

**A comprehensive study of Egyptian Arabic / Ernest T. Abdel-Massih,  
A. Fathy Bahig ; in association with El-Said M. Badawi and Carolyn  
G. Killean**

Abdel-Massih, Ernest T.

Ann Arbor, Mich. : Center for Near Eastern and North African Studies, University of Michigan,  
1981-

<https://hdl.handle.net/2027/mdp.39015031297867>



**Open Access**

[http://www.hathitrust.org/access\\_use#oa](http://www.hathitrust.org/access_use#oa)

This work is protected by copyright law (which includes certain exceptions to the rights of the copyright holder that users may make, such as fair use where applicable under U.S. law). It is made available from HathiTrust with explicit permission of the copyright holder. Permission must be requested from the rights holder for any subsequent use.

*A Comprehensive Study Of Egyptian Arabic*

*Volume Three*

*a preliminary edition*

*A Reference Grammar of Egyptian Arabic*

*Ernest T. Abdel-Massih*

*Zaki N. Abdel-Malek*

*El-Said M. Badawi*

*in association with*

*Ernest N. McCarus*



*Center for Near Eastern and North African Studies*

*The University of Michigan*

*Ann Arbor*

*1979*



*A Comprehensive Study Of Egyptian Arabic*

*Volume Three*

*a preliminary edition*

*A Reference Grammar of Egyptian Arabic*

*Ernest T. Abdel-Massih*

*Zaki N. Abdel-Malek*

*El-Said M. Badawi*

*in association with*

*Ernest N. McCarus*



*Center for Near Eastern and North African Studies*

*The University of Michigan*

*Ann Arbor*

*1979*

CENTER FOR NEAR EASTERN & NORTH AFRICAN STUDIES  
THE UNIVERSITY OF MICHIGAN  
144 LANE HALL  
ANN ARBOR, MICHIGAN 48104 U.S.A.



Copyright © 1979 by Ernest T. Abdel-Massih

Library of Congress Catalog Card No.: 76-24957

Copyright is claimed until June 1989. Thereafter all portions of this work covered by this copyright will be in the public domain.

This work was developed under a grant from the U.S. Office of Education, Department of Health, Education and Welfare. However, the content does not necessarily reflect the position or policy of that agency, and no official endorsement of these materials should be inferred.

الإهداء  
إلى مصر  
مهد الحضارة والمدنية

*A Study Dedicated To*  
*EGYPT*  
*The Cradle Of Civilization*

## FOREWORD

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

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

W. D. Schorger

Director

## INTRODUCTION

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

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

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

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

Volume Two. Proverbs and Metaphoric Expressions, A Preliminary Edition, 1978, includes 695 Proverbs and 276 metaphoric

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

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

Volume Four. Lexicon: Part I: Egyptian Arabic - English  
(34 Cultural Categories)

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

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

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

Thanks are extended also to Ms. Amy Van Voorhis and Ms. Nancy Adams for an excellent job in typing the English and phonetic sections of the study. Their dependability and dedication are deeply appreciated.

Ann Arbor  
June 1979

Ernest T. Abdel-Massih



## TABLE OF CONTENTS

Dedication .....	iii
Foreword .....	iv
Introduction .....	v
A REFERENCE GRAMMAR OF EGYPTIAN ARABIC: GRAMMATICAL AND LINGUISTIC TERMS (arranged alphabetically) .....	3
Index .....	331
Bibliography .....	337





A  
REFERENCE GRAMMAR  
OF  
EGYPTIAN ARABIC :  
GRAMMATICAL AND LINGUISTIC TERMS



- A -

## ACTIVE PARTICIPLES : DEFINITENESS

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

<u>Indefinite</u>	<u>Definite</u>
kaatib 'an author'	ilkaatib 'the author'
muxrig 'a producer'	ilmuxrig 'the producer'

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

<u>Indefinite</u>	<u>Definite</u>
raagil naayim 'a sleeping man'	irraagil illi naayim <u>or</u> irraagil innaayim 'the sleeping man'
raagil miṭalla? miṭaatu 'a man who has divorced his wife'	irraagil illi mṭalla? miṭaatu 'the man who has divorced his wife'

\*\*\*    \*\*\*    \*\*\*

## ACTIVE PARTICIPLES : DERIVATION

For Measure I of trilateral verbs the active participle is of the measure Faaʿil. For doubled verbs the variant of Faaʿil is Faaʿiʿ; for hollow verbs, Faayil; and for defective verbs, Faaʿi. The following are examples :

<u>Measure</u>	<u>Verb</u>		<u>AP</u>
Faaʿil	daxal	'to enter'	daaxil
	ʿirif	'to find out'	ʿaarif
Faaʿiʿ	ḥatt	'to put'	ḥaatt
Faayil	naam	'to sleep'	naayim
	yaab	'to be absent'	yaayib
Faaʿi	ʿawa	'to roast'	ʿaawi
	baka	'to cry'	baaki
	giri	'to run'	gaari

For all other active verbs ( i.e., verbs which co-occur with a form designating the agent ) the active participle is derived from the imperfect huwwa form by substituting mi- for the initial yi-. If the huwwa form of the verb ends in /a/, that /a/ is replaced by /i/. Examples :

<u>huwwa form</u>		<u>AP</u>
yinawwim	'he puts to sleep'	minawwim
yifaddid	'he sets ( time )'	mifaddid
yifayyin	'he appoints'	mifayyin
yikaatib	'he corresponds with'	mikaatib
yifaaayin	'he inspects'	mifaaayin
yitsallim	'he receives'	mitsallim
yithayyin	'he takes advantage of an opportunity'	mithayyin
yitfaahim	'he reaches an under- standing with'	mitfaahim

<u>huwwa form</u>		<u>AP</u>
yitʕaawin	'he cooperates with'	mitʕaawin
yiftimil	'he bears'	mitftimil
yiftaar	'he becomes perplexed'	mitftaar
yifmar	'he becomes red'	mitfmir
yistaʕmil	'he uses'	mistaʕmil
yitniʔil	'he moves (intransitive)'	mitniʔil
yistalaʔʔaf	'he catches (a ball, etc.)'	mistalaʔʔif
yidaʕrag	'he rolls (something)'	midaʕrig
yitbargil	'he becomes confused'	mitbargil
yitmaʔinn	'he becomes reassured'	mitmaʔinn
yirabbi	'he rears'	mirabbi
yidaawi	'he administers medical treatment'	midaawi
yitbanna	'he adopts'	mitbanni
yistayla	'he considers (something) expensive'	mistayli
yistamanna	'he longs for'	mistamanni

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

Examples : yitsabbib 'to become the cause of' : mutasabbib , yitraagiʕ 'to retreat' : mutaraagiʕ , yitzabzib 'to be unstable' : mutazabzib.

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

Verbs of Measure IV and those of Measure VII are usually borrowings from Standard Arabic; it is therefore not surprising to find that the active participle of Measure IV is usually muFʕil ( rather than miFʕil ) and that the active participle of Measure VII is usually munFaʕil ( rather than minFiʕil ). Examples : aʕdam 'to

execute' : muṣḍim , aṣṣab 'to express' : muṣṣib , inṣaqad 'to convene ( intransitive )' : munṣaqid , inṣaḥab 'to withdraw ( intransitive )' : munasaḥib.

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

Sentence with itnaʔal

fariid itnaʔal min makaanu  
wʔaṣad fi makaan taani.  
'Farid moved from his place  
and sat in another place.'

Sentence with mitniʔil

lamma rgist, laʔeet fariid  
mitniʔil min makaanu wʔaaṣid  
fi makaan taani.  
'When I returned I found that  
Farid had moved from his place  
and sat in another place.'

aṣṣaf inn fariid itnaʔal  
laakin maṣṣafš miin naʔalu.  
'I know that Farid has been  
transferred, but I do not  
know who transferred him.'

Uncommon

\*\*\*      \*\*\*      \*\*\*

ACTIVE PARTICIPLES : GENDER OF SINGULAR

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

<u>Masculine</u>		<u>Feminine</u>
kaatib	'having written, writer'	katba
naayim	'sleeping'	nayma
mitkallim	'having spoken'	mitkallima
maaši	'walking'	mašya
mistanni	'waiting'	mistanniyya

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

1. If the masculine singular form is of the shape Faaʿi , /y/ is added after /i/.  
maaši + -a ----> maašiy + -a ----> mašya (after Vowel Elision and Vowel Shortening)
2. The /i/ of the sequence -fiL is elided ( see: Vowels : Elision at Word Boundaries ).  
kaatib + -a ----> katba
3. If the masculine singular form ends in /i/ but is not of the shape Faaʿi , /yy/ is added after the /i/:  
mistanni + -a ----> mistanniyya

\*\*\*      \*\*\*      \*\*\*

### ACTIVE PARTICIPLES : MEANING

#### A. "Basic" Designation or Meaning

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

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



biyruuḥ	'he goes'
biyirgaḥ	'he returns'
biyuskun	'he (usually) resides'
biyibʔa	'he remains'

2. Verbs with which bi- indicates continuity ( as well as repetitiveness, i.e., repeated action ); e.g.,

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

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

Examples :

faahim	'understands'
ʔaarif	'knows'
ana <u>faahim</u> illi hiyya bitʔuulu	
	'I understand what she is saying.'

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

Examples :

raayih	'(is) going'
saakin	'(is) residing'
raagiḥ	'(is) returning'
ana raayih maṣr.	'I am on my way to Egypt.'

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

## Examples :

daaris	'having studied'
kaatib	'having written'
mitkallim	'having spoken'
fariida darsa	'Farida has studied (literally 'is in a state of having studied').'

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

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

ilmayya <u>garya</u> .	'The water is <u>running</u> .'
ilmayya <u>ggarya</u>	'The <u>running</u> water'
irraagil <u>naazil</u> .	'The man is <u>coming down</u> .'
irraagil <u>innaazil</u>	'The man <u>who is coming down</u> '

In some contexts, certain active participles designate futurity;  
such contexts often include adverbials referring to the future :

ana raayif maşr bukra.	'I am going to Egypt tomorrow.'
ana miš mitnaazil šan	'I will not relinquish my rights
haʔʔi hatta law	even if I find it necessary to
iṭṭarreet astaʔil.	resign.'

B. Semantic Extension

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

1. With the basic designation
2. With a meaning which is related to, but which is not precisely  
the same as, the basic designation; this meaning will be called

the "extension". For example, kaatib can mean 'having written' but it also can mean 'an author':

miin minkum kaatib ilwaagib ?

'Who among you has written the homework?

issibaaʿi kaatib maʿshuur.

'Al-Siba'i is a famous author.'

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

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

liyaayit dilwaʿti ʿali  
kaatib ʿiṣriin maqaala.  
 ʿali kaatib maʿruuf.

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

irraʿiis haakim iddawla  
 byadd min hadiid  
 mafliṣ haakim aḥsan min da.

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

### C. Absence of Person Designation

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

\*\*\*      \*\*\*      \*\*\*

## ACTIVE PARTICIPLES : NUMBER

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

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

<u>Singular</u>		<u>Dual</u>	
kaatib	'an author (m)'	katbeen	'two authors (m)'
?aaḍi	'a judge (m)'	?aḍiyeen	'two judges (m)'
muṛabbi	'an educator (m)'	muṛabbiyyeen	'two educators (m)'
katba	'an author (f)'	katbiteen	'two authors (f)'
?aḍya	'a judge (f)'	?aḍyiteen	'two judges (f)'
muṛabbiyya	'an educator (f)'	muṛabbiyyiteen	'two educators (f)'

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

1. If the masculine singular form is of the shape Faaḥi, /y/ is added after /i/.  
?aaḍi + -een ----> ?aaḍiy + -een ----> ?aḍyeen
2. The /i/ of the sequence -ḥiL is elided ( see "Vowels : Elision at Word Boundaries" ) :  
kaatib + -een ----> katbeen ( after Vowel Shortening )
3. If the masculine singular form ends in /i/ but is not of the shape Faaḥi , /yy/ is added after the /i/ :  
muṛabbi + -een ----> muṛabbiyyeen

Provided it is derived from a verb other than a Measure I triliteral, and provided it denotes a human being, each of the active participles being discussed typically has two plural forms : the sound masculine, and the sound feminine; the former results from adding -iin to the masculine singular, while the latter results from adding -aat to the feminine singular.

<u>Singular</u>		<u>Plural</u>
muṣabbi	'an educator (m)'	muṣabbiyyiin
muṣabbiyya	'an educator (f)'	muṣabbiyyaat

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

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

<u>Singular</u>		<u>Plural</u>
musakkin	'a tranquilizer'	musakkinaat
muxaddir	'a narcotic'	muxaddiraaat
muqaatila	'combat plane'	muqaatilaat
mufarrrik	'a propeller'	mufarrrikaat

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

1. FuṣṣaaL , from hollow roots when the referents are human.
2. Fuṣaaḥ , from defective roots when the referents are human.
3. FawaaʿiL , when the referents are nonhuman.

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

<u>Singular</u>		<u>Plural</u>
zaaʿir ~ zaayir	'a guest, visitor'	zuwwaar
naaʿib ~ naayib	'a delegate'	nuwwaab
taagir	'a merchant'	tuggaar
ʔaaḍi	'a judge'	ʔuḍaaḥ
raawi	'a narrator'	ruwaah
daafiʿ	'an incentive'	dawaafiʿ
ṭaariʿ	'an emergency'	ṭawaariʿ
daaʿi	'a necessity'	dawaaʿi
ḥadsa	'an accident'	ḥawaadis
saʿya	'a water wheel'	sawaaʿi

B. Active Participles which denote the basic designation ( i.e., = adjectival )

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

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

<u>Masculine Singular</u>		<u>Feminine Singular</u>	<u>Plural</u>
waaʔif	'standing'	waʔfa	waʔfiin
faahim	'understands'	fahma	fahmiin
maaši	'walking'	mašya	mašyiin
mistanni	'waiting'	mistanniyya	mistanniyyiin
mitʕaadi	'to be enemies (with)'	mitʕadiyya	mitʕadiyyiin
irraagil illi waaʔif		'the man who is standing'	
irraagleen illi waʔfiin		'the two men who are standing'	
irrigaala illi waʔfiin		'the men who are standing'	
issitt illi waʔfa		'the lady who is standing'	
issittiteen illi waʔfiin		'the two ladies who are standing'	
issittaat illi waʔfiin		'the ladies who are standing'	

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

1. For participles with a semantic extension ( i.e., = nominal )

- (a) Masculine singular; e.g., murabbi 'an educator', kaatib 'an author'.
- (b) Feminine singular; e.g., murabbiyya , katba.
- (c) Masculine dual; e.g., murabbiyyeen , katbeen.
- (d) Feminine dual; e.g., murabbiyyiteen , katbiteen.
- (e) Plural
  - (i) Sound masculine; e.g., murabbiyyiin.
  - (ii) Sound feminine; e.g., murabbiyyaat.

(iii) Broken; e.g., kuttaab.

2. For participles with the basic designation ( i.e.,  
= adjectival )

- (a) Masculine singular; e.g., waaʔif 'standing'.
- (b) Feminine singular; e.g., waʔfa.
- (c) Plural; e.g., waʔfiin.

\*\*\*    \*\*\*    \*\*\*

### ACTIVE PARTICIPLES : SYNTACTIC USAGE

1. When they denote the "basic designation" ( see: Active Participles : Meaning ), active participles usually occur in adjectival slots :

irraagil illi waaʔif miš biyiṣraf ṣarabi.

'The man who is standing does not know Arabic.'

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

Active participles with the basic designation also occur in nominal slots :

ilḥadriin yixabbaru ilyaybiin.

'Those who are present should inform those who are not.'

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

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

(a) inta fakirni ?

'Do you remember me ?'

(b) ilbint illi fahma ddars ismaha eeh ?

'What is the name of the girl who understands the lesson ?'

In sentence (a), the pronominal suffix attached to the active participle is -ni ( the direct object suffix which is attached to verbs, e.g., kallimitni 'she talked to me' ) rather than -i ( the possessive suffix which is attached to nouns, e.g., kitaabi 'my book' ). In sentence (b), iddars is a direct object of the participle; were iddars in construct with the participle, the latter would have assumed the form fahmit ( compare maktabit gamʕitna 'the library of our university' ).

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

ilḥaakim raagil ʕandu zimma.

'The governor is a man of integrity.'

wazḏafna ʕaamil gidiid.

'We employed a new laborer.'

itkallimt maʕa tṭaalib.

'I spoke with the student.'

\*\*\*    \*\*\*    \*\*\*

#### ADJECTIVAL PHRASE INTRODUCED BY bitaaʕ

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

ilḳitaab bitaaʕ ilʔustaaz feen ?

'Where is the professor's book ?'

iʕʕaṇṭa btaʕtak feen ?

'Where is your suitcase ?'

dool ilḳitabeen bituuʕi.

'These are my two books.'

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

di ʕarabiyya btaʕʕit waziir.

'This is a ( cabinet ) minister's car.'

Generated on 2024-12-09 21:08 GMT / https://hdl.handle.net/2027/mdp.39015031297867  
Open Access / http://www.hathitrust.org/access\_use#oa



As the above examples show, bitaaʔ usually indicates a relationship of possession or belonging : the referent of the preceding form is possessed by or belongs to the referent of the following form. Another common meaning is 'having to do with, used for, dealing in, etc.' :

iʃʃirka btaʔt ilʔaflaam

'the film ( -producing ) company'

iddukkāan bitaaʔ issagaayir

'the cigarette shop'

ilʔarabiyyaat bitaʔt ijʒilaati

'the ice cream ( -vending ) cars'

ilfingaan bitaaʔ ilʔahwa

'the coffee cup'

irraagil bitaaʔ ilfigl

'the radish seller'

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

iʃʃanta bitaaʔit ilwaziir = ʃantaʔit ilwaziir

'the minister's suitcase'

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

iʃʃirka bitaaʔit ilʔaflaam = ʃirkit ilʔaflaam

'the film company'

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

bitaaʔ ilfigl = irraagil bitaaʔ ilfigl

'the radish seller'

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

aʔḍaaʔ ilfirʔa

'the members of the team'

( where the second noun

comprises the first )

maḍiinit ṭanta	( where the sequence is a
'the city of Tanta';	naming construction )
kilmit kitaab	
'the word <u>kitaab</u> '	
ṣarabiyyaat iddiizil	( where the second noun
'Diesel ( -driven ) cars'	drives the first )
ḥayaat ilmaṣaḥ	( where the second noun is
'the life of merriment'	semantically a qualifier of
	the first )
umm ilwalad	( where the possession desig-
'the boys mother';	nated is inalienable )
diraaʿi	
'my arm'	
fingaāl ʔahwa	( where the first noun is a
'a cup of coffee'	container and the second is
	the contents )

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

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

xadt talat kutub : ilkitaab illi kaan ʕala ṭṭarabeeza,  
 wilkitaab illi kaan fi maktabak, wilkitaab bitaaʿi  
 ( instead of wi ktaabi ).

'I took three books : the book which was on the table,  
 the book which was in your office, and my book ( literally :  
 "and the book which belongs to me" ).'

Having used a definite noun in referring to the first book  
 and a definite noun in referring to the second, the speaker

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

2. When the "possessed" noun is to be modified by an adjective, the noun construct may result in ambiguity; to avoid such ambiguity, the bitaaʔ construct is used. For example, kitaab ittilmiiz iggidiid may mean 'the new student's book' or 'the student's new book'; to avoid the ambiguity, one would usually say ilkitaab iggidiid bitaaʔ ittilmiiz 'the student's new book' or ilkitaab bitaaʔ ittilmiiz iggidiid 'the new student's book'.
3. An attributive construction may constitute a compound word or a stereotyped expression whose noun cannot be separated from the adjective. To express a relationship of possession between the noun of such a construction and some other noun, speakers commonly use the bitaaʔ construct rather than the noun construct. For example, 'your university city ( i.e. the complex where students reside )' is expressed in EA by ilmadiina ggaamiʔiyya btaʔitkum rather than madinitkum iggaamiʔiyya.  
The attributive constructions under discussion include expressions of measurement where the modifier is murabbaʔ 'square' or mukaʔʔab 'cube'. Thus ilmitr ilmurabbaʔ bitaaʔak 'your square meter' is common while mitrak ilmurabbaʔ is hardly used.
4. Some loan words -- mostly ones which end in a vowel -- seldom take pronominal suffixes ( e.g., kiilu 'kilogram', radyu 'radio', banyu 'bathtub', antina 'antenna' ); instead, those words are modified by the bitaaʔ construct.
5. "Inalienable possession" ( which applies to kinship and parts of the body ) is expressed by a noun construct but not by the bitaaʔ construct :

uxti 'my sister'

rigli 'my leg'

An exception to this rule is :

issitt bitaſti 'my wife'

6. Dual nouns and sound masculine plural ones do not enter into construct with a following pronominal suffix; possession of such nouns is indicated through use of the bitaaſ construct :

ilkitabeen bituuſi

'my two books'

ilmuſallimiin bituuſi

'my teachers'

7. In certain idiomatic expressions, the occurrence of bitaaſ is governed by no general rule; the following sentences contain some of the expressions in question :

da ʔaagil bitaaſ niswaan.

'He is a skirt-chaser.'

ana miſ bitaaſ kalaam zayy da.

'I don't go for that kind of thing.'

dool naas bituuſ rabbina.

'These are godly people.'

issitt btaſti lubnaniyya.

'My wife is Lebanese.'

da lbeeh bitaaſi.

'This is my husband.'

Idioms such as these must be learned as items.

\*\*\*    \*\*\*    \*\*\*

## ADJECTIVAL USE OF PARTICIPLES

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

If it constitutes the entire modifier, the participle is made

definite by placing either il- or illi before it. Although both alternatives are possible in this context, il- is favored with passive participles while illi is favored with active participles.

bint wa?fa	'a girl standing'
ilbint illi wa?fa <u>or</u> ( less commonly )	
ilbint ilwa?fa	'the girl who is standing'
ilbanaat illi naymiin <u>or</u> ( less commonly )	
ilbanaat innaymiin	'the sleeping girls'
ilkutub ilmanšuura hina <u>or</u> ( less commonly )	
ilkutub illi manšuura hina	'the books published here'

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

issitt illi wa?fa hnaak <u>or</u> ( rarely )	
issitt ilwa?fa hnaak	'the lady who is standing over there'
irraagil illi raakib gamal <u>or</u> ( rarely )	
irraagil irraakib gamal	'the man who is riding a camel'
ilmaqaala lmanšuura fgaridt il?ahraam <u>or</u> ( less commonly )	
ilmaqaala illi manšuura fgaridt	'the article published in the newspaper <u>Al-Ahram</u> '

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

irraagil illi waa?if hinaak	
'the man who is standing over there'	
issitt illi wa?fa hnaak	
'the lady who is standing over there'	
irragleen / issitteen illi wa?fiin hinaak	
'the two men / ladies who are standing over there'	
irriggaala / issittaat illi wa?fiin hinaak	
'the men / ladies who are standing over there'	

\*\*\*                      \*\*\*                      \*\*\*

\*\*\*                      \*\*\*                      \*\*\*

walad kibiir

'a big boy'

bint kbiira

'a big girl'

With human plural nouns, adjectives agree in number but not usually in gender :

awlaad kubaar

'big boys'

banaat kubaar

'big girls'

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

kutub kubaar

'big books'

kutub kibiira

'big books'

Some speakers of EA use the latter structure even when the modified noun is human plural.

awlaad kutaar

'many boys'

awlaad kitiira

'many boys'

and

banaat kutaar

'many girls'

banaat kitiira

'many girls'

\*\*\*    \*\*\*    \*\*\*

#### ADJECTIVE : ATTRIBUTIVE CONSTRUCTIONS ( OR NOUN-ADJECTIVE PHRASES )

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

ʔabilt ʔaagil masri.

'I met an Egyptian man.'

ʔabilt sitt masriyya.

'I met an Egyptian woman.'

ištareet kutub masriyya.

'I bought ( some ) Egyptian books.'

ʔabilt ɾagleen <u>mašriyyiin</u> .	'I met two Egyptian men.'
ʔabilt binteen <u>mašriyyiin</u> .	'I met two Egyptian girls.'
ištareet kitabeen <u>yalyiin</u> .	'I bought two expensive books.'
ʔabilt riggaala <u>mašriyyiin</u> .	'I met ( some ) Egyptian men.'
ʔabilt sittaat <u>mašriyyiin</u> .	'I met ( some ) Egyptian women.'
ʔabilt <u>irrigaala</u> <u>lmašriyyiin</u> .	'I met the Egyptian men.'
ʔabilt <u>issittaat</u> <u>lmašriyyiin</u> .	'I met the Egyptian women.'

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

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

zurʔ baʕd iʔʔullaab <u>ilmašriyyiin</u> .
'I visited some Egyptian students (m).'
zurʔ baʕd issittaat <u>ilmašriyyiin</u> .
'I visited some Egyptian ladies.'
zurʔ baʕd ilmudun <u>ilmašriyya</u> .
'I visited some Egyptian cities.'
ʕandi kutub <u>kibiira</u> .
'I have large books.'

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

ʕaɾabiyya <u>gdiida</u>	but	ʕaɾabiyya <u>almaani</u>
'a new car'		'a German car'
siggaada <u>gamiila</u>	but	siggaada <u>ʕagami</u>
'a pretty carpet'		'a Persian carpet'



fasatiin <u>yalya</u>	but	fasatiin <u>ramaadi</u>
'expensive dresses'		'grey dresses'
buḍaaḥa <u>wiḥṣa</u>	but	buḍaaḥa <u>baladi</u>
'bad goods'		'local ( locally manufactured ) goods'
naas <u>kwayyisiin</u>	but	naas <u>baladi</u>
'nice people'		'low class people'

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

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

saafa dahab  
'a gold watch'

fustaneen fariir  
'two silk dresses'

riggaala wara?  
'feeble men'  
( literally: 'paper men' )

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

murabbiyyiin <u>fadliin</u>	'virtuous educators (m)'
murabbiyyaat <u>fadilaat</u>	'virtuous educators (f)'

Expressions where sound feminine plural adjectives occur are usually "classicisms".

2. An adjective which modifies a collective noun is masculine singular. The collective form referred to here is that which yields the "unit noun" by acquiring the suffix -a ( e.g., tiffaaḥ 'apples', from which the unit noun is tiffaaḥa 'an apple' ). ( see: Collective Nouns )

tiffaaḥ kibiir 'large apples'

wara? xafiif 'thin paper'

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

talat kutub gidiida

or

'three new books'

talat kutub gudaad

4. Though more commonly followed by the plural form of the adjective, broken plural nouns which designate human beings but are morphologically feminine singular are sometimes followed by the feminine singular form of the adjective, e.g.,

riggaala ḥafyiin '( a group of ) inconse-

or

quential men'

riggaala ḥafya

\*\*\*    \*\*\*    \*\*\*

#### ADJECTIVE : COMPARATIVE AND SUPERLATIVE

The comparative adjective is invariable in form. For the majority of adjectives the comparative form is of the measure aḥḥaL, e.g.,

kibiir	'big'	----->	akbar	'bigger'
gamiil	'pretty'	----->	agmal	'prettier'
ṭawiil	'tall'	----->	aṭwal	'taller'

Adjectives ending in /-i/ or /-w/ have comparative forms of the measure aFfa, e.g.,

ʔaali	'high'	----->	aʔla	'higher'
ʔilw	'sweet'	----->	aʔla	'sweeter'

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

gidiid	'new'	----->	agadd	'newer'
muhimm	'important'	----->	ahamm	'more important'

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

ilbint akbar min ilwalad.	'The girl is bigger than the boy.'
hiyya akbar minnu.	'She is bigger than him.'

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

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

dool aʔwal banaat.	'These are the tallest girls.'
da aʔwal walad.	'This is the tallest boy.'

Comparative + numeral + indefinite noun

dool aʔwal talat banaat.	'These are the three tallest girls.'
--------------------------	--------------------------------------

min + comparative + definite plural noun

huwwa min aʔwal ilʔawlaad.	'He is one of the tallest boys.'
----------------------------	----------------------------------

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

\*\*\*      \*\*\*      \*\*\*

## ADJECTIVE FUNCTIONING AS PREDICATE

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

ʔali ʔawiil.	'Ali is tall.'
nadya ʔawiila.	'Nadia is tall.'

irragleen tuwaal.	'The two men are tall.'
ilbinteen tuwaal.	'The two girls are tall.'
irriggaala tuwaal.	'The men are tall.'
issittaat tuwaal.	'The women are tall.'
ittarabizaat tuwaila.	'The tables are long.'

Notice that adjectives in predicate position are normally indefinite.

\*\*\*    \*\*\*    \*\*\*

### ADJECTIVE : GENDER

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

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

ṭaalib (m)	ṭaaliba (f)	'student'
nabiih (m)	nabiiha (f)	'intelligent'

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

\*\*\*    \*\*\*    \*\*\*

## ADJECTIVE : INFLECTION FOR NUMBER AND GENDER

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

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

kuwayyis	'good' (ms)
kuwayyisa	'good' (fs)
kuwayyisiin	'good' (sound plural)
kibiir	'big' (ms)
kibiira	'big' (fs)
kubaar	'big' (broken plural)

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

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

<u>Singular</u>		<u>Plural</u>
naayim	'sleeping'	naymiin
mitṣallim	'educated'	mitṣallimiin
maṣṣuuf	'known'	maṣṣufiin
muṣaaqab	'punished'	muṣaaqiin

2. Relative ( nisba ) adjectives :

<u>Singular</u>		<u>Plural</u>
maṣṣi	'Egyptian'	maṣṣiyyiin
azhari	'Azharite'	azhariyyiin

3. Adjectives of the measures FuṣayyaL, FaṣṣaaL, and Faṣlaan :

<u>Singular</u>		<u>Plural</u>
kuwayyis	'good'	kuwayyisiin
?uṣayyar	'short'	?uṣayyaṛiin
naṣṣaab	'a swindler'	naṣṣabiin
kaslaan	'lazy'	kaslaniin

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

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

<u>Singular</u>		<u>Plural</u>
ṣabiit	'stupid'	ṣubaṭa
maskiin	'poor'	masakiin

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

\*\*\*    \*\*\*    \*\*\*

## ADJECTIVES JOINED BY COORDINATING CONJUNCTIONS

Two adjectives may be joined by a coordinating conjunction :

samiira nabiha wṣaṭra.

'Samira is intelligent and clever.'

ibnak nabihi laakin kaslaan.

'Your son is intelligent but lazy.'

humma ṭwaal walla ?ṣayyaṛiin ?

'Are they tall or short ?'

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

ṭawiil wasmar wi wasiim 'tall, dark, and handsome'

Since they usually refer to the same noun, conjoined adjectives are usually identical in regard to number, gender, and definiteness.

\*\*\*      \*\*\*      \*\*\*

#### ADJECTIVE : NUMBER AND DEMONSTRATIVES

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

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

\*\*\*      \*\*\*      \*\*\*

#### ADJECTIVE : RELATIVE

( See : Nisba Adjective )

\*\*\*      \*\*\*      \*\*\*

#### ADJECTIVE : RELATIVE CLAUSES

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

If the shared noun functions as subject in the sentence to be embedded, that noun is deleted when the two sentences are combined. In

the following examples, the second sentence of each set is the one to be embedded; the third sentence results from the embedding transformation.

irraagil ṣahbi.	'The man is my friend.'
+ irraagil gamb ilbaab.	'The man is by the door.'
= irraagil illi gamb ilbaab ṣahbi.	'The man by the door is my friend.'

?abilt raagil.	'I met a man.'
+ irraagil rigiṣ min maṣr imbaariḥ.	'The man returned from Egypt yesterday.'
= ?abilt raagil rigiṣ min maṣr imbaariḥ.	'I met a man who returned from Egypt yesterday.'

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

issitt mudarrisa.	'The lady is a teacher.'
fariid itkallim ṣan issitt.	'Farid talked about the lady.'
issitt illi fariid itkallim ṣanha mudarrisa.	'The lady about whom Farid talked is a teacher.'

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

( See also : Relative Clauses with illi )

\*\*\*    \*\*\*    \*\*\*

## ADVERB

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

\*\*\*    \*\*\*    \*\*\*



## ADVERBS

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

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

1. Adverbs which usually follow the modified expression

(a) Adverbs of place: barra 'outside', guwwa 'inside', foo? 'up, upstairs', taft 'down, downstairs', ?uddaam 'in the front', wara 'in the back', hina 'here', hinaak 'there'.

hayzaakir guwwa. 'He will study inside.'

hanit?aabil hinaak. 'We will meet there.'

(b) Adverbs of time: innaharda 'today', imbaarih 'yesterday', bukra 'tomorrow', dilwa?ti 'now', ba?deen 'later on', zamaan 'a long time ago', ?urayyib 'a short time ago, recently, soon', dayman 'always', abadan 'never' ( in negative sentences only ), badri 'early', waxri 'late', axiiran 'finally', ahyaanan 'sometimes', sabaahan 'in the morning', masaa?an 'in the evening'.

miš ha?uuh ?abadan. 'I will never go.'

hayirga? bukra. 'He will return tomorrow.'

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

ziṣil xaaliṣ. 'He became very unhappy.'  
 maṣrafuuṣ xaaliṣ. 'I do not know him at all.'  
 ṣaawiz talaata kamaan. 'I want three more.'  
 iddinya bard ṣwayya. 'It's a bit cold.'

(d) Adverbs of manner : kida 'in this manner', ṭawaam 'quickly, fast', sawa 'together', wahd- or liwahd- (plus a pronominal suffix) 'alone', duyri 'straight ahead', ṭawwaali 'straight ahead', ṣamdan 'intentionally'.  
 ruḥt l-wahdi. 'I went alone.'  
 ṣaahit liwahdaha. 'She went alone.'  
 laazim timṣi duyri ~ 'You must walk straight ahead.'  
 laazim timṣi ṭawwaali

2. Adverbs which usually precede the modified expression

(a) Adverbs indicating approximation : ḥawaali, yiigi, yiṭlaṣ, all translatable by 'nearly'.

iṣṭayalit hina yiigi 'She worked here for about  
 ṣaṣar siniin. ten years.'

(b) Intensifiers : lissa 'just', yadoob 'just', ṣumr 'ever (used in negative and interrogative sentences, in construct with a following noun or pronoun functioning as subject)'.  
 lissa ṣayha. 'She has just left.'  
 ṣumr ṣali daras fi 'Has Ali ever studied at the  
 gamṣit ilqaahira ? University of Cairo ?'  
 ṣumri ma ṣuḥt maṣr. 'I have never seen Egypt.'  
 yadoobu gah wana 'He had just come when I  
 daxla. entered.'

Prepositional phrases frequently occur in adverbial slots. Those functioning as time adverbials often begin with fi 'in', baḥd 'after', or ṭabl 'before'. Those functioning as place adverbials are often introduced by fi 'in', ṣala 'on', barra 'outside', guwwa 'inside', foo? 'on top of', taḥt 'under, below', ṭuddaam 'in front of', or waṣa 'behind'; and those functioning as manner

adverbials are often introduced by bi- 'with, in'.

ʔabiltaha baʃd ʔigtimaaf. 'I met her after the meeting.'  
 binti guwwa lbeet. 'My daughter is inside the house.'  
 biyaakul bisurfa. 'He eats fast (literally "with speed").'  
 mathibbiniiš biššaki da. 'Do not love me in this manner !'

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

abadan , badri , waxri , ʔawi , xaališ , giddan , yadoob , šumr , adverbs of manner, adverbs of probability and doubt, adverbs of approximation.

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

rigiʃ imbaarih. 'He returned yesterday.'  
 imbaarih rigiʃ. 'It was yesterday that he returned.'

\*\*\*    \*\*\*    \*\*\*

### ADVERBS OF MANNER

Notice that some adverbs of manner are of the form :

bi + Noun

surfa	'swiftness'	bisurfa	'quickly'
suhuula	'ease'	bisuhuula	'easily'
šušuuba	'difficulty'	bi šušuuba	'with difficulty'

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

\*\*\*    \*\*\*    \*\*\*

## AFFIX

A term used to refer to prefixes ( e.g., /bi-/ , /mi-/ , /yi- , ti- , a- , ni- / ), infixes ( e.g., gamaʃ 'to collect' and igtamaʃ 'to gather together', where the /-t-/ is an infix ), and suffixes ( e.g., /-iin/ , /-aat/ , /-een/ as in fallaḥ 'farmer (m)' ---- fallaḥiin 'farmers (mp)' and fallaḥa 'farmer (f)' ---- fallaḥaat 'farmers (fp)' ).

\*\*\*      \*\*\*      \*\*\*

## AGREEMENT IN CONSTRUCT PHRASES

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

(a) definite, if  $N_2$  is definite

kitaab ilwalad      'the boy's book'

kitaab ilwalad ilkibiir      'the book of the big boy'

kitaab haani      'Hani's book'

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

kitaab walad      'a boy's book'

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

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

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

\*\*\*      \*\*\*      \*\*\*

## ALLOMORPH

A positional variant of a morpheme (q.v.) occurring in a specific

environment. English has a noun plural morpheme /-z/ that has the phonologically conditioned allomorphs /-s ~ -z ~ -z/ as in 'cats', 'dogs', 'kisses'. In Egyptian Arabic the connector wi 'and' has the allomorphs /w-/ after a vowel and /wi-/ after a consonant, e.g.,

daxla wxarga	'Going in and coming out (f)'
daxal wixarag	'He went in and came out'

\*\*\*      \*\*\*      \*\*\*

### ALLOPHONE

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

\*\*\*      \*\*\*      \*\*\*

### ALVEOLAR

The place of articulation at the alveolar ridge, where /ṭ ḍ ṣ ẓ ! r ʕ/ are produced.

\*\*\*      \*\*\*      \*\*\*

### ALVEOLAR RIDGE

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

\*\*\*      \*\*\*      \*\*\*

## ALVEOPALATAL

A place of articulation consisting of the front part of the palate:  
/ ʃ ʒ /.  
\*\*\*      \*\*\*      \*\*\*

## ANAPTYCTIC VOWEL

( See : Vowels : Extra )  
\*\*\*      \*\*\*      \*\*\*

## ANAPTYXIS

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

## ANTECEDENT

A typical relative clause construction contains three elements :

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

Examples :

ʃuft	ilwilaad	illi	gaabu lgawabaat.
	(a)	(b)	(c)
I saw	the boys	who	(they) brought the letters.
	(a)	(b)	(c)

Note that the relative clause by itself is a complete sentence, i.e. it can stand by itself without the relative pronoun : gaabu lgawabaat

'They brought the letters.'. /-u/, the inflection of the verb gaabu , is the formal reference to the antecedent ilwilaad 'the boys'. In the sentence :

da lgawaab illi gabuuh imbaarih.

'This is the letter which they brought yesterday.'

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

In the sentence :

da lwalad illi ktaabu daaf.

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

- the suffixed pronoun on kitaab is the reference.

In the sentence :

feen ilkitaab illi ?ultilak faleeh ?

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

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

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

raagil sakan fimaṣr sanateen

'a man who lived in Egypt for two years'

\*\*\*    \*\*\*    \*\*\*

## ARABIC

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

Arabic is both a modern language and an ancient one, going back over 2,000 years. Classical Arabic is the language of the Holy

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

\*\*\*      \*\*\*      \*\*\*

#### ARTICLE : VARIATION OF DEFINITE ARTICLE

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

\*\*\*      \*\*\*      \*\*\*

#### ARTICULATION

- a. "Point of Articulation" : The point of contact ( or closest approach ) of a speech organ to a part of the mouth or throat during the production of a sound. For example, in making the Egyptian consonant /t/, the apex of the tongue touches the back of the upper teeth; the point of articulation is referred to as dental. ( Note that the English /t/ is slightly different : the apex of the tongue touches the alveolar ridge behind the upper teeth; the English /t/ is thus classed as alveolar ).

Points of Articulation ( A particular speech organ is generally associated with each point of articulation. )

1. Bilabial : lower lip and upper lip / p b m w /
2. Labiodental : lower lip and upper teeth / f v /
3. Dental : apex of tongue and upper teeth / t d s z n l /
4. Alveolar : apex of tongue and alveolar ridge / ṭ ḍ ṣ ẓ ! r ṛ /



5. Alveopalatal : blade of tongue and front part of palate / š ž /
6. Palatal : tongue blade and palate / y /
7. Velar : tongue dorsum and back of palate / k g /
8. Back-Velar ( also "Post Velar" ) : tongue dorsum and velum / x ɣ /
9. Uvular : tongue dorsum and uvula / q /
10. Pharyngeal : root of tongue and pharynx forming a stricture  
/ ħ ʕ /
11. Glottal : produced in the glottis ( opening at upper part of  
the larynx between the vocal cords ) / ʔ h /

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

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

#### Manners of articulation

1. Stop : refers to consonants characterized by a complete closure of the air passage, thus blocking the air stream momentarily, e.g., closing of both lips in production of /b/:  
/ p b t ʈ d ɖ k g q ʔ /
2. Fricative : refers to consonants produced by friction caused by the air moving through a narrowed passage in the vocal tract:  
/ f v s š z ʒ š ž x ɣ ħ ʕ h /  
( Note : The term "Obstruent" includes Stops and Fricatives. )
3. Nasal : refers to consonants produced with the uvula lowered, allowing the air to escape through the nose, so that the nasal cavity acts as a resonator: / m n /
4. Lateral : refers to a consonant produced with the tongue touching only the middle of the palate, thus allowing the air flow to escape around one or both sides of the tongue: / l ʎ /
5. Flap : refers to a consonant produced by a single tap of the tongue in which the tip of the tongue makes a single rapid contact against the alveolar ridge: / r ɾ /  
( Note : A Trill is a double Flap: / rr ɾɾ / )

6. Semi-vowel : a vowel-like sound which functions as a consonant / w y /. Also often referred to as "Glides".

\*\*\*      \*\*\*      \*\*\*

### ASPECTUAL-TEMPORAL FORMS

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

\*\*\*      \*\*\*      \*\*\*

### ASPIRATION

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

/taani/      =      [ tʰæni ]      'again'

\*\*\*      \*\*\*      \*\*\*

### ASSIMILATION

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

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

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

In the following sequences : /td, sz, šž/, C<sub>1</sub> assimilates to C<sub>2</sub> only with respect to voice.

/ustaaz/ 'professor' -----> /asatza/ -----> /asadza/ 'professor'.

/xad/ 'to take' -----> /xadt/ -----> /xatt/ 'I took'  
 /ʔooḍa/ 'room' -----> /ʔoḍti/ -----> /ʔoṭṭi/ 'my room'

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

### C<sub>1</sub>C<sub>2</sub> Utterance Medially and Finally

Sequences of any two obstruents ( i.e. stops or fricatives ) are usually both voiced or both voiceless. Here C<sub>1</sub> assimilates to C<sub>2</sub> with respect to voice.

/xaṛagt/ -----> /xaṛakt/ 'I went out'  
 /lafazt/ -----> /lafasṭ/ 'I pronounced'  
 /fuzt/ -----> /fust/ 'I succeeded'

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

ʔaṭṭ	train
ṛaṭṭ	pound
ʔifṭ	a lock
ʔaṣṭ	palace
naṣṭ	publication

The sequence C<sub>1</sub>C<sub>2</sub> initially is very rare; e.g. /kwayyis ~ kuwayyis/ 'good', /braavo/ 'bravo'.

