs in questions and اِنْ کُلْ occurs else-where.

- baaٰ ilسَارابِیّا وَالا گرَاهِنِن یِلْبیتِت؟
  'Did he sell the car or mortgage the house?'
- ہاتیشِتی یییا وَالا tیفااٰک؟
  'Will you buy apples or grapes?'
- یییا وَالا سِناب؟
- یییا وَالا bیییدریس سِتیلیفیزییون bییلِلِل؟
  'Do you study or do you watch television at night?'

6. لااکین 'but ( contrast )':

- گمیت یسکیندرییا
  'The University of Alexandria is large, but the University of Cairo is larger.'
- کبیرا، لااکین گمیت
  'He wrote the article but he did not publish it.'
- کتاب یلماقاالا لااکین
  'He will go to Alexandria, but he will not attend the conference.'
- یییا وَالا کبیرا، لااکین
  'Follow him, but do not talk to him.'
- ماناشرهااٰش

7. بَس 'but ( contrast )': This conjunction is usually interchangeable with لااکین.

- گمیت یسکیندرییا
  'The University of Alexandria is large, but the University of Cairo is larger.'
- کبیرا، بَس گمیت
  'He wrote the article, but he did not publish it.'
- کتاب یلماقاالا، بَس
  'He will go to Baghdad, but he will not attend the conference.'
- ماناشرهااٰش
- یییا وَالا بَس یبڑدَد، بَس
imṣi waṟaah bass matkallimuš. 'Follow him, but do not talk to him.'

8. innama 'but (contrast)': This conjunction is usually interchangeable with laakin, but it occurs less frequently than laakin in a slot which immediately precedes a verb.

gamit iskindiriyya 'The University of Alexandria is large, but the University of Cairo is larger.'
kbiira, innama gamit ilqaahiya akbaar minha.
katab ilmaqaala innama 'He wrote the article, but he did not publish it.'
manaṣaṛhaaš.
hayyuḥ baydaad, innama 'He will go to Baghdad, but he will not attend the conference.'
imuuṭamaṛ.
imṣi waṟaah innama matkallimuš. 'Follow him, but do not talk to him.'

9. aḥsan - laḥsan - la:
(a) 'lest': The conjunction is translatable by 'lest' when followed by a clause which expresses an unreal or not yet realized state of affairs. The verb in the clause is in the subjunctive form.

idris laḥsan tisʔaṭ fi 'Study lest you should fail the test.'
limtiṇaan.
matzaʔalauš la 'Do not offend him lest he should resign.'
yistaqīil.
hawarrihum ilmustanā-

daat aḥsan yiftikiru 'I will show them the documents lest they should think that I am lying to them.'
nini bakdib ṭaleehum.
(b) 'because': The conjunction is translatable by 'because' when it is followed by a clause which expresses a real state of affairs. If the clause contains a verb, it is in the indicative form.
magiiš fi yulu yalḥsan 'Do not come in July because
iddunya bitkuun ḫarẓi (during that month) the weather?awi. is very hot.'
iḥtaris fi kalaamak 'Mind what you say to him because he is very sensitive.'
maššaah aḥsan da ḥassas s xaaliṣ.
Yaalla biina baʔa laḥsan 'Let's go because we're already late.'
iʔaaxaʔna.

10. illi 'for (indicating cause)' : This conjunction is usually (though not necessarily) followed by a verb.
Ana ʕabī illi sadaʔtak. 'I am stupid for having believed you.'
Ana mabsuṭ illi 'I am glad I will be able to
faʔdar azuʔhum aʔbli
ma ysafru.

11. iyyaak : This conjunction expresses hope. It is preceded by a verb and followed by a verb or a verbal clause: the first verb is usually imperative or future; the second is a subjunctive form.
Uṣbur iyyaak titaʔyyar 'Be patient; hopefully the
ilʔafwaal. circumstances will change.'
Haṣbur iyyaak ilʔafwaal 'I will be patient in the hope
titaʔyyar. that circumstances will change.'
Istanna iyyaak yiği. 'Wait, maybe he'll come.'

B. Conjunctions of Type 2

As has already been stated, a sentence with a Type 2 conjunction has two structures: one in which the conjunction precedes the joined entities, and another in which the conjunction occurs between the joined entities. Although it occurs less commonly than the other, the second structure will be considered the source string; setting up the first structure as the source string would result in a relatively complicated transformation. The "first" of the joined entities is the one which occurs before the conjunction in the source string; similarly, the "second" of the joined entities is the one which occurs after the conjunction in the source string.

1. lamma - amma 'when': each of the joined entities usually contains a verb. The verb of the second entity is usually
without an aspect prefix.

हारुण he will go when the rain stops.
मतार when the rain stops, I will go.

baydab lamma yligi I get angry when he comes to ilfasi min yeer class without having done his ma yiismil wagbu. homework.'

lamma yligi ilfasi 'When he comes to class without min yeer ma yiismil having done his homework, I wagbu baydab.' get angry.'

litarrft saleeh lamma 'I got to know him when I was a kunt taalib fi gamlit student at the University of ilqaahira. Cairo.'

lamma kunt taalib fi 'When I was a student at the gamlit ilqaahira University of Cairo, I got to titarft saleeh. know him.'

2. iza, in, law 'if' : See "Conditional Sentences".

3. ыaаaan ~ ыalaаan

(a) 'in order to (purpose) ': The conjunction is translatable by 'in order to' when followed by the subjunctive verb form.

ьaаaan issifaara ыaаaan 'He went to the embassy in order yi?aaabil ilmulhaq to see the cultural attaché.' issaqaafi.

ыaаaan yi?aaabil 'In order to see the cultural ilmulhaq issaqaafi attaché, he went to the ьaаaan issifaara.' embassy.

(b) 'because': The conjunction is translatable by 'because' when not followed by a subjunctive verb form.

bitribbu ыalaаan 'She loves him because he биитмаллаqha. flatters her.'
Because he flatters her she loves him.'

'I am going home because I have a headache.'

'Because I have a headache, I am going home.'

4. madaam 'since (cause)'

'Go home since the work is done.'

'Since the work is done, go home.'

'Let him find himself another job since he hates this one.'

'Since he hates this job, let him find himself another job.'

'I may buy a car since the price of gas is going to go down.'

'Since the price of gas is going to go down, I may buy a car.'

This conjunction agrees in number, gender, and person with a preceding (but not a following) noun subject; it also agrees in number, gender, and person with a pronoun subject. The pronoun subject, when expressed, indicates emphasis and follows madaam, which agrees with the pronoun (unlike madaam + following noun subject). The forms of the conjunction are listed below, followed by a few illustrative contexts:
<table>
<thead>
<tr>
<th>Arabic Form</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>(huwwa)</td>
<td>madaam</td>
</tr>
<tr>
<td>(hiyya)</td>
<td>madaamit</td>
</tr>
<tr>
<td>(humma)</td>
<td>madaamu</td>
</tr>
<tr>
<td>(inta)</td>
<td>madumt</td>
</tr>
<tr>
<td>(inti)</td>
<td>madumti</td>
</tr>
<tr>
<td>(intu)</td>
<td>madumtu</td>
</tr>
<tr>
<td>(ana)</td>
<td>madumt</td>
</tr>
<tr>
<td>(iīna)</td>
<td>madumna</td>
</tr>
<tr>
<td>madaam tālamziti</td>
<td>'As long as my students are happy, I am happy.'</td>
</tr>
<tr>
<td>mabsuṭiin ana       mabsuṭ.</td>
<td></td>
</tr>
<tr>
<td>madaam farīda mabsuṭa</td>
<td>'As long as Farida is happy, I am happy.'</td>
</tr>
<tr>
<td>ana mabsuṭ.</td>
<td></td>
</tr>
<tr>
<td>tālamziti madaamu</td>
<td>'As long as my students are happy, I am happy.'</td>
</tr>
<tr>
<td>mabsuṭiin ana       mabsuṭ.</td>
<td></td>
</tr>
<tr>
<td>farīda madaamit mabsuṭa</td>
<td>'As long as Farida is happy, I am happy.'</td>
</tr>
<tr>
<td>ana mabsuṭ.</td>
<td></td>
</tr>
<tr>
<td>Ṣaḥī mabsuṭ madaumti</td>
<td>'Ali is happy as long as you (fs) are happy.'</td>
</tr>
<tr>
<td>inti mabsuṭa.</td>
<td></td>
</tr>
<tr>
<td>madumti inti mabsuṭa</td>
<td>'As long as you (fs) are happy, Ali is happy.'</td>
</tr>
<tr>
<td>Ṣaḥī mabsuṭ.</td>
<td></td>
</tr>
<tr>
<td>Ṣaḥī mabsuṭ madaumna</td>
<td>'Ali is happy as long as we are happy.'</td>
</tr>
<tr>
<td>ʿīna mabsuṭiin.</td>
<td></td>
</tr>
<tr>
<td>madumna ʿīna mabsuṭiin</td>
<td>'As long as we are happy, Ali is happy.'</td>
</tr>
<tr>
<td>Ṣaḥī mabsuṭ.</td>
<td></td>
</tr>
</tbody>
</table>

Notice that before a noun subject only the huwwa form of the conjunction occurs.
5. **mahma** 'no matter what, regardless of what': With **mahma**, an imperfect verb is subjunctive if it occurs in the second of the joined entities. Note that the verb in the clause following **mahma** can be imperfect or perfect with no change in time meaning.

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>matṣaddaʔuuš mahma yʔullak.</td>
<td>'Do not believe him no matter what he tells you.'</td>
</tr>
<tr>
<td>mahma yʔullak</td>
<td>'No matter what he tells you, do not believe him.'</td>
</tr>
<tr>
<td>fəxələsq ilmaʃruuʃ da</td>
<td>'I will complete this project no matter what it costs me to do so.'</td>
</tr>
<tr>
<td>mahma kallifni lʔamɾ</td>
<td>'No matter what it costs me to do so, I will complete this project.'</td>
</tr>
</tbody>
</table>

C. **Conjunctions of Type 3**

1. **imma** ...(wi) **imma** − ya **(imma)** ... ya **(imma)** 'either...or': Each of the joined entities usually contains a verb; neither the verb of the first entity nor that of the second can be an imperative form.

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ilkitaab imma fmaktabi wi imma fmaktabak.</td>
<td>'The book is either in my office or in yours.'</td>
</tr>
<tr>
<td>ʕali imma byidris, wa imma biyʔuum finnadī.</td>
<td>'Ali is either studying in the library or swimming at the club.'</td>
</tr>
<tr>
<td>ya imma maat ya imma miʃ ʕaawiz yiktib gawabaat.</td>
<td>'He is either dead or unwilling to write letters.'</td>
</tr>
<tr>
<td>ya tiigi maktabi ya aɾuʃ maktabak.</td>
<td>'Either you come to my office or I go to yours.'</td>
</tr>
<tr>
<td>ya taakul ya tʔuum.</td>
<td>'Either eat or leave.'</td>
</tr>
</tbody>
</table>

2. **la...wala** 'neither...nor': This conjunction occurs in a sentence whose source strings are negated and joined by **wi**.
'and'. The form la is added to the first source string: it either (a) replaces the negative particle or (b) co-occurs with the negative particle and precedes an element to be contrasted. The form wala is added to the second source string: it replaces both wi and the negative particle. In each of the following examples, (b) and (c) are derived from (a); notice that, in each case, the derivation involves the deletion of a redundant verb form:

(a) miš biyidris filbeet wi miš biyidris filmaktaba. 'He does not study at home, and he does not study in the library.'

(b) la biyidris filbeet wala filmaktaba. 'Neither does he study at home nor (does he study) at the library.'

(c) miš biyidris la filbeet wala filmaktaba. 'He does not study either at home or in the library.'

(a) mašuftuuš hina wmašuftuuš hinaak. 'I did not see him here and I did not see him there.'

(b) la šuftu hina wala hnaak. 'Neither did I see him here nor (did I see him) there.'

(c) mašuftuuš la hina wala hnaak. 'I did not see him either here or there.'

(a) matruhš ilbeet wi matruhš ilmadrasa. 'Do not go home, and do not go to school.'

(b) la truuh ilbeet wala ilmadrasa. 'Neither go home nor to school.'

(c) matruhš la ilbeet wala ilmadrasa. 'Do not go either home or to school.'

Following is a list of the most common conjunctions in Egyptian Arabic with sentences illustrating only a certain number of them.
1. in if (possible)
in gat badrī fa'rūūn ma'āsha.
'If she comes early, I'll go with her.'

2. iza if (possible)
iza gat badrī fa'rūūn ma'āsha.
'If she comes early, I'll go with her.'

3. law kaan if (contrary to fact)
law kaanit gat badrī kunt ruḥt ma'āsha.
'If she had come early, I would have gone with her.'

4. illa in except if; unless

5. illa iza except if; unless
miṣ fa'rūūn illa iza gat badrī.
'I will not go unless she comes early.'

6. illa law except if; unless

7. hatta in even if
even if

8. hatta iza even if

9. hatta law even if
miṣ fa'rūūn hatta law gat badrī.
'I would not go even if she came early.'

10. lamma when, until
fa'rūūn lamma tiigi.
'I'll go when she comes.'
ha?yud hina lamma tirga'.
'I'll stay here until you come back.'

11. amma when

12. mahma no matter what; regardless of what
'No matter what she says, I won't listen to her.'

13. ?abl ma before
'Wash your hands before you eat.'

14. ba?d ma after

15. liya?ayt ma until
u?yud hina liya?ayt ma tiigi.
'Stay here until she comes.'
16. lihadd ma  until
17. wa'tt ma  when
18. saafit ma  just as
   Šuftu saafit ma daxal.
   'I saw him when he entered.'
19. awwil ma  as soon as
   awwil ma daxal mišiit ana.
   'As soon as he entered, I left.'
20. yadoob...wi... no sooner...than; as soon as
   yadoob daxal wana mišiit.
   'No sooner had he entered, than I left.'
21. min yeer ma  without
   kaltaha min yeer ma ašraf eeh hiyya.
   'I ate it (f) without knowing what it was.'
22. biduun ma  without
23. aňsan  lest, for fear that
24. laňsan  lest, for fear that
   Šaawiz aruuh akallimu dilwa't laňsan yimši.
   'I want to go talk to him now, lest he should leave.'
25. illi  because; that
   ana faršaan illi Šuftak.
   'I am happy because (that) I saw you (ms).'</nilli
26. il?ann  because; for
   'He did not come today because he is tired.'
   magatš li?annaša nisyit.
   'She did not come because she forgot.'
   magatš li?ann axuula nisi yi?ullaha.
   'She did not come because her brother forgot to tell her.'
27. min yeer  without
   nagañt min yeer musaďitu.
   'I succeeded without his help.'
28. biduun  without
29. bi'r rām min in spite of
   bi'r rām min musāfīdītu ma'gān š.
   'In spite of his help he did not succeed.'

30. lawla but for
    lawla musāfīdītu makuntīś nagaḥt.
    'But for his help I would not have succeeded.'

31. lawla in but for
    lawla inna sa'idīnī makuntīś nagaḥt.
    'If it were not (but) for his help, I would not have
    succeeded.'

32. in that; because
    huwwa fa'dīan innu ẓāafak.
    'He is happy because (that) he saw you.'

33. amma as for; but
    ana rūfat, amma huwwa ʔaʕad hina.
    'I went, but he stayed here.'

34. wi ~ w and
    ana darast whuwwa na'am.
    'I studied and he slept (wi = and = while )
    ana darast wnutm.
    'I studied and slept.'

35. aw or
36. walla or
    inta mašrī walla suuri ?
    'Are you Egyptian or Syrian?
    inta šātiktīb walla šatnaam ?
    'Are you going to write or sleep?'

37. ya...ya... either...or
38. imma wi imma either...or
39. imma aw either...or
40. ya imma ya imma either...or
    ya imma huwwa ya imma hiiya haˈyruufu mašr fiššeef.
    'Either he or she will go to Egypt in the summer.'
    ya imma ṭruuḥ mašr ya imma ṭruuḥ lubnaan fiššeef.
    'She will either go to Egypt or Lebanon in the summer.'
41. ya imma...aw either...or
42. la...wala neither...nor
   la lwadal wala lbint kaanu hina.
   'Neither the boy nor the girl was here.'
   la kal wala širib haaga mbaarih.
   'He neither ate nor drank anything yesterday.'
43. inna ma but as for; whereas
   lbint gat inna ma lwadal magaš.
   'The girl came but the boy didn't.'
   kal tu inna ma šağabniš.
   'I ate it (ms) but I didn't like it.'
44. šašan because; in order to; for
   magaš šašan misaafir.
   'He did not come because he is away (traveling).'
45. šalašan because; in order to; for
   gat šalašan tidris malaaya.
   'She came in order to study with me.'
46. laakin but
47. bass but; only
   huwwa kuwayyis bass tašbaan šuwayya.
   'He is all right but he is a little bit (somewhat) tired.'
   gat bass mašarasitš haaga.
   'She came but she didn't study anything.'
48. madaam since ( = because )
49. šalašma as long as

*** *** ***

CONSONANT

A class of speech sounds characterized by constriction or closure
of the air stream or friction at one or more point(s) in the breath
channel; e.g., /z A / b, t, g/. 

*** *** ***
CONSONANT: CLEAR /l/ VERSUS DARK /l/ 

The Egyptian Arabic /l/ is like the "l" in English 'leave' and is called a clear "l". In some cases the dark /l/ is used and it is the same as the "l" in the English word 'pull'. In EA the contrast between clear /l/ and dark or emphatic (q.v.) /l/ is phonemic whereas in English they are allophonic variants of the phoneme /l/. The following minimal pair illustrates the phonemic nature of the distinction in EA:

walla 'or' : wa'il'a 'by God'

*** *** ***

CONSONANT: DISTRIBUTION

(a) In Egyptian Arabic (EA) any single consonant may occur at the beginning of a word, in the middle, or at the end; e.g., ti'in 'figs', katab 'he wrote', faat 'he passed'.

(b) Doubled consonants may occur medially or finally; e.g., lissa 'not yet', bass 'enough'.

(c) A sequence of two different consonants may occur medially or finally; e.g., tiklib '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 avoided 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'.

*** *** ***
CONSONANT : DOUBLED

A doubled consonant has precisely twice the duration of a single consonant in any given utterance. All consonants may occur doubled in Egyptian Arabic.

*** *** ***

CONSONANT : EMPHATIC = VELARIZED = PHARYNGEALIZED = FLAT

Egyptian Arabic is characterized by having a set of emphatic consonants, which are sometimes referred to also as either "velarized", "pharyngealized", or "flat". An emphatic consonant is one which is produced by raising and backing the dorsum of the tongue concurrently with the primary dental or alveolar articulation so that the articulation is velarized and pharyngealized. The consonants /♭ ð ʂ ŋ ɾ / are the emphatic counterparts of the PLAIN / t d s z l ŋ /. 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 consonants as explained above. Thus in

/ʕaːb/ = [ ʕaːb ] 'to ripen'

the emphatic /ʕ/ caused plain /b/ to become emphatic [ ḇ ] and the vowel /aː/ is colored with emphasis which means you'll hear an [ aː ] 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:

/rabāṭu/ = [ rɑ-ʊ-ʊ ] 'he tied him'
/muḥādrāt/ = [ mu-ʊ-ʊ ] 'lectures'

The influence of emphatic consonants on vowels is very noticeable to a non-native speaker. This is particularly clear with the back
vowel /a/ which, when in the environment of an emphatic consonant is pronounced further back. In the environment of an emphatic consonant, /i/ is centralized and /u/ is lowered.

*** *** ***

CONSONANT: PLAIN

A non-velarized or non-pharyngealized consonant that is the counter-part of an emphatic consonant: /t d s z l r /

*** *** ***

CONSONANT: PRONUNCIATION

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 a great deal of practice on the part of the student.

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>š</td>
<td>she</td>
</tr>
<tr>
<td>ž (occurs in borrowings)</td>
<td>pleasure, measure</td>
</tr>
<tr>
<td>m</td>
<td>me</td>
</tr>
</tbody>
</table>
Egyptian Arabic  As in English
n       no
w       well
y       yet

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

/!/: Egyptian /!/ is like the "!" in English 'leave' rather than the
"!" of English 'feel'. Egyptian Arabic /!/ then is like the first "!" in
the English word 'level' but never like the second unless velarized
(i.e., /!/).

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 "!" in English is different from medial and final "!".

Thus Egyptian Arabic walla 'or' has an " " like that of English
'leave'; Egyptian Arabic wa|a 'by God' has an "!" like that of English
'pull'. The first "!" in 'level' is referred to as clear "!" and the
last "!" is termed dark "!". Egyptian Arabic /!/ is clear and the em-
phatic /!/ is dark. The distinction between EA plain /!/ and emphatic
!/ is phonemic, whereas the distinction between clear "!" and dark "!"
in English is allophonic (see: Consonant : Clear /!/ Versus Dark /!/).

/h/ as in English 'he': /h/ is not difficult when it begins a syllable
or a word, e.g., Egyptian Arabic haat 'give me' or mahvuum 'it is un-
stood'. But the student may have difficulty pronouncing /h/ when it is
at the end of a syllable or a word, e.g., ?ahwa 'coffee', ?eel 'what?',
or ?abuuh 'his father'.

/ʔ/, 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 /boʔ!/ 'bottle' or as the initial sound of Eng-
lish 'ouch', or between the two vowels of 'uh-oh'.

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

/ana/ = /?ana/  'I'
/eeh/ = /?eeh/  'what ?'

*** *** ***

CONSONANT: 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'.

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/.

*** *** ***

CONSTRUCT PHRASE

1. Construct Phrases \( N_1 + N_2 = \) the \( N_1 \) of \( N_2 \)

A construct phrase is either

(a) **definite**, if \( N_2 \) is definite

/\textit{kitaab ilwalad}/  'the boy's book'
/\textit{kitaab ilwalad ilkibii\textit{r}}/  'the book of the big boy'
/\textit{kitaab haani}/  'Hani's book'
/\textit{kitaab uxt\textit{l}}/  'my sister's book'

or (b) **indefinite**, if \( N_2 \) is indefinite

/\textit{kitaab walad}/  'a boy's book'

In either case the construct phrase consists of two nouns \( N_1 + N_2 \) in a sequence meaning \( N_1 \) of \( N_2 \). Note that \( N_1 \) is
definite in meaning, but cannot be definite in form; N₂ may be
definite or indefinite in meaning and form.

Either N₁ or N₂ of a construct phrase can be modified by an
adjective which is always placed after N₂ and agrees in gender,
number and definiteness with the noun modified. Examples:

/kitaab ilbint ilkibiir/ 'the girl's big book'
/kitaab ilbint ilkibiira/ 'the big girl's book'
/kitaab bint kibiir/ 'a girl's big book'

If both terms of a construct phrase are to be modified, a
bitala‘ construction is used, e.g.,

ilkitaab ilkibiir bitalaa ilbint ilhilwa
'the pretty girl's big book'

2. Construct phrases where N₁ is a feminine noun ending in /-a/.
In this case, N₁ has a special form for the construct state (CS),
e.g.,
/ʕarabiyya/ 'car' gives: /ʕarabiyyit nagwa/ 'Nagwa's car'
and /ʃuɾa/ 'picture' gives: /ʃuɾit ʃaḥbi/ 'my friend's picture'

(Notice /ʃaḥbi/ 'my friend' is made definite by possession.)

Compare the forms of /ʃuɾa/ in the following:

/ʃuɾa kbiira/ 'a big picture'
/ʃuɾit ʃaḥbi/ 'my friend's picture'

where the first example is a noun-adjective phrase and the second
is a construct phrase. (Note: /-a/ ---→ /-it/ in a construct
phrase.)

*** *** ***

CONSTRUCT STATE OF NOUNS

Note: for /a′yyaam/ and /uʃhuɾ/ the construct state after numerals
3 - 10 is /tiyyaam/ and /tuʃhuɾ/.
/talat tiyyaam/ 'three days'
/xamas tušhur/ 'five months'

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

alf - alaaf thousand
sabaaf talaaf 7,000
šaţr - šuţuur line (in writing)
tisaf tuštur nine lines
xums - axmaas fifth (fraction)
talat tiixaas 3/5

and other fractions, and optionally:
?alam - ?ilaam pencil, pen
talat ti?laam - three pencils
talat ?ilaam

(See also: Construct Phrase)

*** *** ***

COUNT PLURAL NOUNS

(See: Collective Nouns)

*** *** ***
DEFINITE ARTICLE : FORM

In EA, the definite article is /il-/ . The /l/ of the article is obligatorily assimilated to certain consonants, and optionally assimilated to certain other consonants:

1. The /l/ is obligatorily assimilated to a following dental consonant or a following /ṣ/. The dental consonants are /t/, /ṣ/, /d/, /q/, /s/, /ṣ/, /z/, /z/, /r/, /r/, and /n/. Examples,

<table>
<thead>
<tr>
<th>Egyptian</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>ittaman</td>
<td>'the price'</td>
</tr>
<tr>
<td>iṭṭaalib</td>
<td>'the student'</td>
</tr>
<tr>
<td>iddamm</td>
<td>'the blood'</td>
</tr>
<tr>
<td>iḍḍuqaña</td>
<td>'the frog'</td>
</tr>
<tr>
<td>issamaka</td>
<td>'the fish'</td>
</tr>
<tr>
<td>iṣṣabuuna</td>
<td>'the soap'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Egyptian</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>iẓẓibīb</td>
<td>'the raisins'</td>
</tr>
<tr>
<td>iẓẓaabiṭ</td>
<td>'the officer'</td>
</tr>
<tr>
<td>irrīḥa</td>
<td>'the trip'</td>
</tr>
<tr>
<td>iṛṛaagil</td>
<td>'the man'</td>
</tr>
<tr>
<td>innaas</td>
<td>'the people'</td>
</tr>
<tr>
<td>iṣṣams</td>
<td>'the sun'</td>
</tr>
</tbody>
</table>

2. The /l/ is optionally assimilated to a following /k/ or /g/, e.g.:

<table>
<thead>
<tr>
<th>Egyptian</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>ilkalb</td>
<td>'the dog'</td>
</tr>
<tr>
<td>ilgamaal</td>
<td>'the camel'</td>
</tr>
</tbody>
</table>

3. The form of the definite article is /il-/ when it follows a word ending in a vowel:

<table>
<thead>
<tr>
<th>Egyptian</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>iṭṭaaliba</td>
<td>'the new student (f)'</td>
</tr>
</tbody>
</table>

4. Usually the form of the definite article is /il-/ when it is prefixed to a word beginning with a vowel, e.g.:

<table>
<thead>
<tr>
<th>Egyptian</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>(?)arnab</td>
<td>'rabbit'</td>
</tr>
<tr>
<td>(?)adab</td>
<td>'literature'</td>
</tr>
<tr>
<td>liʔarnab</td>
<td>'the rabbit'</td>
</tr>
<tr>
<td>liʔadab</td>
<td>'the literature'</td>
</tr>
</tbody>
</table>
DEFINITE ARTICLE : MEANING

When it is prefixed to a given noun, the definite article indicates that the noun has an unambiguous referent. In regard to its referent, a noun is ambiguous if it is likely to elicit the question "Which one?", and unambiguous if it would not normally elicit such a question. Compare, for example, the underlined nouns in the following sentences:

1. ištáreet kitaab. 'I bought a book.'
2. ištáreet ilkitaab. 'I bought the book.'

While kitaab in the first sentence is likely to elicit the question "Which book?" or the question "What book?", ilkitaab in the second sentence is not likely to do so; thus kitaab is ambiguous while ilkitaab is unambiguous.

In general, a noun is unambiguous if it has a specific referent (i.e., a particular referent set off in some way from similar referents), or a generic referent. The underlined nouns in the following sentences have generic referents:

1. illisamill yištáñi?? ugritu. 'A workman is worthy of his compensation.'
   
   ištayyara asrāf min ilatatr.
   
   ilkutub ahamm min igqaraayid.
   
   ilatibbaa? miš ahamm min ilmudarrisiiin.
   
   A plane is faster than a train.'
   
   'Books are more important than newspapers.'
   
   'Doctors are not more important than teachers.'
2. ilmayya muhimma lilhayaat. 'Water is essential for life.'
   izzet yaali fmasr. 'Oil is expensive in Egypt.'
   irrami anwaaf. 'There are different types of sand.'
3. ilhubb sarz asasi
   ilggawaaz. 'Love is a basic prerequisite for marriage.'
   ilfa?r mis feeb. 'Poverty is not shameful.'
   il?amal ahasan min ilbitaala. 'Employment is better than unemployment.'

Some of the underlined nouns in group 1 imply a class while others denote a class: for example, il?amal in the first sentence refers to any member of the class of people identified as workers, while il?atibbaa? in the fourth sentence denotes a class of people identified as doctors.

The underlined nouns of group 2, in contrast with those of group 1, denote mass (rather than countable) referents.

The underlined nouns of group 3, in contrast with those of the other two groups, denote abstract (rather than concrete) referents.

Since they are generic, the underlined nouns of all three groups occur with the definite article. Notice that the occurrence of the with English generic nouns is more restricted than the occurrence of il- with Arabic generic nouns: to be preceded by the, an English generic noun must be singular and countable (compare "Doctors are rich", "Work is a privilege", and "The car is a recent invention"). Notice too that, in English, singular generic nouns may be preceded by the indefinite article (e.g., "A plane travels faster than a car") while plural generic nouns are preceded by no article at all (e.g., "Books are important"); in Arabic, however, all generic nouns usually occur with the definite article.

*** *** ***
DEFINITE PHRASE

( See : Phrase Versus Sentence )

***  ***  ***

DEFINITENESS

( See : Agreement in Construct Phrases; Definite Article : Form;
   Definite Article : Meaning )

***  ***  ***

DEMONSTRATIVES

The demonstratives da (ms) 'this, that'; di (fs) 'this, that'; and
dool (p) 'these, those' may precede or follow a noun or adjective
with consequent significant differences in clausal structure:

They may stand alone as the subject of a sentence:
(a) da walad kbiir. 'This is a big boy.'
(b) da kbiir. 'This is big.'
Or they may follow a definite noun to form a phrase meaning
'this ...':
   ilwalad da kbiir. 'This boy is big.'
da (m), di (f), dool (p) are for proximity, 'this, these'; dukha (m),
dikha (f) and dukhum (p) are for remoteness, 'that, those'.

***  ***  ***

DENTAL

A place of articulation at the upper teeth /t d s z n l/.

***  ***  ***
DISCONTINUOUS MORPHEME

A broken sequence which together forms a morpheme of a certain function, e.g., /mas...ʕ/ is the morpheme of negation in EA.

Example:

katab       'he wrote'
makatabʕ     'he did not write'

***   ***   ***

DROPPING OF VOWELS

(See: Vowels: Contraction)

***   ***   ***

DUAL NOUNS

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

itneen wilaad   'two boys'
itneen banaat   'two girls'

and is used before plural adjectives:

itneen kubaar    'two big (ones)'.

However, the use of the Dual Form of the Noun is preferable for most nouns. This is achieved by the suffixion 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'
saḥbīteen (<saḥba)  'two friends (f)'
fallaḥīteen (<fallaḥa)  'two farmers (f)'
kitābeen (<kitaḥb)  '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 rassamiiin 'two painters (artists)'
- itneen fallahiiin  'two farmers'
- itneen xaddamiin  'two servants'
- itneen hails?iin   'two hairdressers'

(See also: Collective Nouns)

*** *** ***

DURATIVE FORM

(See: Frequentative Form)

*** *** ***
ELISION

(See: Vowels: Contraction)

*** *** ***

ELLIPSIS

An elliptic sentence or clause is one which is derived by deleting at least one redundant constituent from the source string. In each of the following examples, the source string contains a redundant expression (identified by an underscore) which is dropped by a deletion transformation:

yasalt wissi w yasalt riglayya 'I washed by face and I washed my feet'

---yasalt wissi wriglayya 'I washed my face and my feet'

mustafa akal wli baideen mustafa naam 'Mustapha ate and then Mustapha slept'

---mustafa akal wli baideen naam 'Mustapha ate and then slept'

Elliptic sentences occur very commonly as short responses:

Sali: darasti eeh ba'ad idduhr? 'Ali: What did you (fs) study in the afternoon?'

suzaan: iddars ilxaamis. 'Susan: Lesson 5'
Notice that Susan's response is derived from darast iddars ilaamis
'I studied Lesson 5' by deleting the contextually redundant expressions.

Although ellipsis is common in both English and EA, the deleted constituents are not always the same in the two languages. In the examples below, certain constituents are deleted from the English sentence (a) to produce the sentence (b); if the same constituents were deleted from the EA sentence (c), the result would be the ungrammatical sentence (d):

(a) Sami read a book and Susan read an article.
(b) Sami read a book and Susan an article.
(c) saami ?arə ktaab wi suzaan ?arət maqaala.
   'Sami read a book and Susan read an article.'
(d) *saami ?arə ktaab wi suzaan maqaala.

In EA, the major rules governing ellipsis are the following:

1. An expression cannot be deleted unless it is redundant. There are two types of redundancy:

(a) **Type 1 redundancy** is defined as the occurrence in the answer of expressions which are totally predictable from the expressions in the question.

(b) **Type 2 redundancy** is defined as repetition of expressions in the same sentence or across sentence boundaries which does not constitute Type 1 redundancy.

2. The constituents deleted on account of Type 1 redundancy are usually the same in English and EA.

When an expression is repeated, it is usually the second occurrence which is considered redundant and which is therefore deleted.

3. An expression is usually not deleted on account of Type 2 redundancy if such deletion would produce a structural gap in the resultant sentence, (i.e., if a given slot in a clause were to be deleted).

As a result of Rule 3, deletion in set (a) below produces grammatical sentences while in set (b) it produces ungrammatical sentences:
The output in b(1) is ungrammatical because it contains a structural gap: the output clearly consists of two clauses; to be a direct object, ?alam 'pen' must co-occur in the same clause with a verb. In contrast, consider the output of the following transformation:

\[
\text{Sali šṭara ktaab wî Sali šṭara ?alam} \quad \quad \text{'Ali bought a book and Ali bought a pen'}
\]

The output here is a single clause consisting of three slots: a subject slot filled by Sali, a verbal slot filled by šṭara, and a direct object slot filled by the compound phrase kîtaab wî ?alam. This out-

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2. If redundant, a definite modified noun may be deleted leaving
only the modifier in the place of the attributive construction.

'Andi tilmizteen. ittimalia imasriyya smaha samira,
wrimalia t?urduNIyya smaha Sayda.

'I have two students (f). The Egyptian student is called
Samira, and the Jordanian student is called Aida.'

---\>tandi tilmizteen. ilmasriyya smaha samira, wil?urduNIyya
smaha Sayda.

'I have two students (f). The Egyptian (one) is called
Samira, and the Jordanian (one) is called Aida.'

*** *** ***

EMBEDDING

Embedding is the process whereby a sentence is used to fill a slot
in another sentence. For example, the sentence a\sr\l rif? imbaari\n
'Ashraf returned yesterday' contains an adverbial slot filled by
imbaari\n'yesterday'; the same slot may be filled by a-sentence :

a\sr\l rif? lamma zeenab rif\l it. 'Ashraf returned when Zeinab
returned.'

The sentence zeenab rif\l it is said to be embedded in another sentence.

Embedded sentences may be adverbial (as illustrated above),
adjectival (as in irraaqi ilii zeenab itqawwizitu 'the man whom
Zeinab married'), or nominal (as in simift innak bithh\l ba\a 'I
heard that you are in love with her').

If adverbial, the embedded expression is usually introduced by a
subordinating conjunction; if adjectival and modifying a definite noun,
it is introduced by ilii; if adjectival and modifying an indefinite
noun, it is introduced by no particle; if nominal, it is introduced
by a nominalizer in certain cases and by no particle in others (see
"Nominalization") :

rig\l it lamma zeenab rig\l it. 'He returned when Zeinab returned'
a\sr\l il?ustaaq ilii
biydarrisak.

'I know the professor who
 teaches you.'
a. (1) ḥasān akal wi ḥasān na'am
   ----> ḥasān akal wi 'na'am
   'Hasan ate and Hasan slept'
(2) k'aan ʕaawiz yibilī
   ʕalārābiyya w'k'aan ʕaawiz
   yīrḥan ʕilībeet
   ----> k'aan ʕaawiz yibilī
   ʕalārābiyya w'yīrḥan
   ʕilībeet
   'He wanted to sell the car
    and he wanted to mortgage
    the house'
(3) farīd rīgī ṭ wi saami
    rīgī?
    ----> farīd ṭ wi saami rīgī
    'Farid returned and Sami
     returned'

b. (1) fāli ʃṭarā ktaab wi
    lūṭfī ʃṭarā ʔalam
    ----> *fāli ʃṭarā ktaab wi
    lūṭfī ʔalam
    'Ali bought a book and Lutfi
    bought a pen'

(2) ana ʃaggaʃ li tālimli
    wi lūṭfī dāyi? tālimli
    ----> *ana ʃaggaʃ li tālimli
    wi lūṭfī dāyi?
    'I encouraged the student and
    Lutfi bothered the student'
(3) huda bīthībb ilʔadab
    ʔalārābi wi suheer bīthībb
    ilʔadab ʔalārābi
    ----> *huda bīthībb ilʔadab
    ʔalārābi w'suheer
    'Huda likes Arabic literature
    and Soheir likes Arabic
    literature'

The output in b(1) is ungrammatical because it contains a structural
gap: the output clearly consists of two clauses; to be a direct
object, ilʔalam 'pen' must co-occur in the same clause with a verb. In
contrast, consider the output of the following transformation:

fāli ʃṭarā ktaab wi fāli
    ʃṭarā ʔalam
    ----> fāli ʃṭarā ktaab wi ʔalam
    'Ali bought a book and Ali
    bought a pen'

The output here is a single clause consisting of three slots: a subject
slot filled by fāli, a verbal slot filled by ʃṭarā, and a direct
object slot filled by the compound phrase ktaab wi ʔalam. This out-
put therefore is grammatical: unlike the output of b(1), it does not contain a structural gap.

The output of b(2) comprises two clauses the second of which contains a transitive verb but no object; the lack of an object constitutes a structural gap.

In the output of b(3), suheer must function as subject if the desired meaning is to be denoted. The lack of a predicate after suheer not only constitutes a gap but also makes suheer the second term of a compound object:

*huda bithihbb iliyadab ilifarabi wsuheer means 'Huda likes (both)
Arabic Literature and Scheir'.

Here are two more examples where the output is ungrammatical on account of gaps:

katabt likitaab issana iila faatiit wile katabt ilmaqaala ssanaadi
'I wrote the book last year, and I wrote the article this year'

samiir biyidris filbeet wile farid biyidris filmaktaba
'Samir studies at home, and Farid studies in the library'

( The output here would be grammatical if the meaning intended were 'Samir studies at home while Farid is in the library' )

To avoid redundancy and structural gaps, EA substitutes a pronoun for a redundant noun. This fact accounts for the presence of the underlined pronouns in the sentences below (notice that the English translation does not contain equivalent pronouns):

ikanaba 'the sofa' + faa 'a'all 'a'sad ya ikanaba 'Ali sat on the sofa'

ikanaba iila faa 'a'all 'a'sad saleesa 'the sofa Ali sat on'

irriggaala 'the men' + nawaal shaafit irriggaala 'Nawal saw the men'

irriggaala iila nawaal shaafithum 'the men Nawal saw'

Notes:

1. The pronominal subject of a verb is usually deleted; since the verb form indicates number, gender, and person, the pronominal subject is redundant.

ana darast iddsars --- darast iddsars 'I studied the lesson'
2. If redundant, a definite modified noun may be deleted leaving only the modifier in the place of the attributive construction.

\[
\text{ʕandi tilmizteen. ittlimiza l'maṣriyya smaha samira, wittlimiza l'urduniyya smaha sayda.}
\]

'I have two students (f). The Egyptian student is called Samira, and the Jordanian student is called Aida.'

\[
\Rightarrow \text{ʕandi tilmizteen. ilmaṣriyya smaha samira, wilurduniyya smaha sayda.}
\]

'I have two students (f). The Egyptian (one) is called Samira, and the Jordanian (one) is called Aida.'

---

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Embedding is the process whereby a sentence is used to fill a slot in another sentence. For example, the sentence \( \text{aṣraʃ riqiʃ imbaariʃ} \) 'Ashraf returned yesterday' contains an adverbial slot filled by imbaariʃ 'yesterday'; the same slot may be filled by a sentence:

\( \text{aṣraʃ riqiʃ lamna zeenab riqiʃit.} \) 'Ashraf returned when Zeinab returned.'

The sentence zeenab riqiʃit is said to be embedded in another sentence.

Embedded sentences may be adverbial (as illustrated above), adjectival (as in \( \text{Irraqi lilli zeenab itqawwizitu} \) 'the man whom Zeinab married'), or nominal (as in \( \text{siniʃt innak bitniibaha} \) 'I heard that you are in love with her').

If adverbial, the embedded expression is usually introduced by a subordinating conjunction; if adjectival and modifying a definite noun, it is introduced by lilli; if adjectival and modifying an indefinite noun, it is introduced by no particle; if nominal, it is introduced by a nominalizer in certain cases and by no particle in others (see "Nominalization"): 

\[
\text{riqiʃ lamna zeenab riqiʃit.}
\]

'He returned when Zeinab returned'

\[
\text{aʃraʃ .l?ustaaζ lillibiydarlisak.}
\]

'I know the professor who teaches you.'
afraaf ustaaaz blydarrisak. 'I know a professor who teaches you.'

simift inn sall rigi'il.
mebrafs byismil ee. 'I heard that Ali has returned.'
'I do not know what he is doing.'

*** *** ***

EMPHASIS

(See: Consonant: Emphatic)

*** *** ***

EXCLAMATIONS AND OATHS / Italiaaggub wilhilfaan /

subhaan allaah How wonderful, praise be to God!
alhaah Well!
ya salaam Fancy that!; My!; Wow!
alhaah How sweet!; Bravo!
amma yariiba Strange!
šeex yariib Strange!
amma tagiiba Strange!
šeex tagiib What a strange thing!
ya salaam sala kida How strange! How fancy! How beautiful!
ya salaam sala dammak How silly of you! Shame on you!
ya hawll illaah What a loss!
la hawla wala quwwata illa billaah What a loss! How helpless man is!

sheal Excellent!
mudhiš Excellent!
braavo Bravo!
taglim Excellent!
weilaahi By God! Indeed! Really!
wifyaat ṭabbīna By God! (I swear ... )
winnabi

By God! By the Prophet! (I swear ... )

winnabi ?

Honestly?

Ista‘qib

to be amazed

Ista‘yràb

to be amazed

hilif (I)

to swear

lxl – lx$ 

How disgusting!

lx$ Saleek

Shame on you! (ms)

*** *** ***

EXHORTATIVE PARTICLE

The exhortative particle /ya‘ll/а/ 'let's' is used in constructions before imperfect forms to mean 'let's (do such and such)!'

ya‘ll a nim$i

'Let's go!'

ya‘ll a bi‘lna

'Come on!, Let's ....'

*** *** ***
FEMININE NOUN IN CONSTRUCT

Construct phrases where N₁ is a feminine noun ending in /-a/. In this case, N₁ has a special form for the construct state (CS), e.g., /ṭarābiyya/ 'car' gives /ṭarābiyyit ṅagwa/ 'Nagwa's car' and /ṣuqrā/ 'picture' gives /ṣuqrīt ṣaḥbi/ 'my friend's picture'. (Notice ṣaḥbi 'my friend' is made definite by possession).

***   ***   ***

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 ẓ/ are flaps.

***   ***   ***
FORM VS. FUNCTION

The terms "noun", "adjective", "verb", and "adverb" designate certain forms. On the other hand, the terms "nominal", "adjectival", "verbal", and "adverbial" designate functions (or slots). Nominal slots are typically filled by nouns, adjectival slots are typically filled by adjectives, verbal slots are typically filled by verbs, and adverbial slots are typically filled by adverbs. It must be stressed, however, that there is no one-to-one correlation between form and function: for example, a nominal slot may be filled by a sentence rather than a noun (see: "Nominalization"). In the first example below, the underlined sentence fills the subject slot; in the second example, the underlined sentence fills the object slot:

innu yingaš miš muḥtamaš. 'That he will succeed is not probable.'
simišt inn Sali ṭiqī. 'I heard that Ali has returned.'

*** *** ***

FREQUENTATIVE FORM

Consists of the imperfect (q.v.) form plus the frequentative prefix /bi-/ . It expresses a habitual, repeated action, e.g.,

biyruḥ ilmaktab kull yoom. 'He goes to the office every day.'
or an action which is simultaneous with regard to the time of speech or another definite moment (progressive aspect), e.g.,

biyaṣākīr dilwaṭṭi. 'He is studying now.'

With verbs of motion, e.g., /miši/ 'to go', the Frequentative never has a progressive meaning, e.g.,

biyimši min hina ilmaktab. 'He walks from here to the office.'
The Frequentative is also referred to as the Durative.

*** *** ***
**FREQUENTATIVE PARTICLE**

/\bi-\/, the frequentative particle, is prefixed to the imperfect (q.v.) to derive the frequentative form (q.v.). This particle has the variant forms /\bi-\/ after a consonant and /b-/ after a vowel, e.g.,

- llibint btktib 'the girl writes'
- samir biyiktib 'Samir writes'
- inta btktib 'You (ms) write'

*** *** ***

**FRICATIVE**

Refers to consonants produced by friction caused by the air moving through a narrow passage in the vocal tract /f v s z ð ð s ʃ x ɣ ħ ħ/.

*** *** ***

**FRONT VOWEL**

A vowel that is produced by arching the tongue to the front of the palate. We can, for example, say that /i/ is a high front vowel.

*** *** ***
- G -

GENDER

In Egyptian Arabic (EA), nouns (m) are either masculine (m) or feminine (f) in gender, e.g., waalad (m) 'boy' bint (f) 'girl'. Henceforth, gender indicators will not be entered for those nouns where the sex of the referent clearly indicates the grammatical gender as in the examples above.

Adjectives (adj) show two genders, e.g., nablih (m) 'intelligent', nabliha (f) 'intelligent'.

Compare the following nouns and adjectives:

<table>
<thead>
<tr>
<th>M</th>
<th>F</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>talib (m)</td>
<td>taliba (f)</td>
<td>'student'</td>
</tr>
<tr>
<td>nablih (m)</td>
<td>nabliha (f)</td>
<td>'intelligent'</td>
</tr>
</tbody>
</table>

Notice that the great majority of singular (s) feminine nouns and adjectives end in /-a/. 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. Thus talib 'student' and taliba 'student' have no 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 ard (f) 'land' and mabna (m) 'building' since their endings do not follow the rule above.

