



COLLOQUIAL ARABIC

of the Gulf and Saudi Arabia

Clive Holes



Cassette
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Colloquial Arabic of the Gulf and Saudi Arabia is a practical course in everyday Arabic as it is used in the area extending from Basra in southern Iraq, through Kuwait, Saudi Arabia, Bahrain, Qatar, the United Arab Emirates to Oman. Requiring no prior knowledge of the language, the course is ideal for anyone seeking to develop a sound command of contemporary Gulf Arabic whether studying independently or with a teacher.

The course is designed to encourage you to learn and practise essential language skills. The book is divided into twenty units and includes:

- reading passages and dialogues
- clear, concise grammar notes
- useful and practical vocabulary
- a variety of exercises with answer key
- information on culture and customs

An accompanying cassette is available recorded by native Gulf Arabic speakers. This will prove invaluable in helping you develop your pronunciation and listening comprehension skills.

ROUTLEDGE

11 New Fetter Lane
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ISBN 0-415-08027-4



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COLLOQUIAL ARABIC

OF THE GULF AND SAUDI ARABIA

Clive Holes



London and New York

First published 1984
by Routledge & Kegan Paul Ltd
11 New Fetter Lane, London EC4P 4EE

Simultaneously published in the USA and Canada
by Routledge
29 West 35th Street, New York, NY 10001

Reprinted 1986, 1992, 1994, 2000

Routledge is an imprint of the Taylor & Francis Group

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Printed and bound in Great Britain by The Guernsey Press Co. Ltd, Guernsey,
Channel Islands

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British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

Library of Congress Cataloging in Publication Data
A catalog record for this book is available from the Library of Congress

ISBN 0-415-08027-4

ISBN 0-415-04554-1 cassette

ISBN 0-415-00074-2 book and cassette pack

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INTRODUCTION

WHO IS THIS BOOK FOR?

This book has been written for anyone who needs to acquire a solid *working* knowledge of the educated colloquial Arabic spoken in an area extending from Basra in southern Iraq, down through Kuwait, Bahrain, eastern Saudi Arabia, Qatar, the United Arab Emirates and Oman. No previous knowledge of Arabic is assumed. The emphasis is on the acquisition of a *working* knowledge; therefore, language items needed at the major points of social contact between Gulf Arabs and western residents are given pride of place. Teachers, engineers, businessmen and others who need to be able to communicate in spoken Arabic in schools, offices, shops, markets and construction sites should find this book highly useful. Grammatical explanation is given only where it serves some clarificatory purpose, and much of the book is given over to examples and exercises of a type which the writer hopes the learner will find relevant in coping with day-to-day living in the Gulf. Some reading texts also deal with the customs and beliefs common to the area.

WHAT IS 'GULF ARABIC'?

It is estimated that Arabic is spoken as first language by some 150 to 200 million people, living in a vast geographical area which extends from Morocco to Oman along a west-east axis, and as far south as northern Nigeria and southern Sudan. Pockets of Arabic speakers can be found in such far-flung places as Soviet Central Asia and Zanzibar. Clearly, in such a large area, there is bound to be considerable dialectal diversity, certainly comparable to the differences between what in Europe are considered separate languages: Italian and Spanish, Polish and Russian or Dutch and Standard German. The factor which unites the speakers of this Babel of dialects is the Arabic literary language, which shows virtually no regional variation, and is used for all written com-

2 INTRODUCTION

munication throughout the Arab world. The subject of this book is the educated spoken (not written) Arabic of one fairly large area – the Arabian Gulf – in which, despite minor dialectal variants which may be specific to the particular states which lie along it, there is such a commonality of usage that it is possible to describe a single set of language forms which will be completely understood in every part of it. This set of language forms is what will henceforth be referred to as 'Gulf Arabic' – a variety of Arabic which refers not so much to the Arabic spoken in any one state, but to a variety which is increasingly used by Gulf Arabs from different Gulf states when they converse with each other and with outsiders. In its sound system, grammar and vocabulary, 'Gulf Arabic' represents a kind of distillation of the common features of all Gulf dialects, whilst avoiding the peculiarities of any one area. It also shows the influence of literary Arabic in its vocabulary because its users tend to be well-educated. From the foreigner's point of view, this type of spoken Gulf Arabic is likely to be the most useful. Most of the data and examples which were collected for this book come, in fact, from Bahrain – but where justified, a note of important alternative forms is made.

The western resident will find that even a modest knowledge of Gulf Arabic will hugely repay the effort expended to acquire it. The Arabs are extremely proud of their linguistic heritage, and feel flattered and impressed by westerners interested enough to have tried to learn their language. From a personal point of view, too, it is very satisfying to be able to make sense out of the babble of unintelligible speech which surrounds one from the moment of arrival at the airport. Apart from its practical value, Gulf Arabic provides a good jumping-off point for the further study of the Arabic language and its culture, should the learner feel inclined. Linguistically, Gulf Arabic is relatively close to literary Arabic, while, culturally, what remains of Bedouin society provides a modern-day insight into the values and social conditions which gave birth to Islam.

HOW TO USE THIS BOOK

THE PRONUNCIATION GUIDE

When learning to speak any language, it is important to get a feeling for what it should sound like, and to imitate the sounds and rhythms of the language as closely as possible, however odd they may seem at first. To help you in this, some preliminary pronunciation exercises have been provided at the beginning of the tape which accompanies this course. Before you begin to work through the course proper, play through these exercises several times with the written version of them in front of you. The first time you play the tape, just listen carefully, and mentally repeat the Arabic to yourself. Then listen again and repeat aloud. It doesn't matter at this stage that you don't understand the words – the idea is simply to get used to what the consonants and vowels of Gulf Arabic sound like.

THE TAPE

A large amount of the Arabic exercise material has been recorded on tape. Exercises on tape are marked ■. These exercises, at the same time as providing a model of Gulf Arabic speech for those learning the language outside the area, can be exploited in a number of ways (e.g. as practice in listening comprehension without the help of the written version). If you don't have the tape (or even if you do), it's a good idea to get hold of a native speaker of Arabic from the Gulf to help you with pronunciation. This will obviously be easier for those learning in the Gulf itself, but should pose no problem for anyone living within reach of a British university or college: over the last few years there has been an enormous student influx into Britain from the Gulf area, and in my experience they are only too willing to trade help in Arabic for English conversation.

Above all, remember that it is pointless mastering the grammar

and vocabulary of this fascinating language if you cannot make a passable shot at pronouncing it correctly. The difficulties in this have been greatly exaggerated. Whenever you possibly can, practise speaking the language to Gulf Arabs. Get them to correct your pronunciation and use of words ruthlessly. But one word of warning – impress on those who help you that it is *Gulf* pronunciation, grammar and vocabulary that you are trying to master, *not* Literary Arabic or some other well-known dialect of Arabic such as Egyptian.

THE UNITS

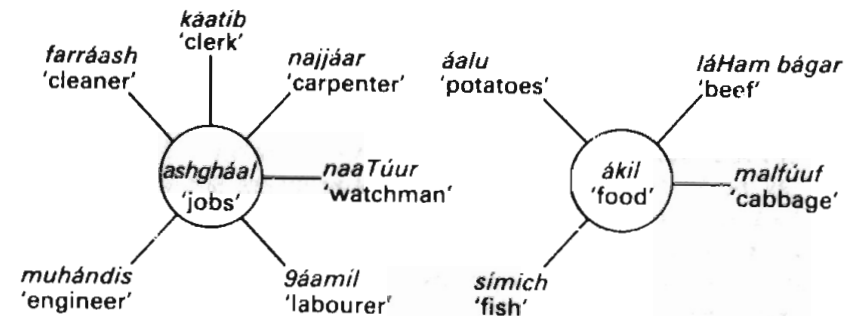
Work through the Units in the order they are presented. Each Unit contains a number of grammatical points, and is structured so that at the end of each piece of grammatical explanation and example there are related exercises for practice. Before you move on to the next grammatical point in the Unit, complete the exercises for the point you think you've mastered. These exercises generally provide generous practice on the point just covered together with material 'recycled' from previous Units.

At the end of each Unit there is a Vocabulary Summary of all the new words which occur in that Unit – you will need to consult this as you do the exercises. Many of the exercises involve translation. When you have checked your answers to an exercise in the Answer-Key, it is a good idea (and it doubles up on practice!) to use the Key as an exercise itself, and translate it back into the other language. Try as far as possible to learn the vocabulary – at least those words you consider most useful for your purposes – as you go along. Vocabulary learning is always the most difficult part of learning a language (even one's own), and this is particularly true of an 'exotic' language like Arabic. The vocabulary in the book (about 1,500 words) should suffice for all practical purposes.

A couple of hints on vocabulary learning: try writing down individual words on small pieces of paper on cards, Arabic on one side and English on the other, with perhaps an example of the Arabic word in use in a phrase or sentence on the Arabic side. A pack of 50 or so of these, secured with an elastic band, can be fitted easily into handbag or pocket and gone through in any idle moment. Examples:

Arabic side	English side
<i>glaas</i> pl. -aat <i>glaas chaay</i>	glass a glass of tea
<i>gaam</i> imperf. <i>yigúum</i> 1 <i>gaam u raaH</i> 2 <i>gaam yáakil</i>	to get up; to start 1 He got up and went 2 He started to eat

Another possibility is to group words in your own vocabulary book according to useful criteria or 'areas of life'. The words can be grouped in clusters. Examples:



Extra 'spokes' can be added to these wheels as new 'jobs' or 'kinds of food' are learnt. Such an arrangement provides a ready way of revising and associating words in groups according to whatever factors are important for the learner, and they are a great help to the memory. The Vocabulary Summaries at the end of each Unit are arranged alphabetically so as to make looking words up easier – but this ordering is *not* meant to be a recommendation about how to learn them!

HOW LONG WILL IT TAKE TO LEARN?

The answer to this question depends on many factors – among them how thoroughly you want to learn the language, whether you are a quick learner of languages in general, etc. As an average

figure, I should say you should spend between 3 and 5 hours per course Unit, all of this preferably within the same week at a rate of up to an hour per day. Some Units, particularly from Unit 7 on, may take somewhat longer than this rough estimate. In addition, there are three Revision Units which, if you have properly mastered the material in the five regular Units which precede each of them, you should be able to cover in between 1 and 2 hours. Given a modicum of application, it should be possible for the average learner to acquire a basic working knowledge of Gulf Arabic from this course in about 6 months. It cannot be too strongly emphasised that in language learning, as in the acquisition of any skill, practice is everything: take every opportunity you can to talk to and listen to Arabs, however little you understand at first.

THE APPENDICES

The Appendices provide a quick means of reference on a number of knotty points of potential confusion to the learner of Gulf Arabic. Like speakers of all languages, Gulf Arabs show variability in their speech. Just as the same Cockney speaker of English may say 'bo'le' or 'bottle' (depending perhaps on whether he's trying to 'talk proper!'), so Gulf Arabs vary between different pronunciations of the same word. The word for 'child', for example, may be pronounced by the same speaker as *jáahil* or *yáahil*, where *j* and *y* are both acceptable and commonly used; 'I filled' may be *tirást* or *trást*, in one case with an *-i-* and in the other without; 'she told me' may be *gáalat lii* or *gaalát lii*, involving variation in which syllable is stressed. In all these cases, and many more, there is no change in meaning signified by the variation – indeed the speakers themselves are seldom aware of it. But to a foreign learner this apparent instability can be confusing. It is, however, something which one has to learn to live with, and it is reflected in this book in the fact that I have *deliberately* allowed variation of the types exemplified in the Appendices to occur in the body of the text – to do otherwise would be to falsify the facts of the language and imply consistency where its opposite is the rule. The Appendices provide a quick check on the main points in the language where variation occurs, and should be regularly consulted until you are clear on where possible confusion may arise.

ABBREVIATIONS USED IN THE TEXT

adj.	adjective
adv.	adverb
conj.	conjunction
f.	feminine
fig.	figurative use
imp.	imperative
imperf.	imperfect (tense)
intrans.	intransitive verb
lit.	literally
m.	masculine
n.	noun
p.	past (tense)
pass part.	passive participle
pl.	plural
prep.	preposition
pres. part.	present participle
pron.	pronoun
s.	singular
trans.	transitive verb
v.	verb
v.n.	verbal noun
'	signifies that a noun ending in -a is feminine and has a final 'hidden' -r

PRONUNCIATION GUIDE

This guide is intended to help you acquire a reasonably accurate Arabic pronunciation, and to introduce you to the system of spelling used in the book. It should be used in conjunction with the accompanying tape-recording and/or the help of a native speaker of Gulf Arabic. The pronunciation model aimed at is that of an educated speaker.

CONSONANTS

The consonants have been divided into three groups: Group 1 contains those (a majority) which should give you no trouble – they are more or less identical to English equivalents; Group 2 contains those which, from some point of view, are slightly different from their standard English equivalents, but which are similar to sounds found in regional English accents or in well-known European languages; Group 3 is the difficult group which contains sounds not found in English or common European languages, and which usually take some time to master. For the benefit of interested linguists, the IPA (International Phonetic Alphabet) value of each letter of the transliteration is given in square brackets.

Group 1

letter	IPA	hints on pronunciation
b	[b]	b in 'bottle'
p	[p]	p in 'apple'.
ch	[tʃ]	ch in 'church'.
f	[f]	f in 'foot'.
g	[g]	g in 'gap'
h	[h]	h in 'hit'. In Arabic, unlike English, h can occur as the last sound of a word.

j	[dʒ]	j in 'jet' or g in 'barge'.
k	[k]	ck in 'tack' or c in 'car'.
m	[m]	m in 'miss'
n	[n]	n in 'nap'.
s	[s]	s in 'see', c in 'ice'.
sh	[ʃ]	sh in 'shoot', 'cash'.
w	[w]	w in 'how', 'win'.
y	[y]	y in 'boy', 'yet'.
z	[z]	z in 'zither', 'haze'.

Group 2

[ʔ]	the glottal stop. This sound is heard in the Cockney pronunciation of 'butter' ('bu'er') or the Glaswegian pronunciation of 'water' ('wa'er'), where the t drops and is replaced by a catch in the voice. In Arabic, this sound can occur at the beginning as well as in the middle of a word, as it does in German (e.g. in words like 'Achtung').	
d	[d]	These sounds are similar to d and t in English 'day', 'tag', except that the point of contact of the tongue-tip is the back of the upper teeth, not the gums as in English.
t	[t]	
th	[θ]	th as in 'thin', 'bath'.
dh	[ð]	th as in 'the', 'soothe'.
l	[l]	l as in English 'limb', 'bill' (i.e. 'light' l). In a few Arabic words, the commonest of which is <i>allāh</i> 'God', the l is 'dark' like the l in 'field'.

Group 3

gh	[ɣ]	Parisian 'guttural' r as in 'grand'. Sounds similar to the sound of gargling.
x	[x]	Scottish ch in 'Loch Ness'.
H	[ħ]	This and 9 are probably the most difficult sounds in Arabic for Europeans. H is a

		voiceless sound similar to the hoarse expulsion of breath sometimes made by people breathing on spectacle lenses before cleaning them! It is produced from the extreme back of the throat (the pharynx), and there is a feeling of constriction in the muscles of the throat when producing this sound.
9	[ʕ]	9 is the voiced counterpart of <i>H</i> . Like <i>H</i> , it is produced by constricting the passage of air at the back of the throat, but in this case the vocal chords vibrate. 9 is like the sound made by someone being strangled.
<i>r</i>	[r]	like the Italian trilled <i>r</i> in 'ragazza'.
<i>S</i>	[s]	the so-called 'emphatic' consonants. The position of the tongue is as for their non-emphatic counterparts <i>s t d dh</i> , but the tongue should be flattened and broadened in the mouth so that the mouth cavity feels 'filled'. At the same time, there is a feeling of muscular tension in the mouth and constriction (as for <i>H</i> and 9) at the back of the throat. The result is a duller, heavier sound for <i>S T D DH</i> compared with <i>s t d dh</i> . Consonants in neighbouring syllables tend to become 'emphatic' under the influence of these sounds.
<i>T</i>	[t]	
<i>D</i>	[d]	
<i>DH</i>	[ð]	
q	[q]	this sound which is not common in colloquial speech, is an 'educated' variant of <i>g</i> . It is a voiceless sound similar to the final consonant in 'hock' except that it is produced from further back in the mouth – from the uvula, to be exact.

■ Pronunciation practice: consonants

Using the accompanying tape, practise pronouncing the consonants in initial, medial and final position. In words of more than one syllable, the stressed vowel is marked superscript, e.g. *á*.

	initial	medial	final
Group 1			
<i>b</i>	<i>bas</i>	<i>gábil</i>	<i>gálab</i>
<i>p</i> (often replaced by <i>b</i>)	<i>pánka</i>	(does not occur)	
<i>ch</i>	<i>chalb</i>	<i>bíchar</i>	<i>sámach</i>
<i>f</i>	<i>faur</i>	<i>safiir</i>	<i>sálaf</i>
<i>g</i>	<i>gaal</i>	<i>bágar</i>	<i>báayig</i>
<i>h</i>	<i>húwa</i>	<i>sáahir</i>	<i>kárah</i>
<i>j</i>	<i>jíbin</i>	<i>hujúum</i>	<i>thalj</i>
<i>k</i>	<i>karlim</i>	<i>búkra</i>	<i>tárah</i>
<i>m</i>	<i>múslim</i>	<i>jamúil</i>	<i>sáalim</i>
<i>n</i>	<i>nínsa</i>	<i>sánad</i>	<i>gálan</i>
<i>s</i>	<i>samiir</i>	<i>jáasim</i>	<i>naas</i>
<i>sh</i>	<i>shaaf</i>	<i>fáshal</i>	<i>mish</i>
<i>w</i>	<i>wálad</i>	<i>náwas</i>	<i>gáalaw</i>
<i>y</i>	<i>yáahil</i>	<i>shtyar</i>	<i>dáray</i>
<i>z</i>	<i>ziyúara</i>	<i>kauzíno</i>	<i>báariz</i>
Group 2			
'	<i>'ákal</i>	<i>sá'al</i>	(does not occur)
<i>d</i>	<i>dazz</i>	<i>bádlá</i>	<i>farúid</i>
<i>t</i>	<i>tigúul</i>	<i>bitri</i>	<i>mukaanáat</i>
<i>th</i>	<i>thalj</i>	<i>thaláatha</i>	<i>turáath</i>
<i>dh</i>	<i>dhii</i>	<i>háadhii</i>	<i>fuluadh</i>
<i>l</i> ('light')	<i>libaas</i>	<i>sálaf</i>	<i>jamúil</i>
<i>l</i> ('dark')	<i>laTúif</i>	<i>alláah</i>	<i>gábil</i>
Group 3			
<i>gh</i>	<i>ghásal</i>	<i>bághal</i>	<i>bálagh</i>
<i>x</i>	<i>xáali</i>	<i>náxal</i>	<i>taarúx</i>
<i>H</i>	<i>Harb</i>	<i>báHar</i>	<i>fúrah</i>
9	<i>9áraf</i>	<i>ba9iir</i>	<i>dáfa9</i>
<i>r</i>	<i>rayyáal</i>	<i>barúid</i>	<i>kathíir</i>
<i>S</i>	<i>SabáaH</i>	<i>báSal</i>	<i>xaláaS</i>
<i>T</i>	<i>Tabúib</i>	<i>báaTil</i>	<i>balaalúiT</i>
<i>D</i>	<i>Dárah</i>	<i>ráDi</i>	<i>'arD</i>
<i>DH</i>	<i>DHúhur</i>	<i>HáaDHra</i>	<i>HáafiDH</i>
<i>q</i>	<i>qur'áan</i>	<i>mínTaqá</i>	<i>farúiq</i>

■ 'DOUBLED' CONSONANTS

Consonants sometimes occur 'doubled' in Arabic: that is, the same consonant occurs twice in a word without an intervening vowel. It is important when pronouncing such doubled consonants to increase the length of time over which the consonant sound is produced to approximately twice that of the single consonant. Thus *sállaf* 'to lend' is pronounced as two syllables *sal-laf*. Try the following contrastive exercise:

single	doubled
<i>dáxal</i>	<i>dáxxal</i>
<i>súlaf</i>	<i>sállaf</i>
<i>mára</i>	<i>márra</i>
<i>fáham</i>	<i>fáhham</i>
<i>HáSal</i>	<i>HáSSal</i>

Now practise pronouncing the following words which contain 'doubled' consonants:

<i>mu9állim</i>	<i>mudárris</i>	<i>muHássin</i>	<i>mulábbas</i>
<i>dáshsha</i>	<i>dázza</i>	<i>Hággah</i>	<i>Sáxxa</i>
<i>rayyáal</i>	<i>gaSSaab</i>	<i>baggáal</i>	<i>shaghgháal</i>

VOWELS

Gulf Arabic vowels present no particular problem to an English speaker. There are three types of vowel: short vowels, long vowels and diphthongs:

short:	<i>a i o u</i>
long:	<i>aa ii oo uu</i>
diphthongs:	<i>ay aw</i>

As the name implies, a long vowel (like a 'doubled' consonant) lasts longer than a short one: in English, 'cat' contains a short 'a' and 'cart' contains a long one. This distinction in vowel-length is made in the spelling system used in this book by writing the long vowels as a doubled version of the short vowel. The precise phonetic value of any vowel (what it sounds like) depends to a large extent in Arabic on the consonants which surround it, and on its position in the word. There is also a certain amount of dialectal

variation within the Gulf area. The notes below reflect the commonest type of pronunciation.

letter	IPA	hints on pronunciation
<i>a</i>	{e}	Like the 'e' in Southern English 'bed', this value of <i>a</i> usually occurs between any two Group 1 or 2 consonants, e.g. <i>jábal</i> [dʒeβel], <i>cham</i> [tʃem], <i>sámach</i> [semetʃ]. It occurs at the end of words whose last consonant is from Group 1 or 2: <i>sána</i> [sene], <i>dállá</i> [delle].
	[a]	Like Northern English 'a' in 'cat'. This value of <i>a</i> occurs wherever <i>gh</i> , <i>x</i> , <i>H</i> , <i>9</i> or <i>q</i> precedes or follows <i>a</i> : <i>baHar</i> [baħar] <i>xast</i> [xast]. Word-finally, after these same consonants, the same value of <i>a</i> occurs: <i>lughá</i> [luħa].
	[ɒ]	Like the vowel in English 'sob'. This value occurs whenever <i>a</i> precedes or follows <i>S T D DH</i> , and in a few words when it occurs next to <i>r</i> or 'dark' <i>l</i> : <i>Tablīb</i> [tɒbiːb] <i>maHáTTa</i> [mɒhɒttɒ] <i>rabb</i> [robb].
<i>aa</i>	[ɔ:] or [a:]	In Bahrain and Qatar <i>aa</i> almost always has the sound of the vowel in English 'father', whatever the consonant environment. In other parts of the Gulf, it only has this sound when <i>S T D</i> or <i>DH</i> occur next to it – otherwise it is similar to the vowel in Southern English 'pair', e.g. <i>Saab</i> = [sɔːb] in all dialects, but <i>baab</i> = [boːb] in Bahrain, [baːb] in Eastern Saudi Arabia, Kuwait.
<i>i</i>	[i]	Similar to 'i' in 'bit', unless at the end of a word. When <i>i</i> occurs next to one of the consonants <i>S T D DH</i> it has a rather 'dull' sound. Thus <i>i</i> in <i>Tīb</i> 'medicine' sounds somewhat like the southern English pronunciation of the vowel in 'tub'.
	[ɪ]	At the end of a word, <i>i</i> has the value of 'e' in 'be', e.g. in <i>báyti</i> [beyti] <i>gúuli</i> [guːli].
<i>ii</i>	[i:]	Similar to the long vowel in 'seem'.

<i>o</i>	[ɔ] or [ou]	In the middle of a word, <i>o</i> sounds like the vowel in 'cot': <i>9ógub</i> [9ɔgub]. At the end of a word, it is like the 'o' in 'so': <i>kaazúno</i> [kɔ:zi:nou].
<i>oo</i>	[ɔ:]	Like the long vowel in the Welsh pronunciation of 'no', or an extended version of the southern English vowel in 'bore'.
<i>u</i>	[ʊ]	Like 'u' in northern English 'pub', 'cup'.
<i>uu</i>	[u:]	The vowel in the German 'gut' ('good') is similar.
<i>ay</i>	[ey] or [e:]	Like the diphthong in English 'bay', or, in some speakers' speech, more like the pure vowel in the French 'clé' ('key') but longer.
<i>aw</i>	[aʊ]	Like the diphthong in 'mouth'.

■ Pronunciation practice: vowels

vowel	consonant environment	examples
<i>a</i>	Group 1 and 2	<i>chalb sámach thalj</i>
	consonants only	<i>fārsha 'akal dazz</i>
	<i>gh x H 9 q</i>	<i>ghásal náxal 9áraf</i>
		<i>báHar bálagh qámar</i>
<i>aa</i>	<i>S T D DH</i> and sometimes <i>r</i> and <i>l</i>	<i>Sábar Dárab báTal</i>
		<i>allāuh DHábi rabb</i>
		<i>gaal raaH shaaf</i>
		<i>kaatib rayyūal Sáafi</i>
<i>i</i> (non-final)	non-emphatic	<i>bint siff Hibir</i>
<i>i</i> (final)	emphatic	<i>Tibb Sífir Dirba</i>
<i>ii</i>		<i>binti Túbxi búTi</i>
<i>o</i>		<i>Hiin siim fiik</i>
<i>oo</i>		<i>9ógub lo kaazúno</i>
<i>u</i>		<i>yoom thoor góola</i>
		<i>Soob Hood Soot</i>
		<i>hum kúbar múhub</i>
<i>uu</i>		<i>Subb Tub9áan yíDrub</i>
		<i>byuut yigúul yiruuHúun</i>
		<i>Sufúuf xuTúuT maHDHúuDH</i>
<i>ay</i>		<i>bayt baHráyn sayf</i>
		<i>Tayr bayD Sayf</i>

aw

náwas gáalaw 9áwwar
xállisaw HúrDaw HífDHaw

SYLLABLE-TYPES AND STRESS

The stressed syllable in individual words of more than one syllable is marked superscript *á* throughout the text. When words are strung together to form sentences, these word-stresses are maintained, but, obviously, the meaning which a speaker wishes to give his sentence leads him to stress some words more than others. An exhaustive treatment of sentence-stress is beyond the scope of this book, but you will not go far wrong if you simply copy, quite slavishly, the examples given in the exercises. Gradually you will acquire a feel for the rhythmic patterns of Arabic sentences through listening and practice. Word-stress in Arabic depends on syllable structure. There are two kinds of syllable: short (sh) and long (lo). In the examples below, C and V stand for 'consonant' and 'vowel'. In general, all Arabic syllables must start with a C, and all syllables must have a V in them.

short syllables	example	syllable structure
CV or CCV	<i>smícha</i>	CCV-CV (sh-sh)
CVC	<i>Híjra</i>	CVC-CV (sh-sh)
	<i>sábab</i>	CV-CVC (sh-sh)
	<i>shírbat</i>	CVC-CVC (sh-sh)

Three-syllables (all short):

<i>báraka</i>	<i>ba-ra-ka</i>	CV-CV-CV (sh-sh-sh)
<i>warágtik</i>	<i>wa-rag-tik</i>	CV-CVC-CVC (sh-sh-sh)
<i>sim9áthum</i>	<i>sim-9at-hum</i>	CVC-CVC-CVC (sh-sh-sh)
<i>sharábna</i>	<i>sha-rab-na</i>	CV-CVC-CV (sh-sh-sh)

long syllables

CVV or CCVV	<i>gáalat</i>	<i>gaa-lat</i>	CVV-CVC (lo-sh)
	<i>shgáalat</i>	<i>shgaa-lat</i>	CCVV-CVC (lo-sh)
CVVC or CVVCC	<i>guulúuh</i>	<i>guu-luuh</i>	CVV-CVVC (lo-lo)
	<i>muDáadd</i>	<i>mu-Daadd</i>	CV-CVVCC (sh-lo)
	<i>baHráyn</i>	<i>baH-rayn</i>	CVC-CVCC (sh-lo)
	<i>simá9t</i>	<i>si-ma9t</i>	CV-CVCC (sh-lo)

From these examples it can be seen that stress is assigned on the following basis:

- (i) If the word contains one long syllable only, that syllable must be stressed: *gáalat*, *shgúalat*, *muDáadd*, *baHráyn*, *simá9t*.
- (ii) If the word contains two long syllables, the last one is stressed: *guulúuh*.
- (iii) If the word contains no long syllable, then:
 - (a) the ante-penultimate syllable is stressed in words of three or more 'open' syllables (i.e. which end in a vowel): *báraka*
 - (b) the penultimate syllable is stressed in words of two syllables: *smícha*, *Híjra*, *sábab* and in three-syllable words if the penultimate syllable is 'closed' (i.e. ends in a consonant): *warágtik*, *sim9áthum*, *sharábna*.

These rules may appear unduly complicated at this stage, and there is no point in learning them by heart – a 'feel' for where stress should occur will come with practice. There is in fact a certain amount of variation in the placement of stress in certain words and types of phrase in any case (see Appendix E).

■ Stress exercise

2 short syllables:

Híjra, *sím9at*, *shísmik*, *Hílba*, *fítna*, *gálam*

3 short syllables:

(i) all 'open'

báraka, *xálaga*, *HáTaba*, *wáraga*, *gálami*

(ii) penult. 'closed'

simá9na, *Darábtik*, *Híjráthum*, *tirástah*, *shuwáandar*

2 syllables, first one long:

ráayiH, *káanaw*, *sháafat*, *múaltik*

2 syllables, both long:

guulúuh, *shaafóok*, *xaayfiin*, *HaaTTiin*

2 syllables, second one long:

mudúir, *baHráyn*, *ghashmárt*, *9ishrlín*

3 or more syllables, at least one long:

kuwaytiyyín, *balaaltiT*, *yismaHúun*, *mudarristín*, *tistahliktín*,
insiHáab, *shifnáahum*, *Haddáada*, *isti9laamát*, *mu9taqadúatah*

UNIT 1

1.1 EXPRESSIONS OF QUANTITY

Look at the way the Arabic words for 'cup', 'glass', 'tea' and 'coffee' are combined to form phrases.

<i>glaas</i>	'glass'	<i>chaay</i>	'tea'
<i>finjál</i>	'cup'(Arab style)	<i>gáhwa</i>	'coffee'

glaas chaay 'a glass of tea'
finjál gáhwa 'a cup of coffee'

Now memorize the following words:

<i>sandawich</i>	'sandwich'	<i>burtugáal</i>	'orange'
<i>dárzan</i>	'dozen'	<i>láHam</i>	'meat'
<i>nuSS dárzan</i>	'half-dozen'	<i>simich</i>	'fish'
<i>káylo</i>	'kilo'	<i>Halīb</i>	'milk'
<i>nuSS káylo</i>	'half-kilo'	<i>bayD</i>	'eggs'
<i>būTil</i>	'bottle'	<i>jībin</i>	'cheese'

Exercise 1.1

Translate the following phrases:

1 a half-kilo of meat 2 a bottle of milk 3 a dozen eggs 4 a kilo of fish 5 half-a-dozen oranges 6 a cheese sandwich

In phrases of quantity of this type, no Arabic words for 'a' and 'of' are needed. Note that when the first word of the phrase ends in *-a*, for example *gúT9a* 'piece, chunk', a final *-t*, is added to it before the second word. This *-t* is in fact a so-called 'feminine' ending, and most Arabic nouns ending in *-a* have this 'hidden' *-t* which shows up in 'quantity' phrases (and other types which we shall meet later). Such words are marked * in the vocabulary summaries. Some examples of phrases involving *-t*:

<i>gúT9a</i>	'a piece'	<i>gúT9at láHam</i>	'a piece of meat'
<i>nítfa</i>	'a bit'	<i>nítfat xúbuz</i>	'a bit of bread'
<i>Hábbá</i>	'a grain'	<i>Hábbat 9aysh</i>	'a grain of rice'

Words like *bayD* 'eggs', and *simich* 'fish' are called 'collective' nouns: that is, they denote 'eggs' or 'fish' in general. If we wish to talk about 'one egg' or 'a fish', we add the *-a* feminine ending to form the so-called 'unit noun':

<i>bayD</i>	'eggs'	<i>báyDa</i>	'an egg'
<i>simich</i>	'fish'	<i>simicha</i>	'a fish'
<i>xúbuz</i>	'bread'	<i>xúbza</i>	'a loaf'

1.2 ORDERS AND REQUESTS

In Arabic, as in English, we can ask people to do things by giving them one-word orders. For example, when addressing male speakers, the following forms are used:

<i>9aT</i>	'give!'
<i>jīb</i>	'bring!'
<i>saww</i>	'make!'
<i>ruuH</i>	'go!'

If the person addressed is female, an *-i* is added:

<i>9áTi</i>	'give(f.)!'
<i>jībi</i>	'bring(f.)!'
<i>sáwwi</i>	'make(f.)!'
<i>rúuHi</i>	'go(f.)!'

To say 'give me!', we add the suffix *-ni* ('me') directly to these command words, which become *9áTni* and *9aTiini* respectively. Note that the feminine ending *-i* is lengthened (and hence stressed) when *-ni* is suffixed to it.

To say 'bring me!' 'make (for) me!' we need to add not *-ni* but *lii* (or *líyyi*) ('to, for me') to the command words. Compare:

9áTni/9aTiini 'give me!'

and

saww/sáwwi lii (or *líyyi*) 'make (for) me!'

1.3 'PLEASE'

Orders of the kind shown above are made more polite by adding the Arabic equivalent of 'please': *min fáDlik* (or *min fáDlak*) to men, and *min fáDlich* (or *min fáDlach*) to women. Thus:

saww lii finjaal gáhma min fáDlak (to a man)
sáwwi lii finjaal gáhma min fáDlich (to a woman)

The normal way of politely addressing a person by name, or calling his attention is to use the word *yaa* ('oh') followed by his/her name:

yaa 9áli, jīb lii nuSS káylo símich min fáDlak
 'Ali, bring me half-a-kilo of fish please'
yaa záhra, 9aTiini nítfat xúbuz min fáDlich
 'Zahra, give me a bit of bread please'

The Arabic for 'thank you' is *shúkran*.

Exercise 1.2

Read aloud and translate the following requests:

yaa áHmad, saww líyyi glaas chaay min fáDlak.
yaa láyla, 9aTiini nítfat símich min fáDlach.
yaa mHámmad, ruuH jīb lii gúuTi jigáara min fáDlik.
yaa 9abdállah, 9aTni finjaal gáhma min fáDlik.
yaa sálwa, ruuHi jīb lii líyyi dárzan burtugáal min fáDlich.

Exercise 1.3

Ask a man to do the following:

to bring you half-a-kilo of meat; to give you a bit of cheese; to go and make you a cheese sandwich.

Ask a woman to do the following:

to make you a cup of coffee; to go and get you a glass of milk; to go and bring you a dozen eggs

Exercise 1.4

Imagine you are shopping and ask politely for the following items. Use the vocabulary summary for this Unit to help you.

(male shopkeeper)	(female shopkeeper)
a box of matches	a bag of potatoes
a packet of salt	a kilo of onions
a bottle of cooking oil	a packet of soap
a bit of lettuce	a quarter-kilo of sugar
a half-kilo of rice	a kilo of dates
a packet of butter	a piece of meat
a quarter-kilo of tomatoes	a glass of water

VOCABULARY SUMMARY

<i>áalu</i>	'potato(es)'	<i>maay</i>	'water'
<i>báSal</i>	'onion(s)'	<i>milH</i>	'salt'
<i>bayD</i>	'egg(s)'	<i>nítf*</i>	'a bit'
<i>burtugáal</i>	'orange(s)'	<i>nuSS</i>	'half'
<i>búTil</i>	'bottle'	<i>raggi</i>	'water-melon'
<i>chaay</i>	'tea'	<i>rub9</i>	'quarter'
<i>chibrút</i>	'matches'	<i>ruuH(i)</i>	'go!'
<i>chiis</i>	'bag'	<i>sandawüch</i>	'sandwich'
<i>dárzan</i>	'dozen'	<i>saww(i)</i>	'make, do!'
<i>dihin</i>	'cooking oil'	<i>símich</i>	'fish'
<i>min fáDlik/ch</i>	'please'	<i>Saabúun</i>	'soap'
<i>finjaal</i>	'(small) coffee-cup'	<i>shákkar</i>	'sugar'
<i>gáhma</i>	'coffee'	<i>shúkran</i>	'thank you'
<i>glaas</i>	'glass'	<i>shwáyya*</i>	'a little, a bit'
<i>gúT9a*</i>	'piece'	<i>támar</i>	'date(s)'
<i>gúuTi</i>	'box, packet, tin'	<i>TamáuT</i>	'tomato(es)'
<i>Hábba*</i>	'grain'	<i>uu or wi</i>	'and'
<i>Halīb</i>	'milk'	<i>xast</i>	'lettuce'
<i>jībin</i>	'cheese'	<i>xúbuz</i>	'bread'
<i>jigáara*</i>	'cigarette'	<i>yau</i>	'hey, oh'
<i>jīb(i)</i>	'bring!'	<i>zibid</i>	'butter'
<i>káylo</i>	'kilo'	<i>9aT(i)</i>	'give!'
<i>láHam</i>	'meat'	<i>9aysh</i>	'rice'
		<i>9inab</i>	'grape(s)'

UNIT 2

2.1 THE ARABIC EQUIVALENT OF 'THE'

The Arabic for 'the' is *il*, and it is placed, as in English, before its noun:

<i>glaas</i>	(a) glaas	<i>il-glaas</i>	the glass
<i>inglūzi</i>	(an) English(man)	<i>il-inglūzi</i>	the Englishman
<i>muhāndis</i>	(an) engineer	<i>il-muhāndis</i>	the engineer

When *il* is placed before some nouns, its *l* assimilates (that is, becomes the same sound as) to the first letter of that noun, e.g. *suug* 'market' *is-suug* 'the market' (not *il-suug*). When this assimilation occurs, it is important to hold the double consonant for what seems to an English ear an unnaturally long time. Assimilation of *l* occurs before nouns which begin with:

ʔ th d dh z r s sh S D T DH n l

but does not occur before nouns which begin with:

b p ch j x H k f g gh 9 q m h w y

Thus we have *is-sayyāara* the car, *ʔT-Tayyāara* the aeroplane, but *il-baab* the door and *il-jarʔida* the newspaper.

Exercise 2.1

Make the following nouns definite, assimilating the *l* where necessary. Be careful about pronunciation, holding the doubled letters twice as long as single letters.

<i>mudʔir</i>	boss	<i>sammāach</i>	fisherman
<i>farrāash</i>	servant	<i>gaSSāab</i>	butcher
<i>rayyāal</i>	man	<i>mudārris</i>	teacher
<i>poolʔis</i>	policemen	<i>9āamil</i>	worker
<i>sikirtʔir</i>	secretary	<i>shārika</i>	company, firm

2.2 THE 'DUAL'

When, in Arabic, we wish to talk about two of a thing (rather than three or more), we use a special form of the plural called the 'dual'. To form the dual of a noun, the suffix *-ayn* is added to it. Thus we have *rayyāal* 'a man' *rayyaalāyn* 'two men', *il-baab* the door *il-baabāyn* 'the two doors'. If the noun ends in *-a*, the 'hidden' *-t* which we noted in Unit 1 in phrases like *gúT9at láHam* 'a piece of meat', again appears:

<i>shārika</i>	'a company'
<i>sharikatāyn</i>	'two companies'
<i>gúT9at láHam</i>	'a piece of meat'
<i>guT9atāyn láHam</i>	'two pieces of meat'
<i>is-sayyāara</i>	'the car'
<i>is-sayyaaratāyn</i>	'the two cars'

If the noun ends in *i*, e.g. *inglūzi* 'English', *-yy-* is inserted between the *-i* and the suffix *-ayn*:

<i>il-inglūzi</i>	'the Englishman'
<i>il-ingliiziyyāyn</i>	'the two Englishmen'
<i>mʔSri</i>	'an Egyptian'
<i>mʔSriyyāyn</i>	'two Egyptians'

Exercise 2.2

Change the following nouns into the correct dual form. Remember that the stress must fall on *-ayn* as it is the last long syllable in each word.

<i>shārika</i>	'a company'	<i>is-sikirtʔir</i>	'the secretary'
<i>dārzan</i>	'a dozen'	<i>il-muhāndis</i>	'the engineer'
<i>gúT9a</i>	'a piece'	<i>is-smicha</i>	'the fish'
<i>baHráyni</i>	'a Bahraini'	<i>il-mukāan</i>	'the place'
<i>gúuTʔi</i>	'a packet'	<i>ʔl-finjāal</i>	'the cup'
<i>jigāara</i>	'a cigarette'	<i>ʔl-mikāaniki</i>	'the mechanic'
<i>glaas</i>	'a glass'	<i>ʔl-bayt</i>	'the house'

2.3 THE PLURAL

In Arabic, nouns form their plurals (that is, more than two) in two basic ways: by adding a suffix, or by changing the vowel pattern within the word. In English, most nouns form their plurals by the first method – we simply add *-s* or *-es* – and there are only a few nouns like ‘mouse’ and ‘louse’ which form their plural through vowel change. Arabic is unlike English in that a very large number of nouns – certainly the majority – form their plurals by vowel changes rather than suffixation. The nouns which pluralise by adding a suffix can be divided into three groups according to the suffix used, and examples are provided below. Nouns which pluralise by internal vowel change – the so-called ‘broken’ plurals – do so according to a variety of different patterns. The problem for the beginner is that you cannot predict by looking at the singular of a noun which of the plural patterns applies to it: it is best to learn what the plural of each noun is at the time you learn the singular. At first this may seem a daunting task, but in fact the number of plural patterns in common use is relatively small, and the problem will diminish as you progress.

Plurals by suffixation

1 The suffix *-iin*

Many nouns denoting professions and occupations, particularly those which begin with the prefix *mu-*, form their plurals this way. The *-iin* suffix is only used with nouns denoting human beings. Examples:

<i>mudárris</i>	‘teacher’	<i>mudarrisiin</i>	‘teachers’
<i>muhándis</i>	‘engineer’	<i>muhandisiin</i>	‘engineers’
<i>muqáawil</i>	‘contractor’	<i>muqaawiliin</i>	‘contractors’
<i>muHássin</i>	‘barber’	<i>muHassiniin</i>	‘barbers’
<i>mikáaniki</i>	‘mechanic’	<i>mikaanikiyyiin</i>	‘mechanics’
<i>shúrTi</i>	‘policeman’	<i>shurTiyyiin</i>	‘policemen’
<i>SáHafi</i>	‘journalist’	<i>SaHafiyyiin</i>	‘journalists’

Notice that if the singular ends in *-i*, *-yy-* is inserted before the *-iin* suffix, just as it is before the *-ayn* ‘dual’ suffix.

2 The suffix *-aat*

This suffix is the feminine equivalent of *-iin*, and is used where a wholly female group is being referred to (*-iin* is used where the group is mixed male and female). Thus:

<i>mudárrisa</i>	‘female teacher’	<i>mudarrisáat</i>	‘female teachers’
<i>shurTíyya</i>	‘policewoman’	<i>shurTiýáat</i>	‘policewomen’

The same suffixes are used for the plurals of nouns denoting nationality or origin:

<i>kuwáyti</i>	‘Kuwaiti’	<i>kuwaytiyyiin</i>	‘Kuwaitis’
<i>kuwaytíyya</i>	‘Kuwaiti woman’	<i>kuwaytiyyáat</i>	‘Kuwaiti women’

3 The suffix *-iyya*

There are a few nouns, again denoting professions or occupations, which pluralise by adding the suffix *-iyya*. Most of them are borrowings from other languages, e.g.

<i>dráywil</i>	‘driver’	<i>draywiliyya</i>	‘drivers’
<i>sikirtír</i>	‘secretary’	<i>sikirtiiriyya</i>	‘secretaries’
<i>lóofar</i>	‘layabout’	<i>loofariyya</i>	‘layabouts’

4 The suffix *-aat* with inanimate nouns

In addition to the use of *-aat* noted above, it is also used to pluralise many inanimate nouns. Some of these have the feminine ending *-a*, while many others are foreign borrowings. Examples:

<i>sayyáara</i>	‘car’	<i>sayyaaraat</i>	‘cars’
<i>shárika</i>	‘company’	<i>sharikáat</i>	‘companies’
<i>baaS</i>	‘bus’	<i>baaSáat</i>	‘buses’
<i>sandawlich</i>	‘sandwich’	<i>sandawiicháat</i>	‘sandwiches’
<i>káylo</i>	‘kilogram’	<i>kaylowáat</i>	‘kilograms’

'Broken' plurals

A particularly striking feature of Arabic is its system of roots and vowel patterns, which constitute the 'bricks and mortar' of the language. To the root *k t b*, which has the basic meaning 'writing', different vowel patterns can be applied to form words which modify this basic meaning in (mostly) predictable ways.

For example, we can derive:

	Pattern
<i>kitāab</i> 'book'	CiCaaC = Noun
<i>kāatib</i> 'clerk, one who writes'	CaaCiC = Agent Noun
<i>máktab</i> 'office, place where writing is done'	maCCaC = Noun of Place
<i>maktúub</i> 'written, letter'	maCCuuC = Passive Participle

Note that the root consonants always remain in the same order. To make the plural of most nouns, a new vowel pattern is applied to the root consonants of the singular form. Thus *kitāab* has the plural *kútub*, *kāatib* the plural *kuttāab* (note the doubling of the middle consonant), *máktab* has *makāatib* and *maktúub* has *ma-kaatīb*. Some of the commoner plural patterns are exemplified below.

1 Singular CaCCaaC pl. CaCaaCiiC**2 Singular CaaCiC pl. CuCCaaC**

These two patterns always denote jobs, professions, occupations:

<i>farrāash</i>	/ <i>faraarūsh</i>	'servant'
<i>xabbāaz</i>	/ <i>xabaabūz</i>	'baker'
<i>sammāach</i>	/ <i>samaamūch</i>	'fisherman'
<i>najjāar</i>	/ <i>najaajūr</i>	'carpenter'
<i>gaSSāab</i>	/ <i>gaSaaSūb</i>	'butcher'
<i>rayyāal</i>	/ <i>rayaayūl</i>	'man'
<i>xāadim</i>	/ <i>xuddāam</i>	'servant'
<i>kāatib</i>	/ <i>kuttāab</i>	'clerk'
<i>9āamil</i>	/ <i>9ummāal</i>	'worker'
<i>Hāakim</i>	/ <i>Hukkáam</i>	'ruler'
<i>tāajir</i>	/ <i>tujjāar</i>	'merchant'
<i>záari9</i>	/ <i>zurráa9</i>	'farmer'

Some common patterns which apply to many different singular patterns:

3 The plural pattern aCCaaC

<i>wálad</i> / <i>awláad</i> 'boy'	<i>qisim</i> / <i>aqsáam</i> 'section, dept.'
<i>gálam</i> / <i>aglám</i> 'pen'	<i>suug</i> / <i>aswáag</i> 'market'
<i>filim</i> / <i>aflám</i> 'film'	<i>kuub</i> / <i>akwáab</i> 'cup'

4 The plural pattern CuCuuC

<i>shayx</i> / <i>shuyūux</i> 'sheikh'	<i>Saff</i> / <i>Sufúuf</i> 'class-room, row'
<i>sayf</i> / <i>suyúuf</i> 'sword'	<i>bayt</i> / <i>buyúut</i> 'house'
<i>fil</i> / <i>fulúus</i> 'money'	<i>galb</i> / <i>gulúub</i> 'heart'

5 The plural pattern CaCaaCiC:

<i>dárgan</i>	/ <i>daráazin</i>	'dozen'
<i>dáftar</i>	/ <i>dafáatir</i>	'notebook'
<i>dáxtar</i>	/ <i>daxáatir</i>	'physician'
<i>máSna9</i>	/ <i>maSáani9</i>	'factory'
<i>máblagh</i>	/ <i>mabáaligh</i>	'sum of money'
<i>máktab</i>	/ <i>makáatib</i>	'office; desk'

Exercise 2.3

Practise reading aloud the requests below, and translate them into English:

- 1 *jīb lī d-dáftar!* 2 *ruuH il-máktab min fáDlak!*
 3 *sáwwi līyyi sandawīicháyn jībin min fáDlich!* 4 *9áTni gálam!* 5 *xudh is-sayyáara u ruuH!* 6 *ruuH il-xabbáaz uu jīb lī xubzáyn!* 7 *xudh il-fulúus!* 8 *saww lī finjáal gáhwa yaa áHmad!* 9 *9áTni l-akwáab!* 10 *ruuH il-gaSSaab uu jīb līyyi kaylowáyn láHam!* 11 *ruuH il-bayt!* 12 *ruuH il-mudfīr min fáDlak u jīb lī l-kútub!*

Note (nos 1, 9, 12) that when *il* follows a word ending in a vowel, its *i* is dropped.

Exercise 2.4

Taking sentences 1, 7, and 11 in Exercise 2.3 as your model, tell someone male to:

- 1 Take the sugar! 2 Go to the barber! 3 Bring me a little water! 4 Take the sandwiches! 5 Go to the market, please! 6 Bring me the notebooks! 7 Take two bottles of milk! 8 Go to the two Englishmen!

Tell someone female to:

- 9 Bring the pens please! 10 Take two packets of cigarettes! 11 Go to the doctor! 12 Take a bit of rice! 13 Bring the cups! 14 Bring the two books please! 15 Go to the women teachers!

VOCABULARY SUMMARY

<i>baab/abwáab</i>	'door'	<i>kuub/akwáab</i>	'cup'
<i>baaS(aat)</i>	'bus'	<i>kuwáyti(yyiin)</i>	'Kuwaiti'
<i>baHráyni(yyiin)</i>	'Bahraini'	<i>lóofar(iyya)</i>	'layabout'
<i>bayt/buyúut</i>	'house'	<i>máblagh/</i>	'sum of
<i>dáftar/dafáatir</i>	'notebook'	<i>mabáaligh</i>	'money'
<i>dáxtar/daxáatir</i>	'doctor'	<i>máktab/makáatib</i>	'office; desk'
<i>dráywil(iyya)</i>	'driver'	<i>maktúub/</i>	'letter'
<i>farráash/faraariish</i>	'servant, cleaner'	<i>makaatúib</i>	
<i>filim/afláam</i>	'film'	<i>máSna9/maSágni9</i>	'factory'
<i>filis/fulúus</i>	'money'	<i>mikáaniki(yyin)</i>	'mechanic'
<i>gálam/agláam</i>	'pen'	<i>míSri(yyiin)</i>	'Egyptian'
<i>galb/gulúub</i>	'heart'	<i>mudárris(iin)</i>	'teacher'
<i>gaSSáab/</i>	'butcher'	<i>mudír(iin)</i>	'boss, director'
<i>gaSaaSúib</i>		<i>muhándis(iin)</i>	'engineer'
<i>Háakim/</i>	'ruler; referee'	<i>muHássin(iin)</i>	'barber'
<i>Hukkáam</i>		<i>muqáawil(iin)</i>	'contractor'
<i>inglizi(yyiin)</i>	'English(man)'	<i>mukáan(aat)</i>	'place, spot'
<i>jarúda/jaráayid</i>	'newspaper'	<i>najjár/najajjir</i>	'carpenter'
<i>káatib/kuttáab</i>	'clerk'	<i>poollis(iyya)</i>	'policeman'
<i>kitáab/kútub</i>	'book'	<i>qísim/aqsáam</i>	'department'
		<i>rayyáall/rayaayil</i>	'man'

<i>sammáach/</i>	'fisherman'	<i>shayx/shuyúux</i>	'sheikh'
<i>samaamtich</i>		<i>shúrTi(yyiin)</i>	'policeman'
<i>sayf/suyúuf</i>	'sword; sea-shore'	<i>táajir/tujjáar</i>	'merchant'
	'car'	<i>Tayyáara*(aat)</i>	'aeroplane'
<i>sayyáara*/</i>		<i>wálad/awláad</i>	'boy'
<i>sayyaylir</i>		<i>xúadim/xuddúam</i>	'servant'
<i>sikirtir(iyya)</i>	'secretary'	<i>xabbáaz/</i>	'baker'
<i>suugiaswáag</i>	'market'	<i>xabaabúiz</i>	
<i>Saff/Sufúuf</i>	'classroom; row'	<i>xudh(f. xúdhi)</i>	'take!'
		<i>záari9/zurráa9</i>	'farmer'
<i>SáHafi(yyiin)</i>	'journalist'	<i>9áamil/9ummaal</i>	'worker, labourer'
<i>shárika*(aat)</i>	'company, firm'		

UNIT 3

3.1 'HOW MUCH/MANY?'

cham is the Gulf Arabic word for 'how much/many', and it is used with *singular* nouns:

<i>chám Halīb?</i>	'How much milk?'
<i>chám rayyáal?</i>	'How many men?'
<i>cham káyo?</i>	'How many kilos?'

The words *hast* (used mainly in Bahrain) and *fii* (used elsewhere) both mean 'there is/are', and they are often used with *cham* in questions:

<i>chám sayyáara hást?</i>	'How many cars are there?'
<i>chám qísim hást?</i>	'How many departments are there?'
<i>chám 9áamil fii?</i>	'How many workers are there?'

If the answer to such questions as these is that 'there isn't/aren't any', the negative word *maa* ('not') is used: *maa hast*, *maa fii*. There is also a third possibility, which is used only in negatives: *maa mish*. All three of these phrases may occur before or after the noun. Thus, in reply to:

<i>chám náas hást?</i>	'How many people are there?'
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all of the following are possible negative replies:

<i>maa hast náas / náas maa hast</i>	
<i>maa fii náas / náas maa fii</i>	'There aren't any people'
<i>maa mish náas / náas maa mish</i>	

Note that, although the noun which follows *cham* is in the singular (except for collective nouns like *Halīb*, *jibin* and *naas* which have no singular), the noun which follows *maa hast/fii/mish* is in the plural:

<i>chám rayyáal fii?</i>	'How many men are there?'
<i>rayayyil maa fii</i>	'There aren't any'
<i>hást chám gláas?</i>	'How many glasses are there?'
<i>maa hást glaasáat</i>	'There aren't any'

It is possible to say *maa hást rayyáal*, *maa hást gláas*, using the singular noun, but this would be interpreted as 'there is *not* a single. . .' (e.g. 'there is not a single man who can do that') or as a contradiction of a statement that there was a man, glass in some place or other, e.g.

A: <i>hást rayyáal dáaxil</i>	'There's a man inside (a room)'
B: <i>lá, maa hást rayyáal</i>	'No there isn't'

Exercise 3.1

Translate the following short exchanges using *maa hast/fii/mish*:

- How many notebooks are there?
There aren't any notebooks at all.
- How many policemen are there?
There aren't any at all.
- How much meat is there?
There isn't any meat.
- How many women are there?
There are no women.
- How many bottles are there?
There aren't any bottles at all.

Exercise 3.2

Look at the following exchange:

<i>fii láHam?</i>	'Is there any meat?'
<i>lá, maa fii il yóom</i>	'No, there isn't any today'

or

<i>áy, fii</i>	'Yes, there is'
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Now translate the following exchanges, (*maa*)*fii*, (*maa*)*hast* and *maa mish*.

- 1 Is there any bread?
Yes there is.
- 2 Are there any onions?
No, there aren't today.
- 3 Are there any people here?
No, there aren't any here today.
- 4 Are there any teachers there?
Yes, there are.
- 5 Are there any doctors here?
No, there aren't

3.2 PRICES

When asking the price of something, use *bi chám* ('for how much') rather than simple *cham*. Look at these examples:

- | | |
|------------------------------------|---|
| <i>il-xubuz bi chám?</i> | 'How much is bread?'
(lit: 'the bread for how much?') |
| <i>il-láHam bi chám il-káylo?</i> | 'How much is a kilo of meat?'
(lit: 'the meat for how much the kilo?') |
| <i>il-Hallib bi chám il-buTil?</i> | 'How much is a bottle of milk?' |
| <i>is-smít bi chám il-xáysha?</i> | 'How much is a sack of cement?' |

Exercise 3.3

Translate:

- 1 How much is a dozen eggs?
- 2 How much is a bottle of cooking oil?
- 3 How much is a kilo of oranges?
- 4 How much is a packet of cigarettes?
- 5 How much is a bag of potatoes?
- 6 How much is a box of matches?
- 7 How much is a sack of rice?
- 8 How much is a bottle of Pepsi?
- 9 How much is a glass of tea?
- 10 How much is a kilo of prawns?

3.3 NUMBERS 1-10

The numbers 1-10 have both a masculine and feminine form in Gulf Arabic, as follows:

Masc.	Fem.	
<i>wáaHid</i>	<i>wáHda</i>	'one'
<i>ithnáyn</i>	<i>thintáyn</i>	'two'
<i>thalaáath</i>	<i>thalaáatha(t)</i>	'three'
<i>árba9</i>	<i>árba9a(t)</i>	'four'
<i>xams</i>	<i>xámsa(t)</i>	'five'
<i>sitt</i>	<i>sitta(t)</i>	'six'
<i>sab9</i>	<i>sáb9a(t)</i>	'seven'
<i>thamáan</i>	<i>thamáanya(t)</i>	'eight'
<i>tis9</i>	<i>tís9a(t)</i>	'nine'
<i>9áshar</i>	<i>9áshra(t)</i>	'ten'

A peculiarity of Arabic is that feminine numbers are used to enumerate masculine nouns, and masculine numbers to enumerate feminine nouns! Nouns can be feminine either by *meaning*, e.g. *bint* 'girl', *uxt* 'sister', *umm* 'mother', or feminine by *grammatical category*, and ending in *-a*, e.g. *shárika* 'company', *sayyáara* 'car' or, in a few cases which have to be learnt by heart, by *convention*, e.g. *riiH* 'wind'. Some examples:

<i>xáms sayyaaráat</i>	'five cars'	<i>xámsa rayaayíl</i>	'five men'
<i>thalaáath banáat</i>	'three girls'	<i>9áshra kútub</i>	'ten books'
<i>árba9 niswáan</i>	'four women'	<i>sáb9a mudarristín</i>	'seven teachers'

If the plural of a masculine noun begins with a vowel, the 'hidden' *i* (in brackets in the list above) is sounded for each pronunciation:

<i>sittat awláad</i> (not <i>sitta awláad</i>)	'six boys'	<i>sáb9at áshhur</i>	'seven months'
<i>thamáanyat ayyáam</i>	'eight days'	<i>thalaáath anjáfár</i>	'three persons'

The words for 'one' and 'two' are exceptional in two ways. Firstly, they normally *follow* the noun they enumerate, and secondly, they are of the same gender as the noun they follow. Thus:

<i>wálad wáaHid</i>	'one boy'	<i>bínt wáHda</i>	'one girl'
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As we saw in 2.2, we would normally translate 'two boys' and 'two girls' by using the 'dual' form *waladāyn*, *bintāyn*. Sometimes, however, *ithnāyn* and *thintāyn* are used with the normal plural of these words. Thus:

waladāyn } 'two boys' *bintāyn*
awlāad ithnāyn } *banāat thintāyn* } 'two girls'

Numbers are often used in conversation with the noun they enumerate omitted:

cham rayyāal hast? 'How many men are there?'
xāmsa (understood: *rayaayil*) 'Five.'
cham bint fii? 'How many girls are there?'
thalāath (understood: *banāat*) 'Three.'
cham mudārrisa hast? 'How many women teachers are there?'
thintāyn 'Two.'
cham wālad fii? 'How many boys are there?'
wāaHid 'One.'

The phrase *cham wāaHid?* (lit. 'how many one?') is often used when asking about how many there are of something already referred to:

fii kūtub wāayid ihni 'There are a lot of books here'
cham wāaHid fii? 'How many (exactly)?'

Exercise 3.4

Read and translate the following dialogue. Practise reading it aloud, paying special attention to the stressed syllables:

- *hast cham kāatib fish-shārika?*
- *tīs9a kuttāab*
- *uu cham sikirtīr?*
- *hast siit sikirtīrtyya*
- *nzāyn, hast faraartīsh bá9ad?*
- *ay wāllah, fii faraartīsh thnāyn*
- *uu draywilīyya . . . cham fii?*
- *wāllah, maa mish draywilīyya il-Hiñ*

- *nzāyn . . . uu fii 9ummāal?*
- *ay ná9am*
- *cham wāaHid fii?*
- *9āshra*

Exercise 3.5

Translate into Arabic:

- How many boys are there in the class?
- Nine.
- How many days are there in the week?
- Seven.
- How many rooms are there in the house?
- Five rooms and two bathrooms.
- How many engineers are there in the company?
- There aren't any.
- How much money is there in the wallet?
- Seven dinars.

3.4 GREETINGS

Greeting someone in Arabic can be a somewhat elaborate business, particularly in the Gulf. As in English, there are standard formulas roughly equivalent to 'How d'you do?', 'How are you?', 'Pleased to meet you', etc. but in Arabic there are a much larger number of them, and they vary with the degree of formality of the situation. We note here only the commonest and most useful expressions.

At the most formal end of the scale, especially when greeting a number of people in a group (say on entering a room or office), one says:

is-salāam 9alāykum 'Peace be upon you'

to which the reply is:

uu 9alāykum is-salāam 'And peace be upon you'

Less formally, especially with friends and acquaintances, one says:

áhlan! 'Welcome! Hello! Hi!'

or

áhlan wa sáhlan!

to which the reply may be.

<i>áhlan biik/biich!</i>	}	'Welcome! Hello! Hi!'
<i>áhlan marHába!</i>		
<i>yaa hála!</i>		

The last of these three has a particularly 'Gulf' flavour.

After the initial exchange, one asks about the person's health:

<i>chayf il Haal?</i>	}	'How are you?'	('How is the state?')
<i>chayf Háalik/ich?</i>			('How is your state?')
<i>shlóonak/ach?</i>			('What is your colour?')

A number of replies are possible, which may be used singly or in combination:

<i>il Hámdu lilláah</i>	}	'Praise be to God'
<i>bi xayr</i>		'Good'
<i>zayn</i>		
<i>állah yisálmik/ich</i>		'God save you!'

After replying to the enquiry after one's health, one then in turn asks after the enquirer's health. It is quite common for the greeting sequence to go on for some time, with the same questions about the other person's health being repeated in different forms! The following might be a typical informal sequence:

- <i>áhlan, áhlan yaa mHámmad!</i>	Hello, Muhammad!
- <i>yaa hola, yaa jáasim! chayf Háalak?</i>	Hello, Jasim! How are you?
- <i>il Hámdu lilláah, zayn. shlóonak?</i>	Praise be to God! Well! How are you?
- <i>bi xayr. shlóonak inta?</i>	Well! How are you?
- <i>állah yisálmik</i>	God save you!

When taking leave of someone, one normally says:

fi amáan illáah 'In the safe-keeping of God'

to which the reply is usually:

ma9a s-saláama 'farewell!' (lit. 'with security')

Exercise 3.6 Dialogue: 'At the butcher's': *9ind il-gaSSaab*

Read aloud the following dialogue and translate it:

Customer: *is-saláam 9aláykum*

Butcher: *wa 9aláykum is-saláam*

C: *il-yoom fii láHam bágar?*

B: *ay ná9am fii.*

C: *il-káylo bi cham?*

B: *dinaaráyn uu nuSS.*

C: *nzáyn, 9áTni nuSS káylo min fuDlak.*

B: *insháallah. . . u fii shay bá9ad?*

C: *hast dajáaj?*

B: *la, dajáaj il-yoom máa mish. báachir insháallah.*

C: *nzáyn. fi amáan illáah.*

B: *má9a s-saláama.*

Exercise 3.7

Using the dialogue above as a model, imagine you are *9ind il baggáal* - at the greengrocer's. Make questions along the following lines:

- Are there any _____ today?
- How much per _____ are they?
- Give me _____.
- And do you have any _____?

- (a) onions (b) bag (c) a bag (d) potatoes
- (a) apples (b) kilo (c) half a kilo (d) oranges
- (a) eggs (b) dozen (c) two dozen (d) grapes
- (a) milk (b) bottle (c) three bottles (d) cheese
- (a) rice (b) sack (c) four bags (d) sugar

VOCABULARY SUMMARY

<i>áhlán wa</i>	'welcome'	<i>Híjra*/Híjar</i>	'room'
<i>sáhlán</i>		<i>ihni</i>	'here'
<i>alláah</i>	'God'	<i>insháallah</i>	'God willing'
<i>amáan</i>	'security'	<i>inta</i>	'you' (masc. sing.)
<i>árba9</i>	'four'	<i>ithnáyn</i>	'two'
<i>ay</i>	'yes'	<i>la</i>	'no'
<i>báachir</i>	'tomorrow'	<i>maa</i>	'not'
<i>bágar</i>	'cows, cattle'	<i>maa mish</i>	'there isn't/aren't'
<i>baggáal/</i>	'greengrocer'	<i>mára*/niswáan</i>	'woman'
<i>bagaagíil</i>		<i>márHaba</i>	'welcome'
<i>bá9ad</i>	'more; as well; still; yet'	<i>bil-márra*</i>	'at all'
<i>bint/banáat</i>	'girl'	<i>má9a</i>	'with'
<i>búTil/bTáala</i>	'bottle'	<i>míHfaDHa*/</i>	'wallet'
<i>cham</i>	'how much, many?'	<i>maHáafiDH</i>	
<i>bi cham</i>	'for how much?'	<i>naas</i>	'people'
<i>chayf</i>	'how?'	<i>náfar/anfáar</i>	'person'
<i>dúaxil</i>	'inside'	<i>ná9am</i>	'yes'
<i>dajáaj</i>	'chicken'	<i>nzayn</i>	'OK, right'
<i>diináar/</i>	'dinar'	<i>riiH(f.)/riyáaH</i>	'wind'
<i>danaaníir</i>		<i>rubyáan</i>	'prawns'
<i>fi</i>	'in, at'	<i>saláam</i>	'peace, tranquillity'
<i>fii</i>	'there is/are'	<i>saláama*</i>	'safety'
<i>ghársha*/</i>	'bottle'	<i>sab9</i>	'seven'
<i>aghruáash</i>		<i>sitt</i>	'six'
<i>yaa hála</i>	'hello, welcome'	<i>smiit</i>	'cement'
<i>hast</i>	'there is/are'	<i>subúu9/</i>	'week'
<i>hunáak</i>	'over there'	<i>asaabíi9</i>	
<i>HaallaHwáal</i>	'condition, state'	<i>sháhar/áshur</i>	'month'
<i>il-Hamd lilláah</i>	'Praise be to God'	<i>shloon</i>	'how?'
<i>Hammáam(aat)</i>	'bathroom, toilet'	<i>thaláath</i>	'three'
<i>il-Hiin</i>	'now'	<i>thamáan</i>	'eight'
		<i>tis9</i>	'nine'
		<i>umm/</i>	'mother'
		<i>ummaháat</i>	

<i>uxti/axawáat</i>	'sister'	<i>xáysha*/ xiyáash</i>	'sack'
<i>wáaHid</i>	'one'	<i>yoom/ayyáam</i>	'day'
<i>wáayid</i>	'a lot, many'	<i>il-yoom</i>	'today'
<i>xams</i>	'five'	<i>zayn(iin)</i>	'good'
<i>bi xayr</i>	'good, well'	<i>9ashar</i>	'ten'

UNIT 4

4.1 SIMPLE DESCRIPTIVE SENTENCES

In Arabic, there is no equivalent of 'is' and 'are' in equational sentences of the type 'The office is big', 'The house is empty'; one simply says:

il-máktab kabīr
il-bayt xāali

But where the noun which the adjective describes is feminine, dual, or plural the adjective must agree with the noun as in the following basic scheme:

Singular	<i>ir-rayyáal zayn</i>	'the man is good'
	<i>il-mára záyna</i>	'The woman is good'
	<i>ir-rayyaaláyn zaynīn</i>	'The two men are good'
Dual/Plural	<i>ir-rayyaayīl zaynīn</i>	'The men are good'
	<i>il-maratáyn zaynīn</i>	'The two women are good'
	<i>in-niswáan zaynīn</i>	'The women are good'

It can be seen from these examples that *zayn*, and other adjectives like it, add a final *-a* when they qualify a feminine noun, and the plural suffix *-īn* (which we saw in Unit 2) when they follow dual or plural nouns. As we saw earlier, many nouns have 'broken' plurals – and the same is true of many adjectives. Substituting the adjective *kabīr* pl. *kibáar* into the above examples, we get:

Masc. sing.	<i>ir-rayyáal kabīr</i>	'The man is old'
Fem. sing.	<i>il-mára kabīra</i>	'The woman is old'
Dual	<i>ir-rayyaaláyn kibáar</i>	'The two men are old'
Plural	<i>in-niswáan kibáar</i>	'The women are old'

kibáar not *kabīrīn* is used in the dual/plural. Whether an adjective behaves in the plural like *zayn* or *kabīr* cannot be predicted from the form of the singular: as with the noun, it is wise to learn the plural form at the same time as the singular.