\*\*\*    \*\*\*    \*\*\*

### ASSIMILATION : /-l-/ OF DEFINITE ARTICLE

- (a) Assimilation of /-l-/ of the definite article to the following consonants : / t ṭ d ḍ s ṣ z ẓ š ẓ n r ṛ / is obligatory, e.g., /iṭṭaalib/ 'the student', but /ilwalad/ 'the boy'.
- (b) Assimilation of /-l-/ of the definite article to / k g / is optional in EA.

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

The form of the definite article is /l-/ rather than /il-/ when it follows a word ending in a vowel, e.g.,

/itt̩aaliiba lgidiida/ 'the new student'

This form of the definite article is also subject to the assimilation rules stated in (a) and (b) above, e.g.,

/itt̩aaliiba nnabiiha/ 'the intelligent student'

/ilkursi lgidiid/ ~ 'the new chair'

/ikkursi ggidiid/

\*\*\*    \*\*\*    \*\*\*

### ASSIMILATION OF OBSTRUENTS

1. An obstruent is either a stop ( e.g., /b/, /t/, /k/ ) or a fricative ( e.g., /f/, /s/, /ʃ/ ). In a cluster of obstruents which is pronounced at normal conversational speed, the two constituent consonants are either both voiced or both voiceless. The formation of the word or the juxtaposition of words may bring together two obstruents, one of which is voiced and the other voiceless; when this takes place, the first obstruent changes to match the second in voicing unless such assimilation would obliterate the contrast between lexical items :

yidhak (root: dhk) -----> /yidhak/ 'he laughs'

agsaad (root: gsd) -----> /aksaad/ 'bodies'

naas + zayyak -----> /naz zayyak/ 'people like you'

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

2. When two different sibilants are brought together, the first is totally assimilated to the second :

miš + zayyi -----> /miz zayyi/ 'not like me'

ṣaaš + sana -----> /ṣas sana/ 'he lived for a year'

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

3. When the suffixed -ha and -hum are added to forms ending in

/x/, /ɣ/, /ħ/, or /ʕ/, the resultant consonant cluster undergoes the following changes in the order given :

- (a) The first consonant becomes voiceless ( if not already voiceless ) to match the second.
- (b) The second consonant ( i.e., the /h/ ) becomes identical to the first.

dawwax + -hum	----	/dawwaxxum/	'He made them dizzy.'
rooħ + -ha	----	/roħħa/	'her spirit'
dimaay + -ha	----	/dimaxxa/	'her head' (after shortening long vowel)
yinfaʕ + -hum	----	/yinfahħum/	'He benefits them.'

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

\*\*\*      \*\*\*      \*\*\*

#### AUXILIARY

( See : Verb : Auxiliaries )

- 8 -

### BACK VOWEL

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

\*\*\*      \*\*\*      \*\*\*

### BILABIAL

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

\*\*\*      \*\*\*      \*\*\*



- C -

CLAUSE : RELATIVE CLAUSE

( See : Relative Clauses with |||| )

\*\*\*    \*\*\*    \*\*\*

CLAUSE : STRUCTURE WITH DEMONSTRATIVES

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

They may stand alone as the subject of a sentence :

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

(b) da kbiir 'This is big.'

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

ilwalad da kbiir 'This boy is big.'

\*\*\*    \*\*\*    \*\*\*



## COGNATE ACCUSATIVE CONSTRUCTION

There are two cognate accusative constructions in EA :

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

ḡarabuu	ḡarb.	'They beat him <u>so</u> viciously !'
akalt	ʔakl.	'I ate <u>so</u> much !'
ilbint di hilwa	halaawa.	'This girl is <u>so</u> pretty !'

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

2. The second construction consists of the following elements in the order given :
  - (a) A verb or an adjective,
  - (b) A verbal noun from the same root, and
  - (c) An expression modifying the verbal noun. The intonational peculiarities which characterize the first construction are not applicable here.

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

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

\*\*\*    \*\*\*    \*\*\*

## COLLECTIVE NOUNS

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

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

manga 'mangos'; mangaaya 'a mango'; mangayaat 'mangos'

xass 'lettuce'; xassaaya 'a head of lettuce'; xassayaat 'heads of lettuce'

tamaatim 'tomatoes'; tamaṭmaaya 'a tomato'; tamaṭmayaat 'tomatoes'

\*\*\*    \*\*\*    \*\*\*

## CONDITIONAL SENTENCES

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

A simple conditional sentence lays down a condition and states a result : the condition must be fulfilled before the result can take place, but the crucial fact is that both the condition and the result can occur.

A hypothetical sentence also lays down a condition and states a dependent result; the distinctive characteristic of this sentence is that the condition does not take place, and for that reason the result is not possible.

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

iza raah haruuh maʔaah.	'If he goes, I will go with him.'
law kaan hayruuh kunt aruuh maʔaah.	'If he were going to go, I would go with him.'

Conditional sentences ( simple as well as hypothetical ) encompass a large number of possible structures, and different speakers have different preferences. The rules given below define the most common usages. It is assumed that the condition and the result are derived from corresponding "source" sentences. Thus it is assumed that law raah haruuh maʔaah 'If he goes, I will go with him' has two source sentences : huwwa hayruuh 'He will go', and ana haruuh maʔaah 'I will go with him'; it is also assumed that law kaan hayruuh kunt aruuh maʔaah 'If he were going to go, I would go with him' has the same source sentences.

Some widespread variations are described after the rules.

#### A. Simple Conditional Sentences

##### Condition

##### Result

Derived from the source sentence  
in the following manner :

1. A conditional conjunction is added in sentence-initial position. The conjunction is usually iza 'if', but the synonymous conjunction in may also be used. No change in the source sentence.
2. The constituent "Perfect" is obligatorily added before the verb. If the source sentence is equational, "Perfect" is added after the conjunction. The constituent "Perfect" is realized

as a perfect form of kaan (e.g., kaan, kunt, kaanit, etc.) in an equational condition clause.

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

- (a) iza raah 'if he goes', or  
 (b) iza kaan hayruuh 'if he is going to go'

#### B. Hypothetical Sentences

##### Condition

Derived from the source sentence in the following manner :

1. The hypothetical conjunction law 'if' is added in sentence-initial position.
2. The constituent "Perfect" is optionally added before the verb. If the source sentence is equational, "Perfect" is added after the conjunction. "Perfect" is realized as a perfect form of kaan (e.g., kunt, kaanit, kaan, kaanu, etc.).

##### Result

Derived from the source sentence in the following manner :

1. The constituent "Perfect" is obligatorily added before the verb. If the source is equational, "Perfect" is added in initial position. "Perfect" is realized as a perfect form of kaan (e.g., kunt, kaanit, kaan, kaanu, etc.).
2. A perfect verb in the source sentence is left unaltered; an imperfect verb with an aspect prefix is replaced by the corresponding subjunctive form. If the source is equational, the subjunctive form to be used is yikuun (usually occurring after the subject). The pres-

ence of the subjunctive form signals the meaning 'not possible, not attainable'.

3. If the source sentence has kaan, the addition of "Perfect" would produce the sequence kaan kaan (e.g., law kaan kaan tilmiiz for 'if it were true that he used to be a student') This is avoided by :

- (a) Exercising the option of not adding "Perfect", or
- (b) Rephrasing; e.g., law kaan safiif innu kaan tilmiiz 'if it were true that he used to be a student'.

Note :

In simple as well as hypothetical conditional sentences, the carrier of "Perfect" may exchange positions with the subject of the clause; thus (b) in each of the following pairs is a structural paraphrase of (a) :

- (a) law kaan ʔali ʔaaf, kaan mihammad ʔablu.  
'Had Ali gone, Mohammed would have met him.'
- (b) law ʔali kaan ʔaaf, mihammad kaan ʔablu.
- (a) iza kaan ʔali hina, ismaʔli aʔablu.  
'If Ali is here, allow me to see him.'
- (b) iza ʔali kaan hina, ismaʔli aʔablu.

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

A. Simple Conditional Sentences

1. (a) ʔaah ilbeet. 'He went home.'  
Add kaan before ʔaah.
- (b) maʔuhtiš mʔaah leeh ? 'Why didn't you go with him ?'
- (c) iza/in kaan ʔaah ilbeet, 'If he went home, why didn't  
maʔuhtiš mʔaah leeh ? you go with him ?'
2. (a) bitidris ingiliizi 'She is studying English at  
figgamʔa di. this university.'  
Add kaanit before  
bitidris.
- (b) ʔaʔabilha fyoom 'I will meet her someday.'  
milʔayyaam.
- (c) iza/in kaanit bitidris 'If she is studying English at  
ingiliizi figgamʔa di, this university, I will meet  
ʔaʔabilha fyoom milʔayyaam. her someday.'
3. (a) bitiʔri ktaab kull yoom. 'You (fs) are reading a book  
Add kunti before bitiʔri. a day.'
- (b) ʔatxa||aʔi lkutub di 'You (fs) will complete (reading)  
fʔusbuuʔ. these books in a week.'
- (c) iza/in kunti btiʔri ktaab 'If you are reading a book a day,  
kull yoom, ʔatxa||aʔi you will complete (reading)  
lkutub di fʔusbuuʔ. these books in a week.'
4. (a) ʔatirgaʔu ʔabl iḍḍuḥr. 'You (p) are going to return  
Add kuntu before ʔatirgaʔu. before noon.'  
Keep kuntu ʔatirgaʔu  
unchanged to indicate future  
intention; replace it by  
riḡiʔtu to indicate simple  
futurity.
- (b) ittiʔilu biyya. 'Get in touch with me.'
- (c) iza/in kuntu ʔatirgaʔu ʔabl 'If you are going to return  
iḍḍuḥr, ittiʔilu biyya. before noon, get in touch with me.'  
iza/in riḡiʔtu ʔabl iḍḍuḥr 'If you return before noon, get  
ittiʔilu biyya. in touch with me.'

5. (a) awlaadak taṣbaniin. 'Your children are tired.'  
Add kaanu before awlaadak.  
(b) xalliikum hina. 'Stay here.'  
(c) iza/in kaanu awlaadak 'If your children are tired,  
taṣbaniin, xalliikum hina. stay here.'

#### B. Hypothetical Sentences

1. (a) ṛaah ilmadrasa. 'He went to school.'  
Add kaan optionally before ṛaah.  
(b) ruḥt maṣaah. 'I went with him.'  
Add kunt before ruḥt.  
(c) law (kaan) ṛaah ilmadrasa 'If he had gone to school, I  
kunt ruḥt maṣaah. would have gone with him.'
2. (a) biyidris ingiliizi. 'He is studying English.'  
Add kaan optionally before biyidris.  
(b) fihim illi ana ʔultu. 'He understood what I said.'  
Add kaan before fihim.  
(c) law (kaan) biyidris 'If he were indeed studying  
ingiliizi kaan fihim illi English, he would have under-  
ana ʔultu. stood what I said.'
3. (a) ḥayruuḥu maṣṛ. 'They will go to Egypt.'  
Add kaanu optionally before ḥayruuḥu.  
(b) ʔalulna. 'They told us.'  
Add kaanu before ʔalulna.  
(c) law (kaanu) ḥayruuḥu maṣṛ 'If they were going to go to  
kaanu ʔalulna. Egypt they would have told us.'
4. (a) kariim biyiktib maqaala 'Karim writes an article every  
kull usbuuʔ. week.'  
Add kaan optionally before biyiktib.

- (b) baʔa maʃhuur. 'He became famous.'  
Add kaan before baʔa.
- (c) law kariim (kaan) biyiktib maqaala kull usbuuʔ kaan baʔa maʃhuur. 'If Karim wrote an article every week, he would have become famous.'
5. (a) ʔaahu min yeer izn. 'They went without permission.'  
Add kaanu optionally before ʔaahu.
- (b) ʔaqibtuhum biʃidda. 'I punished them severely.'  
Add kunt before ʔaqibtuhum.
- (c) law (kaanu) ʔaahu min yeer izn kunt ʔaqibtuhum biʃidda. 'If they had gone without permission, I would have punished them severely.'
6. (a) aʃhaabak fihmu lwaḍʔ. 'Your friends understand the situation.'  
Add kaanu optionally before fihmu.
- (b) biyitkallimu kalaam yeer da 'They speak differently.'  
Add kaanu before biyitkallimu, and replace biyitkallimu by its bare counterpart.
- (c) law aʃhaabak (kaanu) fihmu lwaḍʔ kaanu yitkallimu kalaam yeer da. 'If your friends had understood the situation, they would have spoken differently.'
7. (a) simʔu kalaamak. 'They heeded your advice.'  
Add kaanu optionally before simʔu.
- (b) hayathum gahiim. 'Their life is hell.'  
Add kaanit in initial position, and add tikuun after hayathum.
- (c) law (kaanu) simʔu kalaamak kaanit hayathum tikun gahiim. 'If they had heeded your advise, their life would now be hell.'



8. (a) *hiseen sayyaan.* 'Hussein is sick.'  
Add kaan optionally before  
hiseen.
- (b) *abuuk ittaṣal bidduktoor.* 'Your father contacted the  
Add kaan before ittaṣal. doctor.'
- (c) *law (kaan) hiseen sayyaan* 'If Hussein were sick, your  
*kaan abuuk ittaṣal* father would have contacted  
*bidduktoor.* the doctor.'

English employs a contrast which must be taken into consideration here.  
Compare the following sentences :

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

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

*law zuṭ maṣṣ ḥaṭyayyaṛ kitiir*  
*min aṛaaʔak ʔan iṣṣaʔb*  
*ilmaṣṣi.*

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

*law ḥaṣal/fuṣiḍ/quddir innak*  
*zuṭ maṣṣ ḥaṭyayyaṛ kitiir*  
*min aṛaaʔak ʔan iṣṣaʔb*  
*ilmaṣṣi.*

'If you visited Egypt, you'd  
change many of your opinions  
about the Egyptian people'  
(literally: "If perchance you  
visit Egypt, you'll change  
many of your opinions about  
the Egyptian people.").

The following are some common variations :

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

law/iza/in raah haruuh mafaa.	'If he goes I will go with him.'
law/iza/in kaan hayruuh kunt aruuh mafaa.	'If he were going to go I would go with him.'

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

law ?inni makuntiš issabab fi mootu, kunt itšazzeet.	'If only I were not the cause of his death, I would have found comfort.'
---	--

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

iza kaan da ra?yak yib?a madarastiš ilmawduu? kuwayyis.	'If this is your opinion, then (it must be a fact that) you have not studied the matter sufficiently.'
iza kaan il?ustaaz kamaan muxtaliif mašaaya firra?y, yib?a ana yalṭaan.	'If the professor too differs with me in opinion, then (it must be a fact that) I am wrong.'

4. Although the condition usually precedes the result, it is possible to reverse the order; thus in each of the following pairs, (b) is a paraphrase of (a) :

- |                             |                                 |
|-----------------------------|---------------------------------|
| (a) iza rgišt badri         | 'If I return early, I will      |
| ḥaḍṛablak tilifoon.         | phone you.'                     |
| (b) ḥaḍṛablak tilifoon iza  | 'I will phone you if I return   |
| rgišt badri.                | early.'                         |
| (a) law kaan ṣandi fluus    | 'If I had (enough) money, I     |
| kunt ištareet ilbeet da.    | would have bought this house.'  |
| (b) kunt ištareet ilbeet da | 'I would have bought this house |
| law kaan ṣandi fluus.       | if I had (enough) money.'       |

\*\*\*    \*\*\*    \*\*\*

### CONJOINING

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

- |                              |                                |
|------------------------------|--------------------------------|
| 1. ḥasan raāḥ ilmaktab lamma | 'Hasan went to the office when |
| ṣali rigiṣ milmadrasa.       | Ali returned from school.'     |
| 2. ḥasan raāḥ ilmaktab wi    | 'Hasan went to the office and  |
| ṣali rigiṣ milmadrasa.       | Ali returned from school.'     |

In example 1, the main sentence may be represented as ḥasan raāḥ ilmaktab + T where T stands for the adverbial slot Time. The sentence ṣali rigiṣ milmadrasa is used as a filler for the slot T. In example 2, the sentences ḥasan raāḥ ilmaktab and ṣali rigiṣ milmadrasa are joined together ( by the conjunction wi ), but neither fills a slot in the other. In example 1, then, the sentence ṣali rigiṣ milmadrasa is "embedded" in another sentence, while in example 2, ḥasan raāḥ ilmaktab and ṣali rigiṣ milmadrasa are "conjoined".

Sometimes the conjoined entities are sentence-like structures only on an abstract level. For example, the utterance ḥasan wi ʕali biyidrisu illuya lʕarabiyya 'Hasan and Ali are studying the Arabic language' gives the impression that the conjoined entities are two nouns ( ḥasan and ʕali ), while this impression is correct on one level, it is incorrect on another level. The utterance in question may be considered the result of conjoining two sentences ( ḥasan biyidris illuya lʕarabiyya and ʕali biyidris illuya lʕarabiyya ), then deleting the redundant constituents.

\*\*\*    \*\*\*    \*\*\*

### CONJUNCTIONS

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

- |     |                                      |   |
|-----|--------------------------------------|---|
| (a) | fariid hina wʕali miš<br>hina.       | 'Farid is here and Ali is not<br>here.' |
| (b) | fariid hina ʕašaan ʕali<br>miš hina. | 'Farid is here because Ali is<br>not.'  |

In example (a), the two sentences fariid hina and ʕali miš hina are joined together without using one to fill a slot in the other; the conjunction which joins them ( wi 'and' ) is therefore coordinating. In example (b), the sentence ʕali miš hina fills the adverbial slot in the sentence fariid hina + R ( where R stands for the adverbial slot Reason ); the conjunction which joins the two sentences ( ʕašaan 'because' ) is therefore subordinating.

It is often the case that the entities joined by a conjunction are

sentence-like structures on one level but not on another level. For example, in (c) below the joined entities ( muniira and gamiila ) are nouns; (c), however, is derived from (d) where the joined entities are clauses :

- |     |  |   |
|-----|--|---|
| (c) | muniira wgamiila min<br>iskindiriyya.                  | 'Munira and Gamila are from<br>Alexandria.'                   |
| (d) | muniira min iskindiriyya<br>wgamiila min iskindiriyya. | 'Munira is from Alexandria and<br>Gamila is from Alexandria.' |

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

1. Conjunctions of Type 1 are those which must occur between the joined entities. The majority of such conjunctions are coordinating. Example :

axuuya duktoor wana mdarris. 'My brother is a doctor, and I  
am a teacher.'

2. Conjunctions of Type 2 are those which may occur before or between the joined entities ( the first position being more common ). The majority of such conjunctions are subordinating. Example :

lamma l?ustaaz daxal, ittalamiiz sa??afu. ittalamiiz sa??afu lamma l?ustaaz daxal.	'When the professor entered, the students applauded.' 'The students applauded when the professor entered.'
---	---

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

3. Conjunctions of Type 3 are discontinuous forms. The first part of a discontinuous conjunction precedes the two joined entities, and the second part occurs between them. Example :

ya t?aaliĥ xaliil ya tsiibu fhaalu.	'Either make up with Khalil or leave him alone.'
--	---

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

Generated on 2024-12-09 21:08 GMT / https://hdl.handle.net/2027/mdp.39015031297867  
Open Access / http://www.hathitrust.org/access\_use#oa

A. Conjunctions of Type 1

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

ʔabilt ilʔustaaz wi	'I met the professor and made
ħaddidt mʕaad maʕa	an appointment with the dean.'
lʕamiid.	
imtaħant ħseen wi	'I tested Hussein and Farida.'
fariida.	
ʔabiltu wʕaħaħtilu	'I met with him and explained
lmawḍuuʕ.	the matter to him.'
ħaʔablu w(ħ)aʕħaħlu	'I will meet with him and (will)
lmawḍuuʕ.	explain the matter to him.'
igtamaʕna mbaariħ	'We met yesterday and today.'
winnahaḥḍa.	
ḥuuħ wiʕħaħlu lmawḍuuʕ.	'Go and explain the matter to
	him.'

2. wi birḥaym min zaalik ~ wi maʕa zaalik 'yet, nevertheless, in spite of that' :

mukayyif ilhawa ʕayyaal,	'The air conditioner is on and
wi maʕa zaalik ilħaħaħa	yet the temperature is high.'
ʕalya.	
madarastiʕ, wi birḥaym min	'I did not study; nevertheless,
zaalik nagaħt	I passed the test.'
fillimtifaan.	
biyidris kitiir, wi birḥaym	'He studies a lot, and in spite
min zaalik miʕ biyingaħ.	of that he does not pass.'
xalliik muʔaddab fi	'Be polite in talking with him;
kalaamak maʕaah, wi maʕa	yet make it clear to him that
zaalik fahhimu nnak	you will act on your own
ħatiṣṣaḥraf ħasab ħaʕyak	opinion.'
ilxaaṣṣ.	

3. aw 'or' : Sentences joined by aw are usually of the same type, but such sentences are rarely questions ( walla, rather than aw, usually joins questions ).

iftakarṭ innu baaṣ                      'I thought he had sold the car  
ilṣarabiyya aw ṣahan                      or mortgaged the house.'  
ilbeet.

ḥaštiri tiffaaḥ aw ṣinab.                      'I will buy apples or grapes.'  
ḥuṭṭ ilkutub filmaktab aw                      'Put the books in the office or  
filfaṣl.    in the classroom.'

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

- (a) It may replace the uninterrupted sequence wi miš; thus the first sentence of each pair below may be replaced by the second member :

(i) miš ṣawziin niʔabilhum                      'We do not want to meet them,  
wi miš ṣawziin nišuuf                      and we do not want to see  
wiššuhum.    their faces.'

(ii) miš ṣawziin niʔabilhum                      'We do not want to meet them  
wala ṣawziin nišuuf                      nor do we want to see their  
wiššuhum.    faces.'

(i) ilmoot wi miš                      'Death (is to be chosen) rather  
ilṣubudiyya.    than slavery.'

(ii) ilmoot wala lṣubudiyya.                      'Death (is to be chosen) rather  
(preferable)    than slavery.'

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

(i) rigiṣ wi masaʔalš                      'He returned, paying no  
fnaṣiḥitna.    attention to our advice.'

(ii) rigiṣ wala saʔal fi                      'He returned, paying no  
naṣiḥitna.    attention whatsoever to our  
advice.'

As used in sentence (ii) above, wala denotes negation and emphasis, which distinguishes this use of wala from the

Generated on 2024-12-09 21:08 GMT / https://hdl.handle.net/2027/mdp.39015031297867  
Open Access / http://www.hathitrust.org/access\_use#oa

use of ma- ( in a sentence which contains ma-, emphasis is signalled by an oath particle, by inšalla, yareet, etc., but not by ma- itself. See "Negation : ma, ..." ).

5. walla 'or' : This conjunction is the counterpart of aw; as a general rule, walla occurs in questions and aw occurs elsewhere.

baaʔ ilʕarabiyya walla	'Did he sell the car or mort-
rahan ilbeet ?	gage the house ?'
ḥatištiri tiffaah walla	'Will you buy apples or grapes ?'
ʕinab ?	
bitidris walla btitfarṣag	'Do you study or do you watch
ʕa ttillifizyoon	television at night ?'
billeel ?	

6. laakin 'but ( contrast )' :

gamʕit iskindiriyya	'The University of Alexandria is
kbiira, laakin gamʕit	large, but the University of
ilqaahira akbar minha.	Cairo is larger.'
katab ilmaqaala laakin	'He wrote the article but he did
manaʕarhaaʕ.	not publish it.'
ḥayruuḥ iskindiriyya	'He will go to Alexandria, but
laakin miʕ ḥayifḥar	he will not attend the conference.'
ilmuʔtamar.	
imʕi waraah laakin	'Follow him, but do not talk to
matkallimuuʕ.	him.'

7. bass 'but ( contrast )' : This conjunction is usually interchangeable with laakin.

gamʕit iskindiriyya	'The University of Alexandria is
kbiira, bass gamʕit	large, but the University of
ilqaahira akbar minha.	Cairo is larger.'
katab ilmaqaala, bass	'He wrote the article, but he
manaʕarhaaʕ	did not publish it.'
ḥayruuḥ baydaad, bass	'He will go to Baghdad, but he
miʕ ḥayifḥar	will not attend the conference.'
ilmuʔtamar.	



imši warāah bass                    'Follow him, but do not talk  
matkallimuuš.                    to him.'

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

gamʕit iskindiriyya                    'The University of Alexandria is  
kbiira, inna gamʕit                    large, but the University of  
ilqaahiṛa akbar minha.                    Cairo is larger.'

katab ilmaqaala inna                    'He wrote the article, but he did  
manaṣarḥaaš.                    not publish it.'

ḥayruuḥ baydaad, inna                    'He will go to Baghdad, but he  
miš ḥayifḥar                    will not attend the conference.'  
ilmuʔtamar.

imši warāah inna                    'Follow him, but do not talk to  
matkallimuuš.                    him.'

9. aḥsan ~ laḥsan ~ la :

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

idris laḥsan tisʔaṭ fi                    'Study lest you should fail the  
limtiḥaan.                    test.'

matzaʕḥaluuš la                    'Do not offend him lest he should  
yistaqiil.                    resign.'

ḥawarrihum ilmustana-                    'I will show them the documents  
daat aḥsan yiftikiru                    lest they should think that I  
nni bakdib ʕaleehum.                    am lying to them.'

- (b) 'because' : The conjunction is translatable by 'because' when it is followed by a clause which expresses a real state of affairs. If the clause contains a verb, it is in the indicative form.

matgiiš fi yulyu laḥsan                    'Do not come in July because  
iddunya bitkuun ḥarṛ                    (during that month) the weather  
ʔawi.                    is very hot.'

iftaris fi kalaamak 'Mind what you say to him  
maṣaah aḥsan da because he is very sensitive.'  
ḥassaas xaaliṣ.

ya!la biina baʔa laḥsan 'Let's go because we're  
itʔaxxaṇa. (already) late.'

10. illi 'for ( indicating cause )' : This conjunction is usually  
( though not necessarily ) followed by a verb.

ana yaḥbi illi saddaʔtak. 'I am stupid for having believed  
you.'

ana mabsuṭ illi 'I am glad I will be able to  
ḥaʔdaṣ azuṛḥum ʔabl visit them before they leave.'  
ma ysafru.

11. iyyaak : This conjunction expresses hope. It is preceded  
by a verb and followed by a verb or a verbal clause : the  
first verb is usually imperative or future; the second is a  
subjunctive form.

uṣbuṛ iyyaak tiṭyayyaṛ 'Be patient; hopefully the  
ilʔaḥwaal. circumstances will change.'

ḥaṣbuṛ iyyaak ilʔaḥwaal 'I will be patient in the hope  
tiṭyayyaṛ. that circumstances will change.'

istanna iyyaak yiigi. 'Wait, maybe he'll come.'

#### B. Conjunctions of Type 2

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

1. lamma ~ amma 'when' : each of the joined entities usually  
contains a verb. The verb of the second entity is usually

without an aspect prefix.

ḥarūuḥ amma ddunya	'I will go when the rain stops.'
tbaṭṭal maṭar.	
amma ddunya tbaṭṭal	'When the rain stops, I will
maṭar ḥarūuḥ.	go.'

baḡḡab lamma yiigi	'I get angry when he comes to
ilfaṣl min yeer	class without having done his
ma yiṣmil wagbu.	homework.'
lamma yiigi ilfaṣl	'When he comes to class without
min yeer ma yiṣmil	having done his homework, I
wagbu baḡḡab.	get angry.'

itṣarṣaft ṣaleeh lamma	'I got to know him when I was a
kunt ṭaalib fi gamṣit	student at the University of
ilqaahiṛa.	Cairo.'
lamma kunt ṭaalib fi	'When I was a student at the
gamṣit ilqaahiṛa	University of Cairo, I got to
tṣarṣaft ṣaleeh.	know him.'

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

3. ṣaṣaan ~ ṣalaṣaan

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

ṛaah issifaara ṣaṣaan	'He went to the embassy in order
yiṭaabil ilmulḥaq	to see the cultural attaché.'
issaqaafi.	

ṣaṣaan yiṭaabil	'In order to see the cultural
ilmulḥaq issaqaafi	attaché, he went to the
ṛaah issifaara.	embassy.'

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

biṭḥibbu ṣalaṣaan	'She loves him because he
biyitmallaqha.	flatters her.'

ʕalaʕaan biyitmallaqha 'Because he flatters her she  
bitfibbu. loves him.'

ana mrawwaḥ ʕaʕaan 'I am going home because I  
raasi wagʕaani. have a headache.'

ʕaʕaan raasi wagʕaani 'Because I have a headache, I  
ana mrawwaḥ. am going home.'

4. madaam 'since ( cause )' :

rawwaḥ madaam iʕṣuyl 'Go home since the work is  
xiliṣ. done.'

madaam iʕṣuyl xiliṣ 'Since the work is done, go  
rawwaḥ. home.'

yiṣflu ṣuyl tanya 'Let him find himself another  
madaam biyikraḥ job since he hates this one.'  
iʕṣuyl di.

madaam biyikraḥ iʕṣuyl 'Since he hates this job, let  
di, yiṣflu ṣuyl him find himself another job.'  
tanya.

yaguuz aṣtiri ʕarabiyya 'I may buy a car since the price  
madaam asʕaṛ ilbanziin of gas is going to go down.'  
ḥatinxifiḍ.

madaam asʕaṛ ilbanziin 'Since the price of gas is  
ḥatinxifiḍ, yaguuz going to go down, I may buy  
aṣtiri ʕarabiyya. a car.'

This conjunction agrees in number, gender, and person with a preceding ( but not a following ) noun subject; it also agrees in number, gender, and person with a pronoun subject. The pronoun subject, when expressed, indicates emphasis and follows madaam, which agrees with the pronoun ( unlike madaam + following noun subject ). The forms of the conjunction are listed below, followed by a few illustrative contexts :

(huwwa)	madaam
(hiyya)	madaamit
(humma)	madaamu
(inta)	madumt
(inti)	madumti
(intu)	madumtu
(ana)	madumt
(ifna)	madumna

madaam talamziti  
mabsuṭiin ana  
mabsuut.  
'As long as my students are  
happy, I am happy.'

madaam fariida mabsuuta  
ana mabsuut.  
'As long as Farida is happy,  
I am happy.'

talamziti madaamu  
mabsuṭiin ana  
mabsuut.  
'As long as my students are  
happy, I am happy.'

fariida madaamit mabsuuta  
ana mabsuut.  
'As long as Farida is happy,  
I am happy.'

ʕali mabsuut madumti  
inti mabsuuta.  
'Ali is happy as long as you  
(fs) are happy.'

madumti inti mabsuuta  
ʕali mabsuut.  
'As long as you (fs) are happy,  
Ali is happy.'

ʕali mabsuut madumna  
fna mabsuṭiin.  
'Ali is happy as long as we  
are happy.'

madumna fna mabsuṭiin  
ʕali mabsuut.  
'As long as we are happy, Ali  
is happy.'

Notice that before a noun subject only the huwwa form of the  
conjunction occurs.

5. mahma 'no matter what, regardless of what' : With mahma, an imperfect verb is subjunctive if it occurs in the second of the joined entities. Note that the verb in the clause following mahma can be imperfect or perfect with no change in time meaning.

maṣṣaddaʔuuš mahma	'Do not believe him no matter
yʔullak.	what he tells you.'
mahma yʔullak	'No matter what he tells you,
maṣṣaddaʔuuš.	do not believe him.'

ḥaxa!l!aš ilmašʔuuʔ da	'I will complete this project no
mahma kallifni lʔamr.	matter what it costs me to do so.'
mahma kallifni lʔamr	'No matter what it costs me to do
ḥaxa!l!aš ilmašʔuuʔ da.	so, I will complete this project.'

### C. Conjunctions of Type 3

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

ilkitaab imma fmaktabi	'The book is either in my office
wi imma fmaktabak.	or in yours.'
ʕali imma byidris	'Ali is either studying in the
filmaktaba, wa imma	library or swimming at the
biyʕuum finnaadi.	club.'
ya imma maat ya imma	'He is either dead or unwilling
miš ʕaawiz yiktib	to write letters.'
gawabaat.	
ya tiigi maktabi ya	'Either you come to my office
aʔuuh maktabak.	or I go to yours.'
ya taakul ya tʔuum.	'Either eat or leave.'

2. la...wala 'neither...nor' : This conjunction occurs in a sentence whose source strings are negated and joined by wi

'and'. The form la is added to the first source string : it either (a) replaces the negative particle or (b) co-occurs with the negative particle and precedes an element to be contrasted. The form wala is added to the second source string : it replaces both wi and the negative particle. In each of the following examples, (b) and (c) are derived from (a); notice that, in each case, the derivation involves the deletion of a redundant verb form :

- |                             |                                      |
|-----------------------------|--------------------------------------|
| (a) miš biyidris filbeet    | 'He does not study at home, and      |
| wi miš biyidris             | he does not study in the             |
| filmaktaba.                 | library.'                            |
| (b) la byidris filbeet      | 'Neither does he study at home       |
| wala filmaktaba.            | nor (does he study) at the library.' |
| (c) miš biyidris la filbeet | 'He does not study either at home    |
| wala filmaktaba.            | or in the library.'                  |
|                             |                                      |
| (a) mašuftuuš hina          | 'I did not see him here and I        |
| wmašuftuuš hinaak.          | did not see him there.'              |
| (b) la šuftu hina wala      | 'Neither did I see him here nor      |
| hnaak.                      | (did I see him) there.'              |
| (c) mašuftuuš la hina       | 'I did not see him either here       |
| wala hnaak.                 | or there.'                           |
|                             |                                      |
| (a) matruḥš ilbeet wi       | 'Do not go home, and do not          |
| matruḥš ilmadrasa.          | go to school.'                       |
| (b) la truḥ ilbeet wala     | 'Neither go home nor to school.'     |
| lmadrasa.                   |                                      |
| (c) matruḥš la lbeet wala   | 'Do not go either home or to         |
| lmadrasa.                   | school.'                             |

Following is a list of the most common conjunctions in Egyptian Arabic with sentences illustrating only a certain number of them.

1. in if ( possible )  
in gat badri ḥaṣuuh maṣaaha.  
'If she comes early, I'll go with her.'
2. iza if ( possible )  
iza gat badri ḥaṣuuh maṣaaha.  
'If she comes early, I'll go with her.'
3. law kaan if ( contrary to fact )  
law kaanit gat badri kunt ruḥt maṣaaha.  
'If she had come early, I would have gone with her.'
4. illa in except if; unless
5. illa iza except if; unless  
miš ḥaṣuuh illa iza gat badri.  
'I will not go unless she comes early.'
6. illa law except if; unless
7. ḥatta in even if
8. ḥatta iza even if
9. ḥatta law even if  
miš ḥaṣuuh ḥatta law gat badri.  
'I would not go even if she came early.'
10. lamma when, until  
ḥaṣuuh lamma tiigi.  
'I'll go when she comes.'  
ḥaʔʔud hina lamma tirgaʔ.  
'I'll stay here until you come back.'
11. amma when
12. mahma no matter what; regardless of what  
mahma ʔaalit miš ḥasmaʔ kalamha.  
'No matter what she says, I won't listen to her.'
13. ʔabl ma before  
iʔsil ideek ʔabl ma taakul.  
'Wash your hands before you eat.'
14. baʔd ma after
15. liyaayit ma until  
uʔʔud hina liyaayit ma tiigl.  
'Stay here until she comes.'



16. liḥadd ma until  
 17. waʔt ma when  
 18. saaʕit ma just as  
 Ṣuftu saaʕit ma daxal.  
 'I saw him when he entered.'  
 19. awwil ma as soon as  
 awwil ma daxal mišiiṭ ana.  
 'As soon as he entered, I left.'  
 20. yadoob...wi... no sooner...than; as soon as  
 yadoob daxal wana mšiiṭ.  
 'No sooner had he entered, than I left.'  
 21. min yeer ma without  
 kaltaha min yeer ma aṣṣraf eeh hiyya.  
 'I ate it (f) without knowing what it was.'  
 22. biduun ma without  
 23. aḥsan lest, for fear that  
 24. laḥsan lest, for fear that  
 ʕaawiz aṣuuh akallimu dilwaʔt laḥsan yimši.  
 'I want to go talk to him now, lest he should leave.'  
 25. illi because; that  
 ana faṣḥaan illi Ṣuftak.  
 'I am happy because (that) I saw you (ms).'  
 26. liʔann because; for  
 magaaš innahaṣḥda liʔannu taṣbaan.  
 'He did not come today because he is tired.'  
 magatš liʔannaha nisyyit.  
 'She did not come because she forgot.'  
 magatš liʔann axuuha nisi yiʔullaha.  
 'She did not come because her brother forgot to tell her.'  
 27. min yeer without  
 nagaḥt min yeer musaʕditu.  
 'I succeeded without his help.'  
 28. biduun without

29. *biṛṛaym min* in spite of  
*biṛṛaym min musafditu managahš.*  
 'In spite of his help he did not succeed.'
30. *lawla* but for  
*lawla musafditu makuntiš nagaht.*  
 'But for his help I would not have succeeded.'
31. *lawla in* but for  
*lawla innu safidni makuntiš nagaht.*  
 'If it were not (but) for his help, I would not have succeeded.'
32. *in* that; because  
*huwwa farḥaan innu šaafak.*  
 'He is happy because (that) he saw you.'
33. *amma* as for; but  
*ana ruht, amma huwwa ?afad hina.*  
 'I went, but he stayed here.'
34. *wi ~ w* and  
*ana darast whuwwa naam.*  
 'I studied and he slept ( *wī* = and = while )  
*ana darast wnimt.*  
 'I studied and slept.'
35. *aw* or
36. *walla* or  
*inta maşri walla suuri ?*  
 'Are you Egyptian or Syrian?  
*inta fatiktib walla fatnaam ?*  
 'Are you going to write or sleep?
37. *ya...ya...* either...or
38. *imma wi imma* either...or
39. *imma aw* either...or
40. *ya imma ya imma* either...or  
*ya imma huwwa ya imma hiyya fayruufu maşr fişşeef.*  
 'Either he or she will go to Egypt in the summer.'  
*ya imma truuh maşr ya imma truuh lubnaan fişşeef.*  
 'She will either go to Egypt or Lebanon in the summer.'

41. ya imma...aw either...or
42. la...wala neither...nor  
 la lwalad wala lbint kaanu hina.  
 'Neither the boy nor the girl was here.'  
 la kal wala širib haaga mbaariḥ.  
 'He neither ate nor drank anything yesterday.'
43. innama but as for; whereas  
 ilbint gat innama lwalad magaaš.  
 'The girl came but the boy didn't.'  
 kaltu innama mašagabniš.  
 'I ate it (ms) but I didn't like it.'
44. ũašaān because; in order to; for  
 magaaš ũašaān misaafir.  
 'He did not come because he is away (traveling).'
45. ũalašaān because; in order to; for  
 gat ũalašaān tidris mašaaya.  
 'She came in order to study with me.'
46. laakīn but
47. bass but; only  
 huwwa kuwayyis bass tašbaan šuwayya.  
 'He is all right but he is a little bit (somewhat) tired.'  
 gat bass madarasitš haaga.  
 'She came but she didn't study anything.'
48. madaam since ( = because )
49. ũaalama as long as

\*\*\*    \*\*\*    \*\*\*

### CONSONANT

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

\*\*\*    \*\*\*    \*\*\*

## CONSONANT : CLEAR /l/ VERSUS DARK /l/

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

walla 'or' : walla 'by God'

\*\*\*      \*\*\*      \*\*\*

## CONSONANT : DISTRIBUTION

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

\*\*\*      \*\*\*      \*\*\*

## CONSONANT : DOUBLED

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

\*\*\*      \*\*\*      \*\*\*

## CONSONANT : EMPHATIC = VELARIZED = PHARYNGEALIZED = FLAT

Egyptian Arabic is characterized by having a set of emphatic consonants, which are sometimes referred to also as either "velarized", "pharyngealized", or "flat". An emphatic consonant is one which is produced by raising and backing the dorsum of the tongue concurrently with the primary dental or alveolar articulation so that the articulation is velarized and pharyngealized. The consonants / ṭ ḍ ṣ ḏ ! ṛ / are the emphatic counterparts of the PLAIN / t d s z l r /. The occurrence of an emphatic consonant will cause a plain consonant in the same syllable ( sometimes in the preceding and/or the following syllable ) to become emphatic. The domain of the spread of emphasis is the syllable, which means that a syllable has all or none of its sounds emphatic. This also means that in Egyptian Arabic all of the consonants occur as both emphatic and plain consonants as explained above. Thus in

/ṭaab/ = [ ṭṭāḇ ]      'to ripen'

the emphatic /ṭ/ caused plain /b/ to become emphatic [ ḇ ] and the vowel /a/ is colored with emphasis which means you'll hear an [ a ] similar to that of English father. As examples of the spread of the domain of emphasis to more than one syllable, we cite the following / - / denotes syllable boundary :

/rabaṭu/ = [ rṭa-ḇṭa-ṭu ]      'he tied him'

/muḥadṛaat/ = [ mu-ḥṭṭaḍ-rṭaṭ ]      'lectures'

The influence of emphatic consonants on vowels is very noticeable to a non-native speaker. This is particularly clear with the back

vowel /a/ which, when in the environment of an emphatic consonant is pronounced further back. In the environment of an emphatic consonant, /i/ is centralized and /u/ is lowered.

\*\*\*    \*\*\*    \*\*\*

### CONSONANT : PLAIN

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

\*\*\*    \*\*\*    \*\*\*

### CONSONANT : PRONUNCIATION

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

Egyptian Arabic consonants pronounced almost like their English counterparts :

<u>Egyptian Arabic</u>	<u>As in English</u>
b	boy
p (occurs in borrowings)	pin
t	tea
d	dish
k	cat, king
g	go
f	fine
v (occurs in borrowings)	vine
s	see
z	zeal
š	<u>she</u>
ẓ (occurs in borrowings)	pleas <u>u</u> re, meas <u>u</u> re
m	me

<u>Egyptian Arabic</u>	<u>As in English</u>
n	no
w	well
y	yet

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

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

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

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

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

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

In Egyptian Arabic, words or utterances never begin with a vowel, whether short or long. In all cases where a non-native speaker

hears what he thinks is an initial vowel, it is always /ʔ/ + vowel;  
thus :

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

\*\*\*    \*\*\*    \*\*\*

### CONSONANT : VOICED / VOICELESS

Refers to whether or not the vocal cords vibrate during the production of a sound. A voiced consonant is one which is accompanied by vibration of the vocal cords, for example, /v/ in the English word 'vine'. A voiceless consonant is one which is produced without any accompanying vibration of the vocal cords, for example, /f/ in the English word 'fine'.

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

\*\*\*    \*\*\*    \*\*\*

### CONSTRUCT PHRASE

1. Construct Phrases  $N_1 + N_2 =$  the  $N_1$  of  $N_2$

A construct phrase is either

- (a) definite, if  $N_2$  is definite

/kitaab ilwalad/	'the boy's book'
/kitaab ilwalad ilkibiir/	'the book of the big boy'
/kitaab haani/	'Hani's book'
/kitaab uxti/	'my sister's book'

- or (b) indefinite, if  $N_2$  is indefinite

/kitaab walad/	'a boy's book'
----------------	----------------

In either case the construct phrase consists of two nouns  $N_1 + N_2$  in a sequence meaning  $N_1$  of  $N_2$ . Note that  $N_1$  is



definite in meaning, but cannot be definite in form; N<sub>2</sub> may be definite or indefinite in meaning and form.