(See also: Demonstratives; Plural; Nisba Adjectives; Agreement in Construct Phrases)
EGYPTIAN ARABIC

GENDER: PRESENTATIONAL PARTICLES

ahó (ms), ahé (fs) 'here is' and ahóm (p) 'here are' are here referred to as Presentational Particles. The singular particles agree in gender with the singular noun referred to, e.g.,

ahó _caalib innablih. 'Here is the intelligent student (m).'
ahé _caaliba nnabliha. 'Here is the intelligent student (f).'
ahóm ʕʕalibaatable innubaha. 'Here are the intelligent students (m).
ahóm ʕʕalibaatable innubaha. 'Here are the intelligent students (f).

*** *** ***

GLIDE

A Glide is a transitional sound produced when the vocal organs shift from the articulation of one sound (usually a vowel) to the articulation of another (vowel) sound. The glides in EA are /w/ and /y/.

Glides are vocoids phonemicized as consonants.

GLOTTAL

A place of articulation in the glottis (opening at upper part of the windpipe between the vocal cords) : /ʔ, h/ are glottal consonants. The consonant /ʔ/ glottal stop is produced by complete closure and release of the vocal cords. The consonant /h/ is produced by the flow of air through the open vocal cords.

*** *** ***

GLOTTAL STOP

The consonant /ʔ/ glottal stop is produced by complete closure and release of the vocal cords (glottis). It is sometimes found in English as in New York City dialect pronunciation /boʔl/ 'bottle' or as in the initial sound of English 'ouch' before the _ou_, or between the two vowels of 'uh-oh'. From the phonetic point of view, EA has only
one glottal stop. From the distributional point of view there are
two word-initial glottal stops: the non-elicible and the elicible.
Both are discussed below.

1. The non-elicible glottal stop is never deleted. EA words
which contain this glottal stop usually correspond to Modern
Standard Arabic words which begin with /q/:

<table>
<thead>
<tr>
<th>Egyptian Arabic</th>
<th>Standard Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>qa'ab</td>
<td>'heart'</td>
</tr>
<tr>
<td>qa'am</td>
<td>'to rise'</td>
</tr>
<tr>
<td>qa'tal</td>
<td>'to kill'</td>
</tr>
</tbody>
</table>

Also nouns of the patterns ?vCCaaC (e.g., /?asm'a?q/ 'names')
and ?vCaaC (e.g., /?imaan/ 'faith') do not usually elide
the initial glottal stop.

2. The elicible glottal stop is deleted from a word that is
pronounced in close association with a preceding word or
prefix, especially in fast speech:

/kitaab/ + /?ibni/ --- [kitaab ibni] 'my son's book'

Such common forms as the personal pronouns (/?ana/ 'I',
/?inta/ 'you (ms)', etc.), the marker of first person
singular imperfect verbs /?a-/ and the particles /?aywa/
'yes', /?ahó/ 'here it (m) is', /?ahé/ 'here it (f) it'
are particularly susceptible to such elision. Compare
/?ahwa/ (/? = q/) 'coffee' and /?ana/ 'I' in the following
examples ([ ] denotes actual pronunciation):

/[širibt I ?ahwa/ --- [širibt I ?ahwa] 'I drank coffee'

/[širibt ì ?ana/ --- [širibt ì ana] 'I drank'

Sometimes deletion of the elicible glottal stop results in
the elision of a short vowel:

/maʕa/ + /?ibni/ --- [maʕa] + [ibni] --- [maʕa bni]

'with my son'

In two instances, the glottal stop almost always elides:
in the relative pronoun:

/?i?:i/ --- [i:i] --- [i:i] 'who, which, that'

and the definite article:

/?i:i/ --- [i:i] --- [i:i] 'the'
For example:

/ʔilʕaaga ʔilli maʕaak/ → [ʔilʕaaga ʔilli mʕaak]
'the thing that you have'

/ʔaɾab ʔiʔwalel/ → [ʔaɾab iʔwalel] 'he hit the boy'

/ʔiʔkitaab/ → [ʔiʔkitaab] 'he threw the book'

Note that EA words or utterances never begin with a vowel, whether short or long. When an EA word is heard to begin with a vowel, this means that the initial glottal stop has been elided.

Deletion of the elidable glottal stop does not take place in the following situations:

a. If the identity of a word or an expression would be obscured. Thus

/ʔawza/ + /ʔadxu1/ = [ʔawza ʔadxu1] 'I (f) want to enter.'
( no deletion takes place to keep the sentence distinct from [ʔawz adxu1] 'I (m) want to enter.' )

b. If the word containing the glottal stop in question is emphatic; compare [mɪn awwil yoom] 'since the first day' and [mɪn awwil yoom] ( where ' represents extra heavy stress ) 'since the very first day'.

c. If deletion of the glottal stop would result in two adjacent long vowels:

/ʔiʔi= /ʔaʔaʔix/ = [ʔiʔi= ʔaʔaʔix] 'It has an end.'

*** *** ***

GRAPHEME

A meaningful unit of the writing system of a language that distinguishes one lexeme ( q.v. ) or word from another, e.g., English /b/ and /t/ in 'boy' and 'toy'; Egyptian Arabic ʔɓ /b/ and ʔʕ /t/ in ʔɓ baaɓ 'door' and ʔʕ taab 'to regret'. Also referred to as "letter".

*** *** ***
HAAL  حاءل

A حاءل is a modifier which indicates the state or condition of the noun modified at the time of the main clause. Consider for example the following sentences:

1. salwa naamit qaʕaana. 'Salwa slept hungry'
2. farida ʕaafit ʕumar miftaar. 'Farida saw Omar perplexed.'

In sentence 1, the word qaʕaana 'hungry' indicates Salwa's state as she slept. In sentence 2, the word miftaar indicates Omar's state when Farida saw him.

A حاءل may also indicate the external circumstances surrounding the noun modified at the time of the main clause, as opposed to the state or condition of the subject or the object itself.

ṣiʕlit widdinya lissa dalma. 'I woke up while it was still dark.'

The حاءل may be a single word, a phrase, or a clause consisting of an explicit subject and a predicate; in the last case, the حاءل is always introduced by the particle wi which is often translatable by 'while, as, when':

Ṣali rigif ḥaziin. 'Ali returned sad.'
Ṣali rigif yiğʕak. 'Ali returned laughing.'
Ṣali rigif wi huwwa ḥaziin. 'Ali returned sad.'
Egyptian Arabic

If the ġaal is a verb, it is usually a present-tense form denoting progressive action.

*** *** ***

Hard Palate

The hard palate is the portion of the roof of the mouth behind the alveolar ridge.

*** *** ***

Helping Vowel

(See: Vowel: Extra)

*** *** ***

High Vowel

A vowel that is produced with the tongue arched high in the mouth. The EA high vowels are /i/ and /u/.

*** *** ***

Hollow Verb

(See: Verb: Classification by Root Type)

*** *** ***
- I -

**IMPERATIVE : FORMATION**

Imperative forms are yielded by the corresponding second-person subjunctive forms. The traceability of the imperative form to the subjunctive is not surprising since the latter denotes possibility (as opposed to fact) and since a command or a request falls within the realm of possibility.

A second-person subjunctive form always begins with /t/; the imperative results from deleting that /t/ and the vowel which follows it; if this would result in a word-initial consonant cluster, only the /t/ is deleted.

<table>
<thead>
<tr>
<th>Subjunctive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>(inta) tɪɾuħ</td>
<td>tɪɾuħ 'go!' (ms)</td>
</tr>
<tr>
<td>(inti) tɪɾuḥi</td>
<td>tɪɾuḥi 'go!' (fs)</td>
</tr>
<tr>
<td>(intu) tɪɾuḥu</td>
<td>tɪɾuḥu 'go!' (p)</td>
</tr>
</tbody>
</table>

| (inta) tɨšaawir | šaawir 'consult!' (ms) |
| (inti) tɨšawri | šawri 'consult!' (fs) |
| (intu) tɨšawru | šawru 'consult!' (p) |

| (inta) tɨšallim | ʕallim 'teach!' (ms) |
| (inti) tɨšallimi | ʕallimi 'teach!' (fs) |
| (intu) tɨšallimu | ʕallimu 'teach!' (p) |
(inta) tuxrûg  uxrûg 'go out!' (ms)
(inti) tuxrûgi  uxrûgi 'go out!' (fs)
(intu) tuxrûgu  uxrûgu 'go out!' (p)

(inta) titnaazil  itnaazil 'relinquish!' (ms)
(inti) titnaazli  itnaazli 'relinquish!' (fs)
(intu) titnaazlu  itnaazlu 'relinquish!' (p)

(inta) tiktiib  iktib 'write!' (ms)
(inti) tiktiibi  iktibi 'write!' (fs)
(intu) tiktiibu  iktibu 'write!' (p)

Notes:

1. The subjunctive forms for 'you come' are tiigî (ms), tiigî (fs), and tiigu (p). Rather than the expected *gi and *gu, EA uses tââala, 'come!' (ms), tââali 'come!' (fs), and tââalu 'come!' (p).

2. The subjunctive forms for 'you bring' are tigîlib (ms), tigîbi (fs), and tigîbu (p). The corresponding imperative forms are haat, haati, and haatu (although gîib, gîibi, and gîibu are used occasionally):

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>haat/gîib ikitaab</td>
<td>'Bring the book with you'</td>
</tr>
<tr>
<td>mašaak bukrâ ya Ṣali</td>
<td>tomorrow, Ali.'</td>
</tr>
<tr>
<td>haat/gîibi bintik</td>
<td>'Bring your daughter with you (fs).'</td>
</tr>
<tr>
<td>mašaaki</td>
<td></td>
</tr>
<tr>
<td>haatu/gîibu aşdiqa?kum</td>
<td>'Bring your friends with you (p).'</td>
</tr>
<tr>
<td>mašaakum</td>
<td></td>
</tr>
</tbody>
</table>

In addition, the forms haat, haati, and haatu are used with the meaning 'give me'. In this context haat and haati are interchangeable with iddiini, while haatu is interchangeable with idduuni.
haat/iddiini ʔalam ya ʕali. 'Give me a pencil, Ali.'
haati/iddiini likitaab ya farida.
haatu/idduuni likutub ya wlaad.

3. The imperative forms itfaddal (ms), itfaddali (fs), and itfaddalu (p) denote a polite invitation of any kind. Translatable by 'be so kind as (to do or accept something)', the three forms may be used with or without an object:

itfaddal (said by someone who is eating) 'Please come and eat with me.'

itfaddal (said upon opening the door) 'Please come in.'

itfaddal (pointing to a chair) 'Please sit down.'

itfaddal istirayyaḥ ya ʕali. 'Please sit down, Ali.'
itfaddal iʔuʔuḍi ya suzaan.
itfaddalu šaay ya asadza. 'Please have some tea, professors.'

*** *** ***

IMPERATIVE : IMPERATIVE FORMS IN THE VERB SEQUENCE

A verbal sequence which does not include kaan is made imperative in the following manner:

1. If it is a Class III auxiliary (see: Verb: Auxiliaries), the first verb assumes the imperative form; in addition, the second verb assumes the imperative form. If there is another verb in the sequence, that verb is a bare imperfect form:
itf̣allim tiktib. 'Learn how to write.'
ibtidi titf̣allim tiktib. 'Start learning how to write.'
iʔbal tibtidi titf̣allim tiktib. 'Agree to start learning how to write.'
iʔbal tibtidi tˤuʔah 'Agree to start going to learn how to write.'
iʔbal yibtidi yˤuʔah. 'Agree (to the proposition) that he should go.'

All of the above verbal sequences may be preceded by a second-person perfect form of kaan (the form in question is usually translatable by 'you'd have done well to ...'):
kunt ˤuʔah itf̣allim šaʔa. 'You'd (ms) have done well to go learn a trade.'
kunti ˤuʔah tˤallim šaʔa. 'You'd (fs) have done well to go learn French.'
kuntu ˤuʔah tˤallimu šaʔa. 'You'd (p) have done well to go learn a trade.'
kunt itf̣allim tiktib šarabi. 'You'd (ms) have done well to learn how to write Arabic.'
kunti tˤallimi tiktibi šarabi. 'You'd (fs) have done well to learn how to write Arabic.'
kuntu tˤallimu tiktibu šarabi. 'You'd (p) have done well to learn how to write Arabic.'

The imperative verb iwʕa (feminine: iwʕa, plural iwʕu) may introduce a verbal sequence to denote a warning or an admonition against something; the sequence in question may or may not contain a form of kaan:

1. If it occurs in the verbal sequence, kaan follows iwʕa and is a bare imperfect form. A verb which immediately follows kaan is an imperfect form with an aspect prefix; any other verb in the sequence is a bare imperfect form.
iwâ tkûn ûyyâan.  'I hope you (ms) are not sick.'
Literally: "Be mindful of the possibility that you (ms) are sick."

iwî tkûni bitîbbîi. 'I hope you (fs) are not in love with him.'
Literally: "Be mindful of the possibility that you (fs) are in love with him."

iwî' tkûnu ûyibtiðû
tidrisu turki. 'I hope you (p) are not going to start studying Turkish.'
Literally: "Be mindful of the possibility that you (p) will start to study Turkish."

iwâ ykuûn ûyyâan. 'I hope he is not sick.'
Literally: "You (ms) take heed lest he should be sick."

iwî ykuûn biyîbbîk. 'I hope he is not in love with you (fs).'
Literally: "Take heed lest he should be in love with you (fs)."

iwî' ykuûnu ûyibtiðû
yidrisu turki. 'I hope they are not going to start studying Turkish.'
Literally: "You (p) take heed lest they should be going to start studying Turkish."

2. If kân does not occur in the verbal sequence, all the verbs which follow iwî' are bare imperfect ( = subjunctive ) forms:

iwî' tglîbu. 'Make sure you (ms) do not bring him.'

iwî' ûrûûñi t?abîli. 'Make sure you (fs) do not go to meet him.'
iwfu tibtudu ttruu\u00d7

tidrisu turki.    'Make sure you (p) do not start
to study Turkish.'

iwfa yiigi.        'You (ms) make sure he does not
come.'

iwfi y\u014du yi\u012b\u0146ha.     'You (fs) make sure he does not
go to meet her.'

iwfu yibtudu yrruu\u00d7

yidrisu turki.     'You (p) make sure that they do
not start to study Turkish.'

The imperative iwfa may co-occur with a negative verb:

iwfa matirga\u012bg.    'Make sure you return.'

Literally: "Guard against not returning."

***  ***  ***

IMPERATIVE: NEGATIVE

A negative imperative form consists of the subjunctive second-
person form plus the affixes ma-...-$\$:

tiktib          'you (ms) write'

ma-tiktib-$\$    'don't write (addressing a male)'


tiktibi         'you (fs) write'

ma-tiktibii-$\$  'don't write (addressing a female)'


tiktibu         'you (p) write'

ma-tiktibuu-$\$  'don't write (addressing more than
one)'

The affirmative imperative forms of yiigi 'to come' are ta\u013aala (ms)
ta\u013aaali (fs), and ta\u013aaalu (p); the corresponding negative imperatives
are matqiiš (ms, fs) and matguuš (p).

Neither the negative nor the affirmative imperative form of kaan occurs in a verbal sequence; for this reason, the following comments are restricted to verbal sequences which include no form of kaan.

A verbal sequence may consist of only two members. If the first verb of such a sequence is negative imperative the second is an affirmative second-person bare form. If the second verb is negative, the first is an affirmative imperative form:

mati?baal š truuh. 'Don't agree to go.'
i?baal matruuš. 'Agree not to go.'

A verbal sequence may consist of more than two verbs. If the first verb of such a sequence is a negative imperative, the rest are affirmative second-person bare (subjunctive) forms. If a verb other than the first is negative, the first is an affirmative imperative, and the rest are affirmative second person bare (subjunctive) forms:

mati?baal š truuh
titšallim. 'Do not agree to go to learn.'
i?baal matruuš
titšallim. 'Agree not to go to learn.'

As the English translation shows, negating different constituents of the verbal sequence does not result in synonymous expressions. Most situations call for negating only the first verb:

mati?baal š tibtiši 'Don't agree to start going.'
truuh.

A verbal sequence may contain one of the forms iwša (used in addressing a male), iwšl (used in addressing a female), and iwšu (used in addressing more than one person). The three forms in question imply undesirable consequences and are best translated by 'you'd better not (do something)'

iwša truuh mašaaha. 'Make sure you (ms) do not go with her.'
iwšl truuh i mašaaha. 'Make sure you (fs) do not go with her.'
iwwu  треуху мафааха.  'Make sure you (p) do not go with her.'

A negative imperative form may follow iwwa, iwwi, or iwwu in the same verbal sequence:

iwwa матрухш i?ablu.  'You'd better not fail to go to meet him.'

iwwi ti?bali матрухийш.  'You'd better not agree not to go.'

iwwu матфаллууш тиараву.  'You'd better not fail to attempt to escape.'

***  ***  ***

IMPERATIVE: RESPONSES

The following five expressions are commonly used in responding to a request; they are interchangeable in most situations, and the idiomatic translation in each case is 'gladly':

1. ḥaadīr.  (literally: "(It's) Ready") (invariable)

2. bikull  śuru?r.  (literally: "With every pleasure")

3. ḡala  ḡeeni wraasi.  (literally: "On my eye and my head!"
   with the cultural implication that whatever is placed on the eye or the head is an obligation that cannot be taken lightly)

4. yaali wiṭṭajab ṣixiiṣ.  (literally: "You are dear and the request is inexpensive")

5. amrak.  (literally: "Your order")

***  ***  ***
IMPERATIVE : SOCIAL USAGE

The following sentences contain imperative verbs:

uʔaf gamb ilbaab. 'Stand (ms) next to the door.'
ɾuuʰi məʂ. 'Go (fs) to Egypt.'
istaʔiddu lillimtiʔaan. 'Get ready (p) for the test.'
lʔɾu ʔmaqaala kwayyis. 'Read (p) the article well.'

Although perfectly grammatical, the above sentences have restricted usage; they occur in one of the following situations:

1. When the speaker considers the addressee less than an equal.
2. When the speaker and the addressee are on familiar terms.

In formal situations, and when addressing equals or superiors, the speaker usually employs one of the following structures to express a request:

1. A question introduced by the auxiliary t̪ʔdar (feminine:
t̪ʔdarì, plural: t̪ʔdaru) 'could you' or the auxiliary
tismaʔ (feminine: tismaʔi, plural: tismaʔu) 'would you':

   t̪ʔdar t̪iʔglibli kubbaayit mayya?
   t̪ʔdaɾi t̪ʔufiili huwwa feen?
   tismaʔu tliгу baʔd
   id̪ʔd̪uɾ? 'Could you (ms) bring me a
glass of water?'
   'Could you (fs) find him for
   me?'
   'Would you (p) come in the
   afternoon?'

2. A question introduced by the modal mumkin 'could':

   mumkin tuʔʕud ᵢa kkursi ttaani?
   mumkin t̪iʔbaʔiili ggaʔwaab da?
   mumkin t̪iʔliʔu kutubkum
   maʕaakum buʔra? 'Could you (ms) sit on the
   other chair?'
   'Could you (fs) type this
   letter for me?'
   'Could you (p) bring your
   books with you tomorrow?'
3. An imperative construction combined with the polite expression
min faḍlak (feminine: min faḍlik, plural: min faḍlukum) 'please'. Less common than min faḍlak, but equivalent to it in meaning, are the following expressions: wiḥyaatak (feminine: wiḥyaatik, plural: wiḥyatkum), winnabi, išmil maḥruuf (feminine: išmil maḥruuf, plural: išmilu maḥruuf), yinuuabak sawaab (feminine: yinuubik sawaab, plural: yinubkum sawaab, law samaḥt (feminine: law samaḥti, plural law samaḥtum):

iftaḥ ilbaab min faḍlak ya ʕali.
iftaḥi min faḍlik ya fariida.
hatiili fingeal ?ahwa ynuubik sawaab ya faṭhiyya.
iddini kkitaab da winnabi ya ʕaslan.
uskuṭu ya wlaad išmilu maḥruuf.

'Please open the door, Ali.'
'Please open (the door), Farida.'
'Please bring me a cup of coffee, Fathia.'
'Please give me this book, Hasan.'
'Please be quiet, children.'

4. One of the questions described in #1 and #2 above, combined with one of the polite expressions listed in #3:

ti?daq ẓigibii fingeal ?ahwa min faḍlak?
mumkin tiḥbašili ggawaab da winnabi?

'Could you (ms) please bring me a cup of coffee?'
'Could you (fs) please type this letter for me?'

*** *** ***

IMPERATIVE: SUPPLEMENTARY NOTES

1. The English expression "make so and so do such and such" is paralleled in EA by a construction which consists of the
following units in the order given:

(a) One of the imperative forms َلا (ms or fs) and َلا (p)
'make, have (someone do something)'.

(b) A noun or a third-person pronominal suffix functioning as
subject of the following verb.

(c) A bare imperfect (subjunctive) verb.

The following are examples:

ya َلا, َلا faَلا َلا َلا َلا. 'Ali, make Farid go.'
ya َلاا, َلااا َلاا َلاا َلاا. 'Samira, make him go.'
ya َلاااااا, َلاااااااا َلاااااااا. 'Teachers, make your students
  َلاااااااااااااااااااااااا. clean up the room.'

The same construction can mean 'let (i.e., allow) so and so to do
such and such'; here, however, constituent (b) may be a noun, a first-
person pronominal suffix, or a third-person pronominal suffix:

ya faَلا, َلا faَلا َلا َلا َلا. 'Farid, let Susan go (i.e.,
  َلاا َلا َلا َلا. allow Susan to go ).'
ya َلاااااا, َلاااااااااااااااااااااا. 'Amal, let me help you (i.e.,
  َلااااااااااااااااااااا. allow me to help you ).'
ya َلااااااااااااااااااااااااا. 'Children, let them play with
  َلاااااااااااااااااااااااااااااااا. you (i.e., allow them to play
  َلاااااااااااااااااااااااااااااااااااااااااااااااا. with you ).'

2. The English construction with let's corresponds to an Arabic
construction consisting of َلاا and a following first-person
plural verb:

ya َلاا َلاا َلاا. 'Let's return.'
ya َلاا َلاا َلاا. 'Let's fry the fish.'

3. The sequence signal َلا often occurs in contexts which denote
commands or requests. All verbs which follow َلا in such
contexts are bare, imperfect, second-person forms:
ma t?uum ya ?ali. 'Come on, Ali, get up !'
ma t?uumi ya suzaan. 'Come on, Susan, get up !'
ma t?uumu ya wlaad. 'Come on, children, get up !'
ma t?uum taakul ya farid. 'Come on, Farid, get up and eat !'

The form ma is called a sequence signal because it may relate the sentence to a preceding portion of the discourse. Thus ma t?uum taakul indicates annoyance at having to repeat the invitation.

*** *** ***

INDEFINITE PHRASE

( See : Phrase Versus Sentence )

*** *** ***

INDEFINITE SUBJECT

In EA, the subject of a sentence is usually definite :

il kitaab ?a ?arabbeeza. 'The book is on the table.'
?ali filbeet. 'Ali is at home.'
inti min ma?r ? 'Are you from Egypt ?'

There are relatively few types of sentences with an indefinite subject; they consist of two groups :

1. Sentences whose predicate contains or consists of the word fiih - fiih 'there is/are (denoting existence)'; an example is *ilaah fiih which, as will become clear from the discussion below, is the abstract source string for fiih ilaah 'There is a God.'

2. Sentences whose predicate neither contains nor consists of the word fiih - fiih; an example is kalb hayy ahsan min asad mayyi
'A living dog is more useful (literally: "better") than a dead lion.'

Sentences of the first group occur with the predicate preceding the subject; thus the source string *ilaah fiih undergoes an inversion transformation which produces fiih ilaah 'There is a God.'

The inversion transformation in question is not applicable to sentences of the second group.

Sentences of the first group may be divided into the following sub-groups:

(a) Sentences where fiih ~ fiih is followed by a modifier denoting place or possession. In the examples below, only the abstract source strings are given and the actual sentences will be derived later:

* kitaab fiih qa'ttarabeeza.
  'There is a book on the table.'

* saa'a fiih qandi.
  'I have a watch.'

* qaher fiih liina.
  'We have backing.'

(b) Sentences where fiih ~ fiih is not followed by a modifier denoting place or possession. In the examples below, only the abstract source strings are given:

* ilaah fiih.
  'There is a God.'

* kitaab qa'an maqur fiih.
  'There is a book about Egypt.'

* sitt btixbiz fiih.
  'There is a woman who is baking.'

To produce concrete sentences (i.e., sentences which are actually pronounced by speakers), the abstract strings of sub-group (a) undergo one of the transformations described below:

1. The constituent fii - fiih is transposed to initial position:

* kitaab fiih qa'ttarabeeza --> fiih kitaab qa'ttarabeeza
  'There is a book on the table.'

* saa'a fiih qandi --> fiih saa'a qandi
  'I have a watch.'

* qaher fiih liina --> fiih qaher liina
  'We have backing.'
2. The modifier is transposed to initial position and the minimum predicate \textit{fiil} \textit{- filh} is deleted:
\begin{itemize}
\item * kitaab filh ʕa ṭṭaṭabbeezza \textbf{---\textsuperscript{+}} ʕa ṭṭaṭabbeezza kitaab
'\text{There is a book on the table.}''
\item * saaʕa filh ʕandi \textbf{---\textsuperscript{+}} ʕandi saaʕa
'I have a watch.'
\item * ʕahr filh liina \textbf{---\textsuperscript{+}} liina ʕahr
'We have backing.'
\end{itemize}

To produce concrete sentences, the abstract strings of subgroup (b) undergo a transformation which transposes the predicate \textit{fiil} \textit{- filh} to initial position:
\begin{itemize}
\item * ilaah filh \textbf{---\textsuperscript{+}} filh ilaah
'There is a God'
\item * kitaab ʕan maʕr filh \textbf{---\textsuperscript{+}} filh kitaab ʕan maʕr
'There is a book about Egypt'
\item * sitt btixbiz filh \textbf{---\textsuperscript{+}} filh sitt btixbiz
'There is a woman who is baking.'
\end{itemize}

*** *** ***

**INDEPENDENT PERSONAL PRONOUNS**

(See: Pronoun: Personal)

*** *** ***

**INDICATIVE MOOD**

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 biyiiktib/  
/he was writing'
/ḥaykuun biyiiktib/  
/he will be writing'
/biyiktib ʕaṣabi kwayyis/  
/he writes Arabic well
(script or language)'

*** *** ***

INTENSIFIER

Adverbs, interjections and other phrases that express a greater degree of something. Examples:

?awi  
very
xaalīṣ  
very
giddan  
very
kitiir  
a lot (after verbs or nouns)
abadan  
ever, not at all (independent or with negative verb)
mutašakkir xaalīṣ  
Thank you very much.
mutašakkir ?awi  
Thank you very much.
mutašakkir giddan  
Thank you very much.
innoom kitiir wihi? ?awi  
Sleeping a lot is very bad.
SUMRAK ʃiribt ilwiski ?  
Have you ever drunk whiskey?
abadan  
Never
abadan xaalīṣ ?  
Never ever at all?
SUMRĪ  
Never (in my whole life)
SUMRĪ ma ʃiribt sagaayir.  
I have never smoked cigarettes
(Note: EA "drink" cigarettes)

Ilhamdu lillah SUMRĪ  
Thank God, I never ever smoked
MAŠRĪTIṢ SAGAAYIR ABDAN.  
at all.
Ilbint di hilwa ?awi,  
This girl is very pretty,
Gamila giddan.  
very beautiful.
Inta akrammtini kitiir ?awi,  
You were very hospitable to me,
Wana mutašakkir giddan.  
and I am very obliged to you.
IMBAARIH MISHIT ʕAŠRA MIIL.  
Yesterday I walked for ten miles.
ʕAŠRA MIIL MIŠ KITIIR ?AWI.  
Ten miles is not very much.
La izzay !  
Oh, come on!
BRAAVO ʕ KUWAYYIS GIDDAN.  
Bravo, very good!
INTERROGATIVE

( See : Questions : Alternative Questions,
Questions : Information Questions,
Questions : Tags,
Questions : Yes-or-No Questions )

*** *** ***

INTERROGATIVES

A word or a phrase used to ask questions. The most common interrogatives in Egyptian Arabic are:

eeh ? 'what ?'
feen ? 'where ?'
(♀ala) feen ? 'to where ?'
mīnēn ? 'from where ?'
leeh ? 'why ?'
emta ? 'when ?'
♀alaṣa'an eeh ? 'what for ?'
mīn ? 'who ?'
eeh ? 'which ?'
bītāf mīn ? 'whose ?'
limīn ? 'whose ?'
kaam ? 'how many ? how much ?'
bikaam ? 'how much ? ( price )'
?add eeh ? 'how long ( distance ) ?'
izzaay ? 'how ?'
hal ? 'did, will ?' ( question particle )

*** *** ***
LABIODENTAL

A place of articulation consisting of the lower lip and upper teeth: /f v/.

*** *** ***

LATERAL

Refers to a 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/.

*** *** ***

LEXEME

Also referred to as Lexical Item or Lexical Form or Word or Vocabulary Item or Dictionary Entry or Citation Form.

*** *** ***

LEXICON

A list of (all or certain) words in a language.

*** *** ***
LINKAGE

In many cases, word and syllable boundaries do not coincide in EA. Linkage is the formation of a syllable using the last phoneme(s) of one word and the initial phoneme of the following word. If we look at /ʔilgumia gdilida/ 'the sentence is new' in terms of syllable and word boundaries, we get /ʔil - gum - l̠a^g - dii - da/ ( " - " here represents syllable boundary and ^ represents linkage between words ). 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, /l̠a^g/. This is particularly difficult in rapid speech.

*** *** ***

LONG VOWEL

( See : Vowels )

*** *** ***

LOW VOWEL

A vowel which is produced with the tongue arched low in the mouth. The EA low vowel is /a/.

*** *** ***
MANNER ADVERBS

(See: Adverbs of Manner)

*** *** ***

MAṢḌAR

A term used by Arab grammarians to refer to the Verbal Noun (q.v.).

*** *** ***

MEASURES: DEFINITION

Compare the following words:

hammis 'to make (someone) enthusiastic'
kattib 'to make (someone) write'
sallim 'to greet'
sabbib 'to cause'

Although they have different roots, the words in question are structurally similar since each consists of the following elements in the order given: an initial radical, the vowel /a/, a doubled radical, the vowel /i/, and a final radical. Using F, C, and L as cover symbols
for any initial radical, any medial radical, and any final radical respectively, the shared structure may be represented as FaʔiL. Thus FaʔiL is a generalized shape which stands for all words of a given structure; such generalized shapes are called "measures".

Measures are usually associated with particular meanings in contrast with the lexical meanings of roots; for example, the verb measure FaʔiL frequently indicates causation (kattib 'to make someone write'); the noun measure FaʔiL frequently indicates the doer (kaatib 'writer'); and the noun measure maʔaL frequently indicates place (makteb 'office').

In addition to their particular meanings, measures also have a lexical designation; for example, the measure FaʔiL frequently designates high-ranking positions while FaʔaʔaL frequently designates lowly occupations:

- wazāir: '(cabinet) minister'
- amār: 'prince'
- ṭaqiːd: 'colonel'
- naqīːb: 'chairman of a guild'
- saffār: 'ambassador'
- ṭabīːb: 'medical doctor'
- ṣāmiːd: 'dean'
- ūmmār: 'donkey driver'
- gasẓār: 'butcher'
- ṣayyāːl: 'porter'
- naggāːr: 'carpenter'
- fallāh: 'farmer'
- sabbaːk: 'smelter'
- xabbaːz: 'baker'
- ūllāː h: 'barber'
- sabbaːk: 'plumber'

Many measures have variants which are determined by general phonological rules; in other words, a measure is a class of patterns. For example, the following patterns belong to the same measure since they
designate the same grammatical meanings (passivity, etc.) and since the structural differences which distinguish one from the other are predictable in terms of phonological changes in the root:

\[
\begin{align*}
\text{itFa\~aL} & \quad (\text{from sound roots}) \\
\text{itFa\~\~} & \quad (\text{from doubled roots}) \\
\text{itFa\~L} & \quad (\text{from hollow roots}) \\
\text{itFa\~a} & \quad (\text{from defective roots})
\end{align*}
\]

The "basic" shape (i.e., the shape which stands for the class as a whole) is the one which can yield the other shapes through the simplest and most general rules possible; in the case of triliteral verbs, the basic shapes are those which have sound roots (q.v.). It is for this reason that itFa\~aL stands for the class which includes itFa\~aL, itFa\~\~, itFa\~L, and itFa\~a; it follows that (unless further specification is necessary) itxaram, it\~add, itba\~\~ and it\~ame are said to be of the measure itFa\~aL.

*** *** ***

MEASURES: INTUITIONAL REALITY OF

That the measure -- apart from the root -- is a psychological as well as a structural reality can be ascertained from two facts: the native's ability to coin new words by combining a familiar root with a familiar measure, and the native's ability to understand unfamiliar words which have familiar roots and familiar measures.

Knowledge of the root-and-measure system of Arabic makes it possible for students to guess with some degree of accuracy the meaning of unfamiliar words. Such knowledge may also prove useful in memorizing and remembering vocabulary items: the student may find it helpful to group together words with the same root or words with the same measure, and to study the entire list as sets at regular intervals. On the other hand, one should exercise caution in forecasting unfamiliar words by combining familiar
roots with familiar measures: such an attempt may result in non-existent forms because no one root is capable of combining with every measure, and no measure can combine with every root.

*** *** ***

MID VOWEL

A vowel which is produced with the tongue arched at a mid-point in the mouth. EA [I] is a mid-vowel as in /dil/ --- [dIl] 'shade'.

*** *** ***

MINIMAL PAIR

(See: Phoneme)

*** *** ***

MODALS

A modal (or modal auxiliary) is a word that indicates the speaker's mood or psychological attitude toward the reality or truth value of the action or state denoted by the main verb with which it is used. Modals are usually followed by a bare (subjunctive) form, but certain modals (e.g., laazim, gaayiz) can be followed by a perfect verb. The perfect verb denotes a complete event while the subjunctive does not.

laazim aktib gawaab 'I must write a letter.'
laazim miši 'He must have left.'
labudd nimši 'We must leave.'
yimkin asaafir mašr 'I may go to Egypt.'
gaayiz yiği bukra 'He may come tommorow.'
Either the modal or the main verb in a sentence can be negated. Note the difference in meaning in the following sentences:

\[ \text{yimkin mak\textit{tib\textsuperscript{s}}} gawaab} \quad \text{'Maybe I won't write a letter.'} \\
\text{m\textup{ay}imkin\textsuperscript{n}s aktib gawaab} \quad \text{'I can't write a letter.'} \]

Many modals are either active or passive participles, though some are nouns. The following is a list of the most common EA modals.

(a) Active participles:

\[ \text{\textit{\textsuperscript{Pa}aawiz} (-a, -iin)} \quad \text{'want to ...'} \quad \text{.} \]
\[ \text{\textit{naawi} (-a, -iin)} \quad \text{'intending to ...'} \]
\[ \text{\textit{gaayiz}} \quad \text{'it is possible that ...'} \]
\[ \text{\textit{laazim}} \quad \text{'it is necessary that ...'} \]
\[ \text{\textit{\textsuperscript{Q}aa\textit{\textsuperscript{c}i}id} (-a, -iin)} \quad \text{'continuing to ...'} \]
\[ \text{\textit{\textsuperscript{Q}ammaal} (-a, -iin)} \quad \text{'continuing to ...'} \]

Note that \textit{gaayiz} and \textit{laazim} have the variant forms \textit{yiquuz} and \textit{yiizam} respectively.

(b) Passive participles:

\[ \text{\textit{mamnuuf}} \quad \text{'it is forbidden to ...'} \]
\[ \text{\textit{masmuuf}} \quad \text{'it is permitted to ...'} \]
\[ \text{\textit{musta\textsuperscript{i}idd} (-a, -iin)} \quad \text{'is ready to ...'} \]
\[ \text{\textit{mafruuuf}} \quad \text{'it is supposed that ...'} \]
\[ \text{\textit{mi\textsuperscript{a}mmimm} (-a, -iin)} \quad \text{'is determined to ...'} \]
\[ \text{\textit{mumkin}} \quad \text{'may ...'} \]

(c) Nouns:

\[ \text{\textit{nifs}- + pro. suf.} \quad \text{'feel like ...'} \]
\[ \text{\textit{\textsuperscript{Q}a\textit{\textsuperscript{c}o}}-\text{-} + pro. suf.} \quad \text{'mean to ...'} \]
\[ \text{\textit{zamaan}- + pro. suf.} \quad \text{'must have ...'} \]
\[ \text{\textit{tann}- + pro. suf.} \quad \text{'continuing to ...'} \]

(d) Others:

\[ \text{\textit{yareet}- + pro. suf. (optional) 'wish ...'} \]
\[ \text{\textit{yadoob}- + pro. suf.} \quad \text{'must have ...'} \]
labudd  'must ...'
rubbama  'may ...'
inšalla  'hope ...'
yalla    'let's ...'
iyyaa- + pro. suf. 'better not ...'

Notes:
1. Of the modals in categories (a) and (b), some are impersonal and therefore invariable in form, and others are personal and, as indicated, must agree in gender and number with the subject of the main verb.

   nawya tisaafir bukςa  'She intends to leave tomorrow.'

2. Of the modals in categories (c) and (d), some, as indicated, take a following noun or pronoun suffix which agrees with the subject of the main verb. yareet can optionally take a pronoun suffix.

   nifsi aakul tiffaαñ  'I feel like eating an apple.'

***  ***  ***

MODIFIER

A word used to modify, describe, limit or qualify the meaning of a noun, verb or adjective. In Egyptian Arabic this class of modifiers consists of (a) adjectives (including participles used as adjectives and (b) adverbs. Examples:

(a) waład kibìr  'a big boy'
bint kbiira  'a big girl'
awlaad kubaarç  'big boys'
beet maftuunñ  'an open house'

Notice number/gender agreement.
Note that participles used as adjectives (q.v.) are derived from verbs whereas the majority of adjectives are not. Many adjectives have the form فلتيت، e.g.,

kiblir 'big'
lâţîif 'nice'
lâziiz 'delicious'

(b) Adverbs modify adjectives or verbs.

gîri bsurfa 'he ran fast'
illîint nabiha ?awi 'the girl is very smart'

*** *** ***

MORPHEME

The minimal meaningful unit of speech in any language; it may be a word or part of a word, e.g., Egyptian Arabic كتَبُ 'to write' has one morpheme, كتَبتُ 'I wrote' has two and مكتَبتْ 'I did not write' has three. Notice that /mâ- ...ژ/، the negative morpheme, is a Discontinuous Morpheme. Also note that / - / is referred to as a Morpheme Boundary.

*** *** ***

MORPHOPHONEME

A variant of a morpheme (q.v.). E.g., English /-s -z -iz/ as in "cats", "dogs" and "kisses", respectively, are all morphophonemic variants ( or allomorphs, q.v. ) of the noun plural morpheme. Their form is governed by the phonetic environment. In EA، /wi/ and /w-/ are morphophonemic variants of the conjunction "and". /wi/ is conditioned by a preceding consonant and /w-/ is conditioned by a preceding vowel.

*** *** ***
- N -

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/.

*** *** ***

NASAL CAVITY

One of the cavities that serve as a resonator in speech.

*** *** ***

NEGATION: ma-, ma-...-š, and miš - muš

The forms ma-, ma-...-š and miš - muš are used to negate EA expressions; they are considered variants of the same unit since the choice between them is almost completely determined by the environment.

1. The form ma-
   The contexts where ma- occurs signal emphasis (emphatic negation, threat, or strong wish). The emphasis in question is not signalled by ma- alone: there is always some co-occurrence
constituent which expresses emphasis. Specifically, ma- is used in the following environments:

(a) Prefixed to a verb (perfect or imperfect) which follows Šumrī 'ever' or an oath particle:

Šumrī ma-šuftu sakṣaan. 'I never saw him drunk.'
Šumrūkum ma-ḥātīt?addimu. 'You (p) will never advance.'
bišaṭrīfī ma-ruḥt. 'I swear (by my honor) that I did not go.'
waḥīāhī ma-aḥibbahā. 'I swear (by God) that I don't love her.'

(b) Prefixed to a verb (perfect or imperfect) after the form yareet 'I wish, would that, I hope':

yareetu ma-ṣirīf. 'I wish he had not known.'
yareet illi ḥaṣāl ma-ḥaṣāl. 'I wish what took place had not happened.'
yaritni ma-baḥibbahā. 'I wish I were not in love with her.'
yareetu ma-yiṣṣi. 'I hope he does not come.'

(c) Prefixed to a subjunctive verb after the expression ya ṭrab 'I hope':

ya ṭraḥ ma-yiṣṣi. 'I hope he will not come.'
ya ṭraḥ ma-tṣuufu wīniš abadan. 'I hope you will never encounter any evil.'

Notice that the imperfect after ya ṭrab, unlike the imperfect after yareet, may not take an aspect prefix.

(d) Prefixed to a perfect verb when the context is a conditional sentence expressing a threat:

makunš mdir ilmaktab da law ma-ṭaṣrāدتak. 'I am not the director of this office if I don't fire you!'
(e) Prefixed to a perfect verb after one of the forms \( \text{\textit{\`aann}} \) and \( \text{\textit{\`i\`a\`a}} \) which denote annoyance and indifference:

\begin{align*}
\text{\`aannak ma-kalt.} & \quad \text{'I don't give a damn if you don't eat!'} \\
\text{\`i\`a\`a/\`a\`a ma-} & \quad \text{hawwi\'\textsc{\`i\`a}na.}
\end{align*}

2. The form \( \text{\texttt{ma-\ldots-\`a}} \)

The form \( \text{\texttt{ma-\ldots-\`a}} \) is used in three environments excluding the contexts for \( \text{\texttt{ma-}} \).

(a) Affixed to all verb forms except those which have the prefix \( \text{\texttt{\`ha-}} \):

\begin{align*}
\text{\`ha-katab-\`a} & \quad \text{'he did not write'} \\
\text{\`ha-byakul-\`a} & \quad \text{'he does not eat'} \\
\text{\`ha-yi\`za\`a-\`a y`\textsc{\`u}\textsc{\`u}h} & \quad \text{'He does not know how to go.'} \\
\text{\`ha-titka\`a\textsc{\`a}lim-\`a} & \quad \text{'Don't talk!'}
\end{align*}

(b) Affixed to an inverted predicate consisting of (i) \( \text{\textit{\`fii}} \) 'there is/are' or (ii) a preposition and a pronominal suffix:

\begin{align*}
\text{\`fii-\`a hadd hina.} & \quad \text{'There is no one here.'} \\
\text{\`fii-\`a\`a\`a\`a f\textsc{\`u}\textsc{\`u}us \?} & \quad \text{'Don't you (p) have any money?'} \\
\text{\`fii-\`a\`a\`a\`a z\textsc{\`a}nb.} & \quad \text{'You (ms) are not to blame.'} \\
\text{\`fii-\`a\`a\`a\`a\`a d\textsc{\`a}h\textsc{\`a}r.} & \quad \text{'You (ms) have no one to back you up.'}
\end{align*}

(c) Affixed to a pronoun when the whole sentence -- not the pronoun alone -- is negated. The pronoun in question is usually one which functions as subject:

\begin{align*}
\text{\`hna fahimni.} & \quad \text{'You (ms) don't understand me.'}
\end{align*}

Notice, however, that \( \text{\texttt{ma-\ldots-\`a}} \) is not used to negate the pronoun alone (i.e., apart from the rest of the sentence):

\begin{align*}
\text{\`ali : mi\textsc{\`i}n illi k\textsc{\`a}sar\textsc{\`a}} & \quad \text{'Ali: Who broke the glass?'} \\
\text{\textsc{\`i}l\textsc{\`u}\textsc{\`a}ya\textsc{\`a}} & \quad \text{?}
\end{align*}
suzaan : miš ana illé 'Susan : I am not the one who
kasaťaha. break it.'

Notes
1. The suffix -š (which constitutes the second part of
ma-...-š) occurs after all other suffixes:
   ma-katab-haa-š 'he did not write it (f)'
   ma-katab-ha-l-ak-š 'he did not write it (f) for you'
   ma-baṣattu-hum-lu-hum-š 'I did not send them to them'

2. Provided it is preceded by a consonant, the suffix -š
   (which constitutes the second part of ma-...-š) may be
   replaced by -ši in sentence final position:
   ʕali margvš ʕali margvši.
   'Ali did not return.'

The optional occurrence of -ši in sentence-final position
after a consonant may be the result of a tendency to general-
ize: in sentence medial position, -cš when the next word begins with a consonant:

/makatabš/ 'he did not write'
/makatabš tkaab/ 'he did not write a book'

Less frequently, sentence final -š is replaced by -ši after
a long vowel:

mašuťahašš. or mašuťahašši.
'I did not see her.'

mašuťahašši.

marâyuvš. or marâyuvši.
'They did not go.'

marâyuvši.

The optional occurrence of -ši in sentence-final position
after a long vowel may be the result of a tendency to gener-
alize. In sentence-medial position, a long vowel rarely
occurs in a closed syllable. For that reason most speakers
replace -wuš by -wuš before a word which begins with a
consonant, and some replace -\texttt{Vv} by \texttt{Vv} in the same position; it is usually the latter group of speakers who use \texttt{Vv} in sentence-final position.

The validity of the above explanation is supported by the fact that a sentence-final \texttt{V} is not replaced by \texttt{V} after a short vowel; thus the form \texttt{makatbi\text{"i}\text{"i}} does not occur as an alternative to sentence-final \texttt{makatbi\text{"i}}.