Note that the feminine examples given so far have involved nouns which are feminine by *meaning* (3.3) What about those (mostly ending in *-a*) which are feminine by grammatical category, like

shárika, *sayyáara*, *Híjra*? In the singular, such nouns behave exactly like *mára*:

<i>ish-shárika kabīra</i>	'the company is big'
<i>il-Híjra záyna</i>	'the room is nice'

But in the dual/plural, the adjective may either be plural or feminine singular. Thus:

Dual	<i>ish-sharikatáyn kabīra</i>	} 'the two companies are big'
	<i>ish-sharikatáyn kibáar</i>	
Plural	<i>il-Híjar záyna</i>	} 'the rooms are nice'
	<i>il-Híjar zaynīn</i>	

It is important to note that, in general in Gulf Arabic, noun duals and plurals like 'companies', 'rooms' – that is, inanimate objects – may be considered grammatically plural or feminine singular, and may hence have adjectives and verbs which are either plural or feminine singular. This applies *whatever* the gender of the noun in the singular. Thus one may (not only) say *ish-sharikatáyn kabīra/kibáar*, where *shárika* is feminine in its singular form, but also *il-aswáag kabīra/kibáar* 'The markets are big', where the singular *suug* 'market' is grammatically masculine singular.

Exercise 4.1

Translate the following into Arabic:

- 1 The kettle is old
- 2 The chairs are new
- 3 The houses are large
- 4 The children are happy
- 5 The rooms are small
- 6 The two brothers are tall
- 7 The woman is fat
- 8 The coffee is good
- 9 The milk is cheap
- 10 The buses are empty
- 11 The wallet is expensive
- 12 The two men are tired

Exercise 4.2

In the following sentences, substitute the nouns supplied for the noun in the model sentence, making necessary adjustments to the adjective to make it agree with the new

noun. Then translate into English the sentences you have formed.

- 1 *il-bayt jadīd* 'The house is new'
il-Hijra / il-buyūut / il-mudarrisāat / il-farraash
- 2 *il-gāhwa ghāalya* 'The coffee is expensive'
is saayyaara / il-kútub / il-jībīn / il-chuay
- 3 *in-niswāan aghniyāa* 'The women are rich'
il-mudūr / il-bintayn / il-māluka / il-waladāyn

4.2 NOUN-ADJECTIVE PHRASES

In noun phrases like 'a new palace', 'a spacious room', 'good men', the adjective *follows* the noun in Arabic, agreeing in number and gender as described above.

<i>gāSir jadīd</i>	'a new palace'
<i>Hijra wāasi9a</i>	'a spacious room'
<i>rayaayīl zaynīn</i>	'good men'

If these phrases are made *definite*, i.e. 'the new palace', etc., the definite article *il* is put before *both* the noun and its adjective. Thus the literal English translation of the Arabic for 'the new palace' is 'the-palace-the-new':

<i>il-gāSir il-jadīd</i>	'the new palace'
<i>il-Hijra l-wāasi9a</i>	'the spacious room'
<i>ir-ryaayīl iz-zaynīn</i>	'the good men'

Note that where the noun ends in a vowel, as with feminine nouns like *Hijra*, the *i* of the following *il* is elided.

The defined adjective can stand alone in much the same way as in English:

– <i>fīi noo9āyn, kabūr uu</i>	'There are two kinds, big and small'
<i>Saghūr.</i>	
– <i>nzayn, 9āTni l-kabūr</i>	'OK, give me the big one'

Exercise 4.3

Read aloud and translate into English:

- 1 *il-awlāad iT-Tiwāal* 2 *iT-Tayyāara s-sartī9a* 3 *baaS xāali* 4 *ish-shams Hāarra* 5 *buyūut 9attīja* 6 *il-banāat il-kibāar* 7 *tujjāar aghniyāa* 8 *9āTni l-glaasāyn il-kabūra* 9 *min fāDlak!* 10 *māa hast kútub raxūSa ihní* 10 *fīi xāmsat aqsāam jīdad fish-shārika*

Exercise 4.4

Translate into Arabic, and say aloud:

- 1 A good mechanic
- 2 The boss is late
- 3 Today is cold
- 4 The new office
- 5 The woman is rich
- 6 A cheap watch
- 7 The food is delicious
- 8 The old palace
- 9 A new secretary
- 10 The big problem

4.3 SOME OTHER TYPES OF ADJECTIVE

(a) Relative adjectives

These are formed by adding *-iyy* to certain nouns. In pause position (that is, at the end of a phrase or sentence) *-iyy* is shortened to *i*:

<i>dāaxil</i>	'inside'	<i>dāaxili(yy)</i>	'interior'
<i>xāarij</i>	'outside'	<i>xāariji(yy)</i>	'exterior'
<i>rāsam</i>	'formality'	<i>rasmī(yy)</i>	'formal, official'
<i>mīSir</i>	'Egypt'	<i>mīSri(yy)</i>	'Egyptian'
<i>il-kwāyt</i>	'Kuwait'	<i>kwāyti(yy)</i>	'Kuwaiti'

The feminine and dual/plural form of the relative adjective shows *-a* and *-iin* added to the *-iyy*:

<i>il-wizāara d-daaxilīyya</i>	'The Ministry of the Interior'
<i>il-gamāarik il-mīSrīyya</i>	'The Egyptian Customs and Excise'
<i>zuwwāar rasmiyyīn</i>	'Official visitors'

(b) Colour adjectives

Most adjectives which denote colours or physical conditions (blind, deaf, dumb, etc.) are formed according to the pattern below:

masc.	fem.	pl.	
<i>áHmar</i>	<i>Hámra</i>	<i>Húmur</i> or <i>Humráan</i>	'red'
<i>áxDar</i>	<i>xáDra</i>	<i>xúDur</i> or <i>xuDráan</i>	'green'
<i>ábyaD</i>	<i>báyDa</i>	<i>büD</i> or <i>büDáan</i>	'white'
<i>á9ma</i>	<i>9ámya</i>	<i>9umy</i> or <i>9umyáan</i>	'blind'

Examples:

<i>sayyáara Hámra</i>	'a red car'
<i>il-báyt il-ábyaD</i>	'the white house'
<i>il-9umyáan</i>	'the blind (people)'

(c) Stative adjectives

There are a great many adjectives of this class which denote temporary physical states, and are formed as below:

masc.	fem.	pl.	
<i>9aTsháan</i>	<i>9aTsháana</i>	<i>9atshaanín</i> or <i>9aTáasha</i>	'thirsty'
<i>yuu9áan</i>	<i>yuu9áana</i>	<i>yuu9aanín</i> or <i>yuwáa9a</i>	'hungry'
<i>ta9báan</i>	<i>ta9báana</i>	<i>ta9baanín</i> or <i>ta9áaba</i>	'tired'
<i>bardáan</i>	<i>bardáana</i>	<i>bardaanín</i> or <i>baráada</i>	'cold'

<i>sálma wáayid</i>	'Salma is very tired'
<i>ta9buana</i>	
<i>ir-ryaayül</i>	'The men are thirsty'
<i>9aTshaanín</i>	
<i>bardáan il-yoom</i>	'I'm feeling cold today'

Note that *bardáan* refers to how a person feels; the adjective *báarid*, from the same root, is used to describe liquids, food or things which are cold, e.g.

<i>jüib lüi báarid!</i>	'Bring me a cold drink'
	(lit: 'a cold')
<i>il-yoom báarid</i>	'Today is cold'
<i>ákil báarid</i>	'cold food'

(d) Adjectives which precede the noun

There are very few adjectives which precede the noun they qualify. The most important is *xóosh* 'nice, good' which is used in exclamatory phrases of the following kind, and takes no feminine or plural endings:

<i>xóosh wálad!</i>	'Good boy!'
<i>xóosh dráywil int!</i>	'What a good driver you are!'
<i>xóosh sháy!</i>	'What a nice thing!'

Exercise 4.5

Pronunciation practice: read aloud and translate, checking unfamiliar words in the Vocabulary Summary of this unit where necessary.

il-gáSir il-9attij binyáan 9óod wáayid. lih ('it has')
baabáyn xaarijfyaa uu 9árba9a biibáan daaxillyaa. il-
HiiTáan máalih ('belonging to it') *büD uu d-daraarísh*
máalih min jáam áSfar uu ázrag

Exercise 4.6

Pronunciation practice: read aloud the sentence below and translate it, then make appropriate substitutions using the cue words to make similar sentences.

wállah yaa 9áli, ána ('I') *wáayid 9aTsháan . . . jüib lüi*
báarid min faDlak
glúas chaay
kúub maay
gúuTi bábsi
shwáy yuu9áan. . . *rúuti jübin*
sandawüch láHam
9áysh uu símich

Exercise 4.7

Read aloud and translate the following dialogue:

- *chayf Háalik yaa áHmad?*
- *állah yisálmik. chayf Háalik ínt?*
- *ana walláahi il-yóom ta9báan. . .*
- *laysh?*
- *li'ann fii shúghul wáayid.*

Now substitute in the dialogue for *ta9báan* and *fii shúghul wáayid* different adjectives and different reasons:

upset — because the	car's TV's fridge's washing-machine's	broken down
happy — because	there's no work today there's no school today today is a holiday the weather's cool	

Exercise 4.8

Translate into Arabic:

- 1 I'm cold and hungry. . . Is there any food?
- 2 Fatma and Ahmad are tired because there was a lot of work today.
- 3 The machine's broken down. . . Is there a mechanic here?
- 4 Why is the boss angry?
- 5 The house is white in colour and has a green roof.
- 6 Give me the red shirt and the white shoes.
- 7 The Ministry of the Interior is a big white building.
- 8 The British Embassy is in the old quarter.
- 9 The National Bank is a small building which has (*lih*) a large black door.
- 10 The Egyptian ambassador is a very nice man (use *xoosh*).

VOCABULARY SUMMARY

<i>ábyaD/büD</i>	'white'	<i>laysh</i>	'why?'
<i>áHmar/Húmur</i>	'red'	<i>li'ann</i>	'because'
<i>ákil(aat)</i>	'food'	<i>loon/alwáan</i>	'colour'
<i>áswad/suud</i>	'black'	<i>matuín/amtúan</i>	'fat'
<i>áSfar/Súfur</i>	'yellow'	<i>mit'áxxir</i>	'late'
<i>ax/ixwáan</i>	'brother'	<i>múshkila*/i</i>	'problem'
<i>áxDar/xúDur</i>	'green'	<i>masháakil</i>	
<i>ázrag/zúrug</i>	'blue'	<i>noo9/anwáa9</i>	'type, kind'
<i>á9ma/9umyáan</i>	'blind'	<i>qadím</i>	'old (of things)'
<i>báarid</i>	'cold (weather, manner)'	<i>qamfiS/</i>	'shirt'
<i>bardáan(iin)</i>	'cold (feeling)'	<i>qumSáan</i>	
<i>baab/biibáan</i>	'door'	<i>rásmi</i>	'official'
<i>binyáan</i>	'building'	<i>raxúS</i>	'cheap'
<i>dáaxili</i>	'internal, interior'	<i>ruuti</i>	'bread-roll'
<i>dartisha*/i</i>	'window'	<i>sáa9a*(aat)</i>	'watch'
<i>daráayish</i>		<i>saftir/sufaráa</i>	'ambassador'
<i>farHáan(iin)</i>	'happy'	<i>sagf/sugúuf</i>	'roof'
<i>firiij/firgáan</i>	'quarter (of a city)'	<i>samiin/simáan</i>	'fat'
<i>gáSir/guSúur</i>	'palace'	<i>sarti9/siráa9</i>	'fast, speedy'
<i>gúmrúk/</i>	'Customs'	<i>Saghtir/Sigháar</i>	'small, young'
<i>gamáarik</i>		<i>shams (f)</i>	'sun'
<i>gháali</i>	'expensive'	<i>shay/ashyáa</i>	'thing'
<i>gháni/aghniyáa</i>	'rich'	<i>shúghul/</i>	'work, job'
<i>ghassáala*(aat)</i>	'washing machine'	<i>ashghaal</i>	
<i>ghúuri</i>	'kettle, tea-pot'	<i>ta9báan(iin)</i>	'tired'
<i>Háa'iT/HüTáan</i>	'outer wall'	<i>tilivizyúun(aat)</i>	'TV'
<i>Haarr</i>	'hot'	<i>TaqS</i>	'climate, weather'
<i>jaam</i>	'glass (sheet)'	<i>Tawüil/Tiwáal</i>	'tall, long'
<i>jadiud/jidad</i>	'new'	<i>Tífil/aTfáal</i>	'child'
<i>júuti</i>	'shoes'	<i>thalláaja*(aat)</i>	'fridge'
<i>kabíir/kibáar</i>	'big, old'	<i>wáasi9</i>	'roomy, spacious'
<i>kúrsi/karási</i>	'chair'	<i>wállah }</i>	'By God!'
<i>ladhíidh</i>	'delicious'	<i>walláahi }</i>	
		<i>wizáara*(aat)</i>	'ministry'
		<i>xáali</i>	'empty'

<i>xáariji</i>	'external, exterior'	<i>za9láan(iin)</i>	'angry, upset'
		<i>9attij/9itáag</i>	'old, ancient (of things)'
<i>xarbáan</i>	'broken down'	<i>9aTsháan(iin)</i>	'thirsty'
<i>xoosh</i>	'nice, good'	<i>9ood</i>	'big, large'
<i>yuu9áan/</i>	'hungry'	<i>9úTla*/9úTal</i>	'holiday, day off'
<i>yuwáa9a</i>			
<i>záayir/zuwwáar</i>	'visitor'		

UNIT 5

5.1 NUMBERS 11 TO 1,000,000

The numbers from 11 to 20 are formed according to a pattern which, literally translated, means 'one-ten', 'two-ten', 'three-ten', etc. Beyond 20, the pattern is 'one-and-twenty', 'two-and-twenty', 'seven-and-forty', etc.

<i>iHdā9shar</i>	'eleven'
<i>ithnā9shar</i>	'twelve'
<i>thalaathā9shar</i>	'thirteen'
<i>arba9tā9shar</i>	'fourteen'
<i>xamstā9shar</i>	'fifteen'
<i>sittā9shar</i>	'sixteen'
<i>saba9tā9shar</i>	'seventeen'
<i>thamantā9shar</i>	'eighteen'
<i>tisa9tā9shar</i>	'nineteen'
<i>9ishrīn</i>	'twenty'
<i>wāaHid u 9ishrīn</i>	'twenty-one'
<i>ithnāyn u 9ishrīn</i>	'twenty-two', etc.
<i>thalaathīn</i>	'thirty'
<i>arba9īn</i>	'forty'
<i>xamsīn</i>	'fifty'
<i>sittīn</i>	'sixty'
<i>sab9īn</i>	'seventy'
<i>thamaaniin</i>	'eighty'
<i>tis9īn</i>	'ninety'
<i>mīya</i>	'one hundred'

Unlike the numbers 1–10, those from 11 onwards do not show a gender distinction: they are indeclinable. Any noun which follows them is always grammatically singular, although its meaning is obviously plural.

Examples:

<i>xāms u 9ishrun sána</i>	'twenty-five years'
<i>ithnā9shar bīnt</i>	'twelve girls'
<i>wāaHid u sittīn diináar u núSS</i>	'sixty-one and a half dinars'

Note that when a noun follows *miya*, the 'hidden *t*' of the feminine shows up, just as we had in Unit 1 ('expressions of quantity')

nítfat xúbuz 'a bit of bread'

from *nítfa*, 'a bit', so we have

míyat xúbza 'a hundred loaves'

and likewise

míyat márra 'a hundred times'

míyat fíls 'a hundred fíls'

Where *miya* stands on its own, or is part of a compound number, the *t* does not appear:

– *cham 9áamil hást fi sh-shárika?* 'How many workers are there in the company?'

– *míya* 'A hundred'

Compound numerals from 100 to 200 are formed as follows:

míya u wáaHid 'a hundred and one'

miya u ithnayn 'a hundred and two', etc.

míya u ithná9shar 'a hundred and twelve'

míya u thaláath u 9ishriin 'a hundred and twenty-three', etc.

'Two hundred' is *miyatáyn* (the dual), but there is no plural form for *míya* in '300', '400', etc. Thus:

árba9 míya u xáms u '425 dinars'

9ishriin diináar

miyatáyn u tís9 káylo '209 kilos'

sítt imyát náfar '600 persons'

Note in this last example that *míya* becomes *imyá* where it is preceded by a number ending in a double consonant: this is to avoid three consonants in a row, which is not normally allowed in Gulf Arabic. 'One thousand' is *alf*. 'Two thousand' is of course *alfáyn*, and the plural of *alf* is *aaláaf*:

síttat aaláaf sána '6000 years'

tís9at aaláaf kitáab '9000 books'

Since, as we have seen above, numbers over 11 have the noun in the singular, so *alf* remains in the singular if the number in which it appears is 11,000 or more:

iHdá9shar álf jináy istárlin '£11,000 Sterling'

9ishriin álf may! '20,000 miles'

Years are expressed as follows:

fi sánat álf u tís9 imyá u 'in 1981'

wáaHid u thamaaníin

'One million' is *milyóon*, and its plural is *milaayíin*.

Exercise 5.1

Translate into Arabic:

- | | |
|------------------------|------------------------|
| 1 50 kilos of potatoes | 6 in 1976 |
| 2 46 bags of cement | 7 in 1960 |
| 3 360 miles | 8 750 fíls |
| 4 60,000 people | 9 200 sacks of rice |
| 5 200,000 dinars | 10 39 years, 11 months |

Exercise 5.2

Read aloud and translate the following dialogue.

– *bi cham il-bayD il-yóom?*

– *xáms imyát fíls id-dárgan.*

Using the same format, ask and answer questions on the price of things in the market:

- | | |
|------------------------------|--|
| 1 oranges – 100 fíls a kilo | 6 tea – 70 fíls a quarter |
| 2 onions – 55 fíls a kilo | 7 dates – 900 fíls a kilo |
| 3 fish – 350 fíls a kilo | 8 tomatoes – 50 fíls a bag |
| 4 bananas – 175 fíls a dozen | 9 potatoes – 80 fíls a sack |
| 5 cabbage – 125 fíls each | 10 radishes – 12 fíls a bundle ('the one') |

5.2 AGE

The phrase for asking a person's age is *chám 9úmrik/ch?* (literally 'How much is your life?'). The answer is *9umri . . . suna* 'I'm . . . years old' (lit. 'My life is . . . years'). Since many older Gulf Arabs are not sure exactly when they were born, one often hears exchanges of the following type:

- *yáa 9áli, chám 9úmrik il-Hiin?* 'How old are you now Ali?'
- *wállah 9umri Hawáali sittin sána.* 'About sixty'

5.3 TELLING THE TIME

The word for 'a watch,' 'a clock' and 'an hour' is the same in Arabic – *sáa9a*. 'What time is it?' is *chám is-sáa9a?* The answer is *is-sáa9a*. . . 'It's . . . o'clock'. The feminine form of the cardinal numbers is used:

- is-sáa9a xámsa* 'It's five o'clock'
- is-sáa9a thintáyn* 'It's two o'clock'

For eleven and twelve, the indeclinable *iHdā9shar* and *ithnā9shar* are used.

Times between full hours are expressed using

- . . . *u rub9* 'Quarter past. . . (Lit: 'and a quarter')
- . . . *u núSS* 'Half past. . . (Lit: 'and a half')
- . . . *u thilth* 'Twenty past. . . (Lit: 'and a third')

Examples:

- is-sáa9a iHdā9shar u rub9* 'Quarter past twelve'
- is-sáa9a thalāasha u núSS* 'Half past three'
- is-sáa9a sitta u thilth* 'Twenty past six'

'Quarter to. . . ' 'Twenty to. . . ' are expressed by the preposition *illa* 'except':

- is-sáa9a 9áshra illa thilth* 'Twenty to ten'
- is-sáa9a tis9a illa rub9* 'Quarter to nine'

'Five to/past. . . ' and 'ten to/past' are expressed using *u* and *illa*, but the masculine form of the number is used. The word for 'minutes', *dagāayig* (sing. *dagliga*) is not usually used in colloquial speech:

- is-sáa9a xámsu u xáms* 'Five past five'
- is-sáa9a 9áshra illa 9áshar* 'Ten to ten'

'Twenty-five to/past. . . ' involves the use of *nuSS*: one says 'and a half and five' for thirty-five minutes past the hour, and 'and a half except five' for twenty-five minutes past the hour:

- is-sáa9a arba9a u núSS u xáms* 'Twenty-five to five'
- is-sáa9a thamáanya u núSS illa xáms* 'Twenty-five past eight'

When it needs to be specified which part of the day is being referred to one uses the following expressions: *iS-SubH* (or *SabáaHan*) 'in the morning', *bā9ad iDH-DHúhur* 'in the afternoon', *il-masáa* (or *masáa'an*) 'in the evening', *bil-layl* 'at night'. These expressions are used more or less as their English equivalents, 'the evening' beginning about 5.00 p.m., and 'the morning' beginning at sun-up. It is worth noting, however, that there are other modes of time-keeping in the Gulf region: the westerner is unlikely nowadays to meet anyone who sets his watch by Muslim Sun-time, according to which the day begins with sun-up and ends with sun-down, but he may well meet the words *iDH-DHíHa* 'the forenoon', *il-gayúula* 'noon-time' *il-9áSir* 'mid-afternoon', and *il-mughárb* 'the evening'. These words refer to parts of the day which we do not normally distinguish, and are still in common use: *iDH-DHíHa* refers to the late morning from about 9.00 a.m. to noon, while *iS-SubH* is really 'early morning'; *il-gayúula* refers to the early part of the afternoon from noon to about 3.00 p.m., and the late afternoon is *il-9áSir* (3.00 to 5.00 p.m. roughly). *il-mughárb* comes after *il-9áSir* and means the period from sun-down to when daylight has faded completely. The truly black part of the night is *il-layl*. These expressions were a means of measuring the passage of time before watches were common, but are still often used.

Exercise 5.3

Translate the following phrases, which are responses to the question:

il-máw9id fis-sáa9a chám?

'At what time is the appointment?'

1 *fis-sáa9a wáHda u núSS bá9ad iDH-DHúhur*

2 *fis-sáa9a tiš9a illa thílth SabáaHan*

3 *il-9áSir is-sáa9a árba9a*

4 *fis-sáa9a thamáanya u núSS il-masáa*

5 *iS-SúbH is-sáa9a sá9a u rúb9*

Exercise 5.4

Someone asks you *chám is-sáa9a?* Refer to your watch and answer:



1



2



3



4



5



6

5.4 PERSONAL PRONOUNS

The most common forms of the personal pronouns used in the Gulf are as below. Note that a sex distinction is made in the 2nd person singular.

<i>ána</i>	'I'	<i>iHna</i>	'we'
<i>inta</i>	'you' (masc. sing)	<i>intu</i>	'you' (comm.pl.)
<i>inti</i>	'you' (fem. sing)		
<i>húwwa</i>	'he'	<i>húmma</i>	'they' (comm.pl.)
<i>híyya</i>	'she'		

The forms given here are the most dialectally 'neutral', and the learner is advised to use these. However, there is a great deal of variation from dialect to dialect and many variants will be encountered. *ani* is a feminine form for 'I' used by some (uneducated) women; *intay* 'you' (fem.sing) and *intaw* (comm.pl.) may be heard as alternants to *inti* and *intu*; and *hin* is heard in the Lower Gulf as a feminine form of *húmma*. There are other less common variants besides these.

Generally speaking, as will become clear through the examples spread through the following units, the 'independent' personal pronouns listed above are used for emphasis only – in Arabic, sentences like 'I go', 'she sat down', consist of a verb only, which contains an ending signifying 'I' and 'she'. The independent personal pronouns are used when one wishes for some reason to *emphasise who* was involved in an action, e.g. 'I go (not him)', 'it was *she* who sat down (not someone else)'.

These independent personal pronouns are matched by a set of 'dependent' personal pronouns which perform a function in Arabic equivalent to that of the object pronouns and possessive adjectives in English. Thus in Arabic 'him/his', 'us/our', 'them/their' is translated by the same word. In only one case does Arabic make a distinction – between 'me' and 'my'.

<i>-i</i>	'my'	<i>na</i>	'us/our'
<i>-ni</i>	'me'		
<i>-ik/ak</i>	'you/your (m.s.)'	<i>-kum</i>	'you/your (pl.)'
<i>-ich/ach</i>	'you/your (f.s.)'		
<i>-ah</i>	'him/his/its (m. nouns)'	<i>-hum</i>	'them/their(pl.)'
<i>-ha</i>	'her/her/its (f. nouns)'		

As noted previously, *-ik/-ak* and *-ich/-ach* are freely variable. These suffixes are attached directly to verbs, nouns and prepositions:

<i>9aT</i>	'give(m.s.)!'	+ <i>ni</i>	'me'	<i>9aTni</i>	'give me!'
<i>kitáab</i>	'book'	+ <i>i</i>	'my'	<i>kitáabi</i>	'my book'
<i>9ind</i>	'with, at'	+ <i>ik</i>	'you(m.)'	<i>9índik</i>	'you have' (lit: 'with you')

A number of points should be noted:

- (i) As with other suffixes which begin with a vowel (such as the dual ending *-ayn*) the 'hidden' *-t* of feminine nouns ending in *-a* shows up when these suffixes are attached: *sáa9ati* 'my watch' *Hijráthum* 'their room'.
- (ii) Where suffixes which begin with a consonant are added to *9ind*, which already ends with two consonants, some speakers insert *-a-* to make the word more easily pronounceable: *9indahum* 'they have', *9indana* 'we have'. Yet others simply drop the *-n-*: *9idhum*, *9idna*. Either of these types of form is acceptable.
- (iii) Two nouns, *ab* 'father' and *ax* 'brother' insert a *-uu-* before suffixation: *abúuk* 'your father' *axúuh* 'his brother'. The 'my' suffix with these two words is *-yi* rather than *-i*: *abúuyi* 'my father'.
- (iv) There are a few nouns which end in *-a* which do not have 'hidden' *-t* which lengthen and stress the final vowel when suffixed, e.g. *gháda* 'lunch' *ghadáach* 'your (f.) lunch', *9ásha* 'dinner' *9asháahum* 'their dinner'.

In sentences of the type 'The colour of my car is red', it is quite common in Arabic to 'reverse the order' and say 'My car, its colour is red' (as in French 'ma voiture, elle est rouge'):

sayyáarti lóonha áHmar

Similarly,

ána ísmi mHámmad

'My name is Muhammad' ('I, my name. . .')

Sadiqa báytha fil-muHárrag

'Sadiqa's house is in Muharra' ('Sadiqa, her house. . .')

Nouns which have a personal suffix attached to them are treated in Arabic like 'defined' nouns if they are modified by an adjective. Just as we have (4.2).

is-sáa9a l-jadüda 'the new watch'

so we have

sáa9atik il-jadüda 'your new watch'

The omission of the definite article before the adjective in this example

sáa9atik jadüda

changes the meaning to 'your watch is new'.

5.5 'WHO?' AND 'WHAT?'

There are a number of words used for 'what?' in interrogative sentences. The commonest are *shínhu* and *wayssh*, which may both be abbreviated to *sh-* and directly prefixed to nouns:

wayssh / shínhu shúghlik? 'What's your job?'
shísmich? 'What's your (f.) name?'

Parallel with *shínhu* we find *mínhu* 'who?' or *min* for short:

mínhu int? 'Who are you?'
min dáaxil? 'Who's inside?'

Exercise 5.5

Read aloud and translate the dialogue below.

iDH-DHurúuf ish-shaxSíyya: 'Personal circumstances'

- *ísmik il-káamil min fáDlik?*
- *ísmi Hsáyn mHámmad Hasan.*
- *nzayn . . . wil-jinsíyya?*
- *baHráyni.*
- *uu l-Háala l-ijtimaa9íyya?*
- *mitzáwwaj.*
- *9índik yiháal?*
- *ay wállah. bintáyn u sítat awláad.*
- *sítat awláad . . . wáayid! uu wayn sáakin?*
- *sáakin wállah fi madfinat 9üsa.*
- *fi ay sháari9?*
- *ish-sháari9 sitt u arba9ün, il-bayt ráqam thaláath mfya u iHdä9shar.*
- *nzayn, u shínhu shúghlik il-Háali?*
- *9áamil fish-shárika.*

- *ay shárika?*
- *shárikat báabko.*
- *u cham il-ma9áash?*
- *kill sháhar míya u tis9fin diináar.*
- *rátib zayn, wállah. . . . u cham 9úmrik il-Hiín?*
- *9úmri wállah Hawáali xams u arba9fin sána.*
- *9índak shahaadáat Tá9an?*
- *ay ná9am. 9índi sh-shaháada l-ibtidaa'yya.*
- *bas? thaanaawíyya maa mish?*
- *la.*

Exercise 5.6

Look at the table below:

name:	9áli	HáafiDH	Hsayn	you
nationality:	Bahraini	Palestinian	Kuwaiti	?
social status:	married	divorced	bachelor	?
children:	2 boys	3 b. 2 g.	—	?
domicile:	Manama	Doha	Salmiyya	?
age:	23	45	27	?
job:	plumber	foreman	engineer	?
salary per month:	210 B.D.	2,600 Q.R.	1,200 K.D	?

education: primary secondary univer. deg. ?

1 Practise asking *9áli*, *HáafiDH*, etc. (*yaa 9áli. . .*) about the topics in the left-most column of the chart, using the question forms exemplified in the dialogue you have read.

- 2 Imagine you are *9áli*, etc. and make your answers.
- 3 Answer the questions as they relate to you yourself.

Here is some vocabulary to help you:

divorced	<i>mTállag</i>	plumber	<i>baybfüta</i>
bachelor	<i>á9zab</i>	foreman	<i>tindáy!</i>
Manama	<i>il-manáama</i>	Riyal	<i>riyáal</i>
Doha	<i>id-dóoHa</i>	university	<i>dá9aja</i>
Salmiyya	<i>is-saalmíyya</i>	degree	<i>jaami9íyya</i>

VOCABULARY SUMMARY

<i>ab/ubuháat</i>	'father'	<i>ínta</i>	'you' (m.s.)
<i>alflaaláaf</i>	'thousand'	<i>ínti</i>	'you' (f.s.)
<i>ána</i>	'I'	<i>íntu</i>	'you' (pl.)
<i>arba9tá9shar</i>	'fourteen'	<i>ísim/asáami</i>	'name'
<i>arba9iin</i>	'forty'	<i>ithná9shar</i>	'twelve'
<i>ay</i>	'which?'	<i>jáami9a* (aat)</i>	'university'
<i>á9zab</i>	'bachelor'	<i>jáami9i</i>	'university' (adj.)
<i>bas</i>	'only, just; but'	<i>jínay stárlin</i>	'Pound Sterling'
<i>baybfüta</i>	'plumber'	<i>jínsíyya* (aat)</i>	'nationality'
<i>bá9ad</i>	'after' (prep.)	<i>káamil</i>	'complete'
<i>dagtíga*/dagáayig</i>	'minute'	<i>kill</i>	'all'
<i>dá9aja* (aat)</i>	'degree'	<i>layl/layáali</i>	'night'
<i>DHíHa</i>	'forenoon'	<i>malfúuf</i>	'cabbage'
<i>DHúhur</i>	'noon'	<i>már9a* (aat)</i>	'time, occasion'
<i>DHurúuf</i>	'circumstances' (pl.)	<i>masáa</i>	'evening'
<i>filasTiini</i>	'Palestinian'	<i>masáa'an</i>	'in the evening'
<i>gayúula*</i>	'noon-day heat'	<i>máw9id/</i>	'appointment, date'
<i>gháda</i>	'lunch'	<i>mawáa9id</i>	
<i>híyya</i>	'she'	<i>mínhu</i>	'who?'
<i>húmma</i>	'they'	<i>mayl/amyáal</i>	'mile'
<i>húwwa</i>	'he'	<i>ma9áash(aat)</i>	'salary'
<i>Háala*/aHwáal</i>	'condition, state'	<i>milyóon/</i>	'million'
<i>Háli</i>	'present, current'	<i>malaayiin</i>	
<i>Hawáali</i>	'approximately'	<i>mitzáwwaj</i>	'married'
<i>il-Hiín</i>	'now'	<i>míya* (aat)</i>	'hundred'
<i>ibuidáa</i>	'beginning'	<i>mooz</i>	'banana'
<i>ibuidáa'i</i>	'elementary, primary'	<i>mTállag</i>	'divorced'
<i>iHdá9shar</i>	'eleven'	<i>mughárb</i>	'evening, sun-set'
<i>iHna</i>	'we'	<i>rátib/</i>	'salary'
<i>ijtimáa9</i>	'meeting, society'	<i>rawáatib</i>	
<i>ijtimáa9i</i>	'social'	<i>riyáal(aat)</i>	'Riyal'
<i>illa</i>	'except'	<i>ruwáyd</i>	'radish'
		<i>sáakin</i>	'living, domiciled'

<i>sáa9a*(aat)</i>	'hour; watch, clock'
<i>saba9tá9shar</i>	'seventeen'
<i>sab9iín</i>	'seventy'
<i>sána*/</i> <i>sanawáat</i> (or <i>siníin</i>)	'year'
<i>sittá9shar</i>	'sixteen'
<i>sittíin</i>	'sixty'
<i>SabáaHan</i>	'in the morning'
<i>SubH</i>	'early morning'
<i>Súrra*(aut)</i>	'bundle, bunch'
<i>sháari9/</i> <i>shawáari9</i>	'street'
<i>shahúada*(aat)</i>	'certificate, diploma'
<i>shaxS/ashxáaS</i>	'person'
<i>sháxSi</i>	'personal'
<i>shínhu</i>	'what?'
<i>tindáyl</i>	'foreman'
<i>tisa9tá9shur</i>	'nineteen'

<i>tis9iín</i>	'ninety'
<i>Táb9an</i>	'naturally'
<i>tháanawi</i>	'secondary (school)'
<i>thalaathá9shar</i>	'thirteen'
<i>thalaathíin</i>	'eighty'
<i>thamantá9shar</i>	'eighteen'
<i>thilth/athláath</i>	'one-third'
<i>wayn</i>	'where?'
<i>waysh</i>	'what?'
<i>xamsiín</i>	'fifty'
<i>xamstá9shar</i>	'fifteen'
<i>yáahillyiháal</i>	'child'
<i>yuuníyya*/</i> <i>yawáani</i>	'sack'
<i>9ásha</i>	'dinner'
<i>9áSir</i>	'late afternoon'
<i>9ind</i>	'with, at' (+ pron. 'to have')
<i>9ishrüin</i>	'twenty'
<i>9umr/a9máar</i>	'life' (length of)

REVIEW UNIT I

Exercise I.1 Dialogue: polite requests

Read aloud and translate the dialogue below:

- *yaa 9áli, ta9áal!*
- *ná9am.*
- *jüib lü máay báarid min fáDlik. ana wáayid 9aTsháan.*
- *insháallah.*

Using the table below, make as many similar polite requests as you can, in each case giving an appropriate reason:

<i>jüib lü</i>	<i>cháay áHmar</i>	<i>9aTsháan</i>
<i>sáww lü</i>	<i>sandawfich</i>	<i>bardúan</i>
<i>bánnid</i>	<i>il-kandtshan</i>	<i>juu9úan</i>
<i>báTTil</i>	<i>il-pánka</i>	<i>Háarr</i>
	<i>id-darúsha</i>	

Exercise I.2 Dialogue: business diary

Read aloud and translate:

- Boss: *9indi mawáa9id báachir, yaa sálwa?*
 Sec.: *9indik maw9idáyn iS-SúbH. . . . il-máw9id il-áwwal fis-sáa9a tís9a wiyya zuwwáar rasmiyyiín min il-wizáara l-xaarijtyya with-tháani fis-sáa9a iHáa9shar u núSS wiyya l-muhándis ir-ra'üsi min shárikat '9ántar'.*
 Boss: *nzáyn, u fii shay bá9ad iDH-DHúhur?*
 Sec.: *la máa mísh . . . 9indik faráagh.*
 Boss: *u fil-masáa?*
 Sec.: *9indak mubáara tánnis wiyyu s-sayyid Johnson fis-sáa9a sítta u rúb9. . . .*

Imagine now that you are the secretary. Your boss asks you

9indi mawáa9id il-yóom?

and you refer to his business diary below. Give him a summary of what's in store for him!

MONDAY 4 JANUARY

a.m.

9.00 —

9.30 Journalist from 'il-jumhurriya' (newspaper)

10.00 —

10.15 Two students from the university

11.00 The contractor Ahmad 'Abdullah

p.m.

4.00 Tea-party at the British Embassy

7.30 Dinner party at home

Exercise I.3 Dialogue: greetings

Read aloud and translate:

- áhlan marHába, yaa jáasim!
- yaa hála áHmad! shloonik? insháallah záy!
- allah yisálmik! shloonik int?
- záy walláh . . . tfáDDal cháay!
- ismáH li, 9indi shúghul shwáy fil-báyt.
- shínhu yu9ni?
- wállah mushkila! sayyáarti xarbuana.
- wállah? ána shúghli taSlíH sayyaaráat!
- Sidj?
- ay.
- nzáyn, ta9áal wiyyáay!

Exercise I.4 Text: a mother talks about her family

Read aloud and translate:

ána ismi fáaTma mHámmad 9lisa. mawlúuda fil-mandáma u sáakina Haaliyyan fi firliij il-fáaDil. 9índi árba9at yiháal - binti wáHda ismha núura u thaláathat awláad asaamílihum jáasim, mbáarak u baxáyt. binti núura 9umúrha saba9tá9shar sána u híyya Tāaliba fil-jáami9a. bint Hálwa, wállah! wildi jáasim shúghlah káatib fi shárikat '9ántar'. xóosh wálad hu! mbáarak shúghlah muqáawil. 9índah flúus wáayid u sayyáara Hámra 9óoda. wildi th-tháalith baxáyt. 9umráh il-Hiin Hawáali 9ishriin sána, bas máa 9índah shahaadáat wa la sháy - wálad zayn bas máa 9índah múxx wáayid

Exercise I.5 Translation: going shopping

Below is your shopping list for the weekend. First ask the shop-keeper whether what you want is available, and then ask him for the quantity you want.

Shopping List

Drink

- 3 bottles of milk
- 3 crates of Pepsi-Cola

Food

- packet salt
- 1 kilo lamb
- ½ doz. oranges
- 3 kilos potatoes
- 1 cabbage

Other

- 2 box matches
- 5 packets of cigarettes

VOCABULARY SUMMARY

<i>áwwal f. úula</i>	'first'	<i>ra'lis/ru'asaa</i>	'chief, boss' (n.)
<i>bánnid!</i>	'close!' (imp.)		
<i>báTTil!</i>	'open!' (imp.)	<i>ra'lisi</i>	'chief, main, principal' (adj.)
<i>faráagh</i>	'free time'		
<i>firiij/firgáan</i>	'quarter (of a city)'	<i>sáyyid/sáada*</i>	'Mr.'
<i>gúuTi!</i>	'packet, box, tin'	<i>Sandúug!</i>	'box, chest'
<i>gawáaTi</i>		<i>Sanaadüg</i>	
<i>Háfla*(aat)</i>	'party, celebration'	<i>Sidj</i>	'that's true!'
<i>Háflat chaay</i>	'tea-party'	<i>tánnis</i>	'tennis'
<i>Hálu f. HáIwa</i>	'sweet, pretty, handsome'	<i>taSlúH</i>	'repair'
		<i>ta9áal!</i>	'come (here)!'
<i>ismáH lü!</i>	'excuse me, sorry!'	<i>Táalib/Tulláab</i>	'student'
		<i>tháalith</i>	'third' (adj.)
<i>kandíshan</i>	'air-conditioning'	<i>tháani</i>	'second' (adj.)
		<i>wild</i>	'boy, son' (often used instead of <i>wálad</i> in phrases like <i>wildi</i> 'my son', <i>wildik</i> 'your son')
<i>mawluud</i>	'born'		
<i>mubáara*(aat)</i>	'match, contest'		
<i>muxx</i>	'brain, intelligence'		
<i>pánka(aat)</i>	'fan'		

UNIT 6

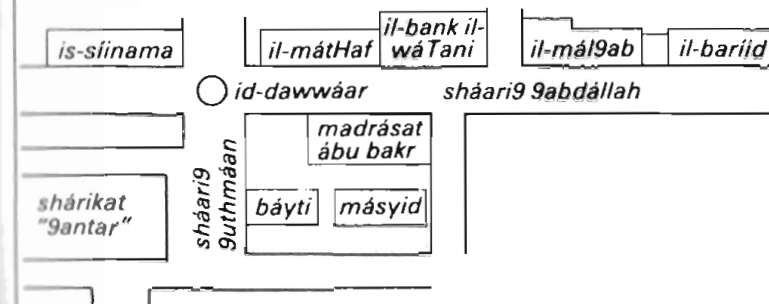
6.1 EXPRESSIONS OF PLACE

In answer to the question word *wayn?* 'where?', some of the most common types of locational phrase are exemplified below:

<i>fi</i> (or <i>bi</i>)	'in, inside, e.g. <i>fi-l-báyt</i> at'		'in the house at home'
<i>9ála</i>	'on'	<i>9álal-máyz</i>	'on the table'
	'above, on, up on'	<i>fóog il-árD</i>	'above the ground'
<i>taHt</i>	'under'	<i>táHt il-kúrsi</i>	'under the chair'
<i>giddáam</i>	'in front of'	<i>giddáam il-báab</i>	'in front of the door'
<i>mgáabil</i>	'opposite'	<i>mgáabil báyti</i>	'opposite my house'
<i>wára</i>	'behind'	<i>wáral-mál9ab</i>	'behind the (football) pitch'
<i>yánb!</i>	'next to, beside'	<i>yánb il-másyid</i>	'next to the mosque'
<i>yamm</i>			
<i>garíib min</i>	'near to'	<i>garíib min il-báak</i>	'near the bank'
<i>ba9iid 9an</i>	'far from'	<i>ba9iid 9an il-madína</i>	'far from the town'

Exercise 6.1

Look at the street map below and complete the sentences which follow; translate the sentences.



- 1 wayn il-mátHaf? _____ min id-dawwáar.
- 2 wayn il-bank il-wáTani? yamm _____, _____
sháari9 9abdállah.
- 3 wayn _____? wara madrásat ábu bakr.
- 4 wayn báytik? _____ shárikat '9ántar', fi _____.
- 5 il-baríid _____ shárikat '9ántar'.
- 6 madrásat ábu bakr _____ il-bank il-wáTani.
- 7 wayn il-mál9ab? _____ il-baríid fi _____.

Now translate the following questions, and answer them from the street map:

- 8 Excuse me, where's the post-office?
- 9 Where's Abu Bakr school, please?
- 10 Excuse me, where's the Antar Company?
- 11 Excuse me, where's the mosque please?
- 12 Where's the cinema please?

Exercise 6.2

Translate into Arabic:

on the table; under the car; up the ladder; in the cinema;
in the car; under the sea; on the roof; near my house; in
front of the bank; above the house; in the water; next to
the new palace; far from Kuwait; behind al-Malik Street;
on the wall; near the window; under the table

Note that the personal pronoun suffixes (5.4) can be added directly to any of these prepositions, e.g. *táHtik* 'below you', *mgáabilha* 'opposite her'. A number of changes occur when the suffixes are added to prepositions ending in a vowel:

(i) The 1st person singular suffix is *-i* after prepositions ending in a consonant, e.g. *giddáami* 'in front of me', but note the following:

after <i>fi</i>	'in, at'	<i>fiyyi</i> or <i>fíni</i>	'in me'
<i>bi</i>	'in, with'	<i>bíyyi</i> or <i>bíi</i>	'in, with me'
<i>li</i>	'to'	<i>líyyi</i> or <i>líi</i>	'to me'

<i>9ala</i>	'on'	<i>9altíyyi</i> or <i>9alíi</i>	'on me, against me'
<i>ila</i>	'to'	<i>iltíyyi</i> or <i>ilíi</i>	'to, toward me'
<i>wiyya</i>	'with'	<i>wiyyáayi</i> or <i>wiyyáay</i>	'with me'
<i>wára</i>	'behind'	<i>waráayi</i> or <i>waráay</i>	'behind me'

(ii) The other preposition + personal suffix forms are:

<i>fi</i> :	<i>fiik, fiich, fiuh, fiíha, fíina, fíikum, fíihum</i>
<i>bi</i> :	<i>bíik, bíich, bíih, bíiha, bíina, bíikum, bíihum</i>
<i>9ála</i> :	<i>9aláyk, 9aláyich, 9aláyh, 9aláyha, 9aláyina, 9aláyikum, 9aláyihum</i>
<i>ila</i> :	<i>iláyk, iláyich, iláyh, iláyha, iláyina, iláyikum, iláyihum</i>
<i>wára</i> :	<i>waráak, waráach, waráah, waráaha, waruana, waráakum, waráahum</i>
<i>wíyya</i> :	<i>wiyyáak, wiyyáach, wiyyáah, wiyyáaha, wiyyáana, wiyyáakum, wiyyáahum</i>
<i>li</i> :	<i>lik, lich, lih, líha, lína, líikum, líihum</i>

Many of these prepositions are used in set phrases or idioms:

<i>fi/bi</i> :	<i>waysh bíik/fíik?</i> <i>shbíik/shfíik?</i>	'What's the matter with you?' (lit: 'What is in you?')
<i>bi</i> :	<i>bil-lúgha l-9arabíyya</i> <i>bil-9arabi</i>	'in Arabic'
<i>9ála</i> :	<i>9aláyk il-Hagg</i> <i>9aláyk dyúun</i>	'You're in the wrong' (lit: 'The right is against you') 'You're in debt' (lit: 'Debts are against/on you')
<i>li</i> :	<i>lík il-Hágg</i>	'You're in the right; you have the right' (lit: 'The right is to you')
<i>taHt</i> :	<i>hu sáakin táHti</i>	'He lives right next to me' (lit: 'He is living under me')
<i>foog</i> :	<i>máa fúogah fúog</i>	'The best there is' (lit: 'There's not above it an above')

foog in-náxal

'Fantastic, marvellous' (reply
to 'How are you?')
(lit: 'Above the palm-trees')

foog and taHt are also used as adverbs meaning 'upstairs' and 'downstairs'.

– wayn jIHa?
– foog

'Where's Jiha?'
'Upstairs'

Exercise 6.3

Translate the following sentence into Arabic:

The driver's in your office, and there's a man with him

Now substitute into this sentence the following nouns, making appropriate changes in the pronoun:

The servant/Your secretary (f.)/The foreman/My daughter/
The engineers/The journalists/The teacher (f.).

Translate the following exchange into Arabic:

What's the matter with you (m.)? – I'm tired, that's all!

Now substitute into this exchange the following pronouns and adjectives:

you (f.) — thirsty
him — upset
you (pl.) — hungry
them — cold

Translate into Arabic:

- 1 My house is right next to yours (pl.)
- 2 'Antar' cigarettes are the best there are!
- 3 I'm in debt and I don't have any money.
- 4 How are you? Fantastic!
- 5 What's wrong with the fridge? It's broken down.

6.2 THE VERB: PAST TENSE**6.2.1 Basic forms**

In this Unit we have our first encounter with the Arabic verb. For describing events which happened at a definite time in the past – that is, *completed actions* – and for certain other purposes which will be described later, the 'past tense' verb is used. The basic form of the past tense of the first group of verbs we will consider (Theme I verbs) consists of a consonant skeleton C-C-C (where C = consonant) to which one of three vowel patterns is applied: a-a, i-a, or u-a. Thus CaCaC, CiCaC and CuCaC are the possible Theme I basic forms. Typical examples of the three types are *shárab* 'to drink' (*sh-r-b*), *kítáb* 'to write' (*k-t-b*) and *kúbar* 'to grow old, big' (*k-b-r*). In fact, although verbs are always, by convention, listed in vocabularies and dictionaries in this basic form, and translated into English as infinitives, they are in fact the 3rd person masculine singular form, and mean literally 'he drank', 'he wrote', and 'he grew old'. There is no infinitive in Arabic. Whether a verb has the a-a, i-a or u-a verb pattern has to be learnt – there is no reliable rule which predicts it, and there is a certain amount of variation in vowel patterns from area to area even within the Gulf region. The basic forms given in this book are the most common.

To this basic form of the verb are added suffixes denoting gender and number. As you will notice below, the second vowel of the vowel pattern (*a*) is dropped in certain persons of the verb. The full paradigms of our model verbs are:

<i>shárab</i> 'to drink'	<i>kítáb</i> 'to write'	<i>kúbar</i> 'to grow old'	
<i>sharábt</i>	<i>kitábt</i>	<i>kubárt</i>	'I'
<i>sharábt</i>	<i>kitábt</i>	<i>kubárt</i>	'you(m.)'
<i>sharábti</i>	<i>kitábti</i>	<i>kubárti</i>	'you(f.)'
<i>shárab</i>	<i>kítáb</i>	<i>kúbar</i>	'he/it'
<i>shírbat</i>	<i>kítbat</i>	<i>kúbrat</i>	'she/it'
<i>sharábna</i>	<i>kitábna</i>	<i>kubárna</i>	'we'
<i>sharábtaw</i>	<i>kitábtaw</i>	<i>kubártaw</i>	'you(pl.)'
<i>shírbaw</i>	<i>kítbaw</i>	<i>kúbraw</i>	'they'

Note that:

- (i) The 3rd person feminine and plural are of the general form CvCCat and CvCCaw. The 'v' is *i* except in CuCaC-type verbs, when it is always *u*.
- (ii) In some areas of the Gulf, and especially in the speech of older or uneducated people, alternative forms for CvCCat/w are often heard. These alternatives have the general form iCCvCat/w. Thus, instead of *kítbat* 'she wrote', one hears *iktíbat*, and instead of *shírbaw* 'they drank' *ishríbaw*. It is as well to be aware of such forms, though it might sound odd if you imitated them.

Exercise 6.4

Study the following verbs:

<i>síma9</i> 'to hear, listen to'	<i>gá9aa</i> 'to sit, stay'	<i>lá9ab</i> 'to play' <i>tíras</i> 'to fill'
<i>dáxal</i> 'to enter'	<i>Dárab</i> 'to hit'	<i>wúgaf</i> 'to stop' (intrans.)
<i>kísar</i> 'to break'	<i>Hámal</i> 'to carry'	

Now translate into English:

sím9aw; *ga9ádt*; *la9ábtaw*; *kúbrat*; *tírsat*; *Darábti*; *wúg-faw*; *daxálna*; *Hámal*; *tirást*; *kísar*; *sím9at*; *wugáft*; *kísraw*; *Hímlaw*; *kítbat*; *Darábna*; *sharábtaw*; *kúbar*; *la9ábti*; *gí9daw*; *kubárna*

6.2.2. Suffixed forms

When the personal pronoun suffixes (5.4) are added to the verb forms described so far, a number of changes occur:

1 If the verb form ends in a vowel, this vowel is *lengthened and becomes stressed*. Thus:

<i>kitábtí</i>		'you(f.) wrote'
<i>kitábtí + ha</i>	<i>kitabtíha</i>	'you(f.) wrote it(f.)'
<i>kitábna</i>		'we wrote'

<i>kitábna + ha</i>	<i>kitabnáaha</i>	'we wrote it(f.)'
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2 If the pronoun suffix *also* begins with a vowel, the final vowel of the verb form is likewise lengthened but *the initial vowel of the suffix is dropped*. Thus:

<i>kitábtí + ah</i>	<i>kitabtíih</i>	'you(f.) wrote it(m.)'
<i>símá9na + ich</i>	<i>síma9náach</i>	'we heard you(f.)'

In the case of the 2nd and 3rd persons plural, the final *-aw* changes to *oo* on suffixation.

<i>sím9aw + ik</i>	<i>sim9óok</i>	'they heard you(m.)'
<i>símá9taw + ah</i>	<i>síma9tóoh</i>	'you(pl.) heard it/him'

The paradigms below summarise the rules for forming suffixed forms which (a) involve verb-form + vowel-initial suffix, (b) involve verb-form + consonant-initial suffix:

(a) 'to hear' + $\begin{cases} -ik \\ \text{or} \\ -ah \end{cases}$		(b) 'to hear' + $\begin{cases} -kum \\ \text{or} \\ -hum \end{cases}$	
<i>simá9tik</i>	'I-you(m.)'	<i>simá9tkum</i>	'I-you(pl.)'
<i>simá9tah</i>	'you(m.)-him'	<i>simá9thum</i>	'you(m.)-them'
<i>simá9tíih</i>	'you(f.)-him'	<i>simá9tíhum</i>	'you(f.)-them'
<i>simá9ah</i>	'he-him'	<i>simá9hum</i>	'he-them'
<i>simá9átah</i>	'she-him'	<i>simá9áthum</i>	'she-them'
<i>simá9náak</i>	'we-you(m.)'	<i>simá9náakum</i>	'we-you(pl.)'
<i>simá9tóoh</i>	'you(pl.)-him'	<i>simá9tóohum</i>	'you(pl.)-them'
<i>sim9óoh</i>	'they-him'	<i>sim9óohum</i>	'they-them'

Exercise 6.5

Read aloud and translate:

sim9óoh; *tirástah*; *Hamálah*; *kisartih*; *daxálnáah*; *kisróoh*; *Durabnáah*; *kitbatah*; *shirbóoh*; *daxaltóoh*

Using the suffix *-ik*, translate into Arabic:

I heard you; she hit you; we carried you; he hit you; they heard you; he heard you; she carried you; we heard you

Read aloud and translate:

*Darābni; sim9óoni; Dirbóoni; Himlóoni; Darabtóoni;
Darabtiini; sim9útni; Hamálni; simá9ni; Himlátni*

Using the suffixes *-kum* or *-hum* translate into Arabic:

I heard them; they heard you; he hit them; you(pl.) broke
them; you(f.) carried them; we hit you; I filled them; they
hit you

6.2.3 The negative (past tense)

Past-tense verbs are made negative by prefixing *maa* to the verb-form. Thus:

Darābhum 'he hit them'
maa Darābhum 'he didn't hit them'

6.2.4 Interrogatives

Past-tense verbs are made interrogative mainly by intonation. With a falling intonation

Darābhum
maa Darābhum

a simple statement of fact is indicated. A question is indicated by an intonation pattern which rises sharply on the final syllable:

Darābhum 'Did he hit them?'
maa Darābhum 'Didn't he hit them?'

When one wishes to ask a more open-ended question, the phrase *wála la* ('or not?') is used:

Darābhum wála la 'Did he hit them or not?'

Exercise 6.6 Short dialogues

The following set of short dialogues is intended to give you practice in past-tense forms. Read them aloud, and, referring where necessary to the vocabulary summary for this unit, translate them:

- 1
 - *yáa 9áli, kitábt it-taqrír wála la?*
 - *mi'ássif, yaa sáyyid Smith, máa kitábtah.*
 - *shlóon máa kitábtah?*
 - *walláahi, 9índi shúghul wáayid il-báarHa. ga9ádt fil-máktab Hátta s-sáa9a sítta, bas máa xalláStah.*
 - *záyn, máa 9aláyh.*

- 2
 - *máa simá9t il-xábar?*
 - *shínhu?*
 - *sálwa nijHat fil-imtiHáan!*
 - *yáa saláam! u fáaTma?*
 - *hi nijHat bá9ad, láakin 9abdállah fishal.*
 - *u ínta?*
 - *nijáHt!*

- 3
 - *shlóon ghadáak il-yoom yaa áHmad?*
 - *walláahi l-9aDHüm, gháda máa fógah fóg . . .*
9áysh u láHam u Saalúuna, u sharábna cháay áHmar.
 - *xóosh sháy! u ba9adáyn?*
 - *ga9ádna shwáy fil-máyliis u sharábna finjáal gáhwa.*
 - *rigádtaw wála lá?*
 - *áy, rigádna shwáy il-9aSir.*

- 4
 - *alló? ihní áHmad. . .*
 - *shlóonik áHmad insháallah záyn?*
 - *állah yisúlmik. il-awláad mawjuudün?*
 - *la, xírbaw is-sáa9a iHdá9shar u núSS u máa rij9aw lil-Hün.*
 - *záyn, shúkran, fi 'amáan illáah.*

5

- shfūich, yaa 'amīna ta9báana?
 – áy, wáayid ta9báana. iS-SúbH ghasált ith-thiyáab,
 u ba9adáyñ ghasált il-mawaa9iñ il-wásxa. il-9áSir
 la9ábt wiyya l-yiháal saa9atáyñ thaláath.

VOCABULARY SUMMARY

<i>arD(f.)</i>	'earth, floor'	<i>jidáar/jidráan</i>	'wall (interior)'
<i>il-báarHa</i>	'yesterday'	<i>kísar</i>	'to break'
<i>báHar/biHáar</i>	'sea'	<i>kítáb</i>	'to write'
<i>bank/bunúuk</i>	'bank'	<i>kúbar</i>	'to grow up, grow old'
<i>bariid</i>	'post; post-office'	<i>láakin</i>	'but'
<i>ba9adáyñ</i>	'afterwards'	<i>lá9ab</i>	'to play'
<i>ba9tiid 9an</i>	'far from'	<i>li</i>	'to, for'
<i>bi</i>	'in, at, with'	<i>lúgha*(aat)</i>	'language'
<i>dáray(aat)</i>	'steps, stairs, ladder'	<i>maa 9aláyh</i>	'it doesn't matter; OK, no objection'
<i>dawwáar(aat)</i>	'traffic- roundabout'	<i>maa9úun/ mawaa9iñ</i>	'dishes, table- ware'
<i>dáxal</i>	'to enter'	<i>madfina*/ múduñ</i>	'town, city'
<i>dayñ/dyúun</i>	'debt'	<i>madrúsa*/ madáaris</i>	'school'
<i>Dárab</i>	'to strike, hit'	<i>mál9ab/ maláa9ib</i>	'pitch, play- ing-field'
<i>fishal</i>	'to fail'	<i>másyid/ masáayid</i>	'mosque'
<i>foog</i>	'above, over, on top of, on; upstairs'	<i>mátHafi/ matáaHif</i>	'museum'
<i>gáriib min</i>	'near to'	<i>mawjúd(iñ)</i>	'present, existent'
<i>gá9ad</i>	'to sit, stay'	<i>máyliñ/ mayáalis</i>	'sitting-room' (in an Arab- style house)
<i>giddáam</i>	'in front of'		
<i>ghásal</i>	'to wash'		
<i>Hagg</i>	'right' (n.)		
<i>Hámal</i>	'to carry'		
<i>Háttu</i>	'until; even'		
<i>lil-Hiñ</i>	'up till now'		
<i>la</i>	'to, towards'		
<i>imtiHáan(aat)</i>	'examination, test'		
<i>jánTa*/ janaTáat</i>	'bag, case'		

<i>mgáabil</i>	'opposite' (prep.)	<i>walláahi l- 9aDHilim</i>	'By the great God' (strong oath)
<i>mit'ássif(iin)</i>	'sorry'	<i>wára</i>	'behind'
<i>náxal</i>	'palm-tree(s)'	<i>wásix</i>	'dirty'
<i>níjaH</i>	'to succeed, pass'	<i>wáTan</i>	'homeland'
<i>rígad</i>	'to lie down, sleep'	<i>wáTani</i>	'national, belonging to one's homeland'
<i>rija9</i>	'to return, come back'	<i>wúgaf</i>	'to stop, stand'
<i>síinama(aat)</i>	'cinema'	<i>xábar/axbáar</i>	'piece of news'
<i>síma9</i>	'to listen to, hear'	<i>xállas</i>	'to finish'
<i>shárab</i>	'to drink; smoke (tobacco)'	<i>xáraj</i>	'to go out'
<i>shway</i>	'for a little while'	<i>yaa saláam</i>	'bravo!'
<i>Saalúuna*</i>	'stew, curry'	<i>yanb or yamm</i>	'next to, beside'
<i>taHt</i>	'under, below; right next to'	<i>9ála</i>	'on, against'
<i>taqríir/ taqaarlir</i>	'written report'	<i>9árabil/9árab</i>	'Arab, Arabic' (pl. means 'Arabs')
<i>tíras</i>	'to fill'	<i>9ayb/9uyúub</i>	'shame, disgrace'
<i>thoob/thiyáab</i>	'clothes' (sing. means a man's long shirt)		
<i>wíla or wála</i>	'or'		

UNIT 7

7.1 PAST-TENSE VERBS: VERBS BEGINNING WITH A GLOTTAL STOP

We saw in Unit 6 that the basic past-tense verb consists of a three-consonant skeleton C-C-C on to which one of three vowel-patterns is superimposed. The first of a number of important sub-classes of this kind of verb is that which has the glottal stop ' as first consonant. The two commonest verbs in this sub-class are 'ákal ('-k-l) 'to eat' and 'áxadh ('-x-dh) 'to take'. These verbs behave very much like regular verbs except that in the 3rd person fem. singular and 3rd person plural they have exceptional forms. Their paradigms are as follows:

'akált	'I ate'	'axádht	'I took'
'akált	'you(m.) ate'	'axádht	'you(m.) took'
'akálti	'you(f.) ate'	'axádhti	'you(f.) took'
'ákal	'he ate'	'áxadh	'he took'
'ákalat/kálat	'she ate'	'áxadhat/xádhai	'she took'
'akalna	'we ate'	'axádhna	'we took'
'akáltaw	'you(pl.) ate'	'axádhaw	'you(pl.) took'
'ákalaw/ kálaw	'they ate'	'áxadhaw/xádhaw	'they took'

Note that we do not get a CvCCat/w-type form in the 3rd person (like *shírbat/shírbaw* 'she/they drank'): the -at/aw suffixes are simply added to the stem 'ákal, 'áxadh without vowel changes. Optionally, the initial syllable 'a may be dropped in these 3rd person forms.

7.2 PAST TENSE VERBS: 'HOLLOW' VERBS

A second, and very important sub-class of past-tense verbs is the so-called 'hollow' verbs. The term 'hollow' refers to the fact that the middle consonant of the C-C-C skeleton is a 'weak' consonant – w or y – which fails to show up in the basic form of the verb. Thus the verb *gaal* 'to say' consists of the skeleton g-w-l on to which the vowel pattern a-a is superimposed, to give *gawal*. How-

ever, w is 'weak' when it occurs between a-a, and it drops out to give *gaal*. Similarly, the verb *Saar* 'to become, to happen' consists of a S-y-r skeleton and an a-a vowel pattern, which gives *Sayar*. But since y is weak, it drops out to give *Saar*. It is important to know whether the missing consonant is 'hollow' verbs in w or y since this determines the vowel pattern of the imperfect tense in such verbs (see Unit 11).

In the past tense, all 'hollow' verbs have the following characteristic paradigm:

<i>gilt</i>	'I said'
<i>gilt</i>	'you(m.) said'
<i>gílti</i>	'you(f.) said'
<i>gaal</i>	'he said'
<i>gáalat</i>	'she said'
<i>gílna</i>	'we said'
<i>gíltaw</i>	'you(pl.) said'
<i>gáalaw</i>	'they said'

So from the verb *Saar* 'to happen, become', we get *Sirt* 'I became', etc., and from the verb *raaH* 'to go', we get *riHt* 'I went', etc. We can generalise by saying that whenever the suffix denoting person and gender begins with a consonant, the basic form CaaC (*gaal*, *Saar*, *raaH*) is shortened to CiC- (*gil*-, *Sir*-, *riH*-) and the suffix is added:

<i>gaal</i> + t → <i>gilt</i>	'I, you(m.) said'
<i>gaal</i> + na → <i>gílna</i>	'we said'
<i>gaal</i> + taw → <i>gíltaw</i>	'you(pl.) said'

But where the suffix begins with a vowel (or where there is no suffix) the basic form is retained:

<i>gaal</i> + at → <i>gaalat</i>	'she said'
<i>gaal</i> + aw → <i>gaalaw</i>	'they said'

In a few 'hollow' verbs, the vowel in the 'shortened' form of the stem is u rather than i. Thus from *gaam* 'to rise, get up' we get *gumt* 'I rose' rather than *gimt*, from *baag* 'to steal' *bugt* 'I stole' rather than *bigt*.

In all other respects, 'hollow' verbs behave like regular verbs. Thus when dependent personal pronouns are suffixed to them, we get such forms as the following:

<i>jaabaw</i>	'they brought'
<i>jaabaw + ah → jaabóoh</i>	'they brought it/him'
<i>jibt</i>	'I brought'
<i>jibt + ah → jibtah</i>	'I brought it/him'

One very important 'hollow' verb is *jaa* 'to come'. This verb is conjugated as follows:

<i>jiit</i>	'I came'
<i>jiit</i>	'you(m.) came'
<i>jiiti</i>	'you(f.) came'
<i>jaal/ja</i>	'he came'
<i>jaatl/jat</i>	'she came'
<i>jiina</i>	'we came'
<i>jiitaw</i>	'you(pl.) came'
<i>jaw</i>	'they came'

Note that the vowel of *jaa* and *jaat* may be shortened to *ja* and *jat*. Many Gulf Arabs also substitute *y* for *j* in this and other common words like *jaab*: thus one hears *yiit* 'I came', etc., *yibt* 'I brought' (see Appendix A.2).

Exercise 7.1

Study the following 'hollow' verbs:

<i>gaam</i>	'to get up, rise'	<i>naam</i>	'to sleep'
<i>gaal</i>	'to say'	<i>baa9</i>	'to sell'
<i>baag</i>	'to steal'	<i>maat</i>	'to die'
<i>shaal</i>	'to remove'	<i>jaab</i>	'to bring'
<i>jaa</i>	'to come'	<i>raaH</i>	'to go'
<i>Saar</i>	'to become'	<i>Saad</i>	'to hunt, catch'
<i>xaaf</i>	'to fear'	<i>shaaf</i>	'to see'
<i>kaan</i>	'to be'	<i>zaar</i>	'to visit'

Translate the following into English:

naamaw; riHtaw; jibtii: zaaarat; shift; bugt; mitt; Sírna; xaaf; bi9taw; gaamat; gaalaw; Sídtaw; bi9na; jiiti; Saarat; gumt; zirt; maat; jaabaw; shaafat; nimt; shaalaw; kint; gílina; raahaw; jabat; xúfti; kaanat; Saad.

Exercise 7.2

Extended translation practice. Read aloud and translate the following short dialogues:

- 1 – *shu Saar?*
– *baagaw s-sayyáara u baa9óoha!*
- 2 – *wayn riHtaw il-báarHa? maa shifnáakum.*
– *wállah, axádhna l-lansh u riHna jazlira Saghtira. Sídna sámach wáayid u 'akalnáah Hagg il-9ásha.*
– *xoosh shay!*
- 3 – *laysh raahaw l-bayt?*
– *maa gaalaw líyyi, wállah.*
- 4 – *shu yibtii min is-suug?*
– *ashyáa wáayid . . . lúHam bágar zayn u máywa u cham min yúuniyyat 9aysh.*
- 5 – *wayn jáasim? maa shíftah min zamuan.*
– *jáasim raaH lándan Hagg il-9úTla S-Sayfiyya.*
– *maHDHúuDH! cham fluus 'áxadh wiyyáah?*
– *sitt imyát diináar.*
- 6 – *wayn 'axádhaw l-9ásha il-báarHa?*
– *wállah, 'axadhnáah fi máT9am lubnáani ísmah 'il-'arz', kaan il-'ákil ladhtidh kíllish u sharábna cham min ghárshat bábsi.*

7.3 'TO SAY THAT. . .'