Either N<sub>1</sub> or N<sub>2</sub> of a construct phrase can be modified by an adjective which is always placed after N<sub>2</sub> and agrees in gender, number and definiteness with the noun modified. Examples :

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

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

ilkitaab ilkibiir bitaaʿ ilbint ilḥilwa  
'the pretty girl's big book'

2. Construct phrases where N<sub>1</sub> is a feminine noun ending in /-a/.

In this case, N<sub>1</sub> has a special form for the construct state (CS), e.g.,

/ʕarabiyya/ 'car' gives : /ʕarabiyyit nagwa/ 'Nagwa's car'  
and /ʕuura/ 'picture' gives : /ʕuurit ʕahbi/ 'my friend's picture'

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

Compare the forms of /ʕuura/ in the following :

/ʕuura kbiira/	'a big picture'
/ʕuurit ʕahbi/	'my friend's picture'

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

\*\*\*      \*\*\*      \*\*\*

### CONSTRUCT STATE OF NOUNS

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

/talat tiyyaam/ 'three days'  
/xamas tušhur/ 'five months'

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

alf - alaaf thousand  
sabaʔ talaaf 7,000  
ṣaṭr - ṣuṭuur line ( in writing )  
tiṣaʔ tuṣṭur nine lines  
xums - axmaas fifth ( fraction )  
talat tixmaas 3/5

and other fractions, and optionally :

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

( See also : Construct Phrase )

\*\*\* \*\*\* \*\*\*

#### COUNT PLURAL NOUNS

( See : Collective Nouns )

\*\*\* \*\*\* \*\*\*



D

## DEFINITE ARTICLE : FORM

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

1. The /l/ is obligatorily assimilated to a following dental consonant or a following /š/. The dental consonants are /t/, /t̤/, /d/, /d̤/, /s/, /s̤/, /z/, /z̤/, /r/, /r̤/, and /n/. Examples,

ittaman	'the price'	izzibiib	'the raisins'
iṭṭaalib	'the student'	izṣaabit̤	'the officer'
iddamm	'the blood'	irriḥla	'the trip'
iḍḍuḍaṣa	'the frog'	iṛṛaagil	'the man'
issamaka	'the fish'	innaas	'the people'
iṣṣabuuna	'the soap'	iššams	'the sun'

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

ilkalb	<u>or</u>	ikkalb	'the dog'
ilgamal	<u>or</u>	iggamal	'the camel'

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

iṭṭaaliba	lgidiida	'the new student (f)'
-----------	----------	-----------------------

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

(?)arnab	'rabbit'	ilʔarnab	'the rabbit'
(?)adab	'literature'	ilʔadab	'the literature'

However, with verbal nouns of Form VIII ( see : Verbal Nouns ) and colors of the form afʔal and such words as itneen 'two' the form of the definite article is /l-/ ~ /ill-/. Note the dropping of the /ʔ/ in these examples :

(?) imtifaan	'exam'	l imtifaan ~ ill imtifaan	'the exam'
(?) afmar	'red'	lafmar ~ ill afmar	'the red'
(?) itneen	'two'	litneen ~ ill itneen	'the two'

\*\*\*    \*\*\*    \*\*\*

### DEFINITE ARTICLE : MEANING

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

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

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

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

1. ilʕaamil yistaʕi?? ugritu.    'A workman is worthy of his compensation.'
- ittayyaara asraʕ min    'A plane is faster than a train.'
- ilʔatr.
- ilkutub ahamm min    'Books are more important than newspapers.'
- iggaraayid.
- ilʔatibbaaʔ miš ahamm    'Doctors are not more important than teachers.'
- min ilmudarrisiin.

- |                                     |                                      |
|-------------------------------------|--------------------------------------|
| 2. <u>ilmayya</u> muhimma ilfayaat. | 'Water is essential for life.'       |
| <u>izzeet</u> yaali fmaşr.          | 'Oil is expensive in Egypt.'         |
| <u>irraml</u> anwaaʔ.               | 'There are different types of sand.' |
| 3. <u>ilhubb</u> šarṭ asaasi        | 'Love is a basic pre-requisite       |
| <u>liggawaaz</u> .                  | for marriage.'                       |
| <u>ilfaʔr</u> miš ũeeb.             | 'Poverty is not shameful.'           |
| <u>ilſamal</u> ahsan min            | 'Employment is better than           |
| <u>ilbiṭaala</u> .                  | unemployment.'                       |

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

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

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

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

\*\*\*      \*\*\*      \*\*\*

## DEFINITE PHRASE

( See : Phrase Versus Sentence )

\*\*\*    \*\*\*    \*\*\*

## DEFINITENESS

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

\*\*\*    \*\*\*    \*\*\*

## DEMONSTRATIVES

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

They may stand alone as the subject of a sentence :

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

(b) da kbiir. 'This is big.'

Or they may follow a definite noun to form a phrase meaning 'this ...' :

ilwalad da kbiir. 'This boy is big.'

da (m), di (f), dool (p) are for proximity, 'this, these'; dukha (m), dikha (f) and dukhum (p) are for remoteness, 'that, those'.

\*\*\*    \*\*\*    \*\*\*

## DENTAL

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

\*\*\*    \*\*\*    \*\*\*

## DISCONTINUOUS MORPHEME

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

Example :

katab	'he wrote'
<u>ma</u> katab <u>š</u>	'he did not write'

\*\*\*    \*\*\*    \*\*\*

## DROPPING OF VOWELS

( See : Vowels : Contraction )

\*\*\*    \*\*\*    \*\*\*

## DUAL NOUNS

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

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

and is used before plural adjectives :

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

However, the use of the Dual Form of the Noun is preferable for most nouns. This is achieved by the suffixation of /-een/, the dual ending, to a ms noun or to the CS ( Construct State ) of fs nouns ending in -a #, e.g.,

waladeen	( < walad )	'two boys'
safbiteen	( < safba )	'two friends (f)'
fallahteen	( < fallaaḥa )	'two farmers (f)'
kitabeen	( < kitaab )	'two books'
binteen	( < bint )	'two girls'

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

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

Generated on 2024-12-09 21:08 GMT / https://hdl.handle.net/2027/mdp.39015031297867  
Open Access / http://www.hathitrust.org/access\_use#oa



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

<i>itneen sawwaʔiin</i>	'two drivers'
<i>itneen rassamiin</i>	'two painters (artists)'
<i>itneen fallaʕiin</i>	'two farmers'
<i>itneen xaddamiin</i>	'two servants'
<i>itneen fallaʔiin</i>	'two hairdressers'

( See also : Collective Nouns )

\*\*\*      \*\*\*      \*\*\*

#### DURATIVE FORM

( See : Frequentative Form )

\*\*\*      \*\*\*      \*\*\*

- E -

## ELISION

( See : Vowels : Contraction )

\*\*\*      \*\*\*      \*\*\*

## ELLIPSIS

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

yasalt wišši w <u>yasalt</u> r iglayya	'I washed by face and I washed my feet'
---> yasalt wišši wr iglayya	'I washed my face and my feet'
muštafa akal wi bašdeen <u>muštafa</u> naam	'Mustapha ate and then Mustapha slept'
---> muštafa akal wi bašdeen naam	'Mustapha ate and then slept'

Elliptic sentences occur very commonly as short responses :

ʕali : darasti eeh bašd idduhr ?	'Ali : What did you (fs) study in the afternoon ?'
suzaan : iddars ilxaamis.	'Susan : Lesson 5'

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

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

- (a) Sami read a book and Susan read an article.
- (b) Sami read a book and Susan an article.
- (c) saami ?ara ktaab wi suzaan ?arit maqaala.  
'Sami read a book and Susan read an article.'
- (d) \*saami ?ara ktaab wi suzaan maqaala.

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

1. An expression cannot be deleted unless it is redundant. There are two types of redundancy :
  - (a) Type 1 redundancy is defined as the occurrence in the answer of expressions which are totally predictable from the expressions in the question.
  - (b) Type 2 redundancy is defined as repetition of expressions in the same sentence or across sentence boundaries which does not constitute Type 1 redundancy.
2. The constituents deleted on account of Type 1 redundancy are usually the same in English and EA.  
When an expression is repeated, it is usually the second occurrence which is considered redundant and which is therefore deleted.
3. An expression is usually not deleted on account of Type 2 redundancy if such deletion would produce a structural gap in the resultant sentence, ( i.e., if a given slot in a clause were to be deleted ).

As a result of Rule 3, deletion in set (a) below produces grammatical sentences while in set (b) it produces ungrammatical sentences :

- a. (1) *ḥasan akal wi ḥasan naam* 'Hasan ate and Hasan slept'  
 ---> *ḥasan akal wi naam* 'Hasan ate and slept'
- (2) *kaan ṣaawiz yibiiṣ* 'He wanted to sell the car  
*ilṣarabiyya wkaan ṣaawiz* and he wanted to mortgage  
*yirḥan ilbeet* the house'  
 ---> *kaan ṣaawiz yibiiṣ* 'He wanted to sell the car  
*ilṣarabiyya wyirḥan* and mortgage the house'  
*ilbeet*
- (3) *farid rigiṣ wi saami* 'Farid returned and Sami  
*rigiṣ* returned'  
 ---> *farid wi saami rigiṣu* 'Farid and Sami returned'
- b. (1) *ʿali ṣṭara ktaab wi* 'Ali bought a book and Lutfi  
*luṭfi ṣṭara ʔalam* bought a pen'  
 ---> \**ʿali ṣṭara ktaab wi*  
*luṭfi ʔalam*
- (2) *ana ṣaggaṣt ittilmiiz* 'I encouraged the student and  
*wi luṭfi daayiṣ ittilmiiz* Lutfi bothered the student'  
 ---> \**ana ṣaggaṣt ittilmiiz*  
*wi luṭfi daayiṣ*
- (3) *huda biṭhibb ilʔadab* 'Huda likes Arabic literature  
*ilṣarabi wi suheer biṭhibb* and Soheir likes Arabic  
*ilʔadab ilṣarabi* literature'  
 ---> \**huda biṭhibb ilʔadab*  
*ilṣarabi wsuheer*

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

- ʿali ṣṭara ktaab wi ʿali* 'Ali bought a book and Ali  
*ṣṭara ʔalam* bought a pen'  
 ---> *ʿali ṣṭara ktaab wi ʔalam* 'Ali bought a book and a pen'

The output here is a single clause consisting of three slots : a subject slot filled by *ʿali*, a verbal slot filled by *ṣṭara*, and a direct object slot filled by the compound phrase *kitaab wi ʔalam*. This out-

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

ʕandi tilmizteen. ittilmiiza ilmaʕriyya smaha samiira,  
wittilmiiza lʔurduniyya smaha ʕayda.

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

--->ʕandi tilmizteen. ilmaʕriyya smaha samiira, wilʔurduniyya  
smaha ʕayda.

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

\*\*\*    \*\*\*    \*\*\*

## EMBEDDING

Embedding is the process whereby a sentence is used to fill a slot in another sentence. For example, the sentence aʕraf rigiʕ imbaariʕ 'Ashraf returned yesterday' contains an adverbial slot filled by imbaariʕ 'yesterday'; the same slot may be filled by a sentence :

aʕraf rigiʕ lamma zeenab rigʕit. 'Ashraf returned when Zeinab returned.'

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

Embedded sentences may be adverbial ( as illustrated above ),  
adjectival ( as in lrraaqil illi zeenab itqawwizitu 'the man whom Zeinab married' ), or nominal ( as in simiʕt innak biʕiʕbaha 'I heard that you are in love with her' ).

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

rigiʕ lamma zeenab rigʕit.

aʕraf illiʔustaaz illi

biydarrisak.

'He returned when Zeinab returned'

'I know the professor who  
teaches you.'

- a. (1) *hasan akal wi hasan naam* 'Hasan ate and Hasan slept'  
 → *hasan akal wi naam* 'Hasan ate and slept'
- (2) *kaan faawiz yibilif* 'He wanted to sell the car'  
*ilfaarabiyya wkaan faawiz* 'and he wanted to mortgage'  
*yirhan ilbeet* 'the house'  
 → *kaan faawiz yibilif* 'He wanted to sell the car'  
*ilfaarabiyya wylrhan* 'and mortgage the house'  
*ilbeet*
- 
- (3) *farid rigif wi saami* 'Farid returned and Sami  
*rigif* returned'  
 → *farid wi saami rigifu* 'Farid and Sami returned'
- b. (1) *ali ftara kitaab wi* 'Ali bought a book and Lutfi  
*lutfi ftara ?alam* bought a pen'  
 → \**ali ftara kitaab wi*  
*lutfi ?alam*
- 
- (2) *ana ftagaft ittilmiiz* 'I encouraged the student and  
*wi lutfi daayi? ittilmiiz* Lutfi bothered the student'  
 → \**ana ftagaft ittilmiiz*  
*wi lutfi daayi?*
- (3) *huda bithibb il?adab* 'Huda likes Arabic literature  
*ilfaarabi wi suheer bithibb* and Soheir likes Arabic  
*il?adab ilfaarabi* literature'  
 → \**huda bithibb il?adab*  
*ilfaarabi wsuheer*

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

- ali ftara kitaab wi ali* 'Ali bought a book and Ali  
*ftara ?alam* bought a pen'  
 → *ali ftara kitaab wi ?alam* 'Ali bought a book and a pen'

The output here is a single clause consisting of three slots : a subject slot filled by *ali*, a verbal slot filled by *iftara*, and a direct object slot filled by the compound phrase *kitaab wi ?alam*. This out-

put therefore is grammatical : unlike the output of b(1), it does not contain a structural gap.

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

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

huda biṭhibb ilʔadab ilʔarabi wsuheer means 'Huda likes ( both ) Arabic Literature and Scheir'.

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

katabt ilkitaab issana lli faatit wi katabt ilmaqaala ssanaadi

'I wrote the book last year, and I wrote the article this year'

---> \*katabt ilkitaab issana lli faatit wilmaqaala ssanaadi

samiir biyidris filbeet wi fariid biyidris filmaktaba

'Samir studies at home, and Farid studies in the library'

---> \*samiir biyidris filbeet wi fariid filmaktaba

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

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

ilkanaba 'the sofa' + ʔali ʔafad ʔa lkanaba 'Ali sat on the sofa'

---> ilkanaba lli ʔali ʔafad ʔaleeha 'the sofa Ali sat-on'

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

---> irriggaala lli nawaal ʕafithum 'the men Nawal saw'

#### Notes :

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

ana darast iddars ---> darast iddars 'I studied the lesson'

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

ʃandi tilmizteen. ittilmiiza ilmaʃriyya smaha samiira,  
wittilmiiza lʔurduniyya smaha ʃayda.

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

--->ʃandi tilmizteen. ilmaʃriyya smaha samiira, wilʔurduniyya smaha ʃayda.

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

\*\*\*      \*\*\*      \*\*\*

### EMBEDDING

Embedding is the process whereby a sentence is used to fill a slot in another sentence. For example, the sentence aʃraf rigiʃ imbaariḥ 'Ashraf returned yesterday' contains an adverbial slot filled by imbaariḥ 'yesterday'; the same slot may be filled by a sentence :

aʃraf rigiʃ lamma zeenab rigʃit. 'Ashraf returned when Zeinab returned.'

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

Embedded sentences may be adverbial ( as illustrated above ), adjectival ( as in irraaqil illi zeenab itqawwizitu 'the man whom Zeinab married' ), or nominal ( as in simiʃt innak biḥibbaha 'I heard that you are in love with her' ).

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

rigiʃ lamma zeenab rigʃit.

'He returned when Zeinab returned'

aʃraf illiʔustaaz illi

'I know the professor who

biydarrisak.

teaches you.'



aʃraf ustaaz biydarrisak.

'I know a professor who teaches  
you.'

simiʃt inn ʃali riʃiʃ.

'I heard that Ali has returned.'

maʃrafʃ biʃimil ee.

'I do not know what he is doing.'

\*\*\*    \*\*\*    \*\*\*

## EMPHASIS

( See : Consonant : Emphatic )

\*\*\*    \*\*\*    \*\*\*

## EXCLAMATIONS AND OATHS / ittaʃaggub wilkilfaan /

subḥaan a||aah

How wonderful, praise be to God !

a||aah

Well !

ya salaam

Fancy that !; My !; Wow !

a||aah

How sweet !; Bravo !

amma yariiba

Strange !

ʃee? yariib

Strange !

amma ʃagiiba

Strange !

ʃee? ʃagiib

What a strange thing !

ya salaam ʃala kida

How strange ! How fancy ! How  
beautiful !

ya salaam ʃala dammak

How silly of you ! Shame on you !

ya ʃawl illaah

What a loss !

la ʃawla wala quwwata illa

What a loss ! How helpless man is !

billaah

ʃaal

Excellent !

mudhiʃ

Excellent !

braavo

Bravo !

ʃaziim

Excellent !

wa||aahi

By God ! Indeed ! Really !

wifyaat ʃabbina

By God ! ( I swear ... )

winnabi	By God ! By the Prophet ! ( I swear ... )
winnabi ?	Honestly ?
istaʕgib	to be amazed
istayrab	to be amazed
ʕilif (i)	to swear
ixx - ixʕ	How disgusting !
ixʕ ʕaleek	Shame on you ! (ms)

\*\*\*      \*\*\*      \*\*\*

### EXHORTATIVE PARTICLE

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

ya! a nimši	'Let's go !'
ya! a biina	'Come on !, Let's ....'

\*\*\*      \*\*\*      \*\*\*



- F -

### FEMININE NOUN IN CONSTRUCT

Construct phrases where N<sub>1</sub> is a feminine noun ending in -/a/. In this case, N<sub>1</sub> has a special form for the construct state (CS), e.g.,  
/ʕarabiyya/ 'car' gives /ʕarabiyyit nagwa/ 'Nagwa's car' and  
/ʕuura/ 'picture' gives /ʕuurit ʕahbi/ 'my friend's picture'.  
( Notice ʕahbi 'my friend' is made definite by possession ).

\*\*\*    \*\*\*    \*\*\*

### FLAP

Refers to a consonant produced by a single tap of the tongue in which the tip of the tongue makes a single rapid contact against the alveolar ridge; /ɾ ɾ/ are flaps.

\*\*\*    \*\*\*    \*\*\*

## FORM VS. FUNCTION

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

<u>innu yingah</u> miš muhtamal.	'That he will succeed is not probable.'
simišt <u>inn šali rigiŝ.</u>	'I heard that Ali has returned.'

\*\*\*      \*\*\*      \*\*\*

## FREQUENTATIVE FORM

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

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

biyzaakir dilwaʔti. 'He is studying now.'

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

biyimšī min hina ilmaktab. 'He walks from here to the office.'

The Frequentative is also referred to as the Durative.

\*\*\*      \*\*\*      \*\*\*

## FREQUENTATIVE PARTICLE

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

ilbint btiktib	'the girl writes'
samiir biyiktib	'Samir writes'
inta btiktib	'You (ms) write'

\*\*\*      \*\*\*      \*\*\*

## FRICATIVE

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

\*\*\*      \*\*\*      \*\*\*

## FRONT VOWEL

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

\*\*\*      \*\*\*      \*\*\*



- G -

## GENDER

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

Adjectives (adj) show two genders, e.g., nabiih (m) 'intelligent', nabiiha (f) 'intelligent'.

Compare the following nouns and adjectives :

<u>ṭaalib</u> (m)	<u>ṭaaliba</u> (f)	'student'
<u>nabiih</u> (m)	<u>nabiiha</u> (f)	'intelligent'

Notice that the great majority of singular (s) feminine nouns and adjectives end in /-a/. Exceptions to this will be indicated by (f). Masculine singular nouns and adjectives will thus be identifiable by the absence of /-a/ or by the insertion of (m). This convention of indicating gender for singular forms will be followed regularly. Thus ṭaalib 'student' and ṭaaliba 'student' have no gender indicators, since it is clear that the first word is masculine and the second is feminine. Indicators, however, will be entered next to items such as ard (f) 'land' and mabna (m) 'building' since their endings do not follow the rule above.

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

\*\*\*    \*\*\*    \*\*\*



## GENDER : PRESENTATIONAL PARTICLES

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

aho t̤taalib innabiih.	'Here is the intelligent student (m).'
ahé t̤taaliba nnabiiha.	'Here is the intelligent student (f).'
ahom it̤tu!laab innubaha.	'Here are the intelligent students (m).'
ahom it̤taalibaat innubaha.	'Here are the intelligent students (f).'

\*\*\*      \*\*\*      \*\*\*

## GLIDE

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

## GLOTTAL

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

\*\*\*      \*\*\*      \*\*\*

## GLOTTAL STOP

The consonant /ʔ/ glottal stop is produced by complete closure and release of the vocal cords ( glottis ). It is sometimes found in English as in New York City dialect pronunciation /boʔl/ 'bottle' or as in the initial sound of English 'ouch' before the ou, or between the two vowels of 'uh-oh'. From the phonetic point of view, EA has only

one glottal stop. From the distributional point of view there are two word-initial glottal stops : the non-elidable and the elidable. Both are discussed below.

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

<u>Egyptian Arabic</u>		<u>Standard Arabic</u>
ʔalb	'heart'	qalb
ʔaam	'to rise'	qaam
ʔatal	'to kill'	qatal

Also nouns of the patterns ʔvCCaaC ( e.g., /ʔasmaaʔ/ 'names' ) and ʔvCaac ( e.g., /ʔimaan/ 'faith' ) do not usually elide the initial glottal stop.

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

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

Such common forms as the personal pronouns ( /ʔana/ 'I', /ʔinta/ 'you (ms)', etc. ), the marker of first person singular imperfect verbs /ʔa-/ and the particles /ʔaywa/ 'yes', /ʔahó/ 'here it (m) is', /ʔahé/ 'here it (f) it' are particularly susceptible to such elision. Compare /ʔahwa/ ( /ʔ = q/ ) 'coffee' and /ʔana/ 'I' in the following examples ( [ ] denotes actual pronunciation ) :

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

/ʃiribt I ʔana/ --> [ʃiribt ana] 'I drank'

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

/maʃa/ + /ʔibni/ --> [maʃa] + [ibni] --> [maʃa bni]

'with my son'

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

/ʔiili/ --> [iili] --> [ili] 'who, which, that'

and the definite article :

/ʔil-/ --> [il-] --> [l-] 'the'

For example :

/ʔilʕaaga ʔilli maʕaak/ → [ʔilʕaaga lli mʕaak]

'the thing that you have'

/ɖarab ʔilwalad/ → [ɖarab ilwalad] 'he hit the boy'

/rama ʔilkitaab/ → [rama lkitaab] 'he threw the book'

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

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

- a. If the identity of a word or an expression would be obscured. Thus  
 /ʕawza/ + /ʔadxul/ = [ʕawza ʔadxul] 'I (f) want to enter.'  
 ( no deletion takes place to keep the sentence distinct from [ʕawz adxul] 'I (m) want to enter.' )
- b. If the word containing the glottal stop in question is emphatic; compare [min awwil yoom] 'since the first day' and [min ʔáwwil yoom] ( where ' represents extra heavy stress ) 'since the very first day'.
- c. If deletion of the glottal stop would result in two adjacent long vowels :  
 /liih/ + /ʔaaxir/ = [liih ʔaaxir] 'It has an end.'

\*\*\*    \*\*\*    \*\*\*

## GRAPHEME

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

\*\*\*    \*\*\*    \*\*\*

- H -

HAAL haal

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

1. salwa naamit qaṣaana. 'Salwa slept hungry'
2. fariida ṣaafit ṣumar miḥtaar. 'Farida saw Omar perplexed.'

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

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

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

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

ṣali rigiṣ ḥaziin.	'Ali returned sad.'
ṣali rigiṣ yiḍḥak.	'Ali returned laughing.'
ṣali rigiṣ wi huwwa ḥaziin.	'Ali returned sad.'

ṣali rigiṣ wi mṣaah fluus kitīir. 'Ali returned with a lot of money.'  
ṣali rigiṣ winta btistaḥamma. 'Ali returned while you were  
taking a bath.'

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

\*\*\*      \*\*\*      \*\*\*

#### HARD PALATE

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

\*\*\*      \*\*\*      \*\*\*

#### HELPING VOWEL

( See : Vowel : Extra )

\*\*\*      \*\*\*      \*\*\*

#### HIGH VOWEL

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

\*\*\*      \*\*\*      \*\*\*

#### HOLLOW VERB

( See : Verb : Classification by Root Type )

\*\*\*      \*\*\*      \*\*\*

- 1 -

## IMPERATIVE : FORMATION

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

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

<u>Subjunctive</u>	<u>Imperative</u>
(inta) tiṣuuḥ	ṣuuḥ 'go !' (ms)
(inti) tiṣuuḥi	ṣuuḥi 'go !' (fs)
(intu) tiṣuuḥu	ṣuuḥu 'go !' (p)
(inta) tišaawir	šaawir 'consult !' (ms)
(inti) tišaawri	šaawri 'consult !' (fs)
(intu) tišaawru	šaawru 'consult !' (p)
(inta) tiṣallim	ṣallim 'teach !' (ms)
(inti) tiṣallimi	ṣallimi 'teach !' (fs)
(intu) tiṣallimu	ṣallimu 'teach !' (p)

(inta) tuxrug	uxrug	'go out !' (ms)
(inti) tuxrugi	uxrugi	'go out !' (fs)
(intu) tuxrugu	uxrugu	'go out !' (p)
(inta) titnaazil	itnaazil	'relinquish !' (ms)
(inti) titnazli	itnazli	'relinquish !' (fs)
(intu) titnazlu	itnazlu	'relinquish !' (p)
(inta) tiktib	iktib	'write !' (ms)
(inti) tiktibi	iktibi	'write !' (fs)
(intu) tiktibu	iktibu	'write !' (p)

Notes :

1. The subjunctive forms for 'you come' are tiigi (ms), tiigi (fs), and tiigu (p). Rather than the expected \*gi and \*gu, EA uses tafaala, 'come !' (ms), tafaali 'come !' (fs), and tafaalu 'come !' (p).
2. The subjunctive forms for 'you bring' are tigiib (ms), tigiibi (fs), and tigiibu (p). The corresponding imperative forms are haat, haati, and haatu ( although giib, giibi, and giibu are used occasionally ) :

haat/giib ilkitaab	'Bring the book with you
mafaak bukra ya sali	tomorrow, Ali.'
haat/giibi bintik	'Bring your daughter with
mafaaki	you (fs).'
haatu/giibu asdiqa?kum	'Bring your friends with
mafaakum	you (p).'

In addition, the forms haat, haati, and haatu are used with the meaning 'give me'. In this context haat and haati are interchangeable with iddiini, while haatu is interchangeable with idduuni.

haat/ iddiini ʔalam ya ʕali.	'Give me a pencil, Ali.'
haati/iddiini lkitaab ya fariida.	'Give me the book, Farida.'
haatu/idduuni lkutub ya wlaad.	'Give me the books, children.'

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

itfaḍḍal ( said by someone who is eating )	'Please come and eat with me.'
itfaḍḍal ( said upon open- ing the door )	'Please come in.'
itfaḍḍal ( pointing to a chair )	'Please sit down.'
itfaḍḍal istirayyah ya ʕali.	'Please sit down, Ali.'
itfaḍḍali uʔʕudi ya suzaan.	'Please sit down, Susan.'
itfaḍḍalu ʕaay ya asadza.	'Please have some tea, professors.'

\*\*\*      \*\*\*      \*\*\*

#### IMPERATIVE : IMPERATIVE FORMS IN THE VERB SEQUENCE

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

1. If it is a Class III auxiliary ( see : Verb : Auxiliaries ), the first verb assumes the imperative form; in addition, the second verb assumes the imperative form. If there is another verb in the sequence, that verb is a bare imperfect form :



itʕallim tiktib.	'Learn how to write.'
ibtidi titʕallim tiktib.	'Start learning how to write.'
iʔbal tibṭidi titʕallim tiktib.	'Agree to start learning how to write.'
iʔbal tibṭidi tṛuuḥ titʕallim tiktib.	'Agree to start going to learn how to write.'
iʔbal yibtidi yṛuuḥ.	'Agree ( to the proposition ) that he should go.'

All of the above verbal sequences may be preceded by a second-person perfect form of kaan ( the form in question is usually translatable by 'you'd have done well to ...' ) :

kunt ṛuuḥ itʕallim ʕanʕa.	'You'd (ms) have done well to go learn a trade.'
kunti ṛuuḥi tʕallimi faṛansaawi.	'You'd (fs) have done well to go learn French.'
kuntu ṛuuḥu tʕallimu ʕanʕa.	'You'd (p) have done well to go learn a trade.'
kunt itʕallim tiktib ʕarabi.	'You'd (ms) have done well to learn how to write Arabic.'
kunti tʕallimi tiktibi ʕarabi.	'You'd (fs) have done well to learn how to write Arabic.'
kuntu tʕallimu tiktibu ʕarabi.	'You'd (p) have done well to learn how to write Arabic.'

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

1. If it occurs in the verbal sequence, kaan follows iwʕa and is a bare imperfect form. A verb which immediately follows kaan is an imperfect form with an aspect prefix; any other verb in the sequence is a bare imperfect form.

iwṣa' tkuun ṣayyaan.	'I hope you (ms) are not sick.' Literally : "Be mindful of the possibility that you (ms) are sick."
iwṣi tkuuni biṭḥibbi.	'I hope you (fs) are not in love with him.' Literally : "Be mindful of the possibility that you (fs) are in love with him."
iwṣu tkuunu ḥatibtidu tidrisu turki.	'I hope you (p) are not going to start studying Turkish.' Literally : "Be mindful of the possibility that you (p) will start to study Turkish."
iwṣa ykuun ṣayyaan.	'I hope he is not sick.' Literally : "You (ms) take heed lest he should be sick."
iwṣi ykuun biyḥibbik.	'I hope he is not in love with you (fs).' Literally : "Take heed lest he should be in love with you (fs)."
iwṣu ykuunu ḥayibtidu yidrisu turki.	'I hope they are not going to start studying Turkish.' Literally : "You (p) take heed lest they should be going to start studying Turkish."

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

iwṣa tgiibu.	'Make sure you (ms) do not bring him.'
iwṣi tṛuuḥi tʔablīi.	'Make sure you (fs) do not go to meet him.'

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

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

iwŝi yŝuuh yi?abilha.	'You (fs) make sure he does not
	go to meet her.'

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

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

iwŝa matirgaŝŝ.	'Make sure you return.'
	Literally : "Guard against not
	returning."

\*\*\*      \*\*\*      \*\*\*

#### IMPERATIVE : NEGATIVE

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

tiktib	'you (ms) write'
ma-tiktib-ŝ	'don't write ( addressing a male )'
tiktibi	'you (fs) write'
ma-tiktibii-ŝ	'don't write ( addressing a female )'
tiktibu	'you (p) write'
ma-tiktibuu-ŝ	'don't write ( addressing more than
	one )'

The affirmative imperative forms of yiigi 'to come' are taŝaala (ms) taŝaali (fs), and taŝaalu (p); the corresponding negative imperatives

are matgiiš (ms, fs) and matguuš (p).

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

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

matiʔbaš tṛuuḥ.	'Don't agree to go.'
iʔbaš matṛuḥš.	'Agree not to go.'

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

matiʔbaš tṛuuḥ	'Do not agree to go to learn.'
titšallim.	
iʔbaš matṛuḥš	'Agree not to go to learn.'
titšallim.	

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

matiʔbaš tibṭidi	'Don't agree to start going.'
tṛuuḥ.	

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

iwša tṛuuḥ mašaaha.	'Make sure you (ms) do not go with her.'
iwši tṛuuḥi mašaaha.	'Make sure you (fs) do not go with her.'

iwʕu tʁuuʕu maʕaaha. 'Make sure you (p) do not go with her.'

A negative imperative form may follow iwʕa, iwʕi, or iwʕu in the same verbal sequence :

iwʕa matʁuħš tʔablu. 'You'd better not fail to go to meet him.'

iwʕi tiʔbali matʁuħiiš. 'You'd better not agree not to go.'

iwʕu mathawluuš tihʁabu. 'You'd better not fail to attempt to escape.'

\*\*\*      \*\*\*      \*\*\*

#### IMPERATIVE : RESPONSES

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

1. ʕaadiʁ. ( literally : "(It's) Ready" ) (invariable)
2. bikull sʁuʁ. ( literally : "With every pleasure" )
3. ʕala ʕeeni wʁaasi. ( literally : "On my eye and my head !" )  
with the cultural implication that whatever is placed on the eye or the head is an obligation that cannot be taken lightly )
4. yaali wiʔtaʕab ʁixiis. ( literally : "You are dear and the request is inexpensive" )
5. amʁak. ( literally : "Your order" )

\*\*\*      \*\*\*      \*\*\*

## IMPERATIVE : SOCIAL USAGE

The following sentences contain imperative verbs :

uʔaf gamb ilbaab.	'Stand (ms) next to the door.'
ruuḥi maṣr.	'Go (fs) to Egypt.'
istaʔiddu lillimtiḥaan.	'Get ready (p) for the test.'
iʔru lmaqaala kwayyis.	'Read (p) the article well.'

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

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

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

1. A question introduced by the auxiliary tiʔdar ( feminine : tiʔdari, plural : tiʔdaru ) 'could you' or the auxiliary tismaḥ ( feminine : tismaḥi, plural : tismaḥu ) 'would you':

tiʔdar tigibli kubbaayit	'Could you (ms) bring me a
mayya ?	glass of water ?'
tiʔdari tʕufiili huwwa	'Could you (fs) find him for
feen ?	me ?'
tismaḥu tiigu baʕd	'Would you (p) come in the
iḡḡuhr ?	afternoon ?'

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

mumkin tuʔʕud ʕa kkursi	'Could you (ms) sit on the
ttaani ?	other chair ?'
mumkin tiʔbaʕiili ggawaab	'Could you (fs) type this
da ?	letter for me ?'
mumkin tigiibu kutubkum	'Could you (p) bring your
maʕaakum bukra ?	books with you tomorrow ?'

3. An imperative construction combined with the polite expression min faḍlak (feminine : min faḍlik, plural : min faḍlukum) 'please'. Less common than min faḍlak, but equivalent to it in meaning, are the following expressions : wiḥyaatak (feminine : wiḥyaatik, plural : wiḥyatkum), winnabi, iṣmil maṣruuf (feminine : iṣmili maṣruuf, plural : iṣmilu maṣruuf), yinuubak sawaab (feminine : yinuubik sawaab, plural : yinubkum sawaab, law samaḥt (feminine : law samaḥti, plural : law samaḥtum) :

iftaḥ ilbaab min faḍlak ya ʿali.	'Please open the door, Ali.'
iftaḥi min faḍlik ya fariida.	'Please open ( the door ), Farida.'
hatiili fingaāl ʔahwa yinuubik sawaab ya fathiyya.	'Please bring me a cup of coffee, Fathia.'
iddiini kkitaab da winnabi ya ḥasan.	'Please give me this book, Hasan.'
uskutu ya wlaad iṣmilu maṣruuf.	'Please be quiet, children.'

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

tiʔdaṛ tiḡiblii fingaāl ʔahwa min faḍlak ?	'Could you (ms) please bring me a cup of coffee ?'
mumkin tiṭbaʿiili ggawaab da winnabi ?	'Could you (fs) please type this letter for me ?'

\*\*\*    \*\*\*    \*\*\*

#### IMPERATIVE : SUPPLEMENTARY NOTES

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

following units in the order given :

- (a) One of the imperative forms xalli ( ms or fs ) and xallu (p) 'make, have (someone do something)'.
- (b) A noun or a third-person pronominal suffix functioning as subject of the following verb.
- (c) A bare imperfect (subjunctive) verb.

The following are examples :

ya ʕali, xalli fariid yiruuḥ. 'Ali, make Farid go.'  
 ya samiira, xallii yṛuuḥ. 'Samira, make him go.'  
 ya asadza, xallu talamzitikum 'Teachers, make your students  
 yinaḍḍafu lʔooḍa. clean up the room.'

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

ya fariid, xalli suzaan 'Farid, let Susan go ( i.e.,  
 tiruuḥ. allow Susan to go ).'  
 ya amaal, xalliini asaʕdik. 'Amal, let me help you ( i.e.,  
 allow me to help you ).'  
 ya wlaad, xalliihum 'Children, let them play with  
 yilʕabu mʕaakum. you ( i.e., allow them to play  
 with you ).'

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

ya||a nirgaʕ. 'Let's return.'  
 ya||a niʔli ssamak. 'Let's fry the fish.'

3. The sequence signal ma often occurs in contexts which denote commands or requests. All verbs which follow ma in such contexts are bare, imperfect, second-person forms :



ma t?uum ya ʕali.	'Come on, Ali, get up !'
ma t?uumi ya suzaan.	'Come on, Susan, get up !'
ma t?uumu ya wlaad.	'Come on, children, get up !'
ma t?uum taakul ya fariid.	'Come on, Farid, get up and eat !'

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

\*\*\*      \*\*\*      \*\*\*

### INDEFINITE PHRASE

( See : Phrase Versus Sentence )

\*\*\*      \*\*\*      \*\*\*

### INDEFINITE SUBJECT

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

<u>ilkitaab</u> ʕa tṭarabeeza.	'The book is on the table.'
<u>ʕali</u> filbeet.	'Ali is at home.'
<u>inti</u> min maṣr ?	'Are you from Egypt ?'

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

1. Sentences whose predicate contains or consists of the word fii ~ fiih 'there is/are ( denoting existence )'; an example is \*ilaah fiih which, as will become clear from the discussion below, is the abstract source string for fiih ilaah 'There is a God.'
2. Sentences whose predicate neither contains nor consists of the word fii ~ fiih; an example is kalb hayy aḥsan min asad mayyit

'A living dog is more useful ( literally : "better" ) than a dead lion.'

Sentences of the first group occur with the predicate preceding the subject; thus the source string \*ilaah fiih undergoes an inversion transformation which produces fiih ilaah 'There is a God.' The inversion transformation in question is not applicable to sentences of the second group.

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

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

\* kitaab fiih ʕa                      'There is a book on the table.'  
    ṭṭarabeeza.

\* saaʕa fiih ʕandi.                      'I have a watch.'

\* ḡahr fiih liina.                      'We have backing.'

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

\* ilaah fiih.                      'There is a God.'

\* kitaab ʕan maṣr fiih.                      'There is a book about Egypt.'

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

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

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

\* kitaab fiih ʕa ṭṭarabeeza ---> fiih kitaab ʕa ṭṭarabeeza  
    'There is a book on the table.'

\* saaʕa fiih ʕandi ---> fiih saaʕa ʕandi  
    'I have a watch.'

\* ḡahr fiih liina ---> fiih ḡahr liina  
    'We have backing.'

2. The modifier is transposed to initial position and the minimum predicate fii ~ fiih is deleted :

\* kitaab fiih ṣa ṭṭarabeeza ---> ṣa ṭṭarabeeza ktaab

'There is a book on the table.'

\* saaṣa fiih ṣandi ---> ṣandi saaṣa

'I have a watch.'

\* ḡahr fiih liina ---> liina ḡahr

'We have backing.'

To produce concrete sentences, the abstract strings of subgroup (b) undergo a transformation which transposes the predicate fii ~ fiih to initial position :

\* ilaah fiih ---> fiih ilaah

'There is a God'

\* kitaab ṣan maṣr fiih ---> fiih kitaab ṣan maṣr

'There is a book about Egypt'

\* sitt btixbiz fiih ---> fiih sitt btixbiz

'There is a woman who is baking.'

\*\*\*    \*\*\*    \*\*\*

### INDEPENDENT PERSONAL PRONOUNS

( See : Pronoun : Personal )

\*\*\*    \*\*\*    \*\*\*

### INDICATIVE MOOD

The indicative verb predicates an actual occurrence or fact ( as opposed to a wish, a conjecture, or a possibility ). The actual occurrence or fact may be either static, habitual, or progressive, as well as, according to the context, past, present, or future, e.g.,

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

\*\*\*    \*\*\*    \*\*\*

### INTENSIFIER

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

ʔawi	very
xaa iṣ	very
giddan	very
kitiir	a lot ( after verbs or nouns)
abadan	never, not at all ( independent or with negative verb )
mutaṣakkir xaa iṣ	Thank you very much.
mutaṣakkir ʔawi	Thank you very much.
mutaṣakkir giddan	Thank you very much.
innoom kitiir wiḥiṣ ʔawi	Sleeping a lot is very bad.
ṣumrak ṣṣriḥt ilwiski ?	Have you ever drunk whiskey ?
abadan	Never
abadan xaa iṣ ?	Never ever at all ?
ṣumṣi	Never ( in my whole life )
ṣumṣi ma ṣṣriḥt sagaayir.	I have never smoked cigarettes ( Note : EA "drink" cigarettes )
ilḥamdu lillaah ṣumṣi	Thank God, I never ever smoked
maṣṣriḥtṣi sagaayir abadan.	at all.
ilbint di ḥilwa ʔawi,	This girl is very pretty,
gamiila giddan.	very beautiful.
inta akṣamtini ktiir ʔawi,	You were very hospitable to me,
wana mutaṣakkir giddan.	and I am very obliged to you.
imbaariḥ miṣṣiit ṣaṣṣa miil.	Yesterday I walked for ten miles.
ṣaṣṣa miil miṣṣ kitiir ʔawi.	Ten miles is not very much.
la izzaay !	Oh, come on !
braavo ! kuwayyis giddan.	Bravo, very good !

## INTERROGATIVE

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

\*\*\*      \*\*\*      \*\*\*

## INTERROGATIVES

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

eeh ?	'what ?'
feen ?	'where ?'
(ʕala) feen ?	'to where ?'
mineen ?	'from where ?'
leeh ?	'why ?'
emta ?	'when ?'
ʕalaʕaan eeh ?	'what for ?'
miin ?	'who ?'
eeh ?	'which ?'
bitaaʕ miin ?	'whose ?'
limiin ?	'whose ?'
kaam ?	'how many ? how much ?'
bikaam ?	'how much ? ( price )'
ʔadd eeh ?	'how long ( distance ) ?'
izzaay ?	'how ?'
hal ?	'did, will ?' ( question particle )

\*\*\*      \*\*\*      \*\*\*

- L -

### LABIODENTAL

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

\*\*\*      \*\*\*      \*\*\*

### LATERAL

Refers to a consonant produced with the tongue touching only the middle of the palate, thus allowing the air flow to escape around one or both sides of the tongue : /l !/.

\*\*\*      \*\*\*      \*\*\*

### LEXEME

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

\*\*\*      \*\*\*      \*\*\*

### LEXICON

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

\*\*\*      \*\*\*      \*\*\*

## LINKAGE

In many cases, word and syllable boundaries do not coincide in EA. Linkage is the formation of a syllable using the last phoneme(s) of one word and the initial phoneme of the following word. If we look at /ʔilgumla gdiida/ 'the sentence is new' in terms of syllable and word boundaries, we get /ʔil - gum - lāg - dii - da/ ( " - " here represents syllable boundary and ^ represents linkage between words ). The most difficult part for a non-native speaker is the end of the first word and the beginning of the second word where linkage occurs : here, /lāg/. This is particularly difficult in rapid speech.