3. The form \texttt{mi\text{"i}} ~ \texttt{mu\text{"i}}

The form \texttt{mi\text{"i}} ~ \texttt{mu\text{"i}} is used (a) before \texttt{bi-} as an alternative to the use of \texttt{ma-} ...\texttt{-\text{"i}}, and (b) in all environments other than those for \texttt{ma-} and \texttt{ma-} ...\texttt{-\text{"i}}, including rhetorical questions and exhortations.

\begin{align*}
\text{mi\text{"i} ba\text{"u}ufu yoom il\text{"a}dd or} & \quad \text{I do not see him on Sunday.}' \\
\text{ma-ba\text{"u}ufu\text{"u}-\text{"i} yoom il\text{"a}dd.} & \quad \text{'} \\
\text{illu\text{"a} la\text{"a}rabiyya mi\text{"i} \text{"a}a\text{"i}ba.} & \quad \text{The Arabic language is not difficult.}' \\
\text{fahmi mi\text{"i} ustaaz.} & \quad \text{'} \\
\text{issaba\text{"a} mi\text{"i} m\text{"a}ruf.} & \quad \text{'} \\
\text{tanfiiz awamru mi\text{"i} mumkin.} & \quad \text{Carrying out his orders is not possible.}' \\
\text{mi\text{"i} \text{"a}aruu\text{"u} m\text{"a}r iss\text{"a}na\text{"a}i.} & \quad \text{I will not go to Egypt this year.}' \\
\text{i\text{"a}s\text{"a}x\text{"a} illi kunt a\text{"u}\text{"a}du mi\text{"i} inta.} & \quad \text{The person to whom I was referring is not you.}' \\
\text{ig\text{"a}ra\text{"a}yid mi\text{"i} film\text{"a}ktab.} & \quad \text{The newspapers are not in the office.}' \\
\text{i\text{"a}\text{"a}? mi\text{"i} \text{"a}uleek.} & \quad \text{The fault is not yours.}' \\
\text{i\text{"a}\text{"a}luus mi\text{"i} \text{"a}andi.} & \quad \text{The money is not with me.}' \\
\text{mi\text{"i} \text{"a}z\text{"a}r\text{"a}tak?} & \quad \text{'Haven't I warned you ?' (rhetorical)} \\
\text{mi\text{"i} ti\text{"u}um tak\text{"u}llak} & \quad \text{Won't you get up and eat a bite ?}' \\
\text{lu\text{"a}ma ?} & \quad \text{(exhortation)}
\end{align*}
NEGATION: NEGATING A VERBAL NOUN

Two forms occur as negators of verbal nouns: ُنadam and ُنلااش; of these, the more frequent is ُنadam. The forms in question are not interchangeable since they signal different meanings.

1. ُنadam negates the existence of what the verbal noun designates. Translatable by non-, un-, in-, dis-, lack of, etc., the word ُنadam is placed before the verbal noun to be negated.

   ana muta?akkid min ُنadam wuguud il?=ayaat filmar?iix.
   mi? ُن?gibni ُنadam ihtimaamak bidruusak.
   "I am certain of the non-existence of life on Mars."
   "Our problem is disagreement on the basic principles."
   "I do not like your lack of interest in your studies."

2. The form ُنلااش expresses a request to refrain or desist from the action denoted by the following verbal noun; thus ُنلااش akl means 'Stop eating'. Notice that in this context the verbal noun is usually, though not always, indefinite. (See: Negation: The Form ُنلااش)

*** *** ***

NEGATION: NEGATING A VERBAL SEQUENCE

In EA, a verbal sequence may consist of as many as six verbs (beginning with a form of ُناان and ending with the main verb):

kaan yihiib bi?ti yruu? ُنadaan yitmallaq innaas.
   'He would have liked to start going to learn how to flatter people.'

Any verb in the sequence may be negated: thus one may say makan? yihiib ... 'He would not have liked ...', kaan mayhiibbi? ... 'He would
have not liked ...', kaan yiňibb mayibtidiiš ... 'He would have liked not to start ...', etc.

As the English translation indicates, negating different verbs in the sequence does not result in synonymous expressions. Most situations call for negation of only the first verb in the sequence.

*** *** ***

NEGATION : NEGATING CONDITIONAL SENTENCES

The constituents of a conditional sentence are negated in accordance with the general rules of negation. The following are examples:

iza حالي راح هنازل. 'If Ali goes, I will be upset.'
iza حالي ترده هنازل. 'If Ali does not go, I will be upset.'
iza حالي راح ميشه هنازل. 'If Ali goes, I will not be upset.'
iza حالي ترده ميشه هنازل. 'If Ali does not go, I will not be upset.'

Some conditional sentences are derived by adding a form of the perfect verb kaan to one or more constituents; negation of that form may be substituted for negation in the source constituent; thus the following pairs are equivalent:

iza kaan حالي ترده...
iza مانش حالي راح ... 'if Ali has not gone'

law kaan حالي ميش تليميز...
law مانش حالي تليميز...

law رايع, kaan ترده...
law رايع, مانش راح... 'If they had returned he would not have gone.'

*** *** ***
NEGATION: NEGATING THE SEQUENCE  MODAL + VERB

In a sequence consisting of a modal and a following verb, it is usually possible to negate either the modal or the verb. Thus スブドゥド یرعُح 'he must go' may yield میش ژبوددر یرعُح 'it is not necessary for him to go' or ズبوددر مایرِعُح 'it is necessary for him not to go' (notice that the two negative expressions are not identical in meaning). There are, however, some modals which cannot be negated; the main ones are ینسالا 'I hope', ییاک 'had better not (threat)', and یجِید دم 'might'.

*** *** ***

NEGATION: THE FORM ژیااس

1. If followed by a verbal noun or a subjunctive form, ژیااس is an instruction to refrain or desist from an action:

ژیااس ژیِئِ. 'Stop shouting!'
ژیااس ژیِئِ عنِحاِدا 'Don't go today!'

Notice that in this context the verbal noun is usually, though not necessarily, indefinite.

2. When used as an exclamatory sentence, ژیااس indicates compliance with a refusal:

ژئِی: ژیاازم ژیِئِید ژیِکِ ژِ. 'Ali: You must bring the books.'
ژئِی: میش ژیائِِها. 'Farid: I won't bring them.'
ژئِی: ژیااس. 'Ali: Fine, don't!'

3. Elsewhere, ژیااس is an instruction to exclude what follows:

؟را ژِئِد ژِئِ ژِبِرام ژیِکِن
ژیااس ژِئِد ژِئِئِAXEBAAR. 'Read the newspaper Al-Ahram, but forget about the newspaper Al-Akbar.'

min dammaha. tistaktař
innu dabāña?

her blood? Well, forget about
drinking her blood. Do you find
it too much to believe that he
cut her throat?'

*** *** ***

NEGATION : THE FORM wala

( See : Conjunctions )

*** *** ***

NEGATIVE IMPERATIVE

( See : Imperative : Negative )

*** *** ***

NEGATIVE PARTICLES

( See : Negation : ma-, ma- ...š, miš - muš )

*** *** ***

NISBA ADJECTIVES

In English, adjectives are often formed by the addition of certain
affixes to nouns ( a process which sometimes requires a change in the
noun ) :

<table>
<thead>
<tr>
<th>Noun</th>
<th>Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>America</td>
<td>American</td>
</tr>
<tr>
<td>Rome</td>
<td>Roman</td>
</tr>
<tr>
<td>Spain</td>
<td>Spanish</td>
</tr>
<tr>
<td>face</td>
<td>facial</td>
</tr>
</tbody>
</table>
In EA, an adjective may be formed by adding the suffix -i to a noun:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>maṣr 'Egypt'</td>
<td>maṣṣi 'Egyptian'</td>
</tr>
<tr>
<td>mawḍiṣ 'place'</td>
<td>mawḍiṣi 'local'</td>
</tr>
</tbody>
</table>

Adjectives derived in this manner are called "nisba adjectives" or "relative adjectives" because they show relationships. The termination -V or -(Vy)V is deleted before suffixing /-i/. Examples:

madrasa ++ -i --→ madrasi 'scholastic'
baljīka + -i --→ baljīki 'Belgian'
turkiya + -i --→ turki 'Turkish'

A noun which invariably occurs with the definite article loses that article when the nisba suffix is added:

iliyabaan + -i --→ yabaani 'Japanese'
il?qurduñ + -i --→ urduñi 'Jordanian'

The definite article may, of course, be added to yabaani or urduñi if the modified noun is definite; the fact being stressed is that yabaani and urduñi are possible while yabaan and urduñ are not.

Upon receiving the nisba suffix, a handful of nouns (mostly defective) undergo changes which cannot be predicted by the above rules; for example, sana 'year' becomes sanawi 'annual', nabi 'prophet' becomes nabawi 'prophetic', and asya 'Asia' becomes asyawi 'Asian'. The nisba adjectives corresponding to such nouns should be learned as items.

The feminine singular form of the nisba adjective is obtained by adding -yya to the masculine singular form; the plural form, by adding -yyiin:

<table>
<thead>
<tr>
<th>Masculine Singular</th>
<th>Feminine Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>maṣri 'Egyptian'</td>
<td>maṣriyya</td>
<td>maṣriyyiin</td>
</tr>
</tbody>
</table>

Notice, however, that some nisba adjectives have broken plurals, e.g., astrak 'Turkish (p)', ingiliṣ 'British (p)'.

In a sequence of adjectives, a nisba adjective must come first:

karaṭaṭṭa ingiliṣi ṣamra : 'a red English tie'
For contexts where nisba adjectives designate color, type of product, or social status, see "Adjective: Attributive Construction".

A nisba adjective can be used as a noun, as can other adjectives, e.g.

ilmāṣrī 'the Egyptian (man)'
suuriyya 'a Syrian (woman)'

*** *** ***

NOMINALIZATION: DEFINITION

Nominalization is the use of a sentence to fill a slot which is typically filled by a noun. For example, the object slot in simīt ilxabar 'I heard the news' is typically filled by a noun; however, the sentence ʕāli rigīf 'Ali has returned' may be used to fill the same slot:

simīt inn ʕāli rigīf. 'I heard that Ali has returned.'

More examples are given below. In each case, the filler of the nominal slot is underlined:

ʔaal inn fathī kaslaan. 'He said that Fathi is lazy.'
ʃirif fīrīda 'I learned that Farida went to Egypt.'
raḥīt māṣr. 
iftakaru inn igamša 'They thought that the university was small.'
syayyara.
fikrit innak tiruuḥ 'The idea of your going to France faransa mīṣ kuwayyisa. is not a good one.'

In the last example, the nominalized sentence is the second term of a noun construct, which explains the final -iʃ of fikrit.

Certain nominalized expressions must be introduced by a nominalizer (in the above examples, the nominalizer is inn), others may or may not be introduced by a nominalizer, and still others are never introduced by a nominalizer (see: "Nominalizers" and "Nominalization Without Nominalizers").
A nominalized expression may occur in various nominal slots; it may, for example, function as subject of the sentence, object of a verb, object of a preposition, or second term of a noun construct:

miš šňiňīh inn almanya
htallit mašr.
simišt innak ḫtraʔʔeet.
itgabbīt min innak maruňtš. 'I was surprised that you did not go.
işsinaaśa lyabaniywa
ṭaddimit liddaragit inn
ilvabaan bītsaddar
išarabiyyaat.

'It is not true that Germany occupied Egypt.'
'I heard that you have been promoted.
'Japanese industry has progressed to the extent that Japan exports cars.'

Notice that a nominalized subject is often transposed to the position which follows the predicate. This transposition is the norm when the predicate is short and verbless, it is frequent when the predicate is a verb or a short expression containing a verb, and it is infrequent otherwise.

inn almanya htallit maşr
miš šňiňīh. 'That Germany occupied Egypt is not true.'

miš šňiňīh inn almanya
htallit maşr.


inn basma maximalasitš
iššuyl narfizni. 'That Basma did not finish the work upset me.'

narfizni inn basma
maxalalasitš iššuyl.

'it upset me that Basma did not finish the work.'

inn ilfurriyya thiaddidit
asnaw ilfärb ilšamamiyya
lʔuula sabbib ilmašriyyiin
mašaakil kitiira giddan.

'That freedom was restricted during World War I created a large number of problems for the Egyptians.'

For the purpose of agreement, a nominalized subject is considered third-person masculine singular:
zaffaini innak ʕatamtaḥa  "It upset me that you insulted her."
ṣaḥiḥ inn maṣrīt ʔaddīmīt.  "It is true that Egypt has pro-
gressed."

***  ***  ***

NOMINALIZATION WITHOUT NOMINALIZERS : IMPERATIVES

Imperative sentences are embedded in nominal slots without the use of
a nominalizer after verbs of saying. An imperative verb form in the
sentence to be embedded may remain unchanged or it may be replaced by
the subjunctive form. The following utterances result from embedding
the sentence ṭuḥū ḍuddakaan 'Go to the shop' in the nominal slots fol-
lowing ?ultilu 'I said to him; I told him', ?ultilha 'I said to her; I
told her', etc.

1. ?ultilu ṭuḥū ḍuddakaan.  'I said to him, Go to the shop.'
   ?ultilha ṭuḥū ḍuddakaan.  'I said to her, Go to the shop.'
   ?ultilhum ṭuḥū ḍuddakaan.  'I said to them, Go to the shop.'
   ?ultilak ṭuḥū ḍuddakaan.  'I said to you (ms), Go to the shop.'
   ?ultilik ṭuḥū ḍuddakaan.  'I said to you (fs), Go to the shop.'
   ?ultilkum ṭuḥū ḍuddakaan.  'I said to you (p), Go to the shop.'
   ?allī ṭuḥū ḍuddakaan.   'He said to me (m), Go to the shop.'
   ?alli ṭuḥū ḍuddakaan.    'He said to me (f), Go to the shop.'
   ?allina ṭuḥū ḍuddakaan.  'He said to us, Go to the shop.'

2. ?ultilu ṭuḥū ḍuddakaan.  'I told him to go to the shop.'
   ?ultilha ṭuḥū ḍuddakaan.  'I told her to go to the shop.'
   ?ultilhum ṭuḥū ḍuddakaan.  'I told them to go to the shop.'
   ?ultilak ṭuḥū ḍuddakaan.  'I told you (ms) to go to the shop.'
   ?ultilik ṭuḥū ḍuddakaan.  'I told you (fs) to go to the shop.'
   ?ultilkum ṭuḥū ḍuddakaan.  'I told you (p) to go to the shop.'
   ?allī ʕarūḥ ḍuddakaan.   'He told me to go to the shop.'
   ?alli ʕarūḥ ḍuddakaan.    'He told us to go to the shop.'
Notice that in group 2 the subjunctive form agrees with its subject in number, gender and person, whereas in group 1 the embedded sentences are direct discourse and do not affect the syntax of the sentence.

Negative imperative sentences contain (or consist of) negated verb forms such as matruḫš 'do not go (ms)', matruḫiš 'do not go (fs)', and matruḫuš 'do not go (p)'. Such forms may (1) be embedded in a nominal slot without being changed; they may also (2) be changed to agree with a subject of the third or the first person:

1. ?ultilu matruḫš iddukkan. 'I said to him, Do not go to the shop.'
   ?ultilha matruḫiš iddukkan. 'I said to her, Do not go to the shop.'
   ?ultilhum matruḫuš iddukkan. 'I said to them, Do not go to the shop.'
   ?ultilak matruḫš iddukkan. 'I said to you (ms), Do not go to the shop.'
   ?ultilik matruḫiš iddukkan. 'I said to you (fs), Do not go to the shop.'
   ?ultilkum matruḫuš iddukkan. 'I said to you (p), Do not go to the shop.'
   ?alli matruḫš iddukkan. 'He said to me (m), Do not go to the shop.'
   ?alli matruḫiš iddukkan. 'He said to me (f), Do not go to the shop.'
   ?allina matruḫuš iddukkan. 'He said to us, Do not go to the shop.'

2. ?ultilu mayruḫš iddukkan. 'I told him not to go to the shop.'
   ?ultilha mayruḫš iddukkan. 'I told her not to go to the shop.'
   ?ultilhum mayruḫuš iddukkan. 'I told them not to go to the shop.'
   ?ultilak mayruḫš iddukkan. 'I told you (ms) not to go to the shop.'
   ?ultilik mayruḫiš iddukkan. 'I told you (fs) not to go to the shop.'
   ?ultilkum mayruḫuš iddukkan. 'I told you (p) not to go to the shop.'
   ?alli maruḫš iddukkan. 'He told me not to go to the shop.'
   ?allina maruḫš iddukkan. 'He told us not to go to the shop.'

In both cases, the difference between sentences of Group 1 and those of Group 2 is the difference between direct and indirect quotes.

*** *** ***

NOMINALIZATION WITHOUT NOMINALIZERS: QUESTIONS

Questions are usually embedded in nominal slots without the use of a nominalizer. The first sentence below results from embedding the question
rigiṣ leeh? 'Why did he return?' in the subject slot; the second sentence results from embedding the same question in the object slot:

rigiṣ leeh miṣ muhimm. 'Why he returned is not important.'
maʿrafš rigiṣ leeh. 'I do not know why he returned.'

A question which is embedded in a nominal slot usually implies a noun; e.g., in the above sentences rigiṣ leeh implies issabāb 'the reason'.

There may be a relationship between this fact and the fact that questions are usually embedded in nominal slots without a nominalizer (nouns are used as fillers of nominal slots with no need for nominalizers).

The following sentences provide additional examples:

miṣ ūaarīf raḥ-teen. 'I do not know where he went.'
xammin mi’n bitḥibbu. 'Guess who loves him.'
mas?alit rigiṣ imta di mathimminīš.
?ulli ẓarēet eeh? 'Tell me what (it is that) you bought.'

Embedding a yes-or-no question in a nominal slot usually involves the addition of the expression walla la? 'or not' at the end of the slot:

štāawīz aṯrāf inta ṣuḥt 'I want to know whether you went or not.'

Besides, one of the expressions in kaan and iza kaan (both translatable by 'whether') may be added at the beginning of the slot; in this context, kaan agrees with its subject in number, gender, and person:

štāawīz aṯrāf (iza kaan) 'I want to know whether Ali went
Ṣali ṣaḥā walla la? or not.'
štāawīz aṯrāf (in kaanit) 'I want to know whether Farida went
fariida ṣaḥāt walla or not.' la?.
štāawīz aṯrāf (iza kuntu) 'I want to know whether you (p)
intu ṣuḥtu walla la?. went or not.'
When an alternative question is embedded in a nominal slot, one of the expressions in *kaan* and *iza kaan* may be added at the beginning of the slot; in this context, *kaan* agrees with its subject in number, gender, and person:

\[
\begin{align*}
\text{mārāfū (iza kaan) ūzewiz} & \quad \text{'I do not know whether he wants to study here or in France.'} \\
\text{yīdrīs hīna walla ffaḥansa.} & \\
\text{mārāfū (in kaanit) ūzewza tidrīs hīna walla ffaḥansa.} & \quad \text{'I do not know whether she wants to study here or in France.'}
\end{align*}
\]

*** *** ***

NOMINALIZED SENTENCES: POSSIBILITY OF REPLACING CERTAIN CONSTITUENTS BY A NOUN

A nominalizer plus the predicate of the nominalized expression may usually be replaced by a noun which then enters into construct with the subject. This transformation is restricted to instances where the predicate in question is one of the following:

1. A verb or a form which is derived from a verb. Replacement here is by a verbal noun:

\[
\begin{align*}
\text{ʔarēet xabār ūan inn ilwāziir itgawāwiz.} & \quad \text{'I read an item in the news about the fact that the (cabinet) minister got married.'} \\
\text{ʔarēet xabār ūan gawāaz ilwāziir.} & \\
\text{koonak mašhuur ḥayḍurārak.} & \quad \text{'Your being famous will harm you.} \\
\text{šuhritak ḥatḍurārak} & \quad \text{'Your fame will harm you.'}
\end{align*}
\]
 ablūtu baď mā rigiš.
 ablūtu baď rgufü.

'I met him after he returned.'
'I met him after his return.'

2. A noun or an adjective which is not derived from a verb but which yields a noun of quality. Replacement here is by the noun of quality:

mafiš šakk f-inn ʕali
watanī.

'mThere is no question that Ali is patriotic.'
mafiš šakk f-wataniyyit
ʕali.

'mThere is no question in regard to Ali's patriotism.'
suzaan mušgaba b-koonu
raagil.

'susan admires the fact that he is manly.'
suzaan mušgaba bi-
ruguuliyyitu.

'susan admires his manliness.'

*** *** ***

NOMINALIZER : inn

The nominalizer inn introduces an embedded clause in contexts other than those where the nominalizer mā occurs (see "Nominalizer : mā"):

simišt inn nqāal itxatabit.

'I heard that Nidal got engaged.'
uhtamal inn aʃraf rigiš.

'It is possible that Ashraf has returned.'
matnayl ʃidraqgit inn-i
aimil ʕamal zayy da.

'I would not stoop to the point of doing such a thing.'
itʃaggibt min inn-ak
zaffaltaha.

'I was surprised at the fact that you upset her.'

EA contains a set of close-knit expressions each consisting of a verb and a closely associated preposition (or a "phrasal verb"); e.g.,
datla li- 'to wish well to (someone)', nizil fi 'to attack (someone) vigorously', ḍahha bi- 'to sacrifice (something)', and katab ʕala
'for God to decree ( something ) on ( someone )'. These expressions are followed by ḫu. Note the following alternatives:

1. The preposition may be deleted.

2. The sequence Preposition + ḫu + subject of a subjunctive form may be deleted. In most cases, this transformation does not apply unless -- in the source string -- the verb after ḫu expresses a possibility further delineated by the verb form which precedes ḫu. The result of the transformation is a verbal phrase, and is therefore restricted by the rules which govern auxiliaries (see "Verb : Auxiliaries").

The following are examples:

\( \text{Ṣali ṣammim ṣala ḫu innu yīlīgī.} \) 'Ali was determined to come.'
\( \text{Ṣali ṣammim ḫu yīlīgī.} \)
\( \text{Ṣali ṣammim yīlīgī.} \)

\( \text{Ṣali ṣammim ṣala ḫu inna nzuwūrū.} \) 'Ali was determined to have us visit him.'
\( \text{Ṣali ṣammim ḫu inna nzuwūrū.} \)
\( \text{Ṣali ṣammim nzuwūrū.} \)

\( \text{Ṣali maṣuub ṣala ḫu innu yirwū.} \) 'Ali is forced to go.'
\( \text{Ṣali maṣuub ḫu yirwū.} \)
\( \text{Ṣali maṣuub yirwū.} \)

Listed below are some common close-knit expressions which are formed after the pattern Verb + Preposition and which designate subjunctive meanings:

\( \text{itẓaḥhīr bi-} \) 'to feign (something)'
\( \text{naṣāḥ bi-} \) 'to advise (someone) to'
\( \text{riḍā bi-} \) 'to be satisfied with'
\( \text{waṣād bi-} \) 'to promise (something to someone)'
\( \text{samaḥ bi-} \) 'to allow (something)'
\( \text{aṣārī bi-} \) 'to insist on'
fakkar fi 'to reflect on'
it?akkid min 'to be certain of'
mana? min 'to prevent (someone) from'
xaaf min 'to be afraid of'
argam Šala 'to compel (someone) to do (something)
ittafa? Šala 'to agree on'
waafi? Šala 'to agree to'
wassha Šala 'to bequeath (something) to (someone)'
ɣaʃab Šala 'to force (someone) to do (something)'

For the deletion of inn after other verbs, see Verb: Auxiliaries.

*** *** ***

NOMINALIZER: koon

The nominalizer koon is used interchangeably with inn in many but not in all contexts:

1. koon is frequently substituted for inn when the nominalized expression is verbless:
   ahammad Šaga fšalhu nnu 'The most important thing in his favor is the fact that he is an officer.'
   Šaablīr or ahammad Šaga fšalhu koonu Šaablīr.

2. koon is occasionally substituted for inn when the nominalized expression contains a verb denoting a fact (rather than a possibility):
   innu biyyiib kitīr miʃ 'The fact that he is often absent is not in his favor.'
   fi šalhu or koonu
   biyyiib kitīr miʃ fi šalhu.

3. koon is not substituted for inn when the nominalized expression indicates a possibility rather than a fact:
yaguuz inn hyaam tirgaa' 'Hiyam may return tomorrow.'
bukra.

but not *yaguuz koon hyaam tirgaa'
bukra.

*** *** ***

NOMINALIZER: ma

Like inn, ma introduces an embedded clause. ma occurs after certain
prepositions and nouns, and inn occurs elsewhere.

The following differences must be noted:

1. inn is usually followed by a noun or a pronoun functioning as
   subject. The same is true of the nominalizer ma; the difference
   is that ma may be followed immediately by a verb form.

   simiit inn ³eeaša
tgwizit.

   simiit innaha
tgwizit.

   rigiit ba'id ma
   ³adnaan rigii.

   rigiit ba'id ma huwwa
   rigii.

   rigiit ba'id ma rigii. 'I returned after he did.'

2. A pronoun which follows inn is a suffix; one which follows ma
   is independent:

   yaguuz innaha rigiit. 'Perhaps she has returned.'
   rigiit ba'id ma hiyya
   rigiit.

   'I returned after she did.'

3. In most (though not all) cases, an imperfect verb form which
   follows ma is bare (= subjunctive):
simîft innu ḥayiliga. 'I heard that he will come tomorrow.'

bukṣa.

simîft innu byiliga kull yoom. 'I heard that he comes every day.'

ḥawṣal ḥabī ma yiṣṣal. 'I will arrive before he does.'

bawṣal ḥabī ma yiṣṣal. 'I usually arrive before he does.'

Generally speaking, the forms which precede the nominalizer ma are prepositions or nouns. Listed below are the most common combinations of a preposition or noun and ma. Notice that, in the majority of instances, each expression corresponds to an English conjunction.

1. baḍ ma 'after': A verb which follows this expression may be perfect or imperfect.

rigist baḍ ma rigis. 'I returned after he did.'

rigist baḍ ma rigis ḥali. 'I returned after Ali did.'

rigist baḍ ḥali ma rigis. 'I returned after Ali did.'

ḥargaḥ baḍ ma yirgaḥ. 'I will return after he does.'

ḥargaḥ baḍ ma yirgaḥ ḥali. 'I will return after Ali does.'

ḥargaḥ baḍ ḥali ma yirgaḥ. 'I will return after Ali does.'

2. ḥabī ma 'before': A verb which follows ḥabī ma is usually an imperfect form; the temporal designation of that verb is the same as that of the verb which precedes ma.

kallimtu ḥabī ma rgaḥ. 'I talked to him before I returned.

bastaḥamma ḥabī ma naaṃ. 'I take a bath before I go to bed.'

ḥayiktib ilmaqaala ḥabī ma yqrūḥ faransa. 'He will write the article before he goes to France.'

3. liḥadd ma 'until':

sakan fi bitna liḥadd ma ṣaṭal liʔaswaan. 'He lived in our house until he moved to Aswan.'

ḥayuskun maʔaan liḥadd ma yunʔul liʔaswaan. 'He will live with us until he moves to Aswan.'
4. liyayit ma 'until': This expression is interchangeable with lihadd ma.

5. min yeer ma 'without':
   xarag min yeer ma yistahamma.  
   'He went out without taking a bath.'

6. sam ma 'when':
   igru sam ma tismahu ssuffaara.  
   'Run when you hear the whistle.'

7. waqt ma 'when, the moment that':
   haashahu imawquu waqt ma yirga.  
   'I will explain the matter to him when he returns.'

8. sahit ma 'when, the hour that':
   ittishil biyya sahit ma tiwashal.  
   'Get in touch with me when you arrive.'

9. naaar ma 'the day that':
   kunt fiskindiriyya naaar ma cgawwizit.  
   'I was in Alexandria the day she got married.'

10. yoom ma 'the day that': This expression is usually interchangeable with naaar ma.

11. sanit ma 'the year that':
    kunt fsurya sanit ma tammit ilwinda been masr w libya.  
    'I was in Syria the year that Egypt and Libya united.'

12. mataan ma 'the place that, where, anywhere that, wherever':

laʔa lmahfaʔa maʔraːh 'He found the wallet where he had left it.'
ma sabha.
maʔraːh ma tˤuʔuʔ aruʔuʔ. 'Wherever you go, I will go.'

13. makaan ma and maʔali ma : Both expressions are interchangeable with maʔraːh ma.

14. miʔdaar ma : 'the degree to which, the extent to which':
indahāːst min miʔdaar ma hiyya gamiila. 'I was astounded by how beautiful she is (literally: "by the degree to which she is beautiful").'

Three more expressions which contain ma, and which are translatable by English conjunctions, are: fiima 'while', baynama 'while', and kull ma 'whenever'. Of these, the first two are usually followed by a clause which contains a form of the perfect verb kaan and (a) an imperfect indicative (with the /bi-/ prefix or (b) an equational clause. The third (kull ma) is usually followed by a bare imperfect (subjunctive) verb.

fiima kunna bnitaʔadiːl, 'While we were arguing, the
innuʔu iʃːafa. lights went off.'
issawraʔaʔaamit baynama 'The rebellion took place while the
kaan ṭaʔlis iggumhuriyya president of the republic was out
baɾraʔa ibalad. of the country.'
kull ma viːgi, aʔfil ilbaab 'Whenever he comes, I slam the
fi wiʃːu. door in his face.'

*** *** ***

NOUN

In Egyptian Arabic (EA), nouns (n) are either masculine (m) or feminine (f) in gender. Most feminine nouns end in /-a/, and most masculine nouns do not. For other nouns, the sex of the referent
clearly indicates the grammatical gender, e.g., /bint/ (f) 'girl'. Henceforth, gender need not be indicated when it is clear from the form of the noun or the sex of the referent. Indication of gender is only needed for such nouns as /mabna/ (m) 'building' or /naa/> (f) 'fire' since gender is not clear from their forms. Most nouns inflect for the dual and all nouns (except collectives, q.v.) inflect for plural.

(See also: Collective Nouns; Verbal Nouns; Plural; Dual Nouns; Gender)

*** *** ***

NOUN: BASIC

A noun that has no relation to any verb or verb stem (q.v.) from which it could be derived; e.g., /katab/ 'to write' has /kitāb/ 'book' as a derived noun. /maya/ 'water', on the other hand, is a basic noun since there is no verb from which it is derived in EA.

*** *** ***

NOUNS: HUMAN AND NON-HUMAN

A human noun is one that in its singular form refers to human beings. With human plural nouns, adjectives agree in number: /awlad kubař/ 'big boys'; /banat kubař/ 'big girls'. However, with non-human plural nouns, either plural adjectives or feminine singular adjectives may be used:

/kutub kubař/ 'big books'
/kutub kitiira/ 'big books'

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

/awlad kutař/ 'many boys'
/awlad kitīra/ 'many boys'
and /banaat kutaar/ 'many girls'
/banaat kitira/ 'many girls'

Human Plurals
S# 1: ilbanaat dool tuwaal walla ?uṣayyar'iin ?
'Are these girls tall or short?'
S# 2: ilbanaat dool tuwaal miš ?uṣayyar'iin.
'These girls are tall; not short.'

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

Remember that demonstratives and adjectives must agree in number with the Human Plural nouns they modify.

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

Demonstratives and adjectives must agree in gender as well as number with the singular nouns they modify, whether the noun has a human or non-human referent.

*** *** ***
NOUN OF CHARACTER

A word (derived in most cases from a verb (q.v.) that refers to a characteristic of a person. They are formed on the measure (q.v.) Faʔʔaal, e.g.,

kizib 'to tell lies'  kazzaab 'liar'
nisi 'to forget'  nassaay 'forgetful'

***  ***  ***

NOUN OF INSTRUMENT

/muṭṭaḥ/ 'key' and /munṣaḥī/ 'saw' are nouns of instrument derived from the verbs /fataḥ/ 'to open' and /nāṣāḥ/ 'to saw' respectively, on the measure muFʕaːl. Other nouns of instrument are /maqrab/ 'racket' and /maʃṣaʃa/ 'peeler' derived from /qarab/ 'to hit' and /baʃaʃ/ 'to peel' respectively, on the measure mFʕaːl(-a).

***  ***  ***

NOUN OF PROFESSION OR OCCUPATION

A noun derived, usually from a verb, but in some cases from a noun, and which denotes a profession or occupation. Most of these are of the measure Faʔʔaal, e.g. :

xabaz 'to bake'  xabbaaz 'baker'
bana 'to build'  banna 'mason'
xaʃʃā 'handwriting'  xaʃʃaʃ 'calligrapher'
ḥādiid 'iron'  ḥaddaad 'blacksmith'
baab 'door'  bawwaab 'doorman, concierge'

The following nouns of profession are of the measure mFuFaʔʔil(-a) (an active participle measure) :

darris 'to teach'  
mudarris(-a) 'teacher'

marrəq 'to nurse'  
mumarrəq(-a) 'nurse'

fattis 'to inspect'  
mufattis(-a) 'inspector'

There are other measures for nouns of profession or occupation, but those shown above are among the most common.

*** *** ***

**NOUN OF PLACE**

/maṭbax/ 'kitchen' is a noun of place derived from the verb /ṭabax/ 'to cook' on the measure maṣalā (m); /maktab/ 'office' is another noun of place derived from the verb /katab/ 'to write'. /maktaba/ 'library, bookstore' is a noun of place derived from the same verb on the measure maṣala (f).

*** *** ***

**NOUN REPLACER ma : DIFFERENCE FROM NOMINALIZERS**

While the replacer ma implies a noun, nominalizers are semantically empty. This fact becomes clear when the following sentences are compared.

1. da aḥsan min inn ʿali yirgaʕ.  'This is preferable to having Ali return.'

2. farida agmal mimma (= min ma)  'Farida is prettier than Ali ʿali yzunn.  'imagination.'

In sentence 1 the object of the preposition is ʿali yirgaʕ, and for that reason inn ʿali yirgaʕ may be replaced by ruqwaʕ ʿali 'Ali's return.' In sentence 2 the object of the preposition is ma, and for that reason ma ʿali yzunn cannot be replaced by zann ʿali 'Ali's imagination' (in other words, Farida is not prettier than Ali's imagination; rather, she is prettier than what Ali imagines).
The replacer *ma* should not be confused with the nominalizer *ma*; the former implies a noun while the latter is semantically empty. Compare the following sentences:

3. *rigift ba3d ma Sa3i rigift* 'I returned after Ali did.'
4. *fariida agmal mimma (= min* 'Farida is prettier than Ali imagines.'
   *ma* Sa3i *y3unn.*

In sentence 3 the object of the preposition is *Sa3i rigift*, and for that reason *ma Sa3i rigift* may be replaced by *rugwu* Sa3i 'Ali's return.' In sentence 4 the object of the preposition is *ma*, and for that reason *ma Sa3i y3unn* cannot be replaced by *zann Sa3i* 'Ali's imagination'.

The replacer *ma* differs from *inn* and *koon* in two major respects:

1. The replacer *ma* may occur directly before a verb (in addition to the fact that it may occur before a noun or a pronoun functioning as subject); *inn* and *koon* must occur before a noun or a pronoun functioning as a subject.

   *Sa3alu zayy ma ?aaliit.* 'They did as she said.'
   *Sa3alu zayy ma zeenab ?aaliit.* 'They did as Zeinab said.'
   *Sa3alu zayy ma hiyya ?aaliit.* 'They did as she said.'
   *iftakar* inn *Sa3i min lubnaan.*
   *iftakar* innak min lubnaan. 'I thought that Ali was from Lebanon.'
   *iftakar* innak min lubnaan. 'I thought you were from Lebanon.'

2. The pronoun which follows the replacer *ma* is independent; the pronoun which follows *inn* and *koon* is a suffix.

   *?amil zayy ma nta 3aawiz.* 'Do as you (ms) wish.'
   *zanneet innaha ?ayyaana.* 'I thought she was sick.'

*** *** ***

**NOUN REPLACER *ma*: FUNCTION**

The replacer *ma* is substituted for a definite non-human noun which is modified by a relative clause; this fact becomes clear when one
compares sentences such as the following:

1. َحاَمِل ِأَكْتَرَ ْمِن ِّيَأَغا ِّيْلِلِّي ْيِتِلَعْبَهَا. 'I will do more than the thing he requests.'
2. َحاَمِل ِأَكْتَرَ ِمِمْمَا ْيِتِلَعْبُ أَو ْمِمْمَا ُيْتِلَعْبَهَا. 'I will do more than he requires.'

The transformation which derives sentences like 2 from sentences like 1 involves:

(a) Substitution of َما for the definite modified noun.
(b) Deletion of ِّيْلِلِّي.
(c) Optional deletion, from the modifier, of the pronoun which functions as direct object of a verb and which refers to the replaced noun. If retained, the pronoun in question must be masculine singular since the form َما is considered masculine singular.

More examples are given below; in each case, sentence (a) is the source string of sentence (b).

(a) َدَأَغَب ٌثَّيْرَ ٌشَّعْتُ. 'This is the strangest thing I have seen.'
(b) َدَأَغَب َمَا ٌشَّعْتُ. 'This is the strangest thing I have seen.'

(a) ِإِمْلِي َزَاَيَّ ٌيُشَّيْرَ ٌيْلِلِّي ٌثَّيِبَبُ. 'Do in accordance with the thing that you like.'
(b) ِإِمْلِي َزَاَيَّ َمَا ٌثَّيِبَبُ. 'Do as you like.'

(a) َدَأَفْوُ ٌيُقْمِرُداَرَ ٌيْلِلِّي ْتَاَثَّارَوْاَرُ. 'This is more than the amount I envisioned.'
(b) َدَأَفْوُ َمَا ٌكَنْتَ ْتَاَثَّارَوْاَرُ. 'This is more than I envisioned.'

(a) َدَاَكْتَرَ ْمِن ٌيَلْكَمْمِرْيَا َلِلِّي ْتَاَثَّابْتَهَا. 'This is more than the amount I requested.'
(b) َدَاَكْتَرَ ِمِمْمَا ْيِتِلَعْبُ أَو ْمِمْمَا ُيْتِلَعْبَهَا. 'This is more than I requested.'
In the foregoing examples, ma replaces a singular non-human noun which is modified by a relative clause; as the following sentences show, ma may also replace a plural non-human noun which is modified by a relative clause:

da aḥsan ilḥagaat illsa ṣandi. 'This is the best of the things I have.
da aḥsan ma ṣandi. 'This is the best thing I have (literally: "the best of what I have").'

The replacer ma occurs most commonly as the object of a preposition, the object of a verb, or the second term of a construct phrase; its occurrence as the subject of a sentence is restricted to a handful of idiomatic expressions such as bīnuma ṣanaa! ilfaddaad 'There is a great deal of animosity between them.'

*** *** ***

NOUN REPLACER ma : MEANING

The replacer ma is translatable by 'what, the thing(s) that':

kul ma thibb 'Eat the thing(s) you like.'
da aḥsan ma ṣandi 'This is the best I have (literally: "the best of the thing(s) I have").'

Although it replaces a noun which is definite in form, ma is indefinite in meaning: the nouns which it replaces (išše? 'the thing', ilʔašyaa? 'the things', ilḥaaga 'the thing', ilḥagaat 'the things') are semantically indefinite in the sense that each designates a class of unspecified referents. Compare, for example, the nouns of the first column below with the nouns of the second column.

išše? 'the thing' ilkitaab 'the book'
ilḥaaga 'the thing' ilʔalam 'the pencil'
ilʔašyaa? 'the things' ilkutub 'the books'
ilḥagaat 'the things' illaʔalam 'the pencils'

All of the nouns in the list have non-human referents. The difference
is that while each of the nouns on the right denotes a distinct object which is clearly differentiated from other non-human referents, the corresponding noun on the left denotes any non-human referent; in this sense, the nouns on the left are semantically indefinite.

*** *** ***

NOUN : SINGULAR COUNT

( See : Numerals : Singular Count Nouns )

*** *** ***

NUMERALS : CARDINAL HUNDREDS -- INDEFINITE CONSTRUCTION

The forms for the hundreds are listed below. Notice that, with the exception of 200, each numeral has two forms : one which ends in -3 and another which ends in -t; the latter is used before a counted noun, and the former is used elsewhere.

miyya miit '100'
miteen miteen '200'
tultumiyya tultumiit '300'
рубумиyya рубумиит '400'
xumsumiyya xumsumiit '500'
suttumiyya suttumiit '600'
sубумиyya subумиит '700'
tumnumiyya tumnumiit '800'
tusъумиyya tusъумиит '900'

The counted noun is singular and follows the numeral :

miit ūağil '100 men'
miit sitt '100 women'
miit gineeh '100 pounds ( money )'
miteen kitaab '200 books'
NUMERALS : CARDINAL MILLIONS & BILLIONS -- INDEFINITE CONSTRUCTION

The form for 'one million' is milyoon and the form for 'one billion' is bilyoon, both being singular counted nouns (q.v.). The words milyoon and bilyoon are counted as follows:
1. 'Two million' and 'two billion' are expressed by itteen milyoon, and itteen bilyoon, respectively.
2. Millions and billions are expressed by phrases in which the long forms of 3 - 10 precede one of the singular forms milyoon and bilyoon.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>arba'af talaaf</td>
<td>'four thousand'</td>
</tr>
<tr>
<td>arba'a milyoon</td>
<td>'four million'</td>
</tr>
<tr>
<td>arba'a bilyoon</td>
<td>'four billion'</td>
</tr>
</tbody>
</table>

NUMERALS : CARDINAL 'ONE' -- INDEFINITE CONSTRUCTION

The cardinal numeral 'one' has two forms: waahid (m) and waanda (f).
Singularity is usually indicated by the singular form of the noun without use of the numeral (e.g., kitaab 'a book, one book'); consequently, waahid and waanda have restricted occurrence. The following are the most common contexts where waahid and waanda are used:
1. waahid may be used to modify a preceding masculine singular noun, and waanda may be used to modify a preceding feminine singular noun. Since the noun itself indicates singularity, the effect of the numeral is to emphasize -- rather than merely to denote number.
2. The forms waahid and waanda are sometimes used as nouns with the meaning 'someone, somebody, a certain person'. In this usage, the numeral may also occur in apposition with a following singular noun:

fiilih waahid mistannik. 'There is someone waiting for you.'
?abilt waanda fallaa?ha. 'I met a certain peasant woman ( literally: "a woman who is a peasant").

3. The masculine form waahid also occurs in the following contexts:

(a) Before singular counted nouns (q.v.) which are used in ordering food, drinks, etc.

waahid shaay 'one ( cup of ) tea'
waahid lahma 'one ( serving of ) meat'

(b) In compound numerals before the forms milyoon 'million' and bilyoon 'billion':

waahid milyoon wi tultumiit alf '1,3000,000'
waa?id bilyoon xumsumiit milyoon '1,500,600,000'
wi suttumiit alf

(c) At the end of a compound numeral:

miyya wwaahid '101'
miyya wwaahid kitaab '101 books'

(d) In counting and mathematical calculation:

waahid, itteen, talaata,... 'one, two, three, ...'
miyya wwaahid, miyya witteen,... '101, 102, ...'
itteen naa?i? waahid yisaawi '2 - 1 = 1'
waahid.

***    ***    ***

The cardinal numeral 'two' is itneen.

Duality is usually indicated by the dual form of the noun without use of a numeral; consequently, itneen has restricted occurrence. The following are the most common contexts where itneen is used:

1. The form itneen may be used to modify a preceding dual (masculine or feminine) noun. Since the noun itself indicates duality, the effect of the numeral is to emphasize -- rather than merely to show -- duality:

   `?andi ktabeen itneen.  'I have just two books.'
   `?andi `san?iteen itneen.  'I have just two suitcases.'

2. The form itneen is sometimes used as a noun; in this usage, the numeral may be in apposition with a following plural noun:

   (a) `istareet itneen.  'I bought two.'
   (b) ?abilt itneen falla?iin.  'I met two peasants (literally: "two who are peasants").'

The usage illustrated by sentence (b) is the norm with nouns of occupation whose singular is fa?aaal. With other nouns, however, this usage is possible, but rare; thus it is possible but uncommon to say itneen talamza 'two students'.

3. The form itneen occurs before a singular counted noun (q.v.) to make that noun dual.

   hatlina tneen ?aay.  'Bring us two teas.'
   ma?aaya tneen gineeh.  'I have two pounds (money).'
   misa?tu tneen mitr m?rabba?.  'Its area is two square meters.'
   fi gi?na tneen milyoon ?askari.  'There are two million soldiers in our army.'

4. The form itneen occurs at the end of a compound numeral:

   miyya witneen  '102'
   miyya witneen kitaab  '102 books'
   an acceptable variant is:
   miit kitaab witneen  '102 books'
5. The form *itneen* occurs in counting and in mathematical calculation

\[ \text{waañid, itneen, talaata, ... 'one, two, three, ...'} \]
\[ \text{miyya witneen, miyya '102, 103, ...'} \]
\[ \text{wtalaata, ...} \]
\[ \text{xamsa naa?iṣ talaata '5 - 3 = 2'} \]
\[ \text{ysaawi itneen.} \]

*** *** ***

**NUMERALS : CARDINALS 3 - 10 -- INDEFINITE CONSTRUCTION**

Each of the cardinal numerals 3 - 10 has two forms: a long form which ends in -a, and a short form which ends in a consonant. These forms are listed below (the long forms are on the left, and the short counterparts are on the right):

- **talaata**
  - ta'lat
  - '3'
- **arbaa**
  - arba'\text{G}
  - '4'
- **xamsa**
  - xamas
  - '5'
- **sitta**
  - sitt
  - '6'
- **saba'a**
  - saba'\text{G}
  - '7'
- **tamanya**
  - taman
  - '8'
- **tisa'a**
  - tisa'\text{G}
  - '9'
- **fa'sara**
  - fa'sar\text{G}
  - '10'

The short forms occur before counted nouns other than singular count nouns (*SCN*, q.v.); the long forms occur elsewhere:

- **talat kutub**
  - 'three books'
- **talat banaat**
  - 'three girls'
- **talaata gneeheh**
  - 'three Egyptian pounds (money)'
- **faandy talaata**
  - 'I have three' (Here the numeral is used as a noun.)