Reported speech is expressed in Arabic by using the particle *inn* 'that':

gilt lih inn jáasim raaH il-bayt

'I told him (lit: 'said to him') that Jaasim had gone home'

gaal líyyi inn jáasim maa 9indah ixwáan

'He told me that Jaasim doesn't have any brothers'

The 'dependent' personal pronouns may be suffixed directly to *inn* if the subject of the noun clause following *inn* is a pronoun:

gaal líyyi innik bi9t is-sayyáara

'He told me that you had sold the car'

gáalaw innich jibti l-wálad wiyyáach

'they said that you(f.) had brought the boy with you'

If the suffixed personal pronoun begins with a consonant, *a* is inserted after *inn*:

gáalat innahum 9indahum máw9id ba9d iDH-DHúhur

'She said they had a meeting in the afternoon'

gaal lina innaha máatat min zamáan

'He told us she'd died a long time ago'

7.4 'TO ASK WHETHER. . .'

After the verb *sa'al* 'to ask', the particle *law* (variant: *lo*) 'if, whether' is used for reporting questions:

sa'álni law 9índi flúus káafi

'He asked me if I had enough money'

sa'alha law ínta sáakin fil-manáama

'He asked her if you(m.) were living in Manama'

Note that dependent personal pronouns are *not* suffixed to *law*.

7.5 LI'ANN 'BECAUSE'

We have already noted that questions 'why?' are formed by using the word *laysh*:

laysh maa gilt líyyi innik bi9t is-sayyáara?

'Why didn't you tell me you'd sold the car?'

Such questions are answered by using the particle *li'ann* 'because' which, like *inn*, may have dependent personal pronouns suffixed to it:

li'innik maa sa'álni

'because you didn't ask me'

li'innik maa kint mawjáuud

'because you weren't here'

li'anni maa shíftik

'because I didn't see you'

li'anni maa kaan 9índi waqt

'because I didn't have time'

As with *inn*, an *a* is inserted after *li'ann* if the suffixed pronoun begins with a consonant:

bi9tha li'annaha 9attíja

'I sold it because it was old'

Exercise 7.3

In the following exercise, you have to change direct into reported speech. A statement is made about a certain person(s) – you have to report that statement to the person(s) about whom it was made, making appropriate changes in the sentence. Examples:

'9áli raaH baghdáad.'

gaal líyyi innik riHt baghdáad.

'maa shifnáah min zamáan.'

gaalaw líyyi innahum maa shaafook min zamaan.

1 | *'jáasim 'áxadh rúxSa u raaH id-dáxtar li'annah marúD.'*

gaal

- 2 'sálwa báa9at il-bayt il-9atlíj li'ánnaha maa 9índaha fluus.'
- gaal
- 3 'muHámmad jaab il-gháda wiyyáah u 'ákal minnah shway.'
- gaal
- 'jaw min amríka Hagg il-9úTla u jáabaw hadáaya Hagg il-yiháal.'
- gaal
- 5 'fitHaw l-máxzan u sháalaw il-aaláat minnah.'
- gaal
- 6 'maa sháafatah min zamáan.'
- gaal
- 7 'ana sáakin il-Hiin wara madrásat ábu bakr, garíih min býtik.'
- gaal
- 8 'muHámmad ríja9 min ish-shúghul u naam min waqt li'ánnah ta9báan wáayid.'
- gaal
- 9 'fishlaw fil-imtiHaanáat li'ánnahum kaslaantín.'
- gaal
- 10 'gaam u gaal 'áhlán wa sáhlán.'
- gaal

Exercise 7 4

Change the following direct questions into indirect speech using *sá'al law* 'he asked if. . .'. Imagine you are reporting the question to the person about whom it was asked. Example:

'záaraw il-qáahira?'
sa'alni law zirtaw il-qáahira.

- 1 'shift il-ahráam?'
sa'alni
- 2 'sim9aw il-xábar?'
sa'alni
- 3 'ríja9 min ish-shúghul?'
sa'alni
- 4 níjHaw fil-imtiHáan?'
sa'alni
- 5 'kísar il-jaam?'
sá'alni
- 6 'báagat il-jánTa?'
sá'alni

7.6 EXPRESSIONS OF MANNER

Adverbial expressions of manner are often expressed in Arabic by a preposition + noun-phrase. Learn the following common phrases:

<i>raaH</i>	<i>bíl-baaS</i>	'He went	by bus'
	<i>biT-Tayyáara</i>		by plane'
	<i>bis-sayyáara</i>		by car'
	<i>bis-sáykal</i>		by bicycle'

In these, and similar phrases which indicate mode of transport, *fi* is an alternative to *bi*.

<i>kítáb</i>	<i>bi-súr9a</i>	'He wrote	quickly'
	<i>bi-búTu'</i>		slowly'
	<i>bi-suhúula</i>		with ease'
	<i>bi-Su9úuba</i>		with difficulty'

Note that in the above phrases, there is no definite article *il*. In still other cases, manner adverbs are rendered by a single word:

<i>raaH máshi</i>	'He went on foot'
<i>sháalha zítáat</i>	'He removed it quickly'
<i>Darábni chidhíi</i>	'He hit me like this'

7.7 FURTHER EXPRESSIONS OF TIME

In addition to the time expressions learnt in the units immediately preceding this, the following are highly useful:

<i>mita</i>	'when'
<i>il-yoom</i>	'today'
<i>fin-naháar</i>	'in the day-time'

il-yoom is used to site a particular event at a particular time, e.g.

riHt ish-shúghul il-yoom
'I went to work today'

fin-naháar (like *bil-layl* 'at night-time') indicates activity over a particular period of time (the part when there is daylight):

9indi shúghul fin-naháar
'I have work during the day-time'

'Day-shift' in Arabic is in fact *zaam in-naháar*.

Note also *ams* 'yesterday' and *áwwal ams* 'the day before yesterday'. Expressions for 'next/last week/month', etc. are formed using the adjectives *jaay* 'coming' and *máaDi* 'past', which agree with the nouns they follow in the normal way:

<i>is-subúu9 il-jaay/il-máaDi</i>	'next/last week'
<i>ish-sháhar il-jaay/il-máaDi</i>	'next/last month'
<i>is-sána l-jáayal-l-máaDya</i>	'next/last year'

The days of the week are as follows:

<i>yoom il-áHad</i>	'Sunday'
<i>yoom il-ithnáyn</i>	'Monday'
<i>yoom ith-thaláatha</i>	'Tuesday'
<i>yoom il-árba9a</i>	'Wednesday'
<i>yoom il-xamfís</i>	'Thursday'
<i>yoom il-júm9a</i>	'Friday'
<i>yoom is-sabt</i>	'Saturday'

Very frequently, *yoom* is omitted:

9índana máw9id il-árba9a fis-sáa9a sítta u nuSS
'We've got an appointment on Wednesday at 6.30'

jaay and *máaDi* (agreeing where necessary) are used for 'next/last Sunday', etc.:

shifnáahum il-áHad il-máaDi
'We saw them last Sunday'
zaaróoha il-júm9a l-máaDya
'They visited her last Friday'

Note that when saying what day it is, the phrase is

il-yoom yoom il-xamfís
or *il-yoom il-xamfís*
'Today is Thursday'

Exercise 7.5

Read aloud and translate the following into English:

riHla ila l-kuwáyt

- *yaa hála yaa hála ábu xalíl! il-Hámdu lilláah 9ala saláamtik!*
- *állah yisálmik yaa Hássan.*
- *chayf káanat ir-riHla? riHt biT-Tayyáara, la?*
- *ay ná9am. kállish záyna káanat. wuSált il-kuwáyt fis-sáa9a thalaatha il-9áSir u riHt síida mín il-maTáar ila s-saalmíyya.*
- *hálik saakntín hunáak?*
- *ay. fi ayyáam iz-zamáan kaan 9índahum bayt 9attij fis-suug bas baa9óoh u 'áxadhaw bayt jadiid bil-'ajáar is-sána l-máaDya. bayt Hálu wállah lih Hoosh dúaxili fih shájar u fih Hoosh barráani killah zuhúur.*
- *zayn. u riHt mukáun ghayr fil-kuwáyt?*
- *riHna l-Hadáayiq wil-aswáag fin-naháar wil-maTua9im bil-layl*
- *shloon hálik?*
- *il-Hámdu lilláah bi xayr. wild 9ámmi wállah maa shíftah mín zamáan u Saar kállish 9ood il-Hiín - rayyáal ya9ni. u húwa sháaTir bá9ad - Tála9 il-áwwal fil-imtiHaanáat ith-thaanawíyya.*

Exercise 7.6

Translate into Arabic:

A trip to London

- Hello, hello, Hassan! How was your trip?
- Great! We got to London at four in the afternoon and went straight from the airport to the hotel. Our room was very big with a beautiful view from the window.
- Where did you go in London?
- We visited the museums, the palaces and the restaurants during the day and the theatres and cinemas at night. Food is very expensive in comparison to Kuwait, but the people are friendly and the weather's cool.
- How much did you spend?
- A lot! But never mind! We were happy in London!

VOCABULARY SUMMARY

'áala* (aat)	'tool'	baghdáad	'Baghdad'
ahl (or hal)	'family'	bárra	'outside' (adv.)
il-ahráam	'the Pyramids'	barráani	'outer' (adj.)
il-áHad	'Sunday'	búTu'	'slowness'
bil-'ajáar	'on a lease, for rent'	chidhfi	'like this'
'ákal	'to eat'	fítaH	'to open'
amríika	'America'	fúnduq/	'hotel'
amríiki (yyiin)	'American'	fanáadiq	
ams	'yesterday'	gaal	'to say'
áwwal ams	'the day before yesterday'	gaam	'to get up, rise'
il-'árba9a	'Wednesday'	ghayr	'other than'
'arz	'cedar-tree'	hádiyal	'present, gift'
'áxadh	'to take'	hadáaya	
baag	'to steal'	Hadliqal	'park, garden'
báayig/	'thief'	Hadáayiq	
bawáyga		Hagg	'for, to'
baa9	'to sell'	Il-Hámdu	'Welcome'
		lilláah 9ala	'back!'
		salámtik	

Hoosh/	'courtyard'	miSir	'Egypt'
aHwáash		mistáanis(iin)	'happy, content'
inn	'that' (conj.)	naam	'to sleep'
isláam	'Islam'	naháar	'day-time'
isláami	'Islamic'	bin-nisba ila	'in relation to, in comparison to'
il-ithnáyn	'Monday'	il-qáahira*	'Cairo'
jaa	'to come'	raaH	'to go'
jaab	'to bring'	riHla(aat)	'trip, outing'
jaay	'coming, next'	rúxSa	'permission (to leave)'
jaw	'weather'	is-saalmiyya*	'Salmiya'
jazíira*/ljízir	'island'	is-sabt	'Saturday'
il-jum9a*	'Friday'	sú'al	'to ask'
káafi	'enough'	sáykal	'bicycle'
kaan	'to be'	síida	'straightaway; straight on'
kasláan(iin)	'lazy'	suhúula*	'ease'
kíllish	'completely'	súr9a*	'speed'
law	'whether'	shaaf	'to look'
lubnáan	'Lebanon'	shaal	'to remove'
lubnáani	'Lebanese'	sháaTir(iin)	'clever, smart'
maat	'to die'	shájar	'trees' (coll.)
máaDi	'past'	shúrTa*	'police'
maHDHúuDh	'lucky'	Saad	'to hunt, catch'
(iin)		Saar	'to become, happen'
il-manáama	'Manama'	Sudúq/aSdiqaa	'friend'
mánDHar/	'view'	Saraf	'to pay, spend'
manáaDHir		Sayf	'summer' (n.)
marriD/	'sick, ill'	Sayfi	'summer' (adj.)
máraDa		Su9úuba*	'difficulty'
máshi	'on foot'	ith-thaláatha*	'Tuesday'
maTáar(aat)	'airport'	Tála9	'to go out, come out of'
máT9am/	'restaurant'	Táyyib(iin)	'pleasant, good (of manner)'
maTáa9im			
máxzani/	'store-cupboard, storage-place'		
maxáazin			
máywa*	'fruit'		
min	'from, of'		
miskíin	'poor, wretched'		

<i>waqt</i>	'time'	<i>min zamáan</i>	'for a long time' (up to the present)
<i>min waqt</i>	'early'		
<i>wúSal</i>	'to arrive'		
<i>xaaf</i>	'to fear'	<i>ayyáam iz-zamáan</i>	'the old days'
<i>il-xamiis</i>	'Thursday'		
<i>zaam(aat)</i>	'shift(of work)'	<i>zitáat</i>	'quickly'
<i>zaar</i>	'to visit'	<i>9ajjib</i>	'strange, bizarre'
<i>záhra*/zuhúur</i>	'flower'	<i>9amm</i>	'paternal uncle'

UNIT 8

8.1 NOUN-PHRASES

In Unit 1, we saw that expressions of quantity like 'a kilo of rice', 'a bag of cement' were expressed in Arabic by the simple juxtaposition of the two nouns concerned:

<i>káylo 9aysh</i>	'a kilo of rice'	(lit: 'kilo rice')
<i>chiis smiit</i>	'a bag of cement'	(lit. 'bag cement')

In non-quantitative noun-phrases, a similar principle applies. Look at the following examples:

<i>miftáaH bayt</i>	'a house-key'	(lit. 'key house')
<i>yad rayyáal</i>	'a man's hand'	(lit. 'hand man')
<i>wajh mára</i>	'a woman's face'	(lit. 'face woman')
<i>li9bat yiháal</i>	'a children's game'	(lit. 'game children')

(Note that the hidden *t* of the feminine noun *li9ba* 'game' shows up in the last example, just as it does in quantitative expressions like *gúT9at láHam* 'a piece of meat'.)

When such noun-phrases are made definite ('the house-key', 'the piece of meat', etc.), the article *il* is prefixed to the second element of the phrase only:

<i>gúT9at il-láHam</i>	'the piece of meat'
<i>miftáaH il-bayt</i>	'the house-key'
<i>li9bat il-yiháal</i>	'the children's game'
<i>wajh il-mára</i>	'the woman's face'

If an adjective modifies the first element in such a phrase, e.g. 'the delicious piece of meat', 'the big house-key', this adjective is none the less placed *after* the complete phrase, and agrees grammatically with the noun it modifies. Thus:

<i>gúT9at il-láHam il-ladhúidha</i>	'the delicious piece of meat'
where <i>ladhúidha</i> is feminine since it modifies <i>gúT9a</i>	

<i>wajh il-mára l-jamúil</i>	'the woman's beautiful face'
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where *jamīl*, which is masculine, agrees with *wajh* although it follows the feminine noun *māra*. If one wishes to say 'the piece of delicious meat', or 'the face of the beautiful woman', the adjective is placed in the same position, but agrees with the second element in the noun-phrase:

gúT9at il-láHam il-ladhíidh 'the piece of delicious meat'
wajh il-māra l-jamīla 'the face of the beautiful woman'

In noun-phrases where more than two nouns are involved, the article *il* must always precede the final noun, if the phrase is definite:

indef: *loon wajh māra* 'the colour of a woman's face'
 def: *loon wajh il-māra* 'the colour of the woman's face'

Exercise 8.1

Translate the following noun-phrases into Arabic:

the famous company boss; the Egyptian headmaster
 (= 'manager of the school'); the outside door of the house;
 the fish market; the main accounts office; the big boys'
 school; the Prime Minister (= 'head of the ministers'); the
 high prices of materials

Translate into English:

wizáarat id-difáa9; *dáwlat il-kuwáyt*; *finjaal il-gahwa*;
kútub il-máktaba l-waTaníyya; *laytáat ish-shawáari9*;
wálad mudíir ish-shárika; *bint mudíirat madrása*;
daráayish báyti l-9atíj

An alternative, and extremely commonly used way of linking nouns together into a noun-phrase is the particle *maal* (fem. *maala(t)*) which means 'belonging to'. *maal* is usually used in definite non-quantitative phrases. Thus, instead of saying

miftáaH il-bayt 'the house-key'

we may say

il-miftáaH maal il-bayt

and instead of

li9bat il-yiháal 'the children's game'

we may say

il-li9ba máalat il-yiháal

Where noun-phrases of more than two elements are concerned, the position of *maal* will depend on the precise meaning one wishes to convey. Thus instead of

loon wajh il-māra 'the colour of the woman's face'

we may say

il-loon maal wajh il-māra 'the colour of the woman's face'

or

loon il-wajh maal il-māra 'the woman's face colour'

Possessive pronouns may also be suffixed to *maal/maalu*:

il-bayt máali 'my house'
il-byúut máalti 'my houses'
il-bádla z-zárga máaltah 'his blue suit'

Note that *bayt máali*, *bádla zárga máaltah* would mean 'a house of mine', 'a blue suit of his', meaning that 'I' or 'he' had more than one. *maal* is not normally used in quantitative expressions: *chiis is-smiit* means 'the bag of cement', but *il-chiis maal is-smiit* would normally be understood as meaning 'the bag in which cement is put', 'the cement-bag'.

Exercise 8.2

Change the following noun-phrases into noun-phrases using *maal* which have the same meaning, and translate them into English:

madrásat il-banáat; *máktab ir-ra'ís*; *zaam in-nahdár*;
qamúSi l-áHmar; *daráayish il-Híjra l-9óoda*; *jánTatich*
il-kabíira; *jídráan il-gáSir id-daaxiliyya*; *maTáabix*
máT9am il-'arz; *SúHuf il-kláab*; *firiij il-bagaagíil*

8.2 THE ELATIVE ADJECTIVE

The elative adjective, which is used in Arabic in roughly the same way as the comparative and superlative forms of the adjective in English ('bigger', 'biggest'), is formed according to the pattern $aC_1C_2aC_3$, where each 'C' represents a root consonant of the word. Thus, in words where there are no 'weak' consonants in C_3 position:

<i>kabīr</i>	'big'	<i>ákbar</i>	'bigger'
<i>jamīl</i>	'beautiful'	<i>ájmal</i>	'more beautiful'
<i>zayn</i>	'good'	<i>ázyan</i>	'better'

In words where C_3 is 'weak' (w or y, which in C_3 position are respectively spelt *u* and *i*), the pattern is as follows:

<i>ghāni</i>	'rich'	<i>ághna</i>	'richer'
<i>Hālu</i>	'sweet, nice'	<i>áHla</i>	'sweeter, nicer'

Where C_2 and C_3 are the same, the elative is typically of the form $aCaCC$:

<i>galīl</i>	'little, few'	<i>agáll</i>	'less, fewer'
<i>xafīf</i>	'light (weight)'	<i>axáff</i>	'lighter'

When two things are compared, the preposition *min* 'than, from' is used:

sálwa ájmal min fáaTma
'Salwa is prettier than Faatima'
il-kuwaytiyyūn ághna min il-baHrayniyyūn
'The Kuwaitis are richer than the Bahrainis'

It can be seen from these two examples, in which feminine and plural nouns are being compared, that the elative adjective does not agree with the noun it modifies in number or gender.

There are a few classes of adjectives whose elative adjective cannot be formed according to the above pattern. The elative in these cases is made by using the elative of *kathīr* 'many, a lot' – that is, *ákthar* 'more' – together with the ordinary form of the adjective. Adjectives of the $CaCCa$ pattern (e.g. *ta9báan* 'tired') and colour adjectives (e.g. *aHmar* 'red') form their elatives in this way. Note that in cases like these *ákthar* is not declined, but *ta9báan*, *aHmar*, etc. is:

jáasim ta9báan ákthar min 9áli
'Jaasim is more tired than Ali'
fáaTma za9láana ákthar min áHmad
'Faatima is more upset than Ahmad'
ir-rayaayīl farHaanūn ákthar min in-niswāan
'The men are happier than the women'
il-báHar ázrag ákthar min is-síma
'The sea is bluer than the sky'
bádlatik zárga ákthar min bádlati ána
'Your suit is bluer than mine'

In order to express the 'superlative', *il* is prefixed to the elative:

sálwa il-áHla 'Salwa is the prettiest'
jáasim ta9báan il-ákthar 'Jaasim is the tiredest'
máT9am il-'arz il-máT9am il-áHsan fil-imaaráat 'The Cedars restaurant is the best restaurant in the Emirates'
ish-shárika l-akbar fil-baHráyn shárikat in-naft il-baHrayniyya 'The biggest company in Bahrain is the Bahrain Oil Company'
il-wálad il-kasláan il-ákthar mHámmad 'The laziest boy is Muhammad'

The superlative may also be expressed by other turns of phrase involving the elative. Note the following:

(i) with a following singular noun:

9áli áHsan 9áamil fil-qísam
'Ali is the best worker in the section'
sálwa áshTar bint fiS-Saff
'Salwa is the cleverest girl in the class'

(ii) with a following definite plural noun:

9áli áHsan il-9ummáal fil-qísam
'Ali is the best worker in the section'
sálwa áshTar il-banáat fiS-Saff
'Salwa is the cleverest girl in the class'

(iii) with a following noun:

kill il-banáat fiS-Saff shaaTrīn láakin sálwa áshTarhum
 'All the girls in the class are clever, but Salwa is the cleverest'
káanaw xams ixwáan, u 9ali ákbarhum
 'They were five brothers, and Ali was the eldest (of them)'

Note that if a pronoun is suffixed to an elative which has a weak final consonant, e.g. *aghna* 'richer', *aghla* 'dearer, more expensive', the final *-a* is lengthened to *-aa*. Such elative forms as *aghna* really have a 'hidden' final *-aa*, but this only shows up in suffixed forms:

shift xams sayyaaráat, aghláahum it-tuyúuta
 'I saw five cars, the dearest of them was the Toyota'

(iv) with a following *wáaHid* (fem. *wáHda*):

kílhum shaaTrīn láakin sálwa áshTar wáHda
 'All of them are clever, but Salwa is the cleverest one'
il-bayt máali ákbar wáaHid fish-sháari9
 'My house is the biggest one in the street'

Exercise 8.3

Look at the following example:

sá9ar il-9aysh wúayid gháali
 'The price of rice is very high'
(láHam) → ay, láakin sá9ar il-luHum ághla bú9ad!
 'Yes, but the price of meat is even higher!'

Transform the following sentences in the same way, using the cue words in brackets. Translate the sentences.

<i>sá9ar il-láHam gháali</i>	<i>(sámach) →</i>
<i>'ákil il-máT9am zayn</i>	<i>(bayt) →</i>
<i>banáat miSir Halwīn</i>	<i>(lubnáan) →</i>
<i>sayyáarat il-mudīr kabūra</i>	<i>(axúuk) →</i>
<i>sikirtūrat il-muHáasib kasláana</i>	<i>(ra'ūs) →</i>
<i>dukkáan il-xabbáaz wásix</i>	<i>(baggáal) →</i>
<i>rátib il-9áamil galīl</i>	<i>(farráash) →</i>
<i>sámach il-kuwáyt ladhūdh</i>	<i>(baHráyn) →</i>

8.3 WORD ORDER

In sentences which contain a verb, the normal word order in Arabic is verb-subject-object/complement:

fishal 9áli fil-imtiHáan
 'Ali failed in the exam'
Dárab áHmad axúuh bi shídda
 'Ahmed hit his brother hard'

In subordinate clauses after *inn*, however, the order is subject-verb

gaal 9áli inn áHmad raaH il-bayt
 'Ali said that Ahmad had gone home'
gáalat il-mára inn áHmad maa 9indah fluus wáayid
 'The woman said that Ahmad hadn't got a lot of money'

In sentences which do not contain verbs – that is sentences which consist simply of a Subject and non-verbal Complement – the subject comes first:

axúuyi rayyáal zayn
 'My brother is a good man'
húwa mudīr ish-shárika
 'He's the boss of the company'

Sometimes, however, for reasons of emphasis, this order is reversed:

rayyáal zayn, axúuyi!
 'My brother's a *really good man!*' (and not a no-good)
mudīr ish-shárika, húwa!
 'He's the company boss!' (rather than an ordinary worker)

This reversal of normal order is extremely common when an assertion is being contradicted. Sometimes, however, it is used without any deliberate emphasis. For example, the Gulf Arabic equivalent of 'My friend's job is bricklaying' may be either:

shúghul Sadūqi bannáay (lit. 'work my friend builder')
 or *Sadūqi shúghlah bannáay* (lit. 'my friend his work builder')

Similarly:

- jinsiyya' abúuyi sa9uudíyya*
 or *abúuyi jinsiyyatah sa9uudíyya*
 'My father's nationality is Saudi Arabian'

Exercise 8.4

In this exercise, an assertion is made followed by the 'tag-question' *muu chidhíi*? 'Is that not so?' Contradict the assertion in the manner exemplified, and translate into English:

- ixit zóojtik ráaHat miSir, muu chidhíi?*
 (lándan) *la, zóojti íxitha ráaHat lándan!*
 'Your wife's sister went to Egypt, didn't she?'
 'No, my wife's sister went to London!'
- shúghul amīnu káatiba, muu chidhíi?*
 (mumārriDa)
wild 9áli l-ákbar killish sháaTir, muu chidhíi?
- il-bayt maal hálik fi firíij il-mukháarga, muu chidhíi?*
 (ghábi)
il-bayt maal hálik fi firíij il-mukháarga, muu chidhíi?
- jaríimat sálwa innaha báagat sitt ímyat diináar*
 (gítlal zóojha)
il-yoomíyya máalat il-xáadim xámsat danaanír
- íT-Táabiq íh-tháani maal il-bank fíh kandíshan*
 (maa fíh)
bu9d il-baHráyn 9an gíTar xamsín mayl
- (thalaathín)*

Exercise 8.5

Pronunciation and comprehension practice

Read aloud the following passage and then answer the comprehension questions on it. Consult the vocabulary summary where necessary.

il-baHráyn

dáwlat il-baHráyn jazíira Saghíira fil-xaltíj il-9árabí. kaan ísimha fi qadíim iz-zamáan 'dilmúun' u Saar ísimha 'il-baHráyn' 9ógubmaa fitHóoha il-9árab fil-qarn is-sáabi9 bá9ad il-miiláad, ya9ni 9ógub il-híjra bi shwáy. sammóoha 'il-baHráyn' li'ann fíiha noo9áyn maay – maay Hálwa u maay báHar.

káanat fi ayyáam iz-zamáan il-mukádda l-waHlída máalat il-baHrayniyyín il-ghooS. . . ya9ni il-ghooS Hagg il-lú'lu'. láakin fil-arba9iináat wil-xamsiináat Saar is-suug máalah Da9iif shway u tírkaw il-ghawaawíiS áktharhum il-ghooS u ráaHaw shárikat in-nafT – ya9ni báapko.

9ádad is-sukkáan maal il-baHráyn Haalíyyan Hawáali thaláath ímyat alf áktharhum Tá9an jinsiyyathum baHrayníyya. il-baHráyn bálad faqír bin-nisba ila buldáan tháaniya fil-xaltíj – máthalan il-kuwáyit u gíTar – li'ann maa fíh zayt wáayid taHt 'árDha. láakin il-baHráyn fi rá'yi ána ájmal u áHsan mínhum alf márra. laysh? li'ánnaha báladi Tá9an! la shakk innaha áHsan bálad fil-xaltíj!

Now answer the following questions in English:

- 1 When did the Arabs conquer Bahrain?
- 2 Why did they name it Bahrain?
- 3 What happened to the pearl-trade in the forties and fifties?
- 4 Where did the ex-divers find work?
- 5 What is the population of Bahrain?
- 6 Why is Bahrain a relatively poor country by Gulf standards?
- 7 How does the speaker feel about Bahrain in relation to Kuwait and Qatar? Why?

VOCABULARY SUMMARY

<i>áHsan</i>	'better'	<i>kathür(iin)</i>	'many, numerous'
<i>arba9iináat</i>	'the (19)40s'	<i>layt(aat)</i>	'light' (e.g. of a street, car)
<i>baab/bübbáan</i>	'door'	<i>lí9ba*(aat)</i>	'game'
<i>bádlá*(aat)</i>	'suit of clothes'	<i>lu'lu'la'aali</i>	'pearl'
<i>il-baHráyn</i>	'Bahrain'	<i>muadda*/</i>	'material, substance'
<i>bálad</i>	'country; town'	<i>mawáadd</i>	'belonging to'
<i>bannáay/</i>	'builder'	<i>maal</i>	'famous'
<i>banáani</i>		<i>mashhúui</i>	'kitchen'
<i>buldáan</i>	'countries'	<i>máThux-</i>	
<i>bu9d</i>	'distance'	<i>maTáabix</i>	
<i>dáwla/dúwal</i>	'nation-state'	<i>máthalan</i>	'for example'
<i>difáa9</i>	'defence'	<i>mifáaH</i>	'key; opener'
<i>dukkáan/</i>	'shop'	<i>mafautiH</i>	
<i>dakaakiin</i>		<i>miiláad</i>	'birth'
<i>Da9üff(iin)</i>	'weak'	<i>muHaasib(iin)</i>	'accountant'
<i>faqíir/fagúara</i>	'poor'	<i>mukádda</i>	'job, way of earning money'
<i>fitaH</i>	'to open; to conquer'	<i>mumarriDa'</i>	'nurse'
<i>galüil(iin)</i>	'few, small in number'	<i>(aat)</i>	
<i>gítal</i>	'to kill'	<i>mút9ib</i>	'tiring'
<i>gúwil/agwiyáa</i>	'strong'	<i>muu chidhü?</i>	'isn't that so?'
<i>ghábi/aghbiyáa</i>	'stupid'	<i>náudi/nawáadi</i>	'club, society'
<i>ghawáas/</i>	'pearl-diver'	<i>naft</i>	'petroleum'
<i>ghawaawüS</i>		<i>qadüim iz-</i>	'ancient times'
<i>ghooS</i>	'pearl-diving'	<i>zamáan</i>	
<i>il-híjra*</i>	'The Prophet's flight from Mecca to Medina'	<i>qarn/qurúun</i>	'century'
		<i>rá'y/aráa</i>	'opinion'
<i>Haaliyyan</i>	'at the moment'	<i>sáabi9</i>	'seventh'
		<i>sámma</i>	'to name'
<i>Hisáab(aat)</i>	'(financial) account'	<i>sá9ar/as9áar</i>	'cost, price'
		<i>sa9úudi(yyiin)</i>	'Saudi Arabian'
<i>imáara*(aat)</i>	'emirate'	<i>síma</i>	'sky'
<i>íxit/xawáat</i>	'sister'	<i>sáakin/sukkáan</i>	'inhabitant'
<i>jamüil(iin)</i>	'beautiful'	<i>SaHüfa*/</i>	'page (of a book)'
<i>jarüima*/</i>	'crime'	<i>SúHuf</i>	
<i>jaráa'im</i>		<i>SaHráa</i>	'desert'

<i>shakk/shkúuk</i>	'doubt'	<i>il-xaliij</i>	'The (Arabian) Gulf'
<i>shidda*</i>	'strength, intensity'	<i>xamsiináat</i>	'the (19)50s'
<i>bi shwáy</i>	'by a small amount'	<i>yad ox/ayáadi</i>	'hand'
<i>tarak</i>	'to leave'	<i>yoomíyya(aat)</i>	'day's wages'
<i>Táabiq/</i>	'storey'	<i>zayt</i>	'oil'
<i>Tawáabiq</i>		<i>ziráa9a*</i>	'agriculture'
<i>thagüil/thigáal</i>	'heavy'	<i>zooj/azwáaj</i>	'husband'
<i>ustáadh/</i>	'teacher'	<i>zóoja*(aat)</i>	'wife'
<i>asáatidha</i>		<i>9ádad</i>	'number' (i.e. total)
<i>waHüd</i>	'single, sole'	<i>9an</i>	'from, away from'
<i>wajh/wujúuh</i>	'face'	<i>9ógub</i>	'after' (prep.)
<i>wazíir/wuzaráa</i>	'minister'	<i>9ógubmaa</i>	'after' (conj.)
<i>xafiif/xifáaf</i>	'light' (in weight)		

UNIT 9

9.1 PAST-TENSE VERBS: 'DOUBLED' VERBS

The first of two further sub-categories of the verb is the so-called 'doubled' verb. In 'doubled' verbs, the consonants in second and third position in the consonant skeleton are the same. Thus, we have the root *d-sh-sh* with the basic meaning 'to enter'. By normal rules, the basic form of the verb from this root would be *dashash*; this, however, is an inadmissible form in Arabic, and we find *dashsh* 'to enter' instead. In the same way, we find *gaTT* 'to throw' instead of *gaTaT* from the root *g-T-T*. The basic form of the past tense of 'doubled' verbs is always CaCC (where C = consonant), and they are all conjugated according to the following pattern:

<i>shaggáyt</i>	'I tore'
<i>shaggáyt</i>	'you(m.) tore'
<i>shaggáyti</i>	'you(f.) tore'
<i>shagg</i>	'he tore'
<i>shággat</i>	'she tore'
<i>shaggáyna</i>	'we tore'
<i>shaggáytaw</i>	'you(pl.) tore'
<i>shággaw</i>	'they tore'

The main difference between the 'doubled' verb conjugation and that of the regular strong verb is that an *-ay-* infix is inserted after the root before consonant-initial endings, i.e. before *-t*, *-ti*, *-taw*, *-na*.

9.2 PAST-TENSE VERBS: 'WEAK' VERBS

'Weak' verbs in Gulf Arabic are those which have *y* as final root consonant. This *y* only shows up in those parts of the verb where the ending for person/gender begins with a consonant (cf. the remarks above on 'doubled' verbs). The basic form of the 'weak' verb is CvCa, e.g. *mísha* 'to walk', *líga* 'to find, meet', *gára* 'to read', *dára* 'to know (something)'. The conjugation of these verbs is very similar to that of 'doubled' verbs:

<i>misháyt</i>	'I walked'	<i>garáyt</i>	'I read'
<i>misháyt</i>	'you(m.) walked'	<i>garáyt</i>	'you(m.) read'
<i>misháyti</i>	'you (f.) walked'	<i>garáyti</i>	'you(f.) read'
<i>mísha</i>	'he walked'	<i>gára</i>	'he read'
<i>míshat</i>	'she walked'	<i>garat</i>	'she read'
<i>misháyna</i>	'we walked'	<i>garáyna</i>	'we read'
<i>misháytaw</i>	'you(pl.) walked'	<i>garáytaw</i>	'you(pl.) read'
<i>míshaw</i>	'they walked'	<i>garaw</i>	'they read'

9.3 TIME CONJUNCTIONS

Sequences of past actions can be expressed in Arabic using a variety of conjunctions:

(i) *yoom* 'at the time when'

Examples:

yoom dashsháyt il-bayt, sharábt glaas maay
'When I entered the house, I drank a glass of water'
Sáarat za9láana yoom sháafat il-ghálaT
'She got angry when she saw the mistake'

yoom is normally used to link past actions which are more or less simultaneous.

(ii) *9ógubmaa*, *xálfmaa*, *bá9admaa* 'after'

Examples:

9ógubmaa SaaDóohum, Dirbóohum bi shídda
'After they caught them, they beat them severely'
bídaw sh-shúghul márra tháanya xálfmaa gáamaw min il-gháda
'They began work again after they got up from (their) lunch'
bá9admaa raaH 9ánni, nisáyt ísmah
'After he went from me, I forgot his name'

(iii) *gábil la* or *gábilmaa* 'before'

Examples:

maa darayt bih gábil la Hicháyt wiyyáak'I didn't know about him (what he was like) *before* I spoke to you'*sakkáyt il-baab gábilmaa wúSlaw*'I shut the door *before* they arrived'(iv) *layn* 'until; as soon as'

Examples:

dazzáyt iT-Taffáaya layn TáaHat min il-mayz'You(m.) pushed the ash-tray *until* it fell off the table'*layn wuSált il-maTáar, riHt il-máktab maal ra'iis shárikat**Tayaráan il-xalíj*'As *soon as* I got to the airport, I went to the office of the head of the Gulf Airways Company'

Exercise 9.1

A day in the life

In this exercise, you have to translate and connect, using an appropriate conjunction, sets of sequenced events from an imaginary diary.

Example:

(as soon as) → Saw the accident. Telephoned the police
layn shift il-Háadtha, Dárabt tilifúun lish-shúrTa

First of all, translate the diary entries into Arabic using the 1st person singular; then, go through the exercise again using the 3rd person 'he'.

Tuesday, April 6

(as soon as) → Got up. Drank a glass of tea and had breakfast.

(after) → Finished breakfast. Played with the kids.

- | | |
|--------------|---|
| (before) | → Read the morning paper. Left the house. |
| (when) | → Got to the office. Went straight to the factory. |
| (after) | → Inspected the products. Talked to the foreman. |
| (as soon as) | → Returned to the office. Farrash brought me tea. |
| (before) | → Telephoned my wife. Went to the bank. |
| (when) | → Finished business at the bank. Walked by the sea-shore and had lunch. |

9.4 ORDINAL NUMBERS

The ordinal numbers from 1 to 10 have masculine and feminine forms, as follows:

<i>masc.</i>	<i>feminine</i>	
<i>áwwal</i>	<i>úula</i>	'first'
<i>tháani</i>	<i>tháanya</i>	'second'
<i>tháalith</i>	<i>tháaltha</i>	'third'
<i>ráabi9</i>	<i>ráab9a</i>	'fourth'
<i>xáamis</i>	<i>xáamsa</i>	'fifth'
<i>sáadis</i>	<i>sáadsa</i>	'sixth'
<i>sáabi9</i>	<i>sáab9a</i>	'seventh'
<i>tháamin</i>	<i>tháamna</i>	'eighth'
<i>táasi9</i>	<i>táas9a</i>	'ninth'
<i>9áashir</i>	<i>9áashra</i>	'tenth'

Unlike other declinable adjectives, the ordinal numbers 1–10 may occur before the noun they modify, in which case they are *not* inflected for gender:

<i>tháalith yoom</i>	'the third day'
<i>áwwal wálad</i>	'the first boy'
<i>tháani bint</i>	'the second girl'
<i>sáadis ziyáara</i>	'the sixth visit'

This adjective-noun construction is also used to render the English 'the first one, the second one', etc.:

- *ay wáaHid Habbáyt ákthar?*
'Which one did you like the most?'
- *áwwal wáaHid.*
'The first one.'

If the thing being referred to is feminine by gender:

- *ay sayyáara sharáyt?*
'Which car did you buy?'
- *tháani wáHda.*
'The second one.'

This ordinal number-noun construction is thus grammatically similar to the relative adjective-noun construction we saw in Unit 8 – *áHsan rayyáal*, though it contains no definite article, means 'the best man'. However, the ordinal numbers can also be placed after the noun they modify, in which case they agree with it in gender, and the definite article *il* must be used:

<i>il-yoom ith-tháalith</i>	'the third day'
<i>il-wálad il-áwwal</i>	'the first boy'
<i>il-bint il-úula</i>	'the first girl'
<i>iz-ziyáara l-xáamsa</i>	'the fifth visit'

When ordinal numbers function grammatically as *nouns* rather than *adjectives*, i.e. in noun-phrases of the kind described in 8.1., e.g. 'the fourth of his books', 'the second of the boys', they do agree in gender with the noun they refer to:

<i>tháani l-awláad</i>	'the second of the boys'
<i>xáamsat il-Hújar</i>	'the fifth of the rooms'
<i>tháalith kútubah</i>	'the third of his books'
<i>sáadsat in-niswáan</i>	'the sixth of the women'

Two exceptions to this are *áwwal* 'first' and *áaxir* 'last' which, when used as nouns, do not decline:

<i>áwwal il-banáat</i>	'the first of the girls'
<i>áwwal is-sána</i>	'the first (part) of the year'
<i>áaxir il-Hicháaya</i>	'the end (part) of the story'

áwwal and *áaxir* are also used in the plural form *awáayil* and *awáaxir* in certain time phrases:

<i>awáayil ish-sháhar</i>	'the first (few days) of the month'
<i>awáaxir ramaDáan</i>	'the last (few days) in Ramadan'

The ordinal numbers from 11 onwards present few problems. They are the same in form as their corresponding cardinals, they do not decline, and they always follow their noun:

<i>ish-sháhar il-ithná9shar</i>	'the twelfth month'
<i>il-márri th-thalaathá9shar</i>	'the thirteenth time'
<i>idh-dhíkra l-xamsín</i>	'the fiftieth anniversary'

Exercise 9.2

Translate the following phrases and sentences into English:

- 1 *is-saffina l-úula* 2 *id-dars il-áwwal fi tháalith il-kútub*
- 3 *iS-SaHíifa l-9ishríin min it-taqríir il-áaxir* 4 *áaxir ish-sháhar ir-ráabi9* 5 *il-bayt is-sittá9shar* 6 *9ala l-yamíin*
- 6 *xáamis sháari9* 7 *9ála l-yasáar* 7 *áwwal shay, il-fluus maa 9índi u tháani shay maa mish waqt káafi* 8 *áwwal márri riHt is-sa9uudiyya maa Habbáytha; thaani márri, 9ijbátni ákthar*

9.5 MONTHS

The western calendar is in general use in the Gulf, but there are alternative names for each month. The set which is borrowed from European languages is becoming commoner, but it is well to be able at least to recognise the local names:

Europeans	Local	
<i>yanaayir</i>	<i>kaanúun ith-tháani</i>	'January'
<i>fabráayir</i>	<i>shubáaT</i>	'February'
<i>maars</i>	<i>aadháar</i>	'March'
<i>abríl</i>	<i>niisáan</i>	'April'

<i>máayo</i>	<i>ayyáar</i>	'May'
<i>yúunyo</i>	<i>Haziiráan</i>	'June'
<i>yúulyo</i>	<i>tammúuz</i>	'July'
<i>awghústos</i>	<i>aab</i>	'August'
<i>sibtámba</i>	<i>aylúul</i>	'September'
<i>uktúubar</i>	<i>tishriin il-áwwal</i>	'October'
<i>nufámba</i>	<i>tishriin ith-tháani</i>	'November'
<i>disámba</i>	<i>kaanúun il-áwwal</i>	'December'

Dates are expressed by prefixing the masculine form (where there is one) of the cardinal numbers to the month. No preposition is required to express the English 'on', but sometimes *fi* is used:

wuSált il-kuwáyt (fi) wáaHid Haziiráan min is-sána l-máaDya
'I arrived in Kuwait on the 1st of June last year'
tirkaw s-sa9uudiyya (fi) sába9 disámba il-máaDi
'They left Saudi Arabia on the 7th of last December'

The first of January, New Year's Day, is called *raas is-sána* (lit. 'head of the year').

It is a good idea for the western resident to be aware of some of the principal events in the Islamic year. Since the Islamic calendar is lunar, the festivals described below occur ten days earlier each year.

ramaDáan is the fasting month, when Muslims may not eat or drink between sun-up and sun-down. The end of the daily fast is signalled by a shot from a cannon (*midfa9*) in all large Gulf cities. At the end of *ramaDáan*, when the new moon is sighted, there is feasting for two or three days at the *9iid il-fiTr* 'Festival of the Fast-breaking'.

The most important *9iid* (plural *a9yáad*) occurs during the pilgrimage month, called *dhu l-Hijja*. On the tenth day of this month, every Muslim family slaughters a sheep or a goat (or a larger animal if they can afford it) and eats it. This *9iid* is called *9iid il-áD-Ha* or 'Festival of the Sacrifice.'

In some Gulf states, most notably Bahrain, the first month of the Muslim calendar, called *muHárram*, is marked by Shi'i religious

processions which reach their culmination on the ninth and tenth of that month. The processions commemorate the martyrdom of Hussain, son of 'Ali, the Prophet's cousin, at the battle of Kerbela, Iraq, on 10th *muHárram* AD 680. The tenth day of *muHárram*, which is particularly holy to all Shi'is, is called *9aashúura*.

Exercise 9.3

Reading comprehension

Read aloud the following dialogue, and consulting the vocabulary summary and notes where necessary answer the comprehension questions. Then translate the dialogue.

il-imaaráat fil-qadím wil-Hiin

Interviewer: *Saar lik müdda Tawfíla fil-xalíj, yaa sáyid Johnson, muu chidhí?*

Johnson: *ay wállaH, Hawáali saba9ta9shar sána. ána il-Hiin sitt sanawáat fi dubáy, láakin tammáyt iHda9shar sána fil-baHráyn min gábil.*

I: *shínhu shúghlak fil-baHráyn, yá9ni?*

J: *shúghli ya9ni muHáasib ra'ísi fi shárikat tijáara.*

I: *9áyal laysh jít il-imaaráat? maa 9ijbatik il-baHráyn?*

J: *bála, bála, 9ijbatni wáayid, láakin iHda9shar sána müdda Tawfíla . . . yoom min il-ayyáam, gáalat líyyi zóojti innaha mállat min il-biláad. gílt líha inni málláyt min ish-shúghul fi shárikat it-tijáara, ána bá9ad . . . nzayn, Tarrásht risáala lil-mudíir maal shárikat is-smíit fi dubay, u Talábt fúha waDhúfa jadída. layn ligáyt il-jawáab faráHt lí'ánnahum qiblóoni Háalan u 9aTóoni ráatib ákshar min maa 9aTóoni fish-shárika l-baHrayniyya.*

I: *shrá'yik fil-imaaráat?*

J: *áwwal maa jít il-imaaráat, ya9ni min Hawáali 9ishriin sána, maa kaan fúha shay – la maay wa la ákil zayn. bi SaráaHa, ya9ni il-baHráyn áHsan mínha 9ishriin márra láakin shway shway tagháyyarat (changed) il-áshya, Háta yoom rijá9t, shíftha kíllish ghayr il-áwwal.*

I: *shloon ghayr, ya9ni?*

J: *fi kill mukáan fii mabáani Dáxma. bunúuk, 9imaaráat, guSúur, maTáa9im. kill shay mawjúud, maa fii shay náagiS.*

I: *nzayn, wil-imaaráat maal il-Hiin 9ijbatik ákthar min il bálad illi (which) 9aráftah fil-xamsiináat, law bil-9aks?*

J: *su'aal Sá9ab. fil-qadiim, in-naas fagáara, SaHúH, láakin glúubhum záyna. il-Hiin la. Sáaraw ághna min áwwal – 9indahum byúut mafrúusha bi kill shay, u sayyaaráat amriikiyya Dáxma . . . láakin fi rá'yi ána, Sáarat il-anáasa aqáll min maa káanat.*

I: *ya9ni, fi rá'yik záadat il-flúus láakin qállat il-anáasa?*

J: *Sidj . . . u záadat il-amráaD bá9ad!*

Notes

Line 1 *Saar lik. . .* this phrase is commonly used to express the idea of 'have been here for'. *Saar* is always masculine in form, even when, as here, its subject *múdda* 'period' is feminine.

8 *9áyal* 'well then, so'

9ájab 'to please someone'

9 *bála* is normally used like the French 'si', i.e. to deny a negative assertion.

12 *ána bá9ad* 'me too'.

16 *min maa* 'than what'. *maa* means 'what' in this sense as well as 'not'.

18 *shrá'yik* = *sh* + *ra'y* + *ik* 'what – view – your' = 'What's your opinion?'

19 *min 9ishrúin sána* 'twenty years ago' *min* + cardinal number + *sána* means 'X years ago'.

30 *bil-9aks* 'on the contrary, vice-versa, the other way round'.

Questions

1 *Saar lis-sáyyid Johnson cham sána fil-baHráyn?*

2 *shínhu kaan shúghlah hunáak?*

3 *laysh gháyyar (changed) shúghlah?*

4 *shloon HáSSal (got) shúghul jadiid fi dubáy?*

5 *shloon il-imaaráat fil-xamsiináat bin-nisba ila l-baHráyn?*

6 *shloon kaanat Haal sukkáan il-imaaráat fil-xamsiináat?*

7 *fi ra'y is-sáyyid Johnson, ay wáHda áHsan, il-imaaráat maal il-qadím law maal il-Hiin? laysh?*

VOCABULARY SUMMARY

<i>aab</i>	'August'	<i>dazz</i>	'to push'
<i>aadháar</i>	'March'	<i>disámbar</i>	'December'
<i>áaxir</i>	'last, latest'	<i>Dárab</i>	'to telephone'
<i>abráil</i>	'April'	<i>tilifúun</i>	
<i>anáasa</i>	'enjoyment, companion-ship'	<i>Dáxim</i>	'large, enormous'
<i>awáaxir</i>	'end parts'	<i>dhikra</i>	'memory (of something); commemoration'
<i>awáayil</i>	'beginning parts'		
<i>awghústos</i>	'August'		
<i>áwwal</i>	'first, previous(adj.) ; old times(n.); first of all'	<i>dhu l-Hijja</i>	'twelfth month of the Islamic calendar'
		<i>fabráayir</i>	'February'
		<i>fáraH</i>	'to be happy, joyful'
<i>áwwal maa</i>	'when first' (conj.)	<i>gábil la</i>	'before'(conj.)
<i>aylúul</i>	'September'	<i>gábilmaa</i>	
<i>ayyáar</i>	'May'	<i>min gábil</i>	'before'(adv.)
<i>bála</i>	'yes, on the contrary'	<i>gára</i>	'to read'
<i>bá9admaa</i>	'after'(conj.)	<i>gaTT</i>	'to throw (esp. 'away')'
<i>bída</i>	'to begin'	<i>gá9ad</i>	'to sit; to get up (in the morning)'
<i>biláadl</i>	'country'		
<i>buldáan</i>		<i>ghálaT/</i>	'mistake'
<i>dára(bi)</i>	'to know (something)'	<i>aghláaT</i>	
<i>dars/druus</i>	'lesson'	<i>gháyyar</i>	'to change' (trans.)
<i>dashsh</i>	'to enter'		

<i>Háadtha*/</i>	'accident'	<i>qall</i>	'to be little, few; become few'
<i>Hawáadiih</i>			
<i>Háalan</i>	'on the spot'	<i>ráabi9</i>	'fourth'
<i>Habb</i>	'to love, like'	<i>raas/ruus</i>	'head'
<i>Haziiráan</i>	'June'	<i>ramaDáan</i>	'the Muslim month of fasting'
<i>HáSSal</i>	'to get, obtain'		
<i>Hícha</i>	'to talk'	<i>rayúug</i>	'breakfast'
<i>Hicháaya*</i>	'story'	<i>sáadis</i>	'sixth'
<i>kaanúun il- áwwal</i>	'December'	<i>safína*/súfun</i>	'ship'
<i>kaanúun ith- tháani</i>	'January'	<i>sakk</i>	'to shut'
<i>kishaf (9ála)</i>	'to inspect'	<i>sibtámba</i>	'September'
<i>layn</i>	'as soon as, until'	<i>siif</i>	'sea-shore'
<i>líga</i>	'to meet, find'	<i>SaHüH</i>	'true, correct'
<i>maars</i>	'March'	<i>bi SaráaHa*</i>	'frankly'
<i>máayo</i>	'May'	<i>Sá9ab</i>	'difficult'
<i>mábna/</i>	'building'	<i>shagg</i>	'to tear'
<i>mabáani</i>		<i>shubáaT</i>	'February'
<i>mafrúush</i>	'furnished'	<i>shway shway</i>	'slowly, little by little'
<i>mall (min)</i>	'to get fed up with'	<i>tási9</i>	'ninth'
<i>mantúuj(aat)</i>	'product'	<i>tagháyyar</i>	'to change' (intrans.)
<i>máraD/</i>	'illness'	<i>tamm</i>	'To stay, continue'
<i>amráaD</i>		<i>tammúuz</i>	'July'
<i>mídfa9/</i>	'cannon'	<i>tijáara*</i>	'trade, commerce'
<i>madáafi9</i>			
<i>mísha</i>	'to walk'	<i>tishrūn il- áwwal</i>	'October'
<i>múdda*</i>	'period of time'	<i>tishrūn ith- tháani</i>	'November'
<i>muHúrram</i>	'1st month of the Muslim calendar'	<i>TaaH</i>	'to fall'
<i>náagiS</i>	'lacking'	<i>Taffáaya*</i>	'ashtray'
<i>niisáan</i>	'April'	<i>(aat)</i>	
<i>nísa</i>	'to forget'	<i>Tálab</i>	'to ask for, demand'
<i>nufámba</i>	'November'		
<i>qibal</i>	'to accept'	<i>Tárrash</i>	'to send'

<i>Tayaráan</i>	'aviation'	<i>9aashuura</i>	'10th <i>muHarram</i> '
<i>tháamin</i>	'eighth'	<i>9ájab</i>	'to please (someone)'
<i>uktúubar</i>	'October'	<i>bil-9aks</i>	'on the contrary'
<i>úula</i>	'first'(f.)	<i>9áraf</i>	'to know (something or someone)'
<i>waDhüfa*/</i>	'duty, job, post'	<i>9áTu</i>	'to give'
<i>waDHáayif</i>		<i>9áyal</i>	'well then, so'
<i>xáamis</i>	'fifth'	<i>9iid/a9yáad</i>	'festival'
<i>xálfmaa</i>	'after' (conj.)	<i>9iid il-fiTr</i>	'Festival of the Fast-breaking'
<i>yamūin</i>	'righthand side'	<i>9iid il-áD-Ha</i>	'Festival of the Sacrifice'
<i>yanáayir</i>	'January'	<i>9imáara*(aat)</i>	'apartment block'
<i>yasáar</i>	'lefthand side'		
<i>yoom</i>	'when' (conj.)		
<i>yoom min il- ayyáam</i>	'one day'		
<i>yúulyo</i>	'July'		
<i>yúunyo</i>	'June'		
<i>zaad</i>	'to increase'		
<i>9áashir</i>	'tenth'		

UNIT 10

10.1 RELATIVE CLAUSES

The relative pronoun as subject of the verb

In the sentence 'I saw the man who broke his leg', the relative pronoun 'who' refers back to the definite noun 'the man', and functions as the subject of the verb 'broke' in the relative clause 'who broke his leg'. This sentence in Arabic is

shift ir-rayyáal illi kásar rīlah

illi, 'who, which' is used in Arabic relative clauses to refer back to an antecedent noun, whether animate or inanimate, if that noun is definite. It is definite either (as in the above example) by virtue of the definite article *il* or by any pronoun suffix, e.g.

shift axúuyi illi kásar rīlah

'I saw my brother who broke his leg'

If the noun which is referred back to (the 'antecedent') is indefinite, *illi* is not used:

shift rayyáal kásar rīlah

'I saw a man who broke his leg'

Wherever an antecedent noun is definite, *illi* is used to refer back to it in relative clauses; if it is indefinite, *illi* is not used.

The relative pronoun as object of the verb

illi also functions as the equivalent of 'whom':

ir-rayyáal illi shiftah fish-sháari9

'The man whom I saw in the street'

il-bint illi shiftah fid-dukkáan

'the girl whom I saw in the shop'

ir-rayyáal illi gilt lik 9ánnah

'The man whom I told you about'

in-naas illi sa'áltik 9ánhum

'The people whom I asked you about'

il-jarīda~lli 9aTáytik iyyáaha

'The newspaper which I gave you'

The literal meaning of these phrases is 'The man whom I saw him. . .', 'The girl whom I saw her. . .', 'The people whom I asked you about them', 'The newspaper which I gave you it'. In Arabic, the antecedent noun, if it is the direct or indirect object of the verb, is 'echoed' by a pronoun which agrees with it in gender and number. This rule applies regardless of whether the antecedent is definite or indefinite:

rayyáal shiftah fish-sháari9

'A man whom I saw in the street'

jarīda 9aTáytik iyyáaha

'A newspaper which I gave you'

'Verbless' relative clauses

In equational sentences like

ir-rayyáal mudárris wíl-mára mudárrisa - 'The man is a teacher and the woman is a teacher'

There is no need for an Arabic equivalent of the English verb 'to be'. When such equational sentences are made into relative clauses in Arabic - 'The man/woman who is a teacher. . .' - the following type of construction is used:

ir-rayyáal illi húwa mudárris. . .

'The man who is a teacher. . .'

il-mára~lli híya mudárrisa. . .

'The woman who is a teacher. . .'

in-naas illi hum fagáara. . .

'The people who are poor. . .'

Thus we see that where the subject of a 'relativised' equational sentence is definite, an independent pronoun which refers back to it is inserted: it is as if one said 'The man who he is a teacher. . .', etc.

The Arabic equivalent of 'whose' presents no particular problem:

ir-rayyáal illi shúghlah mudárris

'The man whose job is teaching. . .'

(lit. 'The man who his job teacher. . .')

il-bint illi shá9arha áswad

'The girl whose hair is black. . .'

(lit. 'the girl who her hair black. . .')

in-naas illi awláadhūm kaslaanīn. . .

'The people whose sons are lazy. . .'

(lit. 'the people who their sons lazy. . .')

If the antecedent is indefinite, *illi* is omitted:

bint shá9arha áswad

'A girl whose hair is black', 'A black-haired girl', etc.

Verbless relative clauses expressing possession (using *9ind*) are constructed according to the patterns already illustrated, e.g. *definite antecedent noun*:

il-miskūn illi maa 9indah fluus. . .

'The unfortunate who hasn't any money. . .'

il-aghniyáa~lli 9indhūm likúuk. . .

'The rich who've got tens of thousands. . .'

indefinite antecedent noun:

miskūn maa 9indah fluus. . .

'An unfortunate who hasn't any money. . .', etc.

The relative pronoun as subject of the main clause

illi often stands for an unspecified person or thing in the main clause of a sentence, equivalent to the English 'That which. . .', 'He who. . .'

illi raaH raaH

'What's gone is gone' (i.e. 'Don't cry over spilt milk')

illi gílt líyyi 9ánha maa ligáyt

'I didn't meet the woman you told me about'

(lit. 'She whom you told me about her, I didn't meet')

Exercise 10.1

Make as many Arabic sentences as you can from the table below:

		is the chief accountant
		is a big contractor
	I saw yesterday	is a friend of the ruler
	I wrote a letter to	is an important personality
The man	I sent my report to	is the deputy director
	I told you about	is a famous journalist
	I spoke with	is the deputy Prime Minister
		is the chief engineer

Exercise 10.2

Make as many sensible Arabic sentences as you can from this table:

The party I went to		famous
The holiday I spent in London		nice
The places I visited		expensive
The hotels I stayed in	was	pretty
The buildings I saw	were	cheap
The university I went to		large
		spacious

Exercise 10.3

Make as many questions as you can from this table:

Where's the	ticket	I ordered half an hour ago?
	letter	I received yesterday?
	report	I gave you?
	newspaper	I wrote?
	file	I asked for a week ago?
	food	I bought this morning?
	telegram	I put here 5 minutes ago?
	pen	
	book	
	parcel	

10.2 DEMONSTRATIVE PRONOUNS

The forms are tabulated below, the bracketed elements being optional. As in English, 'this' and 'these' are used to refer to people and objects which are relatively nearer to the speaker in space or time.

	masculine	feminine
'this'	<i>háadha</i>	<i>háadhi</i>
'that'	<i>haadháak</i>	<i>haadhíich/haadhíik</i>
'these'	<i>(haa)dhayláyn</i>	
'those'	<i>(haa)dhayláak/(haa)dhoolaak</i>	

Examples:

háadha zayn

'This is nice' (or 'This man/boy, etc. is nice')

háadha bayt 9atíij

'This is an old house'

haadháak rayyáal shaghgháal

'That (one over there) is a hard-working man'

háadhi fikra záyna

'This is a good idea'

haadhíich bint sháaTra

'That (one there) is a clever girl'

haadhayláyn 9ummáal shaghaaghíil

'These (ones here) are hard-working labourers'

dhayláyn samaamíich

'These (men here) are fishermen'

haadhayláak kaslaaniin

'Those (people) are lazy'

dhayláak maa fíihum fáyda

'Those (people, things) are useless'

(lit. 'Those not in them use')

Often in Gulf Arabic, the demonstrative pronoun follows the noun to which it refers. When this happens, the *hua*-element of the form is usually missed off, except in the case of *háadha*, which always retains it. Thus the sentences above could alternatively be expressed as below, with no change in meaning:

zayn, háadha

bayt 9atíij, háadha

rayyáal shaghgháal, dhaak

fikra záyna, dhi

bint sháaTra, dhíich, etc.

Note the following type of construction where the person or object referred to by the demonstrative pronoun is definite:

háadha húwa r-rayyáal

'This is the man.'

háadhi híya l-bint illi níjHat fil-imtiHáan

'This is the girl who passed the exam'

dhayláyn hum il-kaslaaniin illi maa ráaHaw sh-shúghul

'These are the lazy (people) who didn't go to work'

dhooláak hum illi máa fíihum fáyda

'Those are the ones who are useless'

A personal pronoun 'he', 'she' ('it'), or 'them' must be inserted between the demonstrative pronoun and its referent in equational sentences of the 'This is the X. . .' type.

10.3 DEMONSTRATIVE ADJECTIVES

In order to say 'this man', 'that girl', 'those houses', etc., we prefix

the demonstrative pronoun forms which we have just seen to the *defined* form of the noun: it is as if we say 'this the man', 'that the girl', 'those the houses'. The forms of the demonstratives which are used in this adjectival function are slightly different:

singular	m.	'this/these'	'that/those'
		<i>ha(adha) r-rayyáal</i>	<i>(haa)dhaak ir-rayyáal</i>
	f.	'This man'	'That man'
		<i>ha(udhi) l-mára</i>	<i>(haa)ǧhiich il-mára</i>
plural	m.	'This woman'	'That woman'
	f.		
plural	m.	'These men'	'Those men'
		<i>har-rayayíil</i>	<i>(haa)dhayláak ir-rayayíil</i>
	f.	'These women'	'Those women'
		<i>han-niswáan</i>	<i>(haa)dhayláak in-niswáan</i>

Once again, the bracketed elements are optional. It can be seen that the demonstrative phrases like 'this X' and 'these Xs' tends to be simply a shortened form of the *haa-* + definite noun, whereas 'that X' and 'those Xs' tend to be the second element of the demonstrative, the part which begins with *dh-*, + definite noun. Examples:

háadha r-rayyáal zayn
har-rayyáal zayn
 'This man is good'

háadhi l-as9áar gháalya
hal-as9áar gháalya
 'These prices are high'

haadhíich il-láyla ríHna s-sínama
dhiich il-láyla ríHna s-sínama
 'That night we went to the cinema'

haadhayláak il-faraartish min zaam in-naháar
dhayláak il-faraartish min zaam in-naháar
 'Those cleaners are from the day shift'

An important point to note is that, in all of these examples, omission of the definite *il* would change the sense to 'This is a good man'. 'These are high prices', etc. – i.e. the demonstrative would function as a pronoun (10.2. above).

Frequently, as with the demonstrative pronoun, the demonstrative adjective is placed *after* the *whole* noun-phrase to which it refers. When this happens, the *haa*-element of the form tends to be missed off, except for *haadha*, which is never shortened:

ir-rayyáal háadha zayn
 'This man is good'
il-as9áar dhi gháalya
 'These prices are high'
il-faraartish dhayláak min zaam in-naháar
 'Those cleaners are from the day shift'

Examples with longer noun-phrases:

háadha l-bayt il-9atíij
il-bayt il-9atíij háadha
 'This old house'

dhayláak iz-zuwwáar il-miSriyyiin
iz-zuwwáar il-miSriyyiin dhayláak
 'Those Egyptian visitors'

The shortened forms of 'this' and 'these' in *har-rayyáal*, *hal-mára* are *never* postposed: one does NOT say *ir-rayyáal ha*, *il-mára ha*.

If the demonstrative adjective is postposed, it must be placed after the *complete* noun-phrase it refers to. If one wants to say, for example, 'this company director' or 'that Prime Minister', one has to say:

mudíir ish-shárika háadha
ra'íis il-wuzaráa dhaak

mudíir ish-shárika and *ra'íis il-wuzaráa* are the entities which are being referred to, not simply *mudíir* and *ra'íis*, hence the demonstrative follows the complete phrase. Note also that it agrees

with the head-noun *mudīr* and *ra'īs*, not *shārika* (f.) or *wuzarāa* (pl.); if we were to say

mudīr ish-shārika háadhi
ra'īs il-wuzarāa dhayláak

this would be understood as 'the director of *this* company', 'the head of *those* ministers' because *háadhi* can only refer to a feminine noun and *dhayláak* to a plural one. In an example like

miftāaH il-bayt háadha

the meaning is ambiguous between 'this house-key' and 'the key of this house' because both *miftāaH* and *bayt* are masculine nouns. In such cases, the context usually makes the meaning clear; however there is a tendency to say

miftāaH háadha l-bayt

when one means 'the key of this house' and

miftāaH il-bayt háadha

for 'this (particular) house-key'

Exercise 10.4

Look at the example below:

(*bayt*) £50,000 £30,000 (*ghāali*)
→ *hal-bayt ághla min dhaak*
→ or *háadha l-bayt ághla min haadháak*
→ or *il-bayt háadha ághla min dhaak*, etc.

Now using the data below, make similar sentences using these patterns. Try to make several sentences, as illustrated, for each example:

1 (<i>yáahil</i>)	90% correct	60% correct	(<i>shúaTir</i>)
		answers	
2 (<i>sayyáara</i>)	£5,000	£4,500	(<i>ghāali</i>)
3 (<i>Hijra</i>)	60 sq. ft.	50 sq. ft.	(<i>wáasi9</i>)
4 (<i>shayb</i>)	80 years old	70 years old	(<i>kabīr</i>)
5 (<i>wálad</i>)	5 ft	4 ft 6 in.	(<i>Tawīl</i>)

6 (<i>kútub</i>)	pub. 1902	pub. 1930	(<i>qadīm</i>)
7 (<i>xiyáash</i>)	100 lb	75 lb	(<i>thagīl</i>)
8 (<i>shiqqa</i>)	£500 per month	£700 per month	(<i>raxūs</i>)
9 (<i>jánTa</i>)	15 lb	20 lb	(<i>xafīf</i>)
10 (<i>shayx</i>)	£10 million	£7 million	(<i>gháni</i>)

Now switch the focus to the second of the things being compared: instead of

hal-bayt ághla min dhaak, etc.

we could say

haadháak il-bayt árxaS min háadha, etc.

using the opposite of *ghāali* 'expensive', which is *raxūs* 'cheap'.

Do the same for 1–10 above, selecting an appropriate adjective.

Exercise 10.5

Translate into Arabic:

- 1 This is the clerk who sent the letter
- 2 That's the woman who came to your office
- 3 These are the unfortunate (people) who have no money
- 4 These are the photos I told you about
- 5 That is the old man I bumped into yesterday
- 6 That is the shop in which I bought these shoes
- 7 That's the restaurant I ate in yesterday
- 8 This is the suit I bought last week
- 9 This is the money I found in the street
- 10 These are the labourers who asked for more money
- 11 Those are the young men I drank tea with
- 12 This is the hotel I stayed in last time I came to Kuwait

10.4 THE NEGATIVE IN EQUATIONAL SENTENCES

We have noted in previous units that *maa* 'not' is used to negate verbs and 'pseudo-verbs' like *9ind* and *fii*, e.g.

maa baag 9ali flúusik

'Ali didn't steal your money'

háadha rayyaal maa shiftah min gábil
 'That's a man I've never seen before'
maa fii aflaam záyna fis-siinama hal-ayyaam
 'There aren't any good films on the cinema these days'
maa 9índi shay
 'I don't have anything'

In equational sentences – that is, sentences which do not have a verb or pseudo-verb – *muu* or *mub* is used as the negative particle.