\*\*\*      \*\*\*      \*\*\*

## LONG VOWEL

( See : Vowels )

\*\*\*      \*\*\*      \*\*\*

## LOW VOWEL

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

\*\*\*      \*\*\*      \*\*\*

- M -

### MANNER ADVERBS

( See : Adverbs of Manner )

\*\*\*      \*\*\*      \*\*\*

### MAṢḌAR

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

\*\*\*      \*\*\*      \*\*\*

### MEASURES : DEFINITION

Compare the following words :

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

Although they have different roots, the words in question are structurally similar since each consists of the following elements in the order given : an initial radical, the vowel /a/, a doubled radical, the vowel /i/, and a final radical. Using F, Ṣ, and L as cover symbols



for any initial radical, any medial radical, and any final radical respectively, the shared structure may be represented as FaʕʕiL. Thus FaʕʕiL is a generalized shape which stands for all words of a given structure; such generalized shapes are called "measures".

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

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

waziir	'(cabinet) minister'
amiir	'prince'
ʕaqiid	'colonel'
naqiib	'chairman of a guild'
safiir	'ambassador'
ṭabiib	'medical doctor'
ʕamiid	'dean'
ḥammaar	'donkey driver'
gazzaar	'butcher'
ʕayyaal	'porter'
naggaar	'carpenter'
fallaaḥ	'farmer'
sabbaak	'smelter'
xabbaaz	'baker'
ḥallaaʔ	'barber'
sabbaak	'plumber'

Many measures have variants which are determined by general phonological rules; in other words, a measure is a class of patterns. For example, the following patterns belong to the same measure since they

designate the same grammatical meanings ( passivity, etc. ) and since the structural differences which distinguish one from the other are predictable in terms of phonological changes in the root :

itFaʔaL	( from sound roots )
itFaʔʔ	( from doubled roots )
itFaaL	( from hollow roots )
itFaʔa	( from defective roots )

The "basic" shape ( i.e., the shape which stands for the class as a whole ) is the one which can yield the other shapes through the simplest and most general rules possible; in the case of trilateral verbs, the basic shapes are those which have sound roots ( q.v. ). It is for this reason that itFaʔaL stands for the class which includes itFaʔaL, itFaʔʔ, itFaaL, and itFaʔa; it follows that ( unless further specification is necessary ) itxara, itʔadd, itbaaʔ and itrama are said to be of the measure itFaʔaL.

\*\*\*      \*\*\*      \*\*\*

#### MEASURES : INTUITIONAL REALITY OF

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

Knowledge of the root-and-measure system of Arabic makes it possible for students to guess with some degree of accuracy the meaning of unfamiliar words. Such knowledge may also prove useful in memorizing and remembering vocabulary items : the student may find it helpful to group together words with the same root or words with the same measure, and to study the entire list as sets at regular intervals. On the other hand, one should exercise caution in forecasting unfamiliar words by combining familiar

roots with familiar measures : such an attempt may result in non-existent forms because no one root is capable of combining with every measure, and no measure can combine with every root.

\*\*\*    \*\*\*    \*\*\*

### MID VOWEL

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

\*\*\*    \*\*\*    \*\*\*

### MINIMAL PAIR

( See : Phoneme )

\*\*\*    \*\*\*    \*\*\*

### MODALS

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

---

laazim aktib gawaab	'I must write a letter.'
laazim miši	'He must have left.'
labudd nimši	'We must leave.'
yimkin asaafir maşr	'I may go to Egypt.'
gaayiz yligi bukra	'He may come tommorow.'

Either the modal or the main verb in a sentence can be negated.  
 Note the difference in meaning in the following sentences :

yimkin maktibš gawaab	'Maybe I won't write a letter.'
mayimkinš aktib gawaab	'I can't write a letter.'

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

(a) Active participles :

ʕaawiz (-a, -iin)	'want to ...'
naawi (-a, -iin)	'intending to ...'
gaayiz	'it is possible that ...'
laazim	'it is necessary that ...'
ʔaaʕid (-a, -iin)	'continuing to ...'
ʕammaal(-a -iin)	'continuing to ...'

Note that gaayiz and laazim have the variant forms yiguuz and yilzam respectively.

(b) Passive participles :

mamnuuʕ	'it is forbidden to ...'
masmuuʕ	'it is permitted to ...'
mustaʕidd (-a, -iin)	'is ready to ...'
mafruud	'it is supposed that ...'
miṣammim (-a, -iin)	'is determined to ...'
mumkin	'may ...'

(c) Nouns:

nifs- + pro. suf.	'feel like ...'
ʔaṣd- + pro. suf.	'mean to ...'
zamaan- + pro. suf.	'must have ...'
tann- + pro. suf.	'continuing to ...'

(d) Others :

yareet- + pro. suf. (optional)	'wish ...'
yadoob- + pro. suf.	'must have ...'

labudd	'must ...'
rubbama	'may ...'
inšalla	'hope ...'
yalla	'let's ...'
iyyaa- + pro. suf.	'better not ...'

## Notes :

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

nawya tisaafir bukra                      'She intends to leave tomorrow.'

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

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

\*\*\*      \*\*\*      \*\*\*

## MODIFIER

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

(a) walad kibiir	'a big boy'
bint kbiira	'a big girl'
awlaad kubaar	'big boys'
beet maftuuh	'an open house'

Notice number/gender agreement.

Note that participles used as adjectives (q.v.) are derived from verbs whereas the majority of adjectives are not. Many adjectives have the form FvʕiiL, e.g.,

kibiir	'big'
laṭiif	'nice'
laziiz	'delicious'

(b) Adverbs modify adjectives or verbs.

giri bsurʕa	'he ran fast'
ilbint nabiiha ʔawi	'the girl is very smart'

\*\*\*    \*\*\*    \*\*\*

## MORPHEME

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

\*\*\*    \*\*\*    \*\*\*

## MORPHOPHONEME

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

\*\*\*    \*\*\*    \*\*\*



- N -

### NASAL

Refers to consonants produced with the uvula lowered, allowing the air to escape through the nose, so that the nasal cavity acts as a resonator : /m, n/.

\*\*\*    \*\*\*    \*\*\*

### NASAL CAVITY

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

\*\*\*    \*\*\*    \*\*\*

NEGATION : ma-, ma-...-š, AND miš ~ muš

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

1. The form ma-

The contexts where ma- occurs signal emphasis ( emphatic negation, threat, or strong wish ). The emphasis in question is not signalled by ma- alone : there is always some co-occurrent



constituent which expresses emphasis. Specifically, ma- is used in the following environments :

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

šumrī ma-šuftu sakraan.	'I never saw him drunk.'
šumrukum ma-hatitʔaddimu.	'You (p) will never advance.'
bišarafi ma-ruht.	'I swear ( by my honor ) that I did not go.'
wa!laahi ma-aḥibbaha.	'I swear ( by God ) that I don't love her.'

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

yareetu ma-širif.	'I wish he had not known.'
yareet illi ḥaṣal ma-ḥaṣal.	'I wish what took place had not happened.'
yaritni ma-baḥibbaha.	'I wish I were not in love with her.'
yareetu ma-yiigi.	'I hope he does not come.'

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

ya rabb ma-yiigi.	'I hope he will not come.'
ya rabb ma-tšūufu wiḥiṣṣ abadan.	'I hope you will never encounter any evil.'

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

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

makunš mdiir ilmaktab da law ma-ṭaradtak.	'I am not the director of this office if I don't fire you !'
--	--

- (e) Prefixed to a perfect verb after one of the forms ʔann- and inša||a ~ ša||a which denote annoyance and indifference :

ʔannak ma-kalt.	'I don't give a damn if you don't eat !'
inša  a/ša  a ma-hawwišna.	'To hell with saving money !'

2. The form ma- ...-š

The form ma- ...-š is used in three environments excluding the contexts for ma-.

- (a) Affixed to all verb forms except those which have the prefix ha- :

ma-katab-š	'he did not write'
ma-byakul-š	'he does not eat'
ma-yiʔraf-š yruuḥ	'He does not know how to go.'
ma-titkallim-š	'Don't talk !'

- (b) Affixed to an inverted predicate consisting of (i) fii 'there is/are' or (ii) a preposition and a pronominal suffix :

ma-fii-š ḥadd hina.	'There is no one here.'
ma-ʔandukum-š fluus ?	'Don't you (p) have any money ?'
ma-ʔalik-š zanb .	'You (ms) are not to blame.'
ma-lik-š ḡaḥṛ.	'You (ms) have no one to back you up.'

- (c) Affixed to a pronoun when the whole sentence -- not the pronoun alone -- is negated. The pronoun in question is usually one which functions as subject :

ma-ntaa-š fahimni.	'You (ms) don't understand me.'
--------------------	---------------------------------

Notice, however, that ma- ...-š is not used to negate the pronoun alone ( i.e., apart from the rest of the sentence ) :

ʔali : miin illi kasaṛ	'Ali : Who broke the glass ?'
ilkubbaaya ?	

suzaan : miš ana lli      'Susan : I am not the one who  
                  kasaṭtaha.                       broke it.'

### Notes

1. The suffix -š ( which constitutes the second part of ma- ...-š ) occurs after all other suffixes :

ma-katab-haa-š                       'he did not write it (f)'  
 ma-katab-ha-l-ak-š                       'he did not write it (f) for you'  
 ma-baṣattu-hum-lu-hum-š                       'I did not send them to them'

2. Provided it is preceded by a consonant, the suffix -š ( which constitutes the second part of ma- ...-š ) may be replaced by -ši in sentence final position :

ʕali margiṣš or                       'Ali did not return.'  
                  ʕali margiṣši.

The optional occurrence of -ši in sentence-final position after a consonant may be the result of a tendency to generalize : in sentence medial position, -Cš is replaced by -Cš<sup>i</sup> when the next word begins with a consonant :

/makatabš/                       'he did not write'  
 /makatabš<sup>i</sup> ktaab/                       'he did not write a book'

Less frequently, sentence final -š is replaced by -ši after a long vowel :

mašuftahaaš. or                       'I did not see her.'  
                  mašuftahaaši.  
 maṣaḥuuš. or                       'They did not go.'  
                  maṣaḥuuši.

The optional occurrence of -ši in sentence-final position after a long vowel may be the result of a tendency to generalize. In sentence-medial position, a long vowel rarely occurs in a closed syllable. For that reason most speakers replace -VVš by -Vš before a word which begins with a

consonant, and some replace -VVš by -VVši in the same position; it is usually the latter group of speakers who use -VVši in sentence-final position.

The validity of the above explanation is supported by the fact that a sentence-final -š is not replaced by -ši after a short vowel; thus the form makatabtiši does not occur as an alternative to sentence-final makatabtiš.

### 3. The form miš ~ muš

The form miš ~ muš is used (a) before bi- as an alternative to the use of ma- ...-š, and (b) in all environments other than those for ma- and ma- ...-š, including rhetorical questions and exhortations.

miš bašuuḥ yoom ilḥadd <u>or</u>	'I do not see him on Sunday.'
ma-bašufuu-š yoom ilḥadd.	
illuḡa lṣarabiyya miš ṣaḥba.	'The Arabic language is not difficult.'
fahmi miš ustaaz.	'Fahmi is not a professor.'
issabab miš maṣruf.	'The reason is not known.'
tanfiiz awamru miš mumkin.	'Carrying out his orders is not possible.'
miš ḥarḡuḥ maṣṣr issanaadi.	'I will not go to Egypt this year.'
išṣaxṣ illi kunt aṣṣudu miš	'The person to whom I was referring
inta.	is not you.'
iggaṣaayid miš filmaktab.	'The newspapers are not in the
	office.'
ilḥa?? miš ṣaleek.	'The fault is not yours.'
ilfuluus miš ṣandi.	'The money is not with me.'
miš ḥazzaṣtak ?	'Haven't I warned you ?' (rhetorical)
miš tiṣuum takullak	'Won't you get up and eat a bite ?'
luṣma ?	(exhortation)

\*\*\*      \*\*\*      \*\*\*

## NEGATION : NEGATING A VERBAL NOUN

Two forms occur as negators of verbal nouns : ʕadam and balaaš; of these, the more frequent is ʕadam. The forms in question are not interchangeable since they signal different meanings.

1. ʕadam negates the existence of what the verbal noun designates. Translatable by non-, un-, in-, dis-, lack of, etc., the word ʕadam is placed before the verbal noun to be negated.

ana mutaʔakkid min ʕadam	'I am certain of the non-exist-
wuguud ilḥayaat	ence of life on Mars.'
filmarrīx.	
muškilītna hiyya ʕadam	'Our problem is disagreement
littīfaaʔ ʕa lmabaadiʔ	on the basic principles.'
ilʔasasiyya.	
miš ʕagibni ʕadam ihtimaamak	'I do not like your lack of
bidruusak.	interest in your studies.'

2. The form balaaš expresses a request to refrain or desist from the action denoted by the following verbal noun; thus balaaš akl means 'Stop eating'. Notice that in this context the verbal noun is usually, though not always, indefinite. ( See : Negation : The Form balaaš )

\*\*\*      \*\*\*      \*\*\*

## NEGATION : NEGATING A VERBAL SEQUENCE

In EA, a verbal sequence may consist of as many as six verbs ( beginning with a form of kaan and ending with the main verb ) :

kaan yiḥibb yibtidi yruuḥ	'He would have liked to start
yitṣallim yitmallaq	going to learn how to flatter
innaas.	people.'

Any verb in the sequence may be negated : thus one may say makaš yhibb ... 'He would not have liked ...', kaan mayhibbiš ... 'He would

have not liked ...', kaan yifibb mayibtidiiš ... 'He would have liked not to start ...', etc.

As the English translation indicates, negating different verbs in the sequence does not result in synonymous expressions. Most situations call for negation of only the first verb in the sequence.

\*\*\*    \*\*\*    \*\*\*

#### NEGATION : NEGATING CONDITIONAL SENTENCES

The constituents of a conditional sentence are negated in accordance with the general rules of negation. The following are examples :

iza ʕali ɾaaḥ ʔazʕal.	'If Ali goes, I will be upset.'
iza ʕali maɾaḥš ʔazʕal.	'If Ali does not go, I will be upset.'
iza ʕali ɾaaḥ miš ʔazʕal.	'If Ali goes, I will not be upset.'
iza ʕali maɾaḥš miš ʔazʕal.	'If Ali does not go, I will not be upset.'

Some conditional sentences are derived by adding a form of the perfect verb kaan to one or more constituents; negation of that form may be substituted for negation in the source constituent; thus the following pairs are equivalent :

iza kaan ʕali maɾaḥš...	
iza makanš ʕali ɾaaḥ ...	'if Ali has not gone'
law kaan ʕali miš tilmiiz...	
law makanš ʕali tilmiiz...	'if Ali were not a student'
law rigʕu, kaan maɾaḥš...	
law rigʕu, makanš ɾaaḥ...	'If they had returned he would not have gone.'

\*\*\*    \*\*\*    \*\*\*

NEGATION : NEGATING THE SEQUENCE MODAL + VERB

In a sequence consisting of a modal and a following verb, it is usually possible to negate either the modal or the verb. Thus labudd yruuh 'he must go' may yield miš labudd yruuh 'it is not necessary for him to go' or labudd mayruhš 'it is necessary for him not to go; he must not go' (notice that the two negative expressions are not identical in meaning). There are, however, some modals which cannot be negated; the main ones are inšalla 'I hope', iyyaak 'had better not (threat)', and rubbama 'might'.

\*\*\*      \*\*\*      \*\*\*

NEGATION : THE FORM balaaš

1. If followed by a verbal noun or a subjunctive form, balaaš is an instruction to refrain or desist from an action :

balaaš ziŋiŋi?	'Stop shouting !'
balaaš tiŋruuh innahaŋda.	'Don't go today !'

Notice that in this context the verbal noun is usually, though not necessarily, indefinite.

2. When used as an exclamatory sentence, balaaš indicates compliance with a refusal :

Šali: laazim tigiib ilkutub.	'Ali: You must bring the books.'
fariid: miš gayibha.	'Farid: I won't bring them.'
Šali: balaaš.	'Ali: Fine, don't !'

3. Elsewhere, balaaš is an instruction to exclude what follows :

iŋra garidt ilaŋraam laakin balaaš garidt ilaŋbaaŋ.	'Read the newspaper <u>Al-Ahram</u> , but forget about the newspaper <u>Al-Akhbar</u> .'
mistaktaŋ innu dabaŋŋa wširib min dammaŋa ? balaaš širib	'Do you find it too much to believe that he cut her throat and drank

min dammaha. tistaktaṛ  
innu dabahha ?

her blood ? Well, forget about  
drinking her blood. Do you find  
it too much to beleive that he  
cut her throat ?'

\*\*\*      \*\*\*      \*\*\*

#### NEGATION : THE FORM wala

( See : Conjunctions )

\*\*\*      \*\*\*      \*\*\*

#### NEGATIVE IMPERATIVE

( See : Imperative : Negative )

\*\*\*      \*\*\*      \*\*\*

#### NEGATIVE PARTICLES

( See : Negation : ma-, ma- ...-š, miš ~ muš )

\*\*\*      \*\*\*      \*\*\*

#### NISBA ADJECTIVES

In English, adjectives are often formed by the addition of certain  
affixes to nouns ( a process which sometimes requires a change in the  
noun ) :

<u>Noun</u>	<u>Adjective</u>
America	American
Rome	Roman
Spain	Spanish
face	facial



In EA, an adjective may be formed by adding the suffix -i to a noun :

<u>Noun</u>	<u>Adjective</u>
maṣr 'Egypt'	maṣri 'Egyptian'
mawḍiʿ 'place'	mawḍiʿi 'local'

Adjectives derived in this manner are called "nisba adjectives" or "relative adjectives" because they show relationships. The termination -V or -(Vy)V is deleted before suffixing /-i/. Examples :

madrasa ++ -i -->	madrasī 'scholastic'
baljiika + -i -->	baljiiki 'Belgian'
turkiya + -i -->	turki 'Turkish'

A noun which invariably occurs with the definite article loses that article when the nisba suffix is added :

ilyabaan + -i -->	yabaani 'Japanese'
ilʔurdun + -i -->	urduni 'Jordanian'

The definite article may, of course, be added to yabaani or urduni if the modified noun is definite; the fact being stressed is that yabaani and urduni are possible while yabaan and urdun are not.

Upon receiving the nisba suffix, a handful of nouns ( mostly defective ) undergo changes which cannot be predicted by the above rules; for example, sana 'year' becomes sanawi 'annual', nabi 'prophet' becomes nabawi 'prophetic', and asya 'Asia' becomes asyawi 'Asian'. The nisba adjectives corresponding to such nouns should be learned as items.

The feminine singular form of the nisba adjective is obtained by adding -yya to the masculine singular form; the plural form, by adding -yyiin. :

<u>Masculine Singular</u>	<u>Feminine Singular</u>	<u>Plural</u>
maṣri 'Egyptian'	maṣriyya	maṣriyyiin

Notice, however, that some nisba adjectives have broken plurals, e.g., atraak 'Turkish (p)', ingiliiz 'British (p)'.

In a sequence of adjectives, a nisba adjective must come first :

kaṛafaṭṭa ingiliizi ḥamra : 'a red English tie'

For contexts where nisba adjectives designate color, type of product, or social status, see "Adjective : Attributive Construction".

A nisba adjective can be used as a noun, as can other adjectives, e.g.:

ilmaşri	'the Egyptian ( man )'
suuriyya	'a Syrian ( woman )'

\*\*\*    \*\*\*    \*\*\*

#### NOMINALIZATION : DEFINITION

Nominalization is the use of a sentence to fill a slot which is typically filled by a noun. For example, the object slot in simişt ilxabar 'I heard the news' is typically filled by a noun; however, the sentence ʕali rigişt 'Ali has returned' may be used to fill the same slot :

simişt inn ʕali rigişt. 'I heard that Ali has returned.'

More examples are given below. In each case, the filler of the nominal slot is underlined :

ʔaal <u>inn fatħi kaslaan.</u>	'He said that Fathi is lazy.'
ʕirift <u>inn fariida</u>	'I learned that Farida went to
<u>raaħit maşr.</u>	Egypt.'
iftakaŗu <u>inn iggamʕa</u>	'They thought that the university
<u>syayyara.</u>	was small.'
fikrit <u>innak tiruuh</u>	'The idea of your going to France
<u>faransa</u> miş kuwayyisa.	is not a good one.'

In the last example, the nominalized sentence is the second term of a noun construct, which explains the final -it of fikrit.

Certain nominalized expressions must be introduced by a nominalizer ( in the above examples, the nominalizer is inn ), others may or may not be introduced by a nominalizer, and still others are never introduced by a nominalizer ( see : "Nominalizers" and "Nominalization Without Nominalizers" ).

A nominalized expression may occur in various nominal slots; it may, for example, function as subject of the sentence, object of a verb, object of a preposition, or second term of a noun construct :

miš šahiīh <u>inn almanya</u> <u>ḥtallit maṣr.</u>	'It is not true that Germany occupied Egypt.'
simišt <u>innak itra??eet.</u>	'I heard that you have been promoted.'
itṣaggibt min <u>innak maruḥtiš.</u>	'I was surprised that you did not go.'
iṣṣinaaṣa lyabaniyya tʔaddimit lidaṣagit <u>inn</u> <u>ilyabaan bitsaddar</u> <u>ilṣarabiyyaat.</u>	'Japanese industry has progressed to the extent that Japan exports cars.'

Notice that a nominalized subject is often transposed to the position which follows the predicate. This transposition is the norm when the predicate is short and verbless, it is frequent when the predicate is a verb or a short expression containing a verb, and it is infrequent otherwise.

inn almanya ḥtallit maṣr miš šahiīh.	'That Germany occupied Egypt is not true.'
-----> miš šahiīh inn almanya ḥtallit maṣr.	'It is not true that Germany occupied Egypt.'
inn basma maxa  aṣitš iṣṣuyī narfizni.	'That Basma did not finish the work upset me.'
-----> narfizni inn basma maxa  aṣitš iṣṣuyī.	'It upset me that Basma did not finish the work.'
inn ilḥurriyya tḥaddidit asnaa? ilḥarḥ ilṣalamiyya lʔuula sabbib ilmaṣṣriyyiin maṣaakil kitiira giddan.	'That freedom was restricted during World War I created a large number of problems for the Egyptians.'

For the purpose of agreement, a nominalized subject is considered third-person masculine singular :

zaʕʕalni innak ʕatamtaha 'It upset me that you insulted her.'  
 ʕaħiħ inn maʕr itʔaddimit. 'It is true that Egypt has pro-  
 gressed.'

\*\*\*    \*\*\*    \*\*\*

### NOMINALIZATION WITHOUT NOMINALIZERS : IMPERATIVES

Imperative sentences are embedded in nominal slots without the use of a nominalizer after verbs of saying. An imperative verb form in the sentence to be embedded may remain unchanged or it may be replaced by the subjunctive form. The following utterances result from embedding the sentence ruħ iddukkaan 'Go to the shop' in the nominal slots following ʔultilu 'I said to him; I told him', ʔultilha 'I said to her; I told her', etc.

1. ʔultilu ruħ iddukkaan. 'I said to him, Go to the shop.'  
     ʔultilha ruħi ddukkaan. 'I said to her, Go to the shop.'  
     ʔultilhum ruħu ddukkaan. 'I said to them, Go to the shop.'  
     ʔultilak ruħ iddukkaan. 'I said to you (ms), Go to the shop.'  
     ʔultilik ruħi ddukkaan. 'I said to you (fs), Go to the shop.'  
     ʔultilkum ruħu ddukkaan. 'I said to you (p), Go to the shop.'  
     ʔalli ruħ iddukkaan. 'He said to me (m), Go to the shop.'  
     ʔalli ruħi ddukkaan. 'He said to me (f), Go to the shop.'  
     ʔallina ruħu ddukkaan. 'He said to us, Go to the shop.'
  
2. ʔultilu yruħ iddukkaan. 'I told him to go to the shop.'  
     ʔultilha truħ iddukkaan. 'I told her to go to the shop.'  
     ʔultilhum yruħu ddukkaan. 'I told them to go to the shop.'  
     ʔultilak truħ iddukkaan. 'I told you (ms) to go to the shop.'  
     ʔultilik truħi ddukkaan. 'I told you (fs) to go to the shop.'  
     ʔultilkum truħu ddukkaan. 'I told you (p) to go to the shop.'  
     ʔalli aruħ iddukkaan. 'He told me to go to the shop.'  
     ʔallina aruħ iddukkaan. 'He told us to go to the shop.'

Notice that in group 2 the subjunctive form agrees with its subject in number, gender and person, whereas in group 1 the embedded sentences are direct discourse and do not affect the syntax of the sentence.

Negative imperative sentences contain ( or consist of ) negated verb forms such as matruhš 'do not go (ms)', matruhiiš 'do not go (fs)', and matruhuuš 'do not go (p)'. Such forms may (1) be embedded in a nominal slot without being changed; they may also (2) be changed to agree with a subject of the third or the first person :

1. ?ultilu matruhš iddukkaan. 'I said to him, Do not go to the shop.'  
 ?ultilha matruhiiš iddukkaan. 'I said to her, Do not go to the shop.'  
 ?ultilhum matruhuuš iddukkaan. 'I said to them, Do not go to the shop.'  
 ?ultilak matruhš iddukkaan. 'I said to you (ms), Do not go to the shop.'  
 ?ultilik matruhiiš iddukkaan. 'I said to you (fs), Do not go to the shop.'  
 ?ultilkum matruhuuš iddukkaan. 'I said to you (p), Do not go to the shop.'  
 ?alli matruhš iddukkaan. 'He said to me (m), Do not go to the shop.'  
 ?alli matruhiiš iddukkaan. 'He said to me (f), Do not go to the shop.'  
 ?allina matruhuuš iddukkaan. 'He said to us, Do not go to the shop.'
  
2. ?ultilu mayruhš iddukkaan. 'I told him not to go to the shop.'  
 ?ultilha matruhš iddukkaan. 'I told her not to go to the shop.'  
 ?ultilhum mayruhuuš iddukkaan. 'I told them not to go to the shop.'  
 ?ultilak matruhš iddukkaan. 'I told you (ms) not to go to the shop.'  
 ?ultilik matruhiiš iddukkaan. 'I told you (fs) not to go to the shop.'  
 ?ultilkum matruhuuš iddukkaan. 'I told you (p) not to go to the shop.'  
 ?alli maruhš iddukkaan. 'He told me not to go to the shop.'  
 ?allina manruhš iddukkaan. 'He told us not to go to the shop.'

In both cases, the difference between sentences of Group 1 and those of Group 2 is the difference between direct and indirect quotes.

\*\*\*      \*\*\*      \*\*\*

#### NOMINALIZATION WITHOUT NOMINALIZERS : QUESTIONS

Questions are usually embedded in nominal slots without the use of a nominalizer. The first sentence below results from embedding the question

rigiŝ leeh ? 'Why did he return ?' in the subject slot; the second sentence results from embedding the same question in the object slot :

rigiŝ leeh miš muhimm. 'Why he returned is not important.'  
maŝrafš rigiŝ leeh. 'I do not know why he returned.'

A question which is embedded in a nominal slot usually implies a noun; e.g., in the above sentences rigiŝ leeh implies issabab 'the reason'. There may be a relationship between this fact and the fact that questions are usually embedded in nominal slots without a nominalizer ( nouns are used as fillers of nominal slots with no need for nominalizers ). The following sentences provide additional examples :

miš ŝaarif raaħ feen. 'I do not know where he went.'  
xammin miin biħibbu. 'Guess who loves him.'  
masʔalit rigiŝ imta di 'This question of when he returned is  
mathimminiš. of no interest to me.'  
ʔulli štareet eeh ? 'Tell me what ( it is that ) you  
bought.'

Embedding a yes-or-no question in a nominal slot usually involves the addition of the expression walla laʔ 'or not' at the end of the slot :

ŝaawiz aŝraf inta ruħt 'I want to know whether you went or  
walla laʔ. not.'

Besides, one of the expressions in kaan and iza kaan ( both translatable by 'whether' ) may be added at the beginning of the slot; in this context, kaan agrees with its subject in number, gender, and person :

ŝaawiz aŝraf (iza kaan) 'I want to know whether Ali went  
ŝali raaħ walla laʔ or not.'  
ŝaawiz aŝraf (in kaanit) 'I want to know whether Farida went  
fariida raaħit walla or not.'  
laʔ.  
ŝaawiz aŝraf (iza kuntu) 'I want to know whether you (p)  
intu ruħtu walla laʔ. went or not.'

When an alternative question is embedded in a nominal slot, one of the expressions in kaan and iza kaan may be added at the beginning of the slot; in this context, kaan agrees with its subject in number, gender, and person :

maʕrafš (iza kaan) ʕaawiz yidris hina walla ffaransa.	'I do not know whether he wants to study here or in France.'
maʕrafš (in kaanit) ʕawza tidris hina walla ffaransa.	'I do not know whether she wants to study here or in France.'

\*\*\*    \*\*\*    \*\*\*

#### NOMINALIZED SENTENCES : POSSIBILITY OF REPLACING CERTAIN CONSTITUENTS BY A NOUN

A nominalizer plus the predicate of the nominalized expression may usually be replaced by a noun which then enters into construct with the subject. This transformation is restricted to instances where the predicate in question is one of the following :

1. A verb or a form which is derived from a verb. Replacement here is by a verbal noun :

?aʕeet xabar ʕan <u>inn</u> <u>ilwaziir itgawwiz.</u>	'I read an item in the news about the fact that the (cabinet) minister got married.'
?aʕeet xabar ʕan <u>gawaaz</u> <u>ilwaziir.</u>	'I read an item in the news about the marriage of the (cabinet) minister.'
<u>koonak mašhuur</u> <u>hayḍurrak.</u>	'Your being famous will harm you.'
<u>šuhritak</u> <u>ḥatḍurrak</u>	'Your fame will harm you.'

ʔabiltu baʔd ma rigiʔ. 'I met him after he returned.'  
 ʔabiltu baʔd rguuʔu. 'I met him after his return.'

2. A noun or an adjective which is not derived from a verb but which yields a noun of quality. Replacement here is by the noun of quality :

mafiiʕ ʕakk f-inn ʕali  
waṭani. 'There is no question that Ali  
 is patriotic.'  
 mafiiʕ ʕakk f-waṭaniyyit  
ʕali. 'There is no question in regard to  
 Ali's patriotism.'  
 suzaan muʕgaba b-koonu  
raagil. 'Susan admires the fact that he  
 is manly.'  
 suzaan muʕgaba bi-  
ruquuliyyitu. 'Susan admires his manliness.'

\*\*\*    \*\*\*    \*\*\*

#### NOMINALIZER : inn

The nominalizer inn introduces an embedded clause in contexts other than those where the nominalizer ma occurs ( see "Nominalizer : ma" ) :

simiʕt inn nḡaal itxaṭabit. 'I heard that Nidal got engaged.'  
 muḥtamal inn aʕraf rigiʔ. 'It is possible that Ashraf has  
 returned.'  
 matnazilʕ lḡaragit inn-i  
 aʕmil ʕamal zayy da. 'I would not stoop to the point  
 of doing such a thing.'  
 itʕaggibt min inn-ak  
 zaʕʕaltaha. 'I was surprised at the fact  
 that you upset her.'

EA contains a set of close-knit expressions each consisting of a verb and a closely associated preposition ( or a "phrasal verb" ); e.g., daʕa li- 'to wish well to ( someone )', nizil fi 'to attack ( someone ) vigorously', daḥḥa bi- 'to sacrifice ( something )', and katab ʕala



'for God to decree ( something ) on ( someone )'. These expressions are followed by inn. Note the following alternatives :

1. The preposition may be deleted .
2. The sequence Preposition + inn + subject of a subjunctive form may be deleted. In most cases, this transformation does not apply unless -- in the source string -- the verb after inn expresses a possibility further delineated by the verb form which precedes inn. The result of the transformation is a verbal phrase, and is therefore restricted by the rules which govern auxiliaries ( see "Verb : Auxiliaries" ).

The following are examples :

Ṣali ṣammim Ṣala innu yiigi. } 'Ali was determined to come.'  
 Ṣali ṣammim innu yiigi.  
 Ṣali ṣammim yiigi.

Ṣali ṣammim Ṣala innina } 'Ali was determined to have us  
 nzuuru. visit him.'  
 Ṣali ṣammim innina nzuuru.  
 Ṣali ṣammim nzuuru.

Ṣali maṣṣuub Ṣala innu yṛuuh. } 'Ali is forced to go.'  
 Ṣali maṣṣuub innu yṛuuh.  
 Ṣali maṣṣuub yiṛuuh.

Listed below are some common close-knit expressions which are formed after the pattern Verb + Preposition and which designate subjunctive meanings :

itṣaahir bi-	'to feign ( something )'
naṣaḥ bi-	'to advise ( someone ) to'
riḍi bi-	'to be satisfied with'
waḍad bi-	'to promise ( something to someone )'
samaḥ bi-	'to allow ( something )'
aṣarṛ bi-	'to insist on'

fakkar fi	'to reflect on'
it?akkid min	'to be certain of'
mana? min	'to prevent ( someone ) from'
xaaf min	'to be afraid of'
a?yam ?ala	'to compel (someone) to do (something)'
ittafa? ?ala	'to agree on'
waafi? ?ala	'to agree to'
wa?ša ?ala	'to bequeath (something) to (someone)'
ya?ab ?ala	'to force (someone) to do (something)'

For the deletion of inn after other verbs, see Verb : Auxiliaries .

\*\*\*    \*\*\*    \*\*\*

#### NOMINALIZER : koon

The nominalizer koon is used interchangeably with inn in many but not in all contexts :

1. koon is frequently substituted for inn when the nominalized expression is verbless :

ahamm haaga f?alhu nnu    'The most important thing in his  
 zaabit or ahamm haaga    favor is the fact that he is an  
 f?alhu koonu zaabit.    officer.'

2. koon is occasionally substituted for inn when the nominalized expression contains a verb denoting a fact ( rather than a possibility ) :

innu biyyiib kitiir miš    'The fact that he is often absent  
 fi ?alhu or koonu    is not in his favor.'  
 biyyiib kitiir miš fi  
 ?alhu.

3. koon is not substituted for inn when the nominalized expression indicates a possibility rather than a fact :

yaguuz inn hayaam tirga? 'Hiyam may return tomorrow.'

bukra.

but not \*yaguuz koon hiyaam tirga?

bukra.

\*\*\*    \*\*\*    \*\*\*

#### NOMINALIZER : ma

Like inn, ma introduces an embedded clause. ma occurs after certain prepositions and nouns, and inn occurs elsewhere.

The following differences must be noted :

1. inn is usually followed by a noun or a pronoun functioning as subject. The same is true of the nominalizer ma; the difference is that ma may be followed immediately by a verb form.

simišt inn ſeeša            'I heard that Aisha got married.'  
tgawwizit.

simišt innaha            'I heard that she got married.'  
tgawwizit.

rigišt bašd ma            'I returned after Adnan did.'  
ſadnaan rigišt.

rigišt bašd ma huwwa    'I returned after he did.'  
rigišt.

rigišt bašd ma rigišt.    'I returned after he did.'

2. A pronoun which follows inn is a suffix; one which follows ma is independent :

yaguuz innaha rigišt.    'Perhaps she has returned.'

rigišt bašd ma hiyya    'I returned after she did.'  
rigišt.

3. In most ( though not all ) cases, an imperfect verb form which follows ma is bare ( = subjunctive ) :

simišt innu hayiigi	'I heard that he will come tomorrow.'
bukra.	
simišt innu byiigi kull	'I heard that he comes every day.'
yoom.	
hawṣal ʔabl ma yiwṣal.	'I will arrive before he does.'
bawṣal ʔabl ma yiwṣal.	'I usually arrive before he does.'

Generally speaking, the forms which precede the nominalizer ma are prepositions or nouns. Listed below are the most common combinations of a preposition or noun and ma. Notice that, in the majority of instances, each expression corresponds to an English conjunction.

1. baʔd ma 'after' : A verb which follows this expression may be perfect or imperfect.

rigišt baʔd ma rigiṣ.	'I returned after he did.'
rigišt baʔd ma rigiṣ ʕali.	'I returned after Ali did.'
rigišt baʔd ʕali ma rigiṣ.	'I returned after Ali did.'
ḥargaṣ baʔd ma yirgaṣ.	'I will return after he does.'
ḥargaṣ baʔd ma yirgaṣ ʕali.	'I will return after Ali does.'
ḥargaṣ baʔd ʕali ma yirgaṣ.	'I will return after Ali does.'

2. ʔabl ma 'before' : A verb which follows ʔabl ma is usually an imperfect form; the temporal designation of that verb is the same as that of the verb which precedes ma.

kallimtu ʔabl ma rgaṣ.	'I talked to him before I returned.'
bastaḥamma ʔabl ma naam.	'I take a bath before I go to bed.'
ḥayiktib ilmaqaala ʔabl ma yruuḥ faṛansa.	'He will write the article before he goes to France.'

3. liḥadd ma 'until' :

sakan fi bitna liḥadd ma naʔal liʔaswaan.	'He lived in our house until he moved to Aswan.'
ḥayuskun maʕaana liḥadd ma yunʔul liʔaswaan.	'He will live with us until he moves to Aswan.'

4. liyaayit ma 'until' : This expression is interchangeable with lihadd ma.
5. min yeer ma 'without' :  
     xaṛag min yeer ma                      'He went out without taking a  
     yistaḥamma.                              bath.'
6. ṣand ma 'when' :  
     igru ṣand ma tiṣmaṣu                      'Run when you hear the whistle.'  
     ṣṣuffaara.
7. waʔt ma 'when, the moment that' :  
     ḥaṣṣaḥlu lmaḥduuṣ waʔt                      'I will explain the matter to him  
     ma yirgaṣ.                                  when he returns.'
8. saaṣit ma 'when, the hour that' :  
     ittiṣil biyya saaṣit ma                      'Get in touch with me when you  
     tiwṣal.    arrive.'
9. nahaar ma 'the day that' :  
     kunt fiṣkindiriyya nahaar                      'I was in Alexandria the day she  
     ma tgawwizit.                                  got married.'
10. yoom ma 'the day that' : This expression is usually interchangeable with nahaar ma.
11. sanit ma 'the year that' :  
     kunt fsurya sanit ma                      'I was in Syria the year that  
     tammit ilwiḥda been                          Egypt and Libya united.'  
     maṣr w libya.
12. maṭraḥ ma 'the place that, where, anywhere that, wherever' :

laʔa lmaḥfaẓa maṭraḥ	'He found the wallet where he had
ma sabḥa.	left it.'
maṭraḥ ma truuḥ aṛuuḥ.	'Wherever you go, I will go.'

13. makaan ma and maḥall ma : Both expressions are interchangeable with maṭraḥ ma.

14. miʔdaar ma : 'the degree to which, the extent to which' :

indahašt min miʔdaar	'I was astounded by how beautiful
ma hiyya gamiila.	she is ( literally : "by the
	degree to which she is beautiful" ).'

Three more expressions which contain ma, and which are translatable by English conjunctions, are : fiima 'while', baynama 'while', and kull ma 'whenever'. Of these, the first two are usually followed by a clause which contains a form of the perfect verb kaan and (a) an imperfect indicative ( with the /bi-/ prefix or (b) an equational clause. The third ( kull ma ) is usually followed by a bare imperfect (subjunctive) verb.

fiima kunna bnitgaadil,	'While we were arguing, the
innuur iṭṭafa.	lights went off.'
issawra ʔaamit baynama	'The rebellion took place while the
kaan raʔiis iggumhuriyya	president of the republic was out
barra lbalad.	of the country.'
kull ma yiigi, aʔfil ilbaab	'Whenever he comes, I slam the
fi wiššu.	door in his face.'

\*\*\*      \*\*\*      \*\*\*

## NOUN

In Egyptian Arabic (EA), nouns (n) are either masculine (m) or feminine (f) in gender. Most feminine nouns end in /-a/, and most masculine nouns do not. For other nouns, the sex of the referent

clearly indicates the grammatical gender, e.g., /bint/ (f) 'girl'. Henceforth, gender need not be indicated when it is clear from the form of the noun or the sex of the referent. Indication of gender is only needed for such nouns as /mabna/ (m) 'building' or /naar/ (f) 'fire' since gender is not clear from their forms. Most nouns inflect for the dual and all nouns ( except collectives, q.v. ) inflect for plural.

( See also : Collective Nouns; Verbal Nouns; Plural; Dual Nouns; Gender )

\*\*\*      \*\*\*      \*\*\*

#### NOUN : BASIC

A noun that has no relation to any verb or verb stem (q.v.) from which it could be derived; e.g., /katab/ 'to write' has /kitaab/ 'book' as a derived noun. /mayya/ 'water', on the other hand, is a basic noun since there is no verb from which it is derived in EA.

\*\*\*      \*\*\*      \*\*\*

#### NOUNS : HUMAN AND NON-HUMAN

A human noun is one that in its singular form refers to human beings.

With human plural nouns, adjectives agree in number : /awlaad kubaar/ 'big boys'; /banaat kubaar/ 'big girls'. However, with non-human plural nouns, either plural adjectives or feminine singular adjectives may be used :

/kutub kubaar/	'big books'
/kutub kibiira/	'big books'

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

/awlaad kutaar/	'many boys'
/awlaad kitiira/	'many boys'

and /banaat kutaar/ 'many girls'  
/banaat kitiira/ 'many girls'

#### Human Plurals

S# 1 : ilbanaat dool tuwaal walla ?uṣayyaṛiin ?

'Are these girls tall or short ?'

S# 2 : ilbanaat dool tuwaal miš ?uṣayyaṛiin.

'These girls are tall; not short.'

#### Non-Human Plurals

(a) S# 1 : ilkutub di gdiida walla ?adiima ?

:'Are these books new or old ?'

S# 2 : ilkutub di gdiida

:'These books are new.'

(b) S# 1 : ilkutub dool gudaad walla ?udaam

'Are these books new or old ?'

S# 2 : ilkutub dool gudaad

'These books are new.'

Remember that demonstratives and adjectives must agree in number with the Human Plural nouns they modify.

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

Demonstratives and adjectives must agree in gender as well as number with the singular nouns they modify, whether the noun has a human or non-human referent.

\*\*\*      \*\*\*      \*\*\*



## NOUN OF CHARACTER

A word ( derived in most cases from a verb (q.v.) ) that refers to a characteristic of a person. They are formed on the measure (q.v.)

FaʕʕaaL, e.g.,

kizib 'to tell lies'	kazzaab 'liar'
nisi 'to forget'	nassaay 'forgetful'

\*\*\*    \*\*\*    \*\*\*

## NOUN OF INSTRUMENT

/muftaah/ 'key' and /munšaar/ 'saw' are nouns of instrument derived from the verbs /fatah/ 'to open' and /našar/ 'to saw' respectively, on the measure muFʕaaL. Other nouns of instrument are /maḍrab/ 'racket' and /mabšara/ 'peeler' derived from /ḍarab/ 'to hit' and /bašar/ 'to peel' respectively, on the measure maFʕal(-a).