The following facts should be noted:

1. The counted noun follows the numeral.
2. Unless it is an SCN, the counted noun is plural.

3. When used as counted nouns, the forms اَفِّئااَل and اَفِّئُل are changed to تِفِئااَل and تِفِئُل respectively:

\[
\begin{array}{ll}
\text{اَوْلِاد ماَشَريْيَين} & \text{'Egyptian boys'} \\
\text{تِلَاث تِوْلِاد} & \text{'three boys'} \\
\text{اَذِرُف كِبِيْرَاء} & \text{'large envelopes'} \\
\text{خَمَاس تِذِرُف} & \text{'five envelopes'}
\end{array}
\]

Educated Egyptians sometimes (though not commonly) use اَفِّئااَل and اَفِّئُل as counted nouns without making such changes:

\[
\begin{array}{ll}
\text{تِلَاث أَوْلِاد} & \text{'three boys'} \\
\text{تِلَاث أَذِرُف} & \text{'three envelopes'}
\end{array}
\]

***   ***   ***

**NUMERALS: CARDINALS 11 - 19 -- INDEFINITE CONSTRUCTION**

The cardinals 11 - 19 are:

\[
\begin{array}{ll}
\text{هِيَّاءَاشَار} & \text{'11'} \\
\text{يَتَنَاَاشَار} & \text{'12'} \\
\text{تِلَاثِيَاَاشَار} & \text{'13'} \\
\text{أَربَاِيَاَاشَار} & \text{'14'} \\
\text{خَمَاسِيَاَاشَار} & \text{'15'} \\
\text{سِتَيَاَاشَار} & \text{'16'} \\
\text{سَبَاتِيَاَاشَار} & \text{'17'} \\
\text{تَامَانَاَاشَار} & \text{'18'} \\
\text{تِساَيَاَاشَار} & \text{'19'}
\end{array}
\]

The counted noun is singular and follows the numeral:

\[
\begin{array}{ll}
\text{تِساَيَاَاشَار وَلَاد} & \text{'nineteen boys'} \\
\text{تِساَيَاَاشَار بِنَت} & \text{'nineteen girls'} \\
\text{سَبَايَاَاشَار غِينِي} & \text{'seventeen pounds (money)'}
\end{array}
\]

***   ***   ***
NUMERALS: CARDINALS 20, 30, 40, .... 90 -- INDEFINITE CONSTRUCTION

The tens above 19 are:

\[\begin{array}{ll}
\text{fišriin} & '20' \\
\text{taliit} & '30' \\
\text{arbišiin} & '40' \\
\text{xamšiin} & '50' \\
\text{sittiin} & '60' \\
\text{sabšiin} & '70' \\
\text{tamanšiin} & '80' \\
\text{tisšiin} & '90'
\end{array}\]

The counted noun is singular and follows the numeral:

\[\begin{array}{ll}
\text{fišriin kitaab} & 'twenty books' \\
\text{fišriin ta'rabeeza} & 'twenty tables' \\
\text{fišriin gineeh} & 'twenty pounds (money)'
\end{array}\]

*** *** ***

NUMERALS: CARDINAL THOUSANDS -- INDEFINITE CONSTRUCTION

The form for 1,000 is \textit{alf}, and the form for 2,000 is \textit{alfeen} (consisting of \textit{alf} and the dual suffix \textit{een}). The thousands above 2,000 are formed by counting the word \textit{alf}. In this context, \textit{alf} has the plural \textit{talaaf} which follows the short forms of 3 - 10. The singular form \textit{alf} follows all numerals above 10.

\[\begin{array}{ll}
\text{arba'}f \text{ talaaf} & '4,000' \\
\text{hidaašar} \text{ alf} & '11,000' \\
\text{wallahid wi xamšiin alf} & '51,000' \\
\text{miit alf} & '100,000' \\
\text{xumsumiit alf} & '500,000' \\
\text{suttumiyya wwallahid alf} & '601,000' \\
\text{subšumiyya witenin alf} & '803,000' \\
\text{tunnumiyya wtalaata alf} & '815,000'
\end{array}\]
subṣumiyya wsittiin ʿalf '760,000'
tusṣumiyya tisṭa wtisṭiin '999,000'
ʿalf

The counted noun is singular and follows the numeral. Thus raagil 'man' or sitt 'woman' can be added after each of the foregoing numerals without changing the numerical expression in any way.

*** *** ***

NUMERALS: COMBINATIONS OF 1 - 99 WITH THE CARDINAL HUNDREDS -- INDEFINITE CONSTRUCTION

The sequence is as follows: the hundreds occur first, followed by (a) one of the numerals 1 - 19, (b) one of the tens above 19, or (c) one of the combinations 21 - 99. The forms used in this context are the following: the form miyya, or miteen, or the forms of 300 - 900 ending in -a and the long forms of 3 - 10. The conjunction wi 'and' occurs only once in each sequence -- before the last word.

miyya wwaahid  '101'
miteen witneen  '202'
tultumiyya wxamsa  '305'
ruṣṣumiyya wsabīa  '407'
xumsumiyya witnaashaṣ  '512'
suttumiyya wsabīiin  '670'
subsūmiyya sabīa wtalatiin  '737'
tusṣumiyya tisṭa wtisṭiin  '999'

The counted noun is singular and follows the numeral (Also note Variants):

tultumiyya wwaahid kitaab  -  '301 books'
tultumīit kitaab wiwaahid
tultiyiyuwa wwaḥid šaṭṭa
'301 suitcases'

ruḥumiyiyuwa witiin kitaab
'402 books'

ruḥumiyiyuwa witiin šaṭṭa ~ ruḥumiiṭ šaṭṭa witiin
'402 suitcases'

xumsumiyiyuwa wtaalȧta ṣaqqiiṣ
'503 men'

suttumiyiyuwa xamsa wsabṣiin
ṣaffa
'675 pages'

suttumiyiyuwa sabṣa wtȧmanȧiin
ṣaṭṭ
'987 lines'

*** *** ***

NUMERALS: COMBINATIONS OF (1) THE CARDINAL MILLIONS WITH NUMERALS BELOW
ONE MILLION AND OF (2) THE CARDINAL BILLIONS WITH NUMERALS
BELOW ONE BILLION -- INDEFINITE CONSTRUCTION

(1) The millions precede the other numerals. The expression wwaḥid
miliyoon (rather than miliyoon) stands for 'one million'.

(2) Similarly, the billions precede the other numerals, and the
expression for 'one billion' is wwaḥid bliyoon rather than
bliyoon.

In (1) and in (2), the conjunction wi precedes the last word of the
numeral as well as the last word of a combination which counts alīf,
miliyoon, or bliyoon.

(wwaḥid) miliyoon wi wwaḥid
'1,000,001'

(wwaḥid) miliyoon witiin
'1,000,002'

(wwaḥid) miliyoon miyya xamsa
wišrii̇n alīf suttumiyyya
talȧta wti̇si̇i̇n
'1,125,693'
The counted noun is singular and follows the numeral. Thus saṭr 'line' or kilmà 'word' may be added to any of the above combinations without changing the numerical expression in any way.

*** *** ***

NUMERALS : COMBINATIONS OF THE CARDINAL THOUSANDS WITH NUMERALS BELOW ONE THOUSAND -- INDEFINITE CONSTRUCTION

The thousands precede the other numerals in such combinations. The conjunction wi 'and' precedes the last word in the numeral, as well as the last word in a combination which counts alf.

<table>
<thead>
<tr>
<th>Arabic Phrase</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>subfumiyya talaata wsittiin</td>
<td>'763,972,133'</td>
</tr>
<tr>
<td>milyoon tusfumiyya tneen wi sabliin alf miyya talaata wtalatiin</td>
<td>'1,000,000,001'</td>
</tr>
<tr>
<td>(wañid) bilyoon wi wañid</td>
<td>'1,000,000,002'</td>
</tr>
<tr>
<td>(wañid) bilyoon witneen tultumiyya talaata wsittiin</td>
<td>'363,902,544,225'</td>
</tr>
<tr>
<td>bilyoon tusfumiyya witneen milyoon xumsumiyya ṭbaṣa warbiʃliin alf miteen xamsa wʃiʃriin</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic Phrase</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>wañid wi xamsiin alf</td>
<td>'51,059'</td>
</tr>
<tr>
<td>tisfa wxamsiin miyya xamsa wtalatiin</td>
<td>'135,967'</td>
</tr>
<tr>
<td>alf tusfumiyya sabla wsittiin</td>
<td></td>
</tr>
</tbody>
</table>
The counted noun is singular and follows the numeral. Thus kitaab 'book' or safha 'page' can be added to any of the above combinations without changing the numerical sequence in any way.

***  ***  ***

NUMERALS : COMBINATIONS OF UNITS WITH THE CARDINAL TENS ABOVE 19 -- INDEFINITE CONSTRUCTION

The forms waa٣id, itnee٥n, and the long forms of 3 - 9 combine with the tens above 19. The unit precedes the ten, and the form wi is used as a conjunction. The combination is thus like the archaic English "four and twenty", "seven and sixty", etc. The following are examples:

waa٣id wi ٣i٩ri٤n '21'
itnee٥n wi taliati٤n '32'
talaata warbi٤li٤n '43'
arba٥a wxamsi٤i٤n '54'
xamsa wsitti٤i٤n '65'
si٥ta wsab٥li٤i٤n '76'
sab٥a wtamani٤i٤n '87'
tamanya wti٤i٤i٤n '98'

The counted noun is singular and follows the numeral:

waa٣id wi ٣i٩ri٤i٤ raa٥gil '21 men'
waa٣id wi ٣i٩ri٤٥n bi٤nt '21 girls'
sab٥a wtamani٤i٤n kitaab '87 books'
sab٥a wtamani٤i٤n gine٥h '87 pounds (money)'

***  ***  ***

NUMERALS : CONJUNCTION wi 'and' IN NUMERICAL EXPRESSIONS

The conjunction wi 'and' precedes (1) the last word of a compound number provided that word is not itself a counted noun, as well as (2)
the last word of a combination which counts alif, milyoon, or bilyoon.

\[
\begin{align*}
\text{waa\text{h}id wi \text{i\text{"i}shr\text{"i}n} & \quad '21' \\
\text{miyya wwa\text{h}id} & \quad '101' \\
\text{tultumiyya xamsa wsittiin} & \quad '365' \\
\text{alfeen xumsumiyya tneen} & \quad '2,522' \\
\text{wi \text{i\text{"i}shr\text{"i}n} } & \\
\text{suttumiyya wi\text{i\text{"i}shr\text{"i}n} milyoon} & \quad '620,325,210' \\
\text{tultumiyya xamsa wi\text{i\text{"i}shr\text{"i}n} } & \\
\text{alif miteen wi \text{z\text{"a}s\text{"a}ra} } & \\
\text{sub\text{"u}miyya wwa\text{h}id bilyoon} & \quad '701,161,970,199' \\
\text{miyya waa\text{h}id wi sittiin} & \\
\text{milyoon tus\text{"u}miyya wsab\text{"i}in} & \\
\text{alif miyya tis\text{"a} wa\text{t\text{"i}si\text{"i}in} } & \\
\end{align*}
\]

*** *** ***

NUMERALS : COUNT NOUNS WITH CARDINAL NUMERALS -- INDEFINITE CONSTRUCTION

1. The masculine form waa\text{h}id may precede a singular count noun ( SCN, q.v. ) of Class (a); it may also precede an SCN of Class (d).

\[
\begin{align*}
\text{waa\text{h}id bli\text{r}a} & \quad '\text{one serving of beer}' \\
\text{waa\text{h}id milyoon wi} & \quad '1,000,300' \\
\text{tultumiyya } & \\
\end{align*}
\]

Both of the forms waa\text{h}id and wa\text{h}da may be used as intensifiers modifying a preceding noun other than an SCN; the noun in question is singular and the numerical modifier agrees with it in gender :

\[
\begin{align*}
\text{kitaab waa\text{h}id} & \quad 'a single book' \\
\text{\text{"a}y\text{"a}a\text{"a}ra wa\text{h}da} & \quad 'a single plane' \\
\end{align*}
\]

2. The form it\text{neen} precedes an SCN to make that noun dual :

\[
\begin{align*}
\text{it\text{neen }\text{"a}a\text{"a}y} & \quad 'two tees' \\
\text{it\text{neen mal\text{"i}i\text{"i}m} } & \quad 'two milliemes' \\
\text{it\text{neen buu\text{"a}a mr\text{"a}b\text{"a}f\text{"a}} } & \quad 'two square inches' \\
\text{it\text{neen milyoon} } & \quad '2,000,000' \\
\end{align*}
\]
The form *itteen* can also be used as an intensifier modifying a preceding dual noun; since *itteen* is invariable, there is no gender agreement between the noun and the numeral:

-waladeen itteen 'only two boys'
-binteen itteen 'only two girls'

3. With the numerals 3–10, the counted nouns are plural unless they are SCN's. In regard to position, the counted noun follows the numeral. There is no gender agreement between the numeral and the counted noun.

-talat riggaala 'three men'
-talat sittaat 'three ladies'
-talaata gnee 'three pounds (money)'

If the noun to be counted is a plural of the measure *afṣal*, it is usually changed to *tifṭail*; if the noun to be counted is a plural of the measure *afṣul*, it is usually changed to *tuḍul*. Educated speakers sometimes use *afṣal* and *afṣul* as counted nouns without these changes.

-xamas tiṭlaam or 'five pencils'
-xamas aṭlaam

-xamas tuẓuf or 'five envelopes'
-xamas azẓuf

4. With numerals above 10, the counted noun is singular. In this case the numeral precedes, and shows no gender agreement with, the counted noun.

-xamasṭaṣṣar waład 'fifteen boys'
-xamasṭaṣṣar bint 'fifteen girls'
-miyya xamsa wūšriin '125 boys'
-waład
-miyya xamsa wūšriin '125 girls'
-bint

*** *** ***
NUMERALS : DEFINITE CARDINAL CONSTRUCTIONS

A construction consisting of a numeral and a counted noun may be made definite in accordance with the rules given below.

1. The construction consisting of waḥid (feminine waḥdə) and a preceding noun may be made definite by prefixing the definite article to the numeral as well as the noun. The more common practice, however, is to replace ilwaḥid (feminine : ilwaḥdə) by the adjective ilwaḥiḍ (feminine : ilwaḥiḍə) 'the only'.

   ilkiṭaab ilwaḥiḍ illi ḫandi 'the one book that I have'
   išṣanṭa ilwaḥdə illi ḫandi 'the one suitcase I have'

   ilkiṭaab ilwaḥiḍ illi ḫandi 'the only book I have'
   išṣanṭa ilwaḥiḍə illi ḫandi 'the only suitcase I have'

2. The construction consisting of itneen and a preceding noun is made definite by prefixing the definite article to the numeral as well as the noun:

   ilkiṭabeen illitneen 'the two books'
   išṣanṭitneen illitneen 'the two suitcases'

3. Constructions consisting of any other numeral and a following count noun are made definite in one of the following ways:

   (a) The definite article may be prefixed to the numeral; in a numerical sequence, it is the first word which takes the definite article. Except for the addition of the definite article, the construction remains unchanged.

   sabaḥ kutub 'seven books'
   issabaḥ kutub 'the seven books'

   miyya wīṣirīn bint '120 girls'
   ilmiyya wīṣirīn bint 'the 120 girls'
The definite article may be prefixed to the numeral in the manner specified in 3(a) above, and to the counted noun as well. Here, however, the counted noun must be plural, and it must precede the numeral. The construction described in 3(a) is the usual one, whereas the construction described here emphasizes a totality which is translatable by 'all'.

saba'ī kutub
issaba'ī kutub
ilkutub issab'ā
miyya wisišriin bint
ilmiyya wisišriin bint
ilbanaat ilmiyya
wisišriin
alf suttumiyya wtalatiin
il?alf suttumiyya wtalatiin
ilbuyuut il?alf suttumiyya wtalatiin

'seven books'
'the seven books'
'the seven books, all of the seven books'
'120 girls'
'the 120 girls'
'the 120 girls, all of the 120 girls'
'1630 houses'
'the 1630 houses'
'the 1630 houses, all of the 1630 houses'
talaata gineeh 'three pounds (money)'
ittalaata gineeh 'the three pounds'
ilginehaat ittalaata 'the three pounds'

*** *** ***

NUMERALS : FRACTIONS

1 AS NUMERATOR AND 2 - 10 AS DENOMINATORS
The forms involved here are listed in the following table. To the right of each singular fraction, the plural form is given.

nuṣṣ 'one-half'       anṣaaṣ
tilt 'one-third'      atlaat
ṣubʕ 'one-fourth'     arbaaʕ
xums 'one-fifth'      axmaas
suds 'one-sixth'      asdaas
subʕ 'one-seventh'    asbaaʕ
tum 'one-eighth'      atmaan
tusʕ 'one-ninth'      atsaas
ṣuṣʕ 'one-tenth'      asaas

2 AS NUMERATOR AND 3,5,7,9, AS DENOMINATORS
The forms involved here are the duals of tilt, xums, subʕ, and tusʕ:

tilteen 'two-thirds'
xumseen 'two-fifths'
subʕeen 'two-sevenths'
tusʕeen 'two-ninths'

3 - 9 AS NUMERATORS AND 4 - 10 AS DENOMINATORS
Each of the simple fractions involved is expressed by a phrase consisting of (a) one of the short forms for 3 - 9, and (b) a denominator functioning as a counted noun. Since the noun in question is a plural of the measure aaptiveal, the denominator is of the shape tifʕaaal (see :
"Numerals: The Cardinals 3 - 10". Notice, however, that tirbaʕ occurs in the place of the expected tirbaʕaʕ.

Listed below are the denominators:

- tirbaʕ 'fourths'
- tixmaas 'fifths'
- tisdaas 'sixths'
- tisbaʕaʕ 'sevenths'
- titmaan 'eighths'
- titsaʕaʕ 'ninths'
- tifaxaar 'tenths'

The following are examples of the fractions involved:

- talat tirbaʕ 'three-fourths'
- talat tixmaas 'three-fifths'
- arbaʕ tixmaas 'four-fifths'
- arbaʕ tisbaʕaʕ 'four-sevenths'
- xamas tisdaas 'five-sixths'
- xamas tisbaʕaʕ 'five-sevenths'
- tisaʕ tifaxaar 'nine-tenths'

Denominators above 10

Each of the simple fractions in this category is expressed by a phrase consisting of (a) a numerator, (b) the preposition ʕala 'over', and (c) a denominator. The numerators and the denominators are identical to the cardinals.

- waʕaʕid ʕala sabʕaʕaʕaʕar ' 1/17 '  
- tisʕa ʕala tneen wi ʕiʕriin ' 9/22 '  
- miyya w sabʕa ʕala tultu-  
  miyya xamsa wsittiin '107/365',

Fractions in construct with nouns or pronouns

As nouns, fractions of the measure FAFIL may occur in construct with a following noun or pronoun:
nuṣṣ saaфа 'half an hour'
nuṣṣukum 'half of you (p)'

Fractions combined with Cardinals
Each of the combinations in question consists of (a) a cardinal whole number, (b) the conjunction wi 'and', and (c) a fraction.
sitt wrubš ' 6 \frac{1}{4} ' 
itteen wi talatiin ' 32 \frac{1}{3} ' 
wi tilit 
suttumiyya waahid wi 
sittiin wi talatťaašarç 
ţala sabu’a wišriin '661 \frac{13}{27} ' 

The use of illa 'less' to express fractions
A phrase consisting of (a) a whole number, (b) illa 'less' and (c) a fraction is a common alternative for expressing a fraction or a whole number plus a fraction. For example, instead of talat tirbaš 'three quarters' we may say waahid illa rubš 'one less a quarter'; again, instead of waahid wi talat tirbaš 'one and three-quarters' we may say itteen illa rubš 'two less a quarter'. Theoretically, any fraction may follow illa; in practice, however, only rubš 'a quarter' and tilit occur frequently in this position. This construction is most frequently used in telling time.

*** *** ***

NUMERALS : ORDINALS 1 - 10

The ordinals 1 - 10 have both masculine and feminine forms. In the following table, the masculine forms are listed on the left, and the feminine forms are listed on the right.
Masculine | Feminine
---|---
awwil or awwilaani | 'first' uula or awualani
'second' tanya
'third' talta
'fourth' ṭabâa
'fifth' xamsa
'sixth' satta ~ sadsa
'seventh' sabâa
'eighth' tamna
'ninth' tasâa
'tenth' ūṣra

Notice that:

1. There are two forms for 'first'. As will be explained below, awwil and uula may be used as nouns or adjectives, while awwalaani and awwalaniyya may be used only as adjectives.

2. The ordinals 2 - 10 are derived from the corresponding cardinals, the measure being FaatâIl for the masculine form and FaâLa for the feminine form.

In general, the ordinals 1 - 10 may be used as nouns or as adjectives; both usages are discussed and illustrated below.

The ordinals 1 - 10 as nouns

1. Except for awwalaani, the masculine forms of the ordinals 1 - 10 enter into construct with a following singular indefinite noun. The second term of the construct phrase may be either masculine or feminine; the ordinal number on the other hand, shows no contrast for gender.

- daxalt awwil beet. 'I entered the first house.'
- daxalt awwil ooğa. 'I entered the first room.'
- kunt xamis ṭaagil wišil. 'I was the fifth man to arrive.'
- kaanit xamis sitt wišlit. 'She was the fifth woman to arrive.'
2. Except for اَوْلَاّنِيّ and اَوْلَانِيّيّة, the ordinals 1 - 10 enter into construct with a following definite plural noun. The second term of the construct may be masculine or feminine (depending on the referent); the first term too may be masculine or feminine (depending on the referent).

قَالَ ذَلِكَ الْخَامِسُ مِنَ الْبَنِينَ 'Ali ranks fifth among the boys who passed (the test).'
فَرِيدَةُ الدَّارِسَةِ الْبَنِينَ 'Farida ranks fifth among the girls who passed (the test).'

3. Except for اَوْلَاّنِيّ and اَوْلَانِيّيّة, the ordinals 1 - 10 enter into construct with a following plural pronoun. The ordinal in this usage may be masculine or feminine (depending on the referent).

هَوَّاهُ الرَّابِعُ مِنْهُ 'He is the fourth among them.'
هِيَّاهُ الرَّابِعُ مِنْهُ 'She is the fourth among them.'

The ordinals 1 - 10 as adjectives

The ordinals 1 - 10 (including the forms اَوْلَاّنِيّ and اَوْلَانِيّيّة) may follow singular nouns, the construction being that of a noun and its modifier. The ordinal agrees with the modified noun in gender and definiteness.

اَذِيْتَبْنَ اِلْكِتَابِ اَوْلَانِيّ 'the first book'
اَذِيْتَبْنَ اِلْكِتَابِ اَوْلَاّنِيّ 'the first book'
اَذِيْتَبْنَ اِلْجَائِزَةِ اَوْلَاّنِيّ 'the first page'
اَذِيْتَبْنَ اِلْجَائِزَةِ اَوْلَاّنِيّ 'the first page'
اَذِيْتَبْنَ اِلْيَوْمِ اَوْلَاّنِيّ 'the fifth day'
اَذِيْتَبْنَ اِلْيَوْمِ اَوْلَاّنِيّ 'the fifth day'

Phrases consisting of an indefinite noun and a following adjectival ordinal are usually idiomatic expressions; e.g., سَنَةُ الْعَلَىَّ means 'first grade (of school)' rather than 'a first year'.

*** *** ***
NUMERALS : ORDINALS ABOVE 10

The ordinals above 10 are identical to the corresponding cardinals. Like the ordinals 1 - 10, they may be used adjectivaly; unlike 1 - 10, however, they are never used as nouns.

Although the modified noun may be masculine or feminine, the ordinals above 1 - 10 show no contrast for gender.

ilyoom ilxamsa wtalatiin  'the thirty-fifth day'
issana ilxamsa wtalatiin  'the thirty-fifth year'

Note
Six forms are used to express the meaning 'last'; those forms and their usages are described below.

1. The form aaxir is used as a noun in construct with a following form. The second member of the construct may be a singular indefinite noun (masculine or feminine), a definite plural noun (masculine or feminine), or a plural pronoun. In all of these contexts, the form aaxir shows no contrast for gender.

aaxir tilmiiz  'the last student (m)'
aaxir tilmiiza  'the last student (f)'
aaxir il?awlaad  'the last of the boys'
aaxir ilbanaat  'the last of the girls'
axirhum  'the last (one) of them'
axirna  'the last (one) of us'

2. The forms axiir (feminine: aksiira) and axraani (feminine: axraniyya, plural: axraniyyijin) are used adjectivaly. The modified noun may be definite or indefinite.

?areet itsatir il?axiir ?  'Have you read the last line?'
eeh ikkilma il?aksiira ?  'What is the last word?'
haat ilvalad il?axraani.  'Bring the last boy.'
haat ilbint il?axraniyya.  'Bring the last girl.'
haat ilbanaat il?axraniyyiin. 'Bring the last girls.'
haat il?awlaad il?axraniyyiin. 'Bring the last boys.'

Phrases like su?aal axliir (where the modified noun is indefinite) are usually idiomatic; e.g., su?aal axliir is translatable by 'a final question' rather than 'a last question'.

*** *** ***

NUMERALS : SINGULAR COUNT NOUNS (SCN)

Singular count nouns are a small set of forms which are invariably singular after a numeral; they may be divided into four classes:
(a) Nouns which share no structural identity but which are used in ordering food, drinks, etc.; e.g., ?ahwa 'coffee', ?aay 'tea', lahma 'meat', wiski 'whiskey'.

haštliha xamsa wiski. 'Bring us five whiskies.'

(b) Certain nouns (largely loan words) which designate weight, measurement, or monetary value; e.g., giraam 'gram', kilugraam 'kilogram', milli 'mile', kilumitrr 'kilometer', ?anитimitr 'centimeter', gineeh 'Egyptian pound (money)', maallimin 'millieme (an Egyptian coin)', ta?rii?ta 'five milliemes', saay 'piastre (ten milliemes)', ?i?li? 'five piastres', riyaal 'twenty piastres'.

maysawiisi talaata maallimin 'It is not worth three milliemes.'

(c) All nouns designating measurement when followed by murhabba 'square' (feminine: murhabba?a) or mukaff?ab 'cubic' (feminine: mukaff?aba).

?isf?a m?rhabba? 'nine square meters'
sitta bu?sa mkaaff?aba 'six cubic inches'

(d) The forms milyyoon 'million' and bilyoon 'billion'

itneen milyyoon 'two million'
arbaa?a bilyoon 'four billion'

*** *** ***
OATH

(See: Exclamations and Oaths)

*** *** ***

OBSTRUENTS

A speech sound which is produced by the obstruction of the breath passage completely or to the point of producing friction: a stop or a fricative (q.v.).

*** *** ***

OMISSION OF VOWELS

(See: Vowels: Contraction)

*** *** ***

OPTATIVE STRUCTURES

Egyptian Arabic has a number of optative structures expressing a wish or a desire, e.g. "May God bless you". These structures all
refer to the present and future whether they have a perfect or imperfect verb form, e.g.,

al-aah yixalllik 'May God keep you'
ṣalla ṭaahu Ṣalayhi wī sallam 'May God pray for and give peace to him (The Prophet)'

*** *** ***

ORAL CAVITY

The mouth, which is one of the resonance cavities, is called the oral cavity.

*** *** ***

ORGANS OF SPEECH

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 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 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.

*** *** ***
- P -

PALATAL

A place of articulation consisting of the tongue blade and the palate: /γ/.

*** *** ***

PARTICLE

A word, usually uninflected and invariable, used to indicate syntactical relationships. In Egyptian Arabic, particles are adverbs (q.v.), conjunctions (q.v.), prepositions (q.v.), presentational particles (q.v.), pronouns (q.v.), and the vocative particle (q.v.). One thing to remember is that no Egyptian particle is exactly the equivalent of any given gloss in English.

*** *** ***

PASSIVE: MEANING

The passive construction always denotes one of the following:
1. That the agent is unknown.
2. That the agent is concealed for some reason.
3. That the agent is obvious and therefore need not be mentioned e.g.,
itnākam ʕalee bil?i?daam  'He was sentenced to death.'

The above constraints show why the EA passive construction does not contain a phrase such as the underlined one in the following English sentence:

The fugitive was shot by a policeman.

In some contexts, the passive construction denotes potentiality:

baʕq innabataat tittakal  'Some plants are edible and some
wi baʕq innabataat are not edible.'
matittakilš.

ʕali yitqīnīk ʕalee bishuula. 'Ali can be easily deceived.'

samya miš gamīla, laakin 'Samia is not pretty, but she
titḥabb. is likeable.'

Notice that the passive verbs in the above sentences are subjunctive in form.

The instrument used to perform the act can usually be expressed in the Arabic passive construction by the preposition /bi-/; thus the sentence 'This letter must be written by hand.' can be rendered in Egyptian Arabic as follows:

iggawab da laazim yitkitib bilyadd.

***  ***  ***

PASSIVE : PASSIVIZABLE VERBS

The active verbs which may be made passive are those which have a recipient of their action, i.e., those which are transitive or ditransitive (having two recipients), and those whose action is passed on to a noun by means of a preposition (a verb of the second group and the following preposition will be called a "phrasal verb").

1. That transitive and ditransitive verbs may be passivized is illustrated by the following examples:
2. That phrasal verbs may be passivized is illustrated by the following examples:

- Farid explained the lesson to Ali.
- The lesson was explained to Ali.

As used here, the term "phrasal verb" does not embrace every sequence which consists of a verb and a following preposition; unless the preposition transmits the action to a following noun, the sequence is not a phrasal verb. Thus the underlined sequence in the example below is not a phrasal verb:

- Ali returned after the meeting.

It must be pointed out, however, that the recipient of a phrasal verb is rather loosely defined. In each of the following sentences, the underlined word is a recipient for the reason stated after the sentence:

1. Ali sat on the chair. The chair received the action denoted by the verb.
2. Ali wrote with the pencil. The pencil was used.
3. Singing girls could not have sung for the Caliph if singing had not been permissible in Islam. The Caliph received the benefit of singing.
4. They want to reach the moon in five hours.
Man cannot reach the moon in such a short time.' : The moon is the object to be reached, and therefore the object which would receive the action denoted by the verb.

5. innaas mumkin yiskunu fa-?aswaan fii?sita laakin mi? fi?seef
'People can live in Aswan in the winter but not in the summer.' : Aswan is the place to be inhabited, and therefore the place which would receive the action denoted by the verb.

It is thus seen that the recipient is often the object of a preposition in a phrase which indicates instrument, beneficiary, destination, or place. The passive counterparts of the foregoing five sentences are as follows:

1. ilkursi t?as?ad Saleeh.
2. il?-alam itkatab blih.
3. maka? mumkin yit?anna
   ilxaliifa law kaan
   il?-islaam yif?arr?am
   il?-yuna.
   maka? mumkin ilxaliifa
   yit?anna liih law kaan
   il?-islaam yif?arr?am
   il?-yuna.
4. Sawziin yiwsalu lil?-ama?r
   fi xamas sa?aat. il?-ama?r
5. as?waan mumkin titsikin
   as?waan mumkin yitsikin fiiha

A verb, then, is passivizable when it has a direct object; in addition, it is often passivizable when it has an item occurring as object of a preposition and which is an instrument, beneficiary, destination, or place.

*** *** ***
PASSIVE : SYNTAX

1. Given an active construction where the direct object of the verb is the only recipient: The direct object becomes the subject of the passive construction. The passive verb agrees with its subject in number, gender, and person.

   su'ad katabit ilmaqaala → 'Su'ad wrote the article'
   ilmaqaala tkatabit → 'The article was written'
   bahdiluuni mbaarih → 'They treated me contemptuously yesterday'
   itbahdilt imbaarih → 'I was treated contemptuously yesterday'

2. Given an active construction where the verb has both a direct object and an indirect object: Either the direct object or the indirect object becomes the subject of the passive construction. If the first option is selected, the preposition li- must be prefixed to the indirect object. Whether the first or the second option is chosen, the passive verb agrees with its subject in number, gender, and person.

   fahimt farid iddars → 'I explained the lesson to Farid'
   iddars itfahim lifariid → 'The lesson was explained to Farid'
   fariid itfahhim iddars → 'Farid was helped to understand the lesson.'

3. Given an active construction with a phrasal verb: The object of the preposition becomes the subject of the passive construction. The passive verb form shows no agreement with the subject of the passive construction; the preposition takes a pronominal suffix whose antecedent is the subject of the passive construction.

   ilma'kama fa'akamit aqal → 'The court sentenced your friends'
   a'diqaak → 'Your friends were sentenced'
ilma'kama 'akamit ṣalayya → 'The court sentenced me'

'I was sentenced'

In English, the subject of the active construction may occur in the passive construction as object of the preposition by (e.g., The hunter shot the tiger → The tiger was shot by the hunter); in EA, the subject of the active construction does not occur in the passive construction.

*** *** ***

PASSIVE: VERB FORMATION

A verb becomes passive when the active form is replaced by the corresponding passive form. The passive verb form takes the prefix it- (~ in-).

katab 'to write' → itkatab 'to be written'
ṣirif 'to know' → itfaṣaf 'to become known'
ṣaḷḥāh 'to fix' → itṣaṭḥān 'to be fixed'
baarik 'to bless' → itbaarik 'to be blessed'
bahdil 'to treat contemptuously' → itbahdil 'to be treated contemptuously'

It must be emphasized, however, that not all verbs with the prefix it- are passive (see "Measures: Meaning"); consider, for example, the following sentences:

1. faṛuuf naṭṭāṭ ṣali. 'Farouk made Ali jump up and down.'
2. ṣali ntaṭṭaṭ milfaṛaḥ. 'Ali jumped up and down out of joy.'
3. fataḥ ilbaab. 'He opened the door.'
4. ma?? ilbaab fa-tfataḥ 'He pushed the door and so it opened.'

Comparing sentences 1 and 2 shows that itnaṭṭaṭ designates reflexivity rather than passivity; comparing sentences 3 and 4 shows that itfataḥ designates yielding rather than passivity.
There are instances where an active form has a recipient but does not correspond to a form with the prefix *it*- To compensate for the expected but non-existent colloquial passive, a Standard Arabic passive is used:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḫtāram</td>
<td>uthurim</td>
</tr>
<tr>
<td>ḫtaar</td>
<td>uthiir</td>
</tr>
<tr>
<td>ḫtāmil</td>
<td>uthūmil</td>
</tr>
</tbody>
</table>

In Standard Arabic, the passive form of perfect verbs always has /l/ as the stem vowel; a preceding vowel is /u/ if short and /uu/ if long. The imperfect passive of Standard Arabic always has /u/ as the vowel of the prefix; every other vowel in the stem is /a/ if short and /aa/ if long. In the speech of many Egyptians, *it-* and *in-* are interchangeable (see: "Verb Measures").

*** *** ***

PASSIVE PARTICIPLES: DEFINITENESS

If it denotes a semantic extension (see: "Passive Participles: Meaning"), a passive participle is made definite by prefixing il- to it:

miš baḥībb ilmahšī. 'I do not like stuffed cabbage.'

If it denotes the basic designation (see: "Passive Participles: Meaning"), a passive participle is made definite by placing il- or ili before it (il- being the more common of the two):

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭaṛabeesa mitṣanfara</td>
<td>il ṭaṛabeesa lmitṣanfara or ili mitṣanfara</td>
</tr>
<tr>
<td>'a sandpapered table'</td>
<td>'the sandpapered table'</td>
</tr>
</tbody>
</table>

*** *** ***
PASSIVE PARTICIPLES: DERIVATION

The passive participles of Measure I triliteral verbs have the following forms:

1. mafṣūl from sound roots; e.g., katab 'to write': maktuub, sirīf 'to know': māṣūf.
2. mafṣūṣ from doubled roots; e.g., ḥatt 'to put': maḥtuul, kabb 'to spill': makbuub, ḥabb 'to love': maḥbuub.
3. mafṣi from defective roots; e.g., daša 'to invite': madī, bana 'to build': mābni, nisī 'to forget': mansī.

The passive participle of verbs other than Measure I triliterals frequently has the same form as the active participle: it is usually derived by substituting ml- for the yl- of the imperfect huwwa form, e.g.

<table>
<thead>
<tr>
<th>Imperfect Verb Form</th>
<th>Active Participle</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>yīdarlaż 'he spoils (a child)'</td>
<td>midaraż</td>
<td>midaraż</td>
</tr>
<tr>
<td>yīḥtal 'to occupy (a territory)'</td>
<td>miḥtal</td>
<td>miḥtal</td>
</tr>
<tr>
<td>yīdāhrag 'he rolls (something)'</td>
<td>midāhrag</td>
<td>midāhrag</td>
</tr>
<tr>
<td>yīḥalli 'to sweeten'</td>
<td>miḥall</td>
<td>miḥall</td>
</tr>
</tbody>
</table>

A given verb does not yield the passive participle unless that verb co-occurs with a form which designates a recipient. Thus the passive participle is derived from:

1. Transitive verbs:

   ʿAli garah ʿhasan. 'Ali wounded Hasan.'
   ʿhasan magruw. 'Hasan is wounded.'

2. Verbs whose action is transmitted to a recipient by means of a preposition:

   ilmahkama ḥakamit ʿala 'The court sentenced Ali to death'
   ʿali bi?uṣdaam.
   ʿali mahkuum ṣaleeh 'Ali is sentenced to death.'
   bi?uṣdaam.

3. Passive verbs. (Note that Passive Verbs have only one participle which is passive in meaning.)
"The bread was blessed."
"The bread is (in a state of having been) blessed."

As has already been mentioned, the passive participle often has the same form as the corresponding active participle. This means that it is sometimes difficult to determine whether a form in isolation is the active or the passive participle. For example, mida拄a may mean '(of a child) spoiled' or 'spoiling (a child)', depending on whether the participle in question is the passive or the active. When the source verb is a passive one, such ambiguity is hardly possible: passive verbs usually yield passive participles, but on rare occasions they may yield active participles.

Two interesting observations should be noted:

1. No passive participles are derived from verbs of the hollow form Fa$L; instead, the participles of the corresponding passive verbs are used. Thus there is no passive participle from ba猛 'to sell', but the meaning which such a participle would denote is expressed by mitba猛 (from itba猛 'to be sold').

2. Passive participles are rarely derived from sound, doubled, and defective verbs of the passive measure itFa$L; instead, the passive participles of the corresponding Measure I verbs are used. For example, itkatab 'to be written' seldom yields a passive participle, but the meaning which such a participle would denote is expressed by maktuub (from katab 'to write').

The following statement emerges from these two observations and from the fact that passive verbs rarely yield the active participle: only a few verbs of the passive measure itFa$L yield a participle; those are the hollow forms, and it is the passive participle which they usually yield.

Influence of Standard Arabic

Under the influence of Standard Arabic, educated Egyptians in the majority of cases substitute mu- (rather than mi-) for the initial
yi- of the imperfect; this "classicism" is often accompanied by two other imitations of Standard Arabic:

1. Deriving the passive participle takes into consideration the vowel which precedes the last radical of the imperfect verb form: if not already /a/ or /aa/, the vowel in question is replaced by /a/ if short and by /aa/ if long. This produces a contrast which exists in Standard Arabic: /a/ or /aa/ (in the specified position) for the majority of passive participles, and /i/ or /ii/ for the corresponding active participles. Examples:

<table>
<thead>
<tr>
<th>Imperfect Verb Form</th>
<th>Active Participle</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>yi?addib 'he disciplines'</td>
<td>mu?addib ~ mi?addib</td>
<td>mu?addab</td>
</tr>
<tr>
<td>yista?mil 'he uses'</td>
<td>musta?mil ~ misa?mil</td>
<td>musta?mal</td>
</tr>
<tr>
<td>yisammi 'he names'</td>
<td>musammi ~ misammi</td>
<td>musamma</td>
</tr>
<tr>
<td>yistagilib 'he responds'</td>
<td>mustagilib</td>
<td>mustagaab</td>
</tr>
</tbody>
</table>

Due to certain phonological rules, Standard Arabic includes some active participles which—like their passive counterparts—have /aa/ before the last radical; the participles worthy of mention in this context are the participles derived from hollow triliterals of Measure VII and Measure VIII. The lack of distinction exists in EA as well.

2. /a/ is inserted before the F of Measure V and Measure VI triliterals in the process of deriving a participle.

<table>
<thead>
<tr>
<th>Imperfect Verb Form</th>
<th>Active Participle</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>yi?ta?lab 'he requires'</td>
<td>muta?allab</td>
<td>muta?lab</td>
</tr>
<tr>
<td>yitnaafis 'he competes (with)’</td>
<td>mutanaafis</td>
<td>mutanaafas</td>
</tr>
</tbody>
</table>

As may be expected, such "classicism" usually occurs when the EA participle is identified with a Standard Arabic participle (i.e., when the two participles in question are derived from the same root and the same verbal measure). Since verbs of Measure IV are usually borrowings from Standard Arabic, it is not surprising to find that the passive participles of those verbs are usually of the measure mu?bal (rather
than miFîl); e.g., arhaq 'to overburden': murhaq.

Differentiating the Passive Particles of Derived Verbs from the Active Counterparts

Sometimes a passive participle cannot be differentiated from the corresponding active participle by the classicism explained above under Influence of Standard Arabic. For example, yidâlla‘ 'he spoils (a child)' has /a/ as the stem vowel, and for that reason the replacement described in item 1 under Influence of Standard Arabic cannot be used as a means of differentiating the participles; again, yîxtaar 'he chooses' like other hollow triliterals of Measure VIII, yields an active participle and a passive participle both of which have /aa/ before the last radical (this is true in Standard Arabic as well as in EA).

In this situation, educated speakers often resort to one of the following devices:

1. Deriving the active participle from the active verb form, and the passive participle from the passive verb form, e.g., midâlla‘ 'having spoiled (a child)' but mitâlla‘ 'spoiled'.

2. Using mî- for the active participle and mu- for the passive participle; e.g., mixtâar 'having chosen' but múxtâar 'chosen'. This device is usually employed when the verb is an active form with no corresponding passive form.

*** *** ***

PASSIVE PARTICIPLES: GENDER OF SINGULAR

A singular passive participle shows contrast for gender. The feminine singular form results from adding -a to the corresponding masculine form:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>maktuub</td>
<td>maktuuba</td>
</tr>
<tr>
<td>musta‘mal</td>
<td>musta‘mal</td>
</tr>
<tr>
<td>masguun</td>
<td>masguuna</td>
</tr>
<tr>
<td>'written'</td>
<td></td>
</tr>
<tr>
<td>'used'</td>
<td></td>
</tr>
<tr>
<td>'imprisoned'</td>
<td></td>
</tr>
</tbody>
</table>
If the masculine form ends in /i/, /-yaa/ is added to produce the feminine form:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>mansi</td>
<td>'forgotten'</td>
</tr>
<tr>
<td>mabni</td>
<td>'built'</td>
</tr>
</tbody>
</table>

Under the influence of Standard Arabic, some masculine singular forms (derived from verbs other than the Measure I triliterals) end in /a/ rather than /i/. The feminine singular of such participles is formed by substituting -yah for the final -a:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>musamma</td>
<td>'named'</td>
</tr>
<tr>
<td>mustasna</td>
<td>'excepted'</td>
</tr>
</tbody>
</table>

*** *** ***

PASSIVE PARTICLES: MEANING

1. "Basic" Meaning

EA verbs are divisible into two types (see "Verbs: Aspect"):

1. Those with which bi- does not indicate continuity (continuity being viewed as the feature of an action or an event in progress). Included here are verbs which denote a state e.g., biyifham 'he understands', biyifrjs 'he (usually) knows'. Included also are verbs which denote fixation of location; e.g., biyuskaN 'he (usually) resides'.

2. Those with which bi- indicates continuity (as well as repetitiveness, habituality); e.g., biyidris 'he is studying', biyiktib 'he is writing'.

For verbs of the first type, the passive participle designates a current state (usually translatable by an English expression which consists of 'is / am / are' and a following past participle); e.g.,
Sirif 'to know': mafruuf 'is known', fihim 'to understand': mafhuum 'is understood'.

(a) illeet da maskuun. 'This house is inhabited.'
(b) inta mafruuf. 'You are well known.

For verbs of the second type, the passive participle means 'in a state of having been ___' where the blank stands for the meaning of an English past participle; e.g., katab 'to write': maktuub 'is in a state of having been written', ?ataf 'to cut': maftuuq 'is in a state of having been cut', rabat 'to tie up': marbuut 'is in a state of having been tied up'.

(c) la?eetu marbuut. 'I found him tied up (literally: in a state of having been tied up').

The difference between the two meanings of passive participles becomes clear when sentence (a) is compared with sentence (c): in sentence (a), the act of inhabiting is current; in sentence (c), it is not the act of cutting but the result of that act which is current.

Thus, the passive participle shares certain semantic elements with the active participle: from Type I verbs, both express a current state; from Type 2 verbs, both express a current state brought about by a past act (see: "Active Participles: Meaning").

To obtain the correct English translation, one must make sure that the Arabic participle and the English equivalent occur in comparable slots; one must also choose as the English equivalent an expression which is appropriate for the slot:

irrisala maktuuba. 'The message is (now) written.'
irrisala limaktuuba 'the written message'
illeet mabni. 'The house has (now) been built.'
illeet ilmabni 'the house which has been built'.

2. Semantic Extension

Some passive participles may be used either with the basic designation or with a meaning (called the "extension") which is similar to but not
identical with the basic designation. For example, masguun can mean 'imprisoned ("in a state of having been imprisoned"), but it can also mean 'a prisoner'; likewise, mahši can mean 'stuffed (in a state of having been stuffed)', but it can also mean 'stuffed cabbage'.

simfīt innu masguun. 'I heard that he is imprisoned.'
immasguun hirib. 'The prisoner escaped.'

Difference in regard to aspect (i.e., verbal force) is part of what distinguishes the basic designation from the extension: while the basic designation includes aspect, the extension does not. Compare, for example, the participles in the following sentences:

ilmāwguuf da mafhuum min zamaan. 'This subject has been clear ("understood") for a long time.'
mafhuum ilkilma di yeer
mafhuum ilkilma dukha. 'The designation of this word differs from that of the other word.'

3. Absence of Person Designation

Unlike verbs, passive participles do not designate person. Thus in isolation the form maṣruuf does not indicate whether reference is to first, second, or third person; the same is true of maṣruufa and maṣrufin.

4. In some contexts the EA passive participle denotes a potentiality which is often expressed in English by the suffix -able. The following are examples:

laazim titkallim bisoot
masmuuf.
ilwaqf wihiš laakin muhtamal.
mawqifak mafhuum. 'You must speak in an audible voice.'
'The situation is bad but tolerable.'
'Your attitude is understandable.'

*** *** ***
PASSIVE PARTICIPLES: NUMBER

A. Passive Participles Which Denote a Semantic Extension (Typically Nominal)

If a passive participle denotes a semantic extension (see: "Passive Participles: Meaning"), it may be singular, dual, or plural. The dual is formed by adding -een to the singular form:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>masguun</td>
<td>'a prisoner (m)'</td>
</tr>
<tr>
<td>masguuna</td>
<td>'a prisoner (f)'</td>
</tr>
<tr>
<td>muwaṣṣaf</td>
<td>'an employee (m)'</td>
</tr>
<tr>
<td>muwaṣṣafa</td>
<td>'an employee (f)'</td>
</tr>
<tr>
<td>maṣruub</td>
<td>'a drink'</td>
</tr>
<tr>
<td>musaddas</td>
<td>'a pistol'</td>
</tr>
</tbody>
</table>

Provided it is derived from a verb other than a Measure I triliteral, and provided it denotes a human being, each of the passive participles being discussed typically has two plural forms: the sound masculine, and the sound feminine; the former results from adding -iin to the masculine singular, while the latter results from adding -aat to the feminine singular.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>muwaṣṣaf</td>
<td>'an employee (m)'</td>
</tr>
<tr>
<td>muwaṣṣafa</td>
<td>'an employee (f)'</td>
</tr>
</tbody>
</table>

Provided it is derived from a verb other than a Measure I triliteral, and provided that it designates a non-human referent, each of the passive participles in question typically has a sound feminine plural form:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>mudārṣrag</td>
<td>'lecture room (in a university)'</td>
</tr>
<tr>
<td>murakkab</td>
<td>'a (chemical) compound'</td>
</tr>
</tbody>
</table>
musallas  'a triangle'  musallasaat
musaddas  'a pistol'  musaddasaat

If derived from Measure I triliteral verbs, the passive participles in question typically have broken plurals; in this context, one of the most common plural measures is maFaṣiil.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>maṣguun  'a paste'</td>
<td>maṣagiin</td>
</tr>
<tr>
<td>masguun  'a prisoner'</td>
<td>masagiin</td>
</tr>
<tr>
<td>maḥṣuul  'a crop'</td>
<td>maḥṣiil</td>
</tr>
<tr>
<td>maʔmuur  'a commissioner'</td>
<td>maʔamiir</td>
</tr>
<tr>
<td>magmuuʔa 'a collection (e.g., of stamps)'</td>
<td>magamiiʃ</td>
</tr>
</tbody>
</table>

B. Passive Participles Which Denote the Basic Designation (Typically Adjectival)

If it denotes the basic designation, a passive participle may be singular or plural (the dual is rarely used). The plural is typically a sound form which results from adding -iin to the masculine singular, and which may modify a masculine or a feminine noun.