Examples:

háadha mub zayn
 'This is no good'
il-ákil ihni mub raxiis
 'The food here isn't cheap'
anu mub za9láan 9aláyk
 'I'm not angry with you'
áHmad muu mawjűud
 'Ahmed isn't here'
il-kitaab muu 9ala l-mayz
 'The book isn't on the table'
abűuyi muu sammáach
 'My father isn't a fisherman'
bagháyt 9ali, mub ínta
 'I wanted Ali, not you'

10.5 'SOMEBODY' AND 'NOBODY'

'Somebody' and 'nobody' are respectively *áHád* and *máHHád*:

kaan máHHád fil-bayt
 or *maa kaan áHád fil-bayt*
 'There was nobody in the house'
ligáynt máHHád fish-sháari9
 or *maa ligáynt áHád fish-sháari9*
 'I didn't meet anybody in the street'

Exercise 10.6

Translate into Arabic:

1 The man I saw wasn't you 2 When I came back from the office I found no one at home 3 There's someone outside 4 This isn't what she wanted 5 They didn't see anybody and heard nothing 6 I didn't like the hotel – it wasn't clean and there was a lot of noise 7 No one came to the airport when I arrived 8 This milk which I bought from you this morning isn't fresh 9 These spare parts I bought from you aren't any use 10 Nobody told me you were here

Exercise 10.7

Read aloud and translate the following dialogue:

- *yaa hála jáasim! shlóonik?*
- *áhlán áhlán abu xalíl. wállah, ana mub zayn il-yoom.*
- *laysh? shfiik, ta9báan?*
- *ay, 9índi zukáam shway . . . ráasi dáayir.*
- *maa riHt id-dáxtar?*
- *bála riHt, bas maa 9aTáani dáwa zayn. wállah, id-daxáatir dhayláak maa fűhum fáyda. . .*
- *shgaal lik id-dáxtar 9áyal?*
- *xaraabűT yá9ni. gaal liyyi bas 'xudh had-dáwa marratáyn kill yoom u xudh ráaHtik fil-bayt'*
- *u had-dáwa illi 9aTáak iyyáah, shínhu ya9ni?*
- *Hbűub báyDa Saghűira bas. layn rija9t il-bayt akált wáHda mínha láakin idh-dhoog máalha muu zayn – karűih, ya9ni. maa akált mínha bá9ad – gaTTáyt il-báagi.*
- *ana 9índi fikra záyna!*
- *guul!*
- *hast dáwa áHsan min had-dáwa ~lli 9aTáak iyyáah . . . u had-dáwa mawjűud fith-thalláaja mualti!*
- *shínhu, ya9ni?*
- *ghárshat bábsi killish báarid'*

VOCABULARY SUMMARY

<i>áHad</i>	'someone'	<i>máHHad</i>	'no one'
<i>báagi</i>	'remainder, rest'	<i>miláffa* (aat)</i>	'file, dossier'
<i>bágha</i>	'to want'	<i>muul/mub</i>	'not'
<i>barqíyya* (aat)</i>	'telegram'	<i>náa'ib/</i>	'deputy'
<i>bináaya* (aat)</i>	'building'	<i>nuwwáab</i>	
<i>dáuyir</i>	'going round'	<i>naDHúf</i>	'clean'
<i>dáwa/adwiya</i>	'medicine'	<i>nízal</i>	'to stay (in a hotel); go down'
<i>Dájja*</i>	'noise, clamour'	<i>gúT9a*/gúTa9</i>	'spare part'
<i>dhoog</i>	'taste, flavour'	<i>ghiyáar</i>	
<i>fáyda*</i>	'usefulness'	<i>ráaHa*</i>	'rest'
<i>ffkra*/afkáar</i>	'idea, thought'	<i>riill/ryúul</i>	'leg'
<i>gáDa</i>	'to spend (time)'	<i>risáala*/</i>	'letter'
<i>gálam/gláama</i>	'pen'	<i>rasáa'il</i>	
<i>haadha/dhi</i>	'this'	<i>Súura/Súwar</i>	'picture, photo'
<i>haadhúak/</i>	'that'	<i>shuabb/</i>	'youth, juvenile'
<i>dhiich</i>		<i>shubba'an</i>	
<i>haadhayláyn</i>	'these'	<i>shaghgháall</i>	'hard-working'
<i>haadhayláak</i>	'those'	<i>shaghaaghíil</i>	
<i>haamm</i>	'important'	<i>shaxSíyya* (aat)</i>	'personality'
<i>Habb/Hbúub</i>	'pill'	<i>shayb/shiyáab</i>	'old man'
<i>Hatt</i>	'to put (on, in)'	<i>shá9ar</i>	'hair (head)'
<i>júuti/jawáati</i>	'pair of shoes'	<i>shíqqa* (aat)</i>	'apartment'
<i>kariih</i>	'horrible'	<i>tádhkira*/</i>	'ticket'
<i>kartúun/</i>	'carton'	<i>tadháakir</i>	
<i>kawaartíin</i>		<i>Táazij</i>	'fresh'
<i>lakk/likúuk</i>	'100,000 rupees (= 10,000 Dinars)'	<i>Tard/Truud</i>	'parcel'
		<i>xárbuTa*/</i>	'rubbish, nonsense'
		<i>xaraabüT</i>	
		<i>zukaám</i>	'head-cold'

REVIEW UNIT II

Exercise II.1

Look at the following short dialogue:

- *cham Táabi9 shiráyt?*
- *sitta.*
- *gilt lik sittín, mub sitta!*

Construct similar dialogues, using the cue words below:

- 1 money . . . take?
40 Dinars
4 not 40!
- 2 cartons of cigarettes . . . buy?
12 cartons
2 not 12!
- 3 days holiday . . . take?
15 days
5 not 15!
- 4 bags of rice . . . buy?
16
6 not 16!
- 5 spoonfuls of medicine . . . take?
2 spoonfuls
4 not 2!

Exercise II.2

Example dialogue:

- *limán Tarrásht it-taqriir?*
- *lil-muHáasib ir-ra'ísi.*
- *gilt lik il-muhándis ir-ra'ísi, mub il-muHáasib!*

Construct similar dialogues, using the cue words

- 1 give the money to?
the farraash
the clerk, not the farraash!
- 2 sell the fridge to?
the Egyptian woman
the Lebanese, not the Egyptian!
- 3 give the news to?
the deputy director
the director, not his deputy!
- 4 send the telegram to?
your brother in America
my brother in England, not the one in America!
- 5 send the invitation to?
the head of the trading company
the head of the travel agency, not the trading company!

Exercise II.3

Look at the following dialogue:

- *shiráyt lih jánTa min jild.*
- *háadhi mub il-hádiya~lli bagháaha, Tálab míHfaDHa jadúda.*
- *bas húwa maa gaal líyyi chidhí!*

Reconstruct the dialogue using the cue words below:

- | | |
|---------------------------------|-----------------------------|
| <i>presents for him</i> | <i>presents for her</i> |
| 1 a shirt – a tie | 1 a dress – a pair of shoes |
| 2 a watch – a suit | 2 a skirt – a blouse |
| 3 a book – a record | 3 a camera – a ring |
| 4 a tape-recorder – a radio | 4 a typewriter – a bicycle |
| 5 a jacket – a pair of trousers | 5 a calculator – a pen |

Exercise II.4

Look at the dialogue below:

- *háadhi Hadúqa jamúla*
- *ay, láakin hast ájmal min háadhi fi madiinat 9úisa*
- *wállah? 9úmri maa shíftha!*

Make similar dialogues:

- 1 big school – in the city centre
- 2 poor quarter – near the bridge
- 3 beautiful mosque – opposite the old palace
- 4 old building – near the post office
- 5 dirty restaurant – next to the 'Antar cinema
- 6 beautiful beach – five miles from here
- 7 tall minaret – near the Arab Bank
- 8 modern airport – in Sharja

Exercise II.5

Read the following dialogue aloud and answer the questions on it, then translate it.

At the restaurant

- mbaarak : *zayn, shínhu 9índakum zayn, yá9ni? mub wáayid yuwáa9a iHna.*
- gaarsoon : *kill shay 9índana. fii máthalan diyáay máshwi, u fii 9aysh u símich. . . . fii 9índana láHam xarúuf bi róoba, u fii bá9ad shuwárma*
- jaasim : *la la yaa sáyyidi, iT-Tabxáat dhi killaha maal il-xaliij. shway thagúla ya9ni. mua fii 9índakum HúmmuS bi TaHúna u baylinjáan máHshi u mujáddara. . . . akláat xafúfa lubnaaníyya yá9ni? mub yuwáa9a li hal-gadd, yá9ni.*
- gaarsoon : *bála fii ákil lubnáani 9ala káyfik!*

- mbaarak : *nzayn, jiib lina saHnat mujáddara kabíra u HúmmuS u . . . mázza káamla, yá9ni.*
 gaarsoon: *insháallah.*
 jaasim : *wayn il-gaarsóon?*
 mbaarak : *káhu yaay!*
 gaarsoon : *zayn, háadhi SaHnatáyn diyáay u háadha hu I-9aysh u s-símich illi Talabtóoh.*
 jaasim : *la la háadha xúTa' yaa~xúuyi. hal-ákil muh Haggna~Hna! Hagg naas ghayr, láazim. iHna Talábna mázza káamla, muh hal-áshya~lli jibthu!*
 gaarsoon : *la la háadha lli jibtah 9ádil! Talabáatkum maktúuba 9ala hal-wáraga! shúufu! 'SaHnatáyn diyáay. . .'*
 mbaarak : *iT-Táwla háadhi shu r-ráqam máalah?*
 gaarsoon : *sittá9shar.*
 mbaarak : *nzayn, shu r-ráqam illi kitábtuh 9ala hal-wáraga?*
 gaarsoon : *maktúub 'sitta'. ohóo, 9áfwan yaa jimáa9a, ána ghalTáan, hal-ákil muu máalkum, SaHliH, maal dhayláak is-sa9uudiyyiin il-gaa9idiin minnáak! wil-mázza máalkum 9aTáythum iyyáaha!*

Questions

- 1 *shínhu T-Tabxáat illi Tilbóoha jaasim u mbáarak fil-máT9am?*
- 2 *laysh Tilbaw akil xafiif?*
- 3 *shínhu jaab lihum il gaarsóon?*
- 4 *limán 9aTa il-mázza máalhum?*

VOCABULARY SUMMARY

<i>áala*(aat)</i>	'calculator'	<i>bantalóon</i>	'pair of trousers'
<i>Háasiba</i>			
<i>áalat*(aat)</i>	'camera'	<i>il-bartid il-jáwwi</i>	'airmail'
<i>taSwfir</i>			

<i>baylinjáan</i>	'aubergine'	<i>man</i>	'who'
<i>bluus(aat)</i>	'blouse'	<i>mandúub(iin)</i>	'delegate'
<i>búga</i>	'to remain'	<i>máshwi</i>	'roast'
<i>búghsha*(aat)</i>	'envelope'	<i>mázza*</i>	'(Lebanese) meal of small dishes of different vegetables, meats and pasties'
<i>dá9wa*(aat)</i>	'invitation'		
<i>fartiq/fúruq</i>	'team; group (of musicians)'		
<i>gaarsóon</i>	'waiter'		
<i>gaa9id</i>	'sitting'	<i>mináara*(aat)</i>	'minaret'
<i>gadd</i>	'extent'	<i>mujáddara*</i>	'dish of lentils'
<i>gáfsha*(aat)</i>	'spoon'	<i>nafnúuf/</i>	'dress'
<i>ghálab</i>	'to overcome, beat'	<i>nafaanlif</i>	
<i>ghalTáan(iin)</i>	'mistaken'	<i>ráqam/arqáam</i>	'number'
<i>Hadiith</i>	'modern'	<i>raSiid</i>	'receipt'
<i>HúmmuS bi TaHúna</i>	'chick-peas with sesame oil (Leb.)'	<i>ráydo(waat)</i>	'radio'
<i>jakáyt(aat)</i>	'jacket'	<i>róoba*</i>	'yoghourt'
<i>jild</i>	'leather, skin'	<i>sáaHill</i>	'shore'
<i>jimáa9a*(aat)</i>	'community, group of people'	<i>sawáaHil</i>	
<i>jísir/jusúur</i>	'bridge, causeway'	<i>SaaHi</i>	'sober, awake'
<i>ka + indep. pron.</i>	'Here's. . .!'	<i>Sadir</i>	'chest(anat.)'
<i>káhrab</i>	'electricity'	<i>SáHan(a*)</i>	'plate'
<i>9ála kayf + dep. pron.</i>	'as . . . like(s), as . . . want(s)'	<i>SuHúun</i>	
<i>killah wáaHid</i>	'it's all the same, never mind'	<i>shikil mua</i>	'like, just as (conj.)'
		<i>shira</i>	'to buy'
		<i>shuuf!(sing.)</i>	'look!'
		<i>shuwárma</i>	'("doner") kebab'
		<i>tannúura*(aat)</i>	'skirt'
		<i>ti9ab</i>	'to get tired'
		<i>Táabi9/</i>	'postage stamp'
		<i>Tawáabi9</i>	
<i>kraafáat(aat)</i>	'neck-tie'	<i>Táabi9a*(aat)</i>	'typewriter'
<i>máHshi</i>	'stuffed'	<i>Tábxa*(aat)</i>	'cooked dish'
<i>máktab il-bartid</i>	'post-office'	<i>Táwla*(aat)</i>	'table'
		<i>TuullaTwáat</i>	'length; along (prep.)'

<i>usTuwáana*</i> (aat)	'record, disc'	<i>xarúuf/xirfáan</i>	'lamb, mutton, sheep'
<i>wakáala*</i> (aat)	'agency'		
<i>wakáalat is-safariyyaat</i>	'travel agency'	<i>xáTa'/axTáa'</i>	'mistake'
<i>wáraga*/awráag</i>	'piece of paper'	<i>9áadi</i>	'ordinary'
		<i>9ádil</i>	'correct, just'
<i>wasT'lawsáaT</i>	'centre, middle'	<i>9áfwan</i>	'sorry, pardon'
		<i>9úmri + maa +</i>	'I've never
<i>wúja9/awjáa9</i>	'pain'	<i>past tense verb</i>	'... in my life'
<i>xáataml</i>	'ring (finger)'		
<i>xawáatim</i>			

UNIT 11

11.1 THE IMPERFECT VERB: BASIC FORMS

The verb-forms we have encountered thus far, like *shárab*, *gaal*, *búga*, are used to describe completed actions which took place in the past – hence the conventional translations 'he drank', 'he said', 'he remained'. We come now to the 'imperfect' verb, which is used to describe incomplete actions taking place at the moment of speech ('he is eating'), to describe habitual, or 'tenseless' actions ('he eats breakfast at 7.00 a.m. every day', 'he eats a lot'), and to describe future actions or intentions to act ('he'll eat with us tonight'). For all these various English tense forms, Arabic uses the imperfect verb. The full imperfect conjugations of the strong verbs *shárab* 'to drink' and *kítáb* 'to write' are given below:

<i>áktib</i>	'I am writing/write/ will write'	<i>áshrab</i>	'I am drinking/ drink/will drink'
<i>táktib</i>	'you(m.) . . .'	<i>tíshrab</i>	'you(m.) . . .'
<i>taktibín</i>	'you(f.) . . .'	<i>tishrabín</i>	'you(f.) . . .'
<i>yáktib</i>	'he/it. . .'	<i>yíshrab</i>	'he. . .'
<i>táktib</i>	'she/it. . .'	<i>tíshrab</i>	'she. . .'
<i>náktib</i>	'we. . .'	<i>níshrab</i>	'we. . .'
<i>taktibúun</i>	'you(pl.) . . .'	<i>tishrabúun</i>	'you(pl.) . . .'
<i>yaktibúun</i>	'they. . .'	<i>yishrabúun</i>	'they. . .'

It can be seen from this that the consonant skeletons, *sh-r-b* and *k-t-b*, remain unchanged, as they do in the perfect tense. The imperfect verb, however, basically consists of a *stem* to which prefixes and suffixes are added. In strong verbs like *shárab* and *kítáb*, this stem is of the -CCvC- form: -*shrab*- and -*ktib*-. The vowel in the imperfect stem of strong verbs can be *a*, *i*, or (more rarely) *u*: thus from *dáxal* 'to enter' the stem is -*dxal*-, from *tíras* 'to fill' -*tris*- and from *Dárab* 'to hit' -*Drub*-. Make a point of learning the stem vowel of each verb as you meet it, since there are no general rules which allow you to predict what it will be. The stem vowels given in this book are, like the rest of the grammatical forms given, those which appear to be in the widest circulation among educated speakers in all Gulf states, but there is none the

less considerable local variation. The imperfect stems of all verbs so far encountered in the text are given for practice in 11.3 below.

Turning now to the prefixes, we see that *a-* is used for 'I', *t-* for all forms of 'you' and 'she', *n-* for 'we' and *y-* for 'he' and 'they'. The vowel of the prefix in Gulf dialects is determined by the following rule of thumb:

if the stem vowel is *a* the prefix vowel is *i*
if the stem vowel is *i* or *u* the prefix vowel is *a*

This rule of 'vowel dissimilation', as it is called, is a noticeable feature of speech in most areas of the Gulf.

As far as the imperfect suffixes are concerned, it can be seen that *-iin* denotes feminine in the 2nd person (e.g. *táDrub* 'you(m.) hit' *taDrubiin* 'you(f.) hit'), while *-uun* denotes plurality (e.g. *yísma9* 'he hears' *yisma9uun* 'they hear').

The dependent personal pronouns are suffixed directly to the imperfect verb as they are to the past-tense verb:

<i>yaDrúbni</i>	'he hits me'
<i>asmá9ha</i>	'I hear her'
<i>yis'alúunich</i>	'they're asking you(f.)'

However, in verb-forms like *taktibiin*, *taktibúun*, *yishrabúun*, etc., (whether suffixed or not) in which a long stressed syllable is preceded by a short unstressed one, there is a strong tendency in Gulf Arabic, especially in uneducated or casual speech, to 'rearrange' the syllables to give alternatives like *takitbín*, *takitbúun*, *yishirbúun*, *yisi'lúunich*, etc. When this happens, the vowel of the prefix is often also very much weakened, or dropped altogether: one hears *tkitbín*, *yshirbúun*, etc. Exactly the same process of syllable rearrangement takes place when dependent personal pronouns beginning with a vowel are suffixed to forms of the verb which do not have a final long syllable. Thus one often hears: *yishírbah* or *yshírbah* instead of *yishrabah* (*yishrab* + *ah*) 'he drinks it', *tiDírbich* or *tDírbich* instead of *táDrubich* (*táDrub* + *ich*) 'she hits you(f.)'. When this 'syllable rearrangement' occurs, the stem vowel in the resulting form is almost always *i*.

11.2 THE IMPERFECT VERB: DIFFERENT STEM TYPES

We noted such different types as 'hollow', 'weak' and other kinds of verb when considering the past tense. Corresponding distinctions are also made in the imperfect tense, which we now consider:

1 'Hollow' verbs

These are verbs in which the middle consonant of the consonant skeleton is *w* or *y*, and consequently fails to show up in the past-tense verb, e.g. *gaal* 'he said' (<*gawal*), *shaal* 'he removed' (<*shayal*). The imperfect stem of hollow verbs is always of the *-CvC-* type, to which the normal prefixes and suffixes are added. The long vowel of the stem may be *uu*, *ii* or (more rarely) *aa*. The correct stem vowel for hollow verbs, as in the case of strong verbs, has to be learnt by heart. The prefix vowel is always *i*. Conjugations for *gaal* 'to say', *shaal* 'to remove' and *naam* 'to sleep' are given below. As already noted, there is a strong tendency for the unstressed *i* of the prefix vowel to be dropped.

<i>agúul</i>	<i>ashíil</i>	<i>anáam</i>	'I. . .'
<i>tigúul</i>	<i>tishíil</i>	<i>tináam</i>	'you(m.). . .'
<i>tiguulíin</i>	<i>tishiilíin</i>	<i>tinaamíin</i>	'you(f.). . .'
<i>yigúul</i>	<i>yishíil</i>	<i>yináam</i>	'he. . .'
<i>tigúul</i>	<i>tishíil</i>	<i>tináam</i>	'she. . .'
<i>nigúul</i>	<i>nishíil</i>	<i>nináam</i>	'we. . .'
<i>tiguulúun</i>	<i>tishiilúun</i>	<i>tinaamúun</i>	'you(pl.). . .'
<i>yiguulúun</i>	<i>yishiilúun</i>	<i>yinaamúun</i>	'they. . .'

2 'Weak' verbs

'Weak' verbs have *w* or *y* as final consonant in their skeletons. One verb, *ja* (often *ya*) 'to come', is 'doubly weak', having *y* as both 2nd and 3rd consonant. In its past-tense form it behaves like a hollow verb, but in its imperfect more like a weak verb. There are two types of weak imperfect stem: *-CCa-* and *-CCi-*. In both cases the vowel of the stem is dropped when the *-iin* and *-uun* suffixes are attached. The prefix vowel is *i*. Examples are *mísha* 'to walk' and *líga* 'to find, receive, meet'.

<i>ámshi</i>	<i>álga</i>
<i>tímshi</i>	<i>tílga</i>
<i>timshíin</i>	<i>tiłgíin</i>
<i>yímshi</i>	<i>yílga</i>
<i>tímshi</i>	<i>tílga</i>
<i>nímshi</i>	<i>nílga</i>
<i>timshúun</i>	<i>tiłgúun</i>
<i>yimshuun</i>	<i>yilgúun</i>

When dependent personal pronouns are suffixed to forms ending in *-a* or *-i*, this vowel is lengthened and becomes stressed:

<i>a9Tü</i>	'I give'	<i>a9Tük</i>	'I give you'
<i>ábghi/ábbi</i>	'I want'	<i>abghíihum/</i> <i>abbíihum</i>	'I want them'
<i>yígra</i>	'he reads'	<i>yigráaha</i>	'he reads it'
<i>tínsa</i>	'you forget'	<i>tinsáana</i>	'you forget us'

3 'Doubled' verbs

'Doubled' verbs are those in which the 2nd and 3rd consonants of the skeleton are the same. The imperfect stem is always of the *-CvCC-* type. The stem vowel is usually *i* or *u*. The prefix vowel is always *i*. Examples are the verbs *Habb* 'to like, love' and *DHann* 'to think'.

<i>aHibb</i>	<i>aDHúnn</i>
<i>tiHibb</i>	<i>tiDHúnn</i>
<i>tiHibbíin</i>	<i>tiDHunníin</i>
<i>yiHibb</i>	<i>yiDHúnn</i>
<i>tiHibb</i>	<i>tiDHúnn</i>
<i>niHibb</i>	<i>niDHúnn</i>
<i>tiHibbúun</i>	<i>tiDHunnúun</i>
<i>yiHibbúun</i>	<i>yiDHunnúun</i>

4 Verbs with a glottal stop as C₁

The most important verbs in this group are *'ákal* 'to eat' and *'áxadh* 'to take'. In the imperfect, the initial ' is dropped and the prefix vowel is lengthened. The imperfect of *'ákal* is thus:

<i>áakil</i>
<i>táakil</i>
<i>taaklíin</i>
<i>yáakil</i>
<i>táakil</i>
<i>náakil</i>
<i>taaklúun</i>
<i>yaaklúun</i>

Just as the unstressed *i* is elided when followed by *-iin* or *-uun*, so it is when vowel-initial dependent personal pronouns are suffixed to *áakil*, *táakil*, etc.: *áaklah* 'I eat it', *yáaklah* 'he eats it'.

5 Verbs with a 'guttural' consonant as C₁

'Guttural' consonants are those pronounced from the back of the throat, viz. *x gh 9 H* and *h*. Verbs which have one of these consonants in C₁ position may be conjugated with a normal 'strong' imperfect stem (*-CCvC-*) but often, in Gulf dialects, they have a *-CaCiC-* or *-CaCC-* stem. The verb *ghásal*, for example, which means 'to wash', may have either a *-ghsil-* or *-ghasil-* stem; *9áraf* 'to know' may have a *-9ruf-* or (much more commonly) a *-9arf-* stem. Compare:

<i>ághsil</i>	or	<i>aghásil</i>	<i>á9ruf</i>	or	<i>a9árf</i>
<i>tághsil</i>		<i>tghásil</i>	<i>tá9ruf</i>		<i>t9árf</i>
<i>taghsilíin</i>		<i>tghaslíin</i>	<i>ta9rufíin</i>		<i>t9arfíin</i>
<i>yághsil</i>		<i>yghásil</i>	<i>yá9ruf</i>		<i>y9árf</i>
<i>tághsil</i>		<i>tghásil</i>	<i>tá9ruf</i>		<i>t9árf</i>
<i>nághsil</i>		<i>nghásil</i>	<i>ná9ruf</i>		<i>n9árf</i>
<i>taghsilúun</i>		<i>tghaslúun</i>	<i>ta9rufúun</i>		<i>t9arfúun</i>
<i>yaghsilúun</i>		<i>yghaslúun</i>	<i>ya9rufúun</i>		<i>y9arfúun</i>

Unstressed *i* is elided where a vowel-initial dependent pronoun is suffixed: *yghásil* 'he washes', *ygháslah* 'he washes it'.

6 Verbs with w as C₁

There are a number of common verbs such as *wáḡaf* 'to stop, stand', *wuṣal* 'to reach, arrive' which typically have an *-oo-* element

in the prefix (cf. the *-aa* of *yáakil*). Instead of *áwSil* 'I arrive', we get *óoSil* – *aw* becoming *oo* as it does often in Gulf Arabic. The full paradigm is:

óoSil
tóoSil
!ooSlun
yóoSil
tóoSil
nóoSil
!ooSlúun
yooSlúun

11.3 REVIEW OF VERB-FORMS

Listed below, according to imperfect stem type and stem vowel, are all the verbs which we have met in this book so far. Try conjugating a few verbs from each category aloud, according to the models given in this Unit. Check that you remember the meaning of every verb listed.

Strong verbs: stem -CCvC-, base form yvCCvC

stem vowel *a*:

dáxal ga9ad kúbar nijaH rija9 síma9 fítaH si'al sharab
Tála9 fáraH qíbal ti9ab

stem vowel *i*:

físhal kisar kítáb rígað síkar tíras gítal tárað kíshaf nízal

stem vowel *u*:

Dúrah Sáraf Tálab

stem -CCvC- or -CaCiC-, base form yaCCvC or yCaCiC ('gutturals')

ghásal Hámal xáraj 9ájab 9áraf ghálab

stem -aaCiC-, base form yaaCiC (' as C₁)

'ákal 'áxadh

stem -ooCvC-, base form yooCvC (w as C₁)

stem vowel *i*:

wúSal

stem vowel *u*:

wúgaf

Hollow verbs: stem -CvC-, base form yiCvC

stem vowel *aa*: *naam xaaf*

stem vowel *ii*: *baa9 jaab shaal Saad Saar TaaH zuad*

stem vowel *uu*: *baag gaal gaam kaan maat raaH shaaf zaar*

Weak verbs: stem -CCv-, base form yiCCv

stem vowel *a*: *liga bída gáru nisa*

stem vowel *i*: *ja misha dára Hícha 9áTa bágha gáDa*
shira

Doubled verbs: stem -CvCC-, base form yiCvCC

stem vowel *i*: *dashsh dazz Habb sakk shagg tamm*

stem vowel *u*: *gaTT HaTT DHann*

From this point on, new verbs listed in the vocabulary summary will be given with their imperfect base form.

11.4 THE USES OF THE IMPERFECT

1 Habitual action

The imperfect is typically used to describe what *usually happens*, i.e. is used like the present simple in English. The following examples are taken from a description of Gulf marriage customs:

yirúuH Hagg abúuha, yigúul lih ána ábghi bintik. . .

'He goes to her father and says to him "I want your daughter". . .'

yídfa9 mahárha gadd maa yáTlub abúuka. . .

'He pays her dowry according to what her father demands. . .'
iji wíyya zóojtah, yidaxlúun fi Híjra u ysikkúun 9aláyhum il-baab

'He comes with his wife, they enter a room and they shut the door on them'

Further examples:

fi waqt il-faráagh nil9ab kúura Taa'ira

'In (our) free time we play volley-ball'

táskin fi firíij il-Húura, muu chidhí?

'You live in al-Houra quarter, don't you?'

maa yísma9 Húchi n-nuas

'He never listens to people's gossip'

2 Ability

The imperfect is used in Arabic in many cases where English uses 'can/can't' or 'know how to':

ásma9 sh--ygúul láakin maa áfhamah

'I can hear what he's saying but I can't understand him'

maa~súug sayyáara

'I can't drive a car'

maa y9árf il-lúgha l-faursíyya

'He doesn't know Persian'

3 Contemporary action

Actions (or states) which are taking place (existing) at the moment when the speaker is speaking are expressed by the use of the imperfect:

níbní bayt jadíd hal-Házza

'we're building a new house at the moment'

yífraH li-annah níjaH fil-imtiHáan

'He's happy because he passed the exam'

– *guul líyyi wayn ligáythum.*

– *háadh~ána~gúul lik, la!*

'Tell me where you found them.'

'I'm just telling you that, aren't I!'

4 Future action/intention

The future particle *b-* is prefixed to the imperfect verb to give it a future meaning, or to express an intention to do something:

barúuH lándan u bádris áwwal sána 9ála~Hsáabi

'I'll go to London and study for the first year at my own expense'

bagúul lik shay wáaHid. . .

'I'll tell you *one* thing. . .'

maa ba9Tfik il-fluus

'I'm not going to give you the money'

gábil la nrúuH bina9Tfikum 9unwáanna l-jadlid

'Before we go, we'll give you our new address'

bitíg9ad lo bitímshi?

'Do you intend staying or going?'

Note that *b-* becomes *bi-* before verb-forms which begin with *n-* or *t-*.

5 'Used to'

If the relevant person of the past tense of *kaan* 'to be' is used with an imperfect verb, the meaning is of habitual action in the past – 'used to':

yoom ana Saghiir, kint ál9ab fil-firíij wíyya l-awláad

'When I was small I used to play in the quarter with the boys'

ayyáam iz-zamáan káanaw ybí9úun it-támar bil-jilla

'In the old days they used to sell dates in 56lb baskets'

maa kínna niHíbb il-mádrasa li'ánn il-mudíir kaan yaDrúbna

'We usedn't to like school because the headmaster used to beat us'

maa kaan yisikk baab il-Hamáam bá9ad maa yiTla9 minnah

'He never used to close the bathroom door after he came out of it'

Drills

Below are eight substitution drills to help you manipulate present-tense verb-forms. A model dialogue is given, and against each number which follows is written a word(s). Repeat the dialogue, substituting the Arabic equivalent of the word(s) given in the appropriate place in the dialogue. This 'new' dialogue is then changed by the next substitution to a slightly different dialogue, and so on.

Exercise 11.1

- *cham ráatib ta9Ttíh?*
- *a9Ttíh xamsíin diináar kill sháhar*
- 'How much salary do you give him?'
- 'I give him 50 dinars a month'

- | | |
|---------|----------------|
| 1 them | 5 us |
| 2 sixty | 6 me |
| 3 her | 7 seventy five |
| 4 week | 8 fortnight |

Exercise 11.2

- *shu~l-ákil illi tiHíbb il-ákthar?*
- *aHíbb il-mázza l-lubnaaníyya*
- 'What food d'you like most?'
- 'I like Lebanese mazza'

- | | |
|-----------------|----------------------|
| 1 he likes | 5 you(f.) |
| 2 rice and fish | 6 roast chicken |
| 3 you(pl.) like | 7 they |
| 4 English food | 8 stuffed aubergines |

Exercise 11.3

- *wayn bitríuuH fiS-Sayf?*
- *baríuuH lándan azúur háli.*
- 'Where're you going in the summer?'
- 'I'm going to London to visit my family.'

- | | |
|--------------------------------------|---|
| 1 going to Egypt to see the pyramids | 4 they |
| 2 going to Syria to study Arabic | 5 going to sea to fish |
| 3 you(pl.) | 6 he |
| | 7 going to the mountains to take his rest |

Exercise 11.4

- *sáa9a cham bityúun?*
- *binyii sáa9a sítta u nuSS*
- 'What time are you coming?'
- 'We'll come at 6.30.'

- | | |
|---------|-----------|
| 1 3.30. | 5 you(f.) |
| 2 they | 6 12.00 |
| 3 he | 7 she |
| 4 4 45 | 8 3.20 |

Exercise 11.5

- *tíshrab bábsi?*
- *la, máa~shrab.*
- 'Do you drink Pepsi?'
- 'No, I don't.'

- | | |
|------------|---------------|
| 1 tea | 5 cold drink |
| 2 coffee | 6 fruit juice |
| 3 you(pl.) | 7 you(f.) |
| 4 he | 8 they |

Exercise 11.6

- *shiráytaw bayt jadíd?*
- *la, maa shiráyina bá9ad. biníshri ísh-sháhar il-jaay.*
- 'Have you bought a new house?'
- 'No, we haven't yet. We'll buy next month.'

- | | |
|-----------------|-------------|
| 1 car | 5 next week |
| 2 they | 6 she |
| 3 you(m.) | 7 fridge |
| 4 piece of land | 8 you(f.) |

Exercise 11.7

- *maa ta9jibich il-kuwáyt, muu chidhli?*
- *la, múu maa ta9jibni l-kuwáyt! ta9jibni wáayid!*
- 'You don't like Kuwait, isn't that so?'
- 'No, it *isn't* that I don't like Kuwait! I certainly do like it!'

- | | |
|----------------|----------------|
| 1 Bahrain | 5 the Kuwaitis |
| 2 you(pl.) | 6 she |
| 3 Saudi Arabia | 7 the Saudis |
| 4 he | 8 you(f.) |

Exercise 11.8

kint al9ab kúurat il-qádam yoom ana Saghíir
'I used to play football when I was small'

- | | |
|---------------|----------------|
| 1 volley ball | 5 stay at home |
| 2 marbles | 6 old |
| 3 she | 7 go fishing |
| 4 they | 8 he |

Exercise 11.9 fil-garaaj – At the garage

Read aloud and translate the following dialogue:

- *is-saláam 9aláykum.*
- *u 9aláyk is-saláam . . . HáaDir.*
- *sayyáarati háadhi maa tímshi zayn. maa~dri waysh fiha . . . yúmkin fihi shay fil-blaagáat lo fil-karbráytir. . . .*
- *zayn, shiil il-bánid nshúuf dáaxil shwáy . . . la, il-blaagáat maa fiha shay . . . nshúuf il-plaatín . . .*

háadha shwáy wásix, yábbi lih tanDHíif, láakin muu háadha s-sábab . . . wallah, máshkila háadha. . . ! míta yá9ni áuxir márra HaTTáyt fiha zay?

- *maa~dri biDH-DHabT . . . gábil iji shahráyn thaláatha. . . .*
- *ohó! mub zayn háadha yaa~xúuyi! láazim tiHúTT kill sháhar fi haT-Taqs il-Háarr. nshúuf il-mustáwa máalah . . . shuuf! mustawáah kíllish náaSi! nífdar illa shwáyya! baHúTT lik 9ulbatáyn u biñshúuf sayyáartak tímshi 9ádil . . . láakin la, Háta 9ulbatáyn muu káafya. . . ! nzfid 9úlba bá9ad . . . háadha zayn chidhii . . . xaláaS! hai diinaaráyn u nuSS min fúDlik.*
- *hai flúusik . . . u shúkran.*
- *laysh maa táaxidh 9úlba bá9ad? yumkin yifiidik fiT-Tariig!*
- *Sidj . . . 9áTni 9úlba 9óoda baHúTTha fiS-Sandúug.*

Exercise 11.10 ila l-liqáa – See you soon!

Read the following telephone conversation and, as you are reading it, try to answer the following questions:

- 1 Who answers the phone?
 - 2 What time does the plane leave Kuwait?
 - 3 What time does it arrive?
 - 4 Who is going to meet Ahmad at the airport?
 - 5 Why can't Jaasim meet him?
 - 6 How will Jaasim's father know Ahmad?
- *alló?*
 - *alló?*
 - *alló? jáasim?*
 - *la, háadha ábu jáasim. mínhu yiHchi?*
 - *ána áHmad mbáarak, Sadiig wíldik.*

- *ha! áilah yisálmik, yaa áHmad! gaal ltyyi jáasim innik bitóoSil il-yoom, muu chidhfi?*
- *ay ná9am. bitrúuH iT-Tayyáara min il-kuwáyit is sáa9a ithná9shar u rub9. ídhan bóoSil is-sáa9a thintáyn taqríib . . . insháallah maa bykúun fii ta'xíir.*
- *insháallah. zayn, ana bashúufik is-sáa9a thintáyn fil-maTáar.*
- *shloon? jáasim maa biyfi?*
- *9áfwan, nisáyit agúul lik inn jáasim martiD shway . . . rt9aj min ish-shúghul ta9báan ams, u gaal lih id-dáxtar yitímm yoomáyn fil-bayt layn yishfi . . . mub shay xaTíir wila shay, bas yibghi lih shway ráaHa . . . ana bayíik fil-maTáar.*
- *háadha min Tlíibik! 9ása jáasim yishfi bi súr9a.*
- *wila yihímmik! láakin chayf ba9árfik fil-maTaar? sh~bitilbas?*
- *bálbas bádlá Sáfra u qamíiS ázrag.*
- *zayn! nshúufik is-sáa9a thintáyn, insháallah.*
- *insháallah. fi amáan illáh.*
- *fi amáan il-karíim, u íla l-liqáa!*

VOCABULARY SUMMARY

<i>bánid</i>	'bonnet (car)'	<i>wila yihímmik!</i>	'Don't worry about it!'
<i>bínal/yibni</i>	'to build'		
<i>blaag(aat)</i>	'sparking plug'	<i>HáaDir</i>	'at your service'
<i>dáras/yúdris</i>	'to study'	<i>Háchii</i>	'talk, gossip'
<i>biDH-DHabt</i>	'exactly'	<i>Hacháawi</i>	
<i>DHann!</i>	'to think'	<i>Házza'</i>	'moment, time'
<i>yiDHúnn</i>		<i>9ala Hsáab +</i>	'on
<i>faad/yifíid</i>	'to be of use'	<i>pron.</i>	(someone's)
<i>fáarsi</i>	'Persian'		account'
<i>fáham/yifham</i>	'to understand'	<i>ídhan</i>	'so, therefore'
<i>hamm/yihimm</i>	'to concern, be important (to someone)'	<i>iji (or iyi)</i>	'approximately'
		<i>jílla*(aat)</i>	'56 lb basket of dates'

<i>karbráytir</i>	'carburettor'	<i>shífa/yíshfi</i>	'to recover (from illness)'
<i>kúura*</i>	'bail'		
<i>kúurat il-qádam</i>	'football'	<i>ta'xíir</i>	'delay'
<i>kúura Táa'ira</i>	'volley-ball'	<i>tanDHíif</i>	'cleaning'
<i>láazim</i>	'incumbent, necessary'	<i>tiila</i>	'marbles (game)'
<i>líbas/tílbis</i>	'to dress, wear'	<i>Tarfíig/Túrúg</i>	'road'
<i>íla l-liqáa</i>	'see you soon!'	<i>Tiib</i>	'goodness'
<i>máhar</i>	'bride price'	<i>xaláaS</i>	'finished, over'
<i>mustáwa(yaat)</i>	'level, standard'	<i>xaTíir</i>	'grave, dangerous'
<i>náaS</i>	'low'	<i>zaal/yizáal</i>	'to cease'
<i>nifad/yínfad</i>	'to run out'	<i>maa zaal</i>	'to still be. . .'
<i>plaatiin</i>	'breaker points (car)'	<i>9ása + noun/ pron</i>	'hopefully. . .'
<i>rikab/yárkub</i>	'to get on, in (vehicle)'	<i>9aSiir</i>	'pressed fruit-juice'
<i>saag/yisúug</i>	'to drive'		'address'
<i>sábab/asháab</i>	'reason, cause'	<i>9unwáan/ 9anaawiin</i>	
<i>síkan/yáskin</i>	'to live (in a place)'	<i>9ála killin</i>	'anyway, however that may be'
<i>Sandúug</i>	'boot (car)'		

UNIT 12

12.1 VERB STRINGS

A verb string is two or more verbs which follow each other without an intervening particle such as 'inn 'that'. For example, an English expression like 'he wants to go' is translated into Arabic by a verb string which means literally 'he wants he goes'; 'he couldn't do it' is literally 'he couldn't he does it'. The first verb in such strings is usually called an auxiliary verb. In this unit we will look at some of the more important verbal strings involving the imperfect tense.

bāgha + verb: 'to want to do something'

bāgha may be in the past or imperfect tense, but the verb following in the verb string is imperfect.

aHmad yabbi yishuufik buachir

'Ahmad wants to see you tomorrow'

maa ābghi a9Tiik hal-gadd fluus

'I don't want to give you that much money'

baghāyt amūrr 9alāyk il-bāarHa, láakin maa gīdar

'I wanted to call in on you yesterday, but I couldn't'

With a suffixed pronoun, *bāgha* + verb is used to mean 'to want someone to do something'. In this case, the *pronoun* and the *following verb* must agree with each other (i.e. the sentence immediately below means literally 'You want me I come with you?')

tabghīni ayī wiyyaak?

'Do you want me to come with you?'

abbīch tiguulīn lfyi bi Sarāaha. . .

'I want you to tell me frankly. . .'

maa baghāaha tī9ab

'He didn't want her to get tired'

bāgha is also used in an idiomatic sense with following *li* + pronoun + noun to mean 'to need':

iz-zawāaj yābghi lih fluus

'Marriage requires money'

(lit. 'The marriage wants for itself money')

has-sayyāara tābbi liha tanDHūf

'This car needs cleaning' (lit. 'wants for itself. . .')

hal-wāsīx yābghi lih shayalāan

'This dirt needs removing'

Exercise 12.1

Translate:

He wanted me to go home; I want you(m.) to tell me something; She wants him to wash the car; We want you(pl.) to eat this food with us; Do you(f.) want me to tell you the truth?; They wanted to study in Cairo; You(f.) wanted to buy those shoes, didn't you? This room needs cleaning; That door needs repairing; She needs money.

gīdar + verb: 'to be able to do something'

The construction is similar to that of *bāgha* + verb. Examples:

maa āgdar agūul lik cham yābbi

'I can't tell you how much he wants'

maa gīdar yishūl il-janaTāat ith-thagīla

'He couldn't lift the heavy cases'

tīgdar tārkuD āsra9 min hal-wālad?

'Can you run faster than this boy?'

maa gīdraw yiHillūun il-mūshkila

'They couldn't solve the problem'

gaam + verb: 'to begin to do something'

gaam has the literal meaning 'to get up, stand up'. When used as the first element in a verb string it means 'to begin to do something' – similar to the English expression 'to up and do something':

layn síma9 il-xábar, gaam yíbchi

'When he heard the news, he began to weep'

gumt a9idd il-asáami fis-sijill

'I began to count the names on the register'

gaam + verb can also denote the beginning of a habitual action:

layn wúSlat lándan, gáamat tílbas azyáa gharbíyya

'As soon as she got to London, she started wearing western fashions'

bá9ad maa hadd shúghlah fish-shárika, gaam yiSúid sámach kill yoom

'After he gave up his work at the company, he took to going fishing every day'

DHall/tamm + verb: 'to keep on doing something'

Both the verbs *DHall* and *tamm* mean 'to stay, continue' and can be used as verbs on their own:

DHalláyt fil-jaysh sanatáyn

'I stayed in the army for two years'

il-háwa tamm ráTib

'The weather continued humid'

When followed by an imperfect verb, they mean 'to continue doing something' or 'to do something constantly':

físhlaw fil-imtiHáan, láakin DHállaw ydirsúun fi maa bá9ad

'They failed in the exam, but they kept on studying afterwards'

DHállat tábghi tzúur faránsa

'She continued to want to visit France'

támmaw yaakluun athnáa l-muHáaDra

'They continued eating during the lecture'

tamm yigúul lihum 'la' min Tílbaw mínna shay

'He kept on saying no when(ever) they asked him for anything'

maa zaal + verb: 'to still do something'

The verb *zaal* is not much used in its positive form (meaning 'to come to an end'), but with *maa* it is commonly used in the sense of 'not cease to do/be something', 'to still do/be something', when followed by an imperfect verb. *zaal* is a hollow verb conjugated like *gaal*.

maa zilt aHíbb dhiich il-bint

'I still love that girl' (lit. 'I have not ceased I love that girl')

yáddati wáayid 9óoda, láakin maa záalat tádhkir il-qtSaS

maal awwal

'My grandmother is very old, but she still remembers stories from the old days'

Like *tamm*, *maa zaal* can also be used with a following adjective or noun, as well as an imperfect verb, e.g.

maa zilt Túalib

'I'm still a student'

maa zaalaw za9laaniin

'They're still upset'

Exercise 12.2

Translate:

I couldn't close the door; They can't reach here before nine o'clock; Were you able to read his writing? When he saw the mistake, he began to laugh; When I was twenty I started to smoke; After an hour, the aeroplane began to descend; I continued to live in Riyaad for two more years; She kept on walking for three hours; They continued to telephone me every day; You still live near the post-office, don't you? He still drives a Ford; I still remember that day.

gáa9id + verb: 'to be in the process of doing something'

gáa9id (fem. *gáa9da*, pl. *gaa9dün*) is the present participle of the verb *gá9ad* 'to sit', but is used with a following imperfect verb to

describe actions which are going on continuously at the time of speaking. It has, when used in this way, no overtones of the original meaning 'sitting':

- *wayn jáasim?*
- *gáa9id yíl9ab bárra wiyyu l-awláad.*
- 'Where's Jaasim?'
- 'He's outside playing with the boys.'

yoom yiit, kínna gaa9diin nitbax il-gháda
'When you came, we were in the middle of cooking dinner'

láazim + verb: 'to have to do something'

Like *gáa9id*, *láazim* is a present participle, but, unlike it, it does not agree in gender/number with the imperfect verb which follows it. It signifies obligation to do something:

láazim truuH il-mustáshfa
'You must go to the hospital'
láazim yitímm fi hash-shúghul
'He has to continue in this job'
láazim tíshrab had-dáwa
'She must take this medicine'

Sentences containing *láazim* used like this can be negated in two ways, which carry different meanings. If *láazim* itself is negated (using *muu* or *mub*), the sentence expresses *lack of obligation*:

mub láazim truuH il-mustáshfa
'You don't have to go to the hospital'
mub láazim tíshrab had-dáwa
'She's not obliged to take this medicine' or
'It's not necessary for her to take this medicine'

But if the verb following *láazim* is negated (using *maa*), the sentence denotes *negative obligation*:

láazim maa truuH il-mustáshfa
'You mustn't go to the hospital'

láazim maa yitímm fi hash-shúghul
'He mustn't continue in this job'

láazim maa tíshrab had-dáwa
'She mustn't take this medicine'

In contrast to the above usage of *láazim* with the imperfect verb, it is worth noting that when used with a following *past tense*, it means 'must have', e.g.

láazim ráaHat
'She must have gone'
láazim nisáytah fil-fúnduq
'You must have left it in the hotel'

yúmkín + verb: 'to be possible to do something/that something happens'

yúmkín means literally 'it is possible, it may be', and is used with a following imperfect to denote a possible future happening:

yúmkín áaxidh máw9id wiyyáah
'Maybe I'll make an appointment with him'
yúmkín ya9Táunkum iyyáaha baláash
'Perhaps they'll give you it free of charge'

yúmkín kítah háadha, mua~dri wallah
'Maybe he wrote this, I don't know'

Exercise 12.3

Translate:

I'm in the middle of writing a letter; Amina's in the middle of reading a magazine; She's just this minute sweeping the floor; You mustn't read this rubbish; He doesn't have to return tomorrow, does he? You mustn't be afraid of that man; You don't have to go immediately; Maybe he wants to go; Maybe they can't read; Maybe he'll be happy when he sees it, I don't know.

gaal + verb: 'to tell someone to do something'

We saw in Unit 7 that *gaal* + 'inn means 'to say that. . . .' When *gaal* is used without 'inn, and with a following imperfect verb, the sense is 'to tell someone to do something':

gaal lihum iyiibúun il-milaffáat

↑ ↑
'He told them to bring the files'

gilt liha tárgid Háalan

↑ ↑
'I told her to go bed immediately'

gáalaw líyyi a9Tiihum il-fluus

↑ ↑
'They told me to give them the money'

Note (as indicated by the arrows) that the dependent pronoun and the following verb agree: it is as if one says 'He said to them they bring the files', 'I said to her she. . .' etc.

raaH + verb: 'to go and do something'

Examples:

muu láazim yirúuH yishúufha

'He doesn't have to go and see her'

riHt ásbah fil-báHar

'I went for a swim in the sea' (lit. 'I went I swim in the sea')

jaa + verb: 'to come and do something/come doing something'

There are two types of sentence in which an imperfect verb is used with *jaa*. The first specifies the mode of coming, e.g.

jáana yirkuD

'He came running to us'

yaw yimshúun (or *yaw máshi*)

'They came on foot' (lit. 'they came walking')

The second usage is similar to *raaH* + verb:

kill sána iyúun il-yiháal yiTilbúun baxshlish Hagg il-9ild

'Every year the children come and ask for a gratuity for the Eid'

yiit tis'álni 9an il-mashráu9 il-jadíid, muu chidhii?

'You've come to ask me about the new plan, haven't you?'

Drills

Below are a number of drills aimed at giving you practice in manipulating the verb strings introduced in this Unit.

Exercise 12.4

Look at the following dialogue:

- *yoom hu 9úmrah sittá9shar sána, kaan yil9ab kúura.*
- *Sidj, u maa zaal yil9ab!*
- 'When he was sixteen, he used to play football.'
- 'That's true, and he still does!'

Using this dialogue as a model, make appropriate substitutions in those parts of the translated dialogue which are italicised:

	<i>age</i>	<i>activity</i>
1 he	10	play volley-ball
2	15	love that girl
3	20	go to the cinema twice a day
4	21	drive a Cadillac
5 she	12	cook well
6	19	wear western fashions
7	6	read for two hours every day
8	14	write stories

Exercise 12.5

Make appropriate substitutions in the following dialogue as indicated:

- shyigúul il-mudfír?
- yabghlík trúuH máktab il-bartíd.
- 'What does the boss say?'
- 'He wants you to go to the post-office.'

1 bring him a coffee 2 wash his car 3 go to the market
4 remove the rubbish from this room 5 come tomorrow at 4.00 p.m.

Now substitute in the drill *mudfíra* (female boss, headmistress) and use the feminine singular form of 'you':

1 play with her children 2 bring her a glass of water
3 telephone the police 4 shut the outside door 5 call in at the bank and give a letter to the manager

Exercise 12.6

Make appropriate substitutions:

layn raaH lándan gaam yílbis maláabis gharbíyya
'When he went to London, he began wearing western clothes'

1 went to Kuwait - wear a dishdasha 2 read the article - laugh 3 got in the bus - talk in a loud voice 4 saw the mistake - weep

Instead of 'he', use 'I':

5 arrived in the Gulf - drink a lot of coffee 6 was in Oman - walk in the mountains 7 bought a television - stay at home a lot 8 went to Cairo - go out to parties a lot

Exercise 12.7

Make appropriate substitutions:

- láazim tíTla9 il-Hiin!
- la, mub láazim il-Hiin. . . báTla9 bá9ad shway.
- 'You must go out now!'
- 'No, I don't have to now. . . I'll go out in a little while.'

1 go to the bank 2 go to the market 3 wash the dishes
4 read this book 5 cook lunch 6 take this medicine 7 write that reply 8 go and get the stamps 9 give him a call 10 call in on her

Now use the feminine form of 'you' in the same dialogue; then go through it again using the plural form of 'you'.

Exercise 12.8

Make appropriate substitutions:

- mit'ássif lí'ánni maa gidárt aylík is-subúu9 il-máaDi.
- maa 9alayh. . . haadh~ínta yíit il-Hiin!
- 'Sorry that I couldn't come and see you last week.'
- 'Never mind . . . you've come now!'

1 give him the letter last week 2 give you the news yesterday 3 invite you to the party before 4 give him the contract last month 5 read the article before 6 give you your salary yesterday 7 read her report before

Exercise 12.9

Make appropriate substitutions:

gilt lih yigúum min in-noom láakin tamm yináam
'I told him to get up but he went on sleeping'

1 sit down - standing 2 read the book - listening to the

radio 3 wear a dishdasha – wearing trousers 4 keep quiet – talking loudly 5 stay in bed – getting up 6 eat lunch – playing in the street 7 listen to me – reading his newspaper 8 stop – driving 9 run – walking slowly 10 take a rest – studying

Exercise 12.10

Make appropriate substitutions:

- *guul li jáasim iyli thni Háalan!*
- *maa yígdar. hu gáa9id yltbax il-gháda.*
- ‘Tell Jaasim to *come here* immediately!’
- ‘He can’t. He’s in the middle of *cooking the lunch.*’

1 wash the car – talking with the boss 2 come and look at this – taking photographs 3 sweep the floor – painting the door 4 go to the bank – writing an important report 5 go to the post office – studying for the examinations

12.2 THE IMPERATIVE: STRONG VERBS

The imperative form of the verb consists of the *imperfect stem* of the verb to which suffixes denoting person are added. The strong verbs *shárab* ‘to drink’ (imperfect stem *-shrab-*) and *kítáb* ‘to write’ (stem *-ktib-*) have the following imperative forms:

masculine	feminine	plural	
<i>íshrab</i>	<i>íshrabi</i>	<i>íshrabu</i>	‘Drink!’
<i>íktib</i>	<i>íktibi</i>	<i>íktibu</i>	‘Write!’

We saw that in the imperfect, forms like *tíshrabah* ‘you(m.) drink it’ (< *tishrab* + *ah*) tend to undergo a rearrangement of syllables to become *tishírbah*; the same thing tends to happen with the feminine and plural of the imperative. Thus *íshrabi* (< *ishrab* + *i*) is often heard as *shirbi*, and *íshrabu* (< *ishrab* + *u*) as *shírbu*. One also hears *kítbi* instead of *íktibi*, etc.

The final *-i* and *-u* of the feminine and plural forms are lengthened when a vowel-initial dependent pronoun is added (as we have seen in other cases of verb, noun and particle forms which end with a vowel). For example if *-ah* ‘him, it’ is suffixed to the imperatives of *shárab* and *kítáb*, we get

mas.	fem.	pl.	
<i>íshrabah</i>	<i>shirbíih</i>	<i>shirbíuuh</i>	‘Drink it!’
<i>íktibah</i>	<i>kitbíih</i>	<i>kitbíuuh</i>	‘Write it!’

The masculine forms *íshrab* and *íktib* obviously do not end in a vowel, but the suffixing of *-ah* gives rise to a form = *íshrabah*, *íktibah* – which is liable to undergo syllabic rearrangement in the way we have already described: just as *yishrabah* tends to become *yshírbah*, so *íshrabah* tends to become *shírbah*. *íktibah* becomes *kítbah*, etc.

When a consonant-initial pronoun is suffixed, we typically get the following forms in the strong verb:

mas.	fem.	pl.	
<i>íshrabha</i>	<i>shirbíiha</i>	<i>shirbíuha</i>	‘Drink it!’
<i>íktibha</i>	<i>kitbíiha</i>	<i>kitbíuha</i>	‘Write it!’

12.3 THE IMPERATIVE: OTHER TYPES OF VERB

The imperative of other types of verb is formed in the same way as in the strong verb – by adding *-i* and *-u* to the stem to form the feminine and plural forms. Note, however, that the feminine form in weak verbs normally ends in *-ay* rather than *-i*. Sample forms:

	masc.	fem.	pl.	
Hollow verbs	<i>guul</i>	<i>gúuli</i>	<i>gúulu</i>	‘say!’
	<i>naam</i>	<i>náami</i>	<i>náamu</i>	‘sleep!’
	<i>shíil</i>	<i>shíili</i>	<i>shíilu</i>	‘remove!’
Doubled verbs	<i>sikk</i>	<i>síkki</i>	<i>síkku</i>	‘shut!’
Weak verbs	<i>ígra</i>	<i>ígray</i>	<i>ígru</i>	‘read!’
	<i>íbní</i>	<i>íbnay</i>	<i>íbnu</i>	‘build!’
Initial ‘	<i>íkíil</i>	<i>íkli</i>	<i>íklu</i>	‘eat!’
Initial w	<i>óoguf</i>	<i>óogfi</i>	<i>óogfu</i>	‘stop!’

The final vowels of forms which end with a vowel are lengthened when pronominal forms are suffixed, in the way we have already exemplified. It should be noted that the imperative forms of the verb *9aTa* 'to give' are as below:

9aT *9áTi* *9áTu* 'give!'

The verb *jaa* 'to come' does not have imperative forms which are derived from its stem. Instead, the following forms are universally employed:

ta9áal *ta9áali* *ta9áalu* 'come!'

12.4 THE NEGATIVE IMPERATIVE

The negating word in negative commands is always *la*. The verb forms are the same as the imperatives except that the appropriate prefix, *ta-*, *ti-* (often simply *t-*) or *taa-* must be used. Examples of different verb types:

imperative		negative imperative	
<i>ruuH!</i>	'go!'(m.)	<i>la trúuH!</i>	'don't go!'(m.)
<i>lsma9!</i>	'listen!'(m.)	<i>la tlsma9!</i>	'don't listen!'(m.)
<i>iktibi!</i>	'write!'(f.)	<i>la táktibi!</i>	'don't write!'(f.)
or <i>kítbi!</i>		<i>la tikítbi!</i>	
<i>ímshu!</i>	'walk!'(pl.)	<i>la tímshu!</i>	'don't walk!'(pl.)
<i>íkil!</i>	'eat!'(m.)	<i>la táakil!</i>	'don't eat!'(m.)
<i>shirbúuh!</i>	'drink it!'(pl.)	<i>la tshirbúuh!</i>	'don't drink it!'(pl.)
<i>óoguf ihni!</i>	'stop here!'(m.)	<i>la tóoguf ihni!</i>	'don't stop here!'(m.)

The negative imperative of *jaa* is formed regularly:

<i>ta9áal!</i>	'come!'(m.)	<i>la tyú!</i>	'don't come!'(m.)
<i>ta9áali!</i>	(f.)	<i>la tyú!</i>	(f.)
<i>ta9áalu!</i>	(pl.)	<i>la tyúu!</i>	(pl.)

Exercise 12.11

Translate into English the short imperative sentences below. Go through the sentences three times practising (a) the masculine form (b) the feminine form (c) the plural.

Don't stop! Go home! Don't tell me that! Take this away! Give it(m.) to me! Shut the door! Go outside! Come here! Don't drink! Don't forget her! Eat them all! Stop near the bank! Don't put it(f.) there! Bring them to me! Say something! Have a rest! Don't fall! Turn left here! Don't turn right! Sit down next to me! Write it(f.) quickly! Throw them away!

Exercise 12.12

Read aloud and translate the dialogue below:

fit-táksi 'In a Taxi'

- *ábbi arúuH il-bank il-9árabi. cham táaxidh?*
- *nuSS diináar.*
- *la, yaa~xúuyi, nuSS diináar maa yiStir. xudh thaláath ímyat fils!*
- *árba9 ímya.*
- *zayn.*
- *il-bank il-9árabi fi wayn yá9ni biDH-Dhab?*
- *fi sháari9 shaykh salmáan. . . Tuuf id-dawwáar háadha. . . zayn. . . u xudh áwwal sháari9 ila l-yamín. . . liff yasáar 9ind máT9am il-kaaztino. . . u ruuH sída - la! la! gilt lik tiliff yasáar mub yamín! shfik?*
- *9áfwan. haadh~ána asúug taksi thaláathat ayyáam bas. la táz9al!*
- *maa yihmm. . . óoguf ihni min fáDlak. . . haay flúusik . . . shúkran.*

Now translate the parallel dialogue below into Arabic:

- I want to go to the Foreign Ministry.
- Where is that?
- Don't you know? In Maghrib Street, near the Kuwait Bank.
- One dinar.
- Take 750 fils.
- OK.
- Go round the island. . . OK . . . now turn left . . . take the second street on your right . . . no! . . . don't go straight on! I said to take the second on the right!
- Sorry, I don't know this area.

Exercise 12.13

Read and translate the set of instructions below:

Tabx iS-Saaluuna 'Cooking a stew'

- 1 *áwwal shay, xúdhí shwáyyat 9aysh u Súbbi 9aláyh maay.*
- 2 *HuTTi l-jídir 9ála D-Daw u la tinsay tiDHúfi nífat milH.*
- 3 *gáSgiSi ('cut up') il-láHam Sigháar bi sichchúin Háadd u Hamríha ('brown it') bi shwáyyat díhin.*
- 4 *DHúfi l-bhaaráat 9ala káyfich wíyya nífat TiHúin.*
- 5 *Súbbi 9ala l-laHam maay Haarr u xuurtiha 9ala D-Daw layn yíghli.*
- 6 *gháTTi ('cover') l-jídir u xallíh ('leave it') yíghli 9ishríin dagúga layn yábriz.*
- 7 *shlíli l-9aysh min iD-Daw layn yínDHaj u shaxlíh Háta yíybas.*

Now translate the parallel set of instructions below into Arabic:

- 1 Take a little rice and wash it in cold water.
- 2 Cover it with cold water and put the pot onto the heat.

- 3 Add a little salt.
- 4 Cut up the chicken into small pieces and brown it.
- 5 Add a little flour and stir for two minutes.
- 6 Pour hot water onto the chicken pieces and stir with a spoon until it boils.
- 7 Cover the pot and reduce (*xáfDi*) the heat.
- 8 When the rice is ready, take it off the heat and sieve it. Do not let the rice boil for more than 15 minutes.

Note

A number of verbs used in these dialogues (e.g. *xáffaD*, *Hámmar*, *xálla*, *gáSgaS*) are of a type not yet introduced, and have been translated in the text. These will be dealt with in the next and subsequent Units.

VOCABULARY SUMMARY

<i>aDháaf/yiDhúf</i>	'to add'	<i>ghála/yíghli</i>	'to boil (intrans.)'
<i>arDíyya*</i>	'floor'	<i>gharb</i>	'west'
<i>athnáa</i>	'during'	<i>ghárbi</i>	'western'
<i>baláash</i>	'free of charge'	<i>gháTTa/</i>	'to cover'
<i>báraz/yábriz</i>	'to be ready'	<i>yígháTTi</i>	
<i>baxshúish</i>	'gratuity, tip'	<i>haay</i> (short for <i>haadha</i>)	'this'
<i>fi maa bá9ad</i>	'afterwards'	<i>hadd/yihidd</i>	'to leave, abandon'
<i>bháar(aat)</i>	'spices'	<i>háwu</i>	'weather, air'
<i>bícha/yífbchi</i>	'to weep'	<i>Haadd</i>	'sharp'
<i>DáHak/yíD-Hak</i>	'to laugh'	<i>Hall/yiHíll</i>	'to solve'
<i>Daw</i>	'fire; light'	<i>Hámmar/</i>	'to brown, roast'
<i>dhíkar/yádhkir</i>	'to remember, mention'	<i>yiHámmir</i>	
<i>DHall/yiDHíll</i>	'to remain'	<i>jadd</i> (or <i>yadd</i>)	'grandfather'
<i>faráash(aat)</i>	'bed'	<i>jádda*</i> (or <i>yádda*</i>)	'grandmother'
<i>faránsa</i>	'France'	<i>jaysh/juyúush</i>	'army'
<i>gáa9id</i> (+ verb)	'to be in the middle of'	<i>kinas/yáknis</i>	'to sweep'
<i>gáSgaS/</i>	'to chop up into bits'	<i>laff/yilíff</i>	'to turn'
<i>yigáSgiS</i>			
<i>gídar/yígdar</i>	'to be able'		

<i>maqáal(aat)</i>	'article(news-paper)'	<i>Soot/aSwaat</i>	'voice, noise'
<i>marr/yimúrr</i>	'to call in on	<i>sháxal/yíshxal</i>	'to sieve'
<i>9ala</i>	someone'	<i>shayaláan</i>	'removal'
<i>mashrúu9/</i>	'plan, project'	<i>tíkisi(yaat)</i>	'taxi'
<i>mashaarú9</i>		<i>TaafiyiTúuf</i>	'to go round something'
<i>mínTaqa*/l</i>	'area'	<i>Tíbox/yiTbax</i>	'to cook'
<i>manáaTiQ</i>		<i>TiHlín</i>	'flour'
<i>muHáaDra*(aat)</i>	'lecture'	<i>xaar/yixúur</i>	'to stir'
<i>mujálla*(aat)</i>	'magazine'	<i>xáffaD/yixáffiD</i>	'to decrease, lower something'
<i>mustáshfa(yaat)</i>	'hospital'	<i>xállal/yixállil</i>	'to let, allow'
<i>níDHaj/</i>	'to ripen, be ready'	<i>xaTT</i>	'handwriting'
<i>yínDHaj</i>		<i>yíbas/yíybas</i>	'to become dry'
<i>qíSSa*/qíSaS</i>	'story'	<i>yúmkin</i>	'maybe'
<i>ráTib</i>	'humid'	<i>zawáaj</i>	'marriage'
<i>rikaD/yárkuD</i>	'to run'	<i>zayylazyáa</i>	'fashion'
<i>síbaH/yísbaH</i>	'to swim'	<i>zif9al/yífz9al</i>	'to get upset'
<i>sichchíin/</i>	'knife'	<i>9áali</i>	'high, loud'
<i>sachaachíin</i>		<i>9addiyi9idd</i>	'to count, enumerate'
<i>stíjill(aat)</i>	'register'	<i>9ázam/yi9ázim</i>	'to invite'
<i>síkat/yáskú</i>	'to be quiet'		
<i>Sabb/yiSúbb</i>	'to pour (intrans.)'		
<i>Síbagh/yiSbagh</i>	'to paint'		
<i>Sidq</i>	'truth'		

UNIT 13

13.1 THE PRESENT PARTICIPLE

In addition to the past-tense verb which, we have seen, is used to describe completed past action, and the imperfect tense, which has a variety of present and future uses, Arabic has another tense which is roughly analogous with the English perfect tense. This kind of meaning is expressed in Arabic by what is grammatically a kind of adjective called the present participle. As with the English perfect tense in sentences like 'I've broken my leg', the use of the present participle in Arabic often implies that an event which took place in the past (my breaking my leg) is still having consequences at the time of speaking (I can't play football this afternoon). Just as, in English, 'I broke my leg' (no particular implication for what's happening now) contrasts with 'I've broken my leg', so

kisárt ríli (past tense)
'I broke my leg'

contrasts with

káasir ríli (present participle)
'I've broken my leg'

Thus *káasir ríli* might be given in a telephone conversation as an excuse in reply to an invitation to play football, go climbing or go to a discotheque, without further explanation. *kisárt ríli* simply states that the unfortunate accident happened in the past – maybe five or ten years ago – and has no implications for one's ability to play football, etc. at the time of speaking.

Look at the example sentences below. In each case there is an implication which is unstated. What this implication is depends on the context:

mínhu sháayil il-awráag?

'Who's taken away the papers?'

(implied – they aren't here now)

wayn *HaaTT id-dabbáasa?*

'Where have you put the stapler?'

(implied – I can't see/find it)

The same sentences with a past verb:

mínhu shaal il-awráag?

wayn *HaTTáyt id-dabbáasa?*

are simply questions about something which happened in the past; in the first case the speaker might be conducting an enquiry into who took away some papers which are now back on his desk, or which he knows the exact whereabouts of at the time of speaking; in the second case, someone may have put away the stapler in a place where it could not be found by anyone else, and the person who put it away is now observed to be using it – the enquiry is into the matter of its past (and temporary) disappearance.

Further examples:

il-yáahil máakil ghadáah

'The child has eaten his lunch'

(implied – he doesn't want/need the food you're offering now)

mínhu láabis thiyáabi?

'Who's been wearing my clothes?'

(implied – they look crumpled or dirty)

shínhu Táabix lil-9ásha?

'What've you cooked for dinner?'

(implied – what's ready?)

In some cases, particularly with verbs of motion and durative verbs like 'to stand', 'to sleep', the Arabic present participle is more accurately translated into English by a present tense:

wayn *ráayiH?*

'Where are you going?'

inta jaay lil-muHáaDra il-yoom?

'Are you coming to the lecture today?'

il-yáahil náayim foog

'The child is sleeping (asleep) upstairs'

laysh wáagif 9ind il-baab?

'Why are you standing at the door?'