\*\*\*    \*\*\*    \*\*\*

## NOUN OF PROFESSION OR OCCUPATION

A noun derived, usually from a verb, but in some cases from a noun, and which denotes a profession or occupation. Most of these are of the measure FaʕʕaaL, e.g. :

xabaz 'to bake'	xabbaaz 'baker'
bana 'to build'	banna 'mason'
xaṭṭ 'handwriting'	xaṭṭaaṭ 'calligrapher'
ḥadiid 'iron'	ḥaddaad 'blacksmith'
baab 'door'	bawwaab 'doorman, concierge'

The following nouns of profession are of the measure muFaʕʕiL(-a) ( an active participle measure ) :

darris 'to teach'	mudarris(-a) 'teacher'
marraḍ 'to nurse'	mumarriḍ(-a) 'nurse'
fattiṣ 'to inspect'	mufattiṣ(-a) 'inspector'

There are other measures for nouns of profession or occupation, but those shown above are among the most common.

\*\*\*    \*\*\*    \*\*\*

### NOUN OF PLACE

/maṭbax/ 'kitchen' is a noun of place derived from the verb /ṭabax/ 'to cook' on the measure maḤḥaL (m); /maktab/ 'office' is another noun of place derived from the verb /katab/ 'to write'. /maktaba/ 'library, bookstore' is a noun of place derived from the same verb on the measure maḤḥaLa (f).

\*\*\*    \*\*\*    \*\*\*

### NOUN REPLACER ma : DIFFERENCE FROM NOMINALIZERS

While the replacer ma implies a noun, nominalizers are semantically empty. This fact becomes clear when the following sentences are compared.

1. da aḥsan min inn ṣali yirgaṣ.      'This is preferable to having Ali return.'
2. fariida agmal mimma (= min ma) ṣali yzunn.      'Farida is prettier than Ali imagines.'

In sentence 1 the object of the preposition is ṣali yirgaṣ, and for that reason inn ṣali yirgaṣ may be replaced by ruquuṣ ṣali 'Ali's return'. In sentence 2 the object of the preposition is ma, and for that reason ma ṣali yzunn cannot be replaced by zann ṣali 'Ali's imagination' (in other words, Farida is not prettier than Ali's imagination; rather, she is prettier than what Ali imagines).

The replacer ma should not be confused with the nominalizer ma : the former implies a noun while the latter is semantically empty. Compare the following sentences :

3. rigišt bašd ma šali rigišt 'I returned after Ali did.'
4. fariida agmal mimma ( = min 'Farida is prettier than Ali imagines.'  
ma) šali yzunn.

In sentence 3 the object of the preposition is šali rigišt, and for that reason ma šali rigišt may be replaced by ruquušt šali 'Ali's return.' In sentence 4 the object of the preposition is ma, and for that reason ma šali yzunn cannot be replaced by zann šali 'Ali's imagination'.

The replacer ma differs from inn and koon in two major respects :

1. The replacer ma may occur directly before a verb ( in addition to the fact that it may occur before a noun or a pronoun functioning as subject ); inn and koon must occur before a noun or a pronoun functioning as a subject.'

šamalu zayy ma ʔaalit.	'They did as she said.'
šamalu zayy ma zeenab ʔaalit.	'They did as Zeinab said.'
šamalu zayy ma hiyya ʔaalit.	'They did as she said.'
iftakarṭ inn šali min lubnaan.	'I thought that Ali was from Lebanon.'
iftakarṭ innak min lubnaan.	'I thought you were from Lebanon.'

2. The pronoun which follows the replacer ma is independent; the pronoun which follows inn and koon is a suffix.

išmil zayy ma nta šaawiz.	'Do as you (ms) wish.'
zanneet innaha šayyaana.	'I thought she was sick.'

\*\*\*      \*\*\*      \*\*\*

#### NOUN REPLACER ma : FUNCTION

The replacer ma is substituted for a definite non-human noun which is modified by a relative clause; this fact becomes clear when one

compares sentences such as the following :

1. ḥaṣmil aktaṛ min ilḥaaga illi      'I will do more than the thing he  
yiṭlubha.      requests.
2. ḥaṣmil aktaṛ mimma (= min ma)      'I will do more than he requires.'  
yiṭlub or ... mimma yiṭlubu.

The transformation which derives sentences like 2 from sentences like 1 involves :

- (a) Substitution of ma for the definite modified noun.
- (b) Deletion of illi.
- (c) Optional deletion, from the modifier, of the pronoun which functions as direct object of a verb and which refers to the replaced noun. If retained, the pronoun in question must be masculine singular since the form ma is considered masculine singular.

More examples are given below; in each case, sentence (a) is the source string of sentence (b).

- (a) da aṣgab šee? šuftu.      'This is the strangest thing I have seen.'
  - (b) da aṣgab ma šuft(u).      'This is the strangest thing I have seen.'
- 
- (a) iṣmil zayy iṣšee? illi      'Do in accordance with the thing that  
tḥibbu.      you like.'
  - (b) iṣmil zayy ma tḥibb.      'Do as you like.'
- 
- (a) da foo? ilmi?daaṛ illi      'This is more than the amount I  
atṣawwaṛu.      envisioned.'
  - (b) da foo? ma kunt      'This is more than I envisioned.'  
atṣawwaṛ(u).
- 
- (a) da aktaṛ min ilkimmiyya      'This is more than the amount I  
lli ṭalabtaha.      requested.'
  - (b) da aktaṛ mimma (= min      'This is more than I requested.'  
ma) ṭalabt(u).

In the foregoing examples, ma replaces a singular non-human noun which is modified by a relative clause; as the following sentences show, ma may also replace a plural non-human noun which is modified by a relative clause :

da aḥsan ilḥagaat illi ṣandi. 'This is the best of the things I have.'  
 da aḥsan ma ṣandi. 'This is the best thing I have ( literally : "the best of what I have" ).'

The replacer ma occurs most commonly as the object of a preposition, the object of a verb, or the second term of a construct phrase; its occurrence as the subject of a sentence is restricted to a handful of idiomatic expressions such as binhum ma ṣanaʿ ilḥaddaad 'There is a great deal of animosity between them.'

\*\*\*    \*\*\*    \*\*\*

#### NOUN REPLACER ma : MEANING

The replacer ma is translatable by 'what, the thing(s) that' :

kul ma tḥibb                    'Eat the thing(s) you like.'  
 da aḥsan ma ṣandi            'This is the best I have ( literally :  
    "the best of the thing(s) I have" ).'

Although it replaces a noun which is definite in form, ma is indefinite in meaning : the nouns which it replaces ( iššee? 'the thing', ilʔašyaa? 'the things', ilḥaaga 'the thing', ilḥagaat 'the things' ) are semantically indefinite in the sense that each designates a class of unspecified referents. Compare, for example, the nouns of the first column below with the nouns of the second column.

iššee?	'the thing'	ilkitaab	'the book'
ilḥaaga	'the thing'	ilʔalam	'the pencil'
ilʔašyaa?	'the things'	ilkutub	'the books'
ilḥagaat	'the things'	illaʔlaam	'the pencils'

All of the nouns in the list have non-human referents. The difference

is that while each of the nouns on the right denotes a distinct object which is clearly differentiated from other non-human referents, the corresponding noun on the left denotes any non-human referent; in this sense, the nouns on the left are semantically indefinite.

\*\*\*      \*\*\*      \*\*\*

#### NOUN : SINGULAR COUNT

( See : Numerals : Singular Count Nouns )

\*\*\*      \*\*\*      \*\*\*

#### NUMERALS : CARDINAL HUNDREDS -- INDEFINITE CONSTRUCTION

The forms for the hundreds are listed below. Notice that, with the exception of 200, each numeral has two forms : one which ends in -a and another which ends in -t; the latter is used before a counted noun, and the former is used elsewhere.

miyya	miit	'100'
miteen	miteen	'200'
tultumiyya	tultumiit	'300'
rubṣumiyya	rubṣumiit	'400'
xumsumiyya	xumsumiit	'500'
suttumiyya	suttumiit	'600'
subṣumiyya	subṣumiit	'700'
tumnumiyya	tumnumiit	'800'
tusṣumiyya	tusṣumiit	'900'

The counted noun is singular and follows the numeral :

miit raagil	'100 men'
miit sitt	'100 women'
miit gineeh	'100 pounds ( money )'
miteen kitaab	'200 books'

xumsumiit beet	'500 houses'
subsumiit faddaan	'700 (Egyptian) acres'

\*\*\*    \*\*\*    \*\*\*

#### NUMERALS : CARDINAL MILLIONS & BILLIONS -- INDEFINITE CONSTRUCTION

The form for 'one million' is milyoon and the form for 'one billion' is bilyoon, both being singular counted nouns (q.v.). The words milyoon and bilyoon are counted as follows :

1. 'Two million' and 'two billion' are expressed by itneen milyoon, and itneen bilyoon, respectively.
2. Millions and billions are expressed by phrases in which the long forms of 3 - 10 precede one of the singular forms milyoon and bilyoon.

arbaʿ talaaf	'four thousand'
arbaʿa milyoon	'four million'
arbaʿa bilyoon	'four billion'

\*\*\*    \*\*\*    \*\*\*

#### NUMERALS : CARDINAL 'ONE' -- INDEFINITE CONSTRUCTION

The cardinal numeral 'one' has two forms : waahid (m) and wahda (f).

Singularity is usually indicated by the singular form of the noun without use of the numeral ( e.g., kitaab 'a book, one book' ); consequently, waahid and wahda have restricted occurrence. The following are the most common contexts where waahid and wahda are used :

1. waahid may be used to modify a preceding masculine singular noun, and wahda may be used to modify a preceding feminine singular noun. Since the noun itself indicates singularity, the effect of the numeral is to emphasize -- rather than merely to denote number.

ʕandi ktaab waahid. 'I have a single book.'  
 ʕandi ʕanta wahda. 'I have only one suitcase.'

2. The forms waahid and wahda are sometimes used as nouns with the meaning 'someone, somebody, a certain person'. In this usage, the numeral may also occur in apposition with a following singular noun :

fiih waahid mistanniik. 'There is someone waiting for you.'  
 ʔabilt wahda fallaaʕa. 'I met a certain peasant woman ( literally : "a woman who is a peasant" ).'

3. The masculine form waahid also occurs in the following contexts :

- (a) Before singular counted nouns (q.v.) which are used in ordering food, drinks, etc.

waahid ʕaay 'one ( cup of ) tea'  
 waahid lahma 'one ( serving of ) meat'

- (b) In compound numerals before the forms milyoon 'million' and bilyoon 'billion' :

waahid milyoon wi tultumiit alf '1,3000,000'  
 waahid bilyoon xumsumiit milyoon '1,500,600,000'  
 wi suttumiit alf

- (c) At the end of a compound numeral :

miyya wwaahid '101'  
 miyya wwaahid kitaab '101 books'

- (d) In counting and mathematical calculation :

waahid, itneen, talaata,... 'one, two, three, ...'  
 miyya wwaahid, miyya witneen,... '101, 102, ...'  
 itneen naaʕiʕ waahid yisaawi '2 - 1 = 1'  
 waahid.

\*\*\*      \*\*\*      \*\*\*



## NUMERALS : CARDINAL NUMERAL 'TWO' -- INDEFINITE CONSTRUCTION

The cardinal numeral 'two' is itneen.

Duality is usually indicated by the dual form of the noun without use of a numeral; consequently, itneen has restricted occurrence. The following are the most common contexts where itneen is used :

1. The form itneen may be used to modify a preceding dual ( masculine or feminine ) noun. Since the noun itself indicates duality, the effect of the numeral is to emphasize -- rather than merely to show -- duality :

ʕandi ktabeen itneen.	'I have just two books.'
ʕandi ʕaṣṣiteen itneen.	'I have just two suitcases.'

2. The form itneen is sometimes used as a noun; in this usage, the numeral may be in apposition with a following plural noun :

(a) iʕtareet itneen.	'I bought two.'
(b) ʔabilt itneen fallahiin.	'I met two peasants ( literally : "two who are peasants" ).'

The usage illustrated by sentence (b) is the norm with nouns of occupation whose singular is Faʕṣaal. With other nouns, however, this usage is possible, but rare; thus it is possible but uncommon to say itneen talamza 'two students'.

3. The form itneen occurs before a singular counted noun ( q.v.) to make that noun dual.

hatlina tneen ʕaay.	'Bring us two teas.'
maʕaaya tneen gineeh.	'I have two pounds ( money ).'
misaḥtu tneen mitr mṛabbaʕ.	'Its area is two square meters.'
fi giʕna tneen milyoon ʕaskari.	'There are two million soldiers in our army.'

4. The form itneen occurs at the end of a compound numeral :

miyya witneen	'102'
miyya witneen kitaab	'102 books'
an acceptable variant is :	
miit kitaab witneen	'102 books'

5. The form itneen occurs in counting and in mathematical calculation :

waaḥid, itneen, talaata, ...	'one, two, three, ...'
miyya witneen, miyya	'102, 103, ...'
wtalaata, ...	
xamsa naaʔiṣ talaata	'5 - 3 = 2'
ysaawi itneen.	

\*\*\*      \*\*\*      \*\*\*

#### NUMERALS : CARDINALS 3 - 10 -- INDEFINITE CONSTRUCTION

Each of the cardinal numerals 3 - 10 has two forms : a long form which ends in -a, and a short form which ends in a consonant. These forms are listed below ( the long forms are on the left, and the short counterparts are on the right ) :

talaata	talat	'3'
aṛbaʔa	aṛbaʔ	'4'
xamsa	xamas	'5'
sitta	sitt	'6'
sabʔa	sabaʔ	'7'
tamanya	taman	'8'
tisʔa	tisaʔ	'9'
ʔaṣara	ʔaṣar	'10'

The short forms occur before counted nouns other than singular count nouns ( SCN, q.v. ) ; the long forms occur elsewhere :

talat kutub	'three books'
talat banaat	'three girls'
talaata gneeh	'three Egyptian pounds ( money )'
ʔandi talaata	'I have three' ( Here the numeral is used as a noun. )

The following facts should be noted :

1. The counted noun follows the numeral.

2. Unless it is an SCN, the counted noun is plural.
3. When used as counted nouns, the forms aFʕaaL and aFʕuL are changed to tiFʕaaL and tuFʕuL respectively :

awlaad maṣṣiyyiin	'Egyptian boys'
talat tiwlaad	'three boys'
azṣuf kibiira	'large envelopes'
xamas tuṣṣuf	'five envelopes'

Educated Egyptians sometimes ( though not commonly ) use aFʕaaL and aFʕuL as counted nouns without making such changes :

talat awlaad	'three boys'
talat azṣuf	'three envelopes'

\*\*\*      \*\*\*      \*\*\*

#### NUMERALS : CARDINALS 11 - 19 -- INDEFINITE CONSTRUCTION

The cardinals 11 - 19 are :

hiḡaaṣar	'11'
itnaaṣar	'12'
talatṭaaṣar	'13'
aṣbaṣṭaaṣar	'14'
xamaṣṭaaṣar	'15'
sittṭaaṣar	'16'
sabaṣṭaaṣar	'17'
tamaṣṭaaṣar	'18'
tisaṣṭaaṣar	'19'

The counted noun is singular and follows the numeral :

tisaṣṭaaṣar walad	'nineteen boys'
tisaṣṭaaṣar bint	'nineteen girls'
sabaṣṭaaṣar gineeh	'seventeen pounds ( money )'

\*\*\*      \*\*\*      \*\*\*

## NUMERALS : CARDINALS 20, 30, 40, .... 90 -- INDEFINITE CONSTRUCTION

The tens above 19 are :

ʕiʕriin	'20'
talatiin	'30'
arbiʕiin	'40'
xamsiin	'50'
sittiin	'60'
sabʕiin	'70'
tamaniin	'80'
tisʕiin	'90'

The counted noun is singular and follows the numeral :

ʕiʕriin kitaab	'twenty books'
ʕiʕriin ʕarabeeza	'twenty tables'
ʕiʕriin gineeh	'twenty pounds ( money )'

\*\*\*    \*\*\*    \*\*\*

## NUMERALS : CARDINAL THOUSANDS -- INDEFINITE CONSTRUCTION

The form for 1,000 is alf, and the form for 2,000 is alfeen ( consisting of alf and the dual suffix -een ). The thousands above 2,000 are formed by counting the word alf. In this context, alf has the plural ʕalaaf which follows the short forms of 3 - 10. The singular form alf follows all numerals above 10.

arbaʕ ʕalaaf	'4,000'
hiɖaaʕar alf	'11,000'
waahid wi xamsiin alf	'51,000'
miit alf	'100,000'
xumsumiit alf	'500,000'
suttumiyya wwaahid alf	'601,000'
subʕumiyya witneen alf	'803,000'
tumnumiyya wtalaata alf	'815,000'

subṣumiyya wsittiin alf      '760,000'  
 tusṣumiyya tisfa wtisfiin    '999,000'  
 alf

The counted noun is singular and follows the numeral. Thus raagil 'man' or sitt 'woman' can be added after each of the foregoing numerals without changing the numerical expression in any way.

\*\*\*      \*\*\*      \*\*\*

#### NUMERALS : COMBINATIONS OF 1 - 99 WITH THE CARDINAL HUNDREDS -- INDEFINITE CONSTRUCTION

The sequence is as follows : the hundreds occur first, followed by (a) one of the numerals 1 - 19, (b) one of the tens above 19, or (c) one of the combinations 21 - 99. The forms used in this context are the following : the form miyya, or miteen, or the forms of 300 - 900 ending in -a and the long forms of 3 - 10. The conjunction wi 'and' occurs only once in each sequence -- before the last word.

miyya wwaahid	'101'
miteen witneen	'202'
tultumiyya wxamsa	'305'
ṛubṣumiyya wsabfa	'407'
xumsumiyya witnaaṣar	'512'
suttumiyya wsabfiin	'670'
subṣumiyya sabfa wlatatiin	'737'
tusṣumiyya tisfa wtisfiin	'999'

The counted noun is singular and follows the numeral ( Also note Variants ) :

tultumiyya wwaahid kitaab ~    '301 books'  
 tultumiit kitaab wiwaahid

tultumiyya wwaahid šanṭa '301 suitcases'

ṛubṣumiyya witneen kitaab '402 books'

ṛubṣumiyya witneen šanṭa ~ '402 suitcases'  
ṛubṣumiit šanṭa witneen

xumsumiyya wtalaata ṛaagil '503 men'

suttumiyya xamsa wsabʿiin '675 pages'  
ṣafha

tusṣumiyya sabʿa wtamaniin '987 lines'  
ṣaṭr

\*\*\*    \*\*\*    \*\*\*

NUMERALS : COMBINATIONS OF (1) THE CARDINAL MILLIONS WITH NUMERALS BELOW ONE MILLION AND OF (2) THE CARDINAL BILLIONS WITH NUMERALS BELOW ONE BILLION -- INDEFINITE CONSTRUCTION

- (1) The millions precede the other numerals. The expression waahid milyoon ( rather than milyoon ) stands for 'one million'.
- (2) Similarly, the billions precede the other numerals, and the expression for 'one billion' is waahid bilyoon rather than bilyoon.

In (1) and in (2), the conjunction wi precedes the last word of the numeral as well as the last word of a combination which counts alf, milyoon, or bilyoon.

(waahid) milyoon wi waahid '1,000,001'

(waahid) milyoon witneen '1,000,002'

(waahid) milyoon miyya xamsa  
wīšriin alf suttumiyya  
talaata wtisʿiin '1,125,693'

subṣumiyya talaata wsittiin	'763,972,133'
milyoon tusṣumiyya tneen	
wi sabṣiin alf miyya	
talaata wtalatiin	
(waaḥid) bilyoon wi	'1,000,000,001'
waaḥid	
(waaḥid) bilyoon witneen	'1,000,000,002'
tultumiyya talaata wsittiin	'363,902,544,225'
bilyoon tusṣumiyya witneen	
milyoon xumsumiyya ṛbaṣa	
warbiṣiin alf miteen xamsa	
wṣiṣriin	

The counted noun is singular and follows the numeral. Thus saṭr 'line' or kilma 'word' may be added to any of the above combinations without changing the numerical expression in any way.

\*\*\*      \*\*\*      \*\*\*

#### NUMERALS : COMBINATIONS OF THE CARDINAL THOUSANDS WITH NUMERALS BELOW ONE THOUSAND -- INDEFINITE CONSTRUCTION

The thousands precede the other numerals in such combinations. The conjunction wi 'and' precedes the last word in the numeral, as well as the last word in a combination which counts alf.

alf wwaḥid	'1,001'
talat talaaf witneen	'3,002'
sabaṭ talaaf wi sabṣa	'7,007'
taman talaaf witnaaṣar	'8,012'
ḥiḍaaṣar alf wtisaṭṭaaṣar	'11,019'
waaḥid wi xamsiin alf	'51,059'
tisṣa wxamsiin	
miyya xamsa wtalatiin	'135,967'
alf tusṣumiyya sabṣa	
wsittiin	

The counted noun is singular and follows the numeral. Thus kitaab 'book' or saffa 'page' can be added to any of the above combinations without changing the numerical sequence in any way.

\*\*\*      \*\*\*      \*\*\*

#### NUMERALS : COMBINATIONS OF UNITS WITH THE CARDINAL TENS ABOVE 19 -- INDEFINITE CONSTRUCTION

The forms waahid, itneen, and the long forms of 3 - 9 combine with the tens above 19. The unit precedes the ten, and the form wi is used as a conjunction. The combination is thus like the archaic English "four and twenty", "seven and sixty", etc. The following are examples :

waahid wi šišriin	'21'
itneen wi talatiin	'32'
talaata warbišiin	'43'
aṛbaša wxamsiin	'54'
xamsa wsittiin	'65'
sitta wsabšiin	'76'
sabša wtamaniin	'87'
tamanya wtisšiin	'98'

The counted noun is singular and follows the numeral :

waahid wi šišriin ṛaagil	'21 men'
waahid wi šišriin bint	'21 girls'
sabša wtamaniin kitaab	'87 books'
sabša wtamaniin gineeh	'87 pounds ( money )'

\*\*\*      \*\*\*      \*\*\*

#### NUMERALS : CONJUNCTION wi 'and' IN NUMERICAL EXPRESSIONS

The conjunction wi 'and' precedes (1) the last word of a compound number provided that word is not itself a counted noun, as well as (2)



the last word of a combination which counts alf, milyoon, or bilyoon.

waahid wi ũiſriin	'21'
miyya wwaahid	'101'
tultumiyya xamsa wsittiin	'365'
alfeen xumsumiyya tneen	'2,522'
wi ũiſreen	
suttumiyya wũiſriin milyoon	'620,325,210'
tultumiyya xamsa wũiſriin	
alf miteen wi ũaſara	
subſumiyya wwaahid bilyoon	'701,161,970,199'
miyya waahid wi sittiin	
milyoon tusſumiyya wsabſiin	
alf miyya tiſa wtisſiin	

\*\*\*    \*\*\*    \*\*\*

#### NUMERALS : COUNT NOUNS WITH CARDINAL NUMERALS -- INDEFINITE CONSTRUCTION

1. The masculine form waahid may precede a singular count noun ( SCN, q.v. ) of Class (a); it may also precede an SCN of Class (d).

waahid biira	'one serving of beer'
waahid milyoon wi	'1,000,300'
tultumiyya	

Both of the forms waahid and wahda may be used as intensifiers modifying a preceding noun other than an SCN; the noun in question is singular and the numerical modifier agrees with it in gender :

kitaab waahid	'a single book'
ṭayyaara wahda	'a single plane'

2. The form itneen precedes an SCN to make that noun dual :

itneen ſaay	'two teas'
itneen malliim	'two milliemes'
itneen buuſa mṛabbaſa	'two square inches'
itneen milyoon	'2,000,000'

The form itneen can also be used as an intensifier modifying a preceding dual noun; since itneen is invariable, there is no gender agreement between the noun and the numeral :

waladeen itneen	'only two boys'
binteen itneen	'only two girls'

3. With the numerals 3 - 10, the counted nouns are plural unless they are SCN's. In regard to position, the counted noun follows the numeral. There is no gender agreement between the numeral and the counted noun.

talat riggaala	'three men'
talat sittaat	'three ladies'
talaata gneeh	'three pounds ( money )'

If the noun to be counted is a plural of the measure aFʿaaL, it is usually changed to tiFʿaaL; if the noun to be counted is a plural of the measure aFʿuL, it is usually changed to tuFʿuL. Educated speakers sometimes use aFʿaaL and aFʿuL as counted nouns without these changes.

xamas tiʔlaam <u>or</u>	'five pencils'
xamas aʔlaam	
xamas tuzruf <u>or</u>	'five envelopes'
xamas azruf	

4. With numerals above 10, the counted noun is singular. In this case the numeral precedes, and shows no gender agreement with, the counted noun.

xamaṣṭaaṣar walad	'fifteen boys'
xamaṣṭaaṣar bint	'fifteen girls'
miyya xamsa wʕiṣriin	'125 boys'
walad	
miyya xamsa wʕiṣriin	'125 girls'
bint	

\*\*\*      \*\*\*      \*\*\*

## NUMERALS : DEFINITE CARDINAL CONSTRUCTIONS

A construction consisting of a numeral and a counted noun may be made definite in accordance with the rules given below.

1. The construction consisting of waaḥid ( feminine wahda ) and a preceding noun may be made definite by prefixing the definite article to the numeral as well as the noun. The more common practice, however, is to replace ilwaaḥid ( feminine : ilwahda ) by the adjective ilwaḥiid ( feminine : ilwaḥiida ) 'the only'.

ilkitaab ilwaaḥid illi ṣandi 'the one book that I have'

iṣṣaṇṭa lwaḥda illi ṣandi 'the one suitcase I have'

ilkitaab ilwaḥiid illi ṣandi 'the only book I have'

iṣṣaṇṭa lwaḥiida illi ṣandi 'the only suitcase I have'

2. The construction consisting of itneen and a preceding noun is made definite by prefixing the definite article to the numeral as well as the noun :

ilkitabeen illitneen 'the two books'

iṣṣaṇṭiteen illitneen 'the two suitcases'

3. Constructions consisting of any other numeral and a following count noun are made definite in one of the following ways :
  - (a) The definite article may be prefixed to the numeral; in a numerical sequence, it is the first word which takes the definite article. Except for the addition of the definite article, the construction remains unchanged.

sabaṣ kutub 'seven books'

issabaṣ kutub 'the seven books'

miyya wṣiṣriin bint '120 girls'

ilmiyya wiṣiṣriin bint 'the 120 girls'

alf suttumiyya wtalatiin	'1630 houses'
beet	
ilʔalf suttumiyya	'the 1630 houses'
wtalatiin beet	
waafid lahma	'one ( serving of ) meat'
ilwaafid lahma	'the one ( serving of ) meat'
itneen gineeh	'two pounds ( money )'
illitneen gineeh	'the two pounds'
talaata biira	'three beers'
ittalaata biira	'the three beers'

- (b) The definite article may be prefixed to the numeral in the manner specified in 3(a) above, and to the counted noun as well. Here, however, the counted noun must be plural, and it must precede the numeral. The construction described in 3(a) is the usual one, whereas the construction described here emphasizes a totality which is translatable by 'all'.

sabaʔ kutub	'seven books'
issabaʔ kutub	'the seven books'
ilkutub issabʔa	'the seven books, all of the seven books'
miyya wʕiʕriin bint	'120 girls'
ilmiyya wʕiʕriin bint	'the 120 girls'
ilbanaat ilmiyya	'the 120 girls, all of the 120 girls'
wʕiʕriin	
alf suttumiyya wtalat-	'1630 houses'
iin beet	
ilʔalf suttumiyya	'the 1630 houses'
wtalatiin beet	
ilbuyuut ilʔalf suttu-	'the 1630 houses, all of the 1630 houses'
miyya wtalatiin	

talaata gineeh	'three pounds ( money )'
ittalaata gineeh	'the three pounds'
ilginehaat ittalaata	'the three pounds'

\*\*\*      \*\*\*      \*\*\*

## NUMERALS : FRACTIONS

### 1 as numerator and 2 - 10 as denominators

The forms involved here are listed in the following table. To the right of each singular fraction, the plural form is given.

nuṣṣ	'one-half'	anṣaaṣ
tilt	'one-third'	atlaat
ṛubṣ	'one-fourth'	arbaaṣ
xums	'one-fifth'	axmaas
suds	'one-sixth'	asdaas
subṣ	'one-seventh'	asbaaṣ
tumn	'one-eighth'	atmaan
tusṣ	'one-ninth'	atsaaṣ
ṣuṣṣ	'one-tenth'	aṣṣaar

### 2 as numerator and 3,5,7,9, as denominators

The forms involved here are the duals of tilt, xums, subṣ, and tusṣ :

tilteen	'two-thirds'
xumseen	'two-fifths'
subṣeen	'two-sevenths'
tusṣeen	'two-ninths'

### 3 - 9 as numerators and 4 - 10 as denominators

Each of the simple fractions involved is expressed by a phrase consisting of (a) one of the short forms for 3 - 9, and (b) a denominator functioning as a counted noun. Since the noun in question is a plural of the measure aḤṣaaL, the denominator is of the shape tiḤṣaaL ( see :

"Numerals : The Cardinals 3 - 10" ). Notice, however, that tirbaʃ occurs in the place of the expected tirbaaʃ.

Listed below are the denominators :

tirbaʃ	'fourths'
tixmaas	'fifths'
tisdaas	'sixths'
tisbaaʃ	'sevenths'
titmaan	'eighths'
titsaaʃ	'ninth's'
tiʃʃaar	'tenths'

The following are examples of the fractions involved :

talat tirbaʃ	'three-fourths'
talat tixmaas	'three-fifths'
aṛbaʃ tixmaas	'four-fifths'
aṛbaʃ tisbaaʃ	'four-sevenths'
xamas tisdaas	'five-sixths'
xamas tisbaaʃ	'five-sevenths'
tisaʃ tiʃʃaar	'nine-tenths'

#### Denominators above 10

Each of the simple fractions in this category is expressed by a phrase consisting of (a) a numerator, (b) the preposition ʃala 'over', and (c) a denominator. The numerators and the denominators are identical to the cardinals.

waahid ʃala sabaʃʔaaʃar	' 1/17 '
tisʃa ʃala tneen wi ʃiʃriin	' 9/22 '
miyya w sabʃa ʃala tultu-	
miyya xamsa wsittiin	'107/365'

#### Fractions in construct with nouns or pronouns

As nouns, fractions of the measure FVʔL may occur in construct with a following noun or pronoun :

nuṣṣ saaʕa	'half an hour'
nuṣṣukum	'half of you (p)'

#### Fractions combined with Cardinals

Each of the combinations in question consists of (a) a cardinal whole number, (b) the conjunction wi 'and', and (c) a fraction.

sitt wṛubʕ	' 6 1/4 '
itneen wi talatiin	' 32 1/3 '
wi tilt	
suttumiyya waaḥid wi	
sittiin wi talatṭaaʕar	
ʕala sabʕa wʕiṣriin	'661 13/27'

#### The use of illa 'less' to express fractions

A phrase consisting of (a) a whole number, (b) illa 'less' and (c) a fraction is a common alternative for expressing a fraction or a whole number plus a fraction. For example, instead of talat tirbaʕ 'three quarters' we may say waaḥid illa rubʕ 'one less a quarter'; again, instead of waaḥid wi talat tirbaʕ 'one and three-quarters' we may say itneen illa rubʕ 'two less a quarter'. Theoretically, any fraction may follow illa; in practice, however, only rubʕ 'a quarter' and tilt occur frequently in this position. This construction is most frequently used in telling time.

\*\*\*      \*\*\*      \*\*\*

#### NUMERALS : ORDINALS 1 - 10

The ordinals 1 - 10 have both masculine and feminine forms. In the following table, the masculine forms are listed on the left, and the feminine forms are listed on the right.

<u>Masculine</u>		<u>Feminine</u>
awwil <u>or</u> awwilaani	'first'	uula <u>or</u> awwalani
taani	'second'	tanya
taalit	'third'	talta
raabiŝ	'fourth'	raŝa
xaamis	'fifth'	xamsa
saatit ~ saadis	'sixth'	satta ~ sadsa
saabiŝ	'seventh'	sabŝa
taamin	'eighth'	tamna
taasiŝ	'ninth'	taŝa
ŝaaŝir	'tenth'	ŝaŝra

Notice that :

1. There are two forms for 'first'. As will be explained below, awwal and uula may be used as nouns or adjectives, while awwalaani and awwalaniyya may be used only as adjectives.
2. The ordinals 2 - 10 are derived from the corresponding cardinals, the measure being Faaŝil for the masculine form and FaŝLa for the feminine form.

In general, the ordinals 1 - 10 may be used as nouns or as adjectives; both usages are discussed and illustrated below.

#### The ordinals 1 - 10 as nouns

1. Except for awwalaani, the masculine forms of the ordinals 1 - 10 enter into construct with a following singular indefinite noun. The second term of the construct phrase may be either masculine or feminine; the ordinal number on the other hand, shows no contrast for gender.

daxalt awwil beet.	'I entered the first house.'
daxalt awwil ooḍa.	'I entered the first room.'
kunt xaamis raagil wiŝil.	'I was the fifth man to arrive.'
kaanit xaamis sitt wiŝlit.	'She was the fifth woman to arrive.'



2. Except for awwalaani and awwalaniyya, the ordinals 1 - 10 enter into construct with a following definite plural noun. The second term of the construct may be masculine or feminine ( depending on the referent ); the first term too may be masculine or feminine ( depending on the referent ).

ʕali xaamis ilawlaad illi nagaḥu.	'Ali ranks fifth among the boys who passed ( the test ).'
faarida xamsit ilbanaat illi nagaḥu.	'Farida ranks fifth among the girls who passed ( the test ).'

3. Except for awwalaani and awwalaniyya, the ordinals 1 - 10 enter into construct with a following plural pronoun. The ordinal in this usage may be masculine or feminine ( depending on the referent ).

huwwa ʕabiṣhum.	'He is the fourth among them.'
hiyya ʕabṣithum.	'She is the fourth among them.'

#### The ordinals 1 - 10 as adjectives

The ordinals 1 - 10 ( including the forms awwalaani and awwalaniyya ) may follow singular nouns, the construction being that of a noun and its modifier. The ordinal agrees with the modified noun in gender and definiteness.

ilkitaab ilʔawwal <u>or</u> ilkitaab ilʔawwalaani	'the first book'
iṣṣafḥa lʔuula <u>or</u> iṣṣafḥa lʔawwalaniyya	'the first page'
ilyoom ilxaamis	'the fifth day'
issana lɣamsa	'the fifth year'

Phrases consisting of an indefinite noun and a following adjectival ordinal are usually idiomatic expressions; e.g., sana uula means 'first grade ( of school )' rather than 'a first year'.

\*\*\*    \*\*\*    \*\*\*

## NUMERALS : ORDINALS ABOVE 10

The ordinals above 10 are identical to the corresponding cardinals. Like the ordinals 1 - 10, they may be used adjectivally; unlike 1 - 10, however, they are never used as nouns.

Although the modified noun may be masculine or feminine, the ordinals above 1- 10 show no contrast for gender.

ilyoom ilxamsa wlatatiin	'the thirty-fifth day'
issana lxamsa wlatatiin	'the thirty-fifth year'

Note

Six forms are used to express the meaning 'last'; those forms and their usages are described below.

1. The form aaxir is used as a noun in construct with a following form. The second member of the construct may be a singular indefinite noun ( masculine or feminine ), a definite plural noun ( masculine or feminine ), or a plural pronoun. In all of these contexts, the form aaxir shows no contrast for gender.

aaxir tilmiiz	'the last student (m)'
aaxir tilmiiza	'the last student (f)'
aaxir il?awlaad	'the last of the boys'
aaxir ilbanaat	'the last of the girls'
axirhum	'the last ( one ) of them'
axirna	'the last ( one ) of us'

2. The forms axiir ( feminine : axiira ) and axraani ( feminine : axraniyya, plural : axraniyyiin ) are used adjectivally. The modified noun may be definite or indefinite.

?a?eet i?ṣṣaṭr il?axiir ?	'Have you read the last line ?'
eeh ikkilma l?axiira ?	'What is the last word ?'
haat lwalad il?axraani.	'Bring the last boy.'
haat ilbint il?axraniyya.	'Bring the last girl.'

haat ilbanaat ilʔaxraniyyiin. 'Bring the last girls.'

haat ilʔawlaad ilʔaxraniyyiin. 'Bring the last boys.'

Phrases like suʔaal axiir ( where the modified noun is indefinite ) are usually idiomatic; e.g., suʔaal axiir is translatable by 'a final question' rather than 'a last question'.

\*\*\*      \*\*\*      \*\*\*

#### NUMERALS : SINGULAR COUNT NOUNS (SCN)

Singular count nouns are a small set of forms which are invariably singular after a numeral; they may be divided into four classes :

- (a) Nouns which share no structural identity but which are used in ordering food, drinks, etc.; e.g., ʔahwa 'coffee', šaay 'tea', laḥma 'meat', wiski 'whiskey'.

hatlina xamsa wiski. 'Bring us five whiskies.'

- (b) Certain nouns ( largely loan words ) which designate weight, measurement, or monetary value; e.g., qiraam 'gram', kilugraam 'kilogram', miil 'mile', kilumitr 'kilometer', sanṭimitr 'centimeter', gineeh 'Egyptian pound ( money )', malliim 'millieme ( an Egyptian coin )', taḥriifa 'five milliemes', saay 'piastre ( ten milliemes )', šilin 'five piastres', riyaal 'twenty piastres'.

maysawiiš talaata malliim 'It is not worth three milliemes.'

- (c) All nouns designating measurement when followed by murabbaʔ 'square' ( feminine : murabbafa ) or mukaššab 'cubic' ( feminine : mukaššaba ).

tisfa mitr mṛabbaʔ 'nine square meters'

sitta buuša mkaššaba 'six cubic inches'

- (d) The forms milyoon 'million' and bilyoon 'billion'

itneen milyoon 'two million'

aṛbaša bilyoon 'four billion'

\*\*\*      \*\*\*      \*\*\*

- 0 -

### OATH

( See : Exclamations and Oaths )

\*\*\*      \*\*\*      \*\*\*

### OBSTRUENTS

A speech sound which is produced by the obstruction of the breath passage completely or to the point of producing friction : a stop or a fricative (q.v.).

\*\*\*      \*\*\*      \*\*\*

### OMISSION OF VOWELS

( See : Vowels : Contraction )

\*\*\*      \*\*\*      \*\*\*

### OPTATIVE STRUCTURES

Egyptian Arabic has a number of optative structures expressing a wish or a desire, e.g. "May God bless you". These structures all

refer to the present and future whether they have a perfect or imperfect verb form, e.g.,

a  aah yixalliik	'May God keep you'
ṣalla   aahu ṣalayhi wi	'May God pray for and give
sallam	peace to him ( The Prophet )'

\*\*\*      \*\*\*      \*\*\*

## ORAL CAVITY

The mouth, which is one of the resonance cavities, is called the oral cavity.

\*\*\*      \*\*\*      \*\*\*

## ORGANS OF SPEECH

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

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

\*\*\*    \*\*\*    \*\*\*



- p -

### PALATAL

A place of articulation consisting of the tongue blade and the palate : /y/.

\*\*\*      \*\*\*      \*\*\*

### PARTICLE

A word, usually uninflected and invariable, used to indicate syntactical relationships. In Egyptian Arabic, particles are adverbs (q.v.), conjunctions (q.v.), prepositions (q.v.), presentational particles (q.v.), pronouns (q.v.), and the vocative particle (q.v.). One thing to remember is that no Egyptian particle is exactly the equivalent of any given gloss in English.

\*\*\*      \*\*\*      \*\*\*

### PASSIVE : MEANING

The passive construction always denotes one of the following :

1. That the agent is unknown.
2. That the agent is concealed for some reason.
3. That the agent is obvious and therefore need not be mentioned e.g.,



itḥakam ṣalee bilʔiṣḍaam

'He was sentenced to death.'

The above constraints show why the EA passive construction does not contain a phrase such as the underlined one in the following English sentence :

The fugitive was shot by a policeman.

In some contexts, the passive construction denotes potentiality :

baṣḍ innabataat tittaakil	'Some plants are edible and some
wi baṣḍ innabataat	are not edible.'
matittakilš.	

Ṣali yitḡiḥik ṣalee bishuula. 'Ali can be easily deceived.'

samya miš gamiila, laakin	'Samia is not pretty, but she
tiḥabb.	is likeable.'

Notice that the passive verbs in the above sentences are subjunctive in form.

The instrument used to perform the act can usually be expressed in the Arabic passive construction by the preposition /bi-/; thus the sentence 'This letter must be written by hand.' can be rendered in Egyptian Arabic as follows :

iggawab da laazim yitkitib bilyadd.

\*\*\*    \*\*\*    \*\*\*

#### PASSIVE : PASSIVIZABLE VERBS

The active verbs which may be made passive are those which have a recipient of their action, i.e., those which are transitive or ditransitive ( having two recipients ), and those whose action is passed on to a noun by means of a preposition ( a verb of the second group and the following preposition will be called a "phrasal verb" ).

1. That transitive and ditransitive verbs may be passivized is illustrated by the following examples :

ʕali fihim iddars.

'Ali understood the lesson.'

iddars itfaham.

'The lesson was understood.'

fariid fahhim ʕali ddars.

'Farid explained the lesson to Ali.'

iddars itfahhim liʕali.

'The lesson was explained to Ali.'

2. That phrasal verbs may be passivized is illustrated by the following examples :

fariid ʔaʕad ʕa kkursi.

'Farid sat on the chair.'

ilkursi tʔaʕad ʕaleeh.

'The chair was sat on.'

ʕali katab ʕa ssabbuura.

'Ali wrote on the board.'

issabbuura tkatab ʕaleeha.

'The board was written on.'

As used here, the term "phrasal verb" does not embrace every sequence which consists of a verb and a following preposition; unless the preposition transmits the action to a following noun, the sequence is not a phrasal verb. Thus the underlined sequence in the example below is not a phrasal verb :

ʕali rigiʕ baʕd illigtimaaʕ. 'Ali returned after the meeting.'

It must be pointed out, however, that the recipient of a phrasal verb is rather loosely defined. In each of the following sentences, the underlined word is a recipient for the reason stated after the sentence :

1. ʕali ʔaʕad ʕa kkursi 'Ali sat on the chair' : The chair received the action denoted by the verb.
2. ʕali katab bi-lʔalam 'Ali wrote with the pencil' : The pencil was used.
3. makanʕ mumkin ilmuyanniyyaat yiyannu li-lxaliifa law kaan ilʔislaam yiḥarḥam ilʔuna 'Singing girls could not have sung for the Caliph if singing had not been permissible in Islam' : The Caliph received the benefit of singing.
4. ʕawziin yiwwaʕu li-lʔamar fi xamas saʕaat. il-ʔinsaana mayiwwaʕu li-lʔamar bissurʕa di 'They want to reach the moon in five hours.'

Man cannot reach the moon in such a short time.' : The moon is the object to be reached, and therefore the object which would receive the action denoted by the verb.

5. innaas mumkin yiskunu f-ʔaṣwaan fiššita laakin miš fiššeef  
'People can live in Aswan in the winter but not in the summer.' :  
Aswan is the place to be inhabited, and therefore the place which would receive the action denoted by the verb.