Certain masculine singular forms undergo specifiable changes upon the addition of -iin; those changes are as follows:

1. If the masculine singular form ends in /i/, /-yyiin/ is added to make it plural:

<table>
<thead>
<tr>
<th>Masculine Singular</th>
<th>Feminine Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>maḍi 'invited'</td>
<td>madḥiya</td>
<td>madḥiyaan</td>
</tr>
<tr>
<td>mitraḥbi 'brought up well'</td>
<td>mitraḥbiyya</td>
<td>mitraḥbiyyan</td>
</tr>
</tbody>
</table>

   irraṣağil illi maḍi  'the man who is invited'
   irraṣağleen illi maḍiyyiin  'the two men who are invited'
   irriggaala illi maḍiyyiin  'the men who are invited'
issitt illi madḥiyya 'the woman who is invited'
issiṭṭeen illi madḥiyyiin 'the two women who are invited'
issittaṭ illi madḥiyyiin 'the women who are invited'

2. If the masculine singular form ends in /a/, /-yiin/ is added to make it plural:

<table>
<thead>
<tr>
<th>Masculine Singular</th>
<th>Feminine Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>muṣaffa 'filtered'</td>
<td>muṣaffah</td>
<td>muṣaffayiin</td>
</tr>
</tbody>
</table>

saa'il muṣaffa 'a filtered liquid'
saa'il leen muṣaffayiin 'two filtered liquids'
sawaa'il muṣaffah 'filtered liquids'

Combining number and gender contrasts, we get the following forms:

1. For participles with a semantic extension (typically nominal)
   (a) Masculine singular; e.g., masguun 'a prisoner', muwaṣṣaf 'an employee'.
   (b) Feminine singular; e.g., masguuna, muwaṣṣafa.
   (c) Masculine dual; e.g., masguneen, muwaṣṣafeen.
   (d) Feminine dual; e.g., masgunteen, muwaṣṣafteen.
   (e) Plural
      (i) Sound masculine; e.g., muwaṣṣafiin.
      (ii) Sound feminine; e.g., muwaṣṣafait.
      (iii) Broken; e.g., masagiin.

2. For participles with the basic designation (typically adjectival)
   (a) Masculine singular; e.g., muʔaddab 'polite'
   (b) Feminine singular; e.g., muʔaddaba
   (c) Plural; e.g., muʔaddabiin.

*** *** ***
PASSIVE PARTICIPLES: PRECEDED BY kaan

Like other nouns and adjectives, passive participles may be preceded by a form of the marker kaan. The meaning of a construction consisting of the marker and a following passive participle is obtained by combining the meanings of the two constituents (for the various meanings expressed through use of the marker, see: "Verbs: The Tense/Aspect Marker kaan"):

\[\text{\sadi mu?addab.} \quad \text{\'Ali is polite.'}\]
\[\text{\sadi kaan mu?addab.} \quad \text{\'Ali was polite.'}\]
\[\text{\sadi blykuun mu?addab filfa\textsc{s}l.} \quad \text{\'Ali is polite in class.'}\]
\[\text{\sadi mi\textsc{s} naawi ykuun mu?addab ma\textsc{s}aa\textsc{h}um.} \quad \text{\'Ali does not intend to be polite with them.'}\]

*** *** ***

PASSIVE PARTICIPLES: SYNTACTIC USAGE

1. When they denote the basic designation (see: "Passive Participles: Meaning"), passive participles usually occur in adjectival slots.

\[\text{rameet fingaan mak\textsc{s}uur fizzibaala.} \quad \text{\'I threw a broken cup in the garbage can.'}\]
\[\text{rameet ilfingaan ilmak\textsc{s}uur fizzibaala.} \quad \text{\'I threw the broken cup in the garbage can.'}\]

Adjectival passive participles agree with the modified noun in number, gender, and definiteness (see: "Adjectives: Adjectival Use of Participles").

Passive participles with the basic designation also occur in nominal slots:

\[\text{ilmu?addab a\textsc{h}s\textsc{a}n min ?ali\textsc{i}l il?adab.} \quad \text{\'A polite person is to be preferred over an impolite one.'}\]
Notice however that, when used nominally, a passive participle with the basic designation is a contraction of an attributive construction; thus ilmu?addab in the above sentence stands for ḫṣṣṣṣ ilmu?addab 'a polite person'.

A passive participle may be derived from a verb whose action is transmitted to a recipient by means of a preposition (see: "Passive Participles : Derivation"). When such is the case, the participle is invariable in form and always co-occurs with the preposition in question; contrasts in number and gender are indicated by pronominal suffixes attached to the preposition.

'ilmaḥkama ḥakamit Śala
ssitt bi?iḍdaam.
issitt di maḥkuum Śaleeha
bi?iḍdaam.
sitt maḥkuum Śaleeha
issitt ilmaḥkuum Śaleeha
sitteen maḥkuum Śaleehum
issitteen ilmaḥkuum
Śaleehum

"The court sentenced the woman to death.'
'This woman is sentenced to death.'
'a sentenced woman'
'the sentenced woman'
'two sentenced women'
'the two sentenced women'

Ţaagil maḥkuum Śaleeh
irżaagil ilmaḥkuum Śaleeh

'a sentenced man'
'the sentenced man'

riggaala maḥkuum Śaleehum
irriggaala ilmaḥkuum
Śaleehum

'sentenced men'
'the sentenced men'

In the examples below, the participle is inflected although it is followed by a preposition; this is because in the source strings the preposition is not a means of transmitting the action of the verb to a recipient.

'innaas yiṭrāfu ssayyid
muxtaar fi maṣr. 'People know Mr. Mukhtar in Egypt.'
issayyid muxtaar ma’ruuf fi masr. 'Mr. Mukhtar is well known in Egypt.'
irrاغليل ilma’ruuf fi masr 'the man who is well known in Egypt'
issitt ilma’ruufa fmasr 'the lady who is well known in Egypt'
irragleen/issritteen ilma’ruflu fi masr 'the two men/women who are well known in Egypt'

2. When used with a semantic extension, a passive participle usually occurs in nominal slots:

ilma’muur margiyy. 'The commissioner has not returned.'
?abiina ilma’muur. 'We met the commissioner.'
sa?alt ?an ilma’muur. 'I asked about the commissioner.'
ma’muur ilmangiatana mi? miwaafi?. 'The district commissioner does not agree.'
faqritak sadii? ilma’muur? 'Are you the commissioner's friend?'

*** *** ***

PATTERN WITH ROOTS

Root is a term used in Arabic grammar for the consonant 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.,

k-t-b -a-a- ---&gt; katab 'he wrote'
k-t-b ma--a- ---&gt; maktab 'office; desk'
k-t-b --aa-i- ---&gt; kaatib 'writer'
Thus, /k/, /t/ and /b/ of /katab/ are the three radicals that constitute the k-t-b root, whose meaning has to do primarily with writing. /-a-a-/ is the vocalic pattern which forms the perfect (past tense) form /katab/ 'he wrote'.

Consider:

/kaatib/ 'writer'
/maktab/ 'office, desk'
/maktaba/ 'library; bookshop'

The above are some of the derivatives of the root k-t-b, all achieved by different vocalic patterns or consonantal-vocalic patterns; i.e., /-aa-i-/ in /kaatib/ and /ma--a-/ in /maktab/ and /ma--a-a/ in /maktaba/. Since the three radicals that constitute the root k-t-b are all consonants, we will call it a Sound Triconsonantal Root.

*** *** ***

PHARYNGEAL

A place of articulation consisting of the root of the tongue and pharynx forming a stricture / h, Ɪ /.

*** *** ***

PHARYNX

The pharynx is the throat, one of the resonance cavities.

*** *** ***
PHONEME

The minimal unit of sound which distinguishes two words otherwise identical in a language; e.g., English "till" and "dill" differ in only one phoneme. Likewise Egyptian Arabic /taab/ 'he repented' and /daab/ 'it melted' differ in one phoneme. Such words are referred to as a Minimal Pair. A phoneme may have positionally conditioned allophones (q.v.).

*** *** ***

PHRASE VERSUS SENTENCE

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

(b)  n (def) + adj (def) = Definite Phrase
    /ilwalad ilkibiir/  'the big boy'

(c)  n (def) + adj (indef) = Sentence
    /ilwalad kibiir/    'the boy is big'

Example (c) above is known as an Equational Sentence. It consists of a definite subject and an indefinite predicate. It can be made interrogative by the use of rising intonation.

*** *** ***

PLURAL

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

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

/fallāh/ 'farmer' (m)  /fallāhīn/ 'farmers' (m)
(Thus the suffix /-īn/ is the marker of sound masculine plural.)

/fallāha/ 'farmer' (f)  /fallāhaːt/ 'farmers' (f)
(Thus the suffix /-āt/ is the marker of sound feminine plural.)

With human plural nouns, adjectives agree in number:

/awlāad kubār/ 'big boys'
/banaat kubār/ 'big girls'

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

/kutub kubār/ 'big books'
/kutub kibīra/ 'big books'

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

/awlāad kutaːr/ 'many boys'
/awlāad kitīra/ 'many boys'
and /banaat kutaːr/ 'many girls'
/banaat kitīra/ 'many girls'

*** *** ***

POSSESSION

Pronominal Suffixes in Combination with Nouns

The paradigm is listed here as:

vocalic set  -l  my
            -ak  your (m)
            -ik  your (f)
            -u  his
consonantal set: -ha her
-na our
-kum your (p)
-hum their

Notice:

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

/kitaabi/ 'my book' but /kitabkum/ 'your (p) book'

(EA does not permit the sequence VVCC in a word.)

b) Also, nouns ending in -iC# will show changes before the vocalic set, e.g.:

/waagib/ 'homework' but /wagbi/ 'my homework'

(elision of /i/ of -iC#; see: Vowels: Elision)

c) Feminine and plural nouns ending in -a# will always be in their construct state before pronominal endings, e.g.:

/gazma/ 'shoe'
/gazmiti/ 'my shoe'
/gazmitha/ 'her shoe'

/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 have (or 'with me' or 'at my place')</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td></td>
</tr>
<tr>
<td>ak</td>
<td>you (m) have</td>
</tr>
<tr>
<td>ik</td>
<td>you (f) have</td>
</tr>
<tr>
<td>u</td>
<td>he has</td>
</tr>
<tr>
<td>aha</td>
<td>she has</td>
</tr>
<tr>
<td>ina</td>
<td>we have</td>
</tr>
<tr>
<td>ukum</td>
<td>you (p) have</td>
</tr>
<tr>
<td>uhum</td>
<td>they have</td>
</tr>
</tbody>
</table>
Notice that the pronominal suffixes here are the same as those suffixed to nouns, except for an extra vowel in the consonantal suffixes /-ha/, /-na/, /-kum/, /-hum/ -→ /-aHa/, /-ina/, /-ukum/ and /-uhum/.

(See also: Adjectival Phrase Introduced by bitaa'; Construct Phrases; Vowels: Extra)

*** *** ***

PREFIX

A formative (a single phoneme or syllable) placed before a word to modify its meaning or derive a new word, e.g. :

katab 'to write' _______ inkatab 'to be written'

*** *** ***

PREFIX OF FUTURITY

The imperfect verb forms may be preceded by /ha-/- /ha/-, the prefix of futurity. Thus, /yiktib/ can be preceded by /ha/- :

hayiktib 'he will write, he is going to write'

*** *** ***

PREPOSITION

A word used with a noun or a pronoun or adverb to show the relation of the noun or pronoun or adverb to some other word in the sentence. Some Egyptian Arabic prepositions and prepositional phrases are listed here:

\[
\begin{array}{ll}
\text{fi} & \text{in} \\
\text{sala} & \text{on} \\
\end{array}
\]

(/sala/ has the short form /sa/ before the definite article, e.g., /sa Imktab/ 'on the desk')
\texttt{ta\textbar t} under
\texttt{foo?} on; above
\texttt{ma\textbar fa} with
\texttt{gu\textbar wwa} inside; inside of
\texttt{?u\textbar ddaam} in front of
\texttt{wa\textbar ra} behind
\texttt{?and} chez; to have
\texttt{bar\textbar ra} outside (of)
\texttt{?abl} before
\texttt{ba\textbar d} after
\texttt{gamb} \texttt{ganb} beside; near
\texttt{min} from

( /\texttt{min}/ has the short form /\texttt{mi}/ before the definite article,
e.g., /\texttt{milw\textbar alad}/ 'from the boy'; /\texttt{missit}/ 'from the lady')

\textbf{PRESENTATIONAL PARTICLE}

/\texttt{ah\textbar o}/ (ms) and /\texttt{ah\textbar e}/ (fs) 'here is' are here referred to as \textit{presentational particles}. They agree in gender with the singular noun referred to, e.g.:

\begin{tabular}{ll}
\texttt{ah\textbar o \textbar ta\textbar alib} & Innab\textbar lih  \\
\texttt{ah\textbar e \textbar ta\textbar aliba} & Innab\textbar liha  \\
\end{tabular}

\texttt{ah\textbar o \textbar ta\textbar alib} innab\textbar lih  \quad \text{Here is the intelligent student (m).}
\texttt{ah\textbar e \textbar ta\textbar aliba} innab\textbar liha  \quad \text{Here is the intelligent student (f).}

/\texttt{ah\textbar um}/ 'there are' is the plural form of /\texttt{ah\textbar o}/ and /\texttt{ah\textbar e}/.

Also note the \textit{invariable presentational particle} /\texttt{a\textbar ad}/ 'here is/are'.

\begin{tabular}{ll}
\texttt{ah\textbar o} & here is  \\
\texttt{ah\textbar e} & here is  \\
\texttt{ah\textbar um} & here are  \\
\texttt{ah\textbar o \textbar lw\textbar alad} & Here is the boy.  \\
\texttt{ah\textbar e \textbar lb\textbar int} & Here is the girl.  \\
\texttt{ah\textbar um \textbar il\textbar wilaad} & Here are the boys.  \\
\texttt{ah\textbar um \textbar il\textbar banaat} & Here are the girls.  \\
\end{tabular}
PRONOMINAL SUFFIXES WITH CERTAIN PARTICLES

This section will list paradigms of pronominal suffixes in connection
with the following particles: /li/ 'to, for', /bi/ 'with, by', /fi/ 'in'
/sala/ 'on', /wayya/ 'with, in possession of' and /min/ 'from'.

<table>
<thead>
<tr>
<th></th>
<th>/li/</th>
<th>/fi/</th>
<th>/bi/</th>
<th>/sala/</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 s</td>
<td>liyya</td>
<td>fiyya</td>
<td>biyya</td>
<td>Salaayya</td>
</tr>
<tr>
<td>2 ms</td>
<td>liik ~ lak</td>
<td>fiik</td>
<td>biik</td>
<td>Saleek</td>
</tr>
<tr>
<td>2 fs</td>
<td>liiki ~ liki</td>
<td>fiiki</td>
<td>biiki</td>
<td>Saleeki</td>
</tr>
<tr>
<td>3 ms</td>
<td>liih ~ luh</td>
<td>fiih</td>
<td>biih</td>
<td>Saleeh</td>
</tr>
<tr>
<td>3 fs</td>
<td>liiha ~ laha</td>
<td>fiilha</td>
<td>biilha</td>
<td>Saleeha</td>
</tr>
<tr>
<td>1 p</td>
<td>liina ~ lina</td>
<td>fiina</td>
<td>biina</td>
<td>Saleena</td>
</tr>
<tr>
<td>2 p</td>
<td>liikum ~ likum</td>
<td>fiikum</td>
<td>biikum</td>
<td>Saleekum</td>
</tr>
<tr>
<td>3 p</td>
<td>liihum ~ lihum</td>
<td>fiihum</td>
<td>biihum</td>
<td>Saleehum</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>/wayya/</th>
<th>/min/</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 s</td>
<td>wayyaaya</td>
<td>minni</td>
</tr>
<tr>
<td>2 ms</td>
<td>wayyaak</td>
<td>minnak</td>
</tr>
<tr>
<td>2 fs</td>
<td>wayyaaki</td>
<td>minnik</td>
</tr>
<tr>
<td>3 ms</td>
<td>wayyaah</td>
<td>minnu</td>
</tr>
<tr>
<td>3 fs</td>
<td>wayyaaha</td>
<td>minnaha ~ minha</td>
</tr>
<tr>
<td>1 p</td>
<td>wayyaana</td>
<td>minnina</td>
</tr>
<tr>
<td>2 p</td>
<td>wayyaakum</td>
<td>minnukum ~ minkum</td>
</tr>
<tr>
<td>3 p</td>
<td>wayyaahum</td>
<td>minnuhum ~ minhum</td>
</tr>
</tbody>
</table>

*** *** ***
PRONOUN

A word used to replace a proper name or a noun, or to refer to the person, object, idea, etc., designated by a noun. The following are sets of the pronouns and pronominal suffixes of Egyptian Arabic:

a) Independent Subject Pronouns:
   ana    I
   inta   you (ms)
   inti   you (fs)
   huwwa  he
   hiyya  she
   išna   we
   intu   you (p)
   humma  they

b) Pronominal Suffixes associated with nouns, particles, and prepositions ending in consonants:

   kitaabi  my book
   kitaabak your (ms) book
   kitaabik your (fs) book
   kitaabu  his book
   kitabha  her book
   kitabna  our book
   kitabkum your (p) book
   kitabhum their book

c) Direct Object pronominal endings suffixed to transitive verbs:

   ḍaraḇni  he hit me
   ḍaraḇak  he hit you (ms)
   ḍaraḇik  he hit you (fs)
   ḍaraḇu   he hit him
   ḍaraḇha  he hit her
   ḍaraḇna  he hit us
   ḍaraḇkum he hit you (p)
   ḍaraḇhum he hit them
d) Pronominal Suffixes added to verbs ending in /-a#/:

warraani  he showed me
warraak   he showed you (ms)
warraaki  he showed you (fs)
warraah   he showed him
warraaha  he showed her
warraana  he showed us
warraakum he showed you (p)
warraahum he showed them

e) Pronominal Suffixes added to certain particles : /li/ 'to, for', /bi/ 'with, by', /fi/ 'in', /faa/ 'on', /wayya/ 'with, in possession of' :

liiya  to me     faaye  on me
liik ~ lak to you (ms)   faaleek on you (ms)
liiki ~ liki to you (fs)   faaleeki on you (fs)
liih ~ luw to him       faaleeh on him
liiha ~ laha to her      faaleeha on her
liiha ~ lina to us       faaleena on us
liikum ~ likum to you (p) faaleekum on you (p)
liihum ~ lihum to them    faaleehum on them

***  ***  ***

PRONOUN: PERSONAL

The independent personal pronouns are listed here for reference:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th></th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ana</td>
<td>I</td>
<td></td>
<td>ifna</td>
</tr>
<tr>
<td>inta</td>
<td>you (m)</td>
<td></td>
<td>intu</td>
</tr>
<tr>
<td>inti</td>
<td>you (f)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>huwwa</td>
<td>he</td>
<td></td>
<td>humma</td>
</tr>
<tr>
<td>hiyya</td>
<td>she</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

***  ***  ***
PRONOUN: RELATIVE

(See: Relative Clauses with ḫiilha)

*** *** ***

PRONOUN OF SEPARATION

Sentences where the predicate is a definite phrase are relatively few. Most definite phrases functioning as predicate must be preceded by a pronoun whose antecedent is the subject. The pronoun in question is called "the pronoun of separation" because it separates the predicate from the subject. When the predicate is a construct phrase, the occurrence of the pronoun of separation is optional.

issayyid ahmad huwwa
l'ustaaz ıggidiid .
muna hiyya ibint illi
ṭawwaṛit .
dool humma ṣtalamiiz illi
kasaru ṣṣibbaak .
Ṣali huwwa ṣṭawiil .
ustaazak huwwa ana .
tilmizti hiyya suzaan .
il kitaab illi ẓuitilak
ṭannu huwwa da .
suha (hiyya) tilmizti .
ilmuṣallimiin (humma)
quwwit ilbalad .

'Mr. Ahmad is the new professor.'
'Muna is the girl who was injured.'
'These are the students who broke the window.'
'Ali is the tall one.'
'Your teacher is me.'
'My student is Suzanne.'
'The book I told you about is this (one).'
'Suha is my student.'
'The educated people are the strength of the nation.'

*** *** ***
PRONOUN : SUFFIXES WITH AUXILIARIES

Pronominal suffixes may be added to /laazim/ 'it is necessary', /yimkin + l/ 'it is possible', /yadoob/ 'to have just done something' and /yareet/ 'to wish'.

lazmu yidris . 'He needs to study.'
lazmak haaga ? 'Do you need something?'
lazmak tidris . 'You must study.'
da miš lazimni . 'I don't need this.'
yimkinlak tıruun diwa?ti . 'You may go now.'
yadoobu wişli . 'He has just arrived.'
yareeti maruñtiş . 'I wish I hadn't gone.'

*** *** ***

PRONOUN : SUFFIXES WITH VERBS

/ʔulli/ 'tell me' is the verb /ʔal/ (Q) 'to say' in the imperative /ʔuul/ plus the preposition /-l/- 'to' plus the pronominal suffix /-i/ 'me'. The pronominal suffixes associated with particles and nouns were discussed in the entry entitled 'Pronoun'.

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

<table>
<thead>
<tr>
<th>object pronoun + /dašab/ 'to hit'; + /fašab/ 'to like, love'</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person s</td>
</tr>
<tr>
<td>2nd person ms</td>
</tr>
<tr>
<td>2nd person fs</td>
</tr>
<tr>
<td>3rd person ms</td>
</tr>
<tr>
<td>3rd person fs</td>
</tr>
<tr>
<td>1st person p</td>
</tr>
<tr>
<td>2nd person p</td>
</tr>
<tr>
<td>3rd person p</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 the **first person singular** which is always 
/-ni/ after verbs.

b) Of more importance, please note that in /حابب/ above, the **helping vowel** which is almost always 
/-i/- changes to /-a-/ before /-ha/ and 
to /-u/- before /-kum/ and /-hum/. 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>1st person s</th>
<th>-l / -ni (after verbs)</th>
<th>After -V</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd person ms</td>
<td>-ak</td>
<td>-k</td>
</tr>
<tr>
<td>2nd person fs</td>
<td>-ik</td>
<td>-ki</td>
</tr>
<tr>
<td>3rd person ms</td>
<td>-u (-hu)</td>
<td>-h (-hu)</td>
</tr>
<tr>
<td>3rd person fs</td>
<td>-ha</td>
<td>-ha</td>
</tr>
<tr>
<td>1st person p</td>
<td>-na</td>
<td>-na</td>
</tr>
<tr>
<td>2nd person p</td>
<td>-kum</td>
<td>-kum</td>
</tr>
<tr>
<td>3rd person p</td>
<td>-hum</td>
<td>-hum</td>
</tr>
</tbody>
</table>

Examples:

- kitaab 'book'
- wara?a 'a piece of paper'
- ぢャガ 'he hit'
- حابب 'he liked'
- ax 'brother'
- wara 'behind'

- kitaabi 'my book'
- wara?i 'my paper' (CS of f used)
- ぢャガ 'he hit me'
- حابب 'he liked me'
- axuuya 'my brother'
- wara?aya 'behind me'

Examples of the occurrence of the variant form /-hu/ in the 3rd person ms

- katabu 'he wrote it (m)'
- katabulha 'he wrote it (m) to her'
- makatabulhaaš 'he did not write it (m) to her'

*** *** ***
-Q-

QAAF

(See: Glottal Stop)

*** *** ***

QUADRILITERAL (= QUADRIRADICAL) VERB

A verb (q.v.) having four radicals (q.v.) or constituent elements, e.g., /targim/ 'to translate', /zažiš/ 'to shake' (reduplicative verb, q.v.).

*** *** ***

QUESTIONS: ALTERNATIVE QUESTIONS

An alternative question presents two or more choices which presumably include the answer.

'iggaww fmašf hařf walla bard?' 'Is the weather in Egypt hot or cold?'

In EA, alternative questions are characterized by the presence of /walla/ 'or' (notice that the word for 'or' in EA statements is usually /aw/). While the English word 'or' occurs only once in a given alternative question, the EA word /walla/ occurs between each pair of choices:
tištayal mafaaya walla mafaaha 'Would you like to work with me, walla mafa āseen? with her or with Hussein?"

EA has two intonation patterns for alternative questions: one that ends with a rising pitch, and another that ends with a falling pitch. Of these, the former is considered the more courteous.

†ihibb nu?ūd filmunţazah walla nigrā? iîbeet? 'Would you like us to stay in the park or to go home?'

†ihibb nu?ūd filmunţazah walla nigrā? iîbeet? 'Would you like us to stay in the park or to go home?'

*** *** ***

QUESTIONS: INFORMATION QUESTIONS

An information question solicits new information as an answer (in contrast with yes-or-no questions which solicit "Yes" or "No", and in contrast with alternative questions which presumably contain the answer). The set of question words used here excludes walla 'or' and hal.

The intonation patterns associated with information questions are represented below. The first is considered more courteous than the second:

?areet iîkitaab da leeh? 'Why did you read this book?'

?areet iîkitaab da leeh? 'Why did you read this book?'

Notice that the second intonation pattern is used frequently with English information questions. The first pattern is used in English to convey reassurance or protest:

'I won't hurt you.'

That's not what I meant.'

With respect to grammatical structure, a statement is changed to an information question by substituting the appropriate question word for
a given constituent. We shall call the expression to be replaced "the questioned constituent". In the following example, the questioned constituent is the adverbial *ba'id idduhr* 'in the afternoon'.

hayirgaُ *ba'id idduhr* --> 'He will return in the afternoon.'
hayirgaُ imta ? 'When will he return?'

The question word usually occupies the slot previously occupied by the questioned constituent. In many cases, however, the question word may be transposed to sentence-initial position:

hayirgaُ imta ? --> imta hayirgaُ ? 'When will he return?'

Transposition is rather rare in the following situations:

1. When the questioned constituent is related by strong cohesion to an adjacent constituent, e.g., when the questioned constituent is the second term of a construct phrase or the object of a preposition. If it does occur in this situation, transposition must involve two constituents: the question word, and the closely related constituent. In the following examples, the questioned constituents are underlined, and relatively rare constructions are identified by an asterisk:

mafämuud *saa Hib ilwazli* --> 'Mahmoud is the minister's friend.'
mafämuud *saa Hib miin ? --> 'Whose friend is Mahmoud?'
*saa Hib miin mafämuud ? 'Whose friend is Mahmoud?'
il kitaab mağa samiira --> 'The book is with Samira.'
il kitaab mağa miin ? --> 'With whom is the book?'
*maga miin il kitaab ? 'With whom is the book?'

2. When the questioned constituent is the direct or the indirect object of a verb. Thus *saafu irragil* 'They saw the man' yields *saafu miin ? 'Whom did they see?' but rarely *miin saafu ? . Likewise, *fahhimit fali ddars* 'She helped Ali to understand the lesson' commonly yields *fahhimit miin iddars ? 'Whom did she help to understand the lesson?' but rarely *miin fahhimit iddars ? . Notice that *miin irragil illi safu ? 'Who is the man that they saw?' involves no transposition. It is derived from a sentence whose subject is the questioned constituent:
huwwa ỉrqaagil illi ỉsfuuh --- 'He is the man that they saw.'
miin ỉrqaagil illi ỉsfuuh ? 'Who is the man that they saw?'

Listed below are the most common of the question words which occur in information questions. The list includes glosses and relevant comments and examples.

1. eeh 'what?' : Replaces a non-human noun.
katabit kitaab --- 'She wrote a book.'
katabit eeh ? 'What did she write?'
?aqa maqaala --- 'He read an article.'
?aqa eeh ? 'What did he read?'
fiih kitaabeen ỉa ỉtaqaabbeeza --- 'There are two books on the table.'
fiih eeh ỉa ỉtaqaabbeeza ? 'What is there on the table?'
ištaru ỉkutub --- 'They bought the books.'
ištaru eeh ? 'What did they buy?'

2. miin 'who?' : Replaces a human noun.
?ali filbeet --- 'Ali is at home.'
miin filbeet ? 'Who is at home?'
?abdil samiira --- 'She met Samira.'
?abdil miin ? 'Whom did she meet?'
ziśil min ilwaladeen --- 'He was angry with the two boys.'
ziśil min miin ? 'Whom was he angry with?'
di kutub ilbinteen --- 'These are the two girls' books.'
di kutub miin ? 'Whose books are these?'
dool awlaadi --- 'These are my sons.'
dool miin ? 'Who are these (people),'
idduktoor wabbax ilmumarridaat --- 'The doctor scolded the nurses.'
idduktoor wabbax miin ? 'Whom did the doctor scold?'

3. anhu, anhi and anhum 'which?' : These three forms replace definite adjectival constituents. The first is selected when the modified noun is masculine singular, the second when the modified noun is feminine singular (or non-human plural) and the third when the
modified noun is either dual or plural.

Hayi?ra l kitaab iggidiid →
Hayi?ra l kitaab anhu?

Hay?aabil ir?aagil il?am?rikaani →
Hay?aabil ir?aagil anhu?

ilm?aqala tna?arit figgarida ssu?udiyya →
ilm?aqala tna?arit figgarida anhu?

ra?ah idd?kkaan ma?a ibint ilili
wi?sh?aha mdawwar →
ra?ah idd?kkaan ma?a ibint anhu?

il?ustaaaz ?aayiz ilkutub il?adiima →
il?ustaaaz ?aayiz ilkutub anhu?

hay?axud il kita?een dool →
hay?axud il kita?een anhum?

hay?aabil ilmuwazzafteen iggudaad →
hay?aabil ilmuwazzafteen anhum?

ittest?afit Sala irr?agleen
il?sira?iyiin →
ittest?afit Sala irr?agleen anhum?

hay?ikallim ma?a ilmuwazzafiin
illi fma?tabak →
hay?ikallim ma?a ilmuwazzafiin
anhum?

biy?ikallim ?an il?banaat ilili
fsa?fu →
biy?ikallim ?an il?banaat anhum?

"He will read the new book."
"Which book will he read?"

"He will meet with the American man."
"Which man will he meet with?"

"The article was published in the Scottish newspaper."
"Which newspaper was the article published in?"

"He went to the shop with the round-faced girl."
"Which girl did he go to the store with?"

"The professor wants the old books."
"Which books does the professor want?"

"He will take these two books."
"Which two books will he take?"

"He will meet with the two new employees."
"Which two employees will he meet with?"

"She got acquainted with the two Iraqi men."
"Which two men did she get acquainted with?"

"He will talk to the employees (m) who are in your office."
"Which employees will he talk to?"

"He is talking about the girls who are in his class."
"Which girls is he talking about?"

A construction consisting of a noun and one of the postnominal question words anhu, anhi and anhum may be replaced by a construction in which the question word is pre-nominal. Thus the following constructions are equivalent:
(a) ilmadrasa anhi ?  'Which school?'
(b) anhi madrasa ?  'Which school?'

It must be stressed, however, that the two constructions under discussion
differ in two important respects:

(a) While the modified noun in construction (a) is definite, the
modified noun in construction (b) is indefinite.

   ilbint anhi ?  'Which girl?'
anhi bint ?  'Which girl?'

(b) While the question word in construction (a) shows contrast for
both number and gender, the question word in construction (b) shows
contrast for neither. The prenominal slot of construction (b) is usually
occupied by anhi; anhu is interchangeable with anhi, and anhum does not
usually occur.

    anhi/ahu wlad ?  'Which boy?'
anhi/ahu bint ?  'Which girl?'
anhi/ahu riggaala ?  'Which men?'
anhi/ahu sittaat ?  'Which women?'

4. imta 'When?': Replaces an adverbial of time.

   hayasaafir bukra ---->  'He will leave tomorrow.'
   hayasaafir imta ?  'When will he leave?'
   hayirgaː lamma yittarrag
   miggamia ---->  'He will return when he gradu-
   hayirgaː imta ?  'When will he return?'

5. feen 'Where?': Replaces an adverbial of place.

   kaanit sakna hina ---->  'She used to live here.'
   kaanit sakna feen ?  'Where did she used to live?'
   it?ablū fiššaariʃ ---->  'They met in the street.'
   it?ablū feen ?  'Where did they meet?'
   laʔathum makaan ma sabithum ---->  'She found them where she had left them.'
   laʔathum feen ?  'Where did she find them?'
6. mineen 'from where?': Replaces a prepositional phrase consisting of min 'from' and a following expression of place.

\[
\begin{align*}
\text{amaal min maʃr} & \rightarrow \text{ 'Amal is from Egypt.'} \\
\text{amaal mineen} & \rightarrow \text{ 'Where is Amal from?'} \\
iʃṣara \text{ ikutub di middukkaan} & \rightarrow \text{ 'He bought these books from the shop whose owner is a Syrian.'} \\
iʃṣara \text{ ikutub di mineen?} & \rightarrow \text{ 'From where did he buy these books?'}
\end{align*}
\]

7. izzay 'how?': Replaces an adverbial of manner.

\[biyimʃi biswa  → \text{ 'He walks fast.'}\]
\[biyimʃi zzaay? \rightarrow \text{ 'How does he walk?'}\]

8. leex - leex 'Why?': Replaces an adverbial of purpose or cause.

\[rəaʃit fəransa ʕasaan → \text{ 'She went to France in order to study medicine.'}\]
\[rəaʃit fəransa leex? \rightarrow \text{ 'Why did she go to France?'}\]
\[biyıkraha ʕasaan bitikrahu → \text{ 'He hates her because she hates him.'}\]
\[biyıkraha leex? \rightarrow \text{ 'Why does he hate her?'}\]

9. jəmifrica: Replaces an adverbial of cause or purpose to indicate that, in the source sentence, the modified constituent is contrasted with or opposed to another constituent.

\[ʕali biyuzon ʕasaan biyiʃibbi, → \text{ 'Ali visits us because he likes us, but Amal does not visit us.'} \]
\[jəmifrica ʕali biyuzon? → \text{ 'How come Ali visits us?'}\]

In the source sentence of the above example, the expressions which are opposed to each other are (a) the modified constituent ʕali biyuzona 'Ali visits us', and (b) the constituent amaal miʃ bitzurona 'Amal does not visit us.' Notice that the second of these is deleted by the transformation which derives the question from the statement, but the context indicates what has been deleted.

10. kaam 'how many': Replaces a numeral and is followed by a singular indefinite noun.

\[ʃandu talat kutub → \text{ 'He has three books.'}\]
\[ʃandu kaam kitaab? → \text{ 'How many books does he have?'}\]
In addition to the above, two interrogative expressions occur frequently in EA: **maal**, and **maal wi maal**. An attempt to postulate underlying constituents would complicate the presentation unnecessarily. We shall therefore be content with delineating their meanings and commenting on their co-occurrence relationships. Notice that in all contexts **maal** is followed by a noun or a pronoun.

11. **maal** ( = ma + l- ) has three common meanings:
   (a) It means 'why?' when followed by a subject and a predicate.
   maalu saakit kida? 'Why is he so quiet?'
   maal samiira bitzaa? ? 'Why is Samira yelling?'

   (b) It denotes inquiry about relation or interest if preceded by
   the subject of the sentence and followed by a pronominal suffix
   which refers to the subject. ( ma + l- + pronominal suffix )
   inta maalak? 'What's your business?'
   zaali maalu biik? 'What has Ali got to do with you?'

   (c) It is translatable by 'what's the matter with . . . ?' in most
   of the remaining contexts.
   maalak? 'What's the matter with you?'
   maal farida? 'What's the matter with Farida?'

12. **maal wi maal** usually inquires about relation or interest. Each
    occurrence of **maal** in the expression is followed by a noun or a
    pronominal suffix.
    maal zaali wmaalak? 'What has Ali got to do with you?'
    maalu wmaal farida? 'What has he got to do with Farida?'
    malha wmaal? 'What has she got to do with me?'

*** *** ***

**QUESTIONS: TAGS**

English has a set of sentences, called "tag questions", each of which comprises a statement and a following interrogative "tag". In the following examples, tags are underlined:
He's a pilot, isn't he?
He'll go, won't he?
You can't go, can you?'

EA employs tags of which the most common are listed and illustrated below:

1. miš kida? 'Isn't that so?'
   inta ṭaalib. miš kida?
   'You're a student, aren't you?'
   (literally: 'You're a student, isn't that so?)

2. walla eeh? 'or what (is the fact)?'
   inta ṭaalib. walla eeh?
   'You're a student, aren't you?'
   (literally: 'You're a student, or what are you?')

3. walla la? 'Or isn't it so?'
   inta ṭaalib. walla la?
   'You're a student, aren't you?'
   (literally: 'You're a student, or isn't it so?')

4. walla ana yalṭaan? 'Or am I mistaken?'
   inta ṭaalib. walla ana yalṭaan?
   'You're a student, or are you?'
   (literally: 'You're a student, or am I mistaken?')

Notice that each of the last three tags begins with the word walla 'or'.

Note the following:

1. While English tags are preceded by a sustained pitch (represented in the script by a comma), EA tags are usually preceded by a falling pitch (represented in the script by a period).

2. English tags may end in a rising or a falling pitch (the difference in pitch being parallel to a difference in meaning). EA tags, on the other hand, usually end in a rising pitch.

3. Both the subject and the verb of a given English tag are determined by the preceding statement:

   He can go, can't he?
   You have a book, haven't you?
On the other hand, the EA tags listed above are largely interchangeable:

intā ṭa'allub. mīš kida? / 'You're a student, aren't you?'
walla ēēh? / walla la? ? /
walla ana yalṭaan?

4. In regard to negation, an English tag may be similar to or different from the preceding statement (with a distinct meaning in each case):

You're going to fire me, aren't you?
You're going to fire me, are you?

No such relationship exists between an Arabic tag and the preceding statement.

*** *** ***

QUESTIONS: YES-OR-NO QUESTIONS

A yes-or-no question is one which solicits "Yes" or "No" as an answer. The following is an example:

ilḥala ligtmāliyya thassinit? 'Has the social situation improved?'

Two important facts must be noted:
1. The structure of a yes-or-no question is usually identical to that of the corresponding statement. Of the following pair, the first sentence is a statement and the second is a question:

iggamfa di mašhuura
'This university is famous.'

iggamfa di mašhuura?
'Is this university famous?'

Under the influence of Standard Arabic, educated Egyptians—when speaking in semi-formal situations—may place the particle ḥal at the beginning of a yes-or-no question. Thus a professor lecturing in EA may ask the following question rhetorically:

ḥal min ilmā?uul inn umma
'Is it reasonable to assume that
lihiha l?adab irrāfi?ī da
a nation with such exquisite
tikuun bidaa?iyya?
literature is primitive?'
The word \textit{hāl} has no lexical equivalent in English. It means 'What follows is a yes-or-no question.'

2. An English yes-or-no question may end in a rising or a falling pitch. In the following examples, a line is used to represent the pitch pattern

\begin{center}
\textbf{Are you from} France?
\end{center}

\begin{center}
\textbf{Are you from} France?
\end{center}

An Arabic yes-or-no question, on the other hand, always ends in a rising pitch. This is hardly surprising since EA yes-or-no questions are usually identical to the corresponding statements in grammatical structure.

The following forms are common responses to EA yes-or-no questions:

\begin{itemize}
\item \textit{aywa}. 'Yes.'
\item \textit{aa}. 'Yes.' (very casual)
\item \textit{maʕam}. 'Yes.' (formal)
\item \textit{ay maʕam}. 'Yes.' (very formal)
\item \textit{taʕ'an}. 'Of course!'
\item \textit{akiid}. 'Certainly!'
\item \textit{qaʕ'an}. 'Definitely!'
\item \textit{biduun} \textit{ṣakk} \textit{or bila} \textit{ṣakk}. 'Without a doubt!'
\item \textit{?ummaʕ}. 'Of course! What did you think?'
\item \textit{la}. 'No.'
\item \textit{abadan}. 'Not at all!'
\item \textit{mustaḥfiil}. 'Impossible!'
\end{itemize}
RADICALS: TYPES

A "radical" is a root consonant; e.g., the root ktb consists of the radicals /k/, /t/ and /b/.

There are two types of radicals: sound and weak. A sound radical is one which always has a consonantal realization. In contrast, a weak radical is one which does not always have a consonantal realization.

Two consonants constitute weak radicals: /w/ and /y/. Thus the last radical of the rootḏfw is realized as /w/ in daḏwa 'invitation', but as zero in daṯa 'to invite'. Again, the middle radical of the root yyb is realized as /y/ in yyṣab 'absence', but as vowel length in ṣab 'to be absent'.

Consonants other than /w/ and /y/ constitute sound radicals.

*** *** ***

REDUPLICATIVE VERB

A quadrilateral verb (q.v.) in which the last two radicals (consonants) are a repetition of the first two, e.g., zalzil 'to shake'.

*** *** ***

RELATIVE ADJECTIVE

(See: Nisba Adjectives)

*** *** ***
RELATIVE CLAUSES WITH illi

A typical relative clause construction contains three elements:

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

Examples:

(a)  (b)  (c)  
šuft  ilwilāad  illi  gaabu  igawabaat.

(a)  (b)  (c)  
I saw  the boys  who  (they) brought the letters.

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

In the sentence:

da  igawaab  illi  gabuuh  imbaarīh.  
'This is the letter which they
brought yesterday.'

the object of the verb gabuuh 'they brought it' refers to the antece-
dent.

In the sentence:

da  ilwilāad  illi  kitaabu  đaabī  
'This is the boy whose (his)
book got lost.'

the suffixed pronoun on kitaab is the reference.

In the sentence:

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

the reference is through the preposition and its object ġaleeh 'about it'
Note that the above examples have definite antecedents. If the antecedent
is indefinite, there is no relative pronoun in the construction.

Compare:

šuft  ilwilāad  illi  gaabu  igawabaat  
'I saw the boys who brought the
letters.'
and:

šuț wlaad gaabu gawabaat. 'I saw (some) boys who had brought
(some) letters.'

Note the relative constructions in the following examples:

a) iṛaagīl da ills byisrāb šaay almaani.
   'This man who is drinking tea is German.'

b) ilwalad da ills ṣaḥīl ganb ilbint ismu saami.
   'This boy who is sitting next to the girl is named Sami (his name is Sami).'  

c) issīt ills min fāransa safīt imbaariḥ.
   'The lady who is from France left (traveled) yesterday.'


d) ilwalad ills hnaak da ṣaḥbi.
   'That boy (who is) over there is my friend.'


e) ills faat maat. (Proverb)
   'That which is done is done.' (Lit. : 'That which has passed has died.' )


f) feen ills ?ultilak ʕaleeh ?
   'Where is that which I talked to you about (it) ?'

g) ilwalad ills smu saami ṣaḥbi.
   'The boy whose name is Sami is my friend.'

h) iṛaagīl ills šuftu imbaariḥ saafīr innahārda.
   'The man whom you saw yesterday left (traveled) today.'

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

(See also: Adjective : Relative Clauses)

*** *** ***

**RELATIVE PRONOUN** : ills

(See: Adjective : Relative Clauses; Relative Clauses with ills)

*** *** ***
RESONANCE CAVITIES

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.

*** *** ***

ROOT

A term used for the core of a word in Arabic and in other Afro-Asiatic languages. Most Egyptian Arabic words consist of a triconsonantal (c.f. also triradical or triliteral (q.v.)) root. Biradical (also biliteral) roots are less frequent and consist of two consonants. Roots with four consonants (quadrilateral or quadriradical) occur in Egyptian Arabic, but rarely. A root occurs with patterns (q.v.). A pattern can be vocalic and/or consonantal. The root normally has a certain meaning attached to it. The basic meaning of the root is modified by the pattern. Compare the following words:

katab  'to write'
kitaab  'book'
maktaba  'library'
kaatib  'writer'

The words in question share a set of consonants (/k/, /t/ and /b/) which invariably occur in the same order. Furthermore, those words share a semantic element: all of them have to do with writing (katab designates the act of writing; kitaab a volume made up of written or printed pages; maktaba a place where written or printed volumes are kept; and kaatib one who writes). It is reasonable to assume that the shared meaning belongs to the shared form. In other words, it is reasonable to assume that ktb is a discrete, minimum meaningful entity.

Entities like ktb are called "roots", and the constituent consonants of a root are called "radicals". Listed below are some more roots:
dr̲ (occurring in ḏa tàu 'to study', ḏa tàu 'lesson', m̱a dru ṉa 'school, ḏa ṉṉṉi 'scholastic', etc.)

Sr̲ (occurring in Sr̲ḻ 'to know', m̱r̲u ṉa 'knowledge', etc.)

x̱m̱ (occurring in x̱ḏa ṉm̱ 'to serve', x̱ḏa ṉm̱ 'servant', x̱ḏa ṉm̱ 'service', etc.)

ẕṉ (occurring in ẕf̱̱ 'to get angry', ẕṉ 'anger', ẕṉ 'ṉṉṉṉṉ 'angry', etc.)

sḵ (occurring in s̱ḵ 'to dwell', m̱s̱ḵ 'abode', s̱ḵ 'housing', s̱ḵ 'resident, etc.)

As illustrated above, some EA roots consist of three radicals, others consist of four, and still others consist of five. The first group is the largest, and the third is the smallest.

*** *** ***
### Key to Literary Arabic graphic symbols and corresponding Egyptian Arabic symbols:

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The key indicates the correspondence between Literary Arabic graphic symbols and their Egyptian counterparts.
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(2) Numerals

Examples of numerals and numerical uses:

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   1 2 3 4 5 6 7 8 9 10

(b) ٥٤ ٦٦ ٧٧ ٨٨ ٩٠
   54 66 77 88 90

(c) ٧٨١٣ ١٠٢١٢١٢٤٠٣١٣١١٢١/٣
   7813 102122403131121/3 42

(d) ١٩٧٥ ١٩٧٦ ٢٣٤ ٧٥٣ ١٩١٤
   1975 1976 234 753 1914

***  ***  ***

SEMITIC

A family of languages constituting a branch of the Afro-Asiatic language stock. It includes Akkadian, Arabic, Ethiopic, Aramaic, Hebrew and Ugaritic, which share certain common characteristics, e.g., a root (q.v.) and pattern (q.v.) structure, a set of derived verb forms, a set of back consonants /q, x, y, h, f, t, y/, a set of emphatic consonants (q.v.) /t, d, s, j, t, y/, a tense formed by prefixation and another by suffixation, grammatical gender, feminine formative /-t/, two-way plural noun formation: sound plural (q.v.) and broken plural (q.v.).