From the grammatical point of view, present participles behave partly like adjectives and partly like verbs. Like adjectives, they have the *-a* and *-iin* endings when their subject is feminine and plural respectively; like adjectives, they are negated by *muu* or *mub*. However, they are like verbs in that dependent object pronouns can be suffixed to them. The basic form of the present participle in the simple strong verb is $C_1aaC_2iC_3$, where the numbers represent the three consonants in the verb skeleton. The feminine form is $CaaCiCa$ and the plural $CaaCiCiin$ (often $CaaCCa$ and $CaaCCiin$ through the loss of unstressed *i*). Sample forms:

shírab 'to drink'

sháarib/sháarba/shaarbiin

'having drunk, drinking'

'ákal 'to eat'

máakil/máakla/maakliin

'having eaten, eating'

wúgaf 'to stand, stop'

wáagif/wáagfa/waagfiin

'having stood, standing'

HaTT 'to put'

HaaTT/HáaTTa/HaaTTiin

'having put, putting'

gaal 'to say'

gáayil/gáayla/gaayliin

'having said, saying'

nisa 'to forget'

náasi/náasya/naasyiin

'having forgotten, forgetting'

Note that:

- (i) The present participle in verbs beginning with ' (mainly *'ákal* and *'áxadh*) is normally *máakil*, *máaxidh*, etc. rather than *'áakil*, *'áaxidh*, though the latter forms are sometimes encountered.
- (ii) Doubled verbs like *HaTT* have *CaaCC* rather than *CaaCiC* in the masculine form.
- (iii) Hollow verbs always have *y* as their 'missing' middle consonant.

When used as an adjective, the meaning of the present participle depends on the type of verb it is used with, and the context of use. For example,

il-yáahil il-máakil ghadáah

(lit. 'the child the eater(of) his lunch')

may mean 'the child who is eating his lunch' or 'the child who has eaten his lunch':

ir-rukkáab ir-raayHfín il-kuwáyit
(lit. 'the passengers the goers(to) Kuwait')

may indicate 'the passengers who are going to Kuwait (and haven't yet left)' or 'the passengers who have set out for Kuwait (and haven't yet arrived)'. Only the physical context can indicate exactly what is intended.

In other cases, with verbs describing habits or states of being, no particular time is or can be indicated. In these cases, the present participle functions exactly like an adjective:

rayyáal cháadhib (from *chídhab* 'to lie, cheat')
'a dishonest man' (lit. 'a man lie-teller')
han-niswáan iS-Saadgíin (from *Sádag* 'to tell the truth')
'these honest women' (lit. 'these women the truth-tellers')
maay jáari (from *jára* 'to run')
'running water'
Tabxáat báarda (from *bárad* 'to be cold')
'cold dishes'

The present participle is negated by *muu* or *mub*, like other adjectives:

muu sáami9 il-xábar?
'Haven't you heard the news?'
dhayláak mub maaklun shay
'Those people haven't eaten anything'
inti mub yáaya wiyyáana?
'Aren't you(f.) coming with us?'

In definite noun-phrases involving a negative adjective, *illi* 'which' is used rather than *il*. Thus one says

il-yáahil illi muu máakil ghadáah
'The child who hasn't eaten his lunch'

and NOT:

il-yáahil il-muu máakil ghadáah

The present participle may, like a verb, have dependent object pronouns suffixed directly to it. Study the following examples, in which both vowel-initial (*-ah*, *-ik*), and consonant-initial (*-ha*, *-na*) pronouns are suffixed to the present participle forms of *Darab* 'to hit':

<i>Dáarib</i>	+	<i>ah</i> → <i>Dáarbah</i>	'having hit, hitting him'
	+	<i>ik</i> → <i>Dáarbik</i>	' " " you(m.)'
	+	<i>ha</i> → <i>Daaribha</i>	' " " her'
	+	<i>na</i> → <i>Daaribna</i>	' " " us'
<i>Dáarba</i>	+	<i>ah</i> → <i>Daarbáttah</i>	' " " him'
	+	<i>ik</i> → <i>Daarbáttik</i>	' " " you(m.)'
	+	<i>ha</i> → <i>Daarbátha</i>	' " " her'
	+	<i>na</i> → <i>Daarbátna</i>	' " " us'
<i>Daarbūn</i>	+	<i>ah</i> → <i>Daarbūnah</i>	' " " him'
	+	<i>ik</i> → <i>Daarbūnik</i>	' " " you(m.)'
	+	<i>ha</i> → <i>Daarbūnha</i>	' " " her'
	+	<i>na</i> → <i>Daarbūinna</i>	' " " us'

The feminine form *Dáarba* contains the 'hidden' final *t* which we have noted in other feminine adjective and noun forms, and which only appears on suffixation. However, it is a characteristic feature of Gulf Arabic that when a vowel-initial pronoun such as *-ah* or *-ik* is suffixed to feminine forms such as *Dáarba*, the 'hidden' *t* is doubled. It is worth mentioning also that in some parts of the Gulf region (notably the villages of Bahrain, parts of the UAE and Oman) alternative forms for the suffixed masculine and feminine present participle forms are found. These alternatives involve the insertion of an *-in-* or *-inn-* element between the participle and the suffixed pronoun. Thus

instead of	<i>Dáarbah</i>	one hears	<i>Daarbinnah</i>
	<i>Daarbáttah</i>		<i>Daarbatinnah</i>
	<i>Daaribha</i>		<i>Daaribinha</i>
	<i>Daarbátha</i>		<i>Daarbatínha</i>

Such forms are widely regarded as 'uneducated', though extensively used none the less. It is as well to be able to recognise them (though not imitate them).

Two common constructions in which the present participle is often used involve the use of *bā9ad* + pronoun and *taw(w)* + pronoun. *bā9ad* + pron. is used with a following negative verb (very often the present participle) to signify 'not to have done something' or 'to still not have done something':

bā9adni muu ráayiH lándan
 'I haven't been to London yet'
bā9adhum muu naajHiin
 'They haven't succeeded yet'
bā9adha mub gaaryáttah
 'She hasn't read it yet'

The same meaning can be rendered by using the independent pronouns and placing *bā9ad* at the end of the sentence, i.e.

ána muu ráayiH lándan bā9ad
hum muu naajHiin bā9ad
hiya mub gaaryáttah bā9ad

However, the first type of sentence with *bā9ad* + dependent pronoun is very typical of Gulf speech.

taw(w) on the other hand, can only be used with suffixed pronouns. It means 'to have just done something':

táwni yaay il-xaliij
 'I've just (recently) come to the Gulf'
il-yiháal táwhum naaymiin
 'The kids have just gone to bed'
táwwah ráasim har-rásim
 'He's just drawn this picture'

taw is often used by itself in answer to questions:

- *inta gáa9id ihni múdda Tawúla, muu chidhíi?*
- *la, táwni.*
- 'You've been sitting here a long time, haven't you?'
- 'No, I've just arrived.'

Exercise 13.1

Translate the following dialogues into English:

- 1 – *wayn iD-DáabiT il-káatib hat-taqtir?*
 – *máa~dri, muu sháayfah il-yoom.*
- 2 – *inta ráayiH miSir?*
 – *la, bā9adni. barúuH is-sána l-jéaya insháallah.*
- 3 – *ígra áwwal fáqara fiS-SáfHa l-xáamsa min Fádlik.*
 – *ismáH líi, ustáadh, riftíji l-gháayib máaxidh kitáabi!*
- 4 – *díir báalik mínnah, háaaha rayyáa! cháadhib lin-niháaya!*
 – *muu bas cháadhib, báayig ba9ad! miHfáDHti baayígha!*
- 5 – *la tíz9al yaa Habúbi!*
 – *shloon maa áz9al? Daarbiinni bi 9áSa dhaylák il-loofariya!*

Exercise 13.2

Translate the following dialogues into Arabic:

- 1 – Where have you put my notebook? I can't find it.
 – In the right-hand drawer of the desk.
- 2 – Where's your new suit?
 – I haven't picked it up from the tailor's yet.
- 3 – Give them a glass of tea!
 – No, they don't want any. They've already drunk two cups each.
- 4 – Where has that man come from?
 – I bumped into him in the street.
- 5 – How come you haven't taken away that table?
 – I can't lift it, it's too heavy.

Exercise 13.3

Look at the following dialogue:

- *sháayif il-filim il-jadíd lo bá9ad?*
- *la, muu sháayfah bá9ad.*
- 'Have you seen the new film yet or not?'
- 'No, I haven't seen it yet.'

Make similar answers, and translate the dialogues:

- 1 - *máaxidh ish-shaháada th-thaanawíyya lo bá9ad?*
- 2 - *fáahim il-lúgha l-9arabíyya lo bá9ad?*
- 3 - *máaxidh ir-rayúug lo bá9ad?*
- 4 - *gáari il-fáqara dhiich lo bá9ad?*
- 5 - *wáaSil niháayat il-qíSSa lo bá9ad?*
- 6 - *laagyün il-fluus illi faqadtóoh lo bá9ad?*
- 7 - *Saaydün il-báayig lo bá9ad?*
- 8 - *jaaybün iT-Ta9áam illi Tilabtóoh lo bá9ad?*
- 9 - *raaj9ün min ir-ríHla lo bá9ad?*
- 10 - *raayHün il-másyid lo bá9ad?*

Exercise 13.4

Look at the dialogue below:

- *9abáali yüt il-baHráyn gábil xams sanawáat.*
- *la, la, táwni yaay!*
- 'I thought you came to Bahrain five years ago.'
- 'No, no, I've only just come!'

Make similar appropriate responses to each cue, and then translate:

- 1 - *9abáali shiráyt hal-bádlá min zamáan.*
- 2 - *9abáali rí9at amtina min súuriya áwwal ams.*
- 3 - *9abáali dáshshaw l-Híjra gábil thaláath saa9áat.*
- 4 - *9abáali raaH id-dáxtar gábil yoomáyn.*
- 5 - *9abáali shift il-ghálaT gábli.*
- 6 - *9abáali nishraw l-kitáab is-sána l-máaDya.*
- 7 - *9abáali 'akáltaw l-9ásha bá9ad rujúu9kum bi shway.*
- 8 - *9abáali ghíslat il-mawaa9fin gábil la Til9at.*

13.2 THE PASSIVE PARTICIPLE

The Arabic passive participle corresponds roughly in meaning to the English past participle, e.g. 'broken', 'chosen', 'beaten', 'eaten', etc. In Arabic the passive participle mainly functions as an adjective, and when it does so it agrees with the noun to which it refers in accordance with the principles described earlier. The passive participle is of the basic form maCCuuC, feminine maCCuuCa, plural maCCuuCiin. It only occurs in transitive verbs. Examples:

Equational sentences

- | | |
|---------------------------------|---|
| <i>il-baab maftúuH</i> | (from <i>fítaH</i> 'to open') |
| 'The door is open(ed)' | |
| <i>id-darísha maskúuka</i> | (from <i>sakk</i> 'to close') |
| 'The window is closed' | |
| <i>ir-rayaayfil mashghuulün</i> | (from <i>shághal</i> 'to busy, occupy') |
| 'The men are busy' | |

Noun-adjective phrases

<i>il-yáahil il-mad9úum</i>	from <i>dá9am</i> 'to knock down (car)'
'The knocked-down child'	
<i>il-ghársha l-matrúusa</i>	(from <i>tíras</i> 'to fill')
'The full(filled) bottle'	
<i>il-ashyáa l-mabyúuga</i>	(from <i>baag</i> 'to steal')
'The stolen things'	
<i>iD-DubbáaT il-majruuHíin</i>	(from <i>járaH</i> 'to wound')
'The wounded officers'	

A summary of forms for the different verb types encountered so far is given below:

<i>tíras</i> 'to fill'	
<i>matrúus/matrúusa/matruusiin</i>	'filled'
<i>wújad</i> 'to find'	
<i>mawjúud/mawjúuda/mawjuudiin</i>	'found, existent'
<i>'ákal</i> 'to eat'	
<i>ma'kúul/ma'kúula/ma'kuulíin</i>	'eaten'
<i>gaTT</i> 'to throw away'	
<i>magTúuT/magTúuTa/magTuuTíin</i>	'thrown away'
<i>shaal</i> 'to remove, lift'	
<i>mashyául/mashyúula/mashyuuliin</i>	'removed, lifted'
<i>nlsa</i> 'to forget'	
<i>mánsil/mansiya/mansiyyin</i>	'forgotten'

Some Arabic verbs like *símaH li* 'to excuse (someone)', *Hákam 9ála* 'to sentence (someone to a punishment)' govern their object by means of a preposition, e.g. the sentences

símaH lil-bint trúuH il-bayt
 'He allowed the girl to go home'
 (lit. 'He allowed to the girl she goes home')
HíkmaW 9ála r-ryaayül bi sanatáyn síjín
 'They sentenced the men to two years jail'
 (lit. 'They sentenced on the men with two years jail')

When the objects in such sentences are made into passivized subjects ('the girl allowed to go home', 'the men sentenced to two years jail'), the passive participle does *not* agree with its referent,

but a pronoun referring back to it agreeing with it in gender and number, is suffixed to the prepositional part of the verb:

il-bint il-masmúuH liha . . .

↑
 'The girl allowed to. . .'

ir-ryaayül il-maHkúum 9aláyhum. . .

↑
 'The men sentenced to. . .'

Whenever complex verb-phrases like *símaH li* + noun, *Hákam 9ála* + noun are passivized, the passive participle remains in the simple (masculine singular) form, whatever the gender/number of the referent. Further examples:

il-mujrimíin il-mágDi 9aláyhum bil-moot

↑
 'The criminals sentenced to death'
 < *gáDaw 9ála l-mujrimíin bil-moot*

il-masháakil il-mádri biha

↑
 'The known problems'
 < *dáraw bil-masháakil*

The passive participle may refer not only to an action which has already affected its referent, but to an action which may *potentially* affect it. In the phrases

kútub manshúura fi urúbba

'books published in Europe'

il-9aadáat il-majyúuba min il-xáarij

'customs imported from outside'

the passive participles refer to books which may not yet have been published, and customs which may not yet have been actually imported, as is clear from the sentences

9indi mashrúu9 ayiib kútub manshúura fi urúbba

'I have a plan to bring in books published in Europe'

gáalaw innahum maa byigbalúun il-9aadáat il-majyúuba min il-xaarij

'They said that they won't accept customs imported from outside'

The passive participle is never used in Gulf Arabic with an agent. To translate 'agentless' sentences like 'The bag was stolen' one may say

il-jánTa mabyúuga

or one may turn the sentence into an active one with an unspecified subject: 'They stole the bag':

báagaw l-jánTa

or

il-jánTa baagóoha

But if one wishes to say 'The bag was stolen by that man', only the sentence types with active verbs are permissible:

ir-rayyáal dhaak baag il-jánTa

or

il-jánTa báagha dhaak ir-rayyáal

The passive participle may also, by extension, function as a noun. For example, from the verbs:

<i>sá'al</i>	'to ask'	→ <i>mas'úul</i>	'one who is asked' = 'responsible person'
<i>kítáb</i>	'to write'	→ <i>muktúub</i>	'something written' = 'letter'
<i>fáham</i>	'to understand'	→ <i>maf húum</i>	'something understood' = 'concept'
<i>HáSal</i>	'to get'	→ <i>maHSúul</i>	'something got' = 'crop; profit'
<i>nádab</i>	'to entrust'	→ <i>mandúub</i>	'one entrusted' = 'delegate'

Exercise 13.5

Translate the following sentences into English:

- háadhi bint ma9rúufa fil-firlij – kill wáaHid yixáaf mínha li'ánnaha majnúuna.*
- muu máaxdha t-tannúura min il-xayyáaT li'ánn il-Háashya maalátha mashgúuga.*
- il-mághsala dhi matrúusa bi maay li'ánn il-búuri máaltha masdúud bi awsáax.*
- sháayif hal-achyáas il-blaastik il-magTúuTa 9ala s-sáaHil? láazim tisháilha l-Hukúuma.*
- bagháyt áHchi wiyyáak ams bit-tilifúun, láakin il-xaTT kaan killah mashghúul.*
- ligáyt il-fluus il-mafqúuda? la, mub laagfiha bá9ad.*
- shtábbi táakil? ábbi wállaH bayD mághli wiyya nítfat láHam máshwi!*
- mínhu mas'úul 9an hal-xárbuTa háadhi? mub iHna, yaa ustáadh, dhayláak hum il-mas'uulín!*
- yoom kínna Sigháar, li9bat it-tiila wáayid maHbúuba 9índana.*
- sáami9 il-xábar? wazíir id-difáa9 magtúul!*
- il-marHúum ish-shayx salmán kaan Háakim mashhúur.*
- il-buldáan il-9arabíyya maftúuHa li kill wáaHid – kill in-naas masmúuH lihum id-duxúul.*

Exercise 13.6

Throughout the Arab world, jokes are told about a mythical Arab called *júHa*. These jokes are extremely popular, and most Arabs can usually produce several. Read the following joke, and see if you can understand it: a translation is provided in the Answer-Key.

júHa yoom wáaHid náashir thóobah foog is-sáTaH. nízal ba9adáy, mixalláH yínshaf foog. gáam júHa yíSúuH. yisma9ah jáarah u yíTla9 bárra. illa yigúul lih 'shfik júHa?' yigúul lih 'thóobi TáaH mín foog is-sáTaH lil-arD!' yigúul lih jáarah 'shu Saar?' illa yigúul lih júHa 'lo ána fith-thoob chaan min!'

Notes:

- line 1: *níshar* (here) 'to spread' *sáTaH* 'roof'
 line 2: *mixallíh* 'having left it' *níshaf* 'to dry' *SaaH* 'to cry out'
 line 3: *illa* particle used to lend immediacy to a narrative:
illa yigúul lih 'and so he says to him. . .'
 line 5: *shu Saar* (lit. 'what happened?') 'So what?'
 line 6: *lo* 'if' *chaan* particle introducing hypothetical event:
 'would have'

Proverbs

9aT il-xabbáaz xúbzik lo baag núSSah

'Give the baker your bread even if he steals half of it'

i.e. If you want a job doing well give it to an expert even if it costs a lot

lo yádri 9ammáar shagg jáybah

'If Ammaar knew, he'd rend the front of his shirt'

i.e. What the eye doesn't see the heart doesn't grieve over

midd riilik 9ala gadd liHuafik

'Stretch out your leg according to the size of your sheet'

i.e. Don't be over ambitious, make do with what you have

VOCABULARY SUMMARY

<i>blaastiik</i>	'plastic'	<i>dá9am/yíd9am</i>	'to collide (car)'
<i>búuri/bawáari</i>	'pipe'	<i>durj/adráaj</i>	'drawer'
<i>cháadhib</i>	'dishonest'	<i>duxúul</i>	'entry'
<i>chidhab/</i>	'to lie, cheat'	<i>DáabiT/</i>	'officer'
<i>yáchdhib</i>		<i>DubbáaT</i>	
<i>diir báalik!</i>	'Be careful!'	<i>fáqad/yáfqid</i>	'to lose'
<i>dabbáasa*(aat)</i>	'stapler'	<i>fáqara*(aat)</i>	'paragraph'
<i>dara bi</i>	'to know about'	<i>gábil + noun</i>	'... ago'

<i>gáDa 9ála</i>	'to sentence, condemn'	<i>níshar/yánshir</i>	'to publish'
<i>gíbal/yígbal</i>	'to accept'	<i>ráakib/rukkáab</i>	'passenger'
<i>ghaab/yighūib</i>	'to be absent'	<i>rásim/rusúum</i>	'drawing, painting'
<i>Háashya*(aat)</i>	'hem'	<i>rísam/yársim</i>	'to draw, paint'
<i>Habūib</i>	'dear, darling'	<i>rifīj/rifgāan</i>	'friend'
<i>Hákam 9ála</i>	'to sentence'	<i>rujúu9</i>	'return'
<i>Hukúuma*(aat)</i>	'government'	<i>sadd/yisidd</i>	'to block'
<i>jaar/jiirāan</i>	'neighbour'	<i>sáTaH/suTúuH</i>	'roof'
<i>járal/yáji</i>	'to run, flow'	<i>síjin/sujúun</i>	'prison'
<i>járaH/yíjraH</i>	'to wound, injure'	<i>símaH li</i>	'to allow someone'
<i>kíllah</i>	'always'	<i>súuriya</i>	'Syria'
<i>mafhuum/</i>	'concept'	<i>SaaH/yiSúH</i>	'to cry out, shout'
<i>mafaahūim</i>		<i>Sádag/yáSdig</i>	'to tell the truth'
<i>mághsala*/</i>	'sink'	<i>shághall</i>	'to busy, occupy'
<i>magháasil</i>		<i>yishghal</i>	
<i>maHSúul</i>	'crop, profit'	<i>taw + pron.</i>	'to have just done'
<i>majnúun/</i>	'mad, crazy'	<i>9an Tartig</i>	'via, by way of'
<i>majaanūin</i>		<i>Ta9áam</i>	'food'
<i>marHúum</i>	'late (i.e. dead)'	<i>urúbba</i>	'Europe'
<i>mas'úul</i>	'responsible'	<i>wújad/yájid</i>	'to find'
<i>mashghúul(iin)</i>	'busy, engaged'	<i>xáarij</i>	'outside'
<i>ma9lúum</i>	'known (fact)'	<i>xaTT/xuTúuT</i>	'telephone-line'
<i>moot/amwáat</i>	'death'	<i>xayyáaT(iin)</i>	'tailor'
<i>mújrim(iin)</i>	'criminal'	<i>9áada(aat)</i>	'custom, tradition'
<i>niháaya*</i>	'end, conclusion'	<i>9abáal + pron.</i>	'I thought. . .'
<i>lin-niháaya</i>	'extremely'	<i>9áSa</i>	'stick'
<i>níshaf/yínshaf</i>	'to become dry'		

UNIT 14

14.1 THE DERIVED THEMES OF THE VERB: CaCCaC, CaaCaC, tiCaCCaC, tiCaaCaC

As we have seen, the simple Arabic verb consists of a three-consonant skeleton $C_1-C_2-C_3$ on to which various vowel patterns are superimposed to denote tense, person and gender. In this unit, we begin the study of verbs which are derived from this simple skeleton by the addition of various consonants, or by the lengthening of vowels. These verbs are called 'derived themes'.

CaCCaC: verbs in which C_2 is doubled (and hence pronounced twice as long as the single consonant). Examples:

root	past	imperfect	
x-l-S	xállas	yixállis	'to finish (something)'
b-n-d	bánnad	yibánnid	'to close (something)'
b-T-l	báTTal	yibáTTil	'to open (something)'
ch-y-k	cháyyak	yicháyyik	'to check, verify'
H-w-l	Háwwal	yiHáwwil	'to get down, off, out of'
s-w-y	sáwwa	yisáwwi	'to do, make'
gh-n-y	ghánna	yighánni	'to sing'

These verbs are conjugated as follows:

strong		hollow		weak	
xalláSt	axállis	chayyákt	acháyyik	sawwáyt	asáwwi
xalláSt	tixállis	chayyákt	ticháyyik	sawwáyt	tisáwwi
xalláSti	tixalStin	chayyákti	tichaykúin	sawwáyti	tisawwúin
xállas	yixállis	cháyyak	yicháyyik	sáwwa	yisáwwi
xállasat	tixállis	cháyyakat	ticháyyik	sáwwat	tisáwwi
xállasna	nixállis	chayyákna	nicháyyik	sawwáyna	nisáwwi
xalláStaw	tixalSúun	chayyáktaw	tichaykúun	sawwáytaw	tisawwúun
xállasaw	yixalSúun	cháyyakaw	yichaykúun	sáwwaw	yisawwúun

Note that:

- (i) From the point of view of form, CaCCaC verbs in the past tense behave exactly like the simple verbs we have already studied: both strong and hollow verbs simply add the endings for person and gender, while CaCCaC verbs which are weak

(i.e. have $C_3 = y$) behave exactly like simple weak verbs (c.f. *nisáyt, ligáyt*, etc.)

- (ii) In the imperfect, the stem vowel pattern is -CaCCiC-. The vowel of the prefix is always *i*.
- (iii) Whenever an ending beginning with a vowel is suffixed to the stem (e.g. -iin, -uun, or -i, -u, in the imperative) the *i* of the stem is dropped and the doubled consonant is made single (except in weak verbs):

yixállis	+ uun	→ yixalSúun
'he finishes'	'pl.'	'they finish'
tixállis	+ iin	→ tixalStin
'you finish'	'f.'	'you(f.) finish'
xállis	+ i	→ xálSi
'finish!'	'f.'	'finish(f.)!'

The same process of *i*-dropping and consonant reduction occurs when object pronouns which begin with a vowel are suffixed to the stem:

yixállis	+ ah	→ yixalSah
'he finishes'	'it'	'he finishes it'

Weak CaCCaC verbs behave, in this context, just like simple weak verbs, lengthening their final vowel whether the suffix begins with a vowel or not:

nisáwwi	+ ah	→ nisawwúh
'we do'	'it'	'we do it'
yighánni	+ ha	→ yighannúha
'he sings'	'it'	'he sings it'

The imperative of CaCCaC verbs is typically:

masc.	fem.	plural	
báTTi!	báTli!	báTlu!	'Open'

Weak verbs:

saww!	sáwwi!	sáwwu!	'Do!'
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In the negative imperative, the masculine of weak verbs exceptionally preserves the final -i of the imperfect:

masc.	fem.	plural	
la tisáwwi!	la tisáwwi!	la tisáwwu!	'Don't do!'

CaCCaC verbs in general often have a causative or factitive meaning, i.e. they denote *making* someone or something be or do something. For example, the simple verb *9álam* (root 9-l-m) is one of the verbs meaning 'to know'; *9állam* means 'to make someone know, to teach, instruct'; the hollow simple verb *Daa9* (root D-y-9) means 'to get or be lost, go missing', while its corresponding CaCCaC verb, *Dáyya9* means 'to waste, squander':

jánTati Dáa9at

'My bag's disappeared'

la tiDáyyi9 flúusik!

'Don't waste your money!'

The word *ghayr* means 'different, other than':

9aadáatkum ghayr 9aadáatna

'Your customs are different from ours'

The corresponding CaCCaC verb *ghayyar* means 'to alter, make different':

ghayyárt il-barnáamaj

'I changed the programme'

gháyyaraw afkúarhum

'They changed their minds'

Not every CaCCaC verb has causative or factitive meaning, however, and some verbs which have a causative meaning are sometimes used as intransitive verbs. An example of the first type is *Háwwal* 'to get down, off, out of' and of the second *bánnad* 'to close (something)', which can also be used like this:

id-dukkáan yibánnid is-sáa9a sáa9a

'The shop closes at seven o'clock'

The extremely common CaCCaC verb *xállá* 'to let, leave' is used with a suffixed pronoun and following verb to mean 'to allow someone to do something':

xalláyah yisúug sayyáarti

'I allowed him to drive my car'

xalláani ayii mubákkir

'He allowed me to come early'

maa biyxallíh táaxdhün hal-gadd yoom 9úTla

'He won't let you(f.) take that many days' holiday'

CaaCaC: verbs in which the first vowel is lengthened to twice the length of a short vowel:

root	past	imperfect	
s-9-d	sáa9ad	yisáa9id	help'
w-f-g	wáafag	yiwáafig	'to agree on something'
g-b-l	gáabal	yigáabil	'to meet someone (by appointment'
j-w-b	jáawab	yijáawib	'to answer'
s-w-m	sáawam	yisáawim	'to bargain, haggle'
l-g-y	láaga	yiláagi	'to meet someone (by chance)

Conjugations as follows:

strong		hollow		weak	
saa9ádt	asáa9id	jaawábt	ajáawib	laagáyt	aláagi
saa9ádt	tisáa9id	jaawábt	tijáawib	laagáyt	tiláagi
saa9ádti	tisaa9dün	jaawábt	tijaawbüin	laagáyti	tilaagiün
sáa9ad	yisáa9id	jáawab	yijáawib	láaga	yiláagi
sáa9adat	tisáa9id	jáawabat	tijáawib	láagat	tiláagi
saa9ádna	nisáa9id	jaawábna	nijáawib	laagáyna	niláagi
saa9ádtaw	tisaa9dün	jaawábtaw	tijaawbüun	laagáytaw	tilaagiün
sáa9adaw	yisaa9dün	jáawabaw	yijaawbüun	láagaw	yilaagiün

Imperatives:

masc.	fem.	pl.	
sáa9id!	sáa9di!	sáa9du!	'Help!'
jáawib!	jáawbi!	jáawbu!	'Answer!'
laag!	láagi!	láagu!	'Meet!'

It can be clearly seen from this that *CaaCaC* verbs behave in all respects like *CaCCaC* verbs (e.g. in the dropping of the *i* in the stem *-CaaCiC-* when certain suffixes are added, in the masculine imperative of the weak verb).

CaaCaC verbs usually denote actions taking place between two parties, often on a reciprocal basis (e.g. 'to agree on', 'to haggle'). Some examples of use:

wáafagaw 9ala daf9 il-máblagh il-maTlúub

'They agreed to pay the sum demanded'

(lit. 'They agreed on the paying of the sum demanded')

la tsáawim wiyyáah! yiDáyyi9 wáqtik!

'Don't bargain with him! He'll waste your time!'

xaabaróoni bit-tilifúun innik yiit!

'They informed me by telephone that you had come'

laagaynáahum biS-Súdfa fis-suug

'We met them by chance in the market'

Exercise 14.1

Using the CaCCaC and CaaCaC verbs introduced so far, and also those listed below, translate the following commands:

1 Don't send that boy! 2 Repair the fridge! 3 Don't stop the car! 4 Take me home please! 5 Think before you do anything! 6 Put it(f.) in the post! 7 Show me your(pl.) photos! 8 Lend me 50 dinars please! 9 Don't speak to them! 10 Don't try to go!

CaCCaC:

<i>rákkab</i>	'to fix, insert, attach'	<i>fánnash</i>	'to fire, sack'
<i>9áddal</i>	'to adjust, put right'	<i>wáSSal</i>	'to take someone to somewhere'
<i>Sállah</i>	'to repair'		
<i>Tárrash</i>	'to send'	<i>xáffaD</i>	'to lower, decrease'
<i>sállaf</i>	'to lend'		
<i>wággaf</i>	'to stop (something)'	<i>9állá</i>	'to raise, increase'
<i>fákkar</i>	'to think'	<i>wádda</i>	'to put, send'
<i>dárras</i>	'to teach'	<i>ráwwa</i>	'to show'

CaaCaC:

sáafar 'to travel' *Háawal* 'to try' *Háacha* 'to address someone'

Translate into English:

- 11 *ja rákkab ir-rásim á9waj láakin 9áddalah ba9adáy.*
- 12 *la trákkib it-tayr dhaak – fiih pánchar.*
- 13 *náDHDHif il-jaamáat min fáDlik u Sállih il-baab iT-TáayiH.*
- 14 *9áTni t-taqríir u bafákkir fil-mawDúu9.*
- 15 *waddóoni l-mádrasa yoom ana 9úmri xams sintín.*
- 16 *sáafaraw l-hind u búgaw hináak múdda Tawíla.*
- 17 *la tiHaachiini bil-láhja dhi! xáffiD Sóotik!*
- 18 *layn fannashóoh min shúghlah fish-shárika, gaam yiSállih sayyaaráat xarbáana.*
- 19 *bá9admaa rawwáyta il-hádiya~lli 9aTóoni iyyáaha, DHall yifákkir Sáamit.*
- 20 *bamúrr 9aláych báachir awáSlich bayt 9ámmich.*
- 21 *maa asím9ik! 9all Sóotik!*
- 22 *xaffáDna l-as9áar bi xams u 9ishríin bil-míya.*
- 23 *darrást sanatáyn fi mádrasa Hukuumíyya.*
- 24 *la twáddi s-saamáan minnáak! wáddah miní!*

Two more derived themes are formed by prefixing *ti-* (or *ta-*) to CaCCaC and CaaCaC verbs. The first of these, *tiCaCCaC*, often indicates a reflexive or sometimes passive sense of the corresponding CaCCaC verb:

root	CaCCaC		tiCaCCaC	
<i>gh-y-r</i>	<i>gháyyar</i>	'to change (something)'	<i>tigháyyar</i>	'to be changed, to change (intrans.)'
<i>b-n-d</i>	<i>bánnad</i>	'to close (something)'	<i>tibánnad</i>	'to be closed, close(intrans.)' 'to be closable'
<i>z-w-j</i>	<i>záwwaj</i>	'to marry (someone to someone)'	<i>tizáwwaj</i>	'to get married'
<i>9-l-m</i>	<i>9állam</i>	'to teach'	<i>ti9állam</i>	'to learn'
<i>dh-k-r</i>	<i>dhákkar</i>	'to remind'	<i>tidhákkar</i>	'to remember'
<i>gh-d-y</i>	<i>ghádda</i>	'to give lunch (to someone)'	<i>tighádda</i>	'to eat lunch'

9-w-d	9áwwad	'to accustom (someone to something)'	ti9áwwad	'to get used to'
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tiCaaCaC verbs indicate, more clearly than CaaCaC verbs, the reciprocal nature of an activity, and are often equivalent to English verbs involving the use of 'each other' or 'one another':

root	CaaCaC		tiCaaCaC	
w-f-g	wáafug	'to agree'	tiwáafag	'to agree with each other'
g-b-l	gáabal	'to meet'	tigáabal	'to meet one another'
s-9-d	sáa9ad	'to help'	tisáa9ad	'to help each other'
H-ch-y	Háacha	'to address someone'	tiHáacha	'to talk to each other, converse'

Examples of these verbs are conjugated as below.
tiCaCCaC

strong and hollow		weak	
ti9allámt	at9állam	tighaddáyt	atghádda
ti9allámt	ti9állam	tighaddáyt	ti9ghádda
ti9allámti	ti9államti	tighaddáyti	ti9ghaddi
ti9állam	yit9állam	tighádda	yitghádda
ti9államat	ti9állam	tigháddat	ti9ghádda
ti9államna	nit9állam	tighaddüyna	nitghádda
ti9allámtaw	ti9államúun	tighaddáytaw	ti9ghaddúun
ti9államaw	yit9államúun	tigháddaw	yitghaddúun

Imperative forms:

masculine	feminine	plural	
ti9állam!	ti9állami!	ti9államu!	'Learn!'
tighádd!	tigháddi!	tigháddu!	'Have lunch!'

Thus the perfect stem is tiCaCCaC- and the imperfect stem-tCaC-CaC (weak verbs tiCaCCa- and -tCaCC-). As previously noted for CaCCaC and CaaCaC verbs, the negative imperative of weak verbs has a final vowel in the masculine form, which, in this case is -a, not -i:

masculine	feminine	plural	
la tighádda!	la tigháddi!	la tigháddu!	'Don't eat lunch!'

tiCaaCaC

strong and hollow		weak	
tisaa9ádt	atsáa9ad	tiHaacháyt	atHáacha
tisaa9ádt	titsáa9ad	tiHaacháyt	tiHáacha
tisaa9ádti	titsaa9adiin	tiHaacháyti	tiHaahtiin
tisáa9ad	yitsáa9ad	tiHáacha	yitHáacha
tisáa9adat	titsáa9ad	tiHáachat	tiHáacha
tisaa9ádna	nitsáa9ad	tiHaacháyna	nitHáacha
tisaa9ádtaw	titsaa9adúun	tiHaacháytaw	tiHaachúun
tisáa9adaw	yitsaa9adúun	tiHáachaw	yitHaachúun

Imperative forms:

masculine	feminine	plural	
tisáa9ad!	tisáa9adi!	tisáa9adu!	'Help each other!'
tiHáach!	tiHáachi!	tiHáachu	'Talk to each other!'

Obviously, the notion of reciprocity which is contained in many tiCaaCaC verbs makes it highly unlikely that any singular imperative forms will be encountered. The only tiCaaCaC imperative in common use in the singular, for example, is one which does not have a 'reciprocal' meaning: *ta9áal!* 'Come!'

The vowelling of the prefixes of tiCaCCaC and tiCaaCaC verbs is one of the many points of variability in the sub-dialects which go to make up what we have been calling 'Gulf Arabic'. Some of these sub-dialects have a *ta-* and some a *ti-* prefix in the past tense of these verbs, and some a *yit-* type and some a *yti-* type prefix in the imperfect. A certain amount of variability in these and other forms has been deliberately introduced into this book in order to accustom you to the non-standardization of Gulf speech (another example is *lii* and *liyyi* 'to me'). The differences are usually relatively slight, but it is as well to be aware of common variants which have the same meaning.

Some examples of the use of *tiCaCCaC* and *tiCaaCaC* verbs are given below. Notice that the meaning of the imperfect of these verbs can express the potentiality to do something: *yitbáTTal* may mean 'opens', 'is opened' or 'can be opened'.

il-kuwáyt tigháyyarat

'Kuwait has changed'

hal-makaatlib tiTárrashat min zamáan

'Those letters were sent a long time ago'

tiwáafagaw 9ala innahum maa yitHaarabúun bá9ad

'They agreed not to fight each other any more'

háadha mawDúu9 taHaacháyna fiih múdda Tawfíla

'This is a subject we discussed for a long time'

háadha S-Sandúug maa yitbánnad

'This box won't close'

hal-gúuTi maa yitbáTTal

'This can can't be opened'

yitráawa líyyi innik láazim titxállas min dhaak ir-rayyáal

'It seems to me that you ought to get rid of that man'

laysh maa titsaa9adíun?

'Why don't you help each other?'

káanaw yisiknúun fi firíij il-jáami9, 9ala maa~tdhákkar

'They used to live in the quarter where the main mosque is, as far as I remember'

il-jaw maal il-xalíj maa tit9áwwud 9aláyh bi súr9a

'You can't get used to the Gulf climate quickly'

Exercise 14.2

Using the verbs *tiráyyag* 'to have breakfast', *taghádda* 'to have lunch', and *ta9áshsha* 'to have dinner', translate the following:

- 1 She has breakfast every day at six. 2 I often have lunch in this restaurant. 3 What time are we dining tonight?
- 4 Why don't you(pl.) have lunch with us tomorrow?
- 5 Have breakfast with me tomorrow!

Using the verbs *tibánnad* 'to close' *tibáTTal* 'to open'

tiwádda 'to be sent, delivered, deposited' *tirákkab* 'to be fixed, inserted' *taSállah* 'to be repaired', translate the following:

- 6 This tyre can't be fitted on this car. 7 The store-room door won't open. 8 Letters are always delivered by hand. 9 This market never closes. 10 The broken plate can't be repaired.

The construction *xall* (let!) + pronoun + verb means 'Let us/them. . . !'

e.g. *xállna nitsáawam!* 'Let's bargain!'

Using the verbs *taHáacha* 'to talk, to one another' *tifáaham* 'to understand each other', *tisáa9ad* 'to help each other', *tigáabal* 'to meet each other', *tiSáalaH* 'to make peace' translate:

- 11 Let's talk a little about this problem! 12 Let's understand each other on this point! 13 Let them help each other in this matter! 14 Let's meet again the day after tomorrow! 15 Let them make peace with each other!

Using the verbs *taHáchcha* 'to talk', *tizáwwaj* 'to get married', *ta9állam* 'to learn', *ta9áwwad* 'to get used to', *tiwáafag* 'to agree with each other' and *tisáa9ad* 'to help each other' translate:

- 16 Why don't they talk? 17 Why doesn't he get married? 18 Why don't you learn English? 19 Why don't we agree with each other on this? 20 Why don't you(pl.) help each other more? 21 Why can't you(f.) get used to the food?

The present and passive participles of the verb types we have studied in this Unit are all formed with a *mi-* prefix. They are all formed according to simple and regular principles which are outlined below.

CaCCaC and *CaaCaC* verbs

Present participle of the form *miCaCCiC* and *miCaaCiC*

Examples:	<i>mirakk'ib</i>	'fixing, having fixed'	(<i>rákkab</i>)
	<i>mi9áaqib</i>	'punishing, having punished'	(<i>9áuqab</i>)
(weak verbs)	<i>misámmi</i>	'naming, having named'	(<i>samma</i>)
	<i>midáari</i>	'taking care of, having taken care of'	(<i>dáara</i>)

Passive participle of the form *miCaCCaC* and *miCaaCaC*

Examples:	<i>mirákkab</i>	'fixed, having been fixed'
	<i>mi9áaqab</i>	'punished, having been punished'
	<i>misamma</i>	'named, having been named'
	<i>midaara</i>	'taken care of, having been taken care of'

tiCaCCaC and *tiCaaCaC* verbs

Present participle of the form *mitCaCCiC* and *mitCaaCiC*

Examples:	<i>mitgháyyir</i>	'changing, having changed'	(<i>tigháyyar</i>)
	<i>mitsáa9id</i>	'helping each other, having helped each other'	(<i>tisáa9ad</i>)
(weak verbs)	<i>mit9áshshi</i>	'dining, having dined'	(<i>ta9áshsha</i>)
	<i>mitláagi</i>	'meeting each other, having met each other'	(<i>tiláaga</i>)

Passive participles are of the form *mitCaCCaC* and *mitCaaCaC*, but occur very rarely because *tiCaCCaC* and *tiCaaCaC* are normally intransitive in meaning.

The feminine and plural forms (used with animate nouns) are obtained in the normal way, viz. by suffixing *-a* and *-iin* respectively.

Weak verbs, as usual, have *-ya* and *-yiin*, e.g. *misámmiya*, *misámmyiin* 'naming'. However, the feminine form of the passive participle of weak verbs is the same as the masculine form. When object pronouns are suffixed to the present participle of weak verbs, the *-i* is lengthened and stressed, and all feminine present participles have the 'hidden *i*' which shows up on suffixation. Thus we find the masculine form *misámmi* 'naming' becoming *misámmlih* when *-ah* 'it' is suffixed, and the feminine form *misámmiya* becoming *misámmiyatah*; when the feminine pronoun *-ha* is suffixed, the corresponding forms, as would be expected from our study of simple verb participles (13.1), are *misámmíiha* and *misámmiyátta*, the *h* of the *-ha* suffix being assimilated to the *i* of the participle. Some examples of participial usage:

in-naas dhayláak iHna msámmiinhum 'bastakiya'
 'We call those people "Bastakis"'

had-diira misámmiya báni-jámra
 'This village is called Bani-Jamra'

ána táwni mitgháddi, maa ábbi áakil bá9ad
 'I've just had lunch, I don't want to eat any more'

il-qaraaráat illi mitwaafglin 9aláyha maa titgháyyar
 'The decisions which have been mutually agreed on cannot be changed'

ir-rayyáal illi mHáachyatah abúuha
 'The man who she's talking to is her father'

il-úghniya~lli mghanníiha mub Hálwa
 'The song he's singing isn't nice'

har-rusúum illi msawwyátta wáayid 9aajbatni
 'These designs she's done have really impressed me'

Note from the above examples that the *i* of the *mi-* prefix is, as an unstressed vowel, frequently dropped especially if *mi-* is preceded by a word ending in a vowel.

Exercise 14.3

Look at the following two-line dialogue:

- *xallást ish-shúghul il-báarHa, muu chidhti?*
- *la, mub mixálSah bá9ad!*

- You finished the work yesterday, didn't you?
- No, I haven't finished it yet!

Now translate the following similar dialogues into Arabic

- 1 - You spoke to the boss yesterday, didn't you?
- No I haven't spoken to him yet!
- 2 - You repaired the machine yesterday, didn't you?
- No I haven't repaired it yet!
- 3 - You cleaned the bedroom this morning, didn't you?
- No I haven't cleaned it yet!
- 4 - You sent the letter the day before yesterday, didn't you?
- No I haven't sent it yet!
- 5 - You agreed to the plan last month, didn't you?
- No I haven't agreed to it yet!
- 6 - You inspected the factory last week, didn't you?
- No I haven't inspected it yet!
- 7 - You tested out that new restaurant yesterday, didn't you?
- No I haven't tested it out yet!
- 8 - You sacked those workers last week, didn't you?
- No I haven't sacked them yet!
- 9 - You checked the oil-level half-an-hour ago, didn't you?
- No I haven't checked it yet!
- 10 - You changed the tyres last week didn't you?
- No I haven't changed them yet!

Now translate these dialogues again using first the you(f.) form, and then the you(pl.) form (replying using 'we').

Exercise 14.4

In the last unit we met *júHa*. Here is another *júHa* joke which will give you practice with CaCCaC verbs. Try to translate it.

júHa raaH ir-ráydo máalah u shághghalah. illi yighánni yigúul '9aTsháan yaa Habúbi!' gaam júHa u HáTTah fi

briij il-maay u Tálla9ah. tamm yighánni '9aTsháan yaa Habúbi!' radd HáTTah fil-maay u Tálla9ah. . . . il-Hiin byishághlah maa ishtághal. gaal lih 'mínta il-Hiin tishtághil? yoom ínta 9aTsháan 9aTáytik, u l-Hiin wugáft?'

briij 'pot for water'
ishtághal/yishtághil 'to work' (We will meet this type of verb-form in Unit 16).

Proverbs and sayings

maa yíswa fils fi waqt il-ghíla
'He isn't worth a fils (even) at a time of high prices'

i.e. He is a completely worthless person

tays bawwáal
'A pissing he-goat'
Said of an extremely uncouth man

illi maa y9árf iS-Ságar yishwíh
'He who does not know what a falcon is will roast it'
Said of a person who is ignorant of the true value of what he possesses, and misuses it.

VOCABULARY SUMMARY

<i>áwwal il-layl</i>	'afternoon (shift)'	<i>briij/burgáan</i>	'water pot'
<i>á9waj f. 9ója</i>	'crooked, bent'	<i>cháyyak/</i>	'to check'
<i>báddal/</i>	'to change	<i>yicháyyik</i>	
<i>yibáddil</i>	(e.g. clothes, tyres)'	<i>dáaral/yidáari</i>	'to take care of'
<i>bánnad/</i>	'to close'	<i>da9</i>	'payment'
<i>yibánnid</i>		<i>dárras/yidárris</i>	'to teach'
<i>barnáamaj/</i>	'programme'	<i>Dayya9/</i>	'to waste,
<i>baráamij</i>		<i>yiDáyyi9</i>	'squander'
<i>báTTal/</i>	'to open'	<i>dhákkar/</i>	'to remind'
<i>yibáTTil</i>		<i>yidhákkir</i>	
		<i>fákkar/yifákkir</i>	'to think'

<i>fánnash/</i>	'to sack, fire'	<i>rákkab/</i>	'to attach,
<i>yifánnish</i>		<i>yirákkib</i>	'install'
<i>fáttash/</i>	'to inspect'	<i>ráwwa/</i>	'to show'
<i>yifáttish</i>		<i>yiráwwi</i>	
<i>gáabal/</i>	'to meet, be	<i>sáafar/yisáafir</i>	'to travel'
<i>yigáabil</i>	opposite to,	<i>Sáamit</i>	'silent(ly)'
	across from'	<i>sáawam/</i>	'to bargain'
<i>gháanna/</i>	'to sing'	<i>yisáawim</i>	
<i>yighánni</i>		<i>sáa9ad/</i>	'to help'
<i>Háacha/</i>	'to address	<i>yisáa9id</i>	
<i>yiHáachi</i>	(someone)'	<i>sállaf/yisállif</i>	'to lend'
<i>Háawal/</i>	'to try,	<i>saamáan</i>	'stuff, gear'
<i>yiHáawil</i>	attempt'	<i>sáwwa/</i>	'to make, do'
<i>Háwwal/</i>	'to get down,	<i>yisáwwi</i>	
<i>yiHáwwil</i>	out of'	<i>siwalyiswa</i>	'to be worth,
<i>Hukúumi</i>	'governmental'		equal to'
<i>ishtághal/</i>	'to work'	<i>Sállah/</i>	'to repair,
<i>yishtághil</i>		<i>yiSállih</i>	'correct'
<i>jáami9</i>	'main (Friday)	<i>biS-Súdfa</i>	'by chance'
	mosque'	<i>shághghal/</i>	'to operate (a
<i>jáawab/</i>	'to answer'	<i>yishághghil</i>	machine, etc.)'
<i>yijáawib</i>		<i>taHáarab/</i>	'to fight each
<i>járrab/yijárrib</i>	'to test out, try'	<i>yitHáarab</i>	other'
<i>laagal/yiláagi</i>	'to meet (by	<i>taHáchcha/</i>	'to talk'
	chance)'	<i>yitHáchcha</i>	
<i>lahja* (aat)</i>	'tone of voice,	<i>taxállas/</i>	'to get rid of,
	accent,	<i>yitxállas min</i>	be free of'
	dialect'	<i>tayr(aat)</i>	'tyre'
<i>mawDuu9/</i>	'subject, topic'	<i>ta9áshsha/</i>	'to dine'
<i>mawaaDü9</i>		<i>yit9áshsha</i>	
<i>múthil</i>	'for example'	<i>tibánnad/</i>	'to close
<i>mubákkir</i>	'early'	<i>yitbánnad</i>	(intrans.)
<i>naDHDHaf/</i>	'to clean'		be closeable'
<i>yináDHDHif</i>		<i>tibáTTal/</i>	'to open, be
<i>núqTa*/núqaT</i>	'point at issue'	<i>yitbáTTal</i>	openable'
<i>pánchar(aat)</i>	'puncture'	<i>tidhákkar-</i>	'to remember'
<i>radd + verb</i>	'to do	<i>yitdhákkar</i>	
	something	<i>tifáaham/</i>	'to understand
	again'	<i>yitfáaham</i>	each other'

<i>tigáabal/</i>	'to meet each	<i>Tállas/yiTállis9</i>	'to take
<i>yitgáabal</i>	other'		(something)
<i>tigháddal/</i>	'to have lunch'		out of
<i>yitghádda</i>			(something)'
<i>tiHáacha/</i>	'to converse'	<i>Tárrash/</i>	'to send'
<i>yitHáacha</i>		<i>yiTárrish</i>	
<i>tirákkab/</i>	'to be fixed,	<i>wáafag/</i>	'to agree to
<i>yitrákkab</i>	installed'	<i>yiwáafig 9ála</i>	(something)'
<i>tiráyyag/</i>	'to breakfast'	<i>wáddal/</i>	'to put, send'
<i>yitráyyag</i>		<i>yiwáddi</i>	
<i>tisáa9ad/</i>	'to help each	<i>wággaf/</i>	'to stop
<i>yitsáa9ad</i>	other'	<i>yiwággif</i>	(something)'
<i>tiSáalaH/</i>	'to make	<i>wáSSal-</i>	'to take
<i>yitSáalaH</i>	peace, call a	<i>yiwáSSil</i>	(someone
	truce'		somewhere),
<i>tiTárrash/</i>	'to be sent'		give a lift to
<i>yiTTárrash</i>			(someone)'
<i>tiwáafag/</i>	'to mutually	<i>xáabar/</i>	'to inform
<i>yitwáafag</i>	agree'	<i>yixáabir</i>	(someone
<i>tizáwwaj/</i>	'to get married'		about
<i>yitzáwwaj</i>			something)'
<i>ti9állam/</i>	'to learn'	<i>xaráab</i>	'broken down,
<i>yit9állam</i>			useless'
<i>ti9áwwad/</i>	'to get used to'	<i>9áaqab/</i>	'to punish'
<i>yit9áwwad</i>		<i>yi9áaqib</i>	
<i>9ála</i>		<i>9áddal/</i>	'to straighten,
<i>TáayiH</i>	'broken,	<i>yi9áddil</i>	put right'
	dilapidated'	<i>9állal/yi9állil</i>	'to raise'
		<i>9állam/</i>	'to teach,
		<i>yi9állim</i>	instruct'

UNIT 15

15.1 THE VERBAL NOUN

Verbal nouns in English are formed by the addition of *-ing* to the verb stem, e.g. 'doing', 'acting', 'dying', by other types of suffix, e.g. *-ion* 'action', or by changes in vowelling, e.g. 'deed', 'death'. In Gulf Arabic there are a number of fixed patterns used to form the verbal noun in simple verbs, and a single pattern for each of the derived themes. There are five common patterns used in the simple verb, and the particular pattern which any given verb takes is more or less fixed. As with 'broken' plurals, it is a good idea to learn the form of the verbal noun of each verb as you meet it, and from this point on, the verbal noun of each new simple verb will be listed as it occurs in the vocabulary summary.

By far the commonest simple verbal noun pattern is CvCC, which becomes CooC or CayC where hollow verbs are concerned, and CaCi for weak verbs. Examples:

strong	hollow	weak	doubled
<i>Tabx</i> 'cooking'	<i>gool</i> 'saying'	<i>máshi</i> 'walking'	<i>Hall</i> 'solution'
<i>dhikr</i> 'remem- bering'	<i>TayH</i> 'falling'	<i>Háchi</i> 'talk'	<i>Hubb</i> 'love'

In many cases, it is possible to add the feminine ending *-a* (with 'hidden' *t*) to these verbal nouns in order to form an 'instance' noun: for example, *Tábxā* means 'a dish' (i.e. an instance of cooking), *Dárba* means 'a blow' (cf. *Darb* 'beating'), *Táyha* means 'a fall'. In some cases, the verbal noun with *-a* signifies the way of doing something, e.g. *máashi* 'walking', *máshya* 'gait'.

The next most common pattern is CvCaaC(a):

<i>Hadaag</i> 'fishing'	<i>Tawáaf</i> 'going round'	<i>sagáay</i> 'irrigating'
<i>kitáaba</i> 'writing'	<i>ziyáara</i> 'visit'	<i>giráaya</i> 'reading'
<i>gaTáaT</i> 'throwing away'		<i>faráara</i> 'fleeing'

Other patterns are CuCuuC, which occurs only in strong and doubled verbs, e.g. *rujúu9* 'return' (from *rija9*) and *murúur* (from *marr*) which literally means 'passing', but has acquired the meaning 'traffic' or 'traffic police' (short for *shúrTat il-murúur*); CaCaC, which is similarly only found in strong and doubled verb stems (*fáraH* 'happiness', *málal* 'boredom'); and CiCCaan/CaCaCaan which occur mainly with weak and hollow verbs (e.g. *nisyáan* 'forgetting' from *nisa*, *shayaláan* 'removal' from *shaal*, *xawaráan* 'stirring' from *xaar*).

The verbal nouns of the derived themes are almost wholly predictable. CaCCaC verbs have the verbal noun pattern taCCiiC (taC-Ciya for weak verbs):

<i>SállaH</i>	'to repair'	<i>taSlíiH</i>	'repair'
<i>xáTTaT</i>	'to plan'	<i>taxTíiT</i>	'planning' (e.g. in <i>wizáarat il-taxTíiT</i>)
<i>9áyyan</i>	'to appoint'	<i>ta9ylin</i>	'appointment'
<i>rábba</i>	'to bring up'	<i>tárbiya</i>	'upbringing'

A very small number of weak verbs, some of them important, have the pattern tiCCaa (with 'hidden' *t*):

<i>sáwwa</i>	'to do, make'	<i>tíswáa</i>	'doing, deed'
<i>bádda</i>	'to begin'	<i>tíbdáa</i>	'beginning'
<i>Hálla</i>	'to decorate'	<i>tíHláa</i>	'decoration'

CaaCaC verbs have the verbal noun pattern muCaaCaCa (with 'hidden' *t*):

<i>saa9ad</i>	'to help'	<i>musáa9ada</i>	'help'
<i>Háajaj</i>	'to argue'	<i>muHáajaja</i>	'argument'
<i>Háawal</i>	'to try'	<i>muHáawala</i>	'attempt'
<i>láaga</i>	'to meet'	<i>muláaga</i>	'meeting (by chance)'

There are odd instances of an alternative form of verbal noun, CiCaaC, but this tends to occur only in set phrases, usually borrowed from Literary Arabic, e.g. *sibáaq il-khayl* 'horse-racing', *wizáarat id-difáa9* 'Ministry of Defence' (from *saabaq* 'to race, compete', *daafa9* 'to defend').

tiCaCCaC verbs have tiCaCCuC verbal nouns:

<i>ta9ájjab</i>	'to be surprised'	<i>ta9ajjub</i>	'surprise, amazement'
<i>taxáSSaS</i>	'to specialise'	<i>taxáSSuS</i>	'specialism'
<i>taHáchcha</i>	'to talk'	<i>taHáchchi</i>	'talk'

In some cases, like *taHáchcha*, the verbal noun *taHáchchi* is not much used, the verbal noun of the simple verb *Háchi* being used instead. Another example is *taHámmal bi* 'to take care of (someone)', where the simple verbal noun *Hamáala* is used rather than *taHámmul*.

tiCaaCaC verbs have tiCaaCuC verbal nouns:

<i>tiwáafag</i>	'to mutually agree'	<i>tiwáafug</i>	'mutual agreement'
<i>ta9áawan</i>	'to co-operate'	<i>ta9áawun</i>	'co-operation'
<i>taHáacha</i>	'to converse'	<i>taHáachi</i>	'conversation'

The verbal noun has a number of uses in Arabic, most of which are paralleled in English.

Verbal nouns can denote an activity in general:

il-Hadáag mamnúu9 ihni
'Fishing is prohibited here'
it-tilmúdh dhaak wáayid Da9üf fil-giráaya
'That pupil is very poor at reading'

When used in sentences of this type, Arabic unlike English requires the definite article *il*.

Verbal nouns can denote *the doing of something to something else*, and in such cases the verbal noun often replaces a clause. In the examples below, the pairs of sentences are parallel in meaning:

tiswáatik muu záyna
'Your deed was not good'
illi sawwáy tah muu zayn
'What you did was not good'
wáafag 9ála daf9 il-máblagh il-maTlúub
'He agreed payment of the sum demanded'

wáafag 9ála 'an yidf9 il-máblagh il-maTlúub
'He agreed to pay the sum demanded'
(*'an* 'that' functions in a similar way to *'inn*)
dhikr maa gaal lii yizá99ilni
'The remembrance of what he said to me upsets me'
layn ádhkur maa gaal lii, áz9al
'When I remember what he said to me, I get upset'
mujárrad shóofatah tixáwwifni
'The mere sight of him frightens me'
mujárrad ashúufah, axáaf
'I only have to see him and I'm afraid'
taSlúH sayyaaráat, háadha shúghli
'Repairing cars, that's my job'
aSállíH sayyaaráat, háadha shúghli
'I repair cars, that's my job'

Verbal nouns can in some cases denote *what is (or needs to be) done*:

hal-jaamáat tábbi liha tanDHüf
'These window panes need cleaning/to be cleaned'
hal-chaay yábbi lih xawaráan
'This tea needs stirring/to be stirred'

Some other typical uses of the verbal noun are given below. One which strikes the English speaker as somewhat strange is the use of the verbal noun as a kind of 'echo' of the verb from which it is derived. It is, however, quite common in casual speech:

firHaw li áaxir fáraH
'They were really happy'
(lit. 'They were happy to the last happiness')
taHammált bih Hamáalatin záyna
'I took really good care of him'
(lit. 'I took care of him a good taking-care-of')
(The *-in* suffix on *Hamáala* is a feature of relaxed or uneducated speech.)

The two following examples involve the verbal nouns of intransitive verbs in noun-phrases:

maa yáDrub iz-zar9 min gillat il-máTar
'The crops don't take because of the lack of rain'

zood il-Harr mut9ibni wáayid

'The increased heat has tired me a lot'

(lit. 'The increase of the heat. . .')

Note also the useful phrases *9ála gooláthum* or *9ala góolat il-gáayil* which are equivalent to the English 'as they say':

haay tays bawwáal, 9ala góolat il-gáayil

'He's a very uncouth man, as they say'

(lit. 'This is a pissing he-goat, as the sayer says')

In more educated speech, in which matters of more than immediate interest are discussed, phrases involving verbal nouns borrowed from Literary Arabic may occur, e.g.

wizáarat id-difaa9

'Ministry of Defence'

it-taxTiiT

Planning'

it-tárbiya wit-ta9liim

Education'

il-9ámal

Labour'

it-taTwíir il-iqtiSáadi, etc.

Economic

Development'

Exercise 15.1

Translate the following sentences into English, and then change them into sentences which have the same meaning but in which you use a verbal noun. The parts of the sentences which can be replaced by a verbal noun are boxed.

1. *maa wáafag 9ála* ***'an yisáa9id*** *in-náadi* 2 *mamnúu9* ***tídxxin*** *fi ghúrfat in-noom* 3 *illi sawwóoh* *maa byifúidna ábadan* 4 *mínhu símaH lich* ***tídxallín?*** 5 *mujárrad* ***ashúuf*** *il-wijh máalah áz9al* 6 *il-mufáttish 'ámar ish-shúrTi bi* ***'an yiwággif*** *il-baaS* 7 ***yibíi9*** *u yíshri* ***shiqqáat,*** *haay shúghlah* 8 *káassar il-jaam bidúun* ***maa yáqSud***

Translate the following sentences into Arabic, using verbal nouns where possible:

9 These books need to be thrown away 10 No car-parking here! 11 He doesn't know how to swim 12 What he said

needs to be confirmed 13 Checking these accounts is a tiring business 14 Don't pay any attention to what people say! 15 We're buying less than before because of the increased prices 16 What's your speciality? Teaching languages

15.2 CO-ORDINATED NEGATIVES

The Arabic equivalent of 'only' in sentences like 'He gave me only two dinars', 'I said only a few words' is *maa . . . illa* 'not . . . except', similar in usage to the French 'ne . . . que':

maa 9aTáani illa diinaaráyn

'He gave me only two dinars'

maa gilt illa cham min kalimáat

'I said only a few words'

maa mish illa háadha

'This is all there is' (lit. 'there isn't except this')

Below we look at some other examples of 'co-ordinated negatives':

maa . . . wa la . . .

This construction is used for negating two verbs with the same subject, and is like the English 'neither . . . nor':

maa shiftah wa la Haacháytah

'I neither saw him nor spoke to him'

il-mislimiin maa yaaklúun láHam xanzíir wa la yishrabúun
xámar

'Muslims neither eat pork nor drink alcohol'

With 'pseudo-verbs' *hast/fiil* *mish* and *9ind-*:

maa fii ákil wa la maay

'There's neither food nor water'

maa 9ind il-mudlíir máani9 wa la 9índi bá9ad

'The boss has no objection and nor do I'

The construction can also be used where *maa* negates the verb and *la* a noun:

maa y9árf il-giráaya wa la l-kitáaba

'He can't read or write' (lit. 'he doesn't know reading. . .')

la . . . la

This construction is usually used in negating nouns, pronouns and adjectives (not usually verbs):

la 9ayb wa la Haráam

'Neither a disgrace nor a shame!'

la ínta wa la ána ágdar asáwwi háadha

'Neither you nor I can do that'

ílli gumt bih la zayn wa la shayn

'What you undertook was neither good nor bad'

Where statements are being strongly contradicted, *la . . . la* may be used with verbs:

– *ráaHaw l-múdrasa u ta9államaw l-kitáaba.*

– *la ráaHaw mukáan wa la ta9államaw shay!*

– 'They went to school and learnt to write.'

– 'They didn't go anywhere and they didn't learn anything!'

Exercise 15.2

Translate into Arabic, using co-ordinated negatives:

- 1 He only heard a little of what was said
- 2 Neither the car-lights nor the battery has been repaired
- 3 He gave us no encouragement and no help
- 4 You can't cook and you don't want to learn: I'm going to sack you!
- 5 You'll improve by frequent practice
- 6 I don't like bargaining, either in the market or with taxi-drivers
- 7 She couldn't eat or sleep because of her worries
- 8 They've got neither manners nor morals!
- 9 We haven't received or sent any letters this week
- 10 Neither you nor anyone else can help me in this
- 11 I looked, but couldn't find apples or oranges
- 12 He's a good man: he doesn't come to work late or leave early

15.3 COMPOUND ADJECTIVES

One of the more colourful ways Arabic forms adjectives is through adjective + definite noun constructions, e.g. *kathûr il-maal* 'rich'

('numerous of wealth') *qaliil il-'ádab* 'rude' ('little of manners'). Some of the adjectives formed in this way have meanings rather difficult to guess at from their component parts, e.g. *Tawîl il-lisáan* 'impudent' ('long of tongue'), *xafiif id-damm* 'charming' ('light of blood'), *thagîl id-damm* 'boring, dull' ('heavy of blood').

These adjectives behave in the same way as the adjectives we have met so far, agreeing with the nouns they describe in gender/number. When annexed to a definite noun, the adjectival element of the compound becomes definite too:

rayyáal kathûr il-maal

'a rich man'

ir-rayyáal il-kathûr il-maal

'the rich man'

The feminine form shows its 'hidden' *t*

hal-bint xafiif id-damm

'This girl is charming'

Plural forms may be either 'broken' (where they exist) or 'strong':

hal-banáat il-xifáaf id-damm

'These charming girls'

ískitu yaa qaliilîn il-'ádab!

'Be quiet, you rude people!'

15.4 'SELF'

In the sense of 'by my- his- its- etc. self', the Gulf expression is *bruuH* + pronoun (*ruuH* means 'soul, spirit, self'):

sawwáyt háadha brúuHi

'I did this by myself'

Saar il-yáahil yímshi brúuHah

'The child has started to walk by himself'

il-makúna wáagfa brúuHha, máHHad waggáfha

'The machine stopped by itself, nobody stopped it'

bruuH is often idiomatically used to mean 'separately':

zará9t il-báSal mínni brúuHah, wiT-TamáaT mínni brúuHah

'I planted the onions and tomatoes separately: onions over here and tomatoes over here'

In the reflexive sense, 'self' is often not overtly expressed, but is part of the meaning of certain tiCaCCaC verbs, e.g.

id-darūisha tibánnadat

'The window closed itself' (e.g. the wind blew it shut)

il-awláad tizábbaraw Hagg il-9üid

'The boys spruced themselves up for the Eid'

However *ruuH* + pronoun is commonly used as the reflexive object pronoun:

járaH rúuHah 9an qaSd

'He wounded himself deliberately'

fállat rúuHah min foog is-sáTaH

'He threw himself off the roof'

ni9áTlik u ni9áTTil rúuHna

'We're stopping you working and ourselves'

An alternative to *ruuH* in its reflexive sense is *nafs*, which is used in exactly the same way:

yiDáyyij náfsah ákthar min maa yiDáyyijni

'He's annoying himself more than he's annoying me'

However, *nafs* is also commonly used to mean 'the (very) same. . .', e.g. *nafs ish-shay* 'the same thing'.

háadhi nafs il-ghúrfa ~ lli nizált fúha gábil iHdá9shar sána!

'This is the same room I stayed in eleven years ago!'

mushkílti nafs mushkíltik

'My problem is the same as yours'

Exercise 15.3

Translate into Arabic:

- 1 Do it by yourself, I'm not going to help you! 2 They didn't want to travel by themselves 3 He won't help you; help yourself! 4 She asked me the same question – I gave her the same answer 5 Your business is the same as mine 6 I didn't put the stuff all in the same place: I put the nails separately in a box and the hooks separately in a bag 7 I

didn't open the window – it opened by itself 8 This is the exact same house the old woman went into 9 The stolen wallet is the same as this one 10 You mustn't go to that area by yourselves – it's very dangerous

Exercise 15.4

In the passage below, a Gulf Arab describes what he sees as the usefulness of fasting – *fáydat iS-Soom*. During the month of Ramadan, Muslims of all nations are not supposed to eat or drink from sun-up to sun-down. Translate the passage into English. You will see that a large number of verbal nouns occur: try and specify which verbs they come from.

fáydat iS-Soom

iS-Soom, fáydatah áwwal shay wállah min jihat il-jísim. . . il-jísim ya9ni míthil il-áala maal sayyáara. ídha fi kill sítat áshhur aw kill sána maa twaddúha Hagg il-xídma, Hagg it-tachylik, Hagg it-tanDHüf Hagg it-ta9dül, Hatta lo tikúun sittin alf aw xamsin alf, fi xiláal sanatáyn thaláath sanawáat tí9dam 9aláyk. wis-sayyáara bil-9aks alf diináar ídha fi kill sítat shuhúur ticháyyikha wil-mikaanlik yífHaS 9aláyha u yishúufha ídha hi záyna, SáalHa, maa tálif wil-jísim shíkil is-sayyáara – yábghi lih ráaHa wi ta9dül aHyáanan. fil-waqt il-HáaDir záadat il-amráaD. . . laysh? min il-ákil iz-záayid. . .