It is thus seen that the recipient is often the object of a preposition in a phrase which indicates instrument, beneficiary, destination, or place. The passive counterparts of the foregoing five sentences are as follows :

- |  |   |
|--|---|
| 1. ilkursi tʔaṣad ʔaleeh.  | 'The chair was sat on.'   |
| 2. ilʔalam itkatab bih.  | 'The pencil was written with.'  |
| 3. makanš mumkin yityanna<br>liḵaliifa law kaan<br>ilʔislaam yiḥarṛam<br>ilyuna. ~<br>makanš mumkin ilḵaliifa<br>yityanna liih law kaan<br>ilʔislaam yiḥarṛam<br>ilyuna. | 'The Caliph could not have been<br>sung for if singing were not<br>permissible in Islam.'           |
| 4. ʔawziin yiwṣalu lilʔamaṛ<br>fi xamas saʔaat. ilʔamaṛ<br>mayitwiṣilluuš bissurʔa di.   | 'They want to reach the moon in<br>five hours. The moon cannot be<br>reached in such a short time.' |
| 5. aṣwaan mumkin titsikin<br>fiššita laakin miš<br>fiššeef. ~<br>aṣwaan mumkin yitsikin fiiha<br>fiššita laakin miš fiššeef.   | 'Aswan is habitable in the winter,<br>but not in the summer.'                                       |

A verb, then, is passivizable when it has a direct object; in addition, it is often passivizable when it has an item occurring as object of a preposition and which is an instrument, beneficiary, destination, or place.

\*\*\*      \*\*\*      \*\*\*

## PASSIVE : SYNTAX

1. Given an active construction where the direct object of the verb is the only recipient : The direct object becomes the subject of the passive construction. The passive verb agrees with its subject in number, gender, and person.

suʕaad katabit ilmaqaala	'Su'ad wrote the article'
---> ilmaqaala tkatabit	'The article was written'

bahdiluuni mbaariḥ	'They treated me contemptuously yesterday'
---> itbahdilt imbaariḥ	'I was treated contemptuously yesterday'

2. Given an active construction where the verb has both a direct object and an indirect object : Either the direct object or the indirect object becomes the subject of the passive construction. If the first option is selected, the preposition li- must be prefixed to the indirect object. Whether the first or the second option is chosen, the passive verb agrees with its subject in number, gender, and person.

fahhimt fariid iddars	'I explained the lesson to Farid'
---> iddars itfahhim lifariid	'The lesson was explained to Farid'
<u>or</u> fariid itfahhim iddars	'Farid was helped to understand the lesson.'

3. Given an active construction with a phrasal verb : The object of the preposition becomes the subject of the passive construction. The passive verb form shows no agreement with the subject of the passive construction; the preposition takes a pronominal suffix whose antecedent is the subject of the passive construction.

ilmaḥkama ḥakamit ʕala	'The court sentenced your friends'
aṣḍiqaaʔak	
---> aṣḍiqaaʔak ithakam ʕaleehum	'Your friends were sentenced'

ilmafkama fakamit ṣalayya	'The court sentenced me'
---> itḥakam ṣalayya	'I was sentenced'

In English, the subject of the active construction may occur in the passive construction as object of the preposition by ( e.g., The hunter shot the tiger ---> The tiger was shot by the hunter ); in EA, the subject of the active construction does not occur in the passive construction.

\*\*\*      \*\*\*      \*\*\*

#### PASSIVE : VERB FORMATION

A verb becomes passive when the active form is replaced by the corresponding passive form. The passive verb form takes the prefix it- ( ~ in- ).

katab 'to write'	itkatab 'to be written'
ṣirif 'to know'	itṣarāf 'to become known'
ṣaḷḷaḥ 'to fix'	itṣaḷḷaḥ 'to be fixed'
baarik 'to bless'	itbaarik 'to be blessed'
bahdil 'to treat contempt- ously'	itbahdil 'to be treated contempt- ously'

It must be emphasized, however, that not all verbs with the prefix it- are passive ( see "Measures : Meaning" ); consider, for example, the following sentences :

- |                           |  |
|---------------------------|--|
| 1. faṣuu? naṭṭaṭ ṣali.    | 'Farouk made Ali jump up and down.'    |
| 2. ṣali tnaṭṭaṭ milfaḥaḥ. | 'Ali jumped up and down out of joy.'   |
| 3. fataḥ ilbaab.          | 'He opened the door.'                  |
| 4. ʔ?? ilbaab fa-tfataḥ   | 'He pushed the door and so it opened.' |

Comparing sentences 1 and 2 shows that itnaṭṭaṭ designates reflexivity rather than passivity; comparing sentences 3 and 4 shows that itfataḥ designates yielding rather than passivity.

There are instances where an active form has a recipient but does not correspond to a form with the prefix it-. To compensate for the expected but non-existent colloquial passive, a Standard Arabic passive is used :

<u>Active</u>		<u>Passive</u>
iḥtarām	'to respect'	uḥturim
ixtaar	'to choose'	uxtiir
istaʿmil	'to use'	ustuʿmil

In Standard Arabic, the passive form of perfect verbs always has /i/ as the stem vowel; a preceding vowel is /u/ if short and /uu/ if long. The imperfect passive of Standard Arabic always has /u/ as the vowel of the prefix; every other vowel in the stem is /a/ if short and /aa/ if long. In the speech of many Egyptians, it- and in- are interchangeable ( see : "Verb Measures" ).

\*\*\*    \*\*\*    \*\*\*

#### PASSIVE PARTICIPLES : DEFINITENESS

If it denotes a semantic extension ( see : "Passive Participles : Meaning" ), a passive participle is made definite by prefixing il- to it :

miš baḥibb ilmaḥši.    'I do not like stuffed cabbage.'

If it denotes the basic designation ( see : "Passive Participles : Meaning" ), a passive participle is made definite by placing il- or illi before it ( il- being the more common of the two ) :

<u>Indefinite</u>	
ṭarabeeza mitṣanfara	'a sandpapered table'
<u>Definite</u>	
iṭṭarabeeza lmitṣanfara <u>or</u>	'the sandpapered table'
iṭṭarabeeza illi mitṣanfara	

\*\*\*    \*\*\*    \*\*\*

## PASSIVE PARTICIPLES : DERIVATION

The passive participles of Measure I trilateral verbs have the following forms :

1. maʕuul from sound roots; e.g., katab 'to write' : maktuub, ʕirif 'to know' : maʕruuf.
2. maʕuuf from doubled roots, e.g., ḥatt 'to put' : maḥtuut, kabb 'to spill' : makbuub, ḥabb 'to love' : maḥbuub.
3. maʕi from defective roots; e.g., daʕa 'to invite' : madʕi, bana 'to build' : mabni, nisi 'to forget' : mansi.

The passive participle of verbs other than Measure I triliterals frequently has the same form as the active participle : it is usually derived by substituting mi- for the yi- of the imperfect huwwa form, e.g.,

<u>Imperfect Verb Form</u>	<u>Active Participle</u>	<u>Passive Participle</u>
yidallaʕ 'he spoils (a child)'	midallaʕ	midallaʕ
yiftall 'to occupy (a territory)'	miḥtall	miḥtall
yidaḥrag 'he rolls (something)'	midahrag	midahrag
yifalli 'to sweeten'	miḥalli	miḥalli

A given verb does not yield the passive participle unless that verb co-occurs with a form which designates a recipient. Thus the passive participle is derived from :

1. Transitive verbs :

ʕali <u>gараḥ</u> ḥasan.	'Ali wounded Hasan.'
ḥasan <u>maḡruuḥ</u> .	'Hasan is wounded.'

2. Verbs whose action is transmitted to a recipient by means of a preposition :

ilmaḥkama <u>ḥakamit</u> ʕala	'The court sentenced Ali to death'
ʕali bilʔiʕdaam.	
ʕali <u>maḥkuum</u> ʕaleeh	'Ali is sentenced to death.'
bilʔiʕdaam.	

3. Passive verbs. ( Note that Passive Verbs have only one participle which is passive in meaning. )

ilʕeeʕ itbaarik.

'The bread was blessed.'

ilʕeeʕ mitbaarik.

'The bread is (in a state of  
having been) blessed.'

As has already been mentioned, the passive participle often has the same form as the corresponding active participle. This means that it is sometimes difficult to determine whether a form in isolation is the active or the passive participle. For example, midallaʕ may mean '( of a child ) spoiled' or 'spoiling ( a child )', depending on whether the participle in question is the passive or the active. When the source verb is a passive one, such ambiguity is hardly possible : passive verbs usually yield passive participles, but on rare occasions they may yield active participles.

Two interesting observations should be noted :

1. No passive participles are derived from verbs of the hollow form FaaL; instead, the participles of the corresponding passive verbs are used. Thus there is no passive participle from baaʕ 'to sell', but the meaning which such a participle would denote is expressed by mitbaaʕ ( from itbaaʕ 'to be sold' ).
2. Passive participles are rarely derived from sound, doubled, and defective verbs of the passive measure itFaʕaL; instead, the passive participles of the corresponding Measure I verbs are used. For example, itkatab 'to be written' seldom yields a passive participle, but the meaning which such a participle would denote is expressed by maktuub ( from katab 'to write' ).

The following statement emerges from these two observations and from the fact that passive verbs rarely yield the active participle : only a few verbs of the passive measure itFaʕaL yield a participle; those are the hollow forms, and it is the passive participle which they usually yield.

#### Influence of Standard Arabic

Under the influence of Standard Arabic, educated Egyptians in the majority of cases substitute mu- ( rather than mi- ) for the initial



yi- of the imperfect; this "classicism" is often accompanied by two other imitations of Standard Arabic :

1. Deriving the passive participle takes into consideration the vowel which precedes the last radical of the imperfect verb form : if not already /a/ or /aa/, the vowel in question is replaced by /a/ if short and by /aa/ if long. This produces a contrast which exists in Standard Arabic : /a/ or /aa/ ( in the specified position ) for the majority of passive participles, and /i/ or /ii/ for the corresponding active participles. Examples :

<u>Imperfect Verb Form</u>	<u>Active Participle</u>	<u>Passive Participle</u>
yiʔaddib 'he disciplines'	muʔaddib ~ miʔaddib	muʔaddab
yistaʕmil 'he uses'	mustaʕmil ~ mistaʕmil	mustaʕmal
yisammi 'he names'	musammi ~ misammi	musamma
yistagiib 'he responds'	mustagiib	mustagaab

Due to certain phonological rules, Standard Arabic includes some active participles which -- like their passive counterparts -- have /aa/ before the last radical; the participles worthy of mention in this context are the participles derived from hollow triliters of Measure VII and Measure VIII. The lack of distinction exists in EA as well.

2. /a/ is inserted before the F of Measure V and Measure VI triliters in the process of deriving a participle.

<u>Imperfect Verb Form</u>	<u>Active Participle</u>	<u>Passive Participle</u>
yiʔtaʕlab 'he requires'	mutaʕallib	mutaʕaʕlab
yitnaafis 'he competes (with)'	mutanaafis	mutanaafas

As may be expected, such "classicism" usually occurs when the EA participle is identified with a Standard Arabic participle ( i.e., when the two participles in question are derived from the same root and the same verbal measure ). Since verbs of Measure IV are usually borrowings from Standard Arabic, it is not surprising to find that the passive participles of those verbs are usually of the measure muʔʕal ( rather

than miFṣīl ); e.g., arhaq 'to overburden' : murhaq.

### Differentiating the Passive Participles of Derived Verbs from the Active Counterparts

Sometimes a passive participle cannot be differentiated from the corresponding active participle by the classicism explained above under Influence of Standard Arabic. For example, yidallaṣ 'he spoils ( a child )' has /a/ as the stem vowel, and for that reason the replacement described in item 1 under Influence of Standard Arabic cannot be used as a means of differentiating the participles; again, yixtaar 'he chooses' like other hollow trilaterals of Measure VIII, yields an active participle and a passive participle both of which have /aa/ before the last radical ( this is true in Standard Arabic as well as in EA ).

In this situation, educated speakers often resort to one of the following devices :

1. Deriving the active participle from the active verb form, and the passive participle from the passive verb form, e.g., midallaṣ 'having spoiled ( a child )' but mitdallaṣ 'spoiled'.
2. Using mi- for the active participle and mu- for the passive participle; e.g., mixtaar 'having chosen' but muxtaar 'chosen'. This device is usually employed when the verb is an active form with no corresponding passive form.

\*\*\*      \*\*\*      \*\*\*

### PASSIVE PARTICIPLES : GENDER OF SINGULAR

A singular passive participle shows contrast for gender. The feminine singular form results from adding -a to the corresponding masculine form :

<u>Masculine</u>		<u>Feminine</u>
maktuub	'written'	maktuuba
mustaṣmal	'used'	mustaṣmala
masguun	'imprisoned'	masguuna

If the masculine form ends in /i/, /-yya/ is added to produce the feminine form :

<u>Masculine</u>		<u>Feminine</u>
mansi	'forgotten'	mansiyya
mabni	'built'	mabniyya

Under the influence of Standard Arabic, some masculine singular forms ( derived from verbs other than the Measure I trilaterals ) end in /a/ rather than /i/. The feminine singular of such participles is formed by substituting -aah for the final -a :

<u>Masculine</u>		<u>Feminine</u>
musamma	'named'	musammaah
mustasna	'excepted'	mustasnaah

\*\*\*      \*\*\*      \*\*\*

### PASSIVE PARTICIPLES : MEANING

#### 1. "Basic" Meaning

EA verbs are divisible into two types ( see "Verbs : Aspect" ) :

1. Those with which bi- does not indicate continuity ( continuity being viewed as the feature of an action or an event in progress ). Included here are verbs which denote a state e.g., biyifham 'he understands', biyiṣraf 'he ( usually ) knows'. Included also are verbs which denote fixation of location; e.g., biyuskun 'he ( usually ) resides'.
2. Those with which bi- indicates continuity ( as well as repetitiveness, habituality ); e.g., biyidris 'he is studying', biyiktib 'he is writing'.

For verbs of the first type, the passive participle designates a current state ( usually translatable by an English expression which consists of 'is / am / are' and a following past participle ); e.g.,

ʕirif 'to know' : maʕruuf 'is known', fihim 'to understand' : mafhuum 'is understood'.

- (a) ilbeet da maskuun. 'This house is inhabited.'  
 (b) inta maʕruuf. 'You are well known.'

For verbs of the second type, the passive participle means 'in a state of having been \_\_\_\_' where the blank stands for the meaning of an English past participle; e.g., katab 'to write' : maktuub 'is in a state of having been written', ʔataʕ 'to cut' : maʔtuuʕ 'is in a state of having been cut', rabat 'to tie up' : marbuut 'is in a state of having been tied up'.

- (c) laʔeetu marbuut. 'I found him tied up ( literally :  
 "in a state of having been tied up" ).'

The difference between the two meanings of passive participles becomes clear when sentence (a) is compared with sentence (c) : in sentence (a), the act of inhabiting is current; in sentence (c), it is not the act of cutting but the result of that act which is current.

Thus, the passive participle shares certain semantic elements with the active participle : from Type 1 verbs, both express a current state; from Type 2 verbs, both express a current state brought about by a past act ( see : "Active Participles : Meaning" ).

To obtain the correct English translation, one must make sure that the Arabic participle and the English equivalent occur in comparable slots; one must also choose as the English equivalent an expression which is appropriate for the slot :

- irrisaala maktuuba. 'The message is (now) written.'  
irrisaala lmaktuuba 'the written message'  
ilbeet mabni. 'The house has (now) been built.'  
ilbeet ilmabni 'the house which has been built'

## 2. Semantic Extension

Some passive participles may be used either with the basic designation or with a meaning ( called the "extension" ) which is similar to but not

identical with the basic designation. For example, masguun can mean 'imprisoned ( "in a state of having been imprisoned" ), but it can also mean 'a prisoner'; likewise, maḥṣī can mean 'stuffed ( in a state of having been stuffed )', but it can also mean 'stuffed cabbage'.

simiṣṭ innu masguun. 'I heard that he is imprisoned.'  
ilmasguun hirib. 'The prisoner escaped.'

Difference in regard to aspect (i.e., verbal force ) is part of what distinguishes the basic designation from the extension : while the basic designation includes aspect, the extension does not. Compare, for example, the participles in the following sentences :

ilmawḍuuṣ da mafhuum min 'This subject has been clear  
 zamaan. ("understood") for a long time.'  
mafhuum ilkilma di yeer 'The designation of this word  
mafhuum ilkilma dukha. differs from that of the other  
 word.'

### 3. Absence of Person Designation

Unlike verbs, passive participles do not designate person. Thus in isolation the form maṣruuf does not indicate whether reference is to first, second, or third person; the same is true of maṣruufa and maṣrufiin.

4. In some contexts the EA passive participle denotes a potentiality which is often expressed in English by the suffix -able. The following are examples :

laazim titkallim biṣoot 'You must speak in an audible  
masmuuṣ. voice.'  
 ilwaḍṣ wiḥiṣ laakin 'The situation is bad but  
muḥtamal. tolerable.'  
 mawqifak mafhuum. 'Your attitude is understandable.'

\*\*\*      \*\*\*      \*\*\*

## PASSIVE PARTICIPLES : NUMBER

A. Passive Participles Which Denote a Semantic Extension ( Typically Nominal )

If a passive participle denotes a semantic extension ( see : "Passive Participles : Meaning" ), it may be singular, dual, or plural. The dual is formed by adding -een to the singular form :

<u>Singular</u>		<u>Dual</u>
masguun	'a prisoner (m)'	masguneen
masguuna	'a prisoner (f)'	masgunteen
muwazzaf	'an employee (m)'	muwazzafeen
muwazzafa	'an employee (f)'	muwazzafteen
mašruub	'a drink'	mašrubeen
musaddas	'a pistol'	musaddaseen

Provided it is derived from a verb other than a Measure I triliteral, and provided it denotes a human being, each of the passive participles being discussed typically has two plural forms : the sound masculine, and the sound feminine; the former results from adding -iin to the masculine singular, while the latter results from adding -aat to the feminine singular.

<u>Singular</u>		<u>Plural</u>
muwazzaf	'an employee (m)'	muwazzafiin
muwazzafa	'an employee (f)'	muwazzafaat

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

<u>Singular</u>		<u>Plural</u>
mudaṛṛag	'lecture room ( in a university )'	mudaṛṛagaat
murakkab	'a (chemical) compound'	murakkabaat

musallas	'a triangle'	musallasaat
musaddas	'a pistol'	musaddasaat

If derived from Measure I trilateral verbs, the passive participles in question typically have broken plurals; in this context, one of the most common plural measures is maFaʕiiL.

<u>Singular</u>		<u>Plural</u>
maʕguun	'a paste'	maʕagiin
masguun	'a prisoner'	masagiin
maḥṣuul	'a crop'	maḥaṣiil
maʔmuuʕ	'a commissioner'	maʔamiir
magmuuʕa	'a collection (e.g., of stamps)'	magamiif

B. Passive Participles Which Denote the Basic Designation ( Typically Adjectival )

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

Certain masculine singular forms undergo specifiabale changes upon the addition of -iin; those changes are as follows :

1. If the masculine singular form ends in /i/, /-yyiin/ is added to make it plural :

<u>Masculine Singular</u>		<u>Feminine Singular</u>	<u>Plural</u>
madʕi	'invited'	madʕiyya	madʕiyyiin
mitṛabbi	'brought up well'	mitṛabbiyya	mitṛabbiyyiin

irṛaagil illi madʕi	'the man who is invited'
irṛagleen illi madʕiyyiin	'the two men who are invited'
irriggaala lli madʕiyyiin	'the men who are invited'

issitt illi madṣiyya	'the woman who is invited'
issitteen illi madṣiyyiin	'the two women who are invited'
issittaat illi madṣiyyiin	'the women who are invited'

2. If the masculine singular form ends in /a/, /-yiin/ is added to make it plural :

<u>Masculine Singular</u>		<u>Feminine Singular</u>	<u>Plural</u>
muṣaffa	'filtered'	muṣaffaah	muṣaffayiin
saaʔil muṣaffa			'a filtered liquid'
saaʔileen muṣaffayiin			'two filtered liquids'
sawaaʔil muṣaffaah			'filtered liquids'

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

1. For participles with a semantic extension ( typically nominal )

- (a) Masculine singular; e.g., masguun 'a prisoner', muwazzaf 'an employee'.
- (b) Feminine singular; e.g., masguuna, muwazzafa.
- (c) Masculine dual; e.g., masguneen, muwazzafeen.
- (d) Feminine dual; e.g., masgunteen, muwazzafteen.
- (e) Plural
  - (i) Sound masculine; e.g., muwazzafiin.
  - (ii) Sound feminine; e.g., muwazzafaat.
  - (iii) Broken; e.g., masagiin.

2. For participles with the basic designation ( typically adjectival )

- (a) Masculine singular; e.g., muʔaddab 'polite'
- (b) Feminine singular; e.g., muʔaddaba
- (c) Plural; e.g., muʔaddabiin.

\*\*\*    \*\*\*    \*\*\*



PASSIVE PARTICIPLES : PRECEDED BY kaan

Like other nouns and adjectives, passive participles may be preceded by a form of the marker kaan. The meaning of a construction consisting of the marker and a following passive participle is obtained by combining the meanings of the two constituents ( for the various meanings expressed through use of the marker, see : "Verbs : The Tense/Aspect Marker kaan" ) :

ʕali muʔaddab.	'Ali is polite.'
ʕali kaan muʔaddab.	'Ali was polite.'
ʕali biykuun muʔaddab filfaʕl.	'Ali is polite in class.'
ʕali miʕ naawi ykuun muʔaddab maʕaahum.	'Ali does not intend to be polite with them.'

\*\*\*      \*\*\*      \*\*\*

## PASSIVE PARTICIPLES : SYNTACTIC USAGE

1. When they denote the basic designation ( see : "Passive Participles : Meaning" ), passive participles usually occur in adjectival slots.

rameet fingaana <u>maksuur</u> fizzibaala.	'I threw a broken cup in the garbage can.'
rameet ilfingaana <u>ilmaksuur</u> fizzibaala.	'I threw the broken cup in the garbage can.'

Adjectival passive participles agree with the modified noun in number, gender, and definiteness ( see : "Adjectives : Adjectival Use of Participles" ).

Passive participles with the basic designation also occur in nominal slots :

<u>ilmuʔaddab</u> aḥsan min ʔaliil ilʔadab.	'A polite person is to be pre- ferred over an impolite one.'
--	---

Notice however that, when used nominally, a passive participle with the basic designation is a contraction of an attributive construction; thus ilmu?addab in the above sentence stands for iššaxs ilmu?addab 'a polite person'.

A passive participle may be derived from a verb whose action is transmitted to a recipient by means of a preposition ( see : "Passive Participles : Derivation" ). When such is the case, the participle is invariable in form and always co-occurs with the preposition in question; contrasts in number and gender are indicated by pronominal suffixes attached to the preposition.

ilmahkama hakamit šala	'The court sentenced the woman
ssitt bil?išdaam.	to death.'
issitt di mahkuum šaleeha	'This woman is sentenced to
bil?išdaam.	death.'
sitt mahkuum šaleeha	'a sentenced woman'
issitt ilmahkuum šaleeha	'the sentenced woman'
sitteen mahkuum šaleehum	'two sentenced women'
issitteen ilmahkuum	'the two sentenced women'
šaleehum	
raagil mahkuum šaleeh	'a sentenced man'
irraagil ilmahkuum šaleeh	'the sentenced man'
riggaala mahkuum šaleehum	'sentenced men'
irriggaala ilmahkuum	'the sentenced men'
šaleehum	

In the examples below, the participle is inflected although it is followed by a preposition; this is because in the source strings the preposition is not a means of transmitting the action of the verb to a recipient.

innaas yišrafu ssayyid	'People know Mr. Mukhtar in
muxtaar fi maṣr.	in Egypt.'

issayyid muxtaar <u>maṣruuf</u> fi maṣr.	'Mr. Mukhtar is well known in Egypt.'
iṣṣaagil <u>ilmaṣruuf</u> fi maṣr	'the man who is well known in Egypt'
issitt <u>ilmaṣruufa</u> fmaṣr	'the lady who is well known in Egypt'
iṣṣagleen/issitteen <u>ilmaṣrufiin</u> fi maṣr	'the two men/women who are well known in Egypt'

2. When used with a semantic extension, a passive participle usually occurs in nominal slots :

<u>ilma?muur</u> margiṣ.	'The commissioner has not returned.'
?abilna <u>ilma?muur</u> .	'We met the commissioner.'
sa?alt ?an <u>ilma?muur</u> .	'I asked about the commissioner.'
<u>ma?muur</u> ilmanṭi?a miṣ miwaafi?.	'The district commissioner does not agree.'
ḥaḍṛitak ṣadii? <u>ilma?muur</u> ?	'Are you the commissioner's friend ?'

\*\*\*      \*\*\*      \*\*\*

### PATTERN WITH ROOTS

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

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

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

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

The above are some of the derivatives of the root k-t-b, all achieved by different vocalic patterns or consonantal-vocalic patterns; i.e., /-aa-i-/ in /kaatib/ and /ma--a-/ in /maktab/ and /ma--a-a/ in /maktaba/. Since the three radicals that constitute the root k-t-b are all consonants, we will call it a Sound Triconsonantal Root.

\*\*\*      \*\*\*      \*\*\*

#### PHARYNGEAL

A place of articulation consisting of the root of the tongue and pharynx forming a stricture / ḥ, ʕ /.

\*\*\*      \*\*\*      \*\*\*

#### PHARYNX

The pharynx is the throat, one of the resonance cavities.

\*\*\*      \*\*\*      \*\*\*

Generated on 2024-12-09 21:08 GMT / https://hdl.handle.net/2027/mdp.39015031297867  
Open Access / http://www.hathitrust.org/access\_use#oa

## PHONEME

The minimal unit of sound which distinguishes two words otherwise identical in a language; e.g., English "till" and "dill" differ in only one phoneme. Likewise Egyptian Arabic /taab/ 'he repented' and /daab/ 'it melted' differ in one phoneme. Such words are referred to as a Minimal Pair. A phoneme may have positionally conditioned allophones (q.v.).

\*\*\*      \*\*\*      \*\*\*

## PHRASE VERSUS SENTENCE

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

/walad kibiir/                      'a big boy'

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

/ilwalad ilkibiir/                      'the big boy'

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

/ilwalad kibiir/                      'the boy is big'

Example (c) above is known as an Equational Sentence. It consists of a definite subject and an indefinite predicate. It can be made interrogative by the use of rising intonation.

\*\*\*      \*\*\*      \*\*\*

## PLURAL

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

shows that plurals of nouns are unpredictable and must be learned for each

noun separately. Such plurals are referred to as broken plurals. This term is in contrast with the regular predictable plurals which are termed sound plurals. Examples of the sound plurals are::

/fallaah/      'farmer' (m)                      /fallahiin/      'farmers' (m)

(Thus the suffix /-iin/ is the marker of sound masculine plural.)

/fallaaha/      'farmer' (f)                      /fallahaat/      'farmers' (f)

(Thus the suffix /-aat/ is the marker of sound feminine plural.)

With human plural nouns, adjectives agree in number :

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

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

/kutub kubaar/                      'big books'  
/kutub kibiira/                      'big books'

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

/awlaad kutaar/                      'many boys'  
/awlaad kitiira/                      'many boys'  
and /banaat kutaar/                      'many girls'  
/banaat kitiira/                      'many girls'

\*\*\*      \*\*\*      \*\*\*

## POSSESSION

### Pronominal Suffixes in Combination with Nouns

The paradigm is listed here as :

vocalic set	-i	my
	-ak	your (m)
	-ik	your (f)
	-u	his

consonantal set	-ha	her
	-na	our
	-kum	your (p)
	-hum	their

Notice :

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

/kitaabi/ 'my book' but /kitabkum/ 'your (p) book'

(EA does not permit the sequence VVCC in a word.)

b) Also, nouns ending in -iC# will show changes before the vocalic set, e.g. :

/waagib/ 'homework' but /wagbi/ 'my homework'

(elision of /i/ of -iC# ; see : Vowels : Elision)

c) Feminine and plural nouns ending in -a# will always be in their construct state before pronominal endings, e.g. :

/gazma/	'shoe'
/gazmiti/	'my shoe'
/gazmitha/	'her shoe'

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

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

/ʕand/ can be followed by a noun or a pronominal suffix. Notice the forms of the pronominal suffixes with /ʕand/, particularly with the second set which has an extra vowel :

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

Notice that the pronominal suffixes here are the same as those suffixed to nouns, except for an extra vowel in the consonantal suffixes /-ha/, /-na/, /-kum/, /-hum/ ---> /-aha/, /-ina/, /-ukum/ and /-uhum/.

( See also : Adjectival Phrase Introduced by bitaaʕ ; Construct Phrases; Vowels : Extra)

\*\*\*      \*\*\*      \*\*\*

### PREFIX

A formative ( a single phoneme or syllable ) placed before a word to modify its meaning or derive a new word, e.g. :

katab      'to write'                      inkatab      'to be written'

\*\*\*      \*\*\*      \*\*\*

### PREFIX OF FUTURITY

The imperfect verb forms may be preceded by /ḥa-/ ~ /ha-/, the prefix of futurity. Thus, /-yiktib/ can be preceded by /ḥa-/ :

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

\*\*\*      \*\*\*      \*\*\*

### PREPOSITION

A word used with a noun or a pronoun or adverb to show the relation of the noun or pronoun or adverb to some other word in the sentence. Some Egyptian Arabic prepositions and prepositional phrases are listed here :

fi ~ f                                      in  
ʕala ~ ʕa                                      on  
( /ʕala/ has the short form /ʕa/ before the definite article,  
e.g., /ʕa lmaktab/ 'on the desk' )



taḥt	under
fooʔ	on; above
maʕa	with
guwwa	inside; inside of
ʔuddaam	in front of
waɪʔa	behind
ʕand	<u>chez</u> ; to have
barra	outside (of)
ʔabl	before
baʕd	after
gamb ~ ganb	beside; near
min	from
( /min/ has the short form /mi/ before the definite article, e.g., /milwalad/ 'from the boy'; /missitt/ 'from the lady')	

\*\*\*      \*\*\*      \*\*\*

### PRESENTATIONAL PARTICLE

/ahó/ (ms) and /ahé/ (fs) 'here is' are here referred to as presentational particles. They agree in gender with the singular noun referred to, e.g. :

ahó ʔṭaalib innabiḥ	Here is the intelligent student (m).
ahé ʔṭaaliba nnabiḥa	Here is the intelligent student (f).

/ahúm/ 'there are' is the plural form of /ahó/ and /ahé/.

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

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

( See also : Adjectival Phrase Introduced by bitaaf; Possession )

\*\*\*      \*\*\*      \*\*\*

### PRONOMINAL SUFFIXES WITH CERTAIN PARTICLES

This section will list paradigms of pronominal suffixes in connection with the following particles : /li/ 'to, for', /bi/ 'with, by', /fi/ 'in', /ʕala/ 'on', /wayya/ 'with, in possession of' and /min/ 'from'.

	/li/	/fi/	/bi/	/ʕala/
1 s	liyya	fiyya	biyya	ʕalayya
2 ms	liik ~ lak	fiik	biik	ʕaleek
2 fs	liiki ~ liki	fiiki	biiki	ʕaleeki
3 ms	liih ~ luh	fiih	biih	ʕaleeh
3 fs	liiha ~ laha	fiiha	biha	ʕaleeha
1 p	liina ~ lina	fiina	biina	ʕaleena
2 p	liikum ~ likum	fiikum	biikum	ʕaleekum
3 p	liihum ~ lihum	fiihum	biikum	ʕaleehum

	/wayya/	/min/
1 s	wayyaaya	minni
2 ms	wayyaak	minnak
2 fs	wayyaaki	minnik
3 ms	wayyaah	minnu
3 fs	wayyaaha	minnaha ~ minha
1 p	wayyaana	minnina
2 p	wayyaakum	minnukum ~ minkum
3 p	wayyaahum	minnuhum ~ minhum

\*\*\*      \*\*\*      \*\*\*

## PRONOUN

A word used to replace a proper name or a noun, or to refer to the person, object, idea, etc., designated by a noun. The following are sets of the pronouns and pronominal suffixes of Egyptian Arabic :

## a) Independent Subject Pronouns :

ana	I	ifna	we
inta	you (ms)	intu	you (p)
inti	you (fs)		
huwwa	he	humma	they
hiyya	she		

## b) Pronominal Suffixes associated with nouns, particles, and prepositions ending in consonants :

kitaabi	my book
kitaabak	your (ms) book
kitaabik	your (fs) book
kitaabu	his book
kitabha	her book
kitabna	our book
kitabkum	your (p) book
kitabhum	their book

## c) Direct Object pronominal endings suffixed to transitive verbs :

ḡarabni	he hit me
ḡarabak	he hit you (ms)
ḡarabik	he hit you (fs)
ḡarabu	he hit him
ḡarabha	he hit her
ḡarabna	he hit us
ḡarabkum	he hit you (p)
ḡarabhum	he hit them

d) Pronominal Suffixes added to verbs ending in /-a#/ :

warraani	he showed me
warraak	he showed you (ms)
warraaki	he showed you (fs)
warraah	he showed him
warraaha	he showed her
warraana	he showed us
warraakum	he showed you (p)
warraahum	he showed them

e) Pronominal Suffixes added to certain particles : /li/ 'to,for', /bi/ 'with,by', /fi/ 'in', /ʔala/ 'on', /wayya/ 'with, in possession of' :

liyya	to me	ʔalayya	on me
liik ~ lak	to you (ms)	ʔaleek	on you (ms)
liiki ~ liki	to you (fs)	ʔaleeki	on you (fs)
liih ~ luh	to him	ʔaleeh	on him
liiha ~ laha	to her	ʔaleeha	on her
liina ~ lina	to us	ʔaleena	on us
liikum ~ likum	to you (p)	ʔaleekum	on you (p)
liihum ~ lihum	to them	ʔaleehum	on them

\*\*\*    \*\*\*    \*\*\*

#### PRONOUN : PERSONAL

The independent personal pronouns are listed here for reference :

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

\*\*\*    \*\*\*    \*\*\*

## PRONOUN : RELATIVE

( See : Relative Clauses with illi )

\*\*\*      \*\*\*      \*\*\*

## PRONOUN OF SEPARATION

Sentences where the predicate is a definite phrase are relatively few. Most definite phrases functioning as predicate must be preceded by a pronoun whose antecedent is the subject. The pronoun in question is called "the pronoun of separation" because it separates the predicate from the subject. When the predicate is a construct phrase, the occurrence of the pronoun of separation is optional.

issayyid ahmad <u>huwwa</u>	'Mr. Ahmad is the new professor.'
l?ustaaz iggidiid .	
muna <u>hiyya</u> lbint illi	'Muna is the girl who was
t?awwarit .	injured.'
dool <u>humma</u> ttalamiiz illi	'These are the students who
kasaru ššibbaak .	broke the window.'
ʔali <u>huwwa</u> t?awiil .	'Ali is the tall one.'
ustaazak <u>huwwa</u> ana .	'Your teacher is me.'
tilmizti <u>hiyya</u> suzaan .	'My student is Suzanne.'
ilkitaab illi ?utilak	'The book I told you about is
ʔannu <u>huwwa</u> da .	this (one).'
suha (hiyya) tilmizti .	'Suha is my student.'
ilmutaʔallimiin (humma)	'The educated people are the
quwwit ilbalad .	strength of the nation.'

\*\*\*      \*\*\*      \*\*\*

## PRONOUN : SUFFIXES WITH AUXILIARIES

Pronominal suffixes may be added to /laazim/ 'it is necessary', /yimkin + l-/ 'it is possible', /yadoob/ 'to have just done something' and /yareet/ 'to wish'.

lazmu yidris .	'He needs to study.'
lazmak haaga ?	'Do you need something?'
lazmak tidris .	'You must study.'
da miš lazimni .	'I don't need this.'
yimkinlak tiruuh dilwa?ti .	'You may go now.'
yadoobu wišil .	'He has just arrived.'
yareetni maruhtiš .	'I wish I hadn't gone.'

\*\*\*    \*\*\*    \*\*\*

## PRONOUN : SUFFIXES WITH VERBS

/ʔulli/ 'tell me' is the verb /ʔaal/ (Q) 'to say' in the imperative /ʔuul/ plus the preposition /-l-/ 'to' plus the pronominal suffix /-i/ 'me'. The pronominal suffixes associated with particles and nouns were discussed in the entry entitled 'Pronoun'.

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

object pronoun + /darab/ 'to hit' ; + /habb/ 'to like, love'

1st person s	darab	ni	habb	i	ni
2nd person ms	darab	ak	habb		ak
2nd person fs	darab	ik	habb		ik
3rd person ms	darab	u	habb		u
3rd person fs	darab	ha	habb	a	ha
1st person p	darab	na	habb	i	na
2nd person p	darab	kum	habb	u	kum
3rd person p	darab	hum	habb	u	hum

Notice :

a) The forms are all the same, irrespective of whether they are added

to verbs, particles, prepositions or nouns, except for the first person singular which is always /-ni/ after verbs.

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

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

Study the following paradigms :

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

Examples :

kitaab	'book'	kitaabi	'my book'
waraʔa	'a piece of paper'	waraʔti	'my paper' (CS of f used)
ḍarab	'he hit'	ḍarabni	'he hit me'
ḥabb	'he liked'	ḥabbini	'he liked me'
ax	'brother'	axuuya	'my brother'
waʔa	'behind'	waʔaaya	'behind me'

Examples of the occurrence of the variant form /-hu/ in the 3rd person ms :

katabu	'he wrote it (m)'
katabulha ~ katabhulha	'he wrote it (m) to her'
makatabulhaaš	'he did not write it (m) to her'

\*\*\*    \*\*\*    \*\*\*

- 2 -

QAAF

( See : Glottal Stop )

\*\*\* \*\*\* \*\*\*

## QUADRILITERAL ( = QUADRIRADICAL ) VERB

A verb (q.v.) having four radicals (q.v.) or constituent elements, e.g., /targim/ 'to translate', /zalzil/ 'to shake' ( reduplicative verb, q.v. ).

\*\*\* \*\*\* \*\*\*

## QUESTIONS : ALTERNATIVE QUESTIONS

An alternative question presents two or more choices which presumably include the answer.

iggaww fmaṣr ḥarr walla bard ? 'Is the weather in Egypt hot or cold?

In EA, alternative questions are characterized by the presence of /walla/ 'or' ( notice that the word for 'or' in EA statements is usually /aw/ ). While the English word 'or' occurs only once in a given alternative question, the EA word /walla/ occurs between each pair of choices :



tištayal mašaaya walla mašaaha      'Would you like to work with me,  
walla maša hseen ?                      with her or with Hussein ?

EA has two intonation patterns for alternative questions : one that ends with a rising pitch, and another that ends with a falling pitch. Of these, the former is considered the more courteous.

tihibb nu?šud filmuntazah walla nirga? ilbeet ?  
 'Would you like us to stay in the park or to go home? '  
tihibb nu?šud filmuntazah walla nirga? ilbeet ?  
 'Would you like us to stay in the park or to go home?'

\*\*\*      \*\*\*      \*\*\*

#### QUESTIONS : INFORMATION QUESTIONS

An information question solicits new information as an answer ( in contrast with yes-or-no questions which solicit "Yes" or "No", and in contrast with alternative questions which presumably contain the answer ). The set of question words used here excludes walla 'or' and hal.

The intonation patterns associated with information questions are represented below. The first is considered more courteous than the second :

?areet ilkitaab da leeh ?      'Why did you read this book?'  
?areet ilkitaab da leeh ?      'Why did you read this book?'

Notice that the second intonation pattern is used frequently with English information questions. The first pattern is used in English to convey reassurance or protest :

I won't hurt you!  
That's not what I meant!

With respect to grammatical structure, a statement is changed to an information question by substituting the appropriate question word for

a given constituent. We shall call the expression to be replaced "the questioned constituent". In the following example, the questioned constituent is the adverbial baʕd idduhr 'in the afternoon'.

hayirgaʕ baʕd idduhr --> 'He will return in the afternoon.'  
 hayirgaʕ imta ? 'When will he return?'

The question word usually occupies the slot previously occupied by the questioned constituent. In many cases, however, the question word may be transposed to sentence-initial position :

hayirgaʕ imta ? --> imta hayirgaʕ ? 'When will he return?'

Transposition is rather rare in the following situations :

1. When the questioned constituent is related by strong cohesion to an adjacent constituent, e.g., when the questioned constituent is the second term of a construct phrase or the object of a preposition. If it does occur in this situation, transposition must involve two constituents: the question word, and the closely related constituent. In the following examples, the questioned constituents are underlined, and relatively rare constructions are identified by an asterisk :

maḥmuud ʕaafib ilwaziir --> 'Mahmoud is the minister's friend.'  
 maḥmuud ʕaafib miin ? --> 'Whose friend is Mahmoud?'  
 \*ʕaafib miin maḥmuud ? 'Whose friend is Mahmoud?'  
 ilkitaab maʕa samiira --> 'The book is with Samira.'  
 ilkitaab maʕa miin ? --> 'With whom is the book?'  
 \*maʕa miin ilkitaab ? 'With whom is the book?'

2. When the questioned constituent is the direct or the indirect object of a verb. Thus ʕaafu rraagil 'They saw the man' yields ʕaafu miin ? 'Whom did they see?' but rarely \*miin ʕaafu ?. Likewise, fahhimit ʕali iddars 'She helped Ali to understand the lesson' commonly yields fahhimit miin iddars ? 'Whom did she help to understand the lesson?' but rarely \*miin fahhimit iddars ?. Notice that miin irraagil illi ʕafuu ? 'Who is the man that they saw?' involves no transposition. It is derived from a sentence whose subject is the questioned constituent :

huwwa rraagil illi šafuuh -->	'He is the man that they saw.'
miin irraagil illi šafuuh ?	'Who is the man that they saw?'

Listed below are the most common of the question words which occur in information questions. The list includes glosses and relevant comments and examples.

1. eeh 'what?' : Replaces a non-human noun.

katabit <u>kitaab</u> -->	'She wrote a book.'
katabit <u>eeh</u> ?	'What did she write?'
?ara <u>maqaala</u> -->	'He read an article.'
?ara <u>eeh</u> ?	'What did he read?'
fiih <u>kitabeen</u> ša ttarabeeza -->	'There are two books on the table.'
fiih <u>eeh</u> ša ttarabeeza ?	'What is there on the table?'
ištaru <u>lkutub</u> -->	'They bought the books.'
ištaru <u>eeh</u> ?	'What did they buy?'

2. miin 'who?' : Replaces a human noun.

šali filbeet -->	'Ali is at home.'
<u>miin</u> filbeet ?	'Who is at home?'
?ablit <u>samiira</u> -->	'She met Samira.'
?ablit <u>miin</u> ?	'Whom did she meet?'
zišil min <u>ilwaladeen</u> -->	'He was angry with the two boys.'
zišil min <u>miin</u> ?	'Whom was he angry with?'
di kutub <u>ilbinteen</u> -->	'These are the two girls' books.'
di kutub <u>miin</u> ?	'Whose books are these?'
dool <u>awlaadi</u> -->	'These are my sons.'
dool <u>miin</u> ?	'Who are these (people)?'
idduktoor wabbax <u>ilmumarridaat</u> -->	'The doctor scolded the nurses.'
idduktoor wabbax <u>miin</u> ?	'Whom did the doctor scold?'

3. anhu, anhi and anhum 'which?' : These three forms replace definite adjectival constituents. The first is selected when the modified noun is masculine singular, the second when the modified noun is feminine singular ( or non-human plural ) and the third when the

modified noun is either dual or plural.