The adjective "Semitic" was brought into use by A. L. Schöfer in 1781 on the basis of Genesis X and XI. Before Schöfer, the Semitic languages were referred to as "Oriental languages".

***  ***  ***
A vowel-like sound which functions as a consonant: /w, y/. Also called "glide."
2. *fulaan 'so and so (ms)' and fulanaa 'so and so (fs)'.*

3. The indefinite forms *waāhid 'someone (m)' and waḥda 'someone (f)'.*

In the following sentences, minimum subjects are underlined:

zeenab mumārįda.
ilmudīir fändu gțimaaf
bađ saaľa.
ana min mašr.
baʔaaliq usbuuʔ ᵀarfaani
bikkalaam ilfaarįg da:
fulaan raaf, wi flaana
rigťit. wiňna malna?
fiılı waahid biyišʔal ᵀannak.

"Zeinab is a nurse."
"The director has a meeting in an hour."
"I am from Egypt."
"For a week you have been making me sick with this nonsense:
so and so went, so and so re-
returned! What business is that of ours?"
"There's someone asking for you."

B. **An expanded subject usually consists of a noun phrase.** A noun phrase may be any of the following structures:

- Determiner + Noun
- Noun + Adjectival
- Determiner + Noun + Adjectival

Determiners include quantifiers such as aktar, aylab, muʕzam (all translatable by 'most'),gamliʃ, kull (both translatable by 'all'), and bađd 'some'. An adjectival expression may be a demonstrative, an adjective, a prepositional phrase or a clause. A noun construct may be considered a sub-class of Noun + Adjectival since the second member of a noun construct qualifies the first (notice that kitaab ʕalî 'Ali's book' is equivalent to il킷aabb illi l-ʕalî
'the book which belongs to Ali').

In the following examples, expanded subjects are underlined:

aktar talamziti min mašr.
ilkt;aab da byibhas ilwaḍ?
issiyaasi fissudaan.
ilʃarabiyya zzarʔa btaštì.
ittarabeexa ili fmaktabi.
ʔadīima.

"Most of my students are from Egypt."
"This book discusses the political situation in the Sudan."
"The blue car is mine."
"The table in my office is old."
C. A minimum predicate may be a noun, an adjective, a verb, an adverb or a prepositional phrase. The verb may co-occur with at least one closely associated element. A closely associated element may be a direct object, an indirect object or a preposition which forms with the verb a close-knit expression. In other words, a minimum predicate may be any of the structures generated by the following notation (constituents which occur within parentheses are optional; those which occur within braces are mutually exclusive): 

\[
\text{Verb} \text{(Direct Object)} \begin{cases}
\text{Preposition + Object} \\
\text{Indirect Object}
\end{cases}
\]

In the following examples, minimum predicates are underlined:

- Ṣali tilmīiz. 'Ali is a student.'
- Farīda gamīla. 'Farida is pretty.'
- Ḥasan biyistafamma. 'Hasan is taking a bath.'
- Ṣali daras iddars. 'Ali studied the lesson.'
- Salma bitmuut fil?ays krim. 'Salma loves ice cream.'
- Axuuya tămminha Ṣala bintaha. 'My brother reassured her in regard to her daughter.'

- il?ustaaz fahhim fariid iddars. 'The professor explained the lesson to Farid.'
- ilfarāḥ bukra. 'The wedding is tomorrow.'
- illīgīmaaḫ baḍ ilyada. 'The meeting is (going to be held) after lunch.'

D. Expanded predicates correspond to minimum predicates:

1. Corresponding to the minimum predicate which consists of a noun is an expanded predicate which consists of a noun phrase. In the following sentence, the predicate is a noun phrase:

\[
\text{ittadxīin Ṣaada mudīr凹a.} \quad \text{'Smoking is a harmful habit.'}
\]
2. Corresponding to the minimum predicate which consists of an adjective is an expanded predicate which consists of an adjective and an expression of degree. Degree is usually expressed by:
(a) An adverb, e.g., ʔawi, qiddan, xaaliṣ, all translatable by 'very'.
(b) A stressed verbal noun whose root is the same as that of the adjective and which is followed by a rising terminal pitch.
(c) A phrase consisting of the preposition ลิ- 'to', the noun daraga 'degree, extent', and a modifier.
In the following examples, the predicate contains an expression of degree:

iggamfa di kbiira ʔawi. 'This university is very large.'
ilmudarrisa gamiila gamaaal. 'The teacher (f) is so pretty.'
ilmudarrisa gamiila ldaraga tgannin. 'The teacher (f) is incredibly beautiful.'

3. Corresponding to the minimum predicate which consists of an adjective is an expanded predicate which consists of a comparative construction. The comparative construction may be modified by an expression of degree such as biktiir 'by far'.
In the following examples, the predicate is a comparative construction:

axuuya aʔwa minni. 'My brother is stronger than I.'
axuuya aʔwa minni biktiir. 'My brother is much stronger than I.'
samya aʃt[a tilmīza. 'Samya is the smartest student.'

4. Corresponding to the minimum predicate which consists of a verb (with or without closely-related elements) is an expanded predicate which consists of a verbal sequence. In the following example, the predicate is a verbal sequence:

uxt̰ thibb tiği tdiriṣ ingliiliizi. 'My sister would like to come to study English.'
5. Corresponding to the minimum predicate which consists of a verb (with or without closely-related elements) is an expanded predicate consisting of a verb or a verbal sequence and a following adverbial. The adverbials here are: Type, Degree, Benefactive, Instrument, Source, Destination and Manner (less frequent adverbials, such as Accompaniment, occur). In the following examples, the predicate contains an adverbial:

 Lair t'allim ?alam fazii'.
 il?ustaz zii'il giddan.
 Hilmi ?tara kitaab lisami.
 ic'raagil ?atal miraatu
 bisikkiina.
 ilxubara l'amrikaan rigru
 min masr.
 iggamza ba?atit ustazeen
 li?iraa?.
 ittalamza rigru bsurra.

 'Ali suffered horrible pain.'
 'The professor became very angry.'
 'Hilmi bought a book for Sami.'
 'The man killed his wife with a knife.'
 'The American experts returned from Egypt.'
 'The university sent two professors to Iraq.'
 'The students returned fast.'

The adverbials in question may co-occur. It would be unusual, however, to find more than three in any one sentence. Co-occurring adverbials are usually in the following order if they have the same structure: Type, Degree, Benefactive, Instrument, Source, Destination, Manner.

 I?Sirka na?alit il?iizaal
 licali billoori min
 liqaahira l?aswaan.

 'The company transported the furniture for Ali by truck from Cairo to Aswan.'

When two adjacent adverbials have the same structure, their positions may be reversed to indicate relative emphasis (the adverbial to be emphasized is placed ahead of the other). In addition, the positions may be reversed for the same purpose when one adverbial is a word and the other is a phrase.

 Salma ?tarit kitaab licali
 milmaktaba.
 Salma ?tarit kitaab
 milmaktaba licali.

 'Salma bought a book for Ali from the bookshop.'
 'Salma bought a book from the bookshop for Ali.'
"The professor returned from Egypt in poor health."

"The professor returned, in poor health, from Egypt."

An adverbial consisting of a clause usually follows one which consists of a word or a phrase.

"The professor returned from Egypt in poor health."

The adverbials in question differ from adjuncts in that the latter may introduce the sentence.

(a) A type adverbial is typically a noun phrase consisting of a verbal noun whose root is the same as that of the modified verb, and b) an adjectival expression. In the following examples, the type adverbial is underlined:

"Ali slept soundly (literally: Ali slept a sound sleep.)"

"Ali lived a life of luxury."

Adverbials other than those of type are typically prepositional phrases.

(b) A degree adverbial is often a prepositional phrase introduced by lidaragā 'to an extent', or lidaragìt lìn 'to the extent that':

"Egyptians differ from Americans to a great extent."

"Japanese industry has progressed to the extent that America imports cars from Japan."

A degree adverbial may consist of the prepositional phrase lidādin ma ila haddin ma 'to a certain extent' or the
prepositional phrase ٍldaragatin ma ٍla daragatin ma 'to a certain extent'.

ٍسِناَفَة التَّدُمِيمُ فِي ٍلا داراغَتِينَا / ٍلا داراغَتِينَا / ٍسِنَادَيْنَا / ٍلا ٍسِنَادَيْنَا .

*Industry has progressed in Egypt to a certain extent.*

Certain adverbs may be used to express degree. The most common of these are ?awi, giddan, xaśliş and kišit (all translatable by 'very, very much, a great deal'), ta?rriban 'nearly', and šiwayya 'a little, somewhat':

ٍلَيْعُكَثَاءِزَيُّن لَوْ وَيُ / .

*The professor was very angry.*

ٍمَضَرِّ لَأْدُمِيْمُ لَوْ وَيُ / .

*Egypt has progressed a great deal.*

(c) A benefactive adverbial is usually a prepositional phrase introduced by the preposition ٍلِ- 'for'. If the object of the preposition is a pronoun, the prepositional phrase may be suffixed to the verb.

ٍسُزاَنَن ٍشَتَرَتْ يُدْيَيْنَا / ٍسُزاَنَن ٍشَتَرَتْ يُدْيَيْنَا .

*Suzanne bought a gift for Ali.*

ٍسُزاَنَن ٍشَتَرَتْ يُدْيَيْنَا / ٍسُزاَنَن ٍشَتَرَتْ يُدْيَيْنَا .

*Suzanne bought a gift for him.*

ٍلِيْحِ-ٍسُزاَنَن ٍشَتَرَتْ يُدْيَيْنَا .

When the preposition ٍلِ- is not suffixed, its vowel is lengthened before a pronominal object: ٍلِيْحِ 'for him', ٍلِيْحَة 'for her', ٍلِيْحَم 'for them', ٍلِيْكِ 'for you (ms)', ٍلِيْكي 'for you (fs)', ٍلِيْكَم 'for you (p)', ٍلِيْنَه 'for us'. The form ٍليَيْيَة 'for me' is an exception.

When suffixed to a verb, the preposition ٍلِ- assumes the form ٍلِ-ٍ. Sometimes a sequence of more than two consonants results from adding to the verb a prepositional phrase consisting of ٍلِ- and a pronominal ending. In
such cases, a vowel is inserted between the second and the third consonants. That vowel is /u/ before -hum or -kum, /a/ before -ha, and /i/ otherwise.

iṣṭara + -i- + -na = iṣṭaraina 'he bought for us'
iṣṭarit + -i- + -hum = iṣṭarituhum 'she bought for them'
iṣṭarit + -i- + -kum = iṣṭaritukum 'she bought for you (p)'
iṣṭarit + -i- + -ha = iṣṭaritha 'she bought for her'
iṣṭarit + -i- + -na = iṣṭaritina 'she bought for us'
ṣadd + -i- + -l = ṣaddil 'he counted for me'
ṣadd + -i- + -hum = ṣaddilhum 'he counted for them'
ṣadd + -i- + -kum = ṣaddilkum 'he counted for you (p)'
ṣadd + -i- + -ha = ṣaddilha 'he counted for her'
ṣadd + -i- + -na = ṣaddilna 'he counted for us'

A prepositional phrase with li- may be an indirect object of the preceding verb or a benefactive adverbial.

In sentence (i) below, the underlined phrase is an indirect object; in sentence (ii), a benefactive adverbial:

(i) ūallimt ildars ḥfarīld. 'I taught the lesson to Farid.'

(ii) ỉṣṭareet hidiyya ḥfarīld. 'I bought a gift for Farid.'

Notice, however, that the first sentence may occur without li- (in which case ḥfarīld occurs before ildars ).

Such a possibility does not exist for the second sentence. Notice also that ḥfarīld can become the subject if sentence (i) is made passive, but not if sentence (ii) is made passive.

ūallimt ḥfarīld ildars. 'I taught the lesson to Farid.'

but not
*iṣṭareet ḥfarīld hidiyya

ḥfarīld iūallim ildars. 'The lesson was taught to Farid.'

but not
*ḥfarīld iṭṣara hidiyya

(d) An adverbial of instrument is usually a prepositional
phrase introduced by the preposition bi- 'by, with'.
Less frequently, the phrase is introduced by biwastîl 'by means of' or fan tarîl? 'through, by way of'.

Irberapa da ?atal mi' aatsu / bisikliina.
'sThis man killed his wife with a knife.'

Isbirka btunul ilbatrool / biwastîl issufun.
'The company transports oil by means of ships.'

Illukuuma haazzarit isha'b / fan tarîl? ill?izaaz'a.
'The government warned the people through (use of) the radio.'

(e) An adverbial of source is usually a prepositional phrase introduced by min 'from'.

Uxti starîl ihidiyya / milmañall da.
'My sister bought the gift from this shop.'

(f) An adverbial of destination is usually a prepositional phrase introduced by li- 'to'.

Ibnî byimshl milbeet / ilîmadrasa kull yoom. 'My son walks from home to school every day.'

If the adverbial of destination slot is immediately after one of certain verbs, the preposition is usually (though not necessarily) deleted. The verbs in question include raah 'to go', ga 'to come', rigiCFG 'to return', tliFG 'to ascend, to go up', saafir 'to travel':

?ali raah (il)ilmadrasa. 'Ali went to school.'
?ali raah maça saami (il)ilmadrasa. 'Ali went with Sami to school.'

(g) A manner adverbial is often a prepositional phrase introduced by the preposition bi- 'with':

Farida btizfaal bisurf'a. 'Farida gets upset easily (literally: 'with speed')'

A manner adverbial may also be a word or a clause:
Ilmanduub ṭiliṣ
millīṯīmaaḍ ḳadbaan.
matzafṣaṣṣ kida.
Ilmanduub xarag
millīṯīmaaḍ wiy huwwa
blyisḥbb wyifṣan.

6. The predicate may be a clause consisting of a subject and a predicate:

a) ṣali abuuh naggāar. 'Ali's father is a carpenter (literally: 'Ali his father is a carpenter.')

b) maṣr iqtīsadha t?addim. 'Egypt's economy has progressed (literally: 'Egypt its economy has progressed.')

c) layla axuухa rigiṣ min aswaan bitṭayyaara. 'Leila's brother returned from Aswan by plane (literally: 'Leila her brother returned from Aswan by plane.')

Sentences such as the above are derived from structurally simpler sentences. Thus sentence (a) is derived from abu ṣali naggāar 'Ali's father is a carpenter.' Likewise, sentence (b) is derived from iqtīsad maṣr it?addim 'Egypt's economy has progressed.' Notice that the derivation is accomplished by (a) transposing a noun from sentence-medial position, and (b) supplying a pronoun to occupy the position previously occupied by the transposed noun. Notice too that the supplied pronoun refers to the transposed noun and agrees with it.

III. An adjunct is a constituent which can occur before or after the nucleus and which modifies the entire nucleus. In the following examples, the adjunct is underlined. The nucleus is the rest of the sentence:

innaas maṣyullin hina. 'People are busy here.'
hina nnaas mašyuliin.
haṛgaš mašṛ lamma tindihi
ssana ddirasiyya.
lamma tindihi ssana ddirasiyya
haṛgaš mašṛ.

'Here people are busy.'
'I will return to Egypt when the school year ends.'
'When the school year ends, I will return to Egypt.'

IV. Adjuncts include expressions of place, time, condition, purpose and reason. In regard to structure, an adjunct may be a word, a phrase, or a clause. In the following sentences, the adjuncts are underlined:

hinaak ilfuluuš ahamm min ilmabaadlı?.
bukra fänzuur ilmatfah.
iza lmašruuf da fašal fänixsar
fuluuš kitir.
liñukuuma banit ilmašaani?
litañasin llwädś liqišaadi.
baruuš mašṛ kull śeef tašaan
sîlti hinaak.

'Over there, money is more important than principle.'
'Tomorrow we will visit the museum.'
'If this project fails, we will lose a lot of money.'
'The government built factories to improve the economic situation.
'I go to Egypt every summer because my family is there.'

When two or more adjuncts co-occur, they are usually in the following order if they have the same structure (i.e., if all are words, phrases, or clauses): Place, Time, Condition, Purpose, Reason.

ilñaaša liqišaadiyya wiñša
flubnaan filwašt ilñaašil
bsabab ilñarb ilñahliyya.

'The economic situation is bad in Lebanon at the present time because of the civil war.'

When two adjacent adjuncts have the same structure, their positions may be reversed to indicate relative emphasis (the adjunct to be emphasized is placed ahead of the other):

ilñaaša liqišaadiyya wiñša
flubnaan filwašt ilñaašil.
ilñaaša liqišaadiyya wiñša
filwašt ilñaašil flubnaan.

'The economic situation is bad in Lebanon at the present time.'
'The economic situation is bad at the present time in Lebanon.'

If different in structure, co-occuring adjuncts are arranged in accordance with the following rule: a word precedes a phrase, and a phrase precedes a clause.
The traffic will be bad tomorrow because of the strike.
The traffic will be bad, because of the strike, when we return from school.

V. Discussed under the appropriate headings are the transformations which change sentences from statements to questions or commands, from active to passive, from affirmative to negative, and from complete to elliptic. Also discussed in detail under the appropriate headings are the processes of embedding and conjoining.

*** *** ***

SEPARATION : PRONOUN OF

( See : Pronoun of Separation )

*** *** ***

SEQUENCE OF VERBS

In the sentence kunt bañaabii azaaakir Šarabi 'I was trying to study Arabic', there is a sequence of three verbs. This is not unusual for Egyptian Arabic. Examples :

tiñibb tišrab ?ahwa miilaaya ?
'tiñibb t?uluñ nišuuf haani ?
'ząq?uñ yîdxu? yinaam.
'ruuñ naam !
ya?la GenerationStrategy
'Would you like to drink coffee with me?'
'Would you like to go and see Hani?'
'He will go enter in order to sleep.'
'Go and sleep!'
'Let's go and drink coffee.'
'Go and sleep.'

*** *** ***
SHORTENING OF VOWELS

( See: Vowels: Contraction; Vowels: Shortening of Long Vowels )

*** *** ***

SHORT VOWELS

( See: Vowels )

*** *** ***

SLOT

The position that a word (or phrase) occupies in a frame or pattern; the significant position or positions which a word (or phrase) occupies with respect to other elements in a sequence.

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>a big boy</td>
</tr>
<tr>
<td>EA</td>
<td>walad kibiir 'a big boy'</td>
</tr>
</tbody>
</table>

Note in the above examples the Adjective and Noun slots. In the English, the adjective slot precedes the noun slot whereas in EA the noun slot precedes the adjective slot.

*** *** ***

STEM

A stem is a root (q.v.) in combination with a pattern (q.v.), to which inflections (q.v.) are added.

*** *** ***
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/. EA stops are /p, b, t, ŏ, d, q, k, q, ʔ/.

*** *** ***

STRESS

Each EA word has one primary (i.e., relatively more prominent) stress. The domain of primary stress is almost totally predictable in terms of syllable structure.

Primary stress is most frequently on the penult (i.e., pre-final syllable), e.g., ylkībū 'they write', madrasa 'school'. However, in certain cases, primary stress occurs on the ultima (i.e., the final syllable), and in other cases it occurs on the antepenult (i.e., the third syllable from the end).

The ultima is stressed if (a) it contains a long vowel or if (b) it ends in two consonants, e.g., katabū 'they wrote it', katabt 'I wrote'. The antepenult is stressed if the last three syllables have the structure CVCVCV(C), e.g., šābaka 'a net', katabāt 'she wrote', inkāsarāt 'it broke', muxtālīfa 'different (fs)'.

Contrary to the above rules, primary stress is on the penult if the structure CVCVCV(C) constitutes a feminine singular perfect-tense verb whose final V(C) is a pronoun suffix, e.g., ramlū 'she threw it away'. Again, primary stress is usually on the penult if the structure CVCVCV(C) constitutes a broken plural form with identical high vowels in the first two syllables, e.g., sibīta 'baskets', numūra 'tigers'.

Note: The long vowel of the word-final syllable CVV(C) is shortened when its pronunciation in close association with a following word would result in _VCCC. In this context, shortening does not alter the placement of primary stress:

banā 'he built it'
banā mbaarlī 'he built it yesterday'
marfa'iq
marfa'iq xaalis
'sick'
'very sick'

*** *** ***

SUFFIX

A formative (a single phoneme, syllable or syllables) added at the end of a word to modify its meaning or derive a new word, e.g.:

walad 'boy'
waladeen 'two boys';
katab 'to write'
katabna 'we wrote'

(See also: Pronoun: Suffixes with Auxiliaries; Pronoun: Suffixes with Particles; Pronoun: Personal; Possession)

*** *** ***

SUFFIX: /-a/ -- CHANGE IN FORM TO /-it/

A feminine noun ending in /-a/ has a special form for the construct state: the /-a/ drops and /-it/ is added.
madiina 'city'
madiinit țanța 'the city of Tanta'

*** *** ***

SYLLABLES

a) In EA syllables have the following structures:
CV, CVC, CVV, CVVC#, CVCC#
(C = consonant; V = vowel; #- = final)
b) Syllables do not begin with vowels; they always 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 structures /CVVC#/ or /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#. 

*** *** ***
TAP

Refers to the articulatory process by which the tip of the tongue makes a single rapid contact against the alveolar ridge producing a consonant: /ɾ, r/.

*** *** ***

TENSENESS

A tense (also fortis) consonant in general is produced with more force that its lax (also lenis) counterpart. Tense here refers to two identical consonants with no intervening vowel pronounced with stronger articulation and greater tension on the muscles of the articulator and, usually, aspiration. Lax refers to a single consonant pronounced with lesser muscle tension and weaker, laxer articulation.

A tense consonant (also known as geminate) has precisely twice the duration of a single (lax) consonant, e.g.:  

<table>
<thead>
<tr>
<th>kataib</th>
<th>'to write'</th>
</tr>
</thead>
<tbody>
<tr>
<td>kattib</td>
<td>'to cause to write'</td>
</tr>
</tbody>
</table>

*** *** ***
A triliteral root is one which consists of three radicals. There are two types of such roots: sound and weak.

A sound root is one which consists entirely of sound radicals (e.g., drs, ktb, frf, dxl). A weak root is one which does not consist entirely of sound radicals (See: Radicals: Types).

Weak roots fall into three subtypes: the assimilated, the hollow and the defective:

1. An assimilated root is one whose first radical is weak, e.g., w3l. In verbs of Measure VIII, the initial weak radical is totally assimilated to the following /t/. Thus w3l combines with ifts3l to produce ittas3l rather than the expected iwjas3l. This assimilation gives the root its name.

2. A hollow root is one whose medial radical is weak, e.g., nw3m, yvb.

3. A defective root is one whose final radical is weak, e.g., dsw, rmy.

*** *** ***
UNIT NOUNS

(See: Collective Nouns)

*** *** ***

UVULAR

The uvula is the small appendage that hangs down from the very edge of the velum. Uvular refers to a place of articulation consisting of the tongue dorsum and the uvula: /q/.

*** *** ***
VELAR

A place of articulation consisting of the tongue dorsum and the back of the palate: /k, g/.

*** *** ***

VELUM

The area behind the hard palate, also called the soft palate.

*** *** ***

VERB: AGREEMENT WITH THE SUBJECT

Verbs agree with the subject in number, gender, and person. Perfect forms are marked for such agreement by suffixes only; some imperfect forms are marked by prefixes only, while others are marked by both prefixes and suffixes.

The set of affixes marking agreement with various subjects is the same for verbs of all types; however, the addition of those affixes requires certain changes in some stems.

(a) The following forms result from adding the agreement affixes to the sound stems katab 'to write' (perfect form) and yiktib (imperfect form). The affixes are set off by hyphens.
### Egyptian Arabic

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>(huwwa)</td>
<td>katab</td>
<td>yi-katab</td>
</tr>
<tr>
<td>(hlyya)</td>
<td>katab-it</td>
<td>ti-katab</td>
</tr>
<tr>
<td>(humma)</td>
<td>katab-u</td>
<td>yi-katab-u</td>
</tr>
<tr>
<td>(inta)</td>
<td>katab-t</td>
<td>ti-katab</td>
</tr>
<tr>
<td>(intl)</td>
<td>katab-tl</td>
<td>ti-katab-i</td>
</tr>
<tr>
<td>(intu)</td>
<td>katab-tu</td>
<td>ti-katab-u</td>
</tr>
<tr>
<td>(ana)</td>
<td>katab-t</td>
<td>a-katab</td>
</tr>
<tr>
<td>(lňna)</td>
<td>katab-na</td>
<td>ni-katab</td>
</tr>
</tbody>
</table>

Most of the imperfect forms listed above contain /l/ in the prefix. If the second syllable of the imperfect form contains /u/ or /uu/, the /l/ is interchangeable with /u/, e.g., *yixruq* yuxruq 'to exit', *yiruuă* yuruuă 'to go'.

(b) Lest a cluster of three consonants result, /ee/ is inserted between the last radical of a doubled perfect stem and a suffix which begins with or consists of a consonant. The following forms result from adding the agreement affixes to ꞌadd 'to count' (perfect form) and yi-fidd (imperfect form). (ꞌadd is a doubled stem.)

### Egyptian Arabic

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
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</tr>
</thead>
<tbody>
<tr>
<td>(huwwa)</td>
<td>ꞌadd</td>
<td>yi-fidd</td>
</tr>
<tr>
<td>(hlyya)</td>
<td>ꞌadd-it</td>
<td>ti-fidd</td>
</tr>
<tr>
<td>(humma)</td>
<td>ꞌadd-u</td>
<td>yi-fidd-u</td>
</tr>
<tr>
<td>(inta)</td>
<td>ꞌaddee-t</td>
<td>ti-fidd</td>
</tr>
<tr>
<td>(intl)</td>
<td>ꞌaddee-tl</td>
<td>ti-fidd-i</td>
</tr>
<tr>
<td>(intu)</td>
<td>ꞌaddee-tu</td>
<td>ti-fidd-u</td>
</tr>
<tr>
<td>(ana)</td>
<td>ꞌaddee-t</td>
<td>a-fidd</td>
</tr>
<tr>
<td>(lňna)</td>
<td>ꞌaddee-na</td>
<td>ni-fidd</td>
</tr>
</tbody>
</table>
The long vowel /ee/ is also inserted between the last radical of a Measure IX perfect stem and a suffix which begins with er consists of a consonant. The following forms result from adding the agreement affixes to یسْوَدَّ (perfect form) and ییسْوَدَّ (imperfect form).

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>(huwwa)</td>
<td>یسَوَدَّ</td>
<td>ییسَوَدَّ</td>
</tr>
<tr>
<td>(hiyya)</td>
<td>یسَوَدَّ-یت</td>
<td>ییسَوَدَّ-یت</td>
</tr>
<tr>
<td>(humma)</td>
<td>یسَوَدَّ-یو</td>
<td>ییسَوَدَّ-یو</td>
</tr>
<tr>
<td>(inta)</td>
<td>یسَوَدَّ-یت</td>
<td>ییسَوَدَّ</td>
</tr>
<tr>
<td>(intl)</td>
<td>یسَوَدَّ-ییت</td>
<td>ییسَوَدَّ-ییت</td>
</tr>
<tr>
<td>(intu)</td>
<td>یسَوَدَّ-ییو</td>
<td>ییسَوَدَّ-ییو</td>
</tr>
<tr>
<td>(ana)</td>
<td>یسَوَدَّ-یت</td>
<td>ییسَوَدَّ</td>
</tr>
<tr>
<td>(یننا)</td>
<td>یسَوَدَّ-ینا</td>
<td>ییسَوَدَّ</td>
</tr>
</tbody>
</table>

(c) Upon the addition of a suffix which begins with or consists of a consonant, the long vowel of Faal is replaced by a short vowel (in EA, a long vowel does not normally occur before two consonants). The short vowel in question is /u/ if the imperfect stem has /uu/; otherwise the short vowel is /i/.

The following forms result from adding the agreement affixes to یارَح 'to go' (perfect form) and یییارَح (imperfect form).

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>یارَح</td>
<td>یییارَح</td>
</tr>
<tr>
<td>hiyya</td>
<td>یارَح-یت</td>
<td>یییارَح-یت</td>
</tr>
<tr>
<td>humma</td>
<td>یارَح-یو</td>
<td>یییارَح-یو</td>
</tr>
<tr>
<td>inta</td>
<td>یییارَح-یت</td>
<td>یییارَح</td>
</tr>
<tr>
<td>intl</td>
<td>یییارَح-ییت</td>
<td>یییارَح-ییت</td>
</tr>
<tr>
<td>intu</td>
<td>یییارَح-ییو</td>
<td>یییارَح-ییو</td>
</tr>
</tbody>
</table>
### Egyptian Arabic

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ana)</td>
<td>ūn-t</td>
</tr>
<tr>
<td>(lūna)</td>
<td>ūn-na</td>
</tr>
</tbody>
</table>

The following forms result from adding the agreement affixes to **gaab** 'to bring' (perfect form) and **yiɡilb** (imperfect form).

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>(huwwa)</td>
<td>gaab</td>
</tr>
<tr>
<td>(hliya)</td>
<td>gaab-it</td>
</tr>
<tr>
<td>(humma)</td>
<td>gaab-u</td>
</tr>
<tr>
<td>(inta)</td>
<td>ɡib-t</td>
</tr>
<tr>
<td>(inti)</td>
<td>ɡib-ti</td>
</tr>
<tr>
<td>(intu)</td>
<td>ɡib-tu</td>
</tr>
<tr>
<td>(ana)</td>
<td>ɡib-t</td>
</tr>
<tr>
<td>(lūna)</td>
<td>ɡib-na</td>
</tr>
</tbody>
</table>

The following forms result from adding the agreement affixes to **naam** 'to sleep' (perfect form) and **yinaam** (imperfect form).

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>(huwwa)</td>
<td>naam</td>
</tr>
<tr>
<td>(hliya)</td>
<td>naam-it</td>
</tr>
<tr>
<td>(humma)</td>
<td>naam-u</td>
</tr>
<tr>
<td>(inta)</td>
<td>nim-t</td>
</tr>
<tr>
<td>(inti)</td>
<td>nim-ti</td>
</tr>
<tr>
<td>(intu)</td>
<td>nim-tu</td>
</tr>
<tr>
<td>(ana)</td>
<td>nim-t</td>
</tr>
<tr>
<td>(lūna)</td>
<td>nim-na</td>
</tr>
</tbody>
</table>
The vowel replacement rule given above is restricted to Measure I of hollow verbs; elsewhere, a long vowel is replaced by its short counterpart before two consonants. The following forms result from adding the agreement suffixes to azaal 'to remove' and istagaab 'to respond':

\[
\begin{array}{lll}
\text{(huwwa)} & \text{azaal} & \text{istagaab} \\
\text{(hiyya)} & \text{azaal-it} & \text{istagaab-it} \\
\text{(humma)} & \text{azaal-u} & \text{istagaab-u} \\
\text{(inta)} & \text{azal-t} & \text{istagab-t} \\
\text{(inti)} & \text{azal-ti} & \text{istagab-ti} \\
\text{(intu)} & \text{azal-tu} & \text{istagab-tu} \\
\text{(ana)} & \text{azal-t} & \text{istagab-t} \\
\text{(iňna)} & \text{azal-na} & \text{istagab-na} \\
\end{array}
\]

(d) Upon the addition of a suffix beginning with or consisting of a vowel, the final vowel of a defective stem is deleted; upon the addition of a suffix beginning with or consisting of a consonant, the final vowel of a defective stem is replaced by /ee/.

The following forms result from adding the agreement affixes to bana 'to build' (perfect form) and yibni (imperfect form):

\[
\begin{array}{lll}
\text{Perfect} & \text{Imperfect} \\
\text{(huwwa)} & \text{bana} & \text{yi-bni} \\
\text{(hiyya)} & \text{ban-it} & \text{ti-bni} \\
\text{(humma)} & \text{ban-u} & \text{yi-bn-u} \\
\text{(inta)} & \text{banee-t} & \text{ti-bni} \\
\text{(inti)} & \text{banee-ti} & \text{ti-bn-i} \\
\text{(intu)} & \text{banee-tu} & \text{ti-bn-u} \\
\text{(ana)} & \text{banee-t} & \text{a-bni} \\
\text{(iňna)} & \text{banee-na} & \text{ni-bni} \\
\end{array}
\]
The following forms result from adding the agreement affixes to nisi ‘to forget’ (perfect form) and yinsa (imperfect form).

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>(huwwa)</td>
<td>nisi</td>
<td>yi-nsa</td>
</tr>
<tr>
<td>(hiyya)</td>
<td>nis-it</td>
<td>ti-nsa</td>
</tr>
<tr>
<td>(humma)</td>
<td>nis-u</td>
<td>yi-ns-u</td>
</tr>
<tr>
<td>(inta)</td>
<td>nisee-t</td>
<td>ti-nsa</td>
</tr>
<tr>
<td>(inti)</td>
<td>nisee-ti</td>
<td>ti-ns-i</td>
</tr>
<tr>
<td>(intu)</td>
<td>nisee-tu</td>
<td>ti-ns-u</td>
</tr>
<tr>
<td>(ana)</td>
<td>nisee-t</td>
<td>a-nsa</td>
</tr>
<tr>
<td>(iňna)</td>
<td>nisee-na</td>
<td>ni-nsa</td>
</tr>
</tbody>
</table>

If the final vowel of the perfect defective is /i/, it may be replaced by /y/ (rather than being deleted) before a suffix which begins with or consists of a vowel. Before a suffix which begins with or consists of a consonant, the /i/ in question may be lengthened (rather than being replaced by /ee/):

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(huwwa)</td>
<td>nisi</td>
</tr>
<tr>
<td>(hiyya)</td>
<td>nisy-it</td>
</tr>
<tr>
<td>(humma)</td>
<td>nisy-u</td>
</tr>
<tr>
<td>(inta)</td>
<td>nisii-t</td>
</tr>
<tr>
<td>(inti)</td>
<td>nisii-ti</td>
</tr>
<tr>
<td>(intu)</td>
<td>nisii-tu</td>
</tr>
<tr>
<td>(ana)</td>
<td>nisii-t</td>
</tr>
<tr>
<td>(iňna)</td>
<td>nisii-na</td>
</tr>
</tbody>
</table>

The addition of agreement affixes to quadriliteral verbs involves no new principles.
The following forms result from adding the agreement affixes to دَحْرَاغ ‘to roll’ (perfect form) and يِدَحْرَاغ (imperfect form).

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>(huwwa)</td>
<td>دَحْرَاغ</td>
<td>يِدَحْرَاغ</td>
</tr>
<tr>
<td>(hiyya)</td>
<td>دَحْرَاغ-ٍت</td>
<td>تِدَحْرَاغ</td>
</tr>
<tr>
<td>(himmama)</td>
<td>دَحْرَاغ-ٍت</td>
<td>تِدَحْرَاغ-ٍت</td>
</tr>
<tr>
<td>(inta)</td>
<td>دَحْرَاغ-ٍت</td>
<td>تِدَحْرَاغ</td>
</tr>
<tr>
<td>(inti)</td>
<td>دَحْرَاغ-ٍت</td>
<td>تِدَحْرَاغ-ٍت</td>
</tr>
<tr>
<td>(intu)</td>
<td>دَحْرَاغ-ٍت</td>
<td>تِدَحْرَاغ-ٍت</td>
</tr>
<tr>
<td>(ana)</td>
<td>دَحْرَاغ-ٍت</td>
<td>تِدَحْرَاغ</td>
</tr>
<tr>
<td>(iinna)</td>
<td>دَحْرَاغ-ٍت</td>
<td>تِدَحْرَاغ-ٍت</td>
</tr>
</tbody>
</table>

The following forms result from adding the agreement affixes to يَتَمَا?أَنَن ‘to be reassured’ (perfect form) and يِتَمَا?أَنَن (imperfect form).

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>(huwwa)</td>
<td>يَتَمَا?أَنَن</td>
<td>يِتَمَا؟أَنَن</td>
</tr>
<tr>
<td>(hiyya)</td>
<td>يَتَمَا؟أَنَن-ٍت</td>
<td>تِتَمَا؟أَنَن</td>
</tr>
<tr>
<td>(himmama)</td>
<td>يَتَمَا؟أَنَن-ٍت</td>
<td>تِتَمَا؟أَنَن-ٍت</td>
</tr>
<tr>
<td>(inta)</td>
<td>يَتَمَا؟أَنَن-ٍت</td>
<td>تِتَمَا؟أَنَن</td>
</tr>
<tr>
<td>(inti)</td>
<td>يَتَمَا؟أَنَن-ٍت</td>
<td>تِتَمَا؟أَنَن-ٍت</td>
</tr>
<tr>
<td>(intu)</td>
<td>يَتَمَا؟أَنَن-ٍت</td>
<td>تِتَمَا؟أَنَن-ٍت</td>
</tr>
<tr>
<td>(ana)</td>
<td>يَتَمَا؟أَنَن-ٍت</td>
<td>تِتَمَا؟أَنَن</td>
</tr>
<tr>
<td>(iinna)</td>
<td>يَتَمَا؟أَنَن-ٍت</td>
<td>تِتَمَا؟أَنَن-ٍت</td>
</tr>
</tbody>
</table>

The following forms result from adding the agreement affixes to يِتَبَاحْدِل ‘to be treated contemptuously’ (perfect form) and يِتَبَاحْدِل (imperfect form).

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>(huwwa)</td>
<td>يَتَبَاحْدِل</td>
<td>يِتَبَاحْدِل</td>
</tr>
<tr>
<td>(hiyya)</td>
<td>يَتَبَاحْدِل-ٍت</td>
<td>تِتَبَاحْدِل</td>
</tr>
<tr>
<td>(himmama)</td>
<td>يَتَبَاحْدِل-ٍت</td>
<td>تِتَبَاحْدِل-ٍت</td>
</tr>
<tr>
<td>(inta)</td>
<td>يَتَبَاحْدِل-ٍت</td>
<td>تِتَبَاحْدِل</td>
</tr>
<tr>
<td>(inti)</td>
<td>يَتَبَاحْدِل-ٍت</td>
<td>تِتَبَاحْدِل-ٍت</td>
</tr>
<tr>
<td>(intu)</td>
<td>يَتَبَاحْدِل-ٍت</td>
<td>تِتَبَاحْدِل-ٍت</td>
</tr>
<tr>
<td>(ana)</td>
<td>يَتَبَاحْدِل-ٍت</td>
<td>تِتَبَاحْدِل</td>
</tr>
<tr>
<td>(iinna)</td>
<td>يَتَبَاحْدِل-ٍت</td>
<td>تِتَبَاحْدِل-ٍت</td>
</tr>
</tbody>
</table>
**Perfect**   **Imperfect**

(huwwa)    itbahdil    yi-tbahdil
(hiyya)    itbahdil-it    ti-tbahdil
(humma)    itbahdil-u    ti-tbahdil

(inta)    itbahdil-t    ti-tbahdil
(inti)    itbahdil-ti    ti-tbahdil-i
(intu)    itbahdil-tu    ti-tbahdil-u

(ana)    itbahdil-t    a-tbahdil
(ifna)    itbahdil-na    ni-tbahdil

***   ***   ***

**VERB : ASPECT**

The prefixes ħa- ~ ḥa and bi- are added to imperfect verb forms to indicate aspect.

The prefix ḥa- designates the future:

ḥayirqaf bukrā.    'He will return tomorrow.'

With certain verbs (mainly stative verbs and verbs which indicate change or fixation of location), bi- indicates habitual or repetitive occurrence:

biqifham biqūuba.    'He comprehends with difficulty.'
biqurrūh masr fisheef.    'He goes to Egypt in the summer.'
biyusq̣un maʕana lamma yizuwr masr.    'He stays with us when he visits Egypt.'

With all other verbs, bi- may designate either continuity or repetitiveness ("continuity" being viewed as the feature of an action or an event in progress):

uuxt biqidris dilwa?ti.    'My sister is studying now.'
uxt biqidris billeel.    'My sister studies at night.'
Stative verbs should not be confused with verbs that indicate change of state. The latter designate a perceptible process leading from one state to another, while the former designate a state without focussing on a process. The following examples may help in differentiating stative verbs from verbs which indicate change of state:

1. **Stative**: biyīyī ib 'he is (usually) absent', biyī ideological 'he is (usually) present', biyī ideological 'he (usually) knows'.

2. **Change of state**: biyī ideological 'it (m) is getting/gets petrified', biyī ideological 'it (m) is solidifying/solidifies', biyī ideological 'he is getting/gets to be good-looking', biyī ideological 'it (m) is dissolving/dissolves', biyī ideological 'it (m) is melting/usually melts'.

With verbs that indicate change of state, bi- denotes either continuity or repetitiveness.

In most cases, the absence of an aspect prefix on an imperfect verb form indicates possibility as opposed to fact (see: Verbs: Subjunctive):

\[
\text{laazīm yīyī.} \\
\text{tīyī māaana?}
\]

'He must come.'

'Would you like to come with us?'

There are, however, a few contexts where absence of the aspect prefix does not indicate possibility; for example, the underlined verb in the following sentence has no aspect prefix due to a process of deletion which is motivated by redundancy:

\[
\text{ḥanāaariib wi ḥanintīsir.} \rightarrow \text{We will fight and we will win.} \\
\text{ḥanāaariib wi nintīsir.}
\]

**VERB: AUXILIARIES**

A "verbal sequence" consists of two or more verbs occurring in immediate succession. According to this definition, the first of the following expressions is a verbal sequence, but the second is not (since the two verbs are separated by a pronominal suffix):

*** *** ***
(1) حاياشف يتكلم. 'He will be afraid to talk.'

(2) شفت بيلكتب. 'I saw him writing.'

In a verbal sequence, the last verb is called the main verb, and the rest are called auxiliaries. A verbal sequence may include as many as six verbs:

كاش يفبوب يبتيد يرعه
يتفكيم يلغ،

'He would have liked to start going to learn how to read.'

As may be expected, verbal sequences as long as the one above rarely occur; it is still true, however, that such sequences are possible.

Verbal sequences in EA are characterized by two syntactic features.

(1) The main verb may be replaced by any other verb. On the other hand, each of the auxiliaries is replaceable by a limited number of verbs.

(2) The auxiliaries occur in a fixed order; thus while the first sequence below is grammatical, the second is not:

يفمابا يرعه يلدر
*يلى رعه يفمابا يلدر

'He would love to go to study.'

The following chart includes some auxiliaries which are common in Egyptian Arabic. The auxiliaries are listed as classes, and the classes are arranged according to relative position. The verb كاش is excluded from the chart since it requires special considerations.
Any one or combination of the above auxiliary classes may be deleted from the verbal sequence:

\[ \text{yífáddal yíbtídi yíftállim yíktíb,} \quad \text{"He would prefer to start learning how to write."} \]

\[ \text{yífáddal yíftállim yíktíb,} \quad \text{"He would prefer to learn how to write."} \]

\[ \text{hayíftállim yíktíb,} \quad \text{"He will learn how to write."} \]

Each member of a given class may co-occur (in a verbal sequence) with some member of every other class. However, it would be incorrect to assume that members can be selected at random from various classes and strung together into a verbal sequence (semantic, rather than formal, restrictions preclude this possibility).

Three classes of auxiliaries are worthy of special notice; those are Class I, Class II, and Class III:

1. Class I auxiliaries have two distinctive characteristics:

   (a) The subject of a Class I auxiliary may differ from the subject of the main verb. In contrast, the subject of a Class II, Class III or Class IV auxiliary is always the same as the subject of the main verb.

   \[ \text{yíínhibb yíbtídi yídrlís.} \quad \text{"He would like to start studying."} \]

   \[ \text{ahíbb yíbtídi yídrlís.} \quad \text{"I would like him to start studying."} \]

   (b) Class I auxiliaries usually express wish, desire, fear, intention, preference, etc.