Exercise 15.5

Another Juha joke for translation!

júHa yirúuH id-dáxtar

yoom min il-ayyáam, júHa raaH id-dáxtar. 9aTáah dáwa fi ghársha. gaal lih id-dáxtar 'layn bitshrab had-dáwa, xuDD il-ghársha.' il-Hiin júHa raaH il-báyt u

shárab id-dáwa bidúun maa yixúDDah. yoom tidhákkar mau gaul lih id-dáxtar, illa yigúul 'ohoo!' u gaam yitrámmaz chidhú. gaalóo lih il-yiiraan 'waysh fik juHa?' illa yigúul 'nisáyt axúDD il-ghársha gúbil la ashraab id-duwa – háudh~anu axúDDah fi báTni:'

Proverbs and sayings

xáshmak minnak wa lo kaan á9waj
'Your nose is part of you even if it's crooked'

i.e. Your family is your family, however badly-behaved members of it may be.

shóofat il-aHibbaa xayr min alf julúus
'The sight of loved ones is worth more than a thousand social gatherings' (lit. '... better than a thousand sittings')

illi faat maat
'What's past is dead'
i.e. Let bygones be bygones

VOCABULARY SUMMARY

<i>'ádabl'</i> <i>aadaab</i>	'manners'	<i>Dárab/yíDrub</i>	'to hit; to take (crops)'
<i>aHyáanan</i>	'occasionally'		
<i>'ámar/yá'mur/ 'amr</i>	'to order someone to do something'	<i>Dáyyaj</i>	'to irritate, annoy'
<i>axláaq(pl.)</i>	'morals'	<i>faat/yifúut/foot</i>	'to pass'
<i>bádda (v.n. tibdáa*)</i>	'to begin'	<i>fáttash</i>	'to inspect'
<i>bidúun maa + verb</i>	'without'	<i>fállat</i>	'to fling, throw'
<i>bítri(yaat)</i>	'battery'	<i>farr/yifirr/</i>	'to flee'
<i>bruuH + pron.</i>	'by ... self'	<i>faráara</i>	
<i>chilláabl</i>	'hook'	<i>gaam(bi)/</i>	'to undertake'
<i>chalaalib</i>		<i>yigúum/</i>	
<i>dáafa9 (9an)</i>	'to defend'	<i>góoma</i>	
<i>damm</i>	'blood'	<i>gilla*</i>	'lack, scarcity'
<i>dáxxan</i>	'to smoke'	<i>hamm/ humúum</i>	'cares, worries'
		<i>Háajaj</i>	'to argue with (someone)'

<i>Habúib/ aHibbaa</i>	'darling, loved one'	<i>murúur</i>	'traffic; traffic police'
<i>Hádag/ yiHádig/ Hadáag</i>	'to fish'	<i>nafs + noun/ pron.</i>	'the same. . .'
<i>Hállá (v.n. tiHlál*)</i>	'to decorate'	<i>qáSad/yáqSud/ qaSd</i>	'to intend'
<i>Háqqaq</i>	'to confirm, verify'	<i>rábba</i>	'to bring up, raise (children, animals, etc.)'
<i>Haráam</i>	'prohibited' (by Islam)	<i>sáayig/ suwwáag</i>	'driver'
<i>Harr</i>	'heat'	<i>sibáaHa*</i>	'swimming'
<i>iqtíSáad</i>	'economy'	<i>sibáaq</i>	'race (sport)'
<i>iqtíSáadi</i>	'economic(al)'	<i>SáaliH</i>	'proper, valid, in good order'
<i>jálssa*/julúus</i>	'sitting; session, social gathering'	<i>Sáam/yiSúum/ Soom</i>	'to fast'
<i>min jíhat + noun</i>	'from the point of view of. . .'	<i>shájja9</i>	'to encourage (someone) to (9ála) do something'
<i>kálíma*(aat)</i>	'word, utterance'	<i>shayn</i>	'bad, evil'
<i>kássar</i>	'to smash'	<i>taHámmal(bi)</i>	'to take care of. look after'
<i>káthra*</i>	'abundance, large amount'	(v.n. <i>Hamúala</i>)	
<i>lisáan/alsína*</i>	'tongue, language'	<i>táksi/takáasi</i>	'taxi'
<i>máaras</i>	'to practise (a skill)'	<i>taxúSSaS (fi)</i>	'to specialise (in)'
<i>mall/yimíll/ málal</i>	'to get bored'	<i>ta9áawan</i>	'to co-operate'
<i>mamnúu9</i>	'prohibited'	<i>ta9ajjab</i>	'to be surprised, amazed'
<i>máshya*</i>	'gait, style of walking'	<i>taTwíir</i>	'development (economic, etc.)'
<i>máTar/ amTáar</i>	'rain'	<i>tílaf/yátlif/ túlaf</i>	'to spoil, go bad'
<i>mismáar/ masaamíir</i>	'nail'	<i>tirámmaz</i>	'to jump up and down'
<i>mujárrad + noun/verb</i>	'the mere. . .'		

<i>tizábbar</i>	'to dress up smartly'	<i>zára9yíza9/</i>	'to plant, sow'
<i>tuffáaH</i>	'apples'	<i>zar9</i>	
<i>il-waqt il-HáaDir</i>	'the present time'	<i>zá99al</i>	'to annoy, upset'
<i>xaDD/yixúDD/</i>	'to shake (something)'	<i>9ajúuz/</i>	'old woman'
<i>xaDD</i>		<i>9ajáayiz</i>	
<i>xámar</i>	'alcohol'	<i>9ámalla9máal</i>	'work, job, employment'
<i>xanzúri/</i>	'pig'	<i>9áTTal</i>	'to put out of action, make redundant, stop someone (from working)'
<i>xanaazúir</i>			
<i>xáshim</i>	'nose'	<i>9ayb/9uyúub</i>	'shame, disgrace'
<i>xáTuraxTáar</i>	'danger'	<i>9áyyan</i>	'to appoint (someone)'
<i>xáTTaT</i>	'to draw lines: make plans'	<i>9ídám/yá9dim/</i>	'to be ruined, spoilt'
		<i>i9dáam</i>	
<i>xáwwaf</i>	'to frighten'		
<i>xayl(pl.)</i>	'horses'		
<i>xayr(min)</i>	'better (than)'		
<i>xídma (aa')</i>	'service'		
<i>fi xiláal</i>	'in the space of (time)'		

REVIEW UNIT III

Exercise III.1

Read aloud and translate the telephone dialogue below:

Telephonist: *alló?*

Enquirer: *alló, SabáaH il-xayr!*

T: *SabáaH in-nuur!*

E: *haay [shárikat il-xaliij liT-Tayaráan?] (a)*

T: *ná9am.*

E: *múmkín aHáachi l-mudlír il-9aam min fáDlich? ána ismi Johnson. ana [mudlír wakáalat is-safariyyáat '9áalam jadíd] (b)*

T: *láHDHa, il-xaTT máalah mashghúul . . . (pause) . . . mit'assifa, ya sáyyid Johnson, sikirtúrtah tigúul innah muu mawjúud il-Hiin. Táali9 gábil xams dagáayig tigúul. . . .*

E: *[míta byírja9] yá9ni? (c)*

T: *láHDHa, ás'al sikirtúrtah . . . tigúul maa tudri. . . .*

E: *ágdar aHuTT lih xábar '9indaha?*

T: *tafáDDal.*

E: *abbíha tigúul lih innana [mwaafgün 9ala sh-shurúuT illi waddáaha 9aláyna bin-nísba lil-9aqd] (d)*

T: *nzayn, ba9Tíha l-xábar u hiya bitxáabrah layn yírja9.*

E: *mashkúur*

T: *il-9áfu.*

Exercise III.2

In the dialogue above there are four boxed sections. In (a) the enquirer enquires whether he has been connected with

the organisation he wanted; in (b) he announces who he is; in (c) he asks for further information; in (d) he leaves a message. In the following exercise, you have to substitute alternative sentences at points (a) to (d) using the words supplied.

(a) Note that the structure of the phrase *sharikat il-xaliij liT-Tayaráan* (lit. 'company of the Gulf for aviation') is

Noun + Noun + Preposition + Noun

where the first two nouns are linked together in the kind of relationship we saw in 8.1, and the preposition + Noun phrase which follows this Noun + Noun phrase merely adds some further information – that the company is concerned with aviation rather than, say, exports. Make similar phrases from the words below, substituting them in the sentence *haay. . . &?* as in the dialogue;

Noun	Noun	Noun
		<i>naft</i> (oil)
		<i>smiit</i> (cement)
<i>shárika</i>	<i>xaliij</i>	<i>bináa</i> (construction)
		<i>taTwíir iqtisáadi</i> (economic development)
		<i>mantuujáat ziraa9íyya</i> (agricultural products)

Now try other substitutions: *mu'ássasa* 'establishment, foundation' for *shárika*, and *kuwáyt*, *baHráyn*, etc. for *xaliij*.

Another common structure for complex noun-phrases is exemplified by *is-shárika l-kuwaytíyya lil-bináa* where the structure is

Noun + Adjective + Preposition + Noun

As in the previous example, the Preposition + Noun phrase defines the function of the Noun + Adjective phrase. Make phrases of this type using the words below, and fit them into the question *haay. . . ?*

Noun	Noun	Noun
		<i>taSdíir in-naft</i> (export of oil)
		<i>taSdíir il-asmáak</i> (export of fish)
<i>mu'ássasa</i>	<i>waTuni</i>	<i>taswliq il-láHam</i> (marketing of meat)
		<i>taSlíH is-súfun</i> (repair of ships)
		<i>San9 il-aaláat iS-Sinaa9íyya</i> (manufacture of industrial tools)

(b) In (b), where the caller announces his identity:

ana mudíir wakaulat is-safariyyáat '9áalam jadíid'

The structure is

Noun + Noun + Noun + Proper name

Make similar phrases from the words below, substituting them in the sentence beginning *ana. . .*

Noun	Noun	Noun	Proper name
		<i>smiit</i>	'9ántar'
	<i>shárika</i>	<i>bináa</i>	'ziyáad'
<i>mudíir</i>		<i>anbáa</i>	'ay bii sii'
	<i>wakáala</i>	<i>9ámal</i>	'fayrúuz'

(c) *míta byírja9?* is a request for further information. Here are some others for translation into Arabic:

- 1 Where's he gone? 2 Has he any appointments this afternoon? 3 Is he free tomorrow? 4 Is he busy all day?
- 5 Can he meet me later? 6 Has he read my report? 7 Has he talked to my colleague? 8 Has he written to us yet?
- 9 Has he signed the contract or not? 10 Has he received my letter?

(d) In (d) the speaker leaves a message. Using the introduction *abbíiha tigúul lih innana. . .*, leave the following messages:

1 We've thought about his offer and will give our answer next week 2 We've thought about his offer but have rejected the conditions he's imposing on us 3 We do not agree to his offer in its present form 4 We do not agree to the changes he's demanding 5 We've accepted his conditions and will reply officially in a few days

Exercise III.3

Here is a short account of marriage customs as they were only a few years ago in the Gulf, as told by an old woman. Read aloud and translate, using the notes below where necessary:

iz-zawáaj il-qadūm

abu l-wálad yitqáddam Hagg abu l-bint u yixTúbha. idhu yá9ni tiwáfagaw, waddáyna hal-hadáaya máalat il-áwwal with-thiyáab, u waddáyna lihūm bayzáat u maláchna 9ind ish-shayx. Saar 9aad láylat il-Hánna. yiTablúun Tubúul, u yisawwúun Tagg u agháani, u yiHannúunha, u ba9adáyñ yidhibHúun dhibáaH u yiTabxúun. 9ógub, yaaxdhúunha, il-9arúus ya9ni, u yiHuTTúunha fi zuulíyya, u yidizzúunha 9ala ráyilha.

Notes:

maal(at) il-áwwal 'belonging to the old times, old fashioned'.

bayzáat 'money'. This word, of Indian origin ('Pies') is used throughout the Gulf instead of the more international *fluus*.

shayx refers here to a religious elder, not to the ruling family.

9aad 'then, so'. This word is frequently untranslatable. It is used with imperatives to increase their force: *iskit 9aad!* 'Do be quiet!'

Hánna 'henna'. *láylat il-Hánna* was the night before the wedding when the bride's body was decorated with henna.

Tagg 'beating', meaning here a kind of hand-clapping. *yidhibHúun dhibáaH* 'they slaughtered a slaughtering', meaning an animal was killed in celebration. This use of the verbal noun as the object of the verb from which it is derived is very common. Other examples *TaggáytaH Tagg* ('I hit him a hitting') = 'I gave him a good beating' *firHaw li áaxir fáraH* ('They were happy to the last happiness') = 'They were really happy' (See Unit 15.1). *zuulíyya* 'rug'. Brides were traditionally wrapped in these before being presented to their husbands.

VOCABULARY SUMMARY

<i>alló</i>	'hello'	<i>ráyil (or rájil)/rijáal</i>	'man, husband' (alternative to <i>rayyáal/ rayyaaylil</i>)
<i>bayzáat</i>	'money'		
<i>bináa</i>	'construction'		
<i>dhibáaH/ yidhibáH/ dhibáaH</i>	'to slaughter (animal)'	<i>safaríyya* (aat)</i>	'journey, travel'
<i>Hánna(n.)</i>	'henna'	<i>sámak/asmaák</i>	'fish' (more formal equivalent of <i>simich</i>)
<i>Hánna(v)</i>	'to paint with henna'		
<i>ídha</i>	'if'	<i>SabáaH</i>	'morning'
<i>jawáab/ajwíba*</i>	'answer, reply'	<i>SabáaH il-xayr</i>	'good morning'
<i>láHDHa* (aat)</i>	'moment'	<i>SabáaH in-nuur</i>	'good morning' (reply)
<i>málach/ yámlich/milcha</i>	'to betrothe'	<i>Sána9/yiSna9/ San9</i>	'to manufacture'
<i>mashkúur</i>	'thanks; grateful'	<i>Sináa9i</i>	'industrial'
<i>mu'ássasa* (aat)</i>	'establishment'	<i>shákil/ashkáal</i>	'form, shape, type'
<i>múmkín</i>	'possible, maybe'	<i>sharT/shurúuT</i>	'condition, stipulation'
<i>nába'lanbáa</i>	'piece of news'	<i>taswíiq</i>	'marketing'
<i>qáadim</i>	'next'	<i>taSdír</i>	'exporting'
<i>ráfaD/yárfuD/ rafD</i>	'to refuse, reject'	<i>ilágga</i>	'to get, receive'

<i>tiqáddam</i>	'to proceed, present oneself'	<i>9aad</i>	'so, then'
		<i>9áalam</i>	'world'
		<i>9aam</i> (adj.)	'general'
<i>Tábbal</i>	'to drum'	<i>9áfu</i>	reply to
<i>Tábil/Tubúul</i> (n.)	'drum'		'thanks':
<i>Tagg/yiTigg/</i>	'to beat, hit'		'don't
<i>Tagg</i>			mention it!
<i>wáqqa9</i>	'to sign'	<i>9aqd/9uquúd</i>	'contract'
<i>xáTab/yíxTub/</i>	'to betrothe'	<i>9arD/9urúuD</i>	'offer, proposal'
<i>xúTba</i>			'bride'
<i>zamíil/zumaláa</i>	'colleague'	<i>9arúus</i> (f.)/	
<i>ziráa9i</i>	'agricultural'	<i>9aráayis</i>	
<i>zuulíyya*/</i>	'rug'		
<i>zawáali</i>			

UNIT 16

16.1 THE DERIVED THEMES OF THE VERB: aCCaC, inCaCaC, iCtaCaC AND istaCCaC

In this unit we complete our survey of the three-consonant Arabic verb.

aCCaC verbs

These verbs, which are relatively rare in spoken Gulf Arabic, form their past tense by the prefixing of *a-* to the root consonants:

root type	example		
strong	<i>á9lan</i>	'to announce'	(9-l-n)
doubled	<i>aSárr</i>	'to insist'	(S-r-r)
weak	<i>álgha</i>	'to cancel'	(l-gh-w)
hollow	<i>adáar</i>	'to manage, run (e.g. a business)'	(d-w-r)

In the past tense, aCCaC verbs are conjugated like simple strong, doubled, weak and hollow verbs, viz:

<i>a9lánt</i>	'I announced'	cf. <i>sharábt</i>	'I drank'
<i>aSarráyt</i>	'I insisted'	<i>shaggáyt</i>	'I tore'
<i>algháyt</i>	'I cancelled'	<i>ligáyt</i>	'I found'
<i>adírt</i>	'I managed'	<i>gilt</i>	'I said'

In the imperfect, they are conjugated with an *i* stem vowel, which is long in hollow verbs. Note that the 1st person prefix is *u-*, not *a-*.

<i>ú9lin</i>	<i>uSírr</i>	<i>úlghi</i>	<i>udíir</i>
<i>tí9lin</i>	<i>tíSírr</i>	<i>tílghi</i>	<i>tidíir</i>
<i>tí9linúin</i>	<i>tíSírrúin</i>	<i>tílghúin</i>	<i>tidíirúin</i>
<i>yí9lin</i>	<i>yíSírr</i>	<i>yílghi</i>	<i>yidíir</i>
<i>tí9lin</i>	<i>tíSírr</i>	<i>tílghi</i>	<i>tidíir</i>
<i>ní9lin</i>	<i>níSírr</i>	<i>nílghi</i>	<i>nidíir</i>
<i>tí9lináun</i>	<i>tíSírráun</i>	<i>tílgháun</i>	<i>tidíiráun</i>
<i>yí9lináun</i>	<i>yíSírráun</i>	<i>yílgháun</i>	<i>yidíiráun</i>

Imperatives are formed in the normal way:

i9lin/iu! *Sirr/iu!* *ilghi(m./f.)/u!* *diir/iu!*

The present and passive participles are formed according to the same principles described for the other derived themes (see Unit 14), except that the prefix in aCCaC participles is usually *mu-* rather than *mi-*. Thus one finds

mú9lin 'announcing, an announcer'
mú9lan 'announced, something announced'
múlghi 'cancelling, someone/something which cancels'
múlgha 'cancelled', etc.

Many common nouns are in fact participles of this kind, e.g. *mudír* 'manager' is derived from *adáar* 'to manage, run'.

The verbal noun of aCCaC verbs is formed according to the pattern iCCaaC: *i9láan* 'announcement' *iSráar* 'insistence' *ilgháa* 'cancellation'. Hollow verbs add a final *-a*: *idáara* 'management, administration'.

Some examples of aCCaC verbs in use:

il-Hukúuma á9lanat innaha tiSirr 9ala daf9 il-máblagh il-maTlúub

il-Hukúuma á9lanat iSráarha 9ala daf9 il-máblagh il-maTlúub
 'The government has announced that it is insisting on the payment of the sum demanded.'

mínhu l-mas'úul 9an il-idáara fi dhiich ish-shárika?

'Who is responsible for administration in that company?'

Tárrashaw lina i9láan ilgháa kill il-9uquúd il-mitwáafag 9aláyha

'They sent us an announcement of the cancellation of all the contracts agreed on.'

inCaCaC verbs

inCaCaC verbs are very commonly used and may be freely formed from simple transitive verbs by the prefixing of *in-*. This prefix passivises the meaning of the simple verb:

root type	example	
strong	<i>in9áraf</i>	'to be known, knowable' (9áraf 'to know')

doubled	<i>inHáll</i>	'to be solved, solvable'	(Hall 'to solve')
weak	<i>ingára</i>	'to be read, legible'	(gára 'to read')
hollow	<i>insháal</i>	'to be removed, removable'	(shaal 'to remove')

The past tense of these verbs is conjugated according to the patterns for simple strong, doubled, etc. verbs (*in9aráft* 'I was known', *in9írfat* 'she was known' (cf. *9aráft* 'I knew', *9írfat* 'she knew'), *inshílt* 'I was taken away' *insháalaw* 'they were taken away' (cf. *shílt* 'I took away', *sháalaw* 'they took away')). Imperfects are formed as below:

<i>an9írif</i>	<i>anHáll</i>	<i>angára</i>	<i>ansháal</i>
<i>tin9írif</i>	<i>tinHáll</i>	<i>tingára</i>	<i>tinsháal</i>
<i>tin9írfiin</i>	<i>tinHalliin</i>	<i>tingarín</i>	<i>tinshaallin</i>
<i>yin9írif</i>	<i>yinHáll</i>	<i>yingára</i>	<i>yinsháal</i>
etc.	etc.	etc.	etc.

It can be seen from this that, except for the strong verb, the stem vowelling in the imperfect is the same as in the past. In the strong verb, it is usually *i-i* in the imperfect (though some Gulf dialects have *i-a* or *a-a*).

The imperative is rarely used in *inCaCaC* verbs, for obvious reasons. Where it occurs, it follows the normal pattern, e.g. the verb *inchább* 'to go away, leave (vulgar)' which is the passive of *chabb* 'to knock over, spill' is *inchább/iu!* 'Go away!'

Participial forms of *inCaCaC* are rare. It is normal to use the passive participle of the simple verb rather than that of the *inCaCaC* verb e.g. *ma9ráuf* 'known' (not *min9áraf*), *maHlúul* 'solved' (not *minHáll*), *mashyúul* 'removed' (not *minsháal*).

The verbal noun of *inCaCaC* verbs is of the pattern *inCiCaac*, though this is relatively rare in every-day speech, being restricted to words and phrases borrowed from Literary Arabic, e.g. *insi-Háab il-jaysh* 'the withdrawal of the army' *inqiláab il-hukúuma* 'the overthrow of the government'. The verbal noun of the simple verb is routinely used instead of *inCiCaac*, thus: *shayaláan il-awsáax* 'the removing/removal of the rubbish' (not *inshiyáal*...).

Hall il-múshkila 'the solving of/solution to the problem' (not in *Hilául* . . .).

Some examples of the use of inCaCaC verbs:

il-xaTT máalah maa yingára

'His hand-writing is illegible'

dhayláyn yin9irif áSilhum bi mujárrad lahjáthum

'Their origin is obvious simply from their accent'

(lit. 'Them is-known their origin by merely their accent')

haay múshkila maa bitinHáll bi suhúula

'This is a problem which will not be solved easily'

maa tinghilib inta!

'You can't be bested, you!' (said of someone wily or skilful, e.g. in haggling)

inDammáyť fin-náadi gábil sitt siníin

'I joined the club six years ago'

iCtaCaC verbs

These occur very commonly in Gulf Arabic. Generally speaking, they are intransitive or passive in meaning (like *tiCaCCaC* verbs).

root type

strong	<i>ishtághal</i>	'to work'	(<i>sh-gh-l</i>)
doubled	<i>ih támm</i>	'to be interested, concerned (in something)'	(<i>h-m-m</i>)
weak	<i>ishtáka</i>	'to complain'	(<i>sh-k-w</i>)
hollow	<i>iH táaj</i>	'to need'	(<i>H-w-j</i>)

Past tenses are formed as per the usual pattern, e.g. *ishtaghált*, *ishtághalat* 'I/she worked'; *ih támmáyi*, *ih támmaw* 'You(f.)/they were interested'; *ishtakáytaw*, *ishtákaw* 'You(pl.)/they complained'; *iH tájť*, *iH táajť* 'I/she needed'. Forms on the pattern *iH táajť* 'I needed' are also heard, but these are considered very colloquial. Imperfect patterns are detailed below:

<i>ashtághil</i>	<i>ahtámm</i>	<i>ashtáki</i>	<i>aH táaj</i>
<i>tishtághil</i>	<i>tihtámm</i>	<i>tishtáki</i>	<i>tiH táaj</i>
<i>tishtaghliin</i>	<i>tihtammíin</i>	<i>tishtakiin</i>	<i>tiHtaajíin</i>

<i>yishtághil</i>	<i>yih támm</i>	<i>yishtáki</i>	<i>yiH táaj</i>
etc.	etc.	etc.	etc.

The imperfect stem vowel pattern is thus *a-i* in strong and weak roots, while doubled and hollow roots behave like inCaCaC verbs, retaining *a* or *aa*: compare *yih támm/yinHáll*, *yiH táaj/yinsháal*.

Imperatives:	<i>ishtághil/iu!</i>	'Work!'
	<i>ishták/iu!</i>	'Complain!'
	<i>ih támm/iu!</i>	'Be interested!'
	<i>iH táaj/iu!</i>	'Need!'

Note the lack of a final vowel in the masculine imperative of weak verbs which we also noted for all other derived themes (see Unit 14).

Participles:

present:	<i>mishuághil</i>	<i>mihtámm</i>	<i>mishtáki</i>	<i>miH táaj</i>
passive:	<i>mishtághal</i>	<i>mihtámm</i>	<i>mishtáka</i>	<i>miH táaj</i>

Verbal noun on the pattern *iCtiCaaC*:

<i>ishtigháal</i>	<i>ih timáam</i>	<i>ishtikáa</i>	<i>iH tiyáaj</i>
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Again, the verbal noun of the corresponding simple verb is often used instead of *iCtiCaaC*, e.g. *shughl* 'work' *shákwa* 'complaint' *Háaja* 'need'.

There are a few special cases of *iCtaCaC* verbs – those which have *w*, *y* or ' initial root consonant. The initial root consonant in these verbs is assimilated to the *-t-* infix, thus *ittájah* 'to go, direct oneself' instead of *iwtájah* (root *w-j-h*), *ittáxadh* 'take for oneself' instead of *i'táxadh* (root ' *-x-dh*).

Another small group of verbs, those which have an 'emphatic' consonant (*S*, *T*, *D*, *DH*) in *C*₁ position, cause the alteration of the infix *-t-* to *-T-*. Thus one finds *iDTárr* 'to be forced, obliged' (root *D-r-r*) instead of *iDTárr*. In all other ways, these two special groups of *iCtaCaC* verbs behave normally.

Examples of the use of *iCtaCaC* verbs:

- *shínhu shúghlik?*
- *ashtághil dráywil fi shárikat taSdūr in-naft.*

- ‘What’s your job?’
 – ‘I work as a driver for the Oil-exporting Company.’
maa 9indi ihtimáam bi hal-áshya
 ‘I’ve no interest in these things’
ir-rayyáal illi~Hna miHtaajūn lih muu mawjūud
 ‘The man we need isn’t here’
háadhi hiya l-mishtáka 9aláyha
 ‘This is the woman who’s been complained about’
xudh iT-Tarṭig il-mittijih min il-jinūub ila sh-shimáal
 ‘Take the road which leads from south to north’
iDTarráyt áqbal muqtaraHáatah
 ‘I was obliged to accept his suggestions’

istaCCaC verbs

These verbs, in which an *ista-* prefix is added to the root consonants are of frequent occurrence in Gulf Arabic. Examples:

root type

strong	<i>ista9mált/istá9malat</i>	‘I/she used’	(9-m-l)
doubled	<i>istaHaqqáyt/istaHáqqat</i>	‘I/she deserved’	(H-q-q)
weak	<i>istaghnaýtl/istághnat</i>	‘I/she did without’	(gh-n-y)
hollow	<i>istafádt/istafáadat</i>	‘I/she benefited’	(f-y-d)

An alternative to *istafádt* is *istafaadáytl*.

Imperfect forms:

<i>astá9mil</i>	<i>astaHíqq</i>	<i>astághni</i>	<i>astafiid</i>
<i>tistá9mil</i>	<i>tistaHíqq</i>	<i>tistághni</i>	<i>tistafiid</i>
<i>tista9miliin</i>	<i>tistaHiqqūn</i>	<i>tistaghniin</i>	<i>tistafiidiin</i>
<i>yistá9mil</i>	<i>yistaHíqq</i>	<i>yistághni</i>	<i>yistafiid</i>
etc.	etc.	etc.	etc.

Note that the strong and weak root types form their imperfects in exactly the same way as iCtaCaC verbs, viz. with an *a-i* stem vowel pattern. The doubled and hollow verbs behave in the same way as aCCaC verbs – they have an *i* or *ii* stem vowel.

Participial forms:

present: *mistá9mil mistaHíqq mistághni mistafiid*

passive: *mistá9mal mistaHáqq mistághna mistafáad*

Imperatives: *istá9milli/u!* ‘Use!’
istaHíqqili/u! ‘Deserve!’
istághni(m. and f.)/u! ‘Do without!’
istafiidi/u! ‘Benefit!’

The verbal noun is of the form *istiCCaC* (*istiCaaCa* for hollow verbs, cf. the final *-a* of the verbal noun of hollow aCCaC verbs):

isti9máal istiHqáaq istighnáa istifáada

Some examples of use:

kinna na9Ttihum bayzáat yistafidúun mínha
 ‘We used to give them money which they found useful’
fii áshya niHtaaj liha maa nigdar nistághni 9ánha
 ‘There are things we need which we can’t do without’

Exercise 16.1

Look at the two examples below, in which active verbs are passivised in different ways: through the use of the *ti-* prefix if they are CaCCaC verbs, and through the use of the *in-* prefix if they are simple CvCaC verbs:

- igra~lli maktúub 9ála hal-wáraga!*
 → *illi maktúub mau yingára!*
 ‘Read what’s written on this paper!’
 – ‘What’s written is illegible!’
baTTáhl id-darṭisha?
 → *la, had-darṭisha maa yitbáTTal!*
 ‘Have you opened the window?’
 – ‘No, this window can’t be opened!’

Make similar replies to the commands and questions in the exercise below, choosing the correct passive form.

Translate the sentences.

- 1 *kisárt il-glaasáat, muu chidhí?*
 → *la,*
 2 *rakkábt it-tayráat il-jadiida?*
 → *la,*

3 *shiil dhiich il-Hijaaráat!*

→

4 *waddáyt it-taqrír fi hal-búghsha, muu chidhí?*

→ *la,*

5 *xáfDu as9áarkum shway, arjúukum!*

→ *la,*

6 *shrá'yik fil-ákil il-inglizi?*

→

7 *bándi l-baab min fádlich!*

→

8 *haay maay shurb, muu chidhí?*

→ *la,*

9 *gidáti tismá9hum min ba9íd?*

→ *la,*

10 *gháyyaraw 9aadáathum 9ála máda z-zamáan, muu chidhí?*

→ *la,*

Exercise 16.2

In the example below, a verb phrase (underlined) has been replaced by an equivalent expression which uses a verbal noun:

daráyt bi'annahum ihtámmaw bil-lugháat

→ *daráyt bi~htimáamhum bil-lugháat*

'I knew that they were interested in languages'

→ 'I knew about their interest in languages'

In the sentences below, transform the verb phrases underlined into verbal nouns, making any other changes in the sentences which may be necessary:

1 *aSárr 9ála 'an yiqáabil il-wazír shaxStiyyan*

→

2 *yiHíbb yílqi l-muHaaDráat bil-lúgha l-9arabíyya*

→

3 *maa símHaw líi astá9mil il-aaláat maaláthum*

→

4 *illi iqtáraH muu ma9gúul fi rá'yi ána*

→

5 *lázim ticháyyik il-makiina gábil la tirákkib il-blaagáat*

→

Now translate the sentences into English.

Exercise 16.3

In the example below, direct speech has been put into its reported form:

'ta9allámt il-Hisáab min kint fil-mádrasa'

→ *gáalat 'innaha ta9államat il-Hisáab min káanat fil-mádrasa*

'I learnt arithmetic when I was at school'

→ She said that she learnt arithmetic when she was at school

Put the following statements into reported form, and translate them:

1 *'istafádt wáayid min had-dóora'*

→ *gaal*

2 *'iHtíjna ila musáa9ada ázyad láakin maa HaSSalnáaha'*

→ *gáalaw*

3 *'maa ágdar astághni 9an háadha l-kitáab'*

→ *gáalat*

4 *'yoom iHna Sgháar, ihtammáyna wáayid bi jam9 iT-Tawáabi9'*

→ *gáalaw*

5 *'tammáyt a9tish hash-shákil Tuul Hayáati'*

→ *gaal*

16.2 CONDITIONAL SENTENCES

'Possible' conditions

'Possible' conditions are those where there is some real possibility of the stated condition being met, either in the present or future.

The conditional clause may be introduced by any of the particles *idha*, *lo*, *in chaan*, or *ila* ('if'), and the verbs in both the conditional and resultative clauses are put in the appropriate tense:

idha yábbi iyí wiyyána, guul lih yixáabirni min gábil
 'If he wants to come with us, tell him to inform me beforehand'
in chaan yiHaachúni bil-lúgha l-ingliiziyya, maa áfham
sh~yigúul

'If he speaks to me in English, I don't understand what he says'
ila yóoSil gábil is-sáa9a sítta, barúuH alaagíh fil-maTáar
 'If he arrives before six o'clock, I'll go and meet him at the airport'

lo mTársha l-xaTT, la tigúul líha l-xábar
 'If she has sent the letter, don't tell her the news'
ila timtini9 min it-tadxíin shway, bitshúuf SiHHatik titHássan
 'If you give up smoking for a bit, you'll see your health will improve'

'Hypothetical' conditions

What is meant here is the kind of condition in English sentences of the type 'If I were in your position (but I'm not), I'd . . .', i.e. conditions which *could* be fulfilled, but are unlikely to be. In the Arabic equivalent of sentences of this type, past-tense verbs are used in both the conditional and resultative clauses:

lo sháafat maa sawwáyt, zí9lat
 'If she saw what you've done, she'd be angry'
idha 9índi xámsat aaláaf dooláar, ishtaráyt sayyáara jadúda
 'If I had 5,000 dollars, I'd buy a new car'
in chaan Haachúani bi hal-láhja, Taggáytah Tagg
 'If he spoke to me in that tone of voice, I'd give him a beating'

'Hypothetical' conditions in the past

We are dealing here with the Arabic equivalent of the English 'If I had seen him, I would have . . .', that is, conditions which it is truly impossible to fulfil because they refer to a former state of affairs. In Gulf Arabic, past tenses are again used, but the particle *chaan* is inserted before the resultative clause:

idha yiit fil-waqt il-minásib, chaan shift shay yi9ijbik
 'If you'd come at the appropriate time, you'd have seen something which would've pleased you'

(Note in this example that only the *main* verb of the resultative clause is in the past tense, while the verb in the relative clause stays in the imperfect.)

lo káanat 9índi fikra bi hal-mawDúu9, chuun gilt lich
 'If I'd had an idea about that topic, I'd have told you (f.)'
in chaan ishtákaw 9aláyh 9índ ish-shúrTa, chaan qibDaw
9aláyh

'If they'd complained about him to the police, they'd have arrested him'

ila gidárt óoSil gáblik, chaan HaDDárit lik Háfla
 'If I'd been able to arrive before you, I'd have prepared a party for you'

'Unless'

The Arabic equivalent is *illa idha* ('except if'):

batímm ashtághil illa idha tifanníshni
 'I'll carry on working unless you sack me'

'Even if'

The phrase *Hátta lo* is used:

Hátta lo tifanníshni, batímm ashtághil
 'Even if you sack me, I'll carry on working'

Exercise 16.4

Translate into Arabic the resultative clause in the following conditional sentences:

<i>lo káanat 9índi l-fúrSa,</i>	{	visited Cairo
<i>chaan. . .</i>		learnt to drive
If I'd had the chance,		worked as a teacher
I'd've. . .		bought a restaurant
		got married at 20
		learnt to swim

<i>ídha yaak il-Hiin. . .</i> If he came to you now. . .	{	would you tell him the truth?
		lend him what he asked for?
		teach him to read
		Arabic?
		introduce him to the boss?
		give him a job? help him in his studies?

Translate into Arabic the conditional clause in these sentences:

If you ask him for it. . .	
inform him now. . .	
use it correctly. . .	
accept his conditions. . .	<i>yu9Tíik iyyáah</i>
send him the money. . .	he'll give it to you
give up smoking. . .	

Exercise 16.5

Translate the two short conversations below, in which two young women describe their jobs:

- *kínti tishtaghlín áwwal fil-maTáar?*
- *ay. Saar li ya9ni sána káamla fil-maTáar . . . u fil-bank sána u cham min sháhar. 9aad kint áwwal ashtághil maashíin obráytir u ba9adáyñ taghayyárt Hagg il-kambyúutar, u bá9ad il-kambyúutar Hagg il-kawnts táHat . . . yá9ni Hagg dhayláyn illi yifatHúun Hisaabáat u~lli yidaxluun chaykáat fi Hsaabáathum . . . hal-loon, háadhi shúghlati ána.*

Notes: Technical English words like 'computer', 'machine operator', 'accounts' are freely borrowed into everyday Gulf speech.

- *yi9íjbich il-má9had ihni?*
- *wállah kint ábbi aríuH il-jáami9a ádris Huqúuq. . .*
- *laysh maa ríHti?*
- *káanat iDH-DHurúuf Sá9ba shwáyya áwwal . . . iDTarráyt ashtághil, u ishtaghált fi mustáshfa l-irsaalíyya l-amríikiyya. . . ishtaghált wállah sanatáyn bas. . .*
- *ishtaghálti shínhu?*
- *káatiba . . . ishtaghált ihnáak sanatáyn u maa~dri kaan it-taym iS-SubH u bá9ad iDH-DHúhur, fa gáalat úmmi yá9ni záHma tyün iS-SubH u bá9ad iDH-DHúhur, fa adáwwir líi shúghla tháanya. bas hi aSárrat 9ála 'an ádxal il-má9had Háta aSíir mudárrisa.*

Notes: *irsaalíyya* 'mission' is derived from the verbal noun *irsáal* of the aCCaC verb *arsal* 'to send' *taym* (English 'time') means 'office hours'

Proverbs and sayings

il-qird fi 9ayn úmmah ghazáal

'The monkey is a gazelle in the eye of his mother'

i.e. Beauty is in the eye of the beholder

wild il-chalb chalb míthlah

'The son of a dog is a dog like him'

i.e. Like father like son

il-fluus tyüib il-9arúus

'Money brings the bride'

i.e. Money talks

VOCABULARY SUMMARY

<i>adáar</i>	'to run, manage'	<i>arjúu</i> + pron.	'I ask, beg. . .'
		<i>aSárr</i>	'to insist'
<i>álgha</i>	'to cancel'	<i>áSil/uSúul</i>	'origin, principle'
<i>álqa</i>	'to give (a lecture)'	<i>á9lan</i>	'to announce'

<i>chalb/chiláab</i>	'dog'	<i>istá9mal</i>	'to use'
<i>dáwwar</i>	'to look for'	<i>ishtáka</i>	'to complain'
<i>diráasa* (aat)</i>	'study' (v.n.)	<i>ishtára</i>	'to buy'
<i>dooláar (aat)</i>	'Dollar'	<i>ittájah</i>	'to direct oneself'
<i>dóora* (aat)</i>	'course' (e.g. of training)	<i>ittáxadh</i>	'to take for oneself'
<i>fa</i>	'then, so'	<i>jíma9/yíjma9/</i>	'to collect'
<i>fúrSa* (aat)</i>	'opportunity'	<i>jam9</i>	
<i>ghazáal</i>	'gazelle'	<i>jínúub</i>	'south'
<i>Háaja* (aat)</i>	'need'	<i>kaláam</i>	'speech, talk'
<i>HáDDar</i>	'to make ready'	<i>máda in 9ála</i>	'with the passage of time'
	(something)	<i>máda z-</i>	
<i>Haqqi/Huqúuq</i>	'right, law'	<i>zamáan</i>	
<i>Hayáa*</i>	'life'	<i>maktína*/</i>	'machine, engine'
<i>Hijáara* (aat)</i>	'stone'	<i>makáayín</i>	
<i>iDTárr</i>	'to be obliged, forced'	<i>ma9gúul</i>	'reasonable'
		<i>má9hac/</i>	'institute, college'
<i>ihámín</i>	'to be interested in (bi)'	<i>ma9áahid</i>	
		<i>mináasib</i>	'appropriate, convenient'
<i>iHtáaj</i>	'to need (ila)'	<i>mína9/yímna9/</i>	'to prevent'
<i>imtána9</i>	'to abstain from (min)'	<i>man9</i>	
<i>inchább</i>	'to go away (vulg.)'	<i>muqtáraH (aat)</i>	'suggestion'
		<i>qábad/yíqbaD/</i>	'to arrest, get hold of'
<i>inDámm</i>	'to join, be joined to (ila)'	<i>qabD</i>	
		<i>qird/qurúud</i>	'monkey'
<i>iqtáraH</i>	'to suggest'	<i>siyáaqa*</i>	'driving'
<i>irsaalíyya*</i>	'mission'	<i>SiHHa*</i>	'health'
<i>ista9íad</i>	'to benefit from (min)'	<i>shákwa/</i>	'complaint'
		<i>shakáawi</i>	
<i>istághna</i>	'to do without (9an)'	<i>shimáal</i>	'north'
		<i>shimáalí</i>	'northern; left (side)'
<i>istaHáqq</i>	'to deserve'	<i>taym</i>	'office, shifts, hours'
<i>istaqáam</i>	'to live on (9ála)' (e.g. a type of food)	<i>tíHássan</i>	'to improve'
		<i>wájab/yájúb/</i>	'to be incumbent'
		<i>wujúub</i>	

<i>kamáa yájb</i>	'as it must be'	<i>9árraf</i>	'to acquaint someone with (9ála)'
<i>záHma*</i>	'chaos, bother, trouble'		someone, introduce someone to someone'
<i>9aash/yi9úsh/</i>	'to live'		
<i>9aysh</i>		<i>9ayn(f.)/9uyúun</i>	'eye'

UNIT 17

17.1 QUADRILITERAL VERBS

'Quadriliteral' means quite simply 'having four (as opposed to three) root consonants', and with these verbs we bring to a close our study of the Arabic verb system. Quadriliteral verbs are of the CaCCaC pattern, but are different from the CaCCaC verbs we studied in Unit 14 by virtue of the fact the middle two consonants are not identical. Typical 'strong' quadrilaterals are *tárjam* 'to translate', *xárbaT* 'to mix up, disarrange', *ghárbaL* 'to confuse (someone)', *fándas* 'to grab a handful of (something)'. From the point of view of the patterning of vowels and consonants, these verbs are exactly the same – CaCCaC – as verbs like *rákkab* 'to fix', *cháyyak* 'to check' in which there is a doubled consonant in the middle of the verb. Quadrilaterals in fact behave exactly like *rákkab*, *cháyyak*, etc. in all respects:

Past tense		Imperfect	
<i>tarjámt</i>	'I translated'	<i>atárjim</i>	'I translate'
<i>tarjámt</i>	'You translated'	<i>títárjim</i>	'You translate'
<i>tarjámti</i>	'You(f.) translated'	<i>títárimün</i>	'You(f.) translate'
etc.		etc.	

Imperatives and participles are also formed as for 'ordinary' CaC-CaC verbs, e.g.

<i>tárim/ili!</i>	'Translate!'		
<i>mutárim</i>	'translator'	<i>mutárim</i>	'translated'

Compare these forms with those from the 'ordinary' CaCCaC verb *wállad* 'to generate'

<i>muwállid</i>	'generator'	<i>muwállad</i>	'generated'
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Verbal noun patterns, however, are a little more varied in the quadriliteral verb than in ordinary CaCCaC verbs. They are usually of the type CaCCvCa, e.g. *tárjama* 'translation', *xárbaTa* 'mix-up, confusion', but other types occur, e.g. *ghirbáal* 'confusion', *findúus* 'grabbing'. Where the verbal noun denotes the object

produced by the action rather than the action itself, verbal noun plurals are possible, usually on the pattern CaCaaCiC or CaCaa-CiiC: *taráajim* 'translations', *xaraabüT* 'botch-ups', *fanaadlis* 'clumps, large handfuls'.

As in the ordinary CaCCaC verb, hollow and weak verb stems occur. Hollow verbs have *w* or *y* as second consonant, e.g. *sáyTar* 'to control, dominate', *sóolaf* 'to chat' (note that, in this last example, *oo* is written instead of *aw* since *oo* reflects more nearly the usual pronunciation). An example of a weak quadriliteral is *gáhwa* 'to give someone coffee', as in:

gahwóona u 9aTóona gadúu9 zayn
 'They gave us coffee and a nice morning snack'
yaa 9áli, xudh haadhooláak u gahwíhum!
 'Ali, take those people and give them coffee!'

One other kind of quadriliteral verb is the so-called reduplicative, in which the two syllables in the CaCCaC pattern are the same, e.g. *gáSgaS* 'to chop up into bits', *gámgam* 'to nibble'. All of these verbs are conjugated in the same way as their equivalent 'ordinary' CaCCaC verbs.

Quadrilaterals may be passivised or reflexivised by the prefixing of *ti-*, as for other CaCCaC verbs: *xárbaT* 'to mix up', *tixárbaT* 'to get mixed up', *gáhwa* 'to give someone coffee', *tigáhwa* 'to take coffee (oneself)'. Some simple sentences illustrating quadrilaterals in use are given below:

táramaw il-muqáal min 9árabí ila ingllízi
 'They translated the article from Arabic into English'
tarjámtah muhub SaHíiHa
 'His translation is incorrect' (or 'The translation of it is incorrect')
gharbálha ghirbáal ams
 'He really got on our nerves yesterday'
la tixallíh yishtághil brúuHah fil-wársha – akúid byitxárbaT
 'Don't let him work on his own in the workshop – he'll really get himself into a mess'
nitgáhwa kill yoom bá9ad maa yintíhi sh-shúghul
 'We have coffee every day after work is over'

tammáyna nisóolif ila nuSS il-layl

'We carried on chatting until midnight'

giTá9tah li múddat árba9 sinūn u istáwat 9indi HárHasha

'I gave it up (smoking) for four years, and I got a hoarse cough'
(from *HárHash* 'to cough hoarsely')

na9Tūh lil-Hayaawūn yigamgimūun fih

'We give it (hay) to the animals for them to nibble on:

al-láHam maa yitgáSgaS

'This meat can't be chopped into small pieces'

Exercise 17.1

Model Arabic sentences are given below. After each, cue words are given which are to be substituted in the appropriate place in the sentence, and which require other changes to be made. Look at the example:

atgáhwa kill yoom gábil la arúuH ish-shúghul

'I have coffee every day before I go to work'

cue: you(m.)

→ *tūgáhwa kill yoom gábil la truuH ish-shúghul*

1 she 2 we 3 'Ali 4 they 5 you(pl.) 6 the labourers 7 the boss 8 my mother

idha tixallūh yisáwwi háadha brúuHah, byitghárbal

'If you let him do this by himself, he'll get confused'

9 them 10 her 11 faaTma 12 the driver 13 your secretary(f.) 14 the mechanic 15 these children 16 us

Háta lo 9aTáani qaamúus, chaan maa gidárt atárijim hal-maqáal

'Even if he had given me a dictionary, I wouldn't have been able to translate this article'

17 you(f.) 18 us 19 the students 20 you(pl.) 21 the girl 22 my colleague 23 the clerk 24 you(m.)

Exercise 17.2

Look at the sentence below:

idha tisóolif wiyyáah yistáanis li'annah yiHíbb is-sawáalif

'If you chat with him he'll be happy because he likes chatting' (*sawáalif* is the plural of the verbal noun *sáalfa* from *sóolaf* 'to chat')

Substitute in this sentence appropriate verbs and verbal nouns using the following cues:

- | | |
|--|--|
| 1 play - playing | 5 talk - talking |
| 2 joke - joking (<i>nákkat</i> 'to joke') | 6 gamble - gambling (<i>qáamar</i> 'to gamble') |
| 3 stroll - strolling | 7 sing - singing |
| 4 fish - fishing | |

17.2 'TO WISH/WANT' AND 'TO PREFER'

We have seen that the verb *bágha* 'to want' can be used to translate the English 'I want to. . .' as well as 'I want you/him/her, etc. to. . .' There are a number of other ways of expressing wishes and wants:

Habb + verb

This construction is similar to the one involving *bágha* + verb:

aHíbb arúuH is-sīnama

'I like going to the cinema' or 'I would like to go to the cinema'

With object pronoun:

aHíbbik trúuH is-sīnama

'I would like you to go to the cinema'

9ájab + pronoun + verb

Here, the verb *9ájab* 'to please' is used as an impersonal verb to form phrases meaning literally 'It pleases me/you/him, etc. to. . .'

yi9jibni arúuH is-sīnama

'I like going to the cinema' or 'I would like. . .'

yi9jibni trúuH is-sīnama

'I would like you to go to the cinema'

widd + possessive adj. + verb

In this third type of construction, *widd*, which is a noun meaning 'wish, desire' has a possessive adjective suffixed to it: 'my/your/his, etc. desire (is). . .'

widdi arúuH is-sīnama

'I would like to go to the cinema'

widdik arúuH is-sīnama?

'Would you like me to. . . ?' (lit. 'Is it your wish I go. . . ?')

The construction involving *widd* is always interpreted as a specific statement of desire rather than a general statement of like – it means 'I/you, etc. would like to. . .' rather than 'I/you, etc. like. . .' in contrast to the constructions involving *Habb* and *9ájab* which can mean either, depending on context. Preference can be conveyed by any of these expressions when used with *áHsan* 'better' or *ákthar* 'more':

aHíbb arúuH is-sīnama áHsan min il-mubáara

'I'd rather go to the cinema than the match'

maa tiHíbbuh yirúuH is-sīnama áHsan min il-mubáara?

'Wouldn't you rather he went to the cinema than to the match?'

widdik ysaafnúun áHsan min yitimmúun fil-bayt?

'Would you prefer them to travel than to stay at home?'

yi9jibni áTbax ákthar min anáDHDHif il-bayt

'I prefer cooking to cleaning the house'

Another way of expressing preference involves the use of the verb *fáDDal . . . min*:

afáDDil áTbax min 'an anáDHDHif il-bayt

'I prefer cooking to cleaning the house'

or

afáDDil iT-Tabx min tanDHíf il-bayt

It is also possible to use this construction with object pronouns:

nifáDDilkum tyiúbúun janaTáatkum ihni min tixallúunha fil-fúnduq

'We prefer you to bring your bags here than leave them in the hotel'

Exercise 17.3

Taking the sentence

ána widdi arúuH il-jáami9a u ádris Huqúuq

'I'd like to go to university and study law'

substitute the cue words below into the sentence making any necessary changes. This is a 'progressive substitution' drill: use the sentence which results from the first substitution as the input to the second, and so on, so progressively changing the sentence. Be careful – in this exercise the cue words are sometimes nouns, sometimes verbs, sometimes pronouns!

1 *hiya* 2 *hum* 3 *iHna* 4 *Habb* 5 *húwa* 6 *hándisa*
7 *riyaaDiyáat* 8 *il-lúgha l-9arabíyya* 9 *9ájab* 10 *inta*

The next case involves a dialogue:

- *yi9jibik tishtághil fil-9iráaq?*
- *la, máa yi9jibni. afáDDil ashtághil fil-kuwáyt.*
- 'Would you like to work in Iraq?'
- 'No, I wouldn't. I'd rather work in Kuwait.'

Make appropriate substitutions and changes in this dialogue:

11 *he* 12 *you(pl.)* 13 *they* 14 *she* 15 *your father*

Now, for 'work in Iraq – work in Kuwait' substitute:

- 16 *work as a driver* – *work as a messenger*
- 17 *visit the Emirates* – *stay at home*
- 18 *eat in a restaurant* – *do without food*
- 19 *get up early* – *get up late*
- 20 *learn to ride a bike* – *learn to drive a car*

17.3 VERBS WITH DOUBLE OBJECTS

The English sentences 'He gave me it', 'You showed it him' contain two object pronouns: 'me' and 'it' in the first case, 'it' and 'him' in the second. In both sentences 'it' is the direct object of the verb – it refers to the thing which undergoes the action of the verb. The pronouns 'me' and 'him' in these sentences, on the other hand, are the so-called 'indirect objects', i.e. the beneficiaries of the action. In Arabic there are a number of verbs which can have both direct and indirect objects. The commonest of these, which we have already met, is *9áTa* 'to give'. Study the examples below:

9áTni iyyáaha!

'Give it to me!'

9aTóoch iyyáahum

'They gave them to you(f.)'

Notice that in Arabic it is the *indirect* object pronoun which is suffixed to the verb, while the direct object pronoun is suffixed to a 'carrier' preposition *iyya-*, whose sole function is to 'carry' that pronoun. Quite a large number of verbs can be used in constructions of this type. Some examples:

háadha hu s-saamdan illi baagóoni iyyáah

'This is the stuff they stole from me'

haay hum iS-Súwar illi rawwáyich iyyáahum min gábil

'These are the pictures which I showed you(f.) before'

lo ish-sharíTa ma9áay sammá9tik iyyáaha

'If I had the tape with me I'd let you hear it'

waysh sawwáyit fi has-sayyáara? xarrábttha iyyána!

'What have you done to this car? You've ruined it for us!'

iT-Tiráaz háadha, káanaw yilabsúunhum iyyáah fil-qadíim

'This type of dress here, they used to dress them in it in the old days'

Exercise 17.4

háadhi hi S-Súura~lli rawwáytha iyyána is-subúu9 it-máadi?

'Is this the picture which you showed us last week?'

Substitute and change as necessary:

- 1 Is this the *book* ?
- 2 *they* ?
- 3 *tape* ?
- 4 *gave her* ?
- 5 *made her listen to* ?
- 6 *you* ?
- 7 *stole from her* ?
- 8 *coat* ?
- 9 *Are these the shoes* ?
- 10 *ruined for her* ?

Exercise 17.5

Translate into Arabic:

- 1 Don't steal it(m.) from him! 2 Don't give it(f.) to her!
- 3 Don't show them to us! 4 Don't ruin it(m.) for me!
- 5 Don't let her hear her! 6 Don't give them to him!
- 7 Don't show me it(m.)! 8 Don't steal them from us!

Exercise 17.6

The effect of TV on children

Below is a short dialogue on the effects of watching TV on children. Translate, and then answer the comprehension questions in Arabic.

A: *yiguulúun yáahil fállat rúuHah min is-sáTaH lil-arD yiqállid rayyáal gúwi sháafah fit-tilifzyúun.*

B: *ay, muqállid istiif, hu.*

A: *laysh yisawwúun chidhí l-yiháal?*

B: *iT-Tifl maa yífham. maa tshuuf Sbay illa yitáabi9 hal-musálsal. ba9ad hu yi9tábir náfsah stiif u yinúTT min bayt li bayt u yiTúH. . . .*

- A: *sh~áHsan barnáamij bi nísba lich il-Hiin?*
 B: *a'áyyid il-baráamij il-9ilmíyya máthalan. il-Hiin yixallúun kil subúu9 'is-sána l-úula if Hayáat iT-Tífil' háadha yá9ni kállish zayn. mistafíid ya9ni.*
 A: *tiTaal9iin afláam fit-tiliviyún?*
 B: *la. fiih afláam fit-tilifizyúun fiiha manáaDHir xalláa9a maa tiSlaH. bint bas fiiha Sadríyya u haaf ya9ni shay Haráam fil isláam. tháani shay idha ish-shabáab shaaf hash-shay yá9ni láazim hu byisáwwi múnkar.*

Notes

stiif: the reference is to Steve Austin, the 'Bionic Man'

- 1 *Sáarat Háaditha axíiran. shínhu Saar?*
- 2 *shínhu sábab hal-Háaditha?*
- 3 *shloon il-baráamij illi ti'áyyidha il-muHádditha B.?*
- 4 *shloon ti'áththir manáaDHir xalláa9a fi sh-shabáab, fi ra'y il-muHádditha B.?*

Translate the dialogue into English.

Proverbs and sayings

márratin Hálwa márratin murr

'One time sweet, one time bitter'

i.e. You have to take the rough with the smooth

SáaHib il-Háaja á9ma la yiríid illa qaDáaha

'He who needs something is blind to all else until he has his need fulfilled'

Self-explanatory

VOCABULARY SUMMARY

<i>áamin</i>	'safe, secure'	<i>'áyyad</i>	'to support, favour'
<i>akíid</i>	'certain, sure'		
<i>aráad/yiríid</i>	'to want'	<i>dall'yidíll</i>	'to indicate, show'
<i>'áththar</i>	'to have an effect' (<i>fi</i> 'on')	<i>fáDDal</i>	'to prefer'
		<i>fándas</i>	'to grab a handful'
<i>axíiran</i>	'recently'		

<i>findúus/</i>	'handful'	<i>mutárjim(iin)</i>	'translator'
<i>fanaadiis</i>		<i>muwállid</i>	'generator (electric)'
<i>gadúu9</i>	'morning snack'	<i>nákkat</i>	'to joke'
<i>gáhwa(v.)</i>	'to give someone coffee'	<i>naTT/yinúTT</i>	'to jump'
		<i>qáamar</i>	'to gamble'
<i>gámgam</i>	'to nibble'	<i>qaamúus/</i>	'dictionary'
<i>ghárbal/</i>	'to confuse, upset'	<i>qawaamiis</i>	
<i>ghirbáal</i>	'shorts'	<i>qaDáa</i>	'execution, termination'
<i>haaf</i>		<i>qállad</i>	'to imitate, copy'
<i>hándisa*</i>	'engineering; geometry'	<i>riDal/yirDal</i>	'to agree, consent'
<i>Háarab</i>	'to fight, make war'	<i>riDa</i>	
<i>HajjiyiHíjj/Hajj</i>	'to go on the pilgrimage'	<i>riyaaDiyáat</i>	'mathematics'
<i>Hayawáan/</i>	'animal'	<i>sáalfa*/</i>	'conversation, chat'
<i>Hayaawíin</i>		<i>sawáalif</i>	
<i>HárHash</i>	'to cough hoarsely'	<i>sámma9</i>	'to make (someone) hear'
<i>Húkum</i>	'power, judgement'	<i>sáyTar</i>	'to dominate, control' (<i>9ala</i>)
<i>intáha</i>	'to come to an end'	<i>sáyTara*</i>	'control, domination'
<i>istanáas</i>	'to be happy, content'	<i>sóolaf</i>	'to chat'
<i>istáslam</i>	'to surrender'	<i>SáaHib/</i>	'owner, possessor'
<i>istáwa</i>	'to happen, become'	<i>aSHáab</i>	
<i>i9tábar</i>	'to consider'	<i>Sadríyya*</i>	'bra'
<i>jabbáan/</i>	'coward'	<i>Sbay(aan)</i>	'lad, boy'
<i>jubanáa</i>		<i>SílaH/yiSlaH</i>	'to be proper, right'
<i>lábbas</i>	'to dress (someone)'	<i>shabúab</i>	'youth (in general)'
<i>maall/amwáal</i>	'goods, money'	<i>sharíiT*/</i>	'tape-recording'
<i>múnkar(uat)</i>	'atrocious, bad act'	<i>sharáa'iT</i>	
<i>musálsu/</i>	'serial (TV, radio, etc.)'	<i>shijáa9a*</i>	'bravery'
		<i>táaba9</i>	'to follow'
		<i>tárjam</i>	'to translate'
		<i>tárjama*/</i>	'translation'
		<i>taráajim</i>	

<i>tigáhwa</i>	'to have coffee'	<i>Tiráaz</i>	'type, style, fashion'
<i>tighárbal</i>	'to get confused, mixed up'	<i>wársha* (aat)</i>	'workshop'
<i>timáshsha</i>	'to stroll'	<i>widd + poss. adj.</i>	'to want'
<i>tináazal</i>	'to abdicate, relinquish control'	<i>xaan/yixúun/ xiyáuna*</i>	'to betray'
<i>tiwáffa</i>	'to pass away, die'	<i>xalláa9</i>	'shameless, depraved'
<i>tixárbaT</i>	'to get mixed up'	<i>xárbaT</i>	'to confuse, mix up (something)'
<i>Táala9</i>	'to watch, look at'	<i>xárrab</i>	'to ruin'
		<i>9áadil</i>	'just, fair'
		<i>9ílmi</i>	'scientific'

UNIT 18

18.1 DIMINUTIVES

The word for 'a dog' in Arabic is *chalb*; 'a little dog' is *chuláyb*. This example illustrates that diminutives in Arabic are often formed not by adding an adjective meaning 'small', as in English, but by changing the internal vowel pattern of the word. The basic pattern of vowels and consonants for most diminutives is CuCayC(a). Thus:

<i>wálad</i>	'boy'	(w-l-d)	<i>wuláyd</i>	'little boy'
<i>kuut</i>	'fort'	(k-w-t)	<i>kuwáyt</i>	'little fort; Kuwait'
<i>gál9a</i>	'castle'	(g-l-9)	<i>guláy9a</i>	'little castle'

Nouns and adjectives having a long vowel in their basic form, e.g. *Saghíir* 'small', *jáasim* 'Jasim' (name), *kitáab* 'book' and also nouns having a *m* prefix have a CuCayyiC or CuCayCiC diminutive form:

<i>jáasim</i>	'Jasim'	(j-s-m)	<i>juwáisim</i>	'little Jasim'
<i>záayid</i>	'Zayd'	(z-y-d)	<i>zuwáyyid</i>	'little Zayd'
<i>Saghíir</i>	'small'	(S-gh-r)	<i>Sugháyyir</i>	'very small'
<i>kitáab</i>	'book'	(k-t-b)	<i>kutáyyib</i>	'booklet'
<i>márgad</i>	'bed'	(r-g-d)	<i>muráyyid</i>	'little bed'

Note that with CaaCiC basic forms, *w* is the second consonant in the CuCayCiC diminutive. Plurals of all these diminutive forms are formed by suffixing *-aat*, e.g. *wulaydáat* 'little boys', *kutaybáat* 'booklets'.

18.2 USES OF ÁBU AND UMM

ábu 'father' and *umm* 'mother' are used in Gulf Arabic to denote the possession of a special quality or characteristic. Thus one can describe a man with a beard as *ábu liHya* 'father of a beard' or, more idiomatically in English 'beardy'. A two-door (as opposed to a four-door) car can be called *sayyáara ábu daxlatáyn* 'father of two entrances'. Phrases with *ábu* are useful in distinguishing similar people or things:

- *mínhu tá9ni, ir-rayyáal dhi?*
- *la, haadháak, ábu gáshma.*
- 'Who d'you mean, this man?
- 'No, that one, wearing glasses.' (lit. 'father of spectacles')

umm is used in a similar way:

musájjila umm mikrufúun tháabit
'A tape-recorder with a fixed microphone'

It is a strange fact of grammar that *ábu* is normally used where the noun which follows it is grammatically feminine, and *umm* where it is masculine, without regard for whether the possessor is masculine or feminine. For example, some years ago there was a Kuwaiti pop-song entitled *ábu 9uyúun fattáana* 'the one with the seductive eyes', regardless of the fact that the possessor of the eyes, to judge from the rest of the song, was clearly feminine! The reason for the use of *ábu* rather than *umm* is that *9ayn* 'eye' is grammatically feminine.

ábu and *umm* are also widely used in the Gulf to form names which are alternative modes of address to given names. A man who has a son called *9áli* may be called *ábu 9áli*, and his mother *umm 9áli*. However, conventional nicknames formed with *ábu* are commonly used to denote anyone (whether or not he has children) with a certain name. The use of the nickname indicates a fairly informal, friendly style of address. Some of the commonest nicknames:

given name	conventional nick-name
<i>mHámmad</i>	<i>ábu júasim</i>
<i>9úisa</i>	<i>ábu 9abdállah</i>
<i>yúusif</i>	<i>ábu ya9quúub</i>
<i>9áli</i>	<i>ábu Husáyn</i>
<i>Hásan</i> }	
<i>Husáyn</i> }	<i>ábu 9áli</i>
<i>ibraahím</i>	<i>ábu xallíl</i>
<i>9álawi</i>	<i>ábu háashim</i>
<i>áHmad</i>	<i>ábu yúusif</i>
<i>9ábdurraHmáan</i>	<i>ábu ráashid</i> , etc.

18.3 'HOW BIG!' ETC.

The Arabic equivalent of exclamations like 'How big!' 'How nice!' is formed by a prefix meaning 'what' - *sh-* or *waysh-* - and the appropriate noun 'bigness', 'beauty', etc. Such phrases are also an idiomatic way of saying 'a really big/nice/. . .' Examples:

bint sh~Haláawatha!

'What a pretty girl!' or 'a really pretty girl'

maa yaakluun illa wájba wáHda u kil wáaHid dábbatah
waysh kúburha!

'They only eat one meal a day and each one has got a really big belly!'

shuuf il-awáadim sh~kíthirhum yaw!

'Look at how many people have come!'

18.4 'SO-AND-SO'

The Arabic for 'a certain person', 'Mr/Mrs So-and-so' is *flaan(a)*:

yitHachchúun 9aláyna: 'flaan sáwwa chidhli u fláana sáwwat
chidháak'

'They're gossiping about us: "Mr So-and-so did this and Mrs So-and-so did that".'

The phrase *flaan áadmi* (*áadmi* 'human') is similarly used:

idha iylik flaan áadmi u yigúul lik. . .

'If some fellow comes up to you and says. . .'

18.5 FORMS OF PERSONAL ADDRESS

Gulf Arabic is very rich in address forms which show the speaker's status vis-à-vis the person addressed. These forms are freely used in everyday conversation, and it is as well for the learner to be at least aware of their 'social' meaning, even if it would be inappropriate for him to use them himself. The system described below is that used in Bahrain. The same or a similar one is used in all Gulf states.

When addressing a person whom he judges to be of equal age and

social rank, a speaker may frequently insert the phrase *yaa~xuuy* 'O my brother' (to a man) and *yaa~xti* 'O my sister' (to a woman) into what he says. This is familiar without being disrespectful.

When addressing his immediate family, a speaker will use *yaa~buuy* 'O my father', *yaa~mmi* 'O my mother', *yaa 9amm* 'O my (paternal) uncle', etc. and will get the reply *yaa wildi* 'O my son', *yaa binti* 'O my daughter', etc. However, there is a common convention of address which is often used instead of the above, which strikes the Westerner as strange. A man addressing an equal will often say to him *yaa~xuuk* 'O your brother' or *yaa~xwáyyik* 'O your little brother', to which the equal will reply with the same form of address; a woman will say to another of the same age *yáa~xtich* 'O your sister' or *yaa~xwáyitich* 'O your little sister'. These forms cannot be translated literally – they are simply a convention of address. Note that the pronoun suffix always reflects the sex of the addressee, and the noun reflects the relationship (literal or metaphoric) of the speaker to him/her. Thus:

kamáa gilt lik min gábil, yaa~xwáyyik, ána mub mwáafig
9ála háadha

'As I told you before, I don't agree to this' (male to male of equal age/status)

laysh sawwáyti chidhíi, yaa~xúuch?

'Why have you done this?' (male to female of equal age/status)

A father or mother addressing a child will use the following forms:

<i>yaa~búuk</i>	(father to son)	<i>yaa~búuch</i>	(father to daughter)
<i>yáa~mmik</i>	(mother to son)	<i>yáa~mmich</i>	(mother to daughter)

Alternatively, the father may simply use the abbreviated form *yúbba*, and the mother *yúmma* to children of either sex. The reply from the child is *yaa~búuy* 'O my father', *yáa~mmi* 'O my mother'.

Similar forms to the *yaa~búuk*-type exist for other kinds of relationship, e.g. *yaa 9ámmik* 'O your uncle' (uncle to nephew), *yaa 9ámmich* (uncle to niece), *yúbba*, *yúmma* and *yaa 9ámmik*, and

to some extent *yaa~búuk*, *yáa~mmik*, etc. are used by extension as a means of address by any older to a younger person, especially when cajoling or 'pulling rank':

9aad la tsáwwi chidhíi, yúbba!

'Now don't do that, will you!' (male to junior male)

9aTíini~lli fi yádich, yaa 9ámmich!

'Give me what's in your hand, now!' (male to junior female)

When a large group of people need to be greeted (for example on entering a room which is filled), the word *jimáa9a* 'community, group' is used:

is-saláam 9aláyikum yaa jimáa9a!

'Hello, everyone!'

yaa jimáa9a, ána ismi. . .

'My name, everyone, is. . . ' (from the beginning of a radio play)

18.6 EXHORTATIONS

Normal Arabic conversation is liberally laced with exhortations of various kinds, which sound slightly odd when literally translated into English. These usages reflect a part of the cultural and religious framework within which the language exists, and with which it is essential to be at least passively familiar. Many set phrases involve invocations of *állah*, and are often part of a conventional exhortation-response formula. Some examples:

- *gúwwa!* (said to someone engaged in a hard physical/mental effort)
- *állah yigawwíik!*
'Strength!'
- *il-Hámdu lilláah 9ala saláamtik!* (said to one returning from a voyage)
- *állah yisálmik!*
'Thanks be to God for your safety!'
- *God save you!*
- *na9íiman!* (said to someone who has just had a bath, hair cut, etc.)

— *állah yin9am 9aláyk!*

'May it be comfortable!'

'God bestow his comfort on you!'

There are many other phrases used on different occasions which are not part of formulaic exhortation-response routines, some of which are exemplified here. Note that the verb may be a past or imperfect verb, but the meaning is always a future wish.

jaazáak állah xayr!

'May God reward you!'

(said to someone who has done one a favour, or any 'good works')

aghnáak állah!

'May God make you rich!'

(said to someone engaged in any venture intended to increase his material prosperity)

állah haddáak/állah yihaddük!