ḥayiṭṭa lkitaab iggidiid --->

'He will read the new book.'

ḥayiṭṭa lkitaab anhu ?

'Which book will he read?'

ḥayṭaabil iṭṭaagil ilṭamrikaani --->

'He will meet with the American man.'

ḥayṭaabil iṭṭaagil anhu ?

'Which man will he meet with?'

ilmaqaala tnaṣarit figgariida

'The article was published in the

ssuṣudiyya --->

Saudi newspaper.'

ilmaqaala tnaṣarit figgariida anhi ?

'Which newspaper was the article published in?'

ṭaah iddukkaan maṣa lbint illi

'He went to the shop with the

wiṣṣaha mdawwar --->

round-faced girl.

ṭaah iddukkaan maṣa lbint anhi ?

'Which girl did he go to the store with?'

ilṭustaaz ṣaayiz ilkutub ilṭadiima --->

'The professor wants the old books.'

ilṭustaaz ṣaayiz ilkutub anhi ?

'Which books does the professor want?'

ḥayaaxud ilkitabeen dool --->

'He will take these two books.'

ḥayaaxud ilkitabeen anhum ?

'Which two books will he take?'

ḥayṭaabil ilmuwazzafteen iggudaad --->

'He will meet with the two new employees.'

ḥayṭaabil ilmuwazzafteen anhum ?

'Which two employees will he meet with?'

itṣarṭafit ṣala ṭṭagleen

'She got acquainted with the two

ilṣiraṭiyyiin --->

Iraqi men.'

itṣarṭafit ṣala ṭṭagleen anhum ?

'Which two men did she get acquainted with?'

ḥayitkallim maṣa lmuwazzafiin

'He will talk to the employees (m)

illi fmaktabak --->

who are in your office.'

ḥayitkallim maṣa lmuwazzafiin

'Which employees will he talk to?'

anhum ?

biyitkallim ṣan ilbanaat illi

'He is talking about the girls

fṣaffu --->

who are in his class.'

biyitkallim ṣan ilbanaat anhum ?

'Which girls is he talking about?'

A construction consisting of a noun and one of the postnominal question words anhu, anhi and anhum may be replaced by a construction in which the question word is pre-nominal. Thus the following constructions are equivalent:

- (a) ilmadrasa anhi ? 'Which school?'  
 (b) anhi madrasa ? 'Which school?'

It must be stressed, however, that the two constructions under discussion differ in two important respects:

(a) While the modified noun in construction (a) is definite, the modified noun in construction (b) is indefinite.

- ilbint anhi ? 'which girl?'  
 anhi bint ? 'which girl?'

(b) While the question word in construction (a) shows contrast for both number and gender, the question word in construction (b) shows contrast for neither. The prenominal slot of construction (b) is usually occupied by anhi; anhu is interchangeable with anhi, and anhum does not usually occur.

- anhi/anhu walad ? 'which boy?'  
 anhi/anhu bint ? 'which girl?'  
 anhi/anhu riggaala ? 'which men?'  
 anhi/anhu sittaata ? 'which women?'

4. imta 'When?': Replaces an adverbial of time.

- ḥaysaafir bukra --> 'He will leave tomorrow.'  
ḥaysaafir imta ? 'When will he leave?'  
ḥayirgaʕ lamma yitxarraḡ  
miggamʕa --> 'He will return when he graduates from the university.'  
ḥayirgaʕ imta ? 'When will he return?'

5. feen 'Where?': Replaces an adverbial of place.

- kaanit sakna hina --> 'She used to live here.'  
kaanit sakna feen ? 'Where did she used to live?'  
itʔablu fiššariʕ --> 'They met in the street.'  
itʔablu feen ? 'Where did they meet?'  
laʔathum makaan ma sabithum --> 'She found them where she had left them.'  
laʔathum feen ? 'Where did she find them?'

6. mineen 'from where?': Replaces a prepositional phrase consisting of min 'from' and a following expression of place.

amaal min maṣr -->

'Amal is from Egypt.'

amaal mineen ?

'Where is Amal from?'

ištara lkutub di middukkaan

'He bought these books from the

illi ṣaḥbu ṣaami -->

shop whose owner is a Syrian.'

ištara lkutub di mineen ?

'From where did he buy these books?'

7. izzaay 'how?': Replaces an adverbial of manner.

biyimṣi bisurṣa -->

'He walks fast.'

biyimṣi zzaay ?

'How does he walk?'

8. lee ~ leeh 'why?': Replaces an adverbial of purpose or cause.

raaḥit faṛansa ṣaṣaan

'She went to France in order to

tīdris ittībb -->

study medicine.'

raaḥit faṛansa lee ?

'Why did she go to France?'

biyikraḥha ṣaṣaan bitikrahu -->

'He hates her because she hates him.'

biyikraḥha lee ?

'Why does he hate her?'

9. iṣmiṣna: Replaces an adverbial of cause or purpose to indicate that, in the source sentence, the modified constituent is contrasted with or opposed to another constituent:

ṣali biyzuṛna ṣaṣaan biyḥibbīna,

'Ali visits us because he likes

laakin amaal miṣ bitzuṛna -->

us, but Amal does not visit us.'

iṣmiṣna ṣali biyzuṛna ?

'How come Ali visits us?'

In the source sentence of the above example, the expressions which are opposed to each other are (a) the modified constituent ṣali biyzuṛna 'Ali visits us', and (b) the constituent amaal miṣ bitzuṛna 'Amal does not visit us.' Notice that the second of these is deleted by the transformation which derives the question from the statement, but the context indicates what has been deleted.

10. kaam 'how many': Replaces a numeral and is followed by a singular indefinite noun.

ṣandu talat kutub -->

'He has three books.'

ṣandu kaam kitaab ?

'How many books does he have?'

Generated on 2024-12-09 21:08 GMT / https://hdl.handle.net/2027/mdp.39015031297867  
Open Access / http://www.hathitrust.org/access\_use#oa

In addition to the above, two interrogative expressions occur frequently in EA: maal, and maal wi maal. An attempt to postulate underlying constituents would complicate the presentation unnecessarily. We shall therefore be content with delineating their meanings and commenting on their co-occurrence relationships. Notice that in all contexts maal is followed by a noun or a pronoun.

11. maal ( = ma + {-} ) has three common meanings:

(a) It means 'why?' when followed by a subject and a predicate.

maalu saakit kida ?

'Why is he so quiet?'

maal samiira bitzaſſa? ?

'Why is Samira yelling?'

(b) It denotes inquiry about relation or interest if preceded by the subject of the sentence and followed by a pronominal suffix which refers to the subject. ( ma + {-} + pronominal suffix )

inta maalak ?

'What's your business?'

ſali maalu biik ?

'What has Ali got to do with you?'

(c) It is translatable by 'what's the matter with . . . ?' in most of the remaining contexts.

maalak ?

'What's the matter with you?'

maal fariida ?

'What's the matter with Farida?'

12. maal wi maal usually inquires about relation or interest. Each occurrence of maal in the expression is followed by a noun or a pronominal suffix.

maal ſali wmaalak ?

'What has Ali got to do with you?'

maalu wmaal fariida ?

'What has he got to do with Farida?'

malha wmaali ?

'What has she got to do with me?'

\*\*\*    \*\*\*    \*\*\*

### QUESTIONS: TAGS

English has a set of sentences, called "tag questions", each of which comprises a statement and a following interrogative "tag". In the following examples, tags are underlined :

Generated on 2024-12-09 21:08 GMT / https://hdl.handle.net/2027/mdp.39015031297867  
Open Access / http://www.hathitrust.org/access\_use#oa

He's a pilot, isn't he?

He'll go, won't he?

You can't go, can you?

EA employs tags of which the most common are listed and illustrated below:

1. miš kida ? 'Isn't that so?'

inta ṭaalib. miš kida ?

'You're a student, aren't you?'

(literally: 'You're a student,  
isn't that so?')

2. walla eeh ? 'or what (is the fact)?'

inta ṭaalib. walla eeh ?

'You're a student, aren't you?'

(literally: 'You're a student,  
or what are you?')

3. walla la? ? 'Or isn't it so?'

inta ṭaalib. walla la? ?

'You're a student, aren't you?'

(literally: 'You're a student,  
or isn't it so?')

4. walla ana yalṭaan ? 'Or am I mistaken?'

inta ṭaalib. walla ana yalṭaan ?

'You're a student, or are you?'

(literally: 'You're a student,  
or am I mistaken?')

Notice that each of the last three tags begins with the word walla 'or'.

Note the following:

1. While English tags are preceded by a sustained pitch (represented in the script by a comma ), EA tags are usually preceded by a falling pitch ( represented in the script by a period ).
2. English tags may end in a rising or a falling pitch ( the difference in pitch being parallel to a difference in meaning ). EA tags, on the other hand, usually end in a rising pitch.
3. Both the subject and the verb of a given English tag are determined by the preceding statement:

He can go, can't he?

You have a book, haven't you?



On the other hand, the EA tags listed above are largely interchangeable :

inta ṭaalib. miš kida ? / 'You're a student, aren't you?'  
 walla eeh ? / walla la? ? /  
 walla ana yaṭṭaan ?

4. In regard to negation, an English tag may be similar to or different from the preceding statement ( with a distinct meaning in each case ) :

You're going to fire me, aren't you?  
 You're going to fire me, are you?

No such relationship exists between an Arabic tag and the preceding statement.

\*\*\*      \*\*\*      \*\*\*

#### QUESTIONS : YES-OR-NO QUESTIONS

A yes-or-no question is one which solicits "Yes" or "No" as an answer. The following is an example :

ilḥaala liḡtimaṣiyya tḥassinit ? 'Has the social situation improved?'

Two important facts must be noted:

1. The structure of a yes-or-no question is usually identical to that of the corresponding statement. Of the following pair, the first sentence is a statement and the second is a question :

iggaṃṣa di mašhuura 'This university is famous.'  
 iggaṃṣa di mašhuura ? 'Is this university famous?'

Under the influence of Standard Arabic, educated Egyptians--when speaking in semi-formal situations--may place the particle hal at the beginning of a yes-or-no question. Thus a professor lecturing in EA may ask the following question rhetorically :

hal min ilmaṣṣuul inn umma 'Is it reasonable to assume that  
 liiḥa lṭadab iṣṣafiiṣ da a nation with such exquisite  
 tikuun bidaaṣiyya ? literature is primitive?'

The word hal has no lexical equivalent in English. It means 'What follows is a yes-or-no question.'

2. An English yes-or-no question may end in a rising or a falling pitch. In the following examples, a line is used to represent the pitch pattern :

Are you from France?

Are you from France?

An Arabic yes-or-no question, on the other hand, always ends in a rising pitch. This is hardly surprising since EA yes-or-no questions are usually identical to the corresponding statements in grammatical structure.

The following forms are common responses to EA yes-or-no questions :

aywa.	'Yes.'
aa.	'Yes.' (very casual)
naʕam.	'Yes.' (formal)
ay naʕam.	'Yes.' (very formal)
ṭabʕan.	'Of course!'
akiid.	'Certainly!'
qaṭʕan.	'Definitely!'
biduun ʕakk <u>or</u> bila ʕakk.	'Without a doubt!'
?ummaaʕ!.	'Of course! What did you think?'
la?.	'No.'
abadan.	'Not at all!'
mustaʕiil.	'Impossible!'

\*\*\*      \*\*\*      \*\*\*

Generated on 2024-12-09 21:08 GMT / https://hdl.handle.net/2027/mdp.39015031297867  
Open Access / http://www.hathitrust.org/access\_use#oa



- R -

## RADICALS : TYPES

A "radical" is a root consonant; e.g., the root ktb consists of the radicals /k/, /t/ and /b/.

There are two types of radicals : sound and weak. A sound radical is one which always has a consonantal realization. In contrast, a weak radical is one which does not always have a consonantal realization.

Two consonants constitute weak radicals : /w/ and /y/. Thus the last radical of the root dʃw is realized as /w/ in daʃwa 'invitation', but as zero in daʃa 'to invite'. Again, the middle radical of the root yyb is realized as /y/ in yiyaab 'absence', but as vowel length in yaab 'to be absent'.

Consonants other than /w/ and /y/ constitute sound radicals.

\*\*\*      \*\*\*      \*\*\*

## REDUPLICATIVE VERB

A quadriliteral verb (q.v.) in which the last two radicals ( consonants ) are a repetition of the first two, e.g., zalzil 'to shake'.

\*\*\*      \*\*\*      \*\*\*

## RELATIVE ADJECTIVE

( See : Nisba Adjectives )

\*\*\*      \*\*\*      \*\*\*

RELATIVE CLAUSES WITH illi

A typical relative clause construction contains three elements :

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

Examples :

	(a)	(b)	(c)
šuft	ilwilaad	illi	gaabu lgawabaat.
I saw	the boys	who	(they) brought the letters.

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

In the sentence :

da lgawaab illi gabuuh	'This is the letter which they
imbaarih.	brought yesterday.'

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

In the sentence :

da lwalad illi ktaabu daaf	'This is the boy whose (his)
	book got lost.'

the suffixed pronoun on kitaab is the reference.

In the sentence :

feen ilkitaab illi ?utilak	'Where is the book which I talked
šaleeh ?	to you about (it) ?

the reference is through the preposition and its object šaleeh 'about it'.

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

Compare :

šuft ilwilaad illi gaabu	'I saw the boys who brought the
lgawabaat	letters.'

and :

Šuft wlaad gaabu gawabaat.

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

Note the relative constructions in the following examples :

a) iṛṛaagil da lli byiṣṛab šaay almaani.

'This man who is drinking tea is German.'

b) ilwalad da lli ʔaaʔid ganb ilbint ismu saami.

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

c) issitt illi min faṛansa safrit imbaariḥ.

'The lady who is from France left (traveled) yesterday.'

d) ilwalad illi hnaak da ṣaḥbi.

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

e) illi faat maat. (Proverb)

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

f) feen illi ʔultilak ṣaleeh ?

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

g) ilwalad illi smu saami ṣaḥbi.

'The boy whose name is Sami is my friend.'

h) iṛṛaagil illi šuftu imbaariḥ saafir innahaṛda.

'The man whom you saw yesterday left (traveled) today.'

i) ilwalad huwwa lli naam.

'It's the boy who slept.'

( See also : Adjective : Relative Clauses )

\*\*\*    \*\*\*    \*\*\*

RELATIVE PRONOUN : illi

( See : Adjective : Relative Clauses; Relative Clauses with illi )

\*\*\*    \*\*\*    \*\*\*

## RESONANCE CAVITIES

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

\*\*\*    \*\*\*    \*\*\*

## ROOT

A term used for the core of a word in Arabic and in other Afro-Asiatic languages. Most Egyptian Arabic words consist of a triconsonantal ( c.f. also triradical or triliteral (q.v.) ) root. Biradical ( also biliteral ) roots are less frequent and consist of two consonants. Roots with four consonants ( quadriliteral or quadriradical ) occur in Egyptian Arabic, but rarely. A root occurs with patterns (q.v.). A pattern can be vocalic and/or consonantal. The root normally has a certain meaning attached to it. The basic meaning of the root is modified by the pattern. Compare the following words :

katab	'to write'
kitaab	'book'
maktaba	'library'
kaatib	'writer'

The words in question share a set of consonants ( /k/, /t/ and /b/ ) which invariably occur in the same order. Furthermore, those words share a semantic element : all of them have to do with writing ( katab designates the act of writing ; kitaab a volume made up of written or printed pages; maktaba a place where written or printed volumes are kept; and kaatib one who writes ). It is reasonable to assume that the shared meaning belongs to the shared form. In other words, it is reasonable to assume that ktb is a discrete, minimum meaningful entity.

Entities like ktb are called "roots", and the constituent consonants of a root are called "radicals". Listed below are some more roots :

drs ( occurring in daras 'to study', dars 'lesson', madrasa 'school',  
diraasi 'scholastic', etc. )

ʔrf ( occurring in ʔlriʔ 'to know', maʔrifa 'knowledge', etc. )

xɗm ( occurring in xadam 'to serve', xaddaam 'servant', xidma 'ser-  
vice', etc. )

zʔl ( occurring in ziʔil 'to get angry', zaʔl 'anger', zaʔlaan  
'angry', etc. )

skn ( occurring in sakan 'to dwell', maskin 'abode', lskaan 'housing',  
sukkaan 'resident, etc. )

As illustrated above, some EA roots consist of three radicals, others  
consist of four, and still others consist of five. The first group is  
the largest, and the third is the smallest.

\*\*\*      \*\*\*      \*\*\*





- S -

## SCRIPT

- (1) Key to Literary Arabic graphic symbols and corresponding Egyptian Arabic symbols :

Literary Arabic	Egyptian	Literary Arabic	Egyptian
ا	ʔ	ط	t
آ	ʔaa	ظ	z or ɖ
إ	aa	ع	ʕ
أ	a	غ	ɣ
إ	i	ف	f
و	u	ق	(v in foreign words)
ان (finally)	an (finally)	ك	ʔ or q
إن "	in "	ل	k
أنا "	un "	م	l or !
ب	aa	ن	m
پ (in foreign words)	b	ه	n
ت	p (in foreign words)	و	h
ت or s	t	ي	w
ج	t or s	ي	u, uu, oo
ج	g	ي	y
ح	ʒ (in foreign words)	ي	i, ii, ee
خ	h	ي	ay, ee
د	x	ه	a or h
د	d	ة	-t or -it or -a
د or z	d or z		

Literary Arabic	Egyptian	Literary Arabic	Egyptian
ر	ر    ر̣	ـ (shadda)	doubling of conso-
ز	z	ـ (sukuun)	absence of a    nant
س	s		vowel after a
ش	š		consonant
ص	ṣ		
ض	ḍ		

## (2) Numerals

Examples of numerals and numerical uses :

(a)	١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
	1	2	3	4	5	6	7	8	9	10
(b)	٥٤	١٦	٣٩	٤٨	٧٥					
	54	16	39	48	75					
(c)	٧٨ ١/٤	٣/٤	١/٥	١١٢ ١/٣	٤٢					
	78 1/4	3/4	1/5	112 1/3	42					
(d)	١٩٧٥	١٩٧٦	٢٣٤	٧٥٣	١٩١٤					
	1975	1976	234	753	1914					

\*\*\*    \*\*\*    \*\*\*

## SEMITIC

A family of languages constituting a branch of the Afro-Asiatic language stock. It includes Akkadian, Arabic, Ethiopic, Aramaic, Hebrew and Ugari-tic, which share certain common characteristics, e.g., a root (q.v.) and pattern (q.v.) structure, a set of derived verb forms, a set of back con-sonants / q, x, γ, ḥ, ʕ /, a set of emphatic consonants (q.v.) / ṭ, ḍ, ṣ, ḏ /, a tense formed by prefixation and another by suffixation, grammatical gender, feminine formative /-t/, two-way plural noun formation : sound plural (q.v.) and broken plural (q.v.).

The adjective "Semitic" was brought into use by A. L. Schlözer in 1781 on the basis of Genesis X and XI. Before Schlözer, the Semitic languages were referred to as "Oriental languages".

\*\*\*    \*\*\*    \*\*\*

## SEMI-VOWEL

A vowel-like sound which functions as a consonant : / w, y /. Also called "glide".

\*\*\*    \*\*\*    \*\*\*

## SENTENCE: EQUATIONAL

( See : Phrase Versus Sentence )

\*\*\*    \*\*\*    \*\*\*

## SENTENCE STRUCTURE

The structure of EA sentences is presented below in outline form. It must be emphasized that only the major patterns are dealt with, and that the treatment is not exhaustive.

A sentence consists of a nucleus and optional adjuncts.

- I. A nucleus consists of an optional pre-verb, a subject and a predicate. Pre-verbs are usually modals. In the following sentences, pre-verbs are underlined :

<u>labudd</u> ʕali yirgaʕ ʔabl	'Ali must return before sunset.'
Imayrib	
<u>yimkin</u> ʕali biyhibb samiira	'Maybe Ali loves Samira.'

It is usually possible for the pre-verb and the subject to exchange places.:

ʕali <u>labudd</u> yirgaʕ ʔabl	'Ali must return before sunset.'
Imayrib	
ʕali <u>yimkin</u> biyhibb samiira	'Maybe Ali loves Samira.'

- II. The subject may be a "minimum subject" or an "expanded subject". The predicate may be a "minimum predicate or an "expanded predicate".

- A. A minimum subject is a noun or a noun replacer. The most common noun replacers are :

1. Personal pronouns, e.g., huwwa, 'he'; hiyya 'she'; inta 'you (ms)'; inti 'you (fs)', etc.

2. fulaan 'so and so (ms)' and fulaana 'so and so (fs)'.  
 3. The indefinite forms waahid 'someone (m)' and wahda 'someone (f)'.

In the following sentences, minimum subjects are underlined :

<u>zeenab</u> mumarrida.	'Zeinab is a nurse.'
<u>ilmudiir</u> sandu gtimaaf baʔd saaʔa.	'The director has a meeting in an hour.'
<u>ana</u> min maʔr.	'I am from Egypt.'
baʔaalik usbuuf ʔarfaani bikkalaam ilfaariy da : <u>fulaan</u> ʔaah, wi <u>flaana</u> rigʔit. wiʔna maʔna ?	'For a week you have been making me sick with this nonsense : so and so went, so and so re- turned! What business is that of ours?'
fiih <u>waahid</u> biyisʔal ʔannak.	'There's someone asking for you.'

- B. An expanded subject usually consists of a noun phrase. A noun phrase may be any of the following structures :

Determiner + Noun

Noun + Adjectival

Determiner + Noun + Adjectival

Determiners include quantifiers such as aktar, aylab, muʔzam ( all translatable by 'most' ), gamiif, kull ( both translatable by 'all' ), and baʔd 'some'. An adjectival expression may be a demonstrative, an adjective, a prepositional phrase or a clause. A noun construct may be considered a sub-class of Noun + Adjectival since the second member of a noun construct qualifies the first ( notice that kitaab ʔali 'Ali's book' is equivalent to ilkitaab illi l-ʔali 'the book which belongs to Ali' ).

In the following examples, expanded subjects are underlined :

<u>aktar</u> talamziti min maʔr.	'Most of my students are from Egypt.'
<u>ilkitaab</u> da byibʔas ilwadʔ issiyaasi fissudaan .	'This book discusses the political situation in the Sudan.'
<u>ilʔarabiyya</u> zzarʔa btaʔti.	'The blue car is mine.'
<u>ittarabeeza</u> illi fmaktabi. ʔadiima.	'The table in my office is old.'

<u>ṣarabiyyiti</u> tsaaṣ xamas	'My car is big enough for five
tinfaar.	people.'
<u>ilʔustaaz illi biydarrisni</u>	'The professor who teaches me
<u>ttariix</u> maṣri.	history is Egyptian.'

- C. A minimum predicate may be a noun, an adjective, a verb, an adverb or a prepositional phrase. The verb may co-occur with at least one closely associated element. A closely associated element may be a direct object, an indirect object or a preposition which forms with the verb a close-knit expression. In other words, a minimum predicate may be any of the structures generated by the following notation ( constituents which occur within parentheses are optional; those which occur within braces are mutually exclusive ) :

Verb (Direct Object) ( { Preposition + Object }  
Indirect Object )

In the following examples, minimum predicates are underlined :

<u>Ṣali tilmiiz.</u>	'Ali is a student.'
fariida <u>gamiila</u> .	'Farida is pretty.'
hasan <u>biyistafamma</u> .	'Hasan is taking a bath.'
Ṣali <u>daras iddars</u> .	'Ali studied the lesson.'
salma <u>bitmuut filʔays kriim</u> .	'Salma loves ice cream.'
axuuya <u>ṭamminha Ṣala bintaha</u> .	'My brother reassured her in regard to her daughter.'
ilʔustaaz <u>fahhim fariid iddars</u> .	'The professor explained the lesson to Farid.'
ilfaṣaḥ <u>bukra</u> .	'The wedding is tomorrow.'
illigtimaaṣ <u>baṣḍ ilyada</u> .	'The meeting is (going to be held) after lunch.'

- D. Expanded predicates correspond to minimum predicates :

- Corresponding to the minimum predicate which consists of a noun is an expanded predicate which consists of a noun phrase. In the following sentence, the predicate is a noun phrase :  
ittadxiin Ṣaada mudirra . 'Smoking is a harmful habit.'

2. Corresponding to the minimum predicate which consists of an adjective is an expanded predicate which consists of an adjective and an expression of degree. Degree is usually expressed by :

- (a) An adverb, e.g., ʔawi, qiddan, xaaliṣ, all translatable by 'very'.
- (b) A stressed verbal noun whose root is the same as that of the adjective and which is followed by a rising terminal pitch.
- (c) A phrase consisting of the preposition li- 'to', the noun daraga 'degree, extent', and a modifier.

In the following examples, the predicate contains an expression of degree :

iggamfa di kbiira ʔawi. 'This university is very large.'  
 ilmudarrisa gamiila gamaal. 'The teacher (f) is so pretty.'  
 ilmudarrisa gamiila ldaraga tgannin. 'The teacher (f) is incredibly beautiful.'

3. Corresponding to the minimum predicate which consists of an adjective is an expanded predicate which consists of a comparative construction. The comparative construction may be modified by an expression of degree such as biktiir 'by far'. In the following examples, the predicate is a comparative construction :

axuuya aʔwa minni. 'My brother is stronger than I.'  
 axuuya aʔwa minni biktiir. 'My brother is much stronger than I.'  
 samya aṣṭar tilmiiza. 'Samya is the smartest student.'

4. Corresponding to the minimum predicate which consists of a verb ( with or without closely-related elements ) is an expanded predicate which consists of a verbal sequence. In the following example, the predicate is a verbal sequence.:

uxti tḥibb tiigi tidris 'My sister would like to come  
ingiliizi. to study English.'

5. Corresponding to the minimum predicate which consists of a verb ( with or without closely-related elements ) is an expanded predicate consisting of a verb or a verbal sequence and a following adverbial. The adverbials here are : Type, Degree, Benefactive, Instrument, Source, Destination and Manner ( less frequent adverbials, such as Accompaniment, occur ). In the following examples, the predicate contains an adverbial :

ṣali tʔallim ʔalam faʔiif.	'Ali suffered horrible pain.'
ilʔustaaz ziʔil giddan.	'The professor became very angry.'
ḥilmi ʃtara ktaab liṣaami.	'Ḥilmi bought a book for Sami.'
irraagil ʔatal miraatu bisikkiina .	'The man killed his wife with a knife.'
ilxubara lʔamrikaan rigʔu min maṣr.	'The American experts returned from Egypt.'
iggamʕa baʕatit ustazeen liʔiʕiraaʔ.	'The university sent two pro- fessors to Iraq.'
ittalamza rigʔu bsurʕa.	'The students returned fast.'

The adverbials in question may co-occur. It would be unusual, however, to find more than three in any one sentence. Co-occurring adverbials are usually in the following order if they have the same structure : Type, Degree, Benefactive, Instrument, Source, Destination, Manner.

iʃʕirka naʔalit liʔizaal	'The company transported the
liʔali billoori min	furniture for Ali by truck
ilqaahira lʔaṣwaan.	from Cairo to Aswan.'

When two adjacent adverbials have the same structure, their positions may be reversed to indicate relative emphasis ( the adverbial to be emphasized is placed ahead of the other ). In addition, the positions may be reversed for the same purpose when one adverbial is a word and the other is a phrase.

salma ʃtarit kitaab liʔali	'Salma bought a book for Ali
milmaktaba .	from the bookshop.'
salma ʃtarit kitaab	'Salma bought a book from the
milmaktaba liʔali.	bookshop for Ali.'



- il?ustaaz rigi? min masr 'The professor returned from  
ṣayyaan . Egypt in poor health.'  
 il?ustaaz rigi? ṣayyaan 'The professor returned, in  
min masr . poor health, from Egypt.'

An adverbial consisting of a clause usually follows one which consists of a word or a phrase.

- il?ustaaz rigi? min masr 'The professor returned from  
whaltu ṣṣiḥhiyya . Egypt in poor health.'  
mutadahwira .

The adverbials in question differ from adjuncts in that the latter may introduce the sentence.

- (a) A type adverbial is typically a noun phrase consisting of  
 a) a verbal noun whose root is the same as that of the  
 modified verb, and b) an adjectival expression. In the  
 following examples, the type adverbial is underlined :

- Ṣall naam noom ṣamii? . 'Ali slept soundly (liter-  
 ally; Ali slept a sound sleep.)'  
 Ṣall Ṣaaš ṣiṣit rafahiyya . 'Ali lived a life of luxury.'

Adverbials other than those of type are typically prepositional phrases.

- (b) A degree adverbial is often a prepositional phrase introduced by lidaraga 'to an extent', or lidaragit inn 'to the extent that' :

- ilmaṣriyyiin yixtilfu Ṣan 'Egyptians differ from Ameri-  
 il?amrikaan lidaraga cans to a great extent.'  
kiblira .  
 iṣṣinaaṣa lyabaniyya 'Japanese industry has pro-  
 iṥṣassinīt lidaragit gressed to the extent that  
inn amrika btistawrid America imports cars from  
ilṣarabliyyaat milyabaan . Japan.'

A degree adverbial may consist of the prepositional phrase ilḥaddin ma ~ ila ḥaddin ma 'to a certain extent' or the

prepositional phrase līdaragatin ma ila daragatin ma 'to a certain extent'.

iṣṣīnaafa tʔaddimit fi                    'Industry has progressed in  
maṣr līdaragatin ma /                    Egypt to a certain extent.'  
ila daragatin ma /  
līfaddin ma / ila  
faddin ma .

Certain adverbs may be used to express degree. The most common of these are ʔawi, giddan, xaaliṣ and kitiir ( all translatable by 'very, very much, a great deal' ), taʔriiban 'nearly', and ṣiwayya 'a little, somewhat' :

ilʔustaaz ziʔil ʔawi .                    'The professor was very angry.'  
maṣr Itʔaddimit ʔawi .                    'Egypt has progressed a great  
deal.'

- (c) A benefactive adverbial is usually a prepositional phrase introduced by the preposition li- 'for'. If the object of the preposition is a pronoun, the prepositional phrase may be suffixed to the verb.

suzaan iṣtarit hidiyya                    'Suzanne bought a gift for Ali'  
liʔali .  
suzaan iṣtarit hidiyya                    'Suzanne bought a gift for him.'  
liih~ suzaan iṣtaritlu  
hidiyya .

When the preposition li- is not suffixed, its vowel is lengthened before a pronominal object : liih 'for him', liiha 'for her', liihum 'for them', liik 'for you (ms)', liiki 'for you (fs)', liikum 'for you (p)', liina 'for us'. The form liyya 'for me' is an exception.

When suffixed to a verb, the preposition li- assumes the form -li-. Sometimes a sequence of more than two consonants results from adding to the verb a prepositional phrase consisting of -li- and a pronominal ending. In

such cases, a vowel is inserted between the second and the third consonants. That vowel is /u/ before -hum or -kum, /a/ before -ha, and /i/ otherwise.

ištara + -l- + -na = ištara<sup>l</sup>na 'he bought for us'  
 ištari<sup>t</sup> + -l- + -hum = ištari<sup>t</sup>luhum 'she bought for them'  
 ištari<sup>t</sup> + -l- + -kum = ištari<sup>t</sup>lukum 'she bought for you (p)'  
 ištari<sup>t</sup> + -l- + -ha = ištari<sup>t</sup>laha 'she bought for her'  
 ištari<sup>t</sup> + -l- + -na = ištari<sup>t</sup>l<sup>i</sup>na 'she bought for us'  
 ʕadd + -l- + -i = ʕaddi<sup>l</sup>l 'he counted for me'  
 ʕadd + -l- + -hum = ʕaddi<sup>l</sup>lhum 'he counted for them'  
 ʕadd + -l- + -kum = ʕaddi<sup>l</sup>lkum 'he counted for you (p)'  
 ʕadd + -l- + -ha = ʕaddi<sup>l</sup>lha 'he counted for her'  
 ʕadd + -l- + -na = ʕaddi<sup>l</sup>lna 'he counted for us'

A prepositional phrase with li- may be an indirect object of the preceding verb or a benefactive adverbial. In sentence (i) below, the underlined phrase is an indirect object; in sentence (ii), a benefactive adverbial ;  
 (i) ʕallimt iddars lfariid . 'I taught the lesson to Farid.'

(ii) ištareet hidiyya lfariid . 'I bought a gift for Farid.'

Notice, however, that the first sentence may occur without li- ( in which case fariid occurs before iddars ). Such a possibility does not exist for the second sentence. Notice also that fariid can become the subject if sentence (i) is made passive, but not if sentence (ii) is made passive.

ʕallimt fariid iddars . 'I taught the lesson to  
but not Farid.'

\*ištareet fariid hidiyya

fariid itʕallim iddars . 'The lesson was taught to  
but not Farid.'

\*fariid itšara hidiyya

(d) An adverbial of instrument is usually a prepositional

phrase introduced by the preposition bi- 'by, with'.  
 Less frequently, the phrase is introduced by biwastit  
 'by means of' or ʕan ʕaril? 'through, by way of'.

irraagil da ʔatal miʔaatu <u>bisikkiina</u> .	'This man killed his wife with a knife.'
iʕʕirka btunʔul ilbatrool <u>biwastit</u> issufun .	'The company transports oil by means of ships.'
ilʔukuuma ʔaʕʕarit iʕʕaʕb <u>ʕan ʕaril?</u> ilʔizaafa.	'The government warned the people through (use of) the radio.'

- (e) An adverbial of source is usually a prepositional phrase introduced by min 'from'.

uxti ʕtarit ilhidiyya <u>milmaʔall</u> da .	'My sister bought the gift from this shop.'
--	--

- (f) An adverbial of destination is usually a prepositional phrase introduced by li- 'to' :

ibni byimʕi milbeet <u>lilmadrasa</u> kull yoom .	'My son walks from home to school every day.'
--	--

If the adverbial of destination slot is immediately after one of certain verbs, the preposition is usually (though not necessarily) deleted. The verbs in question include raaʕ 'to go', ga 'to come', rigiʕ 'to return', ʔiliʕ 'to ascend, to go up', saafir 'to travel' :

ʕali ʔaʕʕ (l)ilmadrasa .	'Ali went to school.'
ʕali ʔaʕʕ maʕa saami (l)ilmadrasa .	'Ali went with Sami to school.'

- (g) A manner adverbial is often a prepositional phrase introduced by the preposition bi- 'with' :

fariida btizʕal <u>bisurʕa</u> .	'Farida gets upset easily (literally: 'with speed'))'
----------------------------------	--

A manner adverbial may also be a word or a clause :

ilmanduub tiliṣ	'The delegate left the meet-
milligtimaaṣ <u>yadbaan</u> .	ing angry.'
matzaṣṣaʔš <u>kida</u> .	'Don't shout this way.'
ilmanduub xaṣag	'The delegate left the meet-
milligtimaaṣ <u>wi huwwa</u>	ing swearing and cursing.'
<u>blyisibb wyilṣan</u> .	

6. The predicate may be a clause consisting of a subject and a predicate :

- |   |  |
|---|--|
| a) ṣali <u>abuuh naggaar</u> .                        | 'Ali's father is a carpenter (literally: 'Ali his father is a carpenter.').'                                   |
| b) maṣr <u>iqtiṣadha tʔaddim</u> .                    | 'Egypt's economy has progressed (literally: 'Egypt its economy has progressed.').'                             |
| c) layla <u>axuuha rigiṣ min aṣwaan biṭṭayyaara</u> . | 'Leila's brother returned from Aswan by plane (literally: 'Leila her brother returned from Aswan by plane.').' |

Sentences such as the above are derived from structurally simpler sentences. Thus sentence (a) is derived from abu ṣali naggaar 'Ali's father is a carpenter.'. Likewise, sentence (b) is derived from iqtiṣaad maṣr itʔaddim 'Egypt's economy has progressed.' Notice that the derivation is accomplished by (a) transposing a noun from sentence-medial position, and (b) supplying a pronoun to occupy the position previously occupied by the transposed noun. Notice too that the supplied pronoun refers to the transposed noun and agrees with it.

III. An adjunct is a constituent which can occur before or after the nucleus and which modifies the entire nucleus. In the following examples, the adjunct is underlined. The nucleus is the rest of the sentence :

innaas maṣyuliin <u>hina</u> .	'People are busy here.'
--------------------------------	-------------------------

hina nnaas maşyuliin .

'Here people are busy.'

fargaş maşr lamma tintihi  
ssana ddirasiyya .

'I will return to Egypt when the  
school year ends.'

lamma tintihi ssana ddirasiyya  
fargaş maşr .

'When the school year ends, I  
will return to Egypt.'

- IV. Adjuncts include expressions of place, time, condition, purpose and reason. In regard to structure, an adjunct may be a word, a phrase, or a clause. In the following sentences, the adjuncts are underlined :

hinaak ilfuluus ahamm min  
ilmabaadi? .

'Over there, money is more im-  
portant than principle.'

bukra hanzuur ilmathaf .

'Tomorrow we will visit the museum.'

iza lmaşruu? da faşal hanixsar  
fuluus kitiir .

'If this project fails, we will  
lose a lot of money.'

ilfukuuma banit ilmaşaanis  
litaşslin ilwad? liqtisaadi .

'The government built factories  
to improve the economic situation.'

başruuf maşr kull şeef şaşaan  
şiliti hinaak .

'I go to Egypt every summer because  
my family is there.'

When two or more adjuncts co-occur, they are usually in the following order if they have the same structure ( i.e., if all are words, phrases, or clauses ) : Place, Time, Condition, Purpose, Reason.

ilhaala liqtisaadiyya wişša  
flubnaan filwa?t ilhaali  
bsabab ilharb il?ahliyya .

'The economic situation is bad in  
Lebanon at the present time  
because of the civil war.'

When two adjacent adjuncts have the same structure, their positions may be reversed to indicate relative emphasis ( the adjunct to be emphasized is placed ahead of the other ) :

ilhaala liqtisaadiyya wişša  
flubnaan filwa?t ilhaali .

'The economic situation is bad in  
Lebanon at the present time.'

ilhaala liqtisaadiyya wişša  
filwa?t ilhaali flubnaan .

'The economic situation is bad at  
the present time in Lebanon.'

If different in structure, co-occurrent adjuncts are arranged in accordance with the following rule : a word precedes a phrase, and a phrase precedes a clause.

ḥarakit ilmuṣuṣ ḥatkuun wiḥša	'The traffic will be bad tomorrow
<u>bukra</u> <u>bsabab</u> <u>ilmuzahra</u> .	because of the strike.'
ḥarakit ilmuṣuṣ ḥatkuun wiḥša	The traffic will be bad, because
<u>bsabab</u> <u>ilmuzahra</u> <u>lamma</u> <u>nirgaṣ</u>	of the strike, when we return
<u>milmadrasa</u> .	from school.'

- V. Discussed under the appropriate headings are the transformations which change sentences from statements to questions or commands, from active to passive, from affirmative to negative, and from complete to elliptic. Also discussed in detail under the appropriate headings are the processes of embedding and conjoining.

\*\*\*      \*\*\*      \*\*\*

#### SEPARATION : PRONOUN OF

( See : Pronoun of Separation )

\*\*\*      \*\*\*      \*\*\*

#### SEQUENCE OF VERBS

In the sentence kunt bahaawil azaakir ṣarabi 'I was trying to study Arabic', there is a sequence of three verbs. This is not unusual for Egyptian Arabic. Examples :

tīḥibb tīṣrab ?ahwa mṣaaya ?	'Would you like to drink coffee with me?'
tīḥibb tṣuḥ niṣuuf haani ?	'Would you like to go and see Hani?'
ḥayṣuḥ yidxul yinaam.	'He will go enter in order to sleep.'
ṣuḥ naam !	'Go and sleep!'
ya!!a nṣuḥ niṣrab ?ahwa.	'Let's go and drink coffee.'
ya!!a ṣuḥ naam !	'Go and sleep.'

\*\*\*      \*\*\*      \*\*\*

## SHORTENING OF VOWELS

( See : Vowels : Contraction; Vowels : Shortening of Long Vowels )

\*\*\*    \*\*\*    \*\*\*

## SHORT VOWELS

( See : Vowels )

\*\*\*    \*\*\*    \*\*\*

## SLOT

The position that a word ( or phrase ) occupies in a frame or pattern;  
the significant position or positions which a word ( or phrase ) occupies  
with respect to other elements in a sequence.

		Adjective	Noun	
English	a	big	boy	
EA		walad	kibiir	'a big boy'

Note in the above examples the Adjective and Noun slots. In the English the adjective slot precedes the noun slot whereas in EA the noun slot precedes the adjective slot.

\*\*\*    \*\*\*    \*\*\*

## STEM

A stem is a root (q.v.) in combination with a pattern (q.v.), to which inflections (q.v.) are added.

\*\*\*    \*\*\*    \*\*\*



## STOP

Refers to consonants characterized by a complete closure of the air passage, thus blocking the air stream momentarily, e.g., closing of both lips in production of /b/. EA stops are /p, b, t, ʔ, d, ɗ, k, g, q, ʔ/.

\*\*\*      \*\*\*      \*\*\*

## STRESS

Each EA word has one primary ( i.e., relatively more prominent ) stress. The domain of primary stress is almost totally predictable in terms of syllable structure.

Primary stress is most frequently on the penult ( i.e., pre-final syllable ), e.g., yiktíbu 'they write', madrása 'school'. However, in certain cases, primary stress occurs on the ultima ( i.e., the final syllable ), and in other cases it occurs on the antepenult ( i.e., the third syllable from the end ).

The ultima is stressed if (a) it contains a long vowel or if (b) it ends in two consonants, e.g., katabúu 'they wrote it', katábt 'I wrote'. The antepenult is stressed if the last three syllables have the structure CVCVCV(C), e.g., šábaka 'a net', kátabit 'she wrote', inkásarit 'it broke', muxtálifa 'different (fs)'.

Contrary to the above rules, primary stress is on the penult if the structure CVCVCV(C) constitutes a feminine singular perfect-tense verb whose final V(C) is a pronoun suffix, e.g., ramítu 'she threw it away'. Again, primary stress is usually on the penult if the structure CVCVCV(C) constitutes a broken plural form with identical high vowels in the first two syllables, e.g., sibíta 'baskets', numúra 'tigers'.

Note : The long vowel of the word-final syllable CVV(C) is shortened when its pronunciation in close association with a following word would result in \_VVCC. In this context, shortening does not alter the placement of primary stress :

banáa	'he built it'
baná mbaaríf	'he built it yesterday'

mar'īd	'sick'
mar'īd xaaliṣ	'very sick'

\*\*\*      \*\*\*      \*\*\*

## SUFFIX

A formative ( a single phoneme, syllable or syllables ) added at the end of a word to modify its meaning or derive a new word, e.g. :

walad	'boy'	waladeen	'two boys'
katab	'to write'	katabna	'we wrote'

( See also : Pronoun : Suffixes with Auxiliaries, Pronoun : Suffixes with Particles; Pronoun : Personal, Possession )

\*\*\*      \*\*\*      \*\*\*

SUFFIX : /-a/ -- CHANGE IN FORM TO /-it/

A feminine noun ending in /-a/ has a special form for the construct state : the /-a/ drops and /-it/ is added.

maḍīna	'city'	maḍīnīt ṭanṭa	'the city of Tanta'
--------	--------	---------------	---------------------

\*\*\*      \*\*\*      \*\*\*

## SYLLABLES

a) In EA syllables have the following structures :

CV, CVC, CVV, CVVC#, CVCC#

( C = consonant; V = vowel; -# = final )

b) Syllables do not begin with vowels, they always begin with C ( ?V, CV ).

c) The sequence /VVCC/ does not occur within a single word; thus long vowels are only followed by a single consonant in a word.

d) Syllables with the structures /CVVC#/ or /CVCC#/ occur only stressed.

e) Thus, we might summarize as follows :

- Every syllable begins with /C/.