   (c) When they occur without an aspect prefix, Class I auxiliaries usually imply some provision or condition; thus this usage corresponds to the English conditional "would".

   \[ \text{blyíínhibb yüzúrna,} \quad \text{"He likes visiting us."} \]

   \[ \text{yíínhibb yüzúrna.} \quad \text{"He would like to visit us (if possible, if given a choice, etc.)."} \]

2. Class II auxiliaries usually indicate progress (or lack of progress) in the direction of an action.

3. Class III auxiliaries have three distinctive characteristics:

   (a) A Class III auxiliary, if it begins a verb sequence, and a fol-
lowing verb may **both** be perfect, imperfect or imperative. Additionally, the Class III verb may be perfect and followed by an imperfect verb. A third verb in the sequence is always imperfect.

\[
\begin{align*}
\text{\textit{raa\textdegree}} & \text{ daras.} & \text{ 'He went and studied,'} \\
\text{bly\textdegree} & \text{ yidris.} & \text{ 'He goes to study.'} \\
\text{\textit{ruu\textdegree}} & \text{ Idris.} & \text{ 'Go and study.'} \\
\text{\textit{raa\textdegree}} & \text{ yldris.} & \text{ 'He went to study,'} \\
\text{\textit{raa\textdegree}} & \text{ yil\textdegree} & \text{Allim yi?ra.} & \text{ 'He went and learned how to read,'} \\
\text{bly\textdegree} & \text{ yil\textdegree} & \text{Allim yi?ra.} & \text{ 'He goes to learn how to read.'} \\
\text{\textit{ruu\textdegree}} & \text{ It\textdegree} & \text{Allim ti?ra.} & \text{ 'Go and learn how to read.'} \\
\text{\textit{raa\textdegree}} & \text{ yil\textdegree} & \text{Allim yi?ra.} & \text{ 'He went to learn how to read.'} \\
\end{align*}
\]

The situation is different in a verbal sequence whose first constituent is not a Class III auxiliary: in such a sequence, **only the first verb** may be perfect or imperative, every other verb in the sequence must be imperfect.

\[
\begin{align*}
\text{xaaf yi\textdegree} & \text{ruu\textdegree} & \text{ yi?abilha.} & \text{ 'He was afraid to go to meet her.'} \\
\text{blyxaaf yi\textdegree} & \text{ruu\textdegree} & \text{ yi?abilha.} & \text{ 'He is (usually) afraid to go to meet her.'} \\
\text{xaaf ti\textdegree} & \text{ruu\textdegree} & \text{ ti?abilha.} & \text{ 'Be afraid to go to meet her.'} \\
\end{align*}
\]

(b) A Class III auxiliary which introduces a verbal sequence may be followed by a conjunction.

\[
\begin{align*}
\text{\textit{ti\textdegree} \text{ lsta\textdegree}\text{amma. or}} & \text{ 'He went up and took a bath.'} \\
\text{\textit{ti\textdegree} \text{ wista\textdegree}\text{amma.}} & \\
\text{\textit{lt\textdegree} \text{ lsta\textdegree}\text{amma or}} & \text{ 'Go up and take a bath.'} \\
\text{\textit{lt\textdegree} \text{ wista\textdegree}\text{amma.}} & \\
\text{\textit{ti\textdegree} \text{ ylsta\textdegree}\text{amma or}} & \text{ 'He went up to take a bath.'} \\
\text{\textit{ti\textdegree} \text{ Sa\textdegree}\text{aan ylsta\textdegree}\text{amma.}} & \\
\text{\textit{haylt\textdegree} \text{ ylsta\textdegree}\text{amma or}} & \text{ 'He will go up to take a bath.'} \\
\text{\textit{haylt\textdegree} \text{ Sa\textdegree}\text{aan ylsta\textdegree}\text{amma.}} & \\
\end{align*}
\]

Notice that the optional conjunction is usually \textit{Sa\textdegree}\text{aan} 'in order to' when the second verb is imperfect; otherwise, the optional conjunction is usually \textit{wi} 'and'.
(c) Auxiliaries of Class III are mostly forms which designate motion. Some of these auxiliaries, especially يَعَمَّ, may co-occur with other auxiliaries of the same class.

\[
\begin{align*}
\text{يلَحَب يَعَمَّ يَصَرُّغ يَشِم} & \quad \text{'He would like to get up and go out to get some fresh air.'}
\end{align*}
\]

Aspect prefixes can be attached only to the first form of a verbal sequence. Absence of those prefixes designates the subjunctive.

\[
\begin{align*}
\text{هَايَخَأ فَ يَعَمَّ يَأَبَيْل} & \quad \text{'Will he be afraid to go to meet the director?'}
\end{align*}
\]

\[
\begin{align*}
\text{يَخَأ فَ يَعَمَّ يَأَبَيْل يَمُدَّيْر} & \quad \text{'Do you suppose he would be afraid to go to meet the director?'}
\end{align*}
\]

The form كَأَن 'was' (imperfect: يَكُون) may, under certain conditions, precede any of the verbal sequences described above to mark tense, aspect, or the subjunctive (see Verbs: The Marker كَأَن):

\[
\begin{align*}
\text{بَيَعَمَ يَأَبِلْحَا} & \quad \text{'He goes to see her.'}
\end{align*}
\]

\[
\begin{align*}
\text{كَأَن بَيَعَمَ يَأَبِلْحَا} & \quad \text{'He used to go to see her.'}
\end{align*}
\]

\[
\begin{align*}
\text{يَكُون بَيَعَمَ يَأَبِلْحَا ؟} & \quad \text{'Could it be that he goes to see her.'}
\end{align*}
\]

Notes:

1. Verbal sequences are derived (through an optional transformation) from source strings where the verb forms do not follow each other in immediate succession. The following statements hold true in those strings:

   (a) Class I, Class II and Class IV auxiliaries are usually followed by an expression consisting of a nominalizer and a following subject:

\[
\begin{align*}
\text{يَفَدْدَل يَنُع يَبِتْدِي} & \quad \ldots
\end{align*}
\]

\[
\begin{align*}
\text{يَفَاكِن يَنُع يَلِي} & \quad \ldots
\end{align*}
\]

\[
\begin{align*}
\text{يَتَكِلِيم يَنُع يَكِتِب} & \quad \ldots
\end{align*}
\]

(b) Class III auxiliaries are usually followed by a conjunction:

\[
\begin{align*}
\text{يَلِي} & \quad \text{تَأَن} \quad \text{يَتَكِلِيم} \quad \ldots
\end{align*}
\]

\[
\begin{align*}
\text{تَأَن} & \quad \text{وَيَتَكِلِيم} \quad \ldots
\end{align*}
\]

In the underlying string, as in the derived one, only an initial imperfect
form has the option of occurring with an aspect prefix.
2. In a given verbal sequence, the first verb may be replaced by the active participle; this fact accounts for the following sentences:

\[
\begin{align*}
\text{’\text{\‘ali }\text{‘a\‘a\‘s\‘i\‘d }\text{y\‘i\‘r\‘u\‘u\‘h }\text{y\‘i\‘l\‘\i\‘s\‘a\‘y\‘a\‘l.}} & \quad \text{‘Ali intends to go to work.'} \\
\text{’\text{\‘ali }\text{m\‘i\‘s\‘i\‘s\‘a\‘r\‘i\‘f }\text{y\‘i\‘l\‘s\‘i\‘t}} & \quad \text{‘Ali does not know how to please the director.'} \\
\text{’\text{\‘ali }\text{\‘a\‘y\‘i\‘n }\text{y\‘i\‘z\‘u\‘r\‘u\‘h\‘u\‘m.}} & \quad \text{‘Ali is on his way to visit them.'} \\
\text{’\text{\‘ali }\text{m\‘i\‘s\‘a\‘w\‘a\‘w\‘i\‘l }\text{y\‘i\‘\i\‘\i\‘s\‘a }\text{b\‘a\‘d\‘r\‘i.}} & \quad \text{‘Ali is accustomed to waking up early.'}
\end{align*}
\]

*** *** ***

**VERB: BARE FORM**

A "bare form" is an imperfect verb occurring with no aspect prefix, e.g., yidris (in contrast with biyidris and fAyidris).

The bare form usually indicates subjunctive meaning and results from deleting a redundant aspect prefix. In the following sentence, nintlisir is bare as a result of deleting the redundant prefix 6a-, the absence of 6a- here does not denote subjunctive meaning:

\[
\text{’\‘a\‘n\‘\‘a\‘r\‘i\‘b w\‘i\‘ nintlisir.} \quad \text{‘We will fight and win.'}
\]

*** *** ***

**VERB: CITATION FORM**

Verb stems in EA take affixes which indicate agreement with the subject. Consequently, the verb form differs with different subjects:

\[
\begin{align*}
(\text{huw\‘a} )\text{dar\‘as} & \quad \text{‘he studied'} \\
(\text{hi\‘y\‘a} )\text{dar\‘as\‘i\‘t} & \quad \text{‘she studied'} \\
(\text{inta} )\text{dar\‘as} & \quad \text{‘you (ms) studied'} \\
\text{etc.} & \\
(\text{huw\‘a} )\text{b-}\text{yidris} & \quad \text{‘he is studying'}
\end{align*}
\]
(hiyya) b-tidris  'she is studying'
(inta) b-tidris  'you (ms) are studying'

For the sake of convenience, the perfect huwwa (third person ms) form is used as the "citation" form of the verb (i.e., the dictionary form. Thus daras may be translated as 'to study' although a literal translation would be 'he studied.' Notice that the perfect huwwa form is a natural choice in two senses: it is shorter than the other perfect forms, and it yields those forms through the addition of certain suffixes.

*** *** ***

VERB : CLASSIFICATION BY ROOT TYPE

Verbs are divisible into two large groups: the triliteral and the quadrilateral, the former being those with three radicals (e.g., katab 'to write', daras 'to study', simif 'to hear') and the latter being those with four radicals (e.g., dafraq 'to roll (something)' targim 'to translate', dardiš 'to chat').

Triliteral verbs are either sound or weak. A sound verb is one which has a sound root (e.g., talaab 'to request', dašal 'to enter', šakar 'to thank') and a weak verb is one which has a weak root (q.v.).

Weak verbs fall into three types: the assimilated, the hollow, and the defective. The three types are defined as follows:

1. Assimilated verbs are those whose initial radical is weak, e.g., wisil 'to arrive' (root wsi).
2. Hollow verbs are those whose middle radical is weak, e.g., naam 'to sleep' (root nwm), yaab 'to be absent' (root yyb).
3. Defective verbs are those whose final radical is weak, e.g., daqiqa 'to invite' (root dīw), rama 'to throw' (root rmy), nisi 'to forget' (root nṣy).

For convenience of reference, these classes are tabulated below:
I. Triliteral
   A. Sound
   B. Weak
      1. Assimilated
      2. Hollow
      3. Defective
      4. Doubled
II. Quadriliteral

*** *** ***

VERB: kaan

The verbal form kaan (imperfect: yikuun) functions as carrier of a tense, an aspect, or a mood distinction which would otherwise have no carrier:

1. Equational sequences such as ʕali taʃbaan 'Ali is tired' designate contemporaneity. To such sentences may be added the constituent "Perfect" (to express past time), bi- (to express recurrence), or ha- (to express futurity):
   (a) ʕali + Perfect + taʃbaan
   (b) ʕali + bi- + taʃbaan
   (c) ʕali + ha- + taʃbaan

Since "Perfect", bi- and ha- must be carried by a verbal form, yikuun is added to the above sentences:
   (a) ʕali + Perfect + yikuun + taʃbaan
   (b) ʕali + bi- + yikuun + taʃbaan
   (c) ʕali + ha- + yikuun + taʃbaan

In sentence (a) the sequence Perfect + yikuun produces kaan; in sentence (b), the sequence bi- + yikuun produces biykuun; and in sentence (c), the sequence ha- + yikuun produces haykuun. The three sentences therefore assume the following forms:

ʕali kaan taʃbaan. 'Ali was tired.'
ʕali biykuun taʃbaan filmasa. 'Ali is usually tired in the evening.'
ʕali haykuun taʃbaan. 'Ali will be tired.'
2. The sentence ُقالى دراس 'Ali studied' designates a completed event, and the sentence ُقالى بيدر 'Ali is studying' designates an event in progress. Futurity may be superimposed on both sentences by the addition of /نا-/.

(a) ُقالى + نا- + دراس لامما 'Ali will have studied when we arrive.'
(b) ُقالى + نا- + بيدر لامما 'Ali will be studying when we arrive.'

In sentence (a), the verb دراس must retain its perfect form because the desired meaning includes completion. Thus نا- cannot combine with the following verb to produce بيدر. In sentence (b), the verb must retain ب- because progression is part of the desired meaning. Thus, here again, نا- cannot combine with the following verb to produce بيدر. To provide a carrier for نا- in both sentences, يكوين is added:

ُقالى يكوين دراس لامما نا- 'Ali will have studied when we arrive.'
ُقالى يكوين بيدر لامما نا- 'Ali will be studying when we arrive.'

3. The sentence ُيلى يلى اى راى ايمىصاف 'Did he mistakenly go to the hospital?' asks about a completed event (hence the use of perfect verbs). A subjunctive meaning can be superimposed on the sentence (for example, the sentence may be changed to mean 'Could it be that he mistakenly went to the hospital?'); this would require the addition of an imperfect form without an aspect prefix. The required form is يكوين:

يقوين ُيلى يلى اى ايمىصاف 'Could it be that he mistakenly went to the hospital?'

The same process accounts for the occurrence of يكوين in the following sentences:

يقوين بيجلىبها 'Could it be that he loves her?'
يقوين ُيغروى مهىاها 'Could it be that he will go with her?'
Like all other verbal forms, kaan and yikuun agree with the subject in number, gender and person:

(huwwa) kaan biyidris. 'He was studying.'
(hiyya) kaanit bitidris. 'She was studying.'
(ana) kunt badris. 'I was studying.'
etc.

(huwwa) haykuun biyidris. 'He will be studying.'
(hiyya) hatkuun bitidris. 'She will be studying.'
(ana) hakkuun badris. 'I will be studying.'
etc.

(huwwa) kaan hafirda n?ablu. 'He was going to let us see him.'
(hiyya) kaanit hafirda n?abilha. 'She was going to let us see her.'
(inta) kunt hafirda n?ablak. 'You (ms) were going to let us see you.'

*** *** ***

VERB MEASURES: MEANINGS OF DERIVED VERBAL MEASURES

The contrasts in form between derived and primary verbs are paralleled by fairly consistent contrasts in meaning. Before specifying the meanings in question, we must emphasize two facts:

1. The meanings ascribed to a given derived measure hold true in a large number of cases where a source verb exists. They hold true less frequently when a source verb does not exist. For example, reciprocity is usually expressed by Measure III of triliteral verbs; yet of the two Measure III verbs kaatib 'to correspond with' and saafir 'to travel', only the first has associative meaning. Significantly, kaatib has a source verb ( katab 'to write') while saafir does not.

2. There is no root which combines with every verbal measure. For this reason, the student may end up with a non-existent word if he yields to the temptation of combining a root he knows with a certain measure to express a certain meaning. The meanings listed below are given to help students guess and learn the designation of a new verb, rather than to
facilitate the forecasting of unattested verbs.

The meanings most commonly expressed by the derived measures of triliteral verbs are the following:

1. Measure II is most often used to express the following two designations:
   (a) **Causation**, i.e., causing an action (usually the one specified by the corresponding Measure I verb). Examples: *xaaf* 'to be afraid': *xawwil* 'to frighten', *dafa* 'to pay: *daffa* 'to make (someone) pay', *yayyar* 'to change (something)'. Closely related to this meaning is the designation of helping (or enabling) someone to perform an action, e.g., *ṣaal* 'to carry': *ṣayyiöl* 'to help (someone) carry', *rikib* 'to ride': *rakkib* 'to give (someone) a ride'.
   (b) **Acquisition of a state or a characteristic.** Examples: *sawwis* 'to decay (bones)', *ṭaffin* 'to rot', *warram* 'to swell', *dawwil* 'to become wormy', *nattin* 'to stink'. Measure II verbs with this designation do not usually have corresponding source verbs; in most cases, however, such verbs have corresponding nouns; e.g., *suus* 'decay (of bones)', *Ṣufuuna* 'rottenness', *waram* 'swelling', *duud* 'worms', *nataana* 'stench', etc.

Other meanings expressed by Measure II are:

(c) **Intensification** of some action (usually that specified by the source verb). Examples: *kasar* 'to break': *kassar* 'to smash', *ṭaṭal* 'to kill': *ṭattil* 'to slaughter'.
   (d) **Estimation**, i.e., deeming or regarding. Examples: *kidib* 'to lie': *kəddib* 'to accuse of lying'.

Because causation is their most frequent meaning, Measure II verbs are typically transitive when the source verbs are intransitive and ditransitive when the source verbs are transitive.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Ali went out.'</td>
<td>ṣali xaṇag.</td>
</tr>
<tr>
<td>'Ahmad let Ali out.'</td>
<td>ahmad xaṇag ṣali.</td>
</tr>
<tr>
<td>'Farid ate the rice.'</td>
<td>fariid akal ɪrruzz.</td>
</tr>
<tr>
<td>'I fed Farid the rice.'</td>
<td>ṭakkalt fariid ɪrruzz.</td>
</tr>
</tbody>
</table>

2. The most frequent meaning associated with Measure III is associative. Measure III technically means 'to engage someone in a reciprocal activity.'
Examples: *katab* 'to write', *kaatīb* 'to correspond with', *liṣīb* 'to play',
*laaṣīb* 'to play with', *naaʔiš* 'to discuss with', *ṣawīr* 'to confer with'.

Measure III verbs which express reciprocity are usually transitive:

\[ \text{katībtuhum.} \quad \text{I corresponded with them.} \]

In some cases where the Measure III verb has associative meaning, the
source verb can express the same meaning through co-occurrence with a pre-
position:

\[ \text{Ṣali laaṣīb ibni.} \quad \text{Ali played with my son.} \]
\[ \text{Ṣali liṣīb maʔa bni.} \quad \text{Ali played with my son.} \]

3. Measure IV often expresses causation. Examples: *zahar* 'to ap-
pear', *ažhar* 'to show', *saar* 'to rebel', *asaar* 'to agitate', *awdad* 'to bring about'. Measure IV verbs which express causation are typically
transitive:

\[ \text{asaar ʃaʃab.} \quad \text{He agitated the people.} \]

In expressing causation, Measure II is used more commonly than Measure
IV (and seems to be supplanting it in EA). Use of Measure IV to ex-
press causation is indicative of education and acquaintance with Standard
Arabic.

4. Measure V has three common usages:
(a) It may add reflexivity to the meaning of the source verb (i.e.,
the Measure II verb). For example, the Measure II verb *ṣallim* means
'to teach', and the Measure V verb *itṣallim* means 'to learn (i.e., to
obtain learning on one's own or with the help of another)'. Measure V
verbs which indicate reflexivity usually have animate subjects.

(b) It may indicate the acquisition of a state or a characteristic.
Examples: *itḥagar* 'to become petrified', *itkbbar* 'to be pompous'.
Here corresponding source verbs rarely exist, but corresponding nouns
and adjectives often do (e.g., *ḥagar* 'a stone', *kiblar* 'big').

(c) It may indicate the passive of the source verb. Examples: *saxxan*
'to heat (something)', *itsaxxan* 'to be heated', *γamma* 'to gather to-
gaether': *itγamma* 'to be gathered together'.

A Measure V verb is usually intransitive unless the source verb is di-
transitive (in which case the Measure V verb takes one object):

salma tkabbarit. 'Salma became pompous.'
il kutub di tgamma?it fi xamsin sana.
’Sahlimi taught Widad Arabic.’

widaad itcriptionlum. ‘I taught Widad Arabic.’

It might be mentioned in passing that the prefix it- is consistently associated with intransitivity and passivity. Thus, (in addition to Measure V) the Measures itFa?iL, itFa?aL and itFa?aLL express passivity as well as intransitivity. This fact will be reiterated below.

5. Measure VI is commonly associated with three meanings:
(a) Reciprocity. Examples: kaatib ‘to correspond with (someone)’:
itkaatib ‘to correspond with each other’, baahis ‘to confer with (someone)’: itbaahis ‘to confer together’. A Measure VI verb which expresses reciprocity is usually derived from a Measure III verb which also expresses reciprocity: when such is the case, the two verbs differ in regard to the constructions where they occur:

(i) The Measure III verb is usually transitive, while the Measure VI verb is usually intransitive; this is because the object of the former usually becomes part of a compound phrase which functions as subject of the latter:

fariid raasil Fali. ‘Farid corresponded with Ali.’
fariid wi?ali traslu. ‘Farid and Ali corresponded with each other.’

(ii) The Measure III verb is not restricted in regard to taking a singular subject. In contrast, the Measure VI verb usually has a dual or a plural subject:

fariid kaatib Fali. ‘Farid corresponded with Ali.’
italamza tkatbu. ‘The students corresponded with each other.’

As seen from the above examples, the Measure VI verb is often translatable by an expression including ‘with each other’ or ‘together’.
(iii) When it has a singular subject, the Measure VI verb is usually followed by a preposition:

\[ \text{far\text{ id} itka\text{at\text{ib}} ma\text{a} ʕal}\text{i}. \quad \text{Farid corresponded with Ali.} \]

In addition to the syntactic differences specified above, Measures III and VI differ semantically. While Measure III indicates that the subject of the verb initiates the action, Measure VI indicates equal participation by the parties involved.

(b) Feigning. Examples: \text{itmaawit} 'to feign death', \text{itnaawim} 'to pretend to be asleep'.

(c) The passive of Measure III. The following is an example:

\[ \text{saʕidna far\text{ id}}. \quad \text{We helped Farid.} \]
\[ \text{fari\text{id} itsaʕid}. \quad \text{Farid was helped.} \]

As illustrated by the above examples, Measure VI verbs are typically intransitive.

6. Measure VII is commonly used in two contexts: to express "yielding" and reflexivity. The two usages are explained below.

(a) Yielding is a common meaning expressed by Measure VII. Arabic verbs which express yielding are sometimes translatable by intransitive English verbs (e.g., \text{ilbaab infatah} 'the door opened', \text{ilinggaan inkasar} 'the cup broke'). Other times they are translatable by the English passive construction, which tends to obscure a distinction in EA. Compare the following sentences:

\[ \text{ilbaab infatah faq\text{ah}}. \quad \text{The door opened suddenly.} \]
\[ \text{maʕraʃ miʕn fatah ilbaab.} \quad \text{I do not know who opened the door;} \]
\[ \text{lli aʕraʃu inn ilbaab} \quad \text{what I do know is that the door} \]
\[ \text{itfatah (− infatah)} \quad \text{was opened.} \]

In both sentences it is true that someone or something opened the door, and that the agent is unknown; the difference is that the first sentence highlights what the recipient (the door) did: it yielded to the action of an agent. Thus the difference between the construction with \text{inFaʕal} − \text{itFaʕal} and the passive construction may be represented as follows:
The measure *inFā'āl* is indicative of education and acquaintance with Standard Arabic. Many Egyptians (especially those not so influenced by Standard Arabic) usually use *itFā'āl* (rather than *inFā'āl*) to express yielding; even educated Egyptians, when speaking informally, often use *itFā'āl* to express yielding. As has already been mentioned, the measure *itFā'āl* often expresses passivity; therefore the context may be the only means of deciding whether a given verb of the Measure *itFā'āl* indicates passivity or yielding.

(b) Reflexivity is a meaning expressed by a few Measure VII verbs. Examples: *ṣāraf* 'to dismiss': *inṣāraf* 'to dismiss oneself = to depart', *ṣāḥab* 'to withdraw (someone)': *inṣāḥab* 'to withdraw oneself.' Measure VII verbs which express reflexivity typically have animate subjects and are not usually replaceable by verbs of the measure *itFā'āl*.

Measure VII is typically intransitive as can be seen from the following examples:

> ilfinga‘an inkasār. 'The cup broke.'
> ilbeet inhadam. 'The house fell down.'
> ilmandubi inṣārafu. 'The delegates left.'

7. Measure VIII expresses a variety of meanings each of which is designated by a handful of verbs. The relatively frequent meanings are reflexivity and reciprocity.

(a) Reflexive Measure VIII verbs are typically intransitive and have animate subjects. Examples: *gama‘* 'to bring together': *igtama‘* 'to come together', *na‘al* 'to move or transfer (someone)': *inta‘al* '(for someone) to move'.

> il?ustaaz gama‘ ittalazma. 'The professor gathered the students.'
> ittalazma gama‘u. 'The students gathered.'
> ilmuḍir na‘al ilmuwa‘żaf ilmadi‘na bī‘ida. 'The director moved the employee to a distant city.'
ilmuwaqqaf inta'al limadiina
 b'lid.  'The employee moved to a distant city.'

(b) Reciprocal verbs of Measure VIII usually have two or more agents. If it has only agent a Measure VIII verb takes a preposition:

samiira ?asamit ilgibna.  'Samira divided the cheese.'
samiira w'fariid l?tasamu ilgibna.  'Samira and Farid divided the cheese between them.'
ilbanaat l?tasamu ilgibna.  'The girls divided the cheese among them.'
samiira ?tasamit ilgibna mafa fariid.  'Samira divided the cheese with Farid.'

8. Measure IX usually indicates color; it means 'to become or to turn a certain color.' Examples: ìfmarra 'to become red', ixdarr 'to become green', isfarr 'to become yellow', lbyadd 'to become white', iswadd 'to become black', izra?? 'to become blue.' Verbs of this type are intransitive:

ittifaañ ìfmargg.  'The apples turned red.'

9. Measure X has several meanings of which the most frequent are the following:

(a) Estimation. Examples: istafila 'to consider (something) sweet or pleasant', istamsax 'to consider (something) distasteful', istazraf 'to consider (someone) nice', istabat 'to consider (someone) stupid.'

(b) Seeking to bring about an event (usually that which is designated by the source verb). Examples: yafar 'to forgive': istayfar 'to seek forgiveness', fihim 'to understand': istafhim 'to inquire'.

istayfar  Bàkku.  'He asked forgiveness of his Lord.'
istafhimna ?an mi?aad ligtimaaf.  'We inquired about the time of the meeting.'

(c) Causative - middle (cause something to happen for one's own benefit). Examples: istaxdim 'to use (something); to employ (someone)', istamil 'to use (something). This meaning is closely related to the one described in (b) above. For example, istaxdim is derived from
xadam; the source verb means 'to serve', and the derived verb means 'to seek service from (something)'.

10. The Measure *itFaʕaL* frequently designates the following:
   (a) **Yielding.** Verbs in this category are typically intransitive:
   
   ilbaab ifataf.  
   'The door opened.'
   
   ilbeet ithadam.  
   'The house fell down.'

As has already been pointed out, a given root may combine either with *inFaʕaL* or with *itFaʕaL* to express yielding; thus *inkaṣar* 'to break' is equivalent in meaning to *itkaṣar*. The difference between *inFaʕaL* and *itFaʕaL*, when both express yielding, is as follows:

   (i) The former measure indicates that the speaker is educated and acquainted with Standard Arabic.
   
   (ii) The former measure includes certain verbs to which no corresponding verbs of the latter measure exist, e.g., *inFaʔad* '(for a meeting) to convene'. Most of the verbs in question are borrowings from Standard Arabic.

   (b) The **passive** of Measure I. Examples:

   talamziti fihmu ddars.  
   'My students understood the lesson.'
   
   iddars itfaham.  
   'The lesson was understood.'

   Passive verbs of the measure *itFaʕaL* are typically intransitive:

   ilḥukuuma saganit ilgawasıis.  
   'The government put the spies in jail.'
   
   ilgawasiis itsaganu.  
   'The spies were put in jail.'

11. Some verbs of the Measure *istaFaʕaL* indicate intensification, e.g., *istamanna* 'to yearn for (something)'.

   farida btistamanna kilma minnu.  
   'Farida yearns for a word from him.'

The *itFaʕaL* and *istaFaʕaL* forms do not exist in Standard Arabic.

12. Of the **quadriliterals** only Measure II verbs are consistently associated with particular meanings. Measure II expresses the meanings which are usually designated by the prefix *it-.*

   (a) It may express **reflexivity**:

   farid dafafrag ilhaagu.  
   'Farid rolled the stone.'
   
   farid iddafrag ʕa ḳa ḳaṣiṣiṣ.  
   'Farid rolled on the grass.'
(b) It may express *yielding*:

za??et ilhagar faddahrag.
'I pushed the stone and it rolled.'

(c) It may express the *passive* of the source verb:

targimt ilmaqaala mbaarif.
'I translated the article yesterday.'

ilmaqaala ttargimit imbaarif.
'The article was translated yesterday.'

*** *** ***

**VERB MEASURES: PRIMARY AND DERIVED**

Some measures of EA verbs are derived from other measures. For example, Measure VI ( *itFaa'il* ) is formed by adding the prefix *it-* to Measure III ( *Faa'il* ). In the following table, the derived measures are listed on the right; for each derived measure, the source is given on the left:

<table>
<thead>
<tr>
<th>Source</th>
<th>Derived</th>
</tr>
</thead>
<tbody>
<tr>
<td>Triliteral:</td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>II, III, IV, VII, VIII, X, <em>itFaa'l</em></td>
</tr>
<tr>
<td>II</td>
<td>V</td>
</tr>
<tr>
<td>III</td>
<td>VI</td>
</tr>
<tr>
<td>X + II</td>
<td><em>istaFaa'l</em></td>
</tr>
<tr>
<td>Quadriliteral:</td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>II, IV</td>
</tr>
</tbody>
</table>

For convenience of reference, triliterals of Measures II – X are called "derived triliterals". For the same reason, quadriliterals of Measure II and Measure IV are called "derived quadriliterals".

*** *** ***
VERB: QUADRILITERALS CLASSIFIED BY STEM MEASURE

Listed below are the measures of quadrilateral verbs; the perfect form precedes the imperfect, with a colon separating the two forms. Notice that EA does not have the form ِفَإِن لَّا ل which exists in Standard Arabic as Measure III.

1. Measure I of the quadrilateral is ُقَلْبُهُ: َيَلْيَل لِلَّيْل, or ُقَلْبُهُ: َيَلْيَل لِلَّيْل. The difference in the stem vowel is usually predictable in terms of the adjacent consonants: in general, /a/ occurs next to gutturals and emphatics, while /i/ occurs next to other consonants. Some examples are:

مرْجعُ 'to swing (someone)': َيَمَرْجعُ
فرَأَس 'to pop, to burst': َيَفَأَس
داَنْراَق 'to roll (something)': َيَدَاَنْراَق
غَرْجَر 'to drag': َيَغَرْجَر
بَأْتَر 'to scatter': َيَبَأْتَر
غَلْجَل 'to reverberate': َيَغَلْجَل
باَهْد 'to treat contemptuously': َيَباَهْد
غَرْبَد 'to be boisterous': َيَغَرْبَد

2. Measure II of quadrilateral verbs is ِقَلْبُهُ: َيَلْيَل لِلَّيْل, or ِقَلْبُهُ: َيَلْيَل لِلَّيْل. The difference between the stem vowels is determined by the environment: /a/ occurs next to gutturals and emphatics, while /i/ occurs elsewhere. They are intransitive or passive. Examples

يَمَرْجعُ 'to swing (intransitive)': َيَمَرْجعُ
يَدَاَنْراَق 'to roll (intransitive)': َيَدَاَنْراَق
يَغَرْجَر 'to be dragged': َيَغَرْجَر
يَبَأْتَر 'to be scattered': َيَبَأْتَر
يَباَهْد 'to be confused': َيَباَهْد

3. Measure IV of the quadrilateral is ِقَلْبُهُ: َيَلْيَل لِلَّيْل. Some examples are:

يَمَرْجعُ 'to be reassured': َيَمَرْجعُ
يَقَسَر 'to shudder': َيَقَسَر
VERB: SUBJUNCTIVE

The subjunctive denotes a possibility (as opposed to a fact). Compare, for example, the underlined verbs in the following sentences:

*biyruḥ maṣr kull ṣeef.*  "He goes to Egypt every summer."
*ṣaawiz yiruḥ maṣr kull ṣeef.*  "He wants to go to Egypt every summer."

The underlined verb in the first sentence indicates a fact: the subject—as a matter of fact—does go to Egypt every summer. On the other hand, the underlined verb in the second sentence indicates a possibility which may or may not materialize.

Specifically, a subjunctive construction denotes possibility, probability, wish, hope, desire, intent, fear, expectation, preference, choice, acceptance, attempt, command, exhortation, permission, duty, obligation, necessity, ability, etc. All of these fall within the range of possibility (as opposed to fact), and will therefore be called subjunctival submeanings.

The general concept of possibility (as opposed to fact) is marked by the absence of the aspect prefix; the particular subjunctival submeaning (obligation, necessity, wish, desire, etc.) is usually specified lexically by a form which precedes the "bare" imperfect (e.g., a modal or a participle):

*labudd yidris.*  'He must study.'
*laaẓim yidris.*  'He must study.'
*naawī yidris.*  'He intends to study.'

A form which specifies the subjunctival submeaning may be deleted when the context makes its presence redundant:

(a) *tiiilib leebet?*  'Can you come to my house?'
(b) *aagi mta? (= tiḥībb aagi mta?)*  'When would you like me to come?'

Subjunctive meaning cannot be expressed by lexical specification alone; absence of the aspect prefix is necessary. Thus both of the following sentences contain the form *labudd* 'must', but only the first expresses
subjunctive meaning:

labudd yirmuh. 'He must go.'
labudd biyrmuh. 'It must be a fact that he goes.'

Clearly, yirmuh in the first sentence expresses a possible event—one that may or may not occur. On the other hand, biyrmuh in the second sentence expresses a fact rather than a possibility: the sentence means 'It is my conclusion that he goes'. This is equivalent to saying that the first sentence has a verb which expresses possibility and a modal which specifies the type of possibility, while the second sentence has a verb which expresses a fact and an adverb which says something about that fact. The same difference distinguishes the following two sentences:

yimkin yirmuhu. 'They might go.'
yimkin biyrmuhu. 'Perhaps they go.'

The second sentence may be paraphrased by 'The fact that they go is not certain.'

Sometimes the distinction signalled by the subjunctive is very subtle; compare, for example, the following sentences:

yimkin yirmuh. 'He might go.'
yimkin hayrmuh. 'It is possible that he will go.'

The two sentences are very similar in meaning; nevertheless, the absence of an aspect prefix from the first sentence and the presence of such a prefix in the second results in a subtle distinction: while the first sentence straightforwardly asserts a possibility, the second states a fact and (by means of an adverb) assigns a degree of probability to that fact. The degree of probability may be shifted to the other end of the scale by changing the adverb:

qatian hayrmuh. 'He most certainly will go.'

Note:

It was stated above that the subjunctival submeaning is usually expressed lexically by a form which precedes the bare imperfect. There are, however, a few verbs whose imperfect occurs without an aspect prefix to express both possibility (as opposed to fact) and the subjunctival submeaning.
The verbs in question are those which we have called Class I auxiliaries (see Verbs: Auxiliaries), and the subjunctival submeaning expressed is usually some kind of provision or condition.

\begin{align*}
\text{lam'î lîbîb yû'uûh.} & \quad \text{'Lam'î would like to go (if he can, if given a choice, etc.).'} \\
\text{faxrî yîrda yû'uûh.} & \quad \text{'Faxrî would agree to go (if asked to do so, etc.).'}
\end{align*}

The majority of Class I auxiliaries can be used to produce contrasts like the following:

\begin{align*}
\text{mamdûuûh ûaûûbû yû'uûh.} & \quad \text{'Mamdûh will want to go.'} \\
\text{mamdûuûh biyûûbû yû'uûh.} & \quad \text{'Mamdûh usually wants to go.'} \\
\text{mamdûuûh ûaûûbû yû'uûh.} & \quad \text{'Mamdûh is desirous of going.'} \\
\text{mamdûuûh lîbûûbû yû'uûh.} & \quad \text{'Mamdûh would like to go.'}
\end{align*}

*** *** ***

\textbf{VERB: TENSE}

EA verbs show two tenses: the \textit{perfect} and the \textit{imperfect}. The \textit{perfect} most frequently designates the following:

1. An event which was completed prior to the moment of speaking:

\begin{equation*}
\text{min yumeen Šuţţaha hina.} \quad \text{'Two days ago I saw her here.'}
\end{equation*}

2. An event which took place at some past time but whose results linger on:

\begin{align*}
\text{fihišt.} & \quad \text{'I have understood.'} \\
\text{maṣr it?addimit xaalîş.} & \quad \text{'Egypt has progressed a great deal.'}
\end{align*}

3. An event which is considered completed immediately upon the act of speaking or by the very act. Verbs which designate this meaning are often translatable by an expression including \textit{herewith} or \textit{hereby}.

\begin{align*}
a-- \text{ uskut.} & \quad \text{'Shut up!'} \\
b-- \text{ slikîtt.} & \quad \text{'Fine, I'm shutting up!'}
\end{align*}
a-- bi'haali. 'Sell it to me.'
b-- bi'tahaalak. 'I hereby sell it to you.'

The imperfect form usually occurs with one of the aspect prefixes bi- or ha- ~ ha-. For the meanings of bi- and ha-, (see: Verb: Aspect). Absence of an aspect prefix usually designates subjunctive meaning (see: Verb: The Subjunctive).

Perfect verbs are characterized by the fact that they take suffixes but not prefixes. In contrast, imperfect verbs are characterized by the fact that some forms have prefixes only while others have prefixes as well as suffixes. In the following examples, the stem is underlined:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>(hiyya) katabit</td>
<td>tiktbib</td>
</tr>
<tr>
<td>(iinis) katabna</td>
<td>niktib</td>
</tr>
<tr>
<td>(inti) katabti</td>
<td>tikltibi</td>
</tr>
<tr>
<td>(intu) katabtu</td>
<td>tikltibu</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

*** *** ***

**VERB: TRILITERALS CLASSIFIED BY STEM MEASURE**

The table below shows the measures of trilateral verbs. For each measure, the perfect and imperfect forms are given, with examples in parentheses. Notice that:

1. The Roman numeral assigned to a given measure is the one which designates the corresponding measure in Modern Standard Arabic. The last two measures are left unnumbered since they do not exist in Modern Standard Arabic.

2. The measures of assimilated verbs are identical to those of sound verbs. For this reason, assimilated verbs do not occur in the table as a distinct category (but see Note 3 below the table).

3. The word or in the table indicates unpredictability. The sign ~ indicates free variation.
<table>
<thead>
<tr>
<th>Sound</th>
<th>Imperfect</th>
<th>Doubled</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Perfect</strong></td>
<td><strong>Imperfect</strong></td>
<td><strong>Perfect</strong></td>
</tr>
<tr>
<td>I</td>
<td>Fa'il or Fe'il (katab 'to write', tifil 'to know')</td>
<td>yiFa'il (see Note u 6 for examples)</td>
</tr>
<tr>
<td>II</td>
<td>Fe'il (hassan 'to fortify'), Fa'il (darris 'to teach')</td>
<td>yiFa'il (yifassan), yiFa'il (yidarris)</td>
</tr>
<tr>
<td>III</td>
<td>Fa'il (kastib 'to correspond with')</td>
<td>yiFa'il (yikastib)</td>
</tr>
<tr>
<td>IV</td>
<td>asFa'il (asadam 'to execute')</td>
<td>yiFa'il (yisadam)</td>
</tr>
<tr>
<td>V</td>
<td>itFa'il (itassan 'to be fortified'), itFa'il (itazzib 'to suffer')</td>
<td>yiitFa'il (yitassan), yiitFa'il (yitazzib)</td>
</tr>
<tr>
<td>VI</td>
<td>itFa'il (itkastib 'to correspond with each other')</td>
<td>yiitFa'il (yitkastib)</td>
</tr>
<tr>
<td>VIIA</td>
<td>inFa'il (insa'ib to withdraw')</td>
<td>yiinFa'il (yinsa'ib)</td>
</tr>
<tr>
<td>VIII</td>
<td>itFa'il (itirak 'to participate')</td>
<td>yiitFa'il (yitirak)</td>
</tr>
<tr>
<td>IX</td>
<td>*Fa'il (imur 'to turn red')</td>
<td>yi*Fa'il (yimur)</td>
</tr>
<tr>
<td>X</td>
<td>istaFa'il (ista'bat 'to act stupid'), istaFa'il (ista'mil 'to use')</td>
<td>yistaFa'il (ysta'bat), yistaFa'il (ysta'mil)</td>
</tr>
<tr>
<td>VIB</td>
<td>itFa'il (litna'il 'to be transferred')</td>
<td>yiitFa'il (yitna'il)</td>
</tr>
<tr>
<td><strong>X + II</strong></td>
<td>istaFa'il (ista'a'af 'to catch (e.g., a ball)')</td>
<td>yistaFa'il (ysta'a'af)</td>
</tr>
<tr>
<td>Hollow</td>
<td>Imperfect</td>
<td>Defective</td>
</tr>
<tr>
<td>--------</td>
<td>----------</td>
<td>-----------</td>
</tr>
<tr>
<td>ٍ잔 (ٍ잔 'to go')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍ잔 (ٍ잔 'to imply, dress to invite', ٍیرِفُلُ 'to build, seek')</td>
</tr>
<tr>
<td>ٍ잔 (ٍ잔 'to sleep')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍ잔 (ٍیرِفُلُ)</td>
</tr>
<tr>
<td>ٍ잔 (ٍ잔 'to bring')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍیرِفُلُ (ٍیرِفُلُ)</td>
</tr>
<tr>
<td>ٍ잔 (ٍیرِفُلُ 'to injure', ٍیرِفُلُ 'to paint')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍیرِفُلُ (ٍیرِفُلُ)</td>
</tr>
<tr>
<td>ٍ잔 (ٍیرِفُلُ 'to form', ٍیرِفُلُ 'to appoint')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍیرِفُلُ (ٍیرِفُلُ)</td>
</tr>
<tr>
<td>ٍ잔 (ٍیرِفُلُ 'to try', ٍیرِفُلُ 'to inspect')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍیرِفُلُ (ٍیرِفُلُ)</td>
</tr>
<tr>
<td>ٍ잔 (ٍیرِفُلُ 'to remove')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍیرِفُلُ (ٍیرِفُلُ)</td>
</tr>
<tr>
<td>ٍ잔 (ٍیرِفُلُ 'to evolve', ٍیرِفُلُ 'to be puzzled')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍیرِفُلُ (ٍیرِفُلُ)</td>
</tr>
<tr>
<td>ٍ잔 (ٍیرِفُلُ 'to become accustomed', ٍیرِفُلُ 'to be appointed')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍیرِفُلُ (ٍیرِفُلُ)</td>
</tr>
<tr>
<td>ٍ잔 (ٍیرِفُلُ 'to co-operate', ٍیرِفُلُ 'to plead')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍیرِفُلُ (ٍیرِفُلُ)</td>
</tr>
<tr>
<td>ٍ잔 (ٍیرِفُلُ 'to flow')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍیرِفُلُ (ٍیرِفُلُ)</td>
</tr>
<tr>
<td>ٍ잔 (ٍیرِفُلُ 'to be in need')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍیرِفُلُ (ٍیرِفُلُ)</td>
</tr>
<tr>
<td>ٍ잔 (ٍیرِفُلُ 'to be in need')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍیرِفُلُ (ٍیرِفُلُ)</td>
</tr>
<tr>
<td>ٍ잔 (ٍیرِفُلُ 'to turn black', ٍیرِفُلُ 'to turn white')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍیرِفُلُ (ٍیرِفُلُ)</td>
</tr>
<tr>
<td>ٍ잔 (ٍیرِفُلُ 'to respond')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍیرِفُلُ (ٍیرِفُلُ)</td>
</tr>
<tr>
<td>ٍ잔 (ٍیرِفُلُ 'to be held')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍیرِفُلُ (ٍیرِفُلُ)</td>
</tr>
<tr>
<td>ٍ잔 (ٍیرِفُلُ 'to rest')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍیرِفُلُ (ٍیرِفُلُ)</td>
</tr>
<tr>
<td>ٍ잔 (ٍیرِفُلُ 'to become blind')</td>
<td>يَفُلُلُ (ٍیرِفُلُ)</td>
<td>ٍیرِفُلُ (ٍیرِفُلُ)</td>
</tr>
</tbody>
</table>
The following notes are applicable to the above table:

1. Hollow verbs of Measure II are the same in shape as the sound counterparts; so are hollow verbs of Measure III, Measure V, Measure VI, Measure IX, and the last measure. Hollow verbs of other measures are not the same in shape as the sound counterparts.

2. As the mutaa wi\super{a} ("yielding" form) of Fa\super{a}al (see: Verb Measures: Meaning), inFa\super{a}al is interchangeable with itFa\super{a}al. The following qualifications restrict this statement:
   
   (a) inFa\super{a}al is more common than itFa\super{a}al in the speech of educated Egyptians. Thus an educated Egyptian is likely to say ilbaab infatah 'the door opened' rather than ilbaab itfatah (although both forms are possible).

   (b) For some verbs, the form inFa\super{a}al exists without the alternative possibility of itFa\super{a}al (most of those verbs are borrowings from Modern Standard Arabic); for example, the form for 'to be impetuous' is indafa but not *itdafa.

3. The first radical of assimilated verbs is totally assimilated to the /t/ of itFa\super{a}al. Thus Measure VIII from the root wsl is ittasal rather than *iwta\super{a}al; from w\super{f}, itta\super{a} rather than *iw\super{a}a\super{f}; and from wzn, itta\super{a}n rather than *iw\super{a}a\super{n}. In contrast, the first radical of assimilated verbs is not assimilated to the /t/ of itFa\super{a}al, e.g., itwasal, itwazan.

4. In the case of most measures, the perfect and the imperfect forms have the same vowel pattern; for example, Fa\super{a}al and YiFa\super{a}al share the vowel pattern a-i.

5. Some derived measures* have two perfect-tense forms: one whose stem vowel is /a/, and another whose stem vowel is /i/; for example, the perfect of Measure II is either Fa\super{a}al of Fa\super{i}al. The difference between the two forms is usually predictable from the environment: the stem vowel is /a/ if it is adjacent to one of certain segments, and /i/ otherwise. The segments in question are (a) the back consonants /\&/, /\&/, /\&/, /\&/, /\&/, and (b) the emphatic consonants /\&/, /\&, /\&, /\&, /\&, /\&/. Examples are wabbax 'to scold', wadda\super{a} 'to clarify', lam\super{a}\super{a} 'to polish', naddaf 'to clean', kassil 'to be lazy', Say\super{i} 'to appoint'.

* Except for the first, all of the measures listed in the chart are "derived".
6. In the imperfect tense, Measure I of sound triliterals is yIFIL (i.e., yIFIL, yIFIL; or yIFIL). It is impossible, given a sound perfect-tense form of the measure FaaL, to predict with certainty the imperfect form. Nevertheless, the following rules facilitate prediction in a large number of instances:

(a) The stem vowel is /a/ next to a guttural (i.e., /ʔ/, /h/ /h/, and /ʕ/); e.g., yisʔal 'he asks', yinhab 'he plunders', yismaḥ 'he allows', yilʕan 'he curses'. Notice, however, that the stem vowel is not usually /a/ next to a glottal stop which corresponds to /ʔ/ in the Modern Standard Arabic pronunciation of the verb; e.g., yirʔud 'to lie down' (Standard: /yarqud/).

(b) The stem vowel is /u/ next to a back consonant which is not a guttural or next to an emphatic consonant, provided that the other adjacent consonant is not a guttural. The consonants in question are /q/, /ħ/, /ɡ/, /ɣ/, /y/ and the emphatic consonants are /ʕ/, /z/, /t/, /q/, and /ʕ/. Examples are: yisqul 'to burnish', yiskun 'to dwell', yisguđ 'to bow down', yidxul 'to enter', yizyud 'to nudge', yifṣud 'to reap', yinzur 'to look', yisṭub 'to cancel', yirfuğ 'to refuse', yifurfur 'to dig'. The stem vowel is usually /u/ if it is adjacent to a glottal stop which corresponds to a /ʔ/ in the Standard pronunciation; e.g., yirʔud 'to lie down' (Standard /yarqud/), yisʔub 'to pierce' (Standard: /yaʔqub/).

(c) Otherwise, the stem vowel is /i/; e.g., yiṣbir 'to worship', yixdim 'to serve', yinsif 'to blow up (something).

7. The imperfect of FiiL is usually yIFIL; e.g., Fiiim 'to know': yilīlam, rikb 'to ride'; yirkab, ṭīwil 'to become tall'; yıṭawal. Some exceptions are (): yismil, libis 'to wear': yilbis, nizil 'to descend': yinzil.

8. Given a perfect form of the measure FaaL, it is impossible to forecast the imperfect form.

Notice that for Measure I of hollow verbs there are three imperfect shapes ( yIFuuL, yIFiL, and yIFaaL) but only one perfect shape ( FaaL ). The student is therefore advised to learn the imperfect form of each Measure I hollow verb, and from it to obtain the perfect counterpart. The alternative to this procedure is to learn both the perfect and the imperfect as items.
9. In the case of Measure I defective verbs, the imperfect forms are not totally predictable from the perfect forms. Of the imperfect forms listed, yifrū and yifrāi are relatively rare:

(a) The form yifrū pertains to a few—but not to all—verbs whose last radical is /w/:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>raga 'to implore' (root: rgw)</td>
<td>yirgu</td>
</tr>
<tr>
<td>sama 'to be eminent' (root: smw)</td>
<td>yismu</td>
</tr>
<tr>
<td>daṣa 'to invite' (root: dṣw)</td>
<td>yidīi</td>
</tr>
<tr>
<td>šaka 'to complain about' (root: škw)</td>
<td>yiški</td>
</tr>
</tbody>
</table>

(b) yifrāi is the imperfect of Fīī in a few instances; in most cases, the imperfect of Fīī is yifrā:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>girī 'to run'</td>
<td>yigrī</td>
</tr>
<tr>
<td>nisā 'to forget'</td>
<td>yinsa</td>
</tr>
<tr>
<td>li?āl 'to find'</td>
<td>yilʔa</td>
</tr>
<tr>
<td>riḍī 'to be satisfied'</td>
<td>yirdā</td>
</tr>
</tbody>
</table>

10. When the second syllable of the imperfect contains /u/ or /uu/, the prefix is yī- ~ yū-; e.g., yixrug ~ yuxrug 'to go out', yīnuṭṭ ~ yūnuṭṭ 'to put', yiruḥū ~ yuruḫū 'to go'.