'May God guide you!'

(said to someone who is doing or thinking something the speaker thinks is misguided)

állah yíHfaDHik!

'May God preserve you!'

(said as a general greeting to anyone, especially if not seen for some time)

állah yighárbilik!

'May God confuse you!'

(a mild curse)

kárram állah wajh is-sáami9!

'May God honour the listener's face!'

(said after the mention of anything considered *9ayb* 'shame' or *Haráam* 'prohibited', e.g. drinking alcohol, eating pork, loose morals, certain parts of the body)

báyyaD állah wájhik!

'May God brighten your face!'

(said to the bringer of good news)

The oath *walláhi l-9aDHim* 'By the great God!' is also commonly used in conversation. Some other useful phrases which do not involve the use of *állah* are given below.

tíkram!

'Be honoured!'

(used in the same circumstances as *kárram állah wajh is-sáami9*)

9úmrik ábqa!

'May your life be longer!'

(said after mention of someone's death, e.g.

háadha min sána 'wáffat záy nab – 9úmrik ábqa!

'That was the year Zaynab died – may your life be longer!')

Taal 9úmrik!

'May your life be a long one!'

(a general conversation-filler, often used when hesitating during the telling of a story, e.g.

ána fi dhaak iz-záman, Taal 9úmrik, yúmkín asáwwi sab9 sniin

'At that time I'd be about – er – maybe seven years old')

ál9an abúuh ha . . . (noun)! }

ha . . . (noun) ál9an abúuh! }

'I curse the father of this. . . !'

(a phrase of exasperation, e.g. *hash-shúghul, ál9an abúuh maa niHáSSil min waráah fáyda!*

'We get no bloody benefit from this job!'

(lit. 'this work, I curse its father, we get no benefit from behind it!'))

During the *9iid* 'feast' which follows the end of Ramadan – *9iid il-fiTr* – and that which follows the end of the rites of the pilgrimage – *9iid il-ád-Ha* – Arabs greet each other with the phrase *9iid mubáarak!* 'Blessed feast!' to which the reply is *kill 9aam w~intum bi xayr!* 'May you be well with every passing year!' On any occasion of success, e.g. the passing of an examination, the buying of a new house or greeting to the lucky person is *mabrúuk!* 'May it be blessed', to which the reply is *állah yibáarik fik!*

Exercise 18.1

Below is an extract from the beginning of a radio programme in the series *9ála Tarīq il-fann* 'In the way of art', in which the comedian Jasim il-Khalaf tells the story of his early life. He is talking to an interviewer (whom he addresses *yaa~xwayyik*) but addressing his radio audience through him. Read aloud and translate.

A Bahraini Childhood

wállah, bidáyt Hayáati ána, yaa~xwayyik, fil-arba9iináat. kint Tifil Saghiir u 9úmri 9ála maa~tdhákkar xams aw sitt isniin, állah yá9lam. wállah, u kint mistáanis u ál9ab fil-farlig wíyya l-wulaydáat, wíyya~xwáanna yá9ni, mistáanis u la 9índi bid-dínya bá9ad. maa shift yoom wáaHid illa~buuy axádhni u waddáani l-mu9állim. il-mu9állim illi waddáani yisammúunah bin Humúud. wa~itakált 9ál~állah u riHi il-mu9állim. . . . wállah, tammáyt máa~dri, sána u nuSS lo sanatáyn. wállah xatámt il-qur'áan yá9ni. kaan 9índi aSdiqáa wáajid – naas ráaHaw, naas maa a9árfhum il-Hiin yá9ni. wállah, istaanást fil-mu9állim ifi sanatáyn háadhi, u táali gaam abúuy u gaal binwaddiik il-mádrasa. . . . u shaalóoni min il-mu9állim u waddóoni l-mádrasa, il-mádrasa l-gharbiyya, Haaliyyan hiya mádrasat abu bakr. u ga9ádt fil-mádrasa - Hattóoni áwwal shay fi áwwal Hadliqa. . . . ay, wállah. . . . bá9ad müdda támmaw ysawwúun riwaayáat u masraHiyyáat fil-mádrasa, wállah. . . . u ba9D il-asáatidha yixallúunna yá9ni fit-tamthiiliyya. . . . wállah u Sírna iyyáahum. u 9ála maa~tdhákkar yáHDur ir-riwaayáat il-marHúum ish-shayx A. bin I., waziir il-ma9áarif. . . . u yáHDur il-ustáadh A. il-9. háadhi r-riwaayáat. wi nimáththil adwáar záyna, wil-ustáadh A. il-9, 9ógub maa~nxállis, ya9Tína hadáaya. . . . atdhákkar min ba9D il-hadáaya ya9Tína aghráash burtugdal, u ya9Tína háadha maal hándisa. . . . máa~dri, nisáyt, raaH 9ála báali, maa á9ruf waysh ismah u dafáatir maal rásim uu bughsha fíha 9áshra

rubbiyáat u júuti – tikram – ábyaD maal riyáaDa u haaf ázrag fíh shaxT ábyaD, ya9Tína.

Notes:

állah yá9lam 'God knows'

ixwáanna 'our brothers'. Here, as elsewhere, the speaker refers to himself in the plural

la 9índi. . . . 'I had nothing else in the world'

maa shift illa abúuy. . . . 'I hardly knew what had happened before my father. . . .'

mu9állim is a Koranic school teacher. An ordinary teacher is a mudárris

itákál 'to put one's trust in' (root w-k-l, verb type iCtaCaC)

iyyáahum is an alternative to wiyyáahum

ba9D 'some of' (see Unit 19)

raaH 9ála báali 'It's gone out of my mind'

Exercise 18.2

See if you can understand (and translate) the joke below. Note that the phrase *fiik duud* 'You've a worm in you' is used to describe people who can't keep still, who are forever running around.

kaan fil wáaHid báayig raaH yá9ni u gaam rikab foog jidáar yábgbi yinuTT dáaxil. bas hu TaaH min foog ila táHat u kássar killish jismah. waddóoh il-mustáshfa. kishaf 9alayh id-dáxtar u kitab lih Hubúub bas, yá9ni maa HaTT lih dáwa Hagg ryúulah. nzayn, gáalaw lih bas 'ruuH iS-Saydalíyya u xudh had-dáwa.' 9aad raaH iS-Saydalíyya u 9aTóoh bas Hubúub. gaal lihum 'waysh maktúub? hal-Hubúub maal shínhu?' gáalaw lih 'maal duud!' gaal lihum 'háadhi Hubúub maal duud! cháyf Hubúub maal duud?' gáalaw lih 'waysh dárráana? ruuH is'al id-dáxtar.' gaam raaH iT-Tabliib yigúul lih 'il-Hiin jismi mütjárraH u ta9Tíni Habb maal duud! maal háTin?' gaam id-dáxtar yigúul lih 'ay wá!!ah! lo maa fiik duud chaan maa rikab foog!'

Notes:

ryúul (or *rjúul*) pl. of *riil* (or *rijl*) 'foot, leg'. Like all parts of the body which come in pairs, *riil* is feminine gender.

rajáayil is an alternative plural

waysh darráana? 'How should we know?' (lit. 'What has made us know?')

Tabúh is the more 'formal' word for 'doctor' instead of the dialectal *dáxtar*

Proverbs and sayings

biT-Tiib wila bil-gháSub!

'By kindness or by force!'

i.e. 'By hook or by crook!'

9árrha u guul márHala!

'Put a handle on it and call it a basket'

(said disparagingly of a slipshod piece of work. *márHala* is a kind of large basket with handles made of palm branches. The verb *9árra* is derived from *9úrwa* 'handle')

VOCABULARY SUMMARY

<i>áadmil</i>	'someone; a	<i>chidháak</i>	'like that'
<i>awáadim</i>	human being;	<i>dábba*(uat)</i>	'belly'
	(pl.) people'	<i>dárra</i>	'to make
<i>ághna</i>	'to make		(someone)
	(someone)		know'
	rich'	<i>dáxla*(aat)</i>	'opening,
<i>án9am</i>	'to bestow		entrance'
	favours (on	<i>dínya</i>	'the world (and
	<i>9ála*)</i>		its works)'
<i>báarak</i>	'to bless'	<i>door/adwáar</i>	'role, turn'
<i>báTin/buTúun</i>	'stomach, guts'	<i>duud</i>	'worms'
<i>báyyaD</i>	'to brighten,	<i>fann/funáun</i>	'art'
	lighten'	<i>farúg/firgáan</i>	'quarter (of a
<i>ba9D</i>	'some of		town)'

<i>fattáan</i>	'seductive,	<i>márHala*/</i>	'type of basket;
	mischievous'	<i>maráaHil</i>	phase (e.g. of
<i>flaan(a)</i>	'So-and-so'		a plan)'
<i>gál9a*(aat)</i>	'castle, fort'	<i>masraHlyya*(aat)</i>	'play'
<i>gáshma*(aat)</i>	'spectacles'	<i>máththai</i>	'to act,
<i>gáwwa</i>	'to give		represent'
	(someone)	<i>mikrufúun(aat)</i>	'microphone'
	strength'	<i>mubáarak</i>	'blessed'
<i>gúwwa</i>	'strength'	<i>musájjila*(aat)</i>	'tape-recorder'
<i>gháSub</i>	'compulsion,	<i>mu9állim(lin)</i>	'Koran teacher'
	coercion'	<i>na9úiman</i>	'greeting for
<i>hádda</i>	'to give		someone who
	(someone)		has just had a
	guidance'		bath, haircut,
			etc.'
<i>HáDar/</i>	'to attend, be	<i>il-qur'dan</i>	'The Koran'
<i>yáHDur/</i>	present'	<i>riwáaya*(aat)</i>	'drama'
<i>HuDúur</i>		<i>riyáaDa*</i>	'sport'
<i>Hadliqa*</i>	'kindergarten'	<i>rubbiyya*(aat)</i>	'Rupee' (old
<i>Haláawa*</i>	'sweetness,	or <i>rabáabi</i>	currency =
	prettiness'		100 fils)
<i>HifaDH/</i>	'to keep,	<i>Saydalíyya*(aat)</i>	'chemist's'
<i>y(HfaDH/</i>	preserve'	<i>shaxT/shuxúuT</i>	'stripe'
<i>HafáaDH</i>		<i>íáali</i>	'next, then,
<i>ittákal</i>	'to put one's		after'
	trust (in	<i>iamthiiliyya*(aat)</i>	'play, drama'
	<i>9ála*)</i>	<i>tiájarraH</i>	'to be hurt,
<i>jáaza</i>	'to reward'		injured'
<i>jísim/ajsaám</i>	'body'	<i>Taal/yiTúul/</i>	'to be long'
<i>kárram</i>	'to honour'	<i>Tuul</i>	
<i>kúthir</i>	'number,	<i>Tabúib/aTibbáa</i>	'medical
	amount'		doctor'
<i>kúbur</i>	'size, age'	<i>tháabi</i>	'fixed,
<i>kuut</i>	'fort, castle'		immovable'
<i>lá9an/yil9an/</i>	'to curse'	<i>wájba*(aat)</i>	'meal, repast'
<i>la9n</i>		<i>xátam/yáxtim/</i>	'to read the
<i>liHya*/liHla</i>	'beard'	<i>xatm</i>	Koran from
<i>mábráuk</i>	'blessed'		cover to
<i>márgad/</i>	'bed, sleeping		cover'
<i>maráagid</i>	place'		

yābbu	'address form: father to child'	9aDHim	'great, enormous'
yūmma	'address form: mother to child'	9ālam/yā9lam 9ilm 9amm/a9māam 9urra	'to know' 'paternal uncle' 'to put a handle on something'
zūman	'period, point in time'		

UNIT 19

19.1 VERB STRINGS INVOLVING KAAAN/YIKUUN

In this section we look at the Arabic equivalent of certain of the English 'compound' and other non-simple tenses. They all involve use of the past or imperfect of the verb *kaan* 'to be, become'.

kaan + imperfect: 'used to do'

The past tense of *kaan* and the imperfect tense of a verb (both verbs in the appropriate person) expresses the sense of the English 'used to' – that is, habitual action in the past:

kint ārsim tamāam yoom kint fil-madrāsa
'I used to draw excellently when I was at school'
kaan yishtāghil naaTūur āwwal
'He used to work as a watchman before'

kaan + present participle: 'had done/been doing'

Typically, this construction links together two past actions (or states), one of which had already begun/(or even been completed) when the second interrupted it:

il-mubāara kāanat bāadya min wuSālha
'The match had begun when we arrived'
min xaabārtha kāanat mītghāddiya
'When I phoned her she had (already) had lunch' (i.e. she was in the state of having had lunch)
simā9t kint mimāshshi sayyāartah
'I heard you'd been driving his car'

With certain so-called 'durative' verbs – that is, verbs denoting non-episodic actions or states (e.g. 'to hold', 'to carry', 'to think', 'to believe', etc.) – the sense is often similar to the English 'was doing . . . when . . .':

kaan mijāwwid jānTa jild āHmar layn shifnāah
'He was holding a red leather case when we saw him'

kaan is also used with *lāazim* 'necessary' to express a number of past-tense senses involving need and obligation. We noted in Unit 12 that *lāazim yirúuH* 'He must/ought to go' can be negated in two ways:

mub lāazim yirúuH

'He needn't go' (lit. 'It's not necessary he goes')

or

lāazim maa yirúuH

'He mustn't/oughtn't to go' (lit. 'It's necessary he doesn't go')

All of these sentences can be put into the past tense by prefixing them with *kaan*:

kaan lāazim yirúuH

'He had to go/ought to have gone'

kaan mub lāazim yirúuH

'He needn't have gone/didn't have to go'

kaan lāazim maa yirúuH

'He oughtn't to have gone'

An important point here is that, unlike the other constructions involving *kaan* + present participle (for that is what *lāazim* is, grammatically speaking), neither *kaan* nor *lāazim* agree in gender/number with the subject of the main clause when used in the sense of 'It's necessary'.

kaan lāazim maa truuHiin

'You (f.) shouldn't have gone' ('It was necessary. . .')

kaan lāazim tishári liha hádiya

'You(m.) ought to have bought her a present'

yikúun + imperfect: 'will be doing'

The imperfect of *kaan* is used with a following imperfect in a predictive sense:

la timúrr 9aláyhum il-Hiin, yikuunúun yit9ashshúun

'Don't call in on them now, they'll be having dinner'

íktib liha risáala, tikúun ti'ámmilik nisáytha

'Write her a letter, she'll be thinking you've forgotten her'

yikúun + present participle/past tense: 'will have done'

yikúun followed by either a present participle or a past-tense verb has the sense of anticipating the completion of action in the future:

min tishúufni s-sána l-jáaya, akúun $\left\{ \begin{array}{l} \text{HaSSált} \\ \text{miHáSSil} \end{array} \right\}$ 9ala sh-shaháada

'When you see me next year, I will have got the diploma'

Note that in all the constructions above involving it, *yikúun* agrees in gender/number with the following verb or participle.

Exercise 19.1

Translate into Arabic:

min tírja9

By the time you come back. 1	I will have got a
	driving licence
2	got married
3	repaired
	your car
4	passed the
	exam
5	gone to
	Saudi
	Arabia
6	washed up
7	got a new
	job
8	had lunch

Look at the following exchange:

- *dagg il-mismáar fil-HáayiT.*
- *kaan lāazim yidíggah fil-baab!*
- 'He knocked the nail into the wall.'
- 'He ought to have knocked it into the door!'

Now translate the parallel exchanges below:

- 9 – He took the number 15 bus.
– He ought to have taken the number 50!
- 10 – He gave me the large hammer.
– He ought to have given you the small one!
- 11 – They did 2 hours' overtime yesterday.
– They ought to have done 3!
- 12 – I hired a two-door car.
– You ought to have hired a pick-up truck!
- 13 – I told the foreman to be here at 8.30.
– You ought to have told him to be here at 7.00!

In the following sentences, practise the use of the compound tenses. Translate:

- 14 By the time we got there, the film had started
- 15 We saw they had finished removing the furniture
- 16 She had been wearing a green skirt when she got on the plane
- 17 When I got in touch with him, he had changed his mind
- 18 When the Minister's car arrived, the police had gained control of the situation
- 19 I used to be interested in cameras and take lots of photos
- 20 I used to work as a carpenter when I first came to the Gulf
- 21 What used Kuwaitis to eat in the old days?

The following dialogues give practice in the use of *lāazim* in expressing probabilities, needs and obligations. Translate:

- 22 – Where's Ali?
– Not here. He must have gone home.
– He should have stayed two hours more!
- 23 – Can you lend me 10 dinars?
– Sorry, I've spent all my salary.
– You shouldn't have spent it all!
- 24 – Where are the dirty dishes?
– I've just washed them up.
– You needn't have done that!

- 25 – How long did you stay at your parents'?
– Only two days. We had to meet you.
– You needn't have been in such a hurry!
- 26 – Where's the foreman?
– He must have gone to the warehouse.
– He shouldn't have left these men on their own!

19.2 MORE CONJUNCTIONS

In Unit 9 we met time conjunctions like 'before', 'after', 'as soon as'. We now look at some other words which link clauses together. The first group exemplified below perform functions similar to those of English conjunctions ending in '-ever', like 'whoever', 'whatever', etc.

kállmin: 'whoever', 'everyone who. . .'

kállmin iyi, magbúul

'Whoever comes will be accepted'

kállmin raaH il-Harb ingítal

'Everyone who went to the war was killed'

killmaa: 'whenever'; 'whatever'

killmaa taHáchcha 9an wíldah il-máyyit, gaam yíbchi

'Whenever he spoke about his dead son, he began to cry'

killmaa miHtáaja lih, Tílbatah min 9ind abúuha

'Whatever she needed, she asked for it from her father'

(Note that this sentence is ambiguous; it could be understood:

'Whenever she needed it, she asked for it from her father')

cháyfmaa: 'however', 'in whatever way'

cháyfmaa Saar, láazim dáxal u baag is-saamáan

However it happened, he must have got in and stolen the stuff'

wáynmaa: 'wherever, in whatever place'

wáynmaa dāwwar, maa líga lih áHad yígdar yiHill mushkiltah
 'Wherever he looked, he couldn't find anyone who could solve his problem.'

shkithirmaa and shgáddmaa: 'however much'

shkithirmaa tidfa9, maa tiHáSSil 9ála maa tábbi
 'However much you pay, you won't get what you want'

shwáqtma: 'at whatever time'

shwáqtmaa tábbi tiHaachlíni, ittáSíl fíini bit-tilifúun
 'Whenever you want to talk to me, contact me by phone'

shwáqtmaa is an alternative to *killmaa* in sentences of this type only.

We look now at a number of other commonly used conjunctions:

míthilmaa: 'as', 'just as', 'in the same way as'

míthilmaa rádri, illi yábbi yiSiir muqáawil, maa yigúum nóoba wáHda

'As you know, someone who wants to be a contractor doesn't become one overnight' (lit. '... does not rise up in one go')

maa Sáarat il-muqáabla míthilmaa tiwaqqá9na

'The meeting didn't happen as we expected it would'

áwwalmaa: 'the first time that. . .'

áwwalmaa báyyan, 9írfat innah rayyáal karím

'From the moment he appeared, she knew he was a generous man'

yóommaa: 'as soon as'

yóommaa jáwwad it-táfga, Saar míthil maynúun

'As soon as he got hold of the gun, he became like a madman'

maadáam: 'as long as. . .'

maadáam rílik ti9áwrik la tigúum min il-faráash
 'As long as your leg hurts don't get out of bed'

Exercise 19.2

Translate into Arabic:

1 Whatever you want we can get 2 Whenever you need anything, call in on me 3 As long as I'm here, I'll keep trying to get in touch with him 4 As you know, I shall have sent the letter by the time he returns 5 Wherever you go, don't forget to leave your address with me 6 Everyone who enters the museum has to pay 250 fils 7 However hungry you were, you shouldn't have eaten that 8 However much you spend, don't waste your money on worthless things

19.3 'AS IF'

The conjunction *chinn-*, to which pronouns are suffixed, means 'as if', 'like'. It can also introduce a sentence with the sense 'It's as if. . .'

wájhik chínnah gáuTi muxáffaS

'Your face is like a crushed can!' ('Your face as if it. . .')

báSal shkúbrah chínnah tuffáaH!

'An onion so big it's like an apple!'

chínnak maa tírDa yitzáwwaj. . .

'It's as if you don't want him to get married. . .'

gáamaw yifatshúun 9ála z-zar9 chínnhum xubaráa

'They began inspecting the crops as if they were experts'

19.4 EXPRESSIONS MEANING 'I THINK'

We have already met the expression *fi rá'yi* 'in my opinion'. Several other expressions are also in common use which perform the same modifying function. *9ála báali* (or *9abáali*) 'to my mind', 'as I thought', is used when one wishes to say what one (often mistakenly) thought to be the case:

- *cham Saar lik fil-bank?*
- *sanatáyn.*
- *wállah? 9abáali ákthar min háadha.*
- 'How long have you been at the bank?'
- 'Two years.'
- 'Really? I thought it was more than that.'

baal can of course have other pronouns suffixed to it:

9abáalik bint Hálwa, muu chidhii?

'You think (or thought) she's a pretty girl, don't you?'

The expression *9ála DHánni* (or *9aDHánni*) is used in an exactly similar way:

9aDHánnhum mub láazim yikamlúun diráasathum has-sána

'They think they don't have to complete their studies this year'

- *il-Háfla chayf káanat?*
- *9aDHánni mub shay.*
- 'How was the party?'
- 'Not much good, I thought.'

19.5 'SOME' AND 'EACH OTHER'

The word *ba9D*, which basically means 'some of', has a number of important uses in Gulf Arabic. With a following defined noun it signifies 'some of' or 'part of':

ba9D in-naas yi9taqidúun inn it-tiliviziyúun Haráam

'Some people believe that TV is forbidden (by Islam)'

yibáyyin maaxdhún ba9D il-xiyáash u mxallún bá9Dha

'It appears they've taken some of the sacks and left some of them'

mustáwa l-maay náazil – bá9Dah láazim inshárab

'The level of the water's gone down – some of it must have been drunk'

ráasi yi9awwírni fi ba9D il-uHyuan

'My head gives me pain now and again' ('... in some of the times')

The construction *ba9D* + pronoun ... (*il-*) *ba9D* is used to mean 'each other':

yikrahúun bá9Dhum ba9D

'They hate each other' ('Some of them hate some')

Dírbaw bá9Dhum il-ba9D

'They had a fight' ('Some of them hit some')

In some cases the verb demands a preposition:

9árraf il-muwaDHDHaftin bá9Dhum 9ála ba9D

'He introduced the officials to each other' ('... some of them to some')

19.6 ADVERBS IN -AN

A great many of the adverbs which describe how or when an action is done are formed in all dialects of Arabic (and Gulf Arabic is no exception) by suffixing *-an* to nouns or adjectives: we have already met, for example *shaxSíyyan* 'personally', derived from *sháxSi* 'personal' (which itself is derived from *shaxS/ashxáaS* 'person') and *máthalan* 'for example', derived from *máthall/amtháal* 'example'. We look here at the use of some of the commonest of these adverbs in everyday speech:

9áadataan: 'usually'

9áadataan maa tizlíd yoomíyyat il-9áamil 9ála sitt danaanír

'A labourer's daily wage isn't usually more than 6 dinars'

Táb9an: 'naturally'

... *u Táb9an il yáahil maa yidúr báalah min háadha l-xáTar.* ...

'... and naturally, the child pays no attention to this danger. ...'

taqríiban: 'approximately', 'more or less'

... fi dhiich is-sáa9a, 9úmri taqríban thalaathá9shar sána. . .
 '... at that time, I was about thirteen years old. . .'

Súdfan: 'by chance'

ligáytah Súdfan fish-sháari9

'I met him by chance in the street'

gháSban 9ála + pronoun: 'unwillingly'

inDammáyt fil-jaysh gháSban 9altýyi

'I joined the army against my will'

ábadan: 'never, not at all'

- *mistá9mil hal-áala min gábil?*
- *ábadan.*
- 'Have you used this tool before?'
- 'Never.'

aHyáanan: 'sometimes' (syn. *ba9D il-aHyáan*)

maa nshúufhum wáayid, bas aHyáanan yá9ni

'We don't see them a lot, only occasionally'

rá'san: 'directly' (syn. *síida*)

waSSilni rá'san il-bayt, lo simáHt

'Take me straight home, would you?'

i9tibáaran min: 'with effect from'

i9tibáaran min báachir, il-mudiir maa yismaH líkum tiTla9úun fi faráaghkum

'As from tomorrow, the headmaster will not allow you to go out during your free periods'

An alternative to *i9tibáaran min*. . . is *min* . . . *ráayiH*, e.g. *min báachir ráayiH* 'from tomorrow on', *min is-sána l-jáaya ráayiH* 'from next year on'.

bá dalan min: 'instead of'

This, of course, is not an adverb but a conjunction, but is derived from a noun (*bá dal* 'alternative') by the addition of *-an* in the same way as the adverbs.

baTárrish wáaHid bá dalan min arúuH il-ijtimáa9 náfsi

'I'll send someone instead of going to the meeting myself'

Exercise 19.3

Translate into English:

Getting a driving licence

A: *idha tábbi tiHáSSil 9ála rúxSat is-siyáaqa . . . láysan, yá9ni . . . sh~láazim tsáwwi?*

B: *áwwal trúuH sh~yisammúunah - il-gál9a - u yisajjilúunik u yifHaSúun 9ala n-náDHar. 9ógub yoomáyn taqríban ya9Táunik in-nattíja: idha sítta fi sítta, zayn, u idha Da9úf yiguulúun lik 'jiib in-naDHDHáara, libas naDHDHáara'. . . haay illi yiguulúun, ána xub maa riHt. . .*

A: *u ba9adáy n táaxidh it-tist?*

B: *ay, it-tist. tidíshsh wíyya D-DáabiT u idha shúufik tamáam nijaHt, sháafik mu tamáam raddáyt.*

A: *wis-sayyáara láazim tikuun maal is-sáayiq náfsah?*

B: *la, 9áadatan maal il-mu9állim. táaxidhha sáa9a, tidíshsh wiyya D-DáabiT u ta9Tíih fjra. idha nijáHt ta9Tíih ikraamíyya ya9ni chidhli hádiya bi munaasábat in-najáaH, ya9ni.*

VOCABULARY SUMMARY

<i>aatháath</i>	'furniture'	<i>áwwalmaa</i>	'when first,
<i>ábadan</i>	'never, not at all'		from the first time that. . .'
<i>ámmal</i>	'to think, consider'	<i>baal</i>	'mind'
<i>awirtáym</i>	'overtime'	<i>9ála baul + pron.</i>	'I/you, etc. think'

<i>gháyyar il-baal</i>	'to change one's mind'	<i>kállmin láysan</i>	'whoever' 'driving licence'
<i>báðalan min</i>	'instead of'		
<i>báyyan</i>	'to appear'	<i>maaddám</i>	'as long as'
<i>cháyfmaa</i>	'however, in whatever way'	<i>majáal</i>	'room, scope'
		<i>máshsha</i>	'to drive (e.g. a car)'
<i>chinn-dagg/yidígg/dagg</i>	'as if, like' 'to knock, hit'	<i>máthall/amtháal</i>	'example; proverb'
<i>9ála DHann + pron.</i>	'I/you, etc. think'	<i>máwqif/ mawáaqif</i>	'situation, position'
<i>farg</i>	'difference, gap'	<i>máyyit</i>	'dead'
		<i>míTraga*/ maTáarig</i>	'hammer'
<i>ghaSbun 9ála + pron.</i>	'unwillingly'	<i>míthilmaa</i>	'just as'
<i>Harb(f.)/ Hurúub</i>	'war'	<i>bi munaasábat</i>	'on the occasion of'
<i>Hiin/aHyáan</i>	'time, period'	<i>muqáabla* (aat)</i>	'meeting'
<i>Hurríyya*</i>	'freedom'	<i>muwáDHDHaf (iin)</i>	'official, employee'
<i>íjra</i>	'fee'	<i>mu9táqad (aat)</i>	'belief'
<i>ikraamíyya</i>	'bonus, honorarium'	<i>naaTúur/ nawaaTúir</i>	'watchman'
<i>istáajar</i>	'to rent, hire'	<i>náDHar</i>	'sense of sight'
<i>istá9jal</i>	'to hurry'	<i>naDHDHáara* (aat)</i>	'eye-glasses'
<i>ittáSal</i>	'to get in touch with (fi)'	<i>najáaH</i>	'success'
<i>ixtálaf</i>	'to differ'	<i>natiija*/ natáayij</i>	'result'
<i>i9táqad</i>	'to believe'		
<i>i9tibáaran min</i>	'with effect from'	<i>nóoba wáHda</i>	'in one go, all at once'
<i>jáwwad</i>	'to grasp, hold onto'	<i>qúrya*/qúra</i>	'village'
<i>kammal</i>	'to complete'	<i>rá'san</i>	'directly'
<i>kárah/yíkrah/ kárah</i>	'to hate'	<i>raayiH: min . . . ráayiH</i>	'from . . . on'
<i>karúim/kiráam</i>	'generous, kind'	<i>radd/yirádd/ radd</i>	'to repeat, do again'
<i>killmaa</i>	'whatever, whenever'	<i>rúxSat</i>	'driving licence'
		<i>siyáaqa*</i>	

<i>zájjal</i>	'to record, register'	<i>túfga*/tifag</i>	'gun'
<i>Súdfan</i>	'by chance'	<i>waalidáyn</i>	'parents'
<i>shgáddmaa</i>	'however much'	<i>waalidáy + pron.</i>	'my/your, etc. parents'
<i>shkúthirmaa</i>	'however much'	<i>wandáyt(aat)</i>	'pick-up truck'
		<i>wáynmaa</i>	'wherever'
<i>shwáqtmaa</i>	'at whatever time'	<i>xabúir/xubaráa</i>	'expert'
		<i>xáffaS</i>	'to crush, squash'
<i>tamáam</i>	'excellent, perfect'	<i>xub</i>	'intensifying particle meaning
<i>iaqríiban</i>	'approximately'		'heck!' 'really!'
<i>tilifúun(aat)</i>	'telephone'		
<i>tist(aat)</i>	'driving test'	<i>yóommaa</i>	'as soon as'
<i>tiwáqqa9</i>	'to expect, anticipate'	<i>9áadatan</i>	'usually'
		<i>9údam</i>	'lack, dearth'
<i>i9áT Tal</i>	'to break down; be unemployed'	<i>9úwwur</i>	'to cause pain, hurt'

UNIT 20

In this concluding unit, some abridged extracts from a recent 'black comedy' broadcast by a Gulf radio station are presented for comprehension and translation. These extracts are highly colloquial in style, being aimed at a local audience, and will give good practice in coping with the 'real thing'. Read through each extract with the help of the notes which follow, and answer the comprehension questions. When you have worked through each extract in this way, try to write an idiomatic translation of the whole thing.

The play is entitled *id-dínya maSáaliH*, which means roughly 'The world is business'. In the first extract the main character, Muhammad bin Rashid, introduces himself to the audience:

Extract 1

yaa jimáa9a, ána ismi mHámmad bin ráashid.
mitzáwwaj min jarlib – tisa9tá9shar sána bas, wíla 9índi
9iyáal . . . tammáyt múdda Tawfíla adáwwir shúghul,
shúghul yirayyiHni . . . ashgháal wáayid, bas maa
tinaasíbni . . . ábbi shúghul maa fiih kiláafa –
yirayyiHni u aHáSSil mínnaH fluus. yilást ayyúam
Tawfíla u ána afákkir fish-shúghul . . . afákkir u
afákkir u táali yámi fikra: laysh maa ashtághil dáxtar? u
bil-fi9l, ishtághált dáxtar li'ann, ayyuam iz-zamáan kaan
yáarna híndi – dáxtar híndi – u min hash-shákil
ta9allámt shloon yidawwúun in-naas . . . láakin, yaa
jimáa9a, 9índi Sadúq 9azúz min ayyáam il-muTáwwa9,
bas hu yishtághil Haffáar gubúur u ana dáxtar. haS-
Sadúq sáwwa fiini náglá 9óoda, u min hal-Hálqa wil-
Halaqáat il-yáaya, abbúukum tisim9úun qíSSati
mu9áah u má9a zóoji. . .

Notes:

min jarlib 'recently'. jarlib is one of those words in which some

speakers have *j* instead of *g*: *garlib* 'near, close'.
9iyáal 'family dependants'. In the context, he means 'children'.
náglá 9óoda 'a great burden', that is, 'a lot of trouble'.
Hálqa/Halaqáat* 'episode' in a radio or TV serial.

Questions

- 1 How long has Muhammad been married?
- 2 What does Muhammad want from any job he takes?
- 3 What job did he settle on in the end?
- 4 How did he first come into contact with this profession?
- 5 What does his friend do for a living?
- 6 How long has Muhammad known him?

Extract 2

In this extract, Muhammad, who is about to hang himself because he can stand life with his wife no longer, is interrupted by his friend Khalid. . .

- K: ána ákrah innik tintíHir. . . 9ayb, wállaH 9ayb,
Háta lo ínta rifíji, lo a'ákkil 9iyáali min waráak
xámsat ayyáam . . . háadhi waDHúfti, shasáwwi
yaa~xuuk?
- M: 9aad ínta wáddik antiHir Háta tistánfi9 min
waráay? láakin maa~na bi mintíHir!
- K: la tintíHir! tgTa9 rízzi! xall 9iyáali yimuutúun min il-
yuu9!
- M: yaa, wállaH mishkil! yoom maa antiHir 9iyáalik
yimuutúun min il-yuu9?
- K: ay, ínta is-sábab fi hal-Háala illi íHna fiih! áwwal, il-
wáaHid yimraD, yoom, yoomáyn, thaláatha, il-
yoom ir-ráabi9 yiwáddi9, u nistánfi9 min waráah.
- M: yaa! sh~hal-kaláam yaa xáalid?
- K: yíit il-Hiín, wil-martíD illi byimúut ta9Túh duwa
tixallíik yi9ísh! u min 9ala~Hsáabah? 9ala~Hsáabi
éna! laysh ínta 9anfid? laysh ínta anáani? laysh?
- M: yaa yúbba, haay shúghlati, sh~asáwwi?
- K: laysh maa tixalliina nisáwwi hídna li múddat sána
wáHda banistaftíid mínha ána u ínta!

M: *yaa! shinhī hal-hidna?*

K: *sállimk állah, kill martiD iyúk ihni, dhībHah aw
9áTah dúwa bil-ghálaT u a9Túik nuSS il-máblagh
illi aHáSlah min ghasáalah!*

M: *áwwal shay, ána yaa~xúuyi mub gaSSáab . . .
tháani shay maa ágdar axúun ir-risáala illi
HaTTóoh 9ala chátfi.*

K: *yaa, wállah, illi yisím9ik yigúul haay maa fógah
foog, muul!*

M: *ána bá9ad 9índi DHamíir u 9índi iHsáas. . .*

K: *zayn, 9índik DHamíir u 9índik iHsáas, zayn maa
9áláyh . . . kill martiD iyúk ihni tigúul lih maa fiik
máraD layn yistíHi u yimúut bas!*

M: *arjúuk, yaa~xúuyi, maa ágdar!*

K: *yaa! ínta la tinTábax wila tinshíwi!*

Notes:

intáHar 'to commit suicide'.

'ákkal 'to feed'

min waráak 'because of you' (lit. 'from behind you')

waDHúfti = *shúghlati*.

maa~na bi mintíHir 'I'm not going to commit suicide'. The construction *maa* + independent pronoun (+ *bi*) + noun/adjective is a way of negating *ána mintíHir* 'I'm going to commit suicide' which can be used instead of *ána mub mintíHir*. Instead of saying *ána mub ráayiH*, one can say *mána bráayiH*; instead of *hum mub maaklín*, *maa hum bi maaklín*, etc.

la tintíHir! 'Don't kill yourself then!' ('See if I care!').

yiwáddi9 'he bids farewell', i.e. he dies.

min 9ála Hsáabah? 'At whose expense?' (lit. 'who at his expense?') This type of interrogative phrase is common. Other examples: *min Hággah sawwáyit háadha?* 'Who did you do that for?' (lit. 'who for him did you. . .'); *sh~mínnah maSnúu9?* 'Made from what?' ('what from it made?'). In each case the suffixed pronoun refers back to the question word.

sállimk állah 'God save you!' = *yisállimk állah* or *állah yisállimk*.

ghasáal means here specifically the washing of the corpse.

muul 'completely' – used like *kíllish*.

la tinTábax wila tinshíwi! 'You can't be cooked and you can't be roasted' meaning that Khalid can't convince him to do what he wants no matter what proposal he makes.

Questions

7 How has Muhammad affected Khalid's livelihood?

8 What deal does Khalid suggest to Muhammad?

9 What is Muhammad's reaction? What reasons does he give?

Extract 3

Muhammad and Khalid make a deal. . .

M: *yaa 9azlízi ána mwáafiq a9Túik illi Tilábtah! alf! alf!*

K: *ta9Túini iyyáahum? 9áshra xúDur?*

M: *ay ná9am, nooT yínTaH nooT! 9áshra xúDur!*

K: *xúDur xúDur! 9áshra xúDur, ya9ni 9áshra?*

M: *ay ná9am, yúbba!*

K: *bismilláah ir-raHmáan . . .* (faints)

M: *ohóo! radd TaaH márra tháanya! guum, yúbba,
guum!*

K: *ána wayn? mHámmad? yáwwidni! sáa9idni!*

M: *guum yúbba, Siir rayyáal u Isma9 kaláami u xall
9ánnik iT-TayHáat bas. 9aad malláyna.*

K: *arjúuk yaa~xuuk laa tifáwwil 9altýyi! xállni áwwal
aHáSSil alf xúDur, xállni aHáSSilhum!*

M: *bitiHáSSilhum . . . bas ána mithilmaa git lik –*

K: *ána yaa~xuuk astáahil mínnik, ána ábghi –*

M: *SaaJ, SaaJ, u ba9Túik alf . . . bas líi sharT. . .*

K: *íshruT! sharT wáaHid bas?*

M: *sharT wáaHid Sugháyyir. . .*

K: *wállah, lo tabghíini áglub il-báHar Hílu! lo*

tabghíini aHáwwil lik nyúum is-sími! lo tabghíini –

M: *abghíik, yaa~xúuyi tidhbaH zóojti!*

Notes:

xúDur 'green ones', i.e. Bahraini 10 dinar notes.

nootInüTáan 'banknotes (from English 'note').

yínTaH 'butts', i.e. one note packed against another, 'oodles of cash'.

bismilláah etc. The full phrase is *bismilláah ir-raHmáan ir-raHlüm* 'In the name of God the Compassionate, the Merciful'.

This phrase is used at the inception of any project, activity or action at all.

xall 9ánnik iT-TayHáat 'Stop falling down!' ('Keep from you the falls').

malláyna 'we've got bored with it!' Note that 'we' here refers to the (singular) speaker only.

tifáwwil from the verb *fáwwal* 'to diddle, cheat' (from the English football term 'foul').

git lik, i.e. *gilt lik*. The *l* is often dropped in this phrase.

Saaj 'you're right' fem. *Sáaja* pl. *Saadgtün*.

nyúum 'stars', *sími* 'sky'. These words in more educated speech would be *nújúum* (sing. *nájim*) and *simáa*.

Questions

- 10 How much does Muhammad offer Khalid?
- 11 What does Khalid offer to do for the money, if Muhammad were to ask him?
- 12 What does Muhammad ask Khalid to do in fact?

Now try to translate the whole of the text into idiomatic English.

VOCABULARY SUMMARY

<i>'ákkal</i>	'to feed'	<i>gabr/gubúur</i>	'grave, tomb'
<i>anáani</i>	'selfish'	<i>gálab/yíglub/</i>	'to turn over
<i>chatf/chitáaf</i>	'shoulder'	<i>galb</i>	(something);
<i>dáwwa</i>	'to treat, give		turn
	medicine'		something
<i>DHamíir</i>	'conscience'		into
<i>fáwwal</i>	'to cheat,		something'
	dupe' (<i>9ála</i>)	<i>min garíib</i>	'recently'
<i>bíl-fi9l</i>	'indeed, in	<i>híndi/hunúud</i>	'Indian'
	fact'	<i>Haffáar(iin)</i>	'digger'

<i>Hálqa*/</i>	'episode'	<i>nágla*</i>	'burden'
<i>Halaqáat</i>		<i>nájim/nujúum</i>	'star'
<i>hidna*</i>	'truce'	<i>náTaH/</i>	'to butt'
<i>iHsáas</i>	'sensitivity'	<i>yínTaH/</i>	
<i>intáHar</i>	'to commit	<i>náTaH</i>	
	suicide'	<i>ráyyaH</i>	'to relieve, give
<i>istaháal</i>	'to deserve,		rest'
	merit'	<i>risáala*</i>	'vocation,
<i>istáHa</i>	'to be		mission'
	shamefaced'	<i>rizg (or rizj)</i>	'sustenance;
<i>istánfa9</i>	'to profit,		food (fig.)'
<i>(min)</i>	benefit' (from)	<i>Saaj/Saadgtün</i>	'truth-telling'
<i>kiláafa*</i>	'bother,	<i>shúghla*</i>	'job'
	trouble'	<i>TáyHa*(aat)</i>	'fall, swoon'
<i>máraD/</i>	'to be, fall ill'	<i>wádda9</i>	'to bid
<i>yímraD/</i>			farewell'
<i>máraD</i>		<i>yuu9</i>	'hunger'
<i>máSlaHa*/</i>	'interest,	<i>9anúid</i>	'stubborn'
<i>maSáaliH</i>	benefit,	<i>9azúiz</i>	'dear,
	business'		cherished'
<i>muul</i>	'completely,	<i>9iyáal</i>	'family
	absolutely'		dependants,
<i>náasab</i>	'to suit, match'		children'

ANSWER-KEY

The numbers refer to the exercise numbers in the text.

- 1.1 *nuSS káylo láHam; búTil Haltib; dárzan bayD; káylo sámach; nuSS dárzan burtugáal; sandawfich jibin.*
- 1.2 Ahmad, make me a glass of tea please.
Layla, give me a bit of fish please.
Muhammad, go and fetch me a packet of cigarettes please.
Abdallah, give me a cup of coffee please.
Salwa, go and fetch me a dozen oranges please.
- 1.3 *jiib lii nuSS káylo láHam min fáDlak*
9áTni nítfat jibin min fáDlak
ruuH saww lii sandawfich jibin min fáDlak
sawwi lii finjáal gáhwa min fáDlich
ruuHi jibi lii glaas Haltib min fáDlich
ruuHi jibi lii dárzan bayD min fáDlich
- 1.4 *9áTni gúuTi chibrúit min 9aTüni chiis áalu min fáDlich*
fáDlak
- | | |
|-----------------------------|---------------------------|
| <i>gúuTi milH</i> | <i>káylo búSal</i> |
| <i>búTil dthin</i> | <i>gúuTi Saabúun</i> |
| <i>shwáyyat/nítfat xast</i> | <i>rub9 káylo shákkar</i> |
| <i>nuSS káylo 9aysh</i> | <i>káylo tumar</i> |
| <i>gúuTi zibid</i> | <i>gúT9at láHam</i> |
| <i>rub9 káylo TamáaT</i> | <i>glaas maay</i> |
- 2.1 *il-mudúir; il-farráash; ir-rayyáal; il-poolfís; is-sikirtíir; is-sammáach; il-gaSSáab; il-mudárris; il-9áamil; ish-shárika.*
- 2.2 *sharikatáyn; darzanáyn; guT9atáyn; baHrayniyyáyn; gu-uTiyyáyn; jigaaratáyn; glaasáyn; is-sikirtíiráyn; il-muhan-disáyn; is-smichatáyn; il-mukaanáyn; il-finjaaláyn; il-mikaanikiyyáyn; il-baytáyn.*
- 2.3 1 Bring me the notebook! 2 Go to the office please! 3 Make me two cheese sandwiches please! 4 Give me a pen! 5 Take the car and go! 6 Go to the baker's and bring me two loaves! 7 Take the money! 8 Make me a cup of coffee, Ahmad! 9 Give me the cups! 10 Go to the butcher's and bring me two kilos of meat! 11 Go home! 12 Go to the headmaster (chief) please and bring me the books!

- 2.4 1 *xudh ish-shákkar!* 2 *ruuH il-muHáassin!* 3 *jiib lii shwáyyat maay!* 4 *xudh is-sandawíicháat!* 5 *ruuH is-suug min fáDlak!* 6 *jiib lii d-dafáatir!* 7 *xudh buTláyn Haltib!* 8 *ruuH il-ingliiziyyáyn !* 9 *jibi l-agláam min fáDlich!* 10 *xúdhí guuTiyyáyn jigáara!* 11 *ruuHi d-dáxtar!* 12 *xúdhí nítfat 9aysh!* 13 *jibi l-akwáab!* 14 *jibi l-kita-báyn min fáDlich!* 15 *ruuHi l-mudarrisáat!*
- 3.1 1 *cham dáftar hast/fii?* *maa hast/fii/mish dafáatir bil-márra*
2 *cham shúrTi hast/fii?* *maa hast/fii/mish bil-márra*
3 *cham láHam hast/fii?* *maa hast/fii/mish láHam*
4 *cham mára hast/fii?* *maa hast/fii/mish niswáan*
5 *cham búTil hast/fii?* *maa hast/fii/mish bTáala bil-márra*
- 3.2 1 *hast/fii xúbuz?* *ay, hast/fii.*
2 *hast/fii báSal?* *la, maa fii/hast/mish il-yoom.*
3 *hast/fii naas ihni?* *la, maa hast/fii/mish ihni il-yoom.*
4 *hast/fii mudarristin hunáak?* *ay, hast/fii.*
5 *hast/fii daxáatir ihni?* *la, maa hast/fii/mish.*
- 3.3 1 *bi cham dárzan bayD?* 6 *bi cham gúuTi chibrúit?*
2 *bi cham búTil dthin?* 7 *bi cham xáyshat 9aysh?*
3 *bi cham káylo* 8 *bi cham ghárshat bábsi?*
burtugáal 9 *bi cham glaas chaay?*
4 *bi cham gúuTi jigáara?* 10 *bi cham káylo rubyáan?*
5 *bi cham chiis áalu?*
- 3.4 – How many clerks are there in the company?
– Nine.
– And how many secretaries?
– There're six.
– OK, are there messengers as well?
– Yes, there are two.
– And drivers . . . how many are there?
– There are no drivers at the moment.
– Right . . . are there any labourers?
– Yes.
– How many?
– Ten.
- 3.5 *cham wálad fii fiS-Saff?*
– *tís9a.*
cham yoom fii fil-usbúu9?
– *sáb9a.*
cham Híjra fii fil-bayt?

- *xams Híjar u Hammaamáyn.*
cham muhándis fii fish-shárika?
 – *maa fii.*
cham fluus fii fil-miHfaDHa?
 – *sáb9a danaaniir.*

- 3.6 C: Peace be upon you.
 B: And peace be upon you.
 C: Is there any beef today?
 B: Yes there is.
 C: How much is it per kilo?
 B: Two and a half dinars.
 C: Fine, give me half a kilo please.
 B: All right . . . is there anything else (you want)?
 C: Is there any chicken?
 B: No, there's no chicken today. Tomorrow, God willing.
 C: OK. Good-bye.
 B: Good-bye.
- 3.7 1 (a) *il-yoom fii báSal?* (b) *il-chiis bi cham?* (c) *9áTni chiis* (d) *u hast aalu?*
 2 (a) *il-yoom fii tuffáaH?* (b) *il-káylo bi cham?* (c) *9áTni nuSS káylo* (d) *u fii burtugáal?*
 3 (a) *il-yoom fii bayD?* (b) *id-durzan bi-cham?* (c) *9áTni darzanáyn* (d) *u hast 9ínab?*
 4 (a) *il-yoom hast Haltib?* (b) *il-búTil bi cham?* (c) *9áTni thaláatha bTáala* (d) *u fii jibin?*
 5 (a) *il-yoom fii 9aysh?* (b) *il-xáysha bi cham?* (c) *9áTni árba9 xiyáash* (d) *u hast shákkar?*
 Note that if the vendor is female, the correct imperative form is *9aTlini*.
- 4.1 1 *il-ghúuri 9attij* 2 *il-karáasi jadliidal/jiddad* 3 *il-buyiut kabliira/kibáar* 4 *il-yiháal farHaantiin* 5 *il-Híjar Saghtíral* 6 *il-axáyn Tiwáal* 7 *il-mára samliina* 8 *il-gáhwa zayna* 9 *il-Haliib raxfiS* 10 *il-baaSáat xáalya* 11 *il-miHfaDHa gháalya* 12 *ir-rayyaaláyn ta9baantiin.*
- 4.2 1 *il-Híjra jadliida* The room is new
il-buyiut jadliida/jidad The houses are new
il-mudarrisáat jidad The female teachers are new
il-farráash jadliid The messenger is new
 2 *is-sayyáara gháalya* The car is expensive

- il-kútub gháalya* The books are expensive
il-jibin gháali The cheese is expensive
il-chaay gháali The tea is expensive
 3 *il-mudíir gháni* The boss is rich
il-bintáyn aghniyáa The two girls are rich
il-málika ghaníyya The queen is rich
il-waladáyn aghniyáa The two boys are rich
- 4.3 1 The tall boys 2 The fast aeroplane 3 An empty bus 4 The sun is hot 5 Old houses 6 The big (oid) girls 7 Rich merchants 8 Give me the two big glasses please! 9 There are no cheap books here. 10 There are five new departments in the company.
- 4.4 1 *mikáaniki zayn* 2 *il-mudíir mit'áxxir* 3 *ii-yoom báarid* 4 *il-máktab il-jadliid* 5 *il-mára ghaníyya* 6 *sáa9a raxfiSa* 7 *il-ákil ladhúidh* 8 *il-gáSir il-9attij* 9 *sikirtíir jadliid* 10 *il-múshkila l-kabliira.*
- 4.5 The old palace is a very large building. It has two outer doors and four inner doors. Its walls are white and its windows are of yellow and blue glass.
- 4.6 *wállah yaa 9áli, ána wáayid 9aTsháan . . . jiiib líi báarid min fáDlak*
 " *ána wáayid 9aTsháan . . . jiiib líi glaas chaay, etc.*
 " *ána wáayid 9aTsháan . . . jiiib líi kuub maay, etc.*
 " *ána wáayid 9aTsháan . . . jiiib líi gúuTi bábsi, etc.*
 " *ána shway yuu9áan . . . jiiib líi ráuti jibin, etc.*
 " *ána shway yuu9áan . . . jiiib líi sandawfich láHam*
 " *ána shway yuu9áan . . . jiiib líi 9aysh uu símich*
- 4.7 – How are you Ahmad?
 – God save you. How are you?
 – I'm really tired today. . . .
 – Why?
 – Because there's a lot of work (to do).
ána il-yoom za9láan – li'ann is-sayyáara xarbáana
 " *it-tiliviziyúun xarbáan*
 " *ith-thalláaja xarbáana*
 " *il-ghassáala xarbáana*
- 4.8 1 *ana bardáan uu yuu9áan . . . fii ákil?*
 2 *fáaTma uu áHmad ta9baantiin li' ann fii shúghul wáayid il-yoom*

- 3 *il-makfina xarbáana . . . hast mikáaniki ihni?*
 4 *il-mudtir laysh za9láan?*
 5 *il-bayt ábyaD uu lih sagf áxDar*
 6 *9áTni l-qamúS il-áHmar wil-júuti l-ábyaD*
 7 *il-wizáara d-daaxilíyya binyáan ábyaD 9ood*
 8 *is-safáara l-briiTaaniyya fil-fartij il-9attij*
 9 *il-bank il-wáTani binyáan Saghiir lih baab áswad kabtir*
 10 *is-saftir il-míSri xoosh rayyáal*
- 5.1 1 *xamsiin káylo áalu 2 sitt u arba9iin xáyshat smiit*
 3 *thaláath ímya uu sittiin mayl 4 sittiin alf náfar*
 5 *miyatáyn alf diindáar 6 fi sánat alf u tis9 ímya u sitt u*
sab9iin 7 fi sánat alf u tis9 ímya u sittiin 8 sab9 ímya u
xamsiin fils 9 miyatáyn xáyshat 9aysh 10 tis9 u thalathiin
sána u iHdá9shar sháhar
- 5.2 1 *bi cham il-burtugáal il yoom? – ímyat fils il-káylo*
 2 *bi cham il-báSal il-yoom? – xams u xamsiin fils il-káylo*
 3 *bi cham is-símich il-yoom? – thaláath ímya u xamsiin*
fils il-káylo
 4 *bi cham il-mooz il-yoom? – míya u xams u sab9iin fils*
id-dárzan
 5 *bi cham il-malfúuf il-yoom? – míya u xams u 9ishrlin*
fils il-wáaHid
 6 *bi cham il-chaay il-yoom? – sáb9iin fils ir-rub9*
 7 *bi cham it-támar il-yoom? – tis9 ímyat fils il-káylo*
 8 *bi cham iT-TamáaTa il-yoom? – xamsiin fils il-chiis*
 9 *bi cham il-áalu il-yoom? – thamaanlin fils il-xáysha*
 10 *bi cham ir-ruwáyid il-yoom? – ithná9shar fils iS-Súrra*
- 5.3 1 at 1.30 p.m. 2 at 8.40 a.m. 3 at 4.00 p.m. 4 at 8.30 p.m.
 5 at 7.15 a.m.
- 5.4 1 *ithná9shar u thilth 2 thintáyn illa thilth 3 sítta illa xams*
 4 *sáb9a u rub9 5 sáb9a u nuSS u xams 6 9áshra u 9áshar*
- 5.5 – What's your full name please?
 – My name is Hussain Muhammad Hassan.
 – Fine . . . and your nationality?
 – Bahraini.
 – Social status?
 – Married.
 – Do you have any children?

- Yes. Two girls and six boys.
 – Six boys! That's a lot! And where d'you live?
 – I live in Isa Town.
 – In what street?
 – Street 46. House No. 311.
 – OK . . . and what is your present job?
 – Labourer in the company.
 – Which company?
 – BAPCO.
 – What is your salary?
 – 190 dinars per month.
 – That's a good salary! And how old are you now?
 – About 45.
 – You have educational certificates of course?
 – Yes. Primary school certificate.
 – Is that all? Don't you have secondary?
 – No.
- I.1 – Ali, come here!
 – Yes?
 – Fetch me some cold water please. I'm very thirsty.
 – God willing.
- I.2 Boss: Do I have any appointments tomorrow, Salwa?
 Sec.: You have two in the morning. . . . The first is at nine with official visitors from the Ministry of Foreign Affairs, and the other is at eleven-thirty with the chief engineer of the Antar Company.
- B. Fine. Is there anything in the afternoon?
 S. No, nothing . . . you're free.
 B. And in the evening?
 S. You have a tennis match with Mr Johnson at six-fifteen. . . .
- 9indak thaláatha mawaa9iid iS-SubH . . . il-máw9id il-áwwal wiyya SáHafi min jarúdat il-jumhuuriyya fis-sáa9a tis9a u nuSS. . . . with-tháani wiyya Taalibáyn min il-jáami9a fis-sáa9a 9áshra u rub9 . . . with-tháalith fis-sáa9a iHdá9shar wiyya l-muqáawil áHmad 9abd á-llah . . . uu 9indak Háflat chaay fis-safáara l-briiTaaniyya il-9áSir fis-sáa9a árba9a . . . il-masáa 9indak Háflat 9ásha fil-bayt.

1.3 – Hello, Jaasim!

- Hello, Ahmad! How are you? Well?
- Fine! How are you?
- Fine! . . . Have some tea!
- Excuse me, but I've got a bit of work to do at home.
- What is it?
- A real headache! My car's broken down.
- Really? Repairing cars is my business!
- Is that so?
- Yes.
- OK, come with me then!

1.4 My name is Faatima Muhammad Isa. I was born in Manama and I'm living at present in Al-Fadil quarter. I've got four kids – a girl called Nuura and three boys called Jaasim, Mubaarak and Baxayt. My daughter Nuura is 17 and she's a student at the university. She's a lovely girl! My son Jaasim works as a clerk in the Antar Company. He's a nice lad! Mubaarak works as a contractor. He's got a lot of money and a big red car. My third son is Baxayt. He's about 20 years old now, but he hasn't any qualifications or anything – he's a nice boy but he hasn't a lot of brains!

- 1.5 *hast 9indak Halīb?* . . . nzáyn, 9áTni thaláath aghráash
fii bábsi 9indak? . . . nzáyn, 9aTni thaláatha kawaartlín
hast milH? . . . nzáyn, 9áTni gúuTi
hast láHam xarúuf? . . . nzáyn, 9áTni káylo
fii 9indak burtugáal? . . . nzáyn, 9áTni nuSS dárzan
hast áalu il-yoom? . . . nzáyn, 9áTni thaláatha kaylowáat
fii malfúuf il-yoom? . . . nzáyn, jüib líi wáaHid
hast chibrúut? . . . nzáyn, 9áTni guuTiyyáyn
fii 9indak jigáara? . . . nzáyn, jüib líi xámsa gawáaTi

Note: The answers in this exercise are only examples of the many acceptable sentences which could be made using *hast/fii, 9indak, jüib, 9aT*. It has been assumed that the shopkeeper is male.

6.1 1 garīb min id-dawwáar 2 yamm il-mátHaf, fi sháari9

9abdállah 3 wayn il-másyid? 4 mgáabil shárikat '9ántar' fi sháari9 9uthmáan 5 ba9líd 9an shárikat '9ántar' 6 mgáabil il-bank il-waTani 7 garīb min il-bárid fi sháari9 9abdállah (or yamm il-bárid etc.) 8 ismáH líi, wayn il-bárid? yamm il-mál9ab 9 wayn madrásat abu bakr min fáDlak? mgáabil il-bank il-waTani 10 ismáH líi, wayn shárikat '9ántar'? garīb min id-dawwáar fi sháari9 9uthmáan 11 ismáH líi, wayn il-másyid? wára madrásat abu bakr 12 wayn is-sínama min fáDlak? garīb min id-dawwáar fi sháari9 9abdállah

6.2 9ala l-mayz;

taHt is-sayyáara;

foog id-daray;

fis-sinama;

fis-sayyáara; taHt il-báHar; 9ala (or foog) is-sagf; garīb min báyti; giddáam il-bank; foog il-bayt; fil-maay; yamm il-gáSir il-jadlíd; ba9líd 9an il-kuwáyt; wara sháari9 il-málik; 9ala l-jidáar; garīb min id-darúsha; taHt il-mayz

6.3 id-dráywil fi máktabik uu fii rayyáal wiyyáah

il-farráash fi máktabik uu fii rayyáal wiyyáah

sikirtlirtik fi máktabik uu fii rayyáal wiyyáaha

it-tindáyl fi máktabik uu fii rayyáal wiyyáah

bínti fi máktabik uu fii rayyáal wiyyáaha

il-muhandislín fi máktabik uu fii rayyáal wiyyáahum

iS-SaHafiyilín fi máktabik uu fii rayyáal wiyyáahum

il-mudárrisa fi máktabik uu fii rayyáal wiyyáaha

shfik? ta9báan bas!

shfich? 9aTsháana bas!

shfih? za9laan bas!

shfikum? yuwáa9a bas!

shfihum? bardaanlín bas!

1 báyti yamm báytum 2 jigáara '9ántar' maa fógah foog! 3 9alfíyi dyúun u maa 9índi fluus 4 chayf il-Haal? foog in-náxal! 5 sh~fii th-thalláaja? xarbaana.

6.4 they heard; I/you(m.) stayed; you(pl.) played; she grew; she filled; you(f.) hit; they stopped; we entered; he carried; I/you(m.) filled; he broke; she heard; I/you(m.) stopped; they broke; they carried; she wrote; we hit; you(pl.) drank; he grew; you(f.) played; they sat; we grew.

- 6.5 they heard him; I/you(m.) filled it; he carried it; you(f.) broke it; we entered it; they broke it; we hit him; she wrote it; they drank it; you(pl.) entered it.
simá9tik; Dírbatik; Hamalnáak; Dárabik (or Drábik); sim9óok; síma9ik (or smá9ik); Hímlatik; sima9náak.
 he hit me; they heard me; they hit me; they carried me; you(pl.) hit me; you(f.) hit me; she heard me; he carried me; he heard me; she carried me.
simá9thum; sim9óokum; Dírabhum; kisartóohum; Ham-altíthum; Darabnáakum; tirásthum; Dirbóokum.
- 6.6 1 – Ali, have you written the report or not?
 – Sorry, Mr Smith, I haven't written it.
 – How come you haven't written it?
 – Yesterday I had a lot of work. I stayed in the office until 6.00 p.m. but I didn't finish it.
 – All right, never mind.
- 2 – Haven't you heard the news?
 – What?
 – Salwa passed the exam!
 – My goodness! What about Faatima?
 – She passed as well, but Abdallah failed.
 – And you?
 – I passed!
- 3 – What was your lunch like today, Ahmad?
 – By God, the best lunch there is . . . rice and meat and stew, and we drank red tea.
 – Very nice! And then?
 – We sat in the sitting-room for a little and drank a cup of coffee.
 – Did you have a sleep or not?
 – Yes, we had a sleep in the afternoon.
- 4 – Hello? This is Ahmad. . . .
 – How are you Ahmad? Well?
 – God save you! Are the boys in?
 – No, they went out at 11.30 and they haven't returned yet.
 – OK, thanks. Good-bye.
- 5 – What's the matter, Amina, are you tired?
 – Yes, very tired. This morning I washed the clothes and

- then did the washing up. In the afternoon I played with the kids for two or three hours.
- 7.1 they slept; you(pl.) went; you(f.) brought; she visited; I/you(m.) saw; I/you(m.) stole; I/you(m.) died, we became; he was afraid; you(pl.) sold; she stood up; they said; you(pl.) hunted (or caught); we sold; you(f.) came; she became; I/you(m.) stood up; I/you(m.) visited; he died they brought; she saw; I/you(m.) slept; they removed; I/you(m.) was; we said; they went; she brought; you(f.) were afraid; she was, he hunted (or caught).
- 7.2 1 – What happened?
 – They stole the car and sold it!
- 2 – Where did you go yesterday? We didn't see you.
 – We took the launch and went to a small island. We caught a lot of fish and ate it for dinner.
 – How nice!
- 3 – Why did they go home?
 – They didn't tell me.
- 4 – What did you bring from the market?
 – Lots of things . . . some good beef and fruit and a few sacks of rice.
- 5 – Where's Jaasim? I haven't seen him for ages.
 – He's gone to London for the summer holidays.
 – Lucky fellow! how much money did he take with him?
 – 600 dinars.
- 6 – Where did you have dinner last night?
 – In a Lebanese restaurant called 'The Cedars'. The food was really delicious, and we drank a few bottles of Pepsi.
- 7.3 1 *gaal líyyi innik axádhrt rúxSa u riHt id-dáxtar li-ánnik mariiD*
 2 *gaal líyyi innich bi9ti l-bayt il-9atíj li'ánnich maa 9índich fluus*
 3 *gaal líyyi innik jibt il-gháda wiyyáak u akált minnah shwáy*
 4 *gaal líyyi innakum ylitaw min amríika Hagg il-9atíTla u yíbtaw haddáya Hagg il-yihaal*
 5 *gaal líyyi innakum fitáHtaw l-máxzan uu shíltaw l-aaláat minnah*
 6 *gaal líyyi innich maa shiftíth min zamáan*

- 7 gaal lyyi innah sáakin il-Hiin wára madrásat ábu bakr, gartib min báyti
- 8 gaal lyyi innik rijá9t min ish-shúghul u nimt min waqt li'ánnik ta9báan wáayid
- 9 gaal lyyi innakum fisháltaw fil-imtiHaanáat li'án-nakum kaslaaniin
- 10 gaal lyyi innik gumt u gilt 'áhlán wa sáhlán'
- 7.4 1 sa'álni law shift il-ahráam
2 sa'álni law simá9taw l-xábar
3 sa'álni law rijá9t min ish-shúghul
4 sa'álni law nijáHtaw fil-imtiHaanáat
5 sa'álni law ktsart il-jaam
6 sa'álni law búgti l-jánTa
- 7.5 A trip to Kuwait
- Hello Abu Khaliil! Glad to see you safely home:
 - God save you Hassan!
 - How was the trip? You went by plane, didn't you?
 - Yes. It was very nice. I got to Kuwait at three in the afternoon and I went straight from the airport to Salmiyya.
 - Does your family live there?
 - Yes. In the old days they used to have an old house in the market but they sold it and rented a new house last year. It's a lovely house with an interior courtyard in which there are trees, and an outer courtyard covered in flowers.
 - Nice . . . and did you go anywhere else in Kuwait?
 - We went to the parks and the markets in the day-time and the restaurants at night.
 - How was your family?
 - In good health. It's a long time since I saw my cousin, and he's grown really big now - he's a man. He's clever as well - he came out first in the secondary school examinations.
- 7.6 - yaa hála Hássan! ir-ríHla chayf káanat?
- záyna! wuSálna lándan fis-sáa9a árba9a il-9áSir uu ríHna slída min il-maTáar lil-fúnduq. káanat Hijrátina kíllish 9óoda liha mánDHar jamíl min id-darísha.

- wayn ríHtaw fi lándan?
 - ríHna l-matáaHif, il-guSúur wil-maTáa9im fin-naháar, wil-masáariH wis-siinamáat bil-layl. il-'akil wáayid gháali bin-nísba ila kuwayt, láakin in-naas Tayyibíin wil-jaw báarid.
 - cham fluus Saráftaw?
 - wáayid! láakin maa 9aláyh! kíinna mistaansín fi lándan!
- 8.1 mudtír ish-shárika l-mashhúur; mudtír il-mádrasa l-míSri; baab il-bayt il-barráani; suug is-sámach; máktab il-Hisaabáat ir-ra'íisi; madrásat il-awláad il-kabíira; ra'íis il-wuzaráa; as9áar il-mawáadd il-gháalya
- The Ministry of Defence; the State of Kuwait; the cup of coffee; the National Library's books; the street-lights; the company-boss's son; the daughter of a headmistress; the windows of my old house
- 8.2 il-mádrasa maal (or máalat) il-banáat; il-máktab maal ir-ra'íis; iz-zaam maal in-naháar; il-qamíS il-áHmar máali; id-daráayish máalat il-Híjra l-9óoda; il-jánTa l-kabíira máaltich; il-jidráan id-daaxilíyya máalat il-gáSir; il-ma-Táabix máalat máT9am il-'arz; iS-SúHuf máalat il-kú-tub; il-firíij maal il-bagaagiil
- Translation:
the girls' school; the boss's office; the day-shift; my red shirt; the windows of the big room; your big case; the palace's interior walls; the kitchens of the 'Cedars' restaurant; the pages of the book; the green-grocers' quarter.
- 8.3 ay, láakin sá9ar is-sámach ághla bá9ad!
ay, láakin 'ákil il-bayt áHsan bá9ad! (or ázyan bá9ad!)
ay, láakin banáat lubnáan áHla bá9ad!
ay, láakin sayyáarat axúuk ákbar bá9ad!
ay, láakin sikirtírat ir-ra'íis kasláana ákthar bá9ad!
ay, láakin dukkáan il-baggáal áwsax bá9ad!
ay, láakin ráatib il-farráash agáll bá9ad!
ay, láakin sámach il-baHráyn aládhah bá9ad!
- Translations:
Yes, but - the price of fish is even higher!
- home-cooking is even better!
- Lebanese girls are even prettier!

- your brother's car is even bigger!
- the boss's secretary is even lazier!
- the green-grocer's shop is even dirtier!
- the salary of a servant is even less!
- Bahraini fish are even more tasty!