- Every syllable has /V/ or /VV/.
- Syllables may be open or closed ( an open syllable is a syllable that ends in a vowel; a closed syllable is a syllable that ends in a consonant ).
- No closed syllable has the structure /VVCC/, but rather /CVVC#/ or /CVCC #/.

\* \* \*      \* \* \*      \* \* \*

- T -

### TAP

Refers to the articulatory process by which the tip of the tongue makes a single rapid contact against the alveolar ridge producing a consonant : /r, ɾ/.

\*\*\*      \*\*\*      \*\*\*

### TENSENESS

A tense ( also fortis ) consonant in general is produced with more force that its lax ( also lenis ) counterpart. Tense here refers to two identical consonants with no intervening vowel pronounced with stronger articulation and greater tension on the muscles of the articulator and, usually, aspiration. Lax refers to a single consonant pronounced with lesser muscle tension and weaker, laxer articulation.

A tense consonant ( also known as gemminate ) has precisely twice the duration of a single (lax) consonant, e.g. :

katab	'to write'
kattib	'to cause to write'

\*\*\*      \*\*\*      \*\*\*

## TRILITERAL ROOTS : TYPES

A trilateral root is one which consists of three radicals. There are two types of such roots : sound and weak.

A sound root is one which consists entirely of sound radicals ( e.g., drs, ktb, frf, dxl ). A weak root is one which does not consist entirely of sound radicals ( See : Radicals : Types ).

Weak roots fall into three subtypes : the assimilated, the hollow and the defective :

1. An assimilated root is one whose first radical is weak, e.g., wsl. In verbs of Measure VIII, the initial weak radical is totally assimilated to the following /t/. Thus wsl combines with iFtafaL to produce ittasaL rather than the expected \*iwtafaL. This assimilation gives the root its name.
2. A hollow root is one whose medial radical is weak, e.g., nwm, yyb.
3. A defective root is one whose final radical is weak, e.g., dsw, rmy.

\*\*\*      \*\*\*      \*\*\*

- u -

### UNIT NOUNS

( See : Collective Nouns )

\*\*\*      \*\*\*      \*\*\*

### UVULAR

The uvula is the small appendage that hangs down from the very edge of the velum. Uvular refers to a place of articulation consisting of the tongue dorsum and the uvula : /q/.

\*\*\*      \*\*\*      \*\*\*



- V -

### VELAR

A place of articulation consisting of the tongue dorsum and the back of the palate : /k, g/.

\*\*\*      \*\*\*      \*\*\*

### VELUM

The area behind the hard palate, also called the soft palate.

\*\*\*      \*\*\*      \*\*\*

### VERB : AGREEMENT WITH THE SUBJECT

Verbs agree with the subject in number, gender and person. Perfect forms are marked for such agreement by suffixes only; some imperfect forms are marked by prefixes only, while others are marked by both prefixes and suffixes.

The set of affixes marking agreement with various subjects is the same for verbs of all types; however, the addition of those affixes requires certain changes in some stems.

(a) The following forms result from adding the agreement affixes to the sound stems kaṭab 'to write' ( perfect form ) and yiktib ( imperfect form ). The affixes are set off by hyphens.



	<u>Perfect</u>	<u>Imperfect</u>
(huwwa)	katab	yi-ktib
(hlyya)	katab-it	ti-ktib
(humma)	katab-u	yi-ktib-u
(inta)	katab-t	ti-ktib
(inti)	katab-ti	ti-ktib-i
(intu)	katab-tu	ti-ktib-u
(ana)	katab-t	a-ktib
(inna)	katab-na	ni-ktib

Most of the imperfect forms listed above contain /i/ in the prefix. If the second syllable of the imperfect form contains /u/ or /uu/, the /i/ is interchangeable with /u/, e.g., yixrug yuxrug 'to exit', yiruuh yuruuh 'to go'.

(b) Lest a cluster of three consonants result, /ee/ is inserted between the last radical of a doubled perfect stem and a suffix which begins with or consists of a consonant. The following forms result from adding the agreement affixes to ʕadd 'to count' ( perfect form ) and yiʕidd (imperfect form ). ( ʕadd is a doubled stem. )

	<u>Perfect</u>	<u>Imperfect</u>
(huwwa)	ʕadd	yi-ʕidd
(hlyya)	ʕadd-it	ti-ʕidd
(humma)	ʕadd-u	yi-ʕidd-u
(inta)	ʕaddee-t	ti-ʕidd
(inti)	ʕaddee-ti	ti-ʕidd-i
(intu)	ʕaddee-tu	ti-ʕidd-u
(ana)	ʕaddee-t	a-ʕidd
(inna)	ʕaddee-na	ni-ʕidd

The long vowel /ee/ is also inserted between the last radical of a Measure IX perfect stem and a suffix which begins with er consists of a consonant. The following forms result from adding the agreement affixes to iswadd 'to turn black' ( perfect form ) and yiswadd ( imperfect form ).

	<u>Perfect</u>	<u>Imperfect</u>
(huwwa)	iswadd	yi-swadd
(hlyya)	iswadd-it	ti-swadd
(humma)	iswadd-u	yi-swadd-u
(inta)	iswaddee-t	ti-swadd
(intl)	iswaddee-ti	ti-swadd-i
(intu)	iswaddee-tu	ti-swadd-u
(ana)	iswaddee-t	a-swadd
(ifna)	iswaddee-na	ni-swadd

(c) Upon the addition of a suffix which begins with or consists of a consonant, the long vowel of FaaL is replaced by a short vowel ( in EA, a long vowel does not normally occur before two consonants ). The short vowel in question is /u/ if the imperfect stem has /uu/, otherwise the short vowel is /i/.

The following forms result from adding the agreement affixes to raah 'to go' ( perfect form ) and yiruuḥ ( imperfect form ).

	<u>Perfect</u>	<u>Imperfect</u>
huwwa	ṛaah	yi-ṛuuḥ
hlyya	ṛaah-it	ti-ṛuuḥ
humma	ṛaah-u	yi-ṛuuḥ-u
inta	ṛuḥ-t	ti-ṛuuḥ
intl	ṛuḥ-ti	ti-ṛuuḥ-i
intu	ṛuḥ-tu	ti-ṛuuḥ-u

	<u>Perfect</u>	<u>Imperfect</u>
(ana)	ruḥ-t	a-ruuḥ
(iḥna)	ruḥ-na	ni-ruuḥ

The following forms result from adding the agreement affixes to gaab 'to bring' ( perfect form ) and yigilb ( imperfect form ).

	<u>Perfect</u>	<u>Imperfect</u>
(huwwa)	gaab	yi-gilb
(hiyya)	gaab-it	ti-gilb
(humma)	gaab-u	yi-gilb-u
(inta)	gib-t	ti-gilb
(inti)	gib-ti	ti-gilb-i
(intu)	gib-tu	ti-gilb-u
(ana)	gib-t	a-gilb
(iḥna)	gib-na	ni-gilb

The following forms result from adding the agreement affixes to naam 'to sleep' ( perfect form ) and yinaam ( imperfect form ).

	<u>Perfect</u>	<u>Imperfect</u>
(huwwa)	naam	yi-naam
(hiyya)	naam-it	ti-naam
(humma)	naam-u	yi-naam-u
(inta)	nim-t	ti-naam
(inti)	nim-ti	ti-naam-i
(intu)	nim-tu	ti-naam-u
(ana)	nim-t	a-naam
(iḥna)	nim-na	ni-naam

The vowel replacement rule given above is restricted to Measure I of hollow verbs; elsewhere, a long vowel is replaced by its short counterpart before two consonants. The following forms result from adding the agreement suffixes to azaal 'to remove' and istagaab 'to respond' :

(huwwa)	azaal	istagaab
(hiyya)	azaal-it	istagaab-it
(humma)	azaal-u	istagaab-u
(inta)	azal-t	istagab-t
(inti)	azal-ti	istagab-ti
(intu)	azal-tu	istagab-tu
(ana)	azal-t	istagab-t
(ifna)	azal-na	istagab-na

(d) Upon the addition of a suffix beginning with or consisting of a vowel, the final vowel of a defective stem is deleted; upon the addition of a suffix beginning with or consisting of a consonant, the final vowel of a defective stem is replaced by /ee/.

The following forms result from adding the agreement affixes to bana 'to build' ( perfect form ) and yibni ( imperfect form ).

	<u>Perfect</u>	<u>Imperfect</u>
(huwwa)	bana	yi-bni
(hiyya)	ban-it	ti-bni
(humma)	ban-u	yi-bn-u
(inta)	banee-t	ti-bni
(inti)	banee-ti	ti-bn-i
(intu)	banee-tu	ti-bn-u
(ana)	banee-t	a-bni
(ifna)	banee-na	ni-bni

The following forms result from adding the agreement affixes to nisi 'to forget' ( perfect form ) and yinsa ( imperfect form ).

	<u>Perfect</u>	<u>Imperfect</u>
(huwwa)	nisi	yi-nsa
(hiyya)	nis-it	ti-nsa
(humma)	nis-u	yi-ns-u
(inta)	nisee-t	ti-nsa
(inti)	nisee-ti	ti-ns-i
(intu)	nisee-tu	ti-ns-u
(ana)	nisee-t	a-nsa
(ifna)	nisee-na	ni-nsa

If the final vowel of the perfect defective is /i/, it may be replaced by /y/ ( rather than being deleted ) before a suffix which begins with or consists of a vowel. Before a suffix which begins with or consists of a consonant, the /i/ in question may be lengthened ( rather than being replaced by /ee/ ) :

(huwwa)	nisi
(hiyya)	nisy-it
(humma)	nisy-u
(inta)	nisii-t
(inti)	nisii-ti
(intu)	nisii-tu
(ana)	nisii-t
(ifna)	nisii-na

The addition of agreement affixes to quadriliteral verbs involves no new principles.

The following forms result from adding the agreement affixes to dahrag 'to roll' ( perfect form ) and yidahrag ( imperfect form ).

	<u>Perfect</u>	<u>Imperfect</u>
(huwwa)	dahrag	yi-dahrag
(hiyya)	dahrag-it	ti-dahrag
(humma)	dahrag-u	yi-dahrag-u
(inta)	dahrag-t	ti-dahrag
(inti)	dahrag-ti	ti-dahrag-i
(intu)	dahrag-tu	ti-dahrag-u
(ana)	dahrag-t	a-dahrag
(ifna)	dahrag-na	ni-dahrag

The following forms result from adding the agreement affixes to itma?ann 'to be reassured' ( perfect form ) and yitma?inn ( imperfect form ).

	<u>Perfect</u>	<u>Imperfect</u>
(huwwa)	iṭma?ann	yi-ṭma?inn
(hiyya)	iṭma?ann-it	ti-ṭma?inn
(humma)	iṭma?ann-u	yi-ṭma?inn-u
(inta)	iṭma?annee-t	ti-ṭma?inn
(inti)	iṭma?annee-ti	ti-ṭma?inn-i
(intu)	iṭma?annee-tu	ti-ṭma?inn-u
(ana)	iṭma?annee-t	a-ṭma?inn
(ifna)	iṭma?annee-na	ni-ṭma?inn

The following forms result from adding the agreement affixes to itbahdil 'to be treated contemptuously' ( perfect form ) and yitbahdil ( imperfect form ).

	<u>Perfect</u>	<u>Imperfect</u>
(huwwa)	itbahdil	yi-tbahdil
(hiyya)	itbahdil-it	ti-tbahdil
(humma)	itbahdil-u	ti-tbahdil
(inta)	itbahdil-t	ti-tbahdil
(inti)	itbahdil-ti	ti-tbahdil-i
(intu)	itbahdil-tu	ti-tbahdil-u
(ana)	itbahdil-t	a-tbahdil
(iḥna)	itbahdil-na	ni-tbahdil

\*\*\*    \*\*\*    \*\*\*

#### VERB : ASPECT

The prefixes ḥa- ~ -ha and bi- are added to imperfect verb forms to indicate aspect.

The prefix ḥa- designates the future :

ḥayirgaṣ bukra.                      'He will return tomorrow.'

With certain verbs ( mainly stative verbs and verbs which indicate change or fixation of location ), bi- indicates habitual or repetitive occurrence :

biyifham biṣṣuuba.                      'He comprehends with difficulty.'  
 biyṣuuh maṣr fiṣṣeef.                      'He goes to Egypt in the summer.'  
 biyuskun maṣaana lamma                      'He stays with us when he visits  
 yizuur masr.                      Egypt.'

With all other verbs, bi- may designate either continuity or repetitiveness ( "continuity" being viewed as the feature of an action or an event in progress ) :

uxti btidris dilwaṭti.                      'My sister is studying now.'  
 uxti btidris billeel.                      'My sister studies at night.'

Stative verbs should not be confused with verbs that indicate change of state. The latter designate a perceptible process leading from one state to another, while the former designate a state without focussing on a process. The following examples may help in differentiating stative verbs from verbs which indicate change of state :

1. Stative : biyyiib 'he is (usually) absent', biyiḥḍar 'he is (usually) present', biyiḥraf 'he (usually) knows'.

2. Change of state : biyiḥḥaggar 'it (m) is getting/gets petrified', biyiḥḡammid 'it (m) is solidifying/solidifies', biyiḥḡlaww 'he is getting/gets to be good-looking', biyduub 'it (m) is dissolving/dissolves', biyiḥḡsihir 'it (m) is melting/usually melts'.

With verbs that indicate change of state, bi- denotes either continuity or repetitiveness.

In most cases, the absence of an aspect prefix on an imperfect verb form indicates possibility as opposed to fact ( see : Verbs : Subjunctive ) :

laazim yiigi.

'He must come.'

tiigi maḡaana ?

'Would you like to come with us?'

There are, however, a few contexts where absence of the aspect prefix does not indicate possibility; for example, the underlined verb in the following sentence has no aspect prefix due to a process of deletion which is motivated by redundancy :

ḡanḡaarib wi ḡanintisiḡ. --> 'We will fight and we will win.'  
ḡanḡaarib wi nintisiḡ.

\*\*\*    \*\*\*    \*\*\*

## VERB : AUXILIARIES

A "verbal sequence" consists of two or more verbs occurring in immediate succession. According to this definition, the first of the following expressions is a verbal sequence, but the second is not ( since the two verbs are separated by a pronominal suffix ) :



(1) ḥayxaaf yitkaallim.

'He will be afraid to talk.'

(2) šuftu bylktib.

'I saw him writing.'

In a verbal sequence the last verb is called the main verb, and the rest are called auxiliaries. A verbal sequence may include as many as six verbs :

kaan yiḥibb yibtidī yruuḥ  
yitṣallim yiʔra.

'He would have liked to start  
going to learn how to read.'

As may be expected, verbal sequences as long as the one above rarely occur; it is still true, however, that such sequences are possible.

Verbal sequences in EA are characterized by two syntactic features.

(1) The main verb may be replaced by any other verb. On the other hand, each of the auxiliaries is replaceable by a limited number of verbs.

(2) The auxiliaries occur in a fixed order; thus while the first sequence below is grammatical, the second is not :

yitmanna yruuḥ yidris  
\*yirruuḥ yitmanna yidris

'He would love to go to study.'

The following chart includes some auxiliaries which are common in Egyptian Arabic. The auxiliaries are listed as classes, and the classes are arranged according to relative position. The verb kaan is excluded from the chart since it requires special considerations.

I	II	III	IV	Main Verb
yittfaḍḍal 'prefers'	yibṭid 'begins'	yilḡl 'comes'	yittʿallim 'learns'	yikṭib 'to write'
yinw 'intends'	yittḍal 'keeps on'	yinzl 'goes down'	yittʿawwid 'gets ac- customed'	etc.
yirḍa 'is willing'	yinsa 'forgets'	yittlaʿ 'goes up'		
yitmannā 'wishes'	yittgaʿjaʿ 'dares'	yitʿawwah 'goes home'		
yitʿbal 'agrees'	yitʿaawil 'tries'	yitʿuulh 'goes'		
yitʿibb 'likes, wants'	yitʿraf 'knows'	yitʿuum 'gets up'		
yitʿxaaf 'fears'		yudxul 'enters'		
yitʿywa 'likes'		yitʿxug 'goes out'		
yitʿḡud 'means, intends'				

Any one or combination of the above auxiliary classes may be deleted from the verbal sequence :

yifaḡḡal yibṭidi yitṣallim	'He would prefer to start learn-
yiktib.	ing how to write.'
yifaḡḡal yitṣallim yiktib.	'He would prefer to learn how to
	write.'
ḥayitṣallim yiktib.	'He will learn how to write.'

Each member of a given class may co-occur ( in a verbal sequence ) with some member of every other class. However, it would be incorrect to assume that members can be selected at random from various classes and strung together into a verbal sequence ( semantic, rather than formal, restrictions preclude this possibility ).

Three classes of auxiliaries are worthy of special notice : those are Class I, Class II, and Class III ;

1. Class I auxiliaries have two distinctive characteristics ;

(a) The subject of a Class I auxiliary may differ from the subject of the main verb. In contrast, the subject of a Class II, Class III or Class IV auxiliary is always the same as the subject of the main verb.

yḥibb yibṭidi yidris.	'He would like to start studying.'
aḥibb yibṭidi yidris.	'I would like him to start studying.'

(b) Class I auxiliaries usually express wish, desire, fear, intention, preference, etc.

(c) When they occur without an aspect prefix, Class I auxiliaries usually imply some provision or condition, thus this usage corresponds to the English conditional "would".

blyḥibb yzuṛna.	'He likes visiting us.'
yḥibb yzuṛna.	'He would like to visit us (if possible, if given a choice, etc.).'

2. Class II auxiliaries usually indicate progress ( or lack of progress ) in the direction of an action.

3. Class III auxiliaries have three distinctive characteristics :

(a) A Class III auxiliary, if it begins a verb sequence, and a fol-

lowing verb may both be perfect, imperfect or imperative. Additionally, the Class III verb may be perfect and followed by an imperfect verb. A third verb in the sequence is always imperfect.

ṛaah daras.	'He went and studied.'
blyṛuuh yidris.	'He goes to study.'
ṛuuh ldris.	'Go and study.'
ṛaah yidris.	'He went to study.'
ṛaah yltʕallim yiṛa.	'He went and learned how to read.'
blyṛuuh yltʕallim yiṛa.	'He goes to learn how to read.'
ṛuuh ltʕallim tiṛa.	'Go and learn how to read.'
ṛaah yltʕallim yiṛa.	'He went to learn how to read.'

The situation is different in a verbal sequence whose first constituent is not a Class III auxiliary : in such a sequence, only the first verb may be perfect or imperative, every other verb in the sequence must be imperfect.

xaaf ylṛuuh yiʔabilha.	'He was afraid to go to meet her.'
blyxaaf ylṛuuh yiʔabilha.	'He is (usually) afraid to go to meet her.'
xaaf tiṛuuh tiʔabilha.	'Be afraid to go to meet her.'

(b) A Class III auxiliary which introduces a verbal sequence may be followed by a conjunction.

ṭilliʕ istahamma <u>or</u>	'He went up and took a bath.'
ṭilliʕ wistahamma.	
ltʕlaʕ istahamma <u>or</u>	'Go up and take a bath.'
ltʕlaʕ wistahamma.	
ṭilliʕ ylistahamma <u>or</u>	'He went up to take a bath.'
ṭilliʕ ʕaʕaan ylistahamma.	
ḥayltʕlaʕ yistahamma <u>or</u>	'He will go up to take a bath.'
ḥayltʕlaʕ ʕaʕaan ylistahamma.	

Notice that the optional conjunction is usually ʕaʕaan 'in order to' when the second verb is imperfect, otherwise, the optional conjunction is usually wi 'and'.

(c) Auxiliaries of Class III are mostly forms which designate motion. Some of these auxiliaries, especially yi?uum, may co-occur with other auxiliaries of the same class.

yiḥibb y?uum yuxrug yišimm	'He would like to get up and go
ilhawa,	out to get some fresh air.'

Aspect prefixes can be attached only to the first form of a verbal sequence. Absence of those prefixes designates the subjunctive.

ḥayxaaf yiṛuuh yi?aabil	'Will he be afraid to go to meet
ilmudiir ?	the director ?'
yiḫaaf yiṛuuh yi?aabil ilmudiir.?	'Do you suppose he would be afraid
	to go to meet the director?'

The form kaan 'was' ( imperfect : yikuun ) may, under certain conditions, precede any of the verbal sequences described above to mark tense, aspect, or the subjunctive ( see Verbs : The Marker kaan ) :

biyruuh yi?abilha.	'He goes to see her.'
kaan biyruuh yi?abilha.	'He used to go to see her.'
yikuun biyruuh yi?abilha ?	'Could it be that he goes to see
	her.'

#### Notes :

1. Verbal sequences are derived ( through an optional transformation ) from source strings where the verb forms do not follow each other in immediate succession. The following statements hold true in those strings :

(a) Class I, Class II and Class IV auxiliaries are usually followed by an expression consisting of a nominalizer and a following subject :

yiḥaddal innu yibtidi . . .  
 yiḥaawil innu yiigi . . .  
 yitṣallim innu yiktib . . .

(b) Class III auxiliaries are usually followed by a conjunction :

yiigi ṣaṣaan yitṣallim . . .  
 ṣaṣaan w-itṣallim . . .

In the underlying string, as in the derived one, only an initial imperfect

form has the option of occurring with an aspect prefix.

2. In a given verbal sequence, the first verb may be replaced by the active participle; this fact accounts for the following sentences :

ʕali ʔaaʕid yiʕuuh yiʕtayal.	'Ali intends to go to work.'
ʕali miʕ ʕaarif yibsiʕ ilmudliir.	'Ali does not know how to please the director.'
ʕali ʕaayih yizurhum.	'Ali is on his way to visit them.'
ʕali mitʕawwid yiʕha badri.	'Ali is accustomed to waking up early.'

\*\*\*    \*\*\*    \*\*\*

#### VERB : BARE FORM

A "bare form" is an imperfect verb occurring with no aspect prefix, e.g., yidris ( in contrast with biyidris and ʕayidris ).

The bare form usually indicates subjunctive meaning and results from deleting a redundant aspect prefix. In the following sentence, nintiʕir is bare as a result of deleting the redundant prefix ʕa-, the absence of ʕa- here does not denote subjunctive meaning :

ʕanʕaarib wi nintiʕir.	'We will fight and win.'
------------------------	--------------------------

\*\*    \*\*\*    \*\*

#### VERB : CITATION FORM

Verb stems in EA take affixes which indicate agreement with the subject. Consequently, the verb form differs with different subjects :

( huwwa ) daras	'he studied'
( hiyya ) darasit	'she studied'
( inta ) darast	'you (ms) studied'
etc.	
( huwwa ) b-yidris	'he is studying'

(hiyya) b-tidris	'she is studying'
(inta) b-tidris	'you (ms) are studying'
etc.	

For the sake of convenience, the perfect huwwa ( third person ms ) form is used as the "citation" form of the verb ( i.e., the dictionary form. Thus daras may be translated as 'to study' although a literal translation would be 'he studied.' Notice that the perfect huwwa form is a natural choice in two senses : it is shorter than the other perfect forms, and it yields those forms through the addition of certain suffixes.

\*\*\*      \*\*\*      \*\*\*

#### VERB : CLASSIFICATION BY ROOT TYPE

Verbs are divisible into two large groups : the trilateral and the quadrilateral, the former being those with three radicals ( e.g., katab 'to write', daras 'to study', simiʕ 'to hear' ) and the latter being those with four radicals ( e.g., daḥraq 'to roll (something)' targim 'to translate', dardiš 'to chat' ).

Trilateral verbs are either sound or weak. A sound verb is one which has a sound root ( e.g., ṭalab 'to request', daxal 'to enter', šakar 'to thank' ) and a weak verb is one which has a weak root (q.v.).

Weak verbs fall into three types : the assimilated, the hollow, and the defective. The three types are defined as follows :

- (1) Assimilated verbs are those whose initial radical is weak, e.g., wisil 'to arrive' (root wsl).
- (2) Hollow verbs are those whose middle radical is weak, e.g., naam 'to sleep' (root nwm), yaab 'to be absent' (root ywb).
- (3) Defective verbs are those whose final radical is weak, e.g., daʕa 'to invite' (root dʕw), rama 'to throw' (root rmy), nisi 'to forget' (root nsy).

For convenience of reference, these classes are tabulated below :

## I. Triliteral

## A. Sound

## B. Weak

## 1. Assimilated

## 2. Hollow

## 3. Defective

## 4. Doubled

## II. Quadriliteral

\*\*\*    \*\*\*    \*\*\*

VERB : kaan

The verbal form kaan (imperfect : yikuun) functions as carrier of a tense, an aspect, or a mood distinction which would otherwise have no carrier :

1. Equational sequences such as ʕali taʕbaan 'Ali is tired' designate contemporaneity. To such sentences may be added the constituent "Perfect" ( to express past time ), bi- ( to express recurrence ), or ha- ( to express futurity ) :

(a) ʕali + Perfect + taʕbaan

(b) ʕali + bi- + taʕbaan(c) ʕali + ha- + taʕbaan

Since "Perfect", bi- and ha- must be carried by a verbal form, yikuun is added to the above sentences :

(a) ʕali + Perfect + yikuun + taʕbaan

(b) ʕali + bi- + yikuun + taʕbaan(c) ʕali + ha- + yikuun + taʕbaan

In sentence (a) the sequence Perfect + yikuun produces kaan; in sentence (b), the sequence bi- + yikuun produces biykuun; and in sentence (c), the sequence ha- + yikuun produces haykuun. The three sentences therefor assume the following forms :

ʕali kaan taʕbaan.

'Ali was tired.'

ʕali biykuun taʕbaan filmasa.

'Ali is usually tired in the evening.'

ʕali haykuun taʕbaan.

'Ali will be tired.'



2. The sentence ʕali daras 'Ali studied' designates a completed event, and the sentence ʕali biyidris 'Ali is studying' designates an event in progress. Futurity may be superimposed on both sentences by the addition of /ha-/.

- |   |  |
|---|--|
| (a) ʕali + <u>ha-</u> + daras lamma<br>niwʕal.    | 'Ali will have studied when we<br>arrive.' |
| (b) ʕali + <u>ha-</u> + biyidris lamma<br>niwʕal. | 'Ali will be studying when we<br>arrive.'  |

In sentence (a), the verb daras must retain its perfect form because the desired meaning includes completion. Thus ha- cannot combine with the following verb to produce hayidris. In sentence (b), the verb must retain bi- because progression is part of the desired meaning. Thus, here again, ha- cannot combine with the following verb to produce hayidris. To provide a carrier for ha- in both sentences, yikuun is added:

- |  |  |
|--|--|
| ʕali haykuun daras lamma niwʕal.       | 'Ali will have studied when we<br>arrive.' |
| ʕali haykuun biyidris lamma<br>niwʕal. | 'Ali will be studying when we<br>arrive.'  |

3. The sentence yiliṭ wi ʕaah ilmustaʕfa ? 'Did he mistakenly go to the hospital?' asks about a completed event ( hence the use of perfect verbs ). A subjunctive meaning can be superimposed on the sentence ( for example, the sentence may be changed to mean 'Could it be that he mistakenly went to the hospital?' ); this would require the addition of an imperfect form without an aspect prefix. The required form is yikuun :

- |                                   |   |
|-----------------------------------|---|
| yikuun yiliṭ wi ʕaah ilmustaʕfa ? | 'Could it be that he mistakenly<br>went to the hospital?' |
|-----------------------------------|---|

The same process accounts for the occurrence of yikuun in the following sentences :

- |                          |  |
|--------------------------|--|
| yikuun biyḥibbaha ?      | 'Could it be that he loves her?'           |
| yikuun hayṭuuh maʕaaha ? | 'Could it be that he will go with<br>her?' |

Like all other verbal forms, kaan and yikuun agree with the subject in number, gender and person :

(huwwa)	<u>kaan</u> biyidris.	'He was studying.'
(hiyya)	<u>kaanit</u> bitidris.	'She was studying.'
(ana)	<u>kunt</u> badris.	'I was studying.'
etc.		
(huwwa)	<u>ḥaykuun</u> biyidris.	'He will be studying.'
(hiyya)	<u>ḥatkuun</u> bitidris.	'She will be studying.'
(ana)	<u>ḥakuun</u> badris.	'I will be studying.'
etc.		
(huwwa)	<u>kaan</u> ḥayirḍa nʔablu.	'He was going to let us see him.'
(hiyya)	<u>kaanit</u> ḥatirḍa nʔabilha.	'She was going to let us see her.'
(inta)	<u>kunt</u> ḥatirḍa nʔablak.	'You (ms) were going to let us see you.'

\*\*\*    \*\*\*    \*\*\*

#### VERB MEASURES : MEANINGS OF DERIVED VERBAL MEASURES

The contrasts in form between derived and primary verbs are paralleled by fairly consistent contrasts in meaning. Before specifying the meanings in question, we must emphasize two facts :

1. The meanings ascribed to a given derived measure hold true in a large number of cases where a source verb exists. They hold true less frequently when a source verb does not exist. For example, reciprocity is usually expressed by Measure III of triliteral verbs; yet of the two Measure III verbs kaatib 'to correspond with' and saafir 'to travel', only the first has associative meaning. Significantly, kaatib has a source verb ( katab 'to write' ) while saafir does not.
2. There is no root which combines with every verbal measure. For this reason, the student may end up with a non-existent word if he yields to the temptation of combining a root he knows with a certain measure to express a certain meaning. The meanings listed below are given to help students guess and learn the designation of a new verb, rather than to

facilitate the forecasting of unattested verbs.

The meanings most commonly expressed by the derived measures of triliteral verbs are the following :

1. Measure II is most often used to express the following two designations :

(a) Causation, i.e., causing an action ( usually the one specified by the corresponding Measure I verb ). Examples xaaf 'to be afraid': xawwif 'to frighten', dafaʔ 'to pay': daffaʔ 'to make (someone) pay', yayyar 'to change (something)'. Closely related to this meaning is the designation of helping (or enabling) someone to perform an action, e.g., ʃaal 'to carry': ʃayyil 'to help (someone) carry', rikib 'to ride': rakkib 'to give (someone) a ride'.

(b) Acquisition of a state or a characteristic. Examples : sawwis 'to decay (bones)', ʃaffin 'to rot', warram 'to swell', dawwid 'to become wormy', nattin 'to stink'. Measure II verbs with this designation do not usually have corresponding source verbs; in most cases, however, such verbs have corresponding nouns; e.g., suus 'decay (of bones)', ʃufuuna 'rottenness', waram 'swelling', duud 'worms', nataana 'stench', etc.

Other meanings expressed by Measure II are :

(c) Intensification of some action (usually that specified by the source verb ). Examples : kasar 'to break': kassar 'to smash', ʔatal 'to kill': ʔattil 'to slaughter'.

(d) Estimation, i.e., deeming or regarding. Examples : kidib 'to lie': kaddib 'to accuse of lying'.

Because causation is their most frequent meaning, Measure II verbs are typically transitive when the source verbs are intransitive and ditransitive when the source verbs are transitive.

ʃali xarag.	'Ali went out.'
ahmad xarʔag ʃali.	'Ahmad let Ali out.'
fariid akal irʔuzz.	'Farid ate the rice.'
ʔakkalt fariid irʔuzz.	'I fed Farid the rice.'

2. The most frequent meaning associated with Measure III is associative. Measure III technically means 'to engage someone in a reciprocal activity.'

Examples : katab 'to write': kaatib 'to correspond with', liṣib 'to play': laaṣib 'to play with', naaʔiṣ 'to discuss with', ṣaawir 'to confer with'.

Measure III verbs which express reciprocity are usually transitive :

katibtuhum. 'I corresponded with them.'

In some cases where the Measure III verb has associative meaning, the source verb can express the same meaning through co-occurrence with a preposition :

ṣali laaṣib ibni. 'Ali played with my son.'

ṣali liṣib maṣa bni. 'Ali played with my son.'

3. Measure IV often expresses causation. Examples : zahar 'to appear': azhar 'to show', saar 'to rebel': asaar 'to agitate', awgad 'to bring about'. Measure IV verbs which express causation are typically transitive :

asaar iṣṣaṣb. 'He agitated the people.'

In expressing causation, Measure II is used more commonly than Measure IV ( and seems to be supplanting it in EA ). Use of Measure IV to express causation is indicative of education and acquaintance with Standard Arabic.

4. Measure V has three common usages :

(a) It may add reflexivity to the meaning of the source verb ( i.e., the Measure II verb ). For example, the Measure II verb ṣallim means 'to teach', and the Measure V verb itṣallim means 'to learn ( i.e., to obtain learning on one's own or with the help of another )'. Measure V verbs which indicate reflexivity usually have animate subjects.

(b) It may indicate the acquisition of a state or a characteristic. Examples : itḥaggar 'to become petrified', itkabbar 'to be pompous'. Here corresponding source verbs rarely exist, but corresponding nouns and adjectives often do ( e.g., ḥagar 'a stone', kibiir 'big' ).

(c) It may indicate the passive of the source verb. Examples : saxxan 'to heat (something)': itsaxxan 'to be heated', gammaṣ 'to gather together': itgammaṣ 'to be gathered together'.

A Measure V verb is usually intransitive unless the source verb is di-

transitive ( in which case the Measure V verb takes one object ) :

salma tkabbarit.	'Salma became pompous.'
ilkutub di tgammaſit fi xamsiin sana.	'These books were collected over a period of fifty years.'
ſallimt wdaad ſarabi.	'I taught Widad Arabic.'
widaad itſallimit ſarabi.	'Widad learned Arabic.'

It might be mentioned in passing that the prefix it- is consistently associated with intransitivity and passivity. Thus (, in addition to Measure V ) the Measures itFaaſiL, itFaſaL and itFaſL<sup>a</sup>L express passivity as well as intransitivity. This fact will be reiterated below.

5. Measure VI is commonly associated with three meanings :

(a) Reciprocity. Examples : kaatib 'to correspond with (someone)': itkaatib 'to correspond with each other', baaſis 'to confer with (someone)': itbaaſis 'to confer together'. A Measure VI verb which expresses reciprocity is usually derived from a Measure III verb which also expresses reciprocity; when such is the case, the two verbs differ in regard to the constructions where they occur :

(i) The Measure III verb is usually transitive, while the Measure VI verb is usually intransitive; this is because the object of the former usually becomes part of a compound phrase which functions as subject of the latter :

<u>fariid</u> raasil ſali.	'Farid corresponded with Ali.'
<u>fariid wiſali</u> traslu.	'Farid and Ali corresponded with each other.'

(ii) The Measure III verb is not restricted in regard to taking a singular subject. In contrast, the Measure VI verb usually has a dual or a plural subject :

<u>fariid</u> kaatib ſali.	'Farid corresponded with Ali.'
<u>ittalamza</u> tkatbu.	'The students corresponded with each other.'

As seen from the above examples, the Measure VI verb is often translatable by an expression including 'with each other' or 'together'.

(iii) When it has a singular subject, the Measure VI verb is usually followed by a preposition :

fariid itkaatib maʕa ʕali. 'Farid corresponded with Ali.'

In addition to the syntactic differences specified above, Measures III and VI differ semantically. While Measure III indicates that the subject of the verb initiates the action, Measure VI indicates equal participation by the parties involved.

(b) Feigning. Examples : itmaawit 'to feign death', itnaawim 'to pretend to be asleep'.

(c) The passive of Measure III. The following is an example :

saʕidna fariid. 'We helped Farid.'

fariid itsaaʕid. 'Farid was helped.'

As illustrated by the above examples, Measure VI verbs are typically intransitive.

6. Measure VII is commonly used in two contexts : to express "yielding" and reflexivity. The two usages are explained below.

(a) Yielding is a common meaning expressed by Measure VII. Arabic verbs which express yielding are sometimes translatable by intransitive English verbs ( e.g., ilbaab infatah 'the door opened', ilfingaankas 'the cup broke' ). Other times they are translatable by the English passive construction, which tends to obscure a distinction in EA. Compare the following sentences :

ilbaab infatah faḡʔah. 'The door opened suddenly.'

maʕrafš miin fatah ilbaab. 'I do not know who opened the door;  
illi aʕrafu inn ilbaab what I do know is that the door  
itfatah (~ infatah) was opened.'

In both sentences it is true that someone or something opened the door, and that the agent is unknown; the difference is that the first sentence highlights what the recipient (the door) did: it yielded to the action of an agent. Thus the difference between the construction with inFaʕaL ~ itFaʕaL and the passive construction may be represented as follows :

inFaʃaL construction

Agent is unknown.

Action of the recipient is high-lighted.

Passive construction

Agent is unknown.

Existence of an agent is high-lighted.

The measure inFaʃaL is indicative of education and acquaintance with Standard Arabic. Many Egyptians ( especially those not so influenced by Standard Arabic ) usually use itFaʃaL ( rather than inFaʃaL ) to express yielding; even educated Egyptians, when speaking informally, often use itFaʃaL to express yielding. As has already been mentioned, the measure itFaʃaL often expresses passivity; therefore the context may be the only means of deciding whether a given verb of the Measure itFaʃaL indicates passivity or yielding.

(b) Reflexivity is a meaning expressed by a few Measure VII verbs.

Examples : saʃaf 'to dismiss': inʃaʃaf 'to dismiss oneself = to depart', saʃab 'to withdraw (someone)': insaʃab 'to withdraw oneself.' Measure VII verbs which express reflexivity typically have animate subjects and are not usually replaceable by verbs of the measure itFaʃaL.

Measure VII is typically intransitive as can be seen from the following examples :

ilfingaan inkasaʃ.

'The cup broke.'

ilbeet inhadam.

'The house fell down.'

ilmandubiin inʃaʃafu.

'The delegates left.'

7. Measure VIII expresses a variety of meanings each of which is designated by a handful of verbs. The relatively frequent meanings are reflexivity and reciprocity.

(a) Reflexive Measure VIII verbs are typically intransitive and have animate subjects. Examples : gamaʃ 'to bring together': igtamaʃ 'to come together', naʔal 'to move or transfer (someone)': intaʔal '(for someone) to move'.

ilʔustaaz gamaʃ ittalamza.

'The professor gathered the students.'

ittalamza gtamaʃu.

'The students gathered.'

ilmudiir naʔal ilmuwazzaf

'The director moved the employee

ilmaʔina bʃiida.

to a distant city.'

ilmuwazzaf inta?al limadiina  
b?iida.

'The employee moved to a distant  
city.'

(b) Reciprocal verbs of Measure VIII usually have two or more agents.  
If it has only agent a Measure VIII verb takes a preposition :

samiira ?asamit ilgibna.

'Samira divided the cheese.'

samiira wfariid i?tasamu  
lgibna.

'Samira and Farid divided the  
cheese between them.'

ilbanaat i?tasamu lgibna.

'The girls divided the cheese among  
them.'

samiira ?tasamit ilgibna mafa  
fariid.

'Samira divided the cheese with  
Farid.'

8. Measure IX usually indicates color; it means 'to become or to turn a certain color.' Examples : ihmarr 'to become red', ixdarr 'to become green', isfarr 'to become yellow', ibyadd 'to become white', iswadd 'to become black', izra?? 'to become blue'. Verbs of this type are intransitive :

ittiffaah ihmarr.

'The apples turned red.'

9. Measure X has several meanings of which the most frequent are the following :

(a) Estimation. Examples : istahla 'to consider (something) sweet or pleasant', istamsax 'to consider (something) distasteful', istazraf 'to consider (someone) nice', ista?bat 'to consider (someone) stupid.'

(b) Seeking to bring about an event ( usually that which is designated by the source verb ). Examples : yafar 'to forgive': istayfar 'to seek forgiveness', fihim 'to understand': istafhim 'to inquire'.

istayfar rabbu.

'He asked forgiveness of his Lord.'

istafhimna ?an mi?aad ligitmaaf.

'We inquired about the time of the  
meeting.'

(c) Causative - middle ( cause something to happen for one's own benefit ). Examples : istaxdim 'to use (something), to employ (someone)', ista?mil 'to use (something)'. This meaning is closely related to the one described in (b) above. For example, istaxdim is derived from



xadam; the source verb means 'to serve', and the derived verb means 'to seek service from (something)'.

10. The Measure itFaʕaL frequently designates the following :

(a) Yielding. Verbs in this category are typically intransitive :

<u>ilbaab itfatah.</u>	'The door opened.'
<u>ilbeet ithadam.</u>	'The house fell down.'

As has already been pointed out, a given root may combine either with inFaʕaL or with itFaʕaL to express yielding; thus inkasar 'to break' is equivalent in meaning to itkasar. The difference between inFaʕaL and itFaʕaL, when both express yielding, is as follows :

(i) The former measure indicates that the speaker is educated and acquainted with Standard Arabic.

(ii) The former measure includes certain verbs to which no corresponding verbs of the latter measure exist, e.g., inʕaʕad '(for a meeting) to convene'. Most of the verbs in question are borrowings from Standard Arabic.

(b) The passive of Measure I. Examples :

<u>talamziti fihmu ddars.</u>	'My students understood the lesson.'
<u>iddars itfaham.</u>	'The lesson was understood.'

Passive verbs of the measure itFaʕaL are typically intransitive :

<u>ilʕukuuma saganit ilgawasiis.</u>	'The government put the spies in jail.'
<u>ilgawasiis itsaganu.</u>	'The spies were put in jail.'

11. Some verbs of the Measure istaFaʕʕaL indicate intensification, e.g., istamanna 'to yearn for (something)' :

fariida btistamanna kilma minnu. 'Farida yearns for a word from him.'

The itFaʕaL and istaFaʕʕaL forms do not exist in Standard Arabic.

12. Of the quadriliterals only Measure II verbs are consistently associated with particular meanings. Measure II expresses the meanings which are usually designated by the prefix it-.

(a) It may express reflexivity :

<u>fariid dahrag ilhagar.</u>	'Farid rolled the stone.'
<u>fariid iddahrag ʕa lhaʕiis.</u>	'Farid rolled on the grass.'

(b) It may express yielding :

zaʔʔeet ilḥagar faddaḥrag. 'I pushed the stone and it rolled.'

(c) It may express the passive of the source verb :

targimt ilmaqaala mbaariḥ. 'I translated the article yesterday.'  
ilmaqaala ttargimit imbaariḥ. 'The article was translated yesterday.'

\*\*\*    \*\*\*    \*\*\*

### VERB MEASURES : PRIMARY AND DERIVED

Some measures of EA verbs are derived from other measures. For example, Measure VI ( itFaaʕiL ) is formed by adding the prefix it- to Measure III ( FaaʕiL ). In the following table, the derived measures are listed on the right; for each derived measure, the source is given on the left :

<u>Source</u>	<u>Derived</u>
<u>Triliteral:</u>	
I	II, III, IV, VII, VIII, X, <u>itFaʕaL</u>
II	V
III	VI