11. The /n/ of Measure VII is usually replaced by /m/ before the labial consonants /b/, /f/, and /m/:

<table>
<thead>
<tr>
<th>Imbāa 'to be sold'</th>
<th>Yimbāa'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imfagar 'to explode'</td>
<td>Yimfigir</td>
</tr>
<tr>
<td>Immaḥā 'to vanish'</td>
<td>Yimmīhi</td>
</tr>
</tbody>
</table>

12. Each triliteral measure has more than one shape; in other words, a measure is a class of shapes. For example, Measure IV embraces the shapes aFāL (sound), aFāl (doubled), aFaaL (hollow), and aFāa (defective). The differences between these shapes are predictable in terms of general phonological rules which hold true throughout the language (e.g., /awa/ → /aa/). Through the application of the rules in question, the sound shape yields the other shapes (e.g., FawāL and FayaL become FaaL). For this reason, the sound shape stands for the measure as a whole, and the other shapes are considered variants.
VERBAL NOUNS: DEFINITENESS

An Arabic noun is indefinite when its meaning is ambiguous (i.e., when it is likely to elicit the question "Which one?"). It is definite when its meaning is not ambiguous (i.e., when it does not normally elicit the question "Which one?").

Abstract verbal nouns (see Verbal Nouns: Meaning) have unambiguous designations, and for that reason they are definite in form. Consider, for example, the underlined verbal nouns in the following sentences:

1. یلیلم یفسان مین یفگاه. 'Education is better than ignorance.'
2. فهم یلموشکیل دی یف الب. 'Understanding this problem is difficult.'

One who hears sentence 1 would not normally ask "Which education?" or "Which ignorance?" because reference is to education and ignorance in general. Likewise, one who hears sentence 2 is not likely to ask "Which understanding?" In other words, یلیلم, یفگاه, and فهم (as used in the above sentences) are definite in meaning. For this reason, they have definite forms. Notice that the English equivalents are not preceded by the. This fact often misleads students who try to fashion Arabic expressions after English ones.

The statement that abstract verbal nouns are definite in form means that such verbal nouns occur (a) with the definite article or (b) as the first term of a construct phrase:

یتادریس یف الب. 'Teaching is difficult.'
یتادریس یلیجا یلیانگلیزییا یف الب. 'Teaching English is difficult.'

Concrete (i.e., not abstract) verbal nouns may be definite or indefinite in form:

یاریئنا یتیریئر. 'We read the report.'
یاریئنا یتیریئر. 'We read a report.'

*** *** ***
VERBAL NOUNS: DERIVATION

Listed below are the verbal nouns of the various triliteral verb forms. In each case, the verb form precedes the verbal noun, with a colon separating the two. Examples are given in parentheses.
<table>
<thead>
<tr>
<th>Sound</th>
<th>Doubled</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Faṣṣal, Fissal:</td>
</tr>
<tr>
<td>(1) Transitive: Faṣṣal (gakīl 'to eat'; akl, darab 'to beat'; darb) etc.</td>
<td></td>
</tr>
<tr>
<td>(2) Intransitive: (a) Fuṣṣal, Faṣṣil, especially from verbs denoting sound (garki 'to scream'; gurak, nabak 'to bark'; nubak; zaqar 'to roar'; zaqirr, zabak 'to neigh'; zahir)</td>
<td></td>
</tr>
<tr>
<td>(b) Fuṣṣil (daal 'to enter'; duxul, xarag 'to exit'; xuruk, ḥlab 'to ride'; ḥukub; ḥal 'to ascend'; ḥalil, niḍil 'to descend'; nuzul, mul 'to stand'; muṣul)</td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>Faṣṣal: taṣṣill (karrar 'to repeat'; takrīl, sabbil 'to cause'; tasbīl)</td>
</tr>
<tr>
<td>(1) Muṣṣala (qaab 'to meet'; muqabla, qamal 'to treat'; muqam)</td>
<td></td>
</tr>
<tr>
<td>(2) Infrequently, as an alternate of muṣṣala, Faṣṣal (qaatil 'to fight with'; qitaal, ghadil 'to argue with'; gidaal)</td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>Faṣṣal:</td>
</tr>
<tr>
<td>IV</td>
<td>Faṣṣal: līfaṣṣal (aṣdam 'to execute'; līdām)</td>
</tr>
<tr>
<td>(1) Līfaṣṣal (lītahsin, līṣālim 'to receive': tasālim)</td>
<td></td>
</tr>
<tr>
<td>(2) Līfaṣṣul (lītahsin 'to be fortified': līṣālim 'to receive': tasālim)</td>
<td></td>
</tr>
<tr>
<td>VI</td>
<td>Līfaṣṣul: lītaṣṣal (lītakālīb 'to correspond with each other': takaṣālub)</td>
</tr>
<tr>
<td>VII</td>
<td>Infaṣṣal: Infaṣṣal (līnāṣab 'to withdraw': laṣālab)</td>
</tr>
<tr>
<td>VIII</td>
<td>Infaṣṣal: Infaṣṣal (līṣāfāk 'to participate': līṣāfāk)</td>
</tr>
<tr>
<td>IX</td>
<td>Infaṣṣal: Infaṣṣal (līmāfāk 'to turn red': līmāfāk)</td>
</tr>
<tr>
<td>X</td>
<td>Infaṣṣal: Infaṣṣal (līṣāfāk 'to act stupid': līṣāfāk)</td>
</tr>
<tr>
<td>Hollow</td>
<td>Defective</td>
</tr>
<tr>
<td>--------</td>
<td>-----------</td>
</tr>
<tr>
<td>Faal: (1) When medial radical is /w/: Foom (maal 'to die': moom, nam 'to sleep': nom) etc. (2) When medial radical is /y/: Faal (maal 'to be inclined': moel, baaf 'to sell': beef) etc.</td>
<td>Faa: Faya (?aia 'to boil (something)': ?aia, tawa 'to fold': tawy, rama 'to throw away': ramy, saa 'to attempt': saa, bara 'to sharpen': bary) etc.</td>
</tr>
<tr>
<td>Faal: taFaa (rawar 'to injure': rawir, bayad 'to paint': tabylg, kawin 'to form': takwil, saylyin 'to appoint': taaylin)</td>
<td>Faal: taFayya (rabba 'to rear': tarbiya, samma 'to name': taamlya)</td>
</tr>
<tr>
<td>Faal: (1) muFaa (kaawil 'to try': muhaywla, saayin 'to inspect': muhayne) (2) Infrequently, as an alternative of muFaa, Faaal (gawwir 'to live next door to': gilwaar)</td>
<td>Faal: muFacyat (daawa 'to administer medical treatment to': mudyawra, saawa 'to treat equally': musawwaat)</td>
</tr>
<tr>
<td>Faal: (azaal 'to remove': izaala, afaad 'to repeat': izaada)</td>
<td>Faa: irFaa? (aarya 'to entice': lyraa?, anha 'to end (something)': inhaa)</td>
</tr>
<tr>
<td>Faal: taFaa (littawar 'to evolve': tatawwur, litawwid 'to be accustomed': tatawwud, litaylin 'to take advantage of an opportunity': taayyun)</td>
<td>Faa: taFayya (littawar 'to wish': tamnni)</td>
</tr>
<tr>
<td>Faal: taFaa (littawin 'to cooperate': tataawun, litayyll 'to plead': taayyall)</td>
<td>Faa: taFayya (litatta (to avoid': taadad)</td>
</tr>
<tr>
<td>Faal: InFyaal (insaab 'to flow': insiyyab)</td>
<td>InFaa: InFayya (insaab 'to vanish': inmihaa?)</td>
</tr>
<tr>
<td>Faal: Iftlyaal (istsaq 'to be in need': istsaq)</td>
<td>Ftaa: Iftayya? (intaha 'to end': intihaa?)</td>
</tr>
<tr>
<td>Faal: Iftlyaal (istsaadd 'to turn black': istsadad, istsadd 'to turn white': istsadad)</td>
<td>Iftayya: Iftayya? (intaha 'to end': intihaa?)</td>
</tr>
<tr>
<td>Faal: istaFayya (istaqab 'to respond': istigaaba, istsaad 'to benefit': istsaad)</td>
<td>IstaFaa: Istayya? (istaya 'to consider something expensive': istilaa? istawa 'to take over; to seize': istiwa?)</td>
</tr>
</tbody>
</table>
The following notes pertain to the above chart:

1. Measure I verbs, especially the sound, have unpredictable verbal nouns. The student is therefore advised to learn the verbal noun for each Measure I verb as an item.

2. Measure II verbs (especially when designating causation or intensification) usually take the verbal nouns specified for them in the chart. A few, however, take unpredictable shapes of which the most common is ʕaʕāl. Examples: ɗarriḳ 'to teach': tadriris, ḥaddid 'to specify': ṭa↵did, ṭawwar 'to develop, to advance (something)': ṭawwiir, ṭabba 'to rear': ṭarbiya, kasser 'to smash': ṭaksiir, ƙattil 'to slaughter': ṭatiriil, but kallim 'to talk to (someone)': kalaam.

Some derived verbs (especially those of Measure II which denote causation and those which are associated with Standard Arabic) take the verbal nouns specified in the chart as well as the verbal nouns of the source verbs (when such source verbs exist). Derived verbs with no corresponding source verbs take the verbal nouns specified in the chart.

The specific implications of these general statements are as follows:

(a) Verbs of the measure istaʕaʕaL take the verbal nouns of the corresponding Measure X verbs (which explains why the measure istaʕaʕaL is excluded from the chart). Thus istarayyański 'to rest' takes the verbal noun of istaraaksi 'to rest', namely, istiraaksi. Some verbs of the measure istaʕaʕaL have no source verbs of Measure X; notwithstanding this fact, such verbs take the verbal nouns which would be taken by Measure X verbs (e.g., istaƙaƙaƙam 'to take a bath': istikaƙam).

(b) Derived verbs with it- usually take the verbal nouns of the source verbs:

(i) Verbs of the measure: itʕaʕal almost always take the verbal nouns of the corresponding source verbs (which explains the exclusion of itʕaʕal from the chart). Examples: itkaƙaƙab 'to be written': kitaaba, ittadd 'to be counted': tadd, ittṣaACL 'to be carried': ƙeel, ittaƙaƙaƙaƙar 'to be sharpened': bary.

(ii) Verbs of Measure V usually take the verbal nouns of the corresponding Measure II verbs. Some Measure V verbs take the verbal nouns specified for them in the chart. These usually take, in addition, the
verbal nouns of the corresponding Measure I and Measure II verbs (if such Measure I and Measure II verbs exist.). Examples: itfellim 'to learn': tafellim, ithaddid 'to be specified': tahdld, itfawlid 'to be accustomed': tafwild, itrabba 'to be reared': tarbiya, itmarrad 'to rebel': tamarrud, itraddad 'to hesitate': taraddud, itfazzib 'to suffer': tafazzub or taizib or fazaab, itayyar 'to change (intransitive)': tayayur or tayyiir, itkallim 'to speak': takallum or kalaam.

(iii) Verbs of Measure VI usually take the verbal nouns of Measure III. Some Measure VI verbs take the verbal nouns specified for them in the chart; these verbs usually take, in addition, the verbal nouns of the corresponding Measure III verbs (if such Measure III verbs exist).
Examples: itfambil 'to meet each other': mu?abla, itbaara 'to compete with each other': mubaraat, iffarmil 'to deal with each other': musamla, itdaawa 'to receive medical treatment': mudawaat, itnaazil 'to relinquish': tanazul, itraakum 'to pile up': tarakum, itmaada 'to go to extremes': tamaadi, itbaadil 'to exchange with each other': tibaadul or mu?badla.

(c) Other derived verbs usually take the verbal nouns specified for them in the chart; they may also take the verbal nouns of the corresponding source verbs (when such source verbs exist). Examples: faakim 'to try (in court)': mu?akma, raasil 'to correspond with': murasla, faasib 'to call (someone) to account': muhasba or hisaab, gaalis 'to sit with (someone)': mugalsa or guluus, aryam 'to force': iryaam, adrar 'to realize': idraak, anzar 'to threaten': inzaar, askan 'to allocate living quarters to (someone)': iskaan, axrag 'to let out': ixraag or xurrug, in?araf 'to depart': inisraaf, infaad 'for a meeting to be held': in?i?aad or fa?d, inkasar 'to break (intransitive)': inkisaar or kasr, infatah 'to open (intransitive)': infitaah or fat?h, intaha 'to end (intransitive)': intihaa? or nihaaya.

The verbal nouns of quadrilateral verbs are as follows:

(1) From Measure I verbs, the verbal noun is fa?ala; e.g., targim 'to translate': targaama, da?rag 'to roll (something)': dafraga, margah 'to swing (someone)': margaha.

(2) Measure II verbs take the verbal nouns of the corresponding source (i.e., Measure I) verbs; e.g., idda?rag 'to roll (intransitive)': dafraga.
ittargim 'to be translated': targama, itmargah 'to swing (intransitive)': margaha.

(3) From Measure IV verbs, the verbal noun is i̱fi̱itLlaat (where the two medial L's stand for different consonants); e.g., itmnaa'n 'to be re-assured': itmnaann, iqšaarr 'to shudder': iqšaarr.

*** *** ***

VERBAL NOUNS : DERIVING THE "NOUN OF QUALITY"

The ending -iyya is added to certain nouns--many of which are verbal nouns--to produce the form known as "the noun of quality". The noun of quality expresses the designation of the source noun as a general concept, a doctrine, a quality, or a totality; the noun of quality is therefore similar to English nouns which end in -ism or -ity. In the examples below, the source noun precedes the colon:

šuyuu' 'spread': šuyu'iyya 'communism'
ištīraak 'participation': ištīraakiyya 'socialism'
wuguud 'existence': wuguudiyya 'existentialism'
insaan 'human being': insaniyya 'humanity'
ilmāsihi 'Christ': masihiyya 'Christianity'

Not all nouns can yield the noun of quality, and no general rule delineates the nouns which can. The student must therefore learn the nouns of quality as items.

Singular nouns of quality are feminine.

*** *** ***

VERBAL NOUNS : DERIVING THE NOUN OF SINGLE OCCURRENCE

Certain nouns designate an event which has taken place once. An example is the underlined word in the following sentence:

simift sarxa warṣaya. 'I heard a scream behind me.'
Such nouns are formed by adding the feminine suffix -ة to verbal nouns. It must be emphasized that not every verbal noun can yield a noun of single occurrence, and that no infallible rule can be given to determine which verbal nouns yield the noun of single occurrence. The following are helpful—though not fool-proof—guidelines:

1. Most nouns of single occurrence are derived from the verbal nouns فَسَل and تَفْصِيل. Examples: رمياء 'a throw', تَخْرِيم 'a shortcut', تَفْشِير 'an injury'.

2. Verbal nouns other than فَسَل and تَفْصِيل rarely yield the noun of single occurrence.

Some nouns of single occurrence have acquired a semantic extension in addition to the basic designation. Thus أكل is not only 'an act of eating' but also 'a meal'; likewise, دارب is not only 'an act of striking' but also 'a plague'.

All nouns designating a single occurrence form the plural by the addition of -ةات. The dual is formed by the addition of -ين:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>رمياء 'a throw'</td>
<td>رمياةة</td>
<td>رمييتن</td>
</tr>
<tr>
<td>أكل 'a meal'</td>
<td>أكلاةة</td>
<td>أكليتين</td>
</tr>
<tr>
<td>تَخْرِيم 'a shortcut'</td>
<td>تَخْرِيمةة</td>
<td>تَخْرِيميتين</td>
</tr>
</tbody>
</table>

VERBAL NOUNS: GENDER OF THE SINGULAR FORM

A singular verbal noun (whether abstract or concrete) is usually masculine unless it ends in -ة. Thus of the following forms, the ones on the left are masculine and the ones on the right are feminine:

| مَرة 'an offer' | دَرَاسة 'an academic discipline' |
| مَعال 'a task'  | كِتَاب 'a writing' |
| تَفْصِيل 'a permit' | مَعْلَم 'an interview' |
| استِغْنَاد 'a criticism' | إِثْنَاغ 'a response' |
| دَارب 'beating' | إِبَاد 'exterminating' |

*** *** ***
VERBAL NOUNS: MEANING

A verbal noun names the action designated by the corresponding verb. For example, the verbal noun diraasa 'studying' names the action which is designated by the verb daras 'to study'. Similarly, the verbal noun akīl 'eating' names the action which is designated by the verb akīl 'to eat'.

The meaning of a verbal noun can be either abstract or concrete, as is evident from comparing the underlined words in the following sentences:

(1) il kitaab da miš kuwayyīs. 'This book is not good.'
(2) il?akīl ?abl innoon mubaaš̱araṭan muḍ̱r. 'Eating immediately before sleeping is harmful.'

The noun ikitaab denotes a discrete object with one unit of lexical meaning; for this reason, (a) it can be counted, and (b) it is equally capable of being definite or indefinite. In this sense, ikitaab is concrete. That countability is a distinctive characteristic of concrete nouns is self-evident; what may not be self-evident is the fact that unrestricted freedom to occur as either definite or indefinite is also a distinctive characteristic of concrete nouns. A noun is indefinite if it is ambiguous (i.e., if it is likely to elicit the question "Which one?") and definite if it is unambiguous (i.e., if it is not likely to elicit the question "Which one?"). It is about concrete entities that we normally ask the question "Which one?" and it is therefore the nouns designating such entities that may be either definite or indefinite. (For further comments on the meaning of definiteness, see: Definite Article: Meaning).

The verbal noun il?akīl has a generic meaning (‘eating in general’) rather than a discrete referent, and for that reason (a) it cannot be counted, and (b) it is usually definite. In this sense il?akīl and verbal nouns like it are abstract.

The abstract meaning discussed above constitutes the "basic" designation of verbal nouns. In addition to that meaning, some verbal nouns have acquired concrete meanings; for example, diraasa can be used with abstract meaning, 'studying', but it can also be used with the concrete meaning
'a discipline'; again, ṣamal can be used with the abstract meaning 'working', but it also can be used with the concrete meaning 'a job.'

Verbal nouns differ from verbs in that the latter designate tense and aspect while the former do not; this fact is evident from the difference in meaning between the following sentences:

libisi ifustaan da ƚeeb.  
inni bitilbisli ifustaan da ƚeeb.  
inni hatilbisli ifustaan da ƚeeb.  
inni libistili ifustaan da ƚeeb.  

'Wearing this dress is shameful.'  
'The fact that you wear this dress is shameful.'  
'The fact that you will wear this dress is shameful.'  
'The fact that you wore this dress is shameful.'

*** *** ***

VERBAL NOUNS: NUMBER

Abstract verbal nouns are not countable: they are considered grammatically singular, and they can be made neither dual nor plural. Concrete verbal nouns, on the other hand, have singular, dual and plural forms. In the first sentence below, the underlined word is an abstract verbal noun; in the other four, the underlined words are concrete verbal nouns:

ittasi'im fiṣṣiyar zayy innaṣla ƚa ḫagār.  
kaanu biynaadu b-taṣli'im yariib.  
kaanu biynaadu b-tasliimeen miṣa taṣli'im waahid.  
kaanu biynaadu b-talat taṣli'im.  
ittasi'im ƚilili biynaadu bilha yariiba.  

'Training (a person) in (his) childhood is similar to engraving on stone.' (i.e., one never forgets what he learns as a child.)

'They preached a strange doctrine.'

'They preached two doctrines, not one.'

'They preached three doctrines.'

'The doctrines they preach are strange.'

Concrete verbal nouns of Measure I triliterals are divisible into two
groups:
1. Those which have sound plurals; most of the singular verbal nouns in this group are feminine forms ending in -a:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>kitaaba 'a writing'</td>
<td>kitaabat</td>
</tr>
<tr>
<td>diraaasa 'an academic discipline'</td>
<td>dirasaat</td>
</tr>
</tbody>
</table>

2. Those which have broken plurals; the broken plurals in question cannot be predicted with certainty and must therefore be learned as items. It is to be noted, however, that the plural of FaayL is often FuuuuL and that the plural of Faal is often a Faal:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>fard 'an assumption'</td>
<td>fuuuuq</td>
</tr>
<tr>
<td>fard 'an offer'</td>
<td>fuuuq</td>
</tr>
<tr>
<td>tamal 'a task, a job'</td>
<td>a'maal</td>
</tr>
</tbody>
</table>

The concrete verbal nouns of derived triliterals are usually formed by adding the sound feminine plural suffix -aat to the singular form:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>tasrif 'a permit'</td>
<td>tasriixaat</td>
</tr>
<tr>
<td>fasbiir 'an expression'</td>
<td>fasbiiraat</td>
</tr>
<tr>
<td>fasrifi 'a definition'</td>
<td>fasrifaat</td>
</tr>
<tr>
<td>mu?abla 'an interview'</td>
<td>muablaaat</td>
</tr>
<tr>
<td>hisaar 'a discourse'</td>
<td>hisaarat</td>
</tr>
<tr>
<td>iqraar 'an admission'</td>
<td>iqraarat</td>
</tr>
<tr>
<td>iyraa 'an incitement'</td>
<td>iyraaat</td>
</tr>
<tr>
<td>tamanni 'a wish'</td>
<td>tamanniyyaat</td>
</tr>
<tr>
<td>tasawwur 'a development'</td>
<td>tasawwuraat</td>
</tr>
<tr>
<td>tanaaquḍ 'a contradiction'</td>
<td>tanaquḍaat</td>
</tr>
<tr>
<td>infigar 'an explosion'</td>
<td>infigaarat</td>
</tr>
<tr>
<td>intiqad 'a criticism'</td>
<td>intiqadaat</td>
</tr>
<tr>
<td>istiraff 'a confession'</td>
<td>istirafaat</td>
</tr>
</tbody>
</table>
istīmaal 'a usage'  istīmalaat
istigaaba 'a response'  istigabaat

In addition to the sound plural in -aat, many (though not all) verbal nouns of Measure II triliterals have the broken plural taFašīill:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>tašrīlīh</td>
<td>tašrīlaat  tašrīlīh</td>
</tr>
<tr>
<td>tašbīrīr</td>
<td>tašbīraat  tašbīrīr</td>
</tr>
<tr>
<td>tafrīlīf</td>
<td>tafrīraat  tafrīlīf</td>
</tr>
</tbody>
</table>

The plural in -aat and the plural taFašīll are usually interchangeable; sometimes, however, they occur with different designations: thus tašālim means 'doctrines, teachings' while tašlīmaat means 'instructions'. Some verbal nouns take one plural but not the other; for example, the plural of tašbīlī 'admonition' is tašbīlaat but not *tašabīlah.

The dual is formed by adding the suffix -een to the singular form:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>faḏğ</td>
<td>faḏgeen</td>
</tr>
<tr>
<td>ūmāl</td>
<td>ūmaleen</td>
</tr>
<tr>
<td>kitaaba</td>
<td>kitaabteen</td>
</tr>
<tr>
<td>diṛaṣaṣa</td>
<td>diṛasteen</td>
</tr>
<tr>
<td>tašrīlīh</td>
<td>tašrīfeen</td>
</tr>
<tr>
<td>istīmaal</td>
<td>istīmaleen</td>
</tr>
<tr>
<td>targa ma</td>
<td>targamteen</td>
</tr>
</tbody>
</table>

Concrete verbal nouns from quadriliteral verbs are rare, and of the ones that do occur FašLaLa is the most common. The plural of FašLaLa is FašaaLiL, e.g., targa 'a translation': taraaṣīm.

*** *** ***

VERBAL NOUNS: SYNTACTIC USAGE

Verbal nouns occur in the slots where other nouns occur; thus a verbal
noun may be used as subject of an equational sentence, subject of a verb, object of a verb, object of a preposition, predicate of an equational sentence, the first or second term of a construct phrase, etc.

\[
\begin{align*}
\text{\textit{illamal miš 3eeb}}. & \quad \text{'Work is not shameful.'} \\
\text{\textit{itta3lim yihazzib il\textasciitilde{a}xlaa?}}. & \quad \text{'Education refines one's character.'} \\
\text{ana miš faa3him itta3blir da.} & \quad \text{'I do not understand this expression.'} \\
\text{ti\textasciitilde{a}ibt min lintizaar}. & \quad \text{'I am tired of waiting.'} \\
\text{il\textasciitilde{a}nda fibaada.} & \quad \text{'Solitude is a form of worship.'} \\
\text{kutr itti3kraar yi\textasciitilde{a}3lim ill\textasciitilde{a}maa\textasciitilde{a}r}. & \quad \text{'Much repetition teaches (even) a donkey.'}
\end{align*}
\]

**Verbal Noun as the First Term of a Construct Phrase**

A verbal noun may occur as the first term of a construct phrase. In this context, the second member may be the subject or the object of the source sentence. Consider the following:

1. \text{\textit{su\textasciitilde{u}tu\textasciitilde{u} fariid fillimti\textasciitilde{a}an}} \quad \text{'Farid's failing the test upset me.'} \text{za\textasciitilde{a}3alni.}

2. \text{\textit{\textsc{sr}rb il\textasciitilde{a}mra f\textasciitilde{u}raam.}} \quad \text{'Drinking wine is unlawful.'}

In sentence 1, the underlined expression is derived from a sentence whose subject is fariid:

\text{\textit{fariid sa\textasciitilde{a}3at fillimti\textasciitilde{a}an.}} \quad \text{'Farid failed the text.'}

In sentence 1, then, the verbal noun \text{\textit{su\textasciitilde{u}tu\textasciitilde{u}}} 'failure' is in construct with the subject of the source sentence.

In sentence 2, the underlined expression is derived from a sentence whose direct object is il\textasciitilde{a}mra:

\text{\textit{innaas biyi\textasciitilde{u}3rabu \textasciitilde{a}mra.}} \quad \text{'People drink wine.'}

In sentence 2, then, the verbal noun \text{\textit{\textsc{sr}rb}} 'drinking' is in construct with the direct object of the source sentence.

The source sentence determines not only the construct phrase but also whether certain elements must co-occur with that phrase:

1. If the source sentence contains no direct object, the verbal noun is in construct with the subject:
2. If the source sentence contains a single direct object, the transformation is one of the following:

(a) Either the subject or the object is omitted; the constituent which is not omitted becomes the second term of the construct phrase.

(i) farīda b-tīḥtirīm Ǧall.  
   'Farida respects Ali.'

(ii) īḥtīraam farīda miš mustaγrāb.  
   'Farida's respect is not surprising.'

(iii) īḥtīraam Ǧall miš mustaγrāb.  
   'Respecting Ali is not surprising.'

Notice that the construct phrase of (ii) omits the object of the source sentence: īḥtīraam farīda 'Farida's respect' does not indicate the recipient of respect; also notice that the construct phrase of (iii) omits the subject of the source sentence: īḥtīraam Ǧall 'respecting Ali' does not indicate who respects Ali.

It is clear from comparing (ii) and (iii) that phrases like īḥtīraam farīda and īḥtīraam Ǧall would be ambiguous in the absence of the source sentence. When such phrases occur, the context must be relied on to resolve the ambiguity.

(b) Neither the subject nor the object is omitted. The subject becomes the second member of the construct phrase, and the object is optionally preceded by the preposition li-:

samīr akl .margin.

akl samīr .margin n iš.  
   'Samir ate the cheese.'

akl samīr .margin n iš.  
   'Samir's eating of the cheese did not upset me.'

3. If the source sentence contains two objects, the transformation is one of the following:

(a) No omission takes place. The verbal noun is placed in construct with the subject. The preposition li- is prefixed to the indirect object, and this prepositional phrase is placed after the direct object.
Farid taught the students the Arabic language.

'Farid's teaching the Arabic language to the students is something I never heard about.'

(b) Omission is applied to the subject, the direct object, the indirect object, or any two of these:

(i) If only the subject is omitted, the verbal noun enters into construct either with the direct object or with the indirect object. In the first case, the preposition li- is prefixed to the indirect object. In the second case, li- is not used at all.

'Ali taught the students the Arabic language.'

'Teaching the Arabic language to the students is a good thing.'

(ii) If the subject is retained and only one object is omitted, the verbal noun is placed in construct with the subject. The preposition li- is optionally added to the retained object (addition being the norm).

'Ali taught the students the Arabic language.'

'Ali's teaching the Arabic language is a good thing.'

(iii) If the subject and one of the objects are omitted, the verbal noun is placed in construct with the retained object.

'Teaching the Arabic language is difficult.'

'Teaching the students is difficult.'

*** *** ***
**VOCATIVE PARTICLE**

A particle introducing a noun referring to the person addressed. There is one such particle in Egyptian Arabic: /ya/ ~ /a/ 'hey . . .'.

- ya mHAMmad 'Hey Mohammed!'
- ya HAbilbi 'Dear!'
- ya ustaaz 'Mr.'

*** *** ***

**VOICING**

Refers to the vibration of the vocal cords or lack thereof 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".

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>EA Voiceless Consonants</th>
<th>EA Voiced Counterparts</th>
</tr>
</thead>
<tbody>
<tr>
<td>p</td>
<td>b</td>
</tr>
<tr>
<td>t</td>
<td>d</td>
</tr>
<tr>
<td>t</td>
<td>g</td>
</tr>
<tr>
<td>k</td>
<td>g</td>
</tr>
<tr>
<td>q</td>
<td>-</td>
</tr>
<tr>
<td>?</td>
<td>-</td>
</tr>
<tr>
<td>f</td>
<td>v</td>
</tr>
<tr>
<td>s</td>
<td>z</td>
</tr>
<tr>
<td>s</td>
<td>z</td>
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<tr>
<td>s</td>
<td>z</td>
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<tr>
<td>x</td>
<td>y</td>
</tr>
<tr>
<td>h</td>
<td>ζ</td>
</tr>
<tr>
<td>h</td>
<td>-</td>
</tr>
</tbody>
</table>
Voiced consonants /m n l l r r w y/.

*** *** ***

VOWELS

A vowel is a sound produced by unobstructed air passage through the oral cavity.

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 /ɪ, 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.

**Egyptian Arabic Vowels**

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

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

bétna          'our house'
bfnta          'we spent the night'
?óttí          'my room'
?óttí          'my cat (m)'
Fortunately, the occurrence of short /e,o/ is not common in Egyptian Arabic.

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

Notes on EA 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.:

/šál-u/ 'they carried' + /-u/ 'it (m)' \(\rightarrow\)

/šál-uu/ \(\rightarrow\) /šal-u/ 'they carried it (m)'

***  ***  ***

VOWELS: /-a/ + \(\{/-aat/\}

/-een/

Some feminine singular nouns end in /-a/. When the sound plural suffix /-aat/ is added, the /-a/ in question is deleted. When the dual suffix /-een/ is added, the /-a/ in question is replaced by /-t/ unless a sequence of three consonants would result (in which case replacement is by /-lt/)

mudarrisa  'a teacher (f)'
mudarrisaat 'teachers (f)'
mudarristen 'two teachers (f)'

naẓra  'a principal (f)'
naẓraat 'principals (f)'
naẓriteen 'two principals (f)'

***  ***  ***
VOWELS : CONTRACTION

Note the difference between the masculine and feminine forms of the adjecti ve šaṭir, šatra - šatrīn 'clever'. This difference is the result of the operation of two phonological rules in EA. The first rule states that an unstressed /i/ is elided if it precedes a consonant which is followed by a vowel which may or may not be across a word boundary (symbolized by #) or a morpheme boundary (symbolized +). Another way of stating the Vowel Elision rule is:

\[ l \rightarrow \emptyset / \_ \ C \ (\# / +) \ V \]

This rule is applied when the feminine morpheme /-a/ is added to the masculine form of the adjective as follows:

šaṭir + -a \rightarrow šatra

A second rule must now be applied in order to produce the feminine form of the adjective as it is actually pronounced. This rule states that a long vowel is shortened if it precedes two consonants, or if it is unstressed. Another way of stating the Vowel Shortening rule is:

\[ vv \rightarrow v / \_ \ \{cc\} \]

When the Vowel Shortening rule is applied to the output of the Elision rule the result is the feminine form of the adjective as it is actually pronounced:

šatra \rightarrow šatra

Other instances of the application of these rules can be seen in the following paradigms:
/bitasf/ in combination with pronominal suffixes:

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

Notice the elision of /l/ in /bitasf/ before pronominal suffixes beginning with a vowel. Also note the instances of vowel shortening.

Conjugation of /sasf/ (l) 'to live':

<table>
<thead>
<tr>
<th></th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>huwwa</td>
<td>ئاس</td>
<td>biyfiš</td>
<td></td>
</tr>
<tr>
<td>hiyya</td>
<td>ئاسلا</td>
<td>bitišš</td>
<td></td>
</tr>
<tr>
<td>humma</td>
<td>ئاسلا</td>
<td>biyfišu</td>
<td></td>
</tr>
<tr>
<td>inta</td>
<td>ئيست</td>
<td>bitišš</td>
<td></td>
</tr>
<tr>
<td>inti</td>
<td>ئيست</td>
<td>bitišši</td>
<td></td>
</tr>
<tr>
<td>intu</td>
<td>ئيست</td>
<td>bitiššu</td>
<td></td>
</tr>
<tr>
<td>ana</td>
<td>ئيست</td>
<td>baššš</td>
<td></td>
</tr>
<tr>
<td>İnna</td>
<td>ئيست</td>
<td>binfiš</td>
<td></td>
</tr>
</tbody>
</table>

Notice that /ئاس- is the form used for the third person ms, fs and p in the perfect. /ئي- is used with all other persons in the perfect; /ئي- in imperfect and imperative forms. Also notice the shortening of /ئ/ when a suffix beginning with a consonant is added.

When two long vowels occur in the same word as a result of suffixation, stress is shifted to the final long vowel, and then the Vowel Shortening rule is applied to the first long vowel:

؟الع 'they said' + -ع 'it (m)' →
؟الوة →
؟الوة

*** *** ***
VOWELS: ELISION AT WORD BOUNDARIES TO AVOID VOWEL SEQUENCES

Vowel sequences do not occur in EA.* When deletion of an elidable glottal stop (q.v.) would otherwise result in a sequence of two short vowels, one at the beginning of a word and the other at the end of the preceding word, elision takes place in the manner specified below:

1. The final vowel of the first word is elided if it is /i/.
2. Otherwise, the initial vowel of the second word is elided.

/naifi/ + /?aruu?/ = [naifi] + [aruu?] = [naifs aruu?] 'I long to go.'
/ma?A/ + /?ibni/ = [ma?A] + [ibni] = [ma?A bni] 'with my son'

When the deletion of an elidable glottal stop would otherwise result in two adjacent vowels of which one is long and the other is short, the short vowel is elided:

/Šafuu/ + /?imbaar/ = [Šafuu] + [imbaar] = [Šafuu mbaar]
   'they saw him yesterday'
/Šufnaa/ + /?imbaar/ = [Šufnaa] + [imbaar] = [Šufnaa mbaar]
   'we saw him yesterday'
/Šuftii/ + /?imbaar/ = [Šuftii] + [imbaar] = [Šuftii mbaar]
   'you (fs) saw him yesterday'

* In this book, each of the symbols aa, ii and uu stands for a single long vowel rather than a sequence of vowels. (Other systems of transcription use ă, ĩ and ū to represent the long vowels of EA.)

***  ***  ***

VOWELS: ELISION OF /i/ AND /u/ FROM WORD-FINAL -C₁C

If unstressed, the vowel of the word-final sequence -C₁C is elided in two situations:

1. When the sequence is pronounced in close association with a following word which begins with a vowel:

/madaariš/ + /išukuuma/ = [madars išukuuma] 'public schools'

2. When the sequence is followed by a prefix which begins with or con-
EGYPTIAN ARABIC

sists of a vowel:

/waa?if/ + /-lin/ = [waf?lin] 'standing (p)'
/faahim/ + /-a/ = [faahma] 'understands (fs)'

The elision in question does not take place when it would result in a
cluster of three consonants (such a cluster is not permissible in EA):

/yimsik/ + /ilkitaab/ = [yimsik ilkitaab] 'he holds the book'
/yimsik/ + /-u/ = [yimsiku] 'he holds it (m)'

*** *** ***

VOWELS: ELISION OF /i/ AND /u/ FROM WORD-INITIAL C\textsubscript{i}C-

If unstressed, the vowel of the word-initial sequence C\textsubscript{i}C- is elided in
two situations:

1. When the sequence is pronounced in close association with a preceding
word which ends in a vowel:
   /inta/ + /bitidris/ = [inta btidris] 'you (ms) study'

2. When the sequence is preceded by a prefix which ends in a vowel:
   /ña-/- + /tikallimu/ = [ña[tikallimu] 'she will talk to him'

The elision in question does not take place if it would result in a
cluster of three consonants (such a cluster is not permissible in EA):

/inta/ + /bitruun/ = [inta bitruun] 'you (ms) go'
/ña-/- + /tiktitbu/ = [ña[tiktibu] 'she will write it (m)'

*** *** ***

VOWELS: EXTRA

Consonant clusters in EA comprise no more than two segments. When a
sequence of three consonants would otherwise occur, a vowel is added be-
tween the second and the third consonants; this is true not only in the
individual word, but across word boundaries as well.

1. When, in a sequence of two words, the first word ends in two consonants
and the second begins with a consonant, a vowel is added to the end of the first word; the vowel is a variant of /i/ which is usually shorter and more lax than the other variants. In the following example, the extra vowel is represented by a raised ģ:

/šuft/ 'I saw'
/raagil/ 'a man'
[šuft ģraagil] 'I saw a man.'

Notice the difference in pronunciation between [šuft ģraagil] 'I saw a man' and [šufti raagil] 'You (fs) saw a man': the final vowel of [šufti] is pronounced as a shorter and more lax sound than the final vowel of [šuft ģi]. The raised ģ is often referred to as the helping vowel.

Since its graphic representation is totally redundant, the helping vowel is not, as a rule, indicated by the script.

2. When the addition of a suffix to a word would otherwise result in a sequence of more than two consonants, a vowel is inserted between the second and the third consonants. The vowel in question is /u/ before /-hum/ 'them' and /-kum/ 'you (p)', /a/ before /-ha/ 'her', and /i/ otherwise. This extra vowel is stressed if required by the stress rules.

Illustrations:

/kalb/ 'dog' /gibt/ 'I brought'
[kalbúhum] 'their dog' [gibtúhum] 'I brought them'
[kalbúkum] 'your (p) dog' [gibtúkum] 'I brought you (p)'
[kalbáha] 'her dog' [gibtáha] 'I brought her'
[kalbína] 'our dog' [gibtína] 'I brought (something) for him'
/kalt/ 'I ate' /řadd/ 'he counted'
[ma-ḵalti-š] 'I did not eat' [ma-řaddi-š] 'he did not count'

Statement 2. above has the following exception: when a suffix which begins with or consists of a consonant and which marks agreement with the subject is added to a doubled verb stem, /ee/ is inserted before the suffix:

/sabb/ 'he cursed'
/sabbeet/ 'I cursed'
/sabbeenš/ 'we cursed'

*** *** ***
**VOWELS : LENGTHENING OF SHORT VOWELS**

The final vowel of a form is lengthened when that form receives a suffix beginning with or consisting of a consonant:

- istanna: 'he waited'
- istannaani: 'he waited for me'
- fi: 'in'
- fiik: 'in you'
- maınna: 'meaning'
- maınnaaha: 'its meaning'
- daña: 'he invited'
- madañaas: 'he did not invite'

The major exceptions to this rule are listed below:

1. Feminine singular nouns ending in /a/ when they enter into construct with a pronominal suffix. In this context, the /a/ is replaced by /-it/.

- madrasa: 'school'
- madrasit-na: 'our school'

2. The preposition ʕala 'on' when combined with any pronominal suffix:

- ʕalay-ya: 'on me'
- ʕalee-na: 'on us'
- ʕalee-k: 'on you (ms)'
- ʕalee-ki: 'on you (fs)'
- ʕalee-kum: 'on you (p)'
- ʕalee-h: 'on him'
- ʕalee-ha: 'on her'
- ʕalee-hum: 'on them'

3. Prepositions ending in /li/ when combined with the pronominal suffix -ya 'me'; e.g., the prepositions fi 'in', bi- 'by means of', and li- 'for' are combined with -ya in the following manner:

- fi-yā
- biy-ya
- liiy-ya
4. Verb forms ending in /l/ or /a/ when combined with an agreement suffix. In this context, a verb-final /l/ is either lengthened or replaced by /ee/, while a verb-final /a/ is replaced by /ee/. The verbs nisi 'to forget' and dañla 'to invite' may be used as examples:

(ana) nisi-t nisee-t dañee-t
(liñna) nisi-na nisee-na dañee-na
(inta) nisi-t t nisee-t dañee-t
(inti) nisi-t t nisee-t dañee-t

*** *** ***

VOWELS: REPLACEMENT OF -a IN NOUN CONSTRUCTS

Many feminine singular nouns end in -a. When such nouns enter into a construct with a following form, the final -a is replaced by -t unless a sequence of three consonants would result (in which case replacement is by -it):

maktaba      'a library'
maktabt iggam²a   'the university library'
maktabt gamfitna 'our university library'
saa³a         'a watch'
sañt¹            'my watch'
sañitna       'our watch'
saañit ðali    'Ali's watch'

*** *** ***

VOWELS: SHORTENING OF LONG VOWELS

In general, a long vowel does not occur (a) before two consonants which are not separated or preceded by a break in speech, (b) prior to another long vowel in the same word, or (c) unstressed. Therefore, /ii/ and /ee/ are replaced by /i/, /uu/ and /oo/ are replaced by /u/, and /aa/ is replaced by /a/ in the following situations:
1. When the addition of a suffix would cause the long vowel in question to occur before a cluster of two consonants:

/yigib/  'he brings'
[yigibha]  'he brings her'
/beet/  'house'
[bitha]  'her house'
/tuyuun/  'eyes'
[tuyunhum]  'their eyes'
/fo?/  'above'
[fu?na]  'above us'
/gaab/  'he brought'
[gabni]  'he brought me'

2. When two consecutive words are pronounced in close association, provided that (a) the first word ends in -VVC and the second word begins with C-, or provided that (b) the first word ends in -VV and the second word begins with CC-:

/marih/  'sick'
[maril xaalịs]  'very sick'
/saften/  'two hours'
[safṭin wi nuṣṣ]  'two hours and a half'
/magnuun/  'crazy'
[magnūn rasmi]  'unquestionably crazy'
/koom/  'a pile'
[kum baṣal]  'a pile of onions'
/igtimaaf/  'a meeting'
[igtimaaf muhimm]  'an important meeting'
/hayibni/  'he will build it'
[hayibni fmaṣr]  'He will build it in Egypt.'
/riglee/  'his legs'
[rigli btirtiṣṣ]  'His legs are shaking.'
3. When an affix containing a long vowel is added, since an EA word is usually pronounced with one and only one long vowel:

/\ha{t}tuu/  
[\ha{t}tu f\dot{d}urg]  
'they put it'  
'They put it in a drawer.'

/banaa/  
[bana m\dot{b}aarih]  
'he built it'  
'He built it yesterday.'

4. When the addition of a suffix shifts the stress away from the long vowel in question:

/\hi{la}/  
[\hi{la}f\dot{tha}]  
'a trick'  
'her trick'

/b\dot{e}eda/  
[b\dot{e}ed\dot{tha}]  
'an egg'  
'her egg'

/\su{r}ra/  
[\su{r}\d'b\dot{n}a]  
'a picture'  
'our picture'

/k\d'o\d{ra}/  
[k\dot{a}\d'o\d{rea}f\dot{tha}]  
'a ball'  
'their ball'

/di\d\d{ana}/  
[di\d\d{ana}f\dot{thum}]  
'a religion'  
'their religion'

Standard Arabic has a sound system which differs in many ways from the sound system of EA. Consequently, many Standard Arabic words do not conform to the above rules. When such words are borrowed into EA, their Standard pronunciation may be altered to achieve conformity with the EA rules. Alternatively, those words may retain the Standard pronunciation.
in spite of the EA rules. The first option is commonly exercised in informal situations, while the second is commonly exercised in formal or semiformal situations. The following are some examples:

<table>
<thead>
<tr>
<th>Informal Pronunciation</th>
<th>Formal or Semiformal Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>xaṣṣa</td>
<td>xaaṣṣa</td>
</tr>
<tr>
<td>isaʔaat</td>
<td>isaaʔaat</td>
</tr>
<tr>
<td>niqaabat</td>
<td>niqaabaat</td>
</tr>
<tr>
<td>isaʔifthum</td>
<td>isaaʔifthum</td>
</tr>
</tbody>
</table>

Since it is completely predictable, the shortening discussed above does not have to be indicated in the script.

*** *** ***
WORD STRUCTURE

The Arab grammarians use the root /FāL/ فَلُ 'to do' to describe the various noun or verb patterns (q.v.). This designation and symbolization of word structure is followed in every grammar of Classical or Modern Standard Arabic. In applying this to Egyptian Arabic it is seen that the active participle (See: Participles) of the Measure I (q.v.) verb /katab/ 'to write' which is /kastūb/ 'writer, writing' is said to be of the /FāL/ pattern. Likewise, the verbal noun (q.v.) of the Measure II (q.v.) verb /baddal/ 'to change' is /tabdiil/ 'changing' which is said to be of the /FāL/ pattern.

*** *** ***

WRITING SYSTEM

Standard Arabic is written and read from right to left. There are twenty-eight letters (or twenty-nine if we count the hamzah /ʃ/, glottal stop) in the alphabet, of which three are used for the vowels, /a, i, u/. The unconnected letters differ in form from the connected ones which, in turn, may vary in form, depending on whether they are initial, medial or final. Arabic dialects (whether Eastern, e.g., Egyptian and Lebanese, or Western, e.g., Moroccan) may be written in this alphabet. It should be noted that the written script differs to some extent from the printed. There is a substantial difference between the Western and
Eastern handwriting which makes it somewhat difficult for some Eastern Arabs to read Western manuscripts. There used to be slight differences between the Eastern and Western printed forms, e.g., the place and number of the dots in the letters that represent /f/ and /q/, e.g.,

Written and printed Eastern Arabic have:

\[ \text{ق} /f/ \quad \text{ق} /q/ \; \]

Written and printed Western Arabic had:

\[ \text{ق} /f/ \quad \text{ق} /q/ \; \]

Now, however, both Eastern and Western Arabic printers use the same letter type for the printing of Modern Standard Arabic. Also, Western handwriting is tending towards a greater conformity with the Eastern style.

*** *** ***
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