- 8.4 *la, amīna shūghulha mumārriDa*
la, 9áli wīldah il-ákbar kíllish ghábi
la, háli il-bayt máalhum fi firtij il-Hammáam
la, sálwa jarūmatha innaha gūlat zóojha
la, il-xáadim yoomíyyatah sítta danaantir
la, il-bank Táabiqah ith-tháani maa fih kandishan
la, il-baHráyn bú9dha 9an gíTar thalaathūn mayl
 Translation:
 No, Amina works as a nurse
 No, Ali's eldest son is very stupid
 No, my family's house is in Al-Hammaam quarter
 No, Salwa's crime was that she killed her husband
 No, a labourer's day-wage is 6 dinars
 No, there's no air-conditioning on the bank's second floor
 No, Bahrain is thirty miles from Qatar
- 8.5 1 In the seventh century AD.
 2 Because there are two kinds of water found there – sweet water and sea-water.
 3 It declined.
 4 They went to work in the oil-company.
 5 About 300,000.
 6 It has only a little oil.
 7 It is a thousand times more beautiful – the writer thinks that because Bahrain is his country.
- 9.1 *layn ga9ádt, sharábt glaas chaay uu axádht ir-rayúug*
bá9admaa xalláSt ir-rayúug, la9ábt wíyya l-yiháal
garáyt il-jarūda gabil la Talá9t min il-bayt
yoom wuSált il-máktab, riHt slīda l-máSna9
ba9ad maa kisháft 9ala l-mantuujáat, Hicháys wíyya l-
tindáyl
layn rijá9t ila l-máktab, jaab líyyi l-farráash chaay
Darábt tilifúun li zóojti gábil la riHt il-bank
yoom xalláSt shúghli fil-bank, masháyt 9ala l-sayf u axádht
il-gháda

Using 3rd person 'he':

layn ga9ad . . . shárab . . . un axadh

bá9admaa xállas . . . lá9ab. . . .

gára . . . gábil la Tála9. . . .

yoom wúSal . . . raah. . . .

bá9ad maa kishaf . . . Hícha. . . .

layn rija9 . . . jaab lih. . . .

Daráb tilifúun . . . gábil la raah. . . .

yoom xállas . . . mísha . . . uu áxadh. . . .

- 9.2 the first ship; the first lesson in the third of the books; the twentieth page of the last report; the end of the fourth month; the sixteenth house on the right; the fifth street on the left; firstly, I haven't the money, and secondly there isn't enough time; the first time I went to Saudi Arabia I didn't like it; the second time I liked it better.

- 9.3 1 *Saar lih ihdá9shar sána*
 2 *shúghlah muHáasib ra'úsi fi shárikat tijáara*
 3 *mállat zóojtah min il-baHráyn uu sáyyid Johnson*
bá9ad mall mínha
 4 *Tárrash risáala li mudír shárikat is-smút uu Tálab*
fíiha waDHíifa jadúda
 5 *il-imaaráat bálad faqír fil-xamsiináat – maa fíiha maay*
wala 'ákil
 6 *sukkáan il-imaaráat fagáara fil-xamsiináat*
 7 *fi ra'y is-sayyid Johnson, il-imaaráat maal il-qadím*
áHsan, li'ann gluub is-sukkáan áHsan min glúubhum
il-Hiín

Translation:

The Emirates in the old days and now

I: You've spent a long time in the Gulf, haven't you Mr Johnson?

J: Yes indeed, about 16 years. I've been 6 years in Dubai now, but I stayed 11 years in Bahrain before that.

I: What were you doing in Bahrain?

J: I was chief accountant in a trading company.

I: So why did you come to the Emirates? Didn't you like Bahrain?

J: Yes, yes, I liked it a lot, but 11 years is a long time . . . one day my wife told me she was fed up with the place.

- 4 haadhaylāyn hum iS-Súwar illi gilt lik 9ánhum
 5 haadháak húwa sh-shayb illi ligáytah ams
 6 háadha húwa d-dukkáan illi shiráyt hal-júuti fiih
 7 háadha húwa l-máT9am illi akált fiih ams
 8 háadhi híya l-bádla illi shiráytha s-subúu9 il-máaDi
 9 háadhi híya l-fluus illi ligáytha fish-sháari9
 10 haadhaylāyn hum il-9ummáal illi Tílbaw fluus ákthar
 11 haadhaylāak hum ish-shubbáan illi sharábt wiyyáahum chaay
 12 háadha huwa l-fúnduq illi nizált fiih áaxir márra yiit
 il-kuwáyt
- 10.6 1 ir-rayyáal illi shiftah mub ínta
 2 layn ríja9t min il-máktab maa ligáyt áHad fil-bayt
 3 fii áHad bárra
 4 háadha mub illi bághatah
 5 maa sháafaw áHad wa la sím9aw shay
 6 maa 9ájabni il-fúnduq – maa káan naDHúif u kaan fii
 wáayid Dájja
 7 máHHad ja l-maTáar yoom wuSált
 8 hal-Halíib illi shiráytah mínnik iS-SubH mub Táazij
 9 hal-gúTa9 ghiyáar illi shiráythum mínnik maa fiihum
 fáyda (or mub muftíida)
 10 máHHad gaal líyyi ínnik mawjúud
- 10.7 – Hello Jaasim, how are you?
 -- Hello Abu Khaliil. I'm not feeling well today.
 – Why? What's the matter? Are you tired?
 – Yes, I've got a bit of a cold . . . my head's going round.
 – Haven't you been to the doctor?
 – Yes I've been, but he didn't give me good medicine. Those
 doctors are useless, you know.
 – What did the doctor tell you then?
 – Nonsense . . . he told me 'Just take this medicine twice a
 day and rest at home.'
 – And this medicine he gave you, what is it?
 – Just little white pills. When I got home I took one of them
 but the taste was bad – horrible in fact. I haven't taken
 any more – I threw the rest away.
 – I've got a good idea!
 – Let's hear it!
 – There's a medicine which is better than the one he gave

- you . . . and it's in my fridge!
 – What?
 – A freezing cold bottle of Pepsi!
- II.1 1 cham fluus axádh?
 arba9iin diináar.
 gilt lik árba9a mub arba9iin!
 2 cham kartúun jigáara shiráyt?
 ithná9shar kartúun.
 gilt lik ithnáyn (or kartuunáyn). mub ithna9shar!
 3 cham yoom 9úTla axádh?
 xamstá9shar yoom.
 gilt lik xámsa mub xamstá9shar!
 4 cham xáysha 9aysh shiráyt?
 sittá9shar xáysha.
 gilt lik sitt mub sittá9shar!
 5 cham gáfsha dáwa axádh?
 gafshatáyn (or thintáyn).
 gilt lik árba9 mub thintáyn!
- II.2 1 limán 9aTáyt il-fluus?
 lil-farráash.
 gilt lik il-káatib mub il-farráash!
 2 limán bi9t ith-thalláaja?
 lil-miSriyya.
 gilt lik il-lubnaanfyia mub il-miSriyya!
 3 limán 9aTáyt il-xábar?
 li náa'ib il-mudíir.
 gilt lik il-mudíir, mub náa'ibah!
 4 limán Tarrásht il-barqíyya?
 li axúuk illi fi amríika.
 gilt lik li axúuyi~lli fi ingíltara, mub illi fi amríika!
 5 limán Tarrásht id-da9wa?
 li ra'ús shárikat it-tijáara.
 gilt lik ra'ús wakáalat is-sáfar, mub shárikat it-tijáara!
- II.3 1 qamúis 1 – shiráyt líha nafnúuf
 kraafáat – háadhi mub il-hádiya~lli bagh-
 átha, Tílbaw júuti
 – bas híya maa gáolat líyyi
 chidhui
- 2 sáa9a 2 tannúura

- bádla bluus
 3 kitáab 3 áalat taSwiir
 ustuwáana xaatam
 4 áalat tasjíl 4 Táabi9a
 ráydo sáykal
 5 jaakáyt 5 áala Háasiba
 bantalóon gúlam
- II.4 1 - háadhi mádrasa kabūra.
 - ay, láakin hast ákbar min háadhi fi wasT il-madlína.
 - wállaah? 9úmri maa shiftha!
 2 - háadha firtij faqír.
 - ay, láakin hast áfqur min háudhu gartib min il-jísir.
 - wállaah? 9úmri maa shiftha!
 3 - háadha másyid jamíl.
 - ay, láakin hast ájmal min háadha mgáabil il-gáSir il-
 9attij.
 - wállaah? 9úmri maa shiftha!
 4 - háadha mábna qadím.
 - ay, láakin hast áqdam min háadha gartib min maktab
 il barfid.
 - wállaah? 9úmri maa shiftha!
 5 - háadha máT9am wásix.
 - ay, láakin hast áwsax min háadha yamm síinama
 9ántar.
 - wállaah? 9úmri maa shiftha!
 6 - háadha sáaHil jamíl.
 - ay, láakin hast ájmal min háadha bi bu9d xamst amyáal
 min ihni.
 - wállaah? 9úmri maa shiftha!
 7 - háadhi mináara Tawwila.
 - ay láakin hast áTwal min háudhi gartiba min il-bank
 il-9arabi.
 - wállaah? 9úmri maa shiftha!
 8 - háadha maTáar Hadúth.
 - ay, láakin hast áHclath min háadha fish-shárja.
 - wállaah? 9úmri maa shiftha!
- II.5 1 Tilbaw mázza lubnaamiyya káamla (mujáddara, Hú-
 mmuS bi TaHúna, baylinjáani máHski, etc.)
 2 li'ánnahum mub yuwáa9a wáayid

3 jaab lihum iT-Talabáat maal naas ghayr

4 li jimáa9a min is-sa9uudiyyiin

Translation:

m: Right, what d'you have that's nice? We're not very hungry.

w: We've got everything . . . for example roast chicken, and there's rice and fish . . . we've got lamb with yoghurt, and meat sandwiches. . . .

j: No, no! All those dishes are Gulf dishes - they're a bit heavy. Don't you have any houmus and stuffed aubergines and fried lentils . . . light Lebanese dishes I mean? We're not *that* hungry!

w: Yes, we've got as much Lebanese food as you want!

m: OK, bring us a big plate of fried lentils and houmus and . . . a complete hors d'oeuvres, I mean.

w: Yes sir.

j: Where's the waiter?

m: Here he comes now!

w: OK, this is two plates of chicken, and this is the rice and fish you ordered. . . .

j: No, no! This is a mistake! This food isn't for us! It must be for some other people. We ordered a complete hors d'oeuvres, not these things you've brought!

w: No, no! What I've brought is correct! Your orders are written on this paper. Look! 'Two plates of chicken -'

m: What's the number of this table?

w: Sixteen.

m: What's the number you've written on this paper?

w: 'Six' is written . . . oh! Sorry, I'm mistaken, this food isn't yours, it's true, it's for those Saudis sitting over there! And I've given them your hors d'oeuvres!

- II.1 1 ta9Túhum? 5 ta9Túna?
 a9Túhum a9Túkun
 2 sittin dlúnáar... 6 ta9Túni?
 3 ta9Túha? a9Túik
 a9Túha 7 xams u sab9iin dlúnáar
 4 kill subúu9 8 kill subúu9ayn
 II.2 1 yHibb? 2 9aysh u símich

- 3 *tiHibbúun*? 6 *diyáay máshwi*
niHibb 7 *yiHibbúun*?
4 *ákil inglízi* *yiHibbúun*
5 *tiHibbúin*? 8 *baylinjáan máHshi*
aHibb
11.3 1 *míSir ashúuf il-ahráam* 5 *biyruuHúun il-báHar*
2 *súuriya ádris 9árabi* *yiSiidúun símich*
3 *bitruuHúun*? 6 *biyrúuH*?
binráuH? *biyrúuH il-báHar yiSiid*
4 *biyruuHúun*? *símich*
..... *biyrúuHuun* 7 *biyrúuH il-jibáal*
..... *yáaxidh ráaHatah*
11.4 1 *sáa9a thaláatha u nuSS* 5 *bityün?*
2 *biyúun?* *bayfi*
..... *biyúun* 6 *sáa9a ithná9shar*
3 *biyü?* 7 *bityü?*
..... *biyü* *bityü*
4 *sáa9a xámsa illa rub9* 8 *sáa9a thaláatha u thilth*
11.5 1 *chaay?* 5 *báarid?*
2 *gáhwa?* 6 *9aSúir?*
3 *tishirbúun*? 7 *tishirbün*?
..... *la, maa níshrab* *la, maa áshrab*
4 *yíshrab*? 8 *yishirbúun*?
..... *la, maa yíshrab* *la, maa yishirbúun*
11.6 1 *sayyáara jadúida?* 5 *is-subúu9 il-jaay*
2 *shíraw*? 6 *shírat*?
..... *la, maa shíraw* *la, maa shírat*
..... *byishrúun* *bitshri*
3 *shiráyt*? 7 *thalláaja jadúida?*
..... *la, maa* 8 *shiráyti*?
..... *shiráyt* *báshri* *la, maa shiráyt*
4 *gúT9at 'arD jadúida?* *báshri*
11.7 1 *il-baHráyn*? 4 *maa ti9íjbah*?
..... *il-baHráyn*! *ti9íjbah*! *ti9íjbah*
2 *maa ta9jibkum*?!
..... *ta9jibna*! *ta9jibna*
.....!
3 *is-sa9uudíyya*? 5 *maa yi9ijbúunah il-*
..... *is-sa9uudíyya*! *kuwaytiyyün*?
..... *yi9ijbúunah!* *yi9ijbúunah!*

- 6 *maa yi9ijbúunha*? 7 *is-sa9uudiyyün*
..... *yi9ijbúunha!* *is-sa9uudiyyün!*
..... *yi9ijbúunha*! 8 *maa yi9ijbúunich*?
..... *yi9ijbúunni ! yi9ijbúunni*
.....!
11.8 1 *kúura Táa'ira* 5 *yimmúun fil-bayt*
2 *tíla* 6 *hum kibáar*
3 *káanat tíl9ab* *htya* 7 *ySiidúun símich*
..... *Saghúra* 8 *kaan yiSiid símich*
4 *káanaw yili9búun* *húwa kabír*
..... *hum Sigháar*
11.9 - Hello.
- Hello. . . . What can I do for you?
- This car of mine isn't running well. I don't know what's
wrong with it. . . . Maybe something's wrong with the
plugs or the carburettor. . . .
- OK, put the bonnet up and let's have a look inside. . . .
Nó, nothing wrong with the plugs . . . let's see the
breaker-points . . . a bit dirty, need cleaning, but that's
not the cause. . . . This is a problem. . . ! When was
the last time you put oil in it?
- I don't know exactly . . . about two or three months
ago. . . .
- Oh! That's not so good! In this hot weather you must put
oil in every month. Let's look at the level. . . . See! The
level's very low. It's almost run out. I'll put a couple of
cans in for you and you'll see how well your car goes
. . . but no, two cans isn't enough . . . let's put in one
more . . . that's OK like that . . . finished! That's two
and a half dinars please.
- Here's your money . . . and thanks.
- Why not take another can? Maybe it'll come in handy on
the road!
- That's true. . . . Give me a big can and I'll put it in the
boot.
11.10 1 Jaasim's father 2 12.15 p.m. 3 2.00 p.m. 4 Jaasim's father
5 He's ill, and the doctor says he must stay at home 6 He'll
be wearing a yellow suit and a blue shirt.
12.1 *bagháani arúuH il-bayt; abghúik tigúul líi shay; tabbúh*

yighásil is-sayyáara; nabbtikum taakluun hal-ákil wiyyá-ana; tabbünni agúul lich iS-Sidq? bághaw ydirsúun fil-qáahira; bagháyti tishrúin dhaak il-júuti, muu chidhú? hal-Híjra tábbi líha tanDHúf; il-baab dhaak yábgbi lih taSlúH; tábbi líha fluus.

- 12.2 maa gidárt asikk il-baab; maa yigdarúun yooSlúun thni gábil sáa9a tís9a; gidárt tígri il-xaTT máalah? layn shaaf il-ghálaT gaam yfD-Hak; yoom ana 9úmri 9ishrúin sána, gumt áshrab jigáayir; bá9ad sáa9a gáamat iT-Tayyáara tánzil; DHalláyt áskin fir-riyáaD sanatáyn bá9ad; támmat tímshi thaláath saa9áat; DHállaw yDirbúun líi tilifúun kill yoom; maa zilt táskin gartib min máktab il-bartid, muu chidhú? maa zaal yisúug sayyáarat foord; maa zilt ádhkir haadháak il-yoom.
- 12.3 ana gáa9id áktib risáala; amúina gáa9da tígri mujálá; gáa9da táknis il-arDíyya; láazim maa tígri hal-xárbuTa; muu láazim yirja9 báachir, muu chidhú? láazim maa tixáaf min ir-rayyáal dhaak; muu láazim trúuH Háalan; yúmkin yábbi yirúuH; yúmkin maa y9arfúun yigrúun; yúmkin yifraH layn yishúufah, maa~dri.
- 12.4 1 9áshar sinfin kúura Taa'ira
2 xamstá9shar sána yiHíbb dhúich il-bint maa zaal yiHíbbha!
3 9ishrúin sána yirúuH is-sfí-nama marratáyn fil-yoom maa zaal yirúuH!
4 wáaHid u 9ishrúin sána yisúug sayyáarat káadilaak maa zaal yisúug!
5 yoom híya 9úmurha ithná9shar sána káanat títbax zayn
Sij, u maa záalat títbax zayn!
6 tisa9tá9shar sána tilbas azyáa gharbíyya maa záalat tilbáshum!
7 sitt sinfin tígri saa9atáyn kill yoom maa záalat tígri saa9atáyn kill yoom
8 arba9tá9shar sána táktib qíS.æS maa záalat táktibhum!
- 12.5 yabghúik – 1 tyiib lih finjáal gáhma
2 tighásil sayyáartah
3 truuH is-suug

4 tishlil il-wásix min hal-Híjra
5 tyii báachir sáa9a árba9a
shitigúul il-mudúira?
tabghúich – 6 tili9bün wíyya yiháalha
7 tyiibfin líha glaas maay
8 tiDirbfin tilifúun lish-shúrTa
9 tisikkün il-baab il-barráani
tabghúich – 10 timurruin 9ála l-bank u ta9Tfin risáala lil-mudúir

- 12.6 1 layn raaH il-kuwáyt, gaam yilbas dishdasha
2 layn gára l-maqáal, gaam yfD-Hak
3 layn rikab il-baaS, gaam yiHchi bi Soot 9áli
4 layn shaaf il-ghálaT, gaam yibchi
5 layn wuSált il-xallij, gumt áshrab wáayid gáhma
6 layn kint fi 9umáan, gumt ámshi fil-jibáal
7 layn shiráyt tilivizyúun, gumt atímín fil-bayt wáayid
8 layn riHt il-qáahira, gumt áTla9 wáayid li Hafaláat
- 12.7 1 laazim trúuH il-bank il-Hiin!
la, mub láazim il-Hiin . . . barúuH bá9ad shway
2 truuH is-suug !
..... barúuH is-suug
3 tighásil il-mawaa9iin !
..... baghásilhum
4 tígri háadha l-kitáab !
..... bagráah
5 títbax il-gháda !
..... baTábxah
6 táaxidh had-dáwa !
..... báaxidhah
7 táktib hal-jawáab !
..... bakútbah !
8 truuH tyiib iT-Tawáabi9 !
..... barúuH ayúibhum
9 táDrub lih tilifúun !
..... báDrub lih tilifúun
10 tímúrr 9aláyha !
..... bamúrr 9aláyha
12.8 1 a9Túh ir-risáala s-subú.9 il-máaD!
..... 9aTáytah tyyáaha !

- 2 a9Tük il-xábar ams
..... 9aTáytni iyyáah !
- 3 a9ázmik lil-Háfla min gábil
..... 9azámtni !
- 4 a9Tüh il-9aqd ish-sháhar il máaDi
..... 9aTáytaah iyyáah !
- 5 ágra l-maqáal min gábil
..... garáytaah !
- 6 a9Tük ma9áashik il-báarHa
..... 9aTáytni iyyáah !
- 7 ágra taqrírha min gábil
..... garáytaah !
- 12.9 1 gílt lih yájlis láakin tamm yóoguf
2 yígra l-kitáab yísma9 ir-ráydo
3 yílbas díshdasha yílbas
bantaloón
4 yáskit yíHchi bi Soot 9áali
5 yíDHíll fil-faráash yíg9ad
6 yáakil il-gháda yíl9ab físh-
sháari9
7 yismá9ni yígra jaríidatah
8 yóoguf yísúug
9 yárkuD yímshi bi búTu'
10 yáaxidh ráaHatah yádris
- 12.10 1 yighásil is-sayyáara Háalan!
..... yíHchi wíyya l-mudír
2 iyí yishúuf háadha !
..... yáaxidh Suwar.
3 yáknis il-arDíyya !
..... yíSbagh il-baab
4 yirúuH il-bank !
..... yáktib taqrír haamm
5 yirúuH máktab il-baríid !
..... yádris Hagg il-imtiHaanáat
- 12.11 la tóoguf, tóogufi, tóogufu! ruuH, ruuHi, ruuHu 'l-bayt!
la tigúul, tigúuli, tigúulu líi háadha! shíil, shíili, shíilu
háadha! 9aTni, 9aTüni, 9aTúuni iyyáah! sikk, sikki,
síkku l-baab! tTla9, tTla9i (tTl9i), tTla9u (tTl9u) báarra!
ta9aal, ta9aali, ta9aalu~hni! la tíshtab, tíshtabi (tishirbi)

tíshtabu (tishirbu)! la tinsáaha, tinsáyha, tinsáuha! íkil-
hum, íklíhim, íklíuum kállhum! óoguf, óogfi, óogfu
garíib min il-bank! la tiHúTTha, tiHuTTíhha, tiHuTTú-
uha hnaak! yíibhum, yíibíhum, yíibúuhum líyyi! guul,
gúuli, gúulu shay! xudh, xúdhí, xúdhú ráaHatik/ich/kum!
la tiTüH, tiTüHi, tiTüHu! líff, líffi, líffu yasáar ihni! la
tíltff, tíltffi, tíltffu yamíin! íg9ad, íg9adi (gí9di) íg9adu
(gí9du) yámmi! íktibha, íktibíha (kitbíha), íktibúuha
(kitbúuha) bi súr9a! gúTThum, guTTíhum,
guTTúuhum!

- 12.12 – I want to go to the Arab Bank . . . how much d'you want?
– Half a dinar.
– No, that's too much (lit. 'does not happen'). Take three
hundred fils!
– Four hundred.
– OK.
- Where is the Arab Bank exactly?
– In Sheikh Salman Street . . . go round this roundabout
. . . OK . . . and take the first street on the right . . .
turn left at the Casino restaurant . . . go straight on –
no, no! I said turn left not right! What's the matter with
you?
– Sorry. I've only been driving a taxi for three days. Don't
get upset!
– It doesn't matter . . . stop here please . . . here's your
money . . . thanks.
– abbi arúuH il-wizáara l-xaarijyya.
– wayn háadha?
– maa tádrí? fi sháari9 il-mághrib, garíiba min bank il-
kuwáyt.
– díináar wáaHid.
– xudh sab9 ímya u xamsíin fils.
– zayn.
– Tuuf id-dawwáar . . . zayn . . . líff yasáar . . . xudh!
tháani sháari9 9ala yamíinik . . . la . . . la truuH
síida! gílt lík táaxidh tháani sháari9 yamíin!
– 9áfwan. maa a9árf hal-minTaqa dhi.

- 12.13 1 First, take a little rice and pour water over it.

- 2 Put the saucepan on the heat and don't forget to add a little salt.
- 3 Cut up the meat into small pieces with a sharp knife and brown it with a little oil.
- 4 Add spices to taste with a little flour.
- 5 Pour hot water on the meat and stir it over the heat until it boils.
- 6 Cover the saucepan and leave it boiling for twenty minutes until it is ready.
- 7 Remove the rice from the heat when it is ready and shake it dry in a sieve ('sieve it until it dries').

1 *xúdhī shwáyayt 9aysh u ghaslíh fi maay báarid*

2 *ghaTTíh bi maay báarid u HúTTi l-jídir 9ála D-Daw*

3 *DHúfi nífat mílH*

4 *gáSgiSi d-diyáay Sigháar u Hamríha*

5 *DHúfi nífat TiHiin u xúuri dagiigatáyn*

6 *Súbbi maay Harr 9ála d-diyáay u xúuri bi gáfsha layn yíghli*

7 *ghaTTi l-jídir u xáfDi D-Daw*

8 *layn yínDHaj il-9aysh, shíllíh min iD-Daw u shaxlíh, la tixálí il-9aysh yíghli ákthar min xamstá9shar dagliga*

13.1 1 – Where's the officer who wrote this report?

I don't know, I haven't seen him today.

2 – Have you been to Egypt?

– No, not yet. I'll go next year.

3 – Read the first paragraph on page five, please.

– Excuse me, sir, my friend who is absent has taken my book!

4 – Watch out for him, he's a very dishonest man!

– Not just dishonest, he's a thief as well. He's stolen my wallet!

5 – Don't get upset, my friend!

– Why shouldn't I get upset? Those layabouts beat me with a stick!

13.2 1 – *wayn HaaTT id-dáftar máali? mub laagíh*

– *fi d-durj il-yamín min il-mayz*

2 – *wayn bádlatik il-jadída?*

– *bá9adni muu maaxídhha min il-xayyáaT*

3 – *9áThum glaas chaay!*

– *la, maa yabbúun. kill minhum sháarib glaasáyn*

4 – *ir-rayyáal dhaak yaay min wayn?*

– *ana laagíh fish-sháari9*

5 – *shloon muu sháayil dhaak il-mayz?*

– *maa~gdar ashílah, thagíil wáayid*

13.3 1 – *la, muu maaxídhha bá9ad*

2 – *la, muu faahímha bá9ad*

3 – *la, muu máaxdhah bá9ad*

4 – *la, muu gaaríha bá9ad*

5 – *la, muu waaSíha bá9ad*

6 – *la, muu laagíinha bá9ad*

7 – *la, muu Saaydíinah bá9ad*

8 – *la, muu jaaybíinah bá9ad*

9 – *la, muu raaj9ín bá9ad*

10 – *la, muu raayHíin bá9ad*

Translation:

1 – Have you got your Secondary School Certificate yet or not?

– No, not yet.

2 – Do you understand Arabic yet or not?

– No, not yet.

3 – Have you had breakfast yet or not?

– No, not yet.

4 – Have you read that paragraph yet or not?

– No, not yet.

5 – Have you reached the end of the story or not?

– No, not yet.

6 – Have you found the money which you lost yet or not?

– No, not yet.

7 – Have they (you) caught the thief yet or not?

– No, not yet.

8 – Have they brought the food you ordered yet or not?

– No, not yet.

9 – Have they returned from the trip yet or not?

– No, not yet.

10 – Have they gone to the mosque yet or not?

– No, not yet.

13.4 1 – *la, la, tawni shaaríha!*

2 – *la, la, táwha ráaj9a!*

3 – *la, la, táwhum daashshlinha!*

4 – *la, la, táwwah ráayiH!*

5 – *la, la, táwni sháayfah!*

6 – *la, la, táwhum naashriinah!*

7 – *la, la, tawna maakliinah!*

8 – *la, la, táwha ghaaslátha (or ghaasláthum)*

Translation:

1 – I thought you bought this suit ages ago.

– No no, I've just bought it!

2 – I thought Amiina returned from Syria the day before yesterday.

– No no, she's just returned!

3 – I thought they went into the room three hours ago.

– No no, they've just gone in!

4 – I thought he went to the doctor's two days ago.

– No no, he's just gone!

5 – I thought you saw the mistake before me.

– No no, I've just seen it!

6 – I thought they published the book last year.

– No no, they've just published it!

7 – I thought you had dinner a short while after you got back.

– No no, we've just had it!

8 – I thought she did the dishes before she went out.

– No no, she's just done them!

13.5 1 She's a girl who is (well) known in the district – everyone is afraid of her because she's mad.

2 I didn't pick up the skirt from the tailor's because the hem was ripped.

3 This sink is full of water because the pipe from it is blocked up with rubbish.

4 Have you seen the plastic bags dumped on the sea-shore? The government ought to remove them.

5 I wanted to talk to you on the phone yesterday but the line was engaged all the time.

6 Have you found the money which was lost? No, not yet.

7 What d'you want to eat? I want a boiled egg with a little roast meat.

8 Who is responsible for this mess? Not us, sir, it's them

who are responsible!

9 When we were young, marbles was a very popular game with us.

10 Have you heard the news? The Minister of Defence has been killed!

11 The late Shaikh Salman was a famous ruler.

12 The Arab countries are open to everyone – everyone is allowed entry.

13.6 One day, Juha spreads out his shirt on the roof. Then he went downstairs, having left it up there to dry. Juha began to cry out. His neighbour hears him and comes out, and he says to him 'What's up Juha?' (Juha) says to him 'My shirt has fallen from the roof to the ground!' So the neighbour says 'So what?' So Juha says 'If I'd been in the shirt I'd have died!'

14.1 1 *la tiTárrish haadháak il-wálad!* 2 *SállilH ith-thalláaja!*
3 *la twággif is-sayyáara!* 4 *wáSSilni l-bayt min fáDlik!*
5 *fákkir gábil la tsáwwi shay!* 6 *wáddha l-barúid!*
7 *rawwúuni Súwarkum!* 8 *sállifni xamstín diináar min fáDlik!* 9 *la tiHaachúhum!* 10 *la tiHáawil truuH!*

11 He came and put up the picture crookedly but put it straight later.

12 Don't put that tyre on . . . it's got a puncture.

13 Clean the windows please and repair the broken door.

14 Give me the report and I'll think about the matter.

15 They sent me to school (I was sent to school) when I was five.

16 They travelled to India and stayed there a long time.

17 Don't talk to me in that tone! Lower your voice!

18 When they sacked him from his job at the company, he took up repairing broken down cars.

19 After I'd shown him the present which they'd given me, he remained silently thinking.

20 I'll pass by you(f.) tomorrow and take you to your uncle's.

21 I can't hear you! Speak up!

22 We reduced the prices by 25%.

23 I taught for two years in a government school.

24 Don't put the gear over there! Put it over here!

- 14.2 1 titráyyag kill yoom fis-sáa9a sitta
 2 atghádda fi hal-máT9am kathíir
 3 sáa9a cham nit9áshsha il-láyla?
 4 laysh maa titghaddúun wiyyáana báachir?
 5 tiráyyag wiyyáay báachir!
 6 hat-tayr maa yitrákkab 9ála has-sayyáara
 7 baab il-máxxan maa yitbáTTal
 8 il-makaatlib titwádda bil-yad dáa'iman
 9 has-suug maa yitbánnad ábadan
 10 iS-SáHan il-maksúur maa yitSállaH
 11 xállna nitHáacha shway 9an háadha l-mawDúu9!
 12 xállna nitfáaham fi han-núqTa!
 13 xállhum yitsaa9adúun fi hal-mawDúu9!
 14 xállna nitláaga márra tháanya 9ógub báachir!
 15 xállhum yitSaalaHúun!
 16 laysh maa yitHachchúun?
 17 laysh maa yitzáwwaj?
 18 laysh maa tit9állam il-lúgha l-ingliizíyya?
 19 laysh maa nitwáafag 9ála háadha?
 20 laysh maa titsaa9adúun ákthar?
 21 laysh maa tit9áwwad 9ála l-ákil?
 (In Nos 16–21 shloon can equally well be used instead of laysh)

- 14.3 1 – Haacháyt il-mudíir ams, muu chidhíi?
 – la muu mHaachíih bá9ad!
 2 – SalláHt il-maklína ams, muu chidhíi?
 – la, muu mSállíHha bá9ad!
 3 – naDHDHáft ghúrfat in-noom iS-SubH, muu chidhíi?
 – la, muu mnáDHDHifha bá9ad!
 4 – Tarrásht il-maktúub áwwal ams, muu chidhíi?
 – la muu mTárshah bá9ad!
 5 – waafágt 9ála l-mashrúu9 ish-sháhar il-máaDi, muu chidhíi?
 – la, muu mwáafg 9atáyh bá9ad!
 6 – fattásht il-máSna9 is-subúu9 il-máaDi, muu chidhíi?
 – la, muu mfátshah bá9ad!
 7 – jarrábt il-máT9am il-jadíd ams, muu chidhíi?
 – la, muu mjárbah bá9ad!
 8 – fannásht il-9ummáal dhayláak is-subúu9 il-máaDi,

muu chidhíi?

– la, muu mfánnishhum bá9ad!

9 – chayyákt mustáwa z-zayt gábil nuSS sáa9a, muu chidhíi?

– la, muu mcháykah bá9ad!

10 – baddált it-tayráat is-subúu9 il-máaDi, muu chidhíi?

– la, muu mbáddilha bá9ad!

Using the you(f.) form:

1 Haacháyti – mHáachyatah 2 SalláHti – msallíHáta
 3 naDHDHáfti – mnaDHDHifatta 4 Tarráshti – mTársh-
 atah 5 waafágti – mwáafga 6 fattáshti – mfátshatah
 7 jarrábtí – mjárbatah 8 fannáshti – mfannisháttum
 9 chayyákti – mcháykatah 10 baddálti – mbáddiláta

Using the you(pl.) form:

1 Haacháytaw – mHaachúinah 2 SalláHtaw – mSallíHíinha
 3 naDHDHáftaw – mnaDHDHíinha 4 Tarráshtaw – mTár-
 shúinah 5 waafágtaw – mwáafgiin 6 fattáshtaw – mfátshí-
 nah 7 jarrábtaw – mjárbúinah 8 fannáshtaw – mfannishí-
 hum 9 chayyáktaw – mchaykiinah 10 baddáltaw – mbáddlíinha

- 14.4 Juha went to his radio and turned it on. The one who was singing (on the radio) said 'My darling I'm thirsty!' Juha went and put the radio in the water jug, and pulled it out. It kept on singing 'My darling I'm thirsty!' Juha dunked it in the water again and pulled it out . . . now he wants to play it and it doesn't work. Juha says to it 'Won't you work now? When you were thirsty I gave you (water) and now you've stopped (working)!'
 ('thirsty' is a common locution in Arab love-songs meaning thirsty for love)

15.1 Translation:

- 1 He didn't agree to help the club
 2 It's prohibited for you to smoke in the bedroom
 3 What they did won't be any use to us at all
 4 Who allowed you(f.) to come in?
 5 I get angry merely seeing his face
 6 The inspector ordered the policeman to stop the bus
 7 He sells and buys apartments, that's his business
 8 He smashed the window pane unintentionally

Using verbal nouns:

- 1 *maa wāafag 9ala musāa9adat in-nāudi*
- 2 *it-tadxīn mamnūu9 fi ghūrfat in-noom*
- 3 *tiswāathum maa btifiidna ābadan*
- 4 *mīn hu sīmaH lich id-duxūul?*
- 5 *mujārrad shōofat il-wijh mālāh tizā99ilni*
- 6 *il-mufāttish 'āmar ish-shūrTi bi tawglīf il-baaS*
- 7 *bay9 u shirāa shiqqāat, haay shūghlah*
- 8 *kāssar il-jaam bidūun qaSd*

Translation:

- 9 *hal-kūtub tābbi liha gaTāaT*
 - 10 *mamnūu9 tawglīf is-sayyaarāat ihni!*
 - 11 *ma y9ārf is-sibāaHa*
 - 12 *goolah yābbi lih taHqlīq*
 - 13 *tachyīk hal-Hisaabāat shūghul mūt9ib*
 - 14 *la tdiir bāalak min Hāchi n-naas!*
 - 15 *nīshri agāll min āwwal min zood il-as9āar*
 - 16 *shīn hu it-taxāSSuS mālīk? tadrīs il-lughāat*
- 15.2
- 1 *maa sīma9 illa gallīl min il-Hāchi*
 - 2 *la laytāat is-sayyāara wa la l-bītri mālāha mSāllaHa*
 - 3 *maa 9aTāana tashjī9 wa la musāa9ada*
 - 4 *maa t9arf tīTbax wa la tābbi tī9āllam: bafānnishik!*
 - 5 *biṭiHāssan bi kāthrat il-mumāarasa*
 - 6 *maa aHibb il-musāawama, la fis-suug wa la 'vīyya suwwāag it-takāasi*
 - 7 *maa gīdrat tāakil wa la tīnāam min humūumha*
 - 8 *la 'ādab wa la axlāaq 9īndhum!*
 - 9 *mub laagyīn wa la mTarrishīn makaatiib has-subūu9*
 - 10 *la īnta wa la ghāyrik yīgdar yisāa9idnī fi hāadha*
 - 11 *dawwārt, lāakin maa ligāyt burtugāal wa la tuffāaH*
 - 12 *rayyāal zayn: maa iyli sh-shūghul mūt'āxxir wa la yir-ūuH mubākkir*
- 15.3
- 1 *saww brūuHik, ana maa basāa9dik!*
 - 2 *maa bāghaw yisāafrūun brūuHhum*
 - 3 *maa biysāa9dik hāadha; sāa9id rūuHik!*
 - 4 *sī'lātni nafs is-su'āal – 9aTāytha nafs il-jawāab*
 - 5 *shūghlik nafs shūghli (or shūghlatik nafs shūghlati)*
 - 6 *maa waddāyt is-saamāan kīllah fi nafs il-mukāān; wad-dāyt il-masaamīr fi Sandūug brūuHhum wil-chilāalīb*

fi chiis brūuHhum

- 7 *maa baTTālt id-darīsha – tibāTTalat brūuHha*
- 8 *hāadha nafs il-bayt illi dāshshatah l-9ajūuz*
- 9 *il-mīHfaDha l-mabyūuga nafs hāadhi*
- 10 *lāazim maa truuHūun il-firīij dhaak brūuHkum – wā-ayid xāTar!*

15.4 The usefulness of fasting

First of all, fasting is useful from the point of view of the body . . . the body, erm, is like the engine of a car. If, every six months or every year you don't take it for servicing, to be checked, cleaned, adjusted – even if it's a car (costing) sixty or seventy thousand – in the space of two or three years it'll be ruined. On the other hand, the car which costs one thousand dinars, if every six months the mechanic checks it, inspects it and sees if it's (working) well and properly – it won't deteriorate. The body is like a car – it needs to be rested and adjusted now and again. These days, disease is on the increase . . . why? from over-eating. . . .

Verbal nouns:

Soom from *Saam/yiSūum* 'to fast'; *fāyda* from *faadyiyyid* 'to give benefit, be useful to (someone)'; *xīdma* from *xādam/yāxdim* 'to serve'; *tachyīk* from *chāyyak/yichāyyik* 'to check'; *tanDHiif* from *nāDHDHaf/yināDHDHif* 'to clean'; *ta9dīl* from *9āddall/yi9āddil* 'to adjust'; *amrāaD* pl. of *māraD* from *mūraD/yimraD* 'to fall, be ill'; *ākil* from *'ākal/yākil* 'to eat'.

- 15.5 One day, Juha went to the doctor's. He gave him some medicine in a bottle and said to him 'When you take this medicine, shake the bottle.' Juha went home and took the medicine without shaking it. When he remembered what the doctor had told him, he said 'Oo-er!' and began jumping up and down like this. The neighbours said to him 'What's wrong with you Juha?' So Juha said 'I forgot to shake the bottle before I took the medicine – so I'm shaking it up now in my belly!'

III.1 T: Hello?

E: Hello. Good morning!

T: Good morning!

E: Is that Gulf Aviation?

T: Yes.

E: May I speak to the general manager please? My name is Johnson. I'm the manager of 'New World' travel agency.

T: Just a moment, the line is engaged . . . (pause) . . . I'm sorry Mr Johnson, his secretary says he's not there at the moment. He went out five minutes ago, she says. . . .

E: When will he be back?

T: Just a moment, I'll ask his secretary . . . she says she doesn't know. . . .

E: Can I leave a message for him with her?

T: Please do.

E: I want her to tell him that we've agreed to the conditions he imposed on us regarding the contract.

T: Fine, I'll give her the message and she'll inform him when he gets back.

E: Thank you.

T: Don't mention it.

III.2 (a) *haay shárikat il-xaliij lin-naft?*

lis-smiit?

lil-bináa?

lit-taTwír il-iqtisáadi?

lil-mantuujaat iz-ziraa9iyya?

haay mu'ássasat il-xaliij lin-naft? etc.

haay shárikat il-kuwáyt lis-smiit? etc.

haay il-mu'ássasa l-waTaníyya li taSdíir in-naft?

li taSdíir il-asmáak?

li taswíiq il-láHam?

li taSlúh is-sufun?

li San9 il-aaláat

iS-Sinaa9iyya?

(b) *ana mudíir shárikat is-smiit '9ántar'*

il-bináa 'ziyáad'

ana mudíir wakáala il-anbáa 'ay bú sîi'

il-9ámal 'fayrúuz'

(c) 1 *wayn raaH?* 2 *9indah mawáa9id ba9ad iDH-DHú-hur?* 3 *9indah faráagh báachir?* 4 *hu mashghúul kill il-yoom?* 5 *múmkín yigáabilni ba9adáy?* 6 *hu gáari*

taqríri? 7 hu mHáachi zamúli? 8 hu káatib lína lo bá9ad? 9 hu mwáqqi9 il-9aqd wíla la? hu mitlággi risáalti?

(d) 1 *abbíiha tigúul lih innana mufakríin fi 9árDah u biná9Ti jawáabna is-subúu9 il-qáadim*

2 *. . . mufakríin fi 9árDah laakínna raafDün ish-shu-rúuT illi hu mwaddlíha 9aláyna*

3 *. . . muu mwaafgün 9ala 9árDah fi sháklah il-Háali*

4 *. . . muu mwaafgün 9ala t-taghyiiráat illi hu Táalibha*

5 *. . . qaablín shurúuTah u binjáawib rasmiyyan bá9ad ayyáam galíla*

III.3 *Old-style marriage*

The boy's father would go to the girl's father and betrothe her. If they agreed, we would send those presents we used to send, and clothes, and we'd send them money, and we'd betroth (them) in the Sheikh's presence. Then the 'Henna Night' came. They beat drums and clapped hands rhythmically and (there were) songs. They'd paint 'the bride' with henna and then they'd slaughter an animal and cook (it). Afterwards, they'd take her, the bride I mean, and wrap her in a rug and bring her in to her husband.

16.1 1 *la, hal-glaasáat maa tinkísir* 2 *la, hat-tayráat maa titrák-kab* 3 *dhiich il-Hijaaráat maa tinsháal!* 4 *la, it-taqríir maa yitwádda fúha* 5 *la, as9áarna maa titxáffaD!* 6 *maa yin-ákil* 7 *hal-baab maa yitbánnad* 8 *la, hal-maay maa yin-shírib* 9 *la, maa~nsím9aw* or *maa yinsim9úun* 10 *la, 9aadáathum maa tigháyyarat.*

1 You broke the glasses, didn't you? – No, those glasses are unbreakable 2 Did you fit the new tyres? – No, these tyres can't be fitted 3 Remove those stones! – Those stones can't be removed! (e.g. because they are too heavy) 4 You put the report in this envelope, didn't you? – No, the report wouldn't go in it (e.g. because it was too big) 5 Reduce your prices a bit please! – No, our prices can't be reduced! 6 What do you think about English food? – It's inedible 7 Shut the door please! – This door can't be shut 8 This is drinking water, isn't it? – No this water isn't drinkable 9 Could you hear them from far away? No, they couldn't be heard 10 They changed their customs as time passed, didn't they?

– No, their customs didn't change.

- 16.2 1 aSárr 9ala muqáablat il-wazíir shaxSíyyan 2 yiHíbb ilqáa muHaaDráat bil-lúgha l-9arabíyya 3 maa símHaw líi isti9máal il-aaláat maaláthum 4 iqtiráaHah muu ma9gúul fi rá'yi ána 5 láazim tachyíik il-makúina gábil tarkiib il-blaagáat.

1 He insisted on meeting the minister personally 2 He likes giving lectures in Arabic 3 They didn't allow me to use their tools 4 His suggestion is unreasonable, in my opinion 5 You must check the engine before fitting the plugs.

- 16.3 1 gaal 'innah istafáad wáayid min had-dóora 2 gáalaw 'innahum iHtáajaw ila musáa9ada ázyad láakin maa HaS-Salóoha 3 gáalat 'innaha maa tígdar tistághni 9an dhaak il-kitáab 4 gáalaw 'innahum yoom hum Sgháar, ihtámmaw wáayid bi jam9 iT-Tawáabi9. 5 gaal 'innah tamm yi9úsh hash-shákil Tuul Hayáatah.

1 He said he benefited a lot from this course 2 They said they needed more help but they didn't get it 3 She said she can't do without that book 4 They said that when they were small, they were very interested in collecting stamps 5 He said that he carried on living this way all his life.

- 16.4 – zirt il-qáahirat/ta9allámt is-siyáaqalishtaghált mudárris/ ishtaráyt máT9am/tizawwájt min 9úmri 9ishrín sána/ ta9allámt is-sibáaHa

– gílt lih iS-Sidq? salláftah maa Tálab? 9allámtah yígra 9árabí? 9arráftah 9ála r-ra'ús? 9aTáytah shúghul? saa9ádtah fi díraasáatah?

– idhallo/in chaan/ila táTlubah minnah/tixáabrah il-Hiín/ tistá9milah kamáa yájb/tiqbal shurúuTah/tiTárrish lih il-bayzáat/timtíni9 min shurb il-jigáayir.

- 16.5— Before, you used to work in the airport?

– Yes. I spent a whole year at the airport . . . and at the bank a year and a few months. Well, I used to work as a machine operator at first, and then I changed to the computer, and after the computer to the Accounts (Department) downstairs . . . for those who are opening accounts or who are paying cheques into their accounts . . . that kind of thing, that's my job.

– Do you like the college here?

– Really. I wanted to go to university to study Law.

– Why didn't you go?

– Circumstances were a bit difficult before. . . . I was obliged to go to work, and I worked at the American Mission Hospital. . . . I only worked (there) for two years. . . .

– What was your job?

– Clerk. . . . I worked two years there and, well, I don't know, office hours were morning and afternoon, and my mother said it was a bother for me to go morning and afternoon, so I should look for another job. But she insisted that I enter the college so I'd become a teacher.

- 17.1 1 titgáhwa kill yoom gábil la truuH ish-shúghul

2 nitgáhwanruuH

3 9áli yitgáhwayruuH

4 yitgáhwúunyruuHúun

5 titgáhwúuntruuHúun

6 il-9ummáal yitgáhwúun ..yruuHúun

7 il-mudír yitgáhwayruuH

8 úmmi titgáhwatruuH

9 idha tixallíhum yisawwúun haadha brúuHhum, byitgharbalúun

10 tixallíha tisáwwi brúuHha, biitgharbal

11 tixállí fáaTma tsáwwi brúuHa, biitgharbal

12 tixállí d-dráwwil ysáwwibrúuHah, byitgharbal

13 tixállí sikirtírtik tisáwwi brúuHha, biitgharbal

14 tixállí l-miikáaniki ysáwwi brúuHah, byitgharbal

15 tixállí hal-yiháal ysawwúun bru-
'uHhum, byitgharbalúun

16 tixallíina nsáwwi brúuHha, nitgharbal

17 Háta lo 9aTuach qaamú's, chaan maa gidárti titar-
jimíin hal maqáal

18 9aTána gidárna nitárrim

19 9aTa T-Tulláab gidraw yitarjimúun

- 20 9aTáakum gidártaw titárjimúun
 21 9aTa l-bint gídrat titárjim
 22 9aTa zamúili gídar yitárjim
 23 9aTa l-káatib gídar yitárjim
 24 9aTáak gidárt titárjim
 17.2 1 ídha tít9ab wiyyáah yistáanis li'ánnah yiHíbb il-li9b
 2 tinákkít it-tankíit
 3 titmáshsha il-máshi
 4 tiHúdig il-Hadáag
 5 titHáchiha il-Háchi
 6 tiqúamir il-muqáamra
 7 tighánni il-ghínaa
 17.3 1 híya widdha trúuH il-jáami9a u tádris Huquúq
 2 hum widdhum yiruuHúun il-jáami9a u ydirsúun
 Huquuq
 3 íHna widdna nrúuH il-jáami9a u nádris Huquúq
 4 niHíbb nirúuH il-jáami9a u nádris Huquúq
 5 yiHíbb yirúuH il-jáami9a u yádris Huquúq
 6 yiHíbb yirúuH il-jáami9a u yádris hándisa
 7 yiHíbb yirúuH il-jáami9a u yádris riyaaDiyáat
 8 yiHíbb yirúuH il-jáami9a u yádris il-lúgha l-9arabíyya
 9 yi9íjbah yirúuH il-jáami9a u yádris il-lúgha l-
 9arabíyya
 10 yi9íjbik trúuH il-jáami9a u tádris il-lúgha l-9arabíyya
 11 – yi9íjbah yishtághil fil-9irúaq?
 – la, maa yi9íjbah yifáDDil yishtághil fil-kuwáyt
 12 – yi9íjbikum tishtaghlúun..... ?
 – la, maa yi9íjbna. nifáDDil nishtaghil
 13 – yi9íjbhum yishtaghlúun..... ?
 – la, maa yi9íjbhum. yifaDlúun yishtaghlúun
 14 – yi9íjbha tishtaghil ?
 – la, maa yi9íjbha. tifáDDil tishtaghil
 15 – yi9íjb abúuk yishtághil ?
 – la, maa yi9íjbah. yifáDDil yishtághil
 16 – yi9íjbik tishtaghil dráywil?
 – la, maa yi9íjbni. afáDDil ashtaghil farráash
 17 – tizúur il-imaaráat?
 – atímm fil-bayt (or fi biláudi)
 18 – táakil fi máT9am?

- astághni 9an il-ákil
 19 – tíg9ad mubákkir?
 – ág9ad mit'áxxir
 20 – tit9állam tírkab sáykal?
 – at9állam asúug sayyáara
 17.4 1 háadha hu l-kitáab illi rawwáytah iyyáana s-subúu9
 il-máaDi?
 2 rawwóoh ?
 3 háadhi hi sh-sharfíTa~lli rawwóoha ?
 4 9aTóoha iyyáaha ?
 5 samma9óoha ?
 6 samma9thu ?
 7 búgtha ?
 8 háadha hu l-koot illi búgtah ?
 9 l-júuti ?
 10 xarrábtah ?
 17.5 1 la tbúugah iyyáah! 2 la ta9Túha iyyáaha! 3 la trawwínu
 iyyáahum! 4 la tixárbah iyyáay! 5 la tsammí9ha iyyáaha!
 6 la ta9Túh iyyáaha/iyyáahum 7 la trawwtini iyyaah ! 8 la
 tbúugna iyyáahum/iyyáaha!
 17.6 1 yáahil TaaH min sáTah bayt
 2 kaan il yáahil yiqállid rayyáal sháafah fit-tilivizyúun
 3 ti'áyyid il-baráamij il-9ilmíyya l-mistafiida
 4 hal-manáaDHir tixallúhum yisawwúun múnkar
 A: They say a child threw himself from the roof to the
 ground, imitating a strong man he saw on TV.
 B: Yes, he was imitating Steve.
 A: Why do children do things like that?
 B: A child doesn't understand. Every single lad is following
 that serial. Then he thinks he's the same as Steve and leaps
 from house to house and falls. . . .
 A: What are the best programmes on now, d'you think?
 B: I'm in favour of scientific programmes, for example. Now
 they put on a programme every week called 'The First Year
 in the Life of a Child'. That's very good, it's useful.
 A: D'you watch films on TV?
 B: No. There are films on TV with shameless scenes in them
 which are not proper. A girl just wearing a bra and shorts
 is an unlawful thing in Islam. And another thing is that if

young men see such things they're bound to commit bad acts.

- 18.1 Well, my friend, I began my life in the 1940s. I was a little child – I'd be about 5 or 6, as I remember – God knows! I was happy and would play in our quarter with the little lads, my brothers, happy and without a care in the world. Then one day, before I knew what was happening, my Dad took me and put me in the Koranic school . . . with the Koran teacher called bin Humuud. So I put my trust in God, and went to Koranic school. . . . Well, I stayed there – I don't know how long – a year and a half or two years. I read the Koran from cover to cover. I had a lot of friends . . . some of them have died, and some I've lost touch with now. I was content at the Koranic school for those two years roughly, and then my father said 'We'll send you to the (government) school', so they took me away from the Koranic school and sent me to the government school, the west-side school which is today (called) Abu Bakr school. Well, I stayed at the school – they put me in the first class of the kindergarten at first . . . yes, that's right . . . and after a while they put on dramas and plays at the school . . . and some of the teachers would let us act in the plays . . . and I became one of them (the actors). And, as far as I remember, the late Shaikh A. bin I., the Minister of Information, would attend these plays . . . as would Mr A. il-9. We played our roles well, and Mr A. il-9. would give us presents after we'd finished. . . . I remember that among these presents he'd give us bottles of orangeade, and those things for geometry – I don't know, I've forgotten, it's gone out of my head what you call them – and drawing books, and an envelope with ten rupees in it and white (sports) shoes – if you don't mind me mentioning such a thing! – and blue shorts with a white stripe. . . .

- 18.2 There was a robber who went and climbed up on top of a wall, wanting to jump inside. But he fell from the top to the ground and really smashed himself up. They sent him to hospital. The doctor examined him and prescribed just pills – he didn't prescribe him any medicine for his legs. They just said to him 'Go to the chemist's and take this medicine.' So he went to the chemist's and they just gave him pills. He said

'What's written (on the prescription)? What are these pills for?' They told him 'For worms', so he said 'These pills are for worms? Why pills for worms?' They said 'How should we know? Go and ask the doctor.' So he went to the doctor and said to him 'I'm all smashed up and you're giving me pills for worms, for my stomach?' And the doctor said to him 'Yes! If you hadn't had a worm in you you wouldn't have climbed up (onto the wall)!'

- 19.1 *min tırja9 akúun. . . . 1 miHáSSil 9ála rúxSat siyáaqa*
2 mıtızáwwaj 3 miSállıH sayyáartik 4 náajiH fil-imtiHáan
5 misáafir is-sa9uudiyya 6 gháasil il-mawaa9lın
7 miHáSSil shúghul jadúid 8 mıtgháddi.

In all the above sentences it is acceptable to use a past-tense verb instead of the participle, viz: 1 *HaSSált* 2 *tızawwájt* 3 *SalláHt* 4 *nıjáHt* 5 *saafárt* 6 *ghasált* 7 *HaSSált* 8 *taghaddáyt*

- 9 – *ríkab il-baaS ráqam xamstá9shar.*
 – *kaan láazim yırkub ir-ráqam xamsıın!*
 10 – *9aTáani l-mıTraga l-kablıra.*
 – *kaan láazim ya9Tıık is-Saghıra!*
 11 – *ishtághalaw saa9atáyn awirtáym ams.*
 – *kaan láazim yishtaghlúun thaláath!*
 12 – *istaajárt sayyáara abu daxlatáyn.*
 – *kuan láazim tistáajir wanáy!*
 13 – *gilt lit-tındáyl iyli saa9a thamáanya u nuSS.*
 – *kaan láazim tigúul lih iyli saa9a sáb9a!*
 14 *min wuSálna kaan il-filim báadi.*
 15 *shifna káanaw mxalSılın shayaláan il-aatháath.*
 16 *min rıkbát iT-Tayyáara káanat láabsa tannúura*
xáDra.
 17 *layn ittaSalt fıih, kaan mıgháyyir báalah.*
 18 *min wuSlat sayyáarat il-wazıir káanat ish-shúrTa*
msáyTıra 9ála l-máwqif.
 19 *kint ahtámm bı aaláat it-taSwıir u áaxıdh Súwar*
wáayıd.
 20 *áwwalmıa yıit il-xalıj kint ashtaghil najjár.*
 21 *shkúanaw il-kuwaytıyyın yaaklúun áwwal?*
 22 – *wayn 9alı?*
 – *muu mawjuud. láazim raaH il-bayt.*

- *kaan láazim yitímm saa9atáyn bá9ad!*
 23 – *múmkín tisallífní 9áshra danaanír?*
 – *mit'ássif, Siráft kill ma9áashi.*
 – *kaan láazim maa tíSrufah kíllah!*
 24 – *wayn il-mawaa9íin il-wásxa?*
 – *táwni ghaasilhum.*
 – *kaan mub láazim tsáwwi háadha!*
 25 – *cham DHalláyt 9ind waalidáyk?*
 – *yoomáyn bas. kaan láazim nilaagíik.*
 – *kaan mub láazim tista9jilúun hash-shákil!*
 26 – *wayn it-tindáy!*
 – *láazim raaH il-máxzan.*
 – *kaan láazim maa yixállí har-ryaayíil brúuHhum!*
 19.2 1 *killmaa tábbi, nígdar níHáSlah* 2 *killmaa tíHtáaj ila shay, múrr 9aliyyi* 3 *maadám ána ihni, atímm aHáawil attáSil fíih* 4 *míthilmaa tádri, akúun Tarrásht ir-risáala min yírja9* 5 *wáynmaa truuH, la tínsa tixállí 9unwáanik 9índi* 6 *killmin yidíshsh il-mátHaf láazim yídfa9 miya-táyn u xamsi9in fíls* 7 *shgáddmaa kint juu9áan, kaan lá-azim maa táakil háadha* 8 *shkíthirmaa tíSruf, la tíDáyyi9 flúusik bí ashyáa maa líha fáyda*
 19.3 A: If you want to get a driving licence . . . a licence . . . what d'you have to do?
 B: First you go to – what d'you call it – the (police) fort, and they register you and test your sight. After about two days they give you the result: if it's six out of six, fine; if it's weak they tell you to get glasses, to wear glasses . . . that's what they say, anyway, I haven't been. . . .
 A: And then you take a driving test?
 B: Yes, the test. You get in the car with a (police) officer and if he thinks you're OK you pass, if he doesn't you repeat.
 A: And does the car have to be the driver's own?
 B: No, usually it's the instructor's. You take it for an hour, go with the officer and pay (the instructor) a fee. If you pass you give him (the instructor) a bonus, er, like a present because you've passed.
 20 *Questions*
 1 19 years 2 No trouble and a lot of money 3 Medical doctor

4 His family's neighbour was an Indian doctor 5 Grave-digger 6 Since they were both at Koranic school 7 By curing people who would, in the old days, have died, Muhammad has reduced the amount of money Khalid makes from his job! 8 Khalid suggests they call a truce: Muhammad will give patients the wrong medicine or no medicine at all, which will result in more deaths and more money for Khalid, which he will split with Muhammad 9 He refuses because he can't betray his vocation, and he has a conscience and feelings 10 100 Bahraini dinars 11 He would change the sea into sweet water and bring down the stars from the heavens! 12 To kill his wife

Translation

Hello, everyone! My name's Muhammad bin Rashid. I married recently – only 19 years ago! – and I've got no kids. . . . I looked for a long time for a job which would leave me in peace . . . there are lots of jobs, but they don't suit me. . . . I want a job in which there's no bother . . . which leaves me in peace and in which I earn a lot of money. . . . I sat for many days thinking about work. . . . I thought and thought, and then I had an idea: why not become a doctor? And in the event, I became a doctor, because, in the old days, our Indian neighbour was a doctor, and in that way I learnt how they treat people . . . but I have a dear friend from the days of Koranic school, but he works as a grave-digger while I'm a doctor. This friend of mine got me into some real trouble, and in this episode and the ones that follow, I want you to listen to the story of me, him and my wife. . . .

K: I'd hate you to kill yourself . . . it's a sin, by God a sin, even though you're my friend and I'll be able to feed my family for five days because of what you're doing. That's my job, what can I do about it?

M: So, you want *me* to kill myself so *you* get the benefit! But I'm not going to kill myself!

K: All right, don't kill yourself then! Take the bread out of my mouth! Let my children starve to death!

M: Well, that's something, isn't it! If *I* don't kill myself *your* children starve!

- K: Yes, you're the reason for the situation we're in! Before, someone would fall ill for a day or two or three, and on the fourth day he'd kick the bucket, and we'd get the benefit.
- M: Heavens! What are you on about, Khalid?
- K: Now *you* come, and give the sick who would die medicine, and keep them alive! And at whose expense? At mine! Why are you so stubborn? Why are you so selfish? Why?
- M: Look pal, that's my job, what can I do about it?
- K: Why don't you let us make a truce for just one year? You'll gain from it and so will I!
- M: Huh! What's this 'truce'?
- K: Now, every sick person that comes to see you, kill him or give him the wrong medicine, and I'll give you half the money I get for washing the corpse!
- M: First thing: I'm no butcher, and second, I cannot betray the vocation which has been placed upon my shoulders.
- K: Hell, anyone hearing you talk would think you were the absolute cat's whiskers!
- M: And, as well, I have a conscience and I have sensitivity. . . .
- K: OK, You've got a conscience and sensitivity, never mind . . . every time a sick person comes here tell him there's nothing wrong with him until he feels ashamed and just dies (of his own accord)!
- M: Please, mate, I can't!
- K: Blast! I can't get round you, one way or the other!
- M: My dear friend, I agree to give you what you've asked for! One thousand! One thousand!
- K: You're giving it to me? Ten green ones?
- M: Yes, note on top of note! Ten green ones!
- K: Green ones, green ones! *Ten* green ones, really *ten*?
- M: Yes, mate.
- K: In the name of God the . . . (faints)
- M: Oh! He's gone and fainted again! Get up, get up!
- K: Where am I? Muhammad! Hold on to me! Help me!
- M: Get up and be a man! Listen to what I say and leave off falling down. I'm bored with it!

- K: Please, my friend, don't cheat me! First let me get a thousand green ones, let me get hold of them!
- M: You'll get them . . . but, as I told you –
- K: I deserve it from you, I want –
- M: Right, *right*, and I'll give you a thousand . . . but I have one condition. . . .
- K: Make your condition! One condition only?
- M: Just one little tiny condition. . . .
- K: By God, if you want me to turn salt water sweet, to bring down stars from the sky. to –
- M: My friend, I want you to kill my wife!

APPENDICES

The variety of Arabic presented in this book is that which is used by educated Gulf Arabs when talking in a relaxed style. Like all speakers of all languages, Gulf Arabs may speak more or less formally, depending on who they are talking to, what they are talking about, and when and where they are speaking. The differences in the formality of situation are reflected in a number of ways in speech, and it is a good idea to be aware of some of the commonest features of this.

(A) CONSONANT ALTERNATIONS

1 *k* and *ch*

ch is the less formal variant in pairs like *kam/cham* 'how much?' *kalb/chalb* 'dog', *chibūr/kabūr* 'big, old', *sámak/símich* 'fish'.

2 *j* and *y*

y is the less formal variant. Examples: *jáahill/yáahil* 'child', *ja/ya* 'he came', *jadiid/yidiid* 'new', *dáraj/dáray* 'steps, ladder'.

3 *q* and *gh*

Some speakers regularly substitute *q* for *gh* and vice versa in informal speech (a tendency which is also noticeable on even quite formal occasions too), e.g. they say *qásal* 'he washed' and *múqánni* 'singer' instead of *ghásal* and *mughánni* and *ghur'áan* 'Koran' and *tagháddum* 'progress' instead of *qur'áan* and *taqáddum*. This book reflects usage in which these two consonants are not confused.

4 *f* and *th*, *d* and *dh*

In some parts of the Gulf (especially Bahrain and Qatar), some speakers substitute *f* for *th* and *d* for *dh* quite consistently, e.g. *faláafa* 'three' and *háadi* 'this(f.)' for *thaláatha* and *háadhi*. Such substitutions rarely occur in educated speech.

5 *D* and *DH*

In Literary Arabic, these two sounds are distinguished, as they

increasingly are in the speech of educated Gulf Arabs. However, many do not consistently make the distinction, and depending on their origin, some use only *D* for both sounds or only *DH* for both sounds. Thus some speakers pronounce the words for 'he hit' and 'noon' as, respectively, *Dárab* and *Dúhur*, while others say *DHárab* and *DHúhur*. In this book, 'educated' usage is reflected, which makes a distinction between *Dárab* and *DHúhur*. The spelling conventions used in this book distinguish three consonants *D*, *DH* and *H*. In the rare cases of the juxtaposition of *D* and *H*, a hyphen is inserted between them to distinguish them from *DH*, e.g. *áD-Ha*.

6 *j* and *g* and *q*

In a few words (though some of them are common), three-way variation is possible between *j*, *g* and *q*, e.g. *jidīm*, *gadīm* and *qadīm* may all be used to mean 'ancient, old', while *mjáabil*, *mgáabil* and *muqáabil* are all possible ways of saying 'opposite'. Of the three variants, *j* is less and less used, being considered uneducated. The *q* variant, on the other hand, is limited to situations where the speaker is deliberately aiming at a 'high' style of speech. The *g* variant is the commonest and most neutral variant, use of which is reflected in this book.

(B) VOWEL ALTERNATIONS AND DROPPED VOWELS

1 In many words, a short vowel *-a* may be replaced by *-i-* if it occurs in a short open (CV) syllable. Examples:

<i>taHáchcha</i>	'he spoke' varies with	<i>tiHáchcha</i>
<i>dárrasat</i>	'she taught'	<i>dárrisat</i>
<i>sábab</i>	'reason'	<i>síbab</i>
<i>kátab</i>	'he wrote'	<i>kítáb</i>

2 Unstressed *-i-* and *-u-* in open (CV) syllable are often dropped:

<i>yisawwúun</i>	'they do' varies with	<i>ysawwúun</i>
<i>simá9na</i>	'we heard'	<i>smá9na</i>
<i>nirúuH</i>	'we go'	<i>nrúuH</i>
<i>tiHáchcha</i>	'he spoke'	<i>tHáchcha</i> (see B1 above)
<i>muHámmad</i>	'Mohammed'	<i>mHámmad</i>

3 A short vowel (usually *i*-) may be put at the beginning of forms like *nrúuH* to make them easier to pronounce: *itHáchcha* 'he spoke', *ismá9na* 'we heard', etc.

The processes described in B1-3 can lead to alternations of the type *il-kabiir/likbiir* 'the big one':

kabiir 'big → *kibíir* (by B1)
→ *kbíir* (by B2)
→ *ikbíir* (by B3)

Definite article:

il-kabiir varies with *likbíir* 'the big one'

(C) CONSONANT CLUSTER REDUCTION

If a 'cluster' of three consonants occurs as a result of the juxtaposition of two words, speakers 'reduce' the cluster by dropping a consonant, or in some cases, by inserting a vowel. Thus:

<i>9ind + hum</i>	'they have'	→	<i>9idhum</i> or <i>9indahum</i>
<i>gilt lik</i>	'I told you'	→	<i>git lik</i> or <i>gilt ilik</i>
<i>Tagg + na</i>	'he hit us'	→	<i>Tággana</i>

In some verb forms, clusters arise as a result of the dropping of unstressed *-i* (B2 above):

<i>yidarrisiún</i>	'they teach'	→	<i>yidarrsúun</i>
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In such cases, the cluster is reduced:

→ *yidarsúun*

And applying the *-i*-dropping rule again, some speakers say:

→ *ydarsúun*

(D) ALTERNATIVE SYLLABLE STRUCTURES

Many words which have a CV-CV-C(V) or a CVC-CVC syllable structure have alternatives with a CCV-CV(C) structure:

<i>HáTaba</i>	'a piece of wood' varies with	<i>HTíba</i>
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<i>kítbat</i>	'she wrote'	<i>ktíbat</i>
<i>Dírbaw</i>	'they hit'	<i>Drúbaw</i>
<i>rúgba</i>	'neck'	<i>rgúba</i>
<i>náxla</i>	'palm-tree'	<i>nxúla</i>
<i>mághrub</i>	'evening'	<i>mghárb</i>

(E) VARIATIONS IN STRESS PLACEMENT

1 Words (or combinations of words in phrases) having a CVC-CV-CV syllable structure are sometimes stressed on the first, sometimes the second syllable:

<i>mádrasa</i>	'school' varies with	<i>madrása</i>
<i>Híjratik</i>	'your room'	<i>Hijrátik</i>
<i>sím9atah</i>	'She heard him'	<i>sim9átah</i>
<i>'ismaH lii</i>	'Excuse me!'	<i>'ismáH lii</i>

2 Words having a CVV-CVC structure in which the first syllable is stressed according to the rule given in the Pronunciation Guide, may be stressed on the second syllable if a prepositional phrase or pronoun is suffixed which begins with a consonant:

<i>shaafat + kum</i>	'she saw you'	<i>sháafatkum</i> or <i>shaafátikum</i>
<i>maalat + ha</i>	'belonging to her'	<i>máalatha</i> or <i>maalátha</i>
<i>gaalat + lik</i>	'she told you'	<i>gáalat lik</i> or <i>gaalát lik</i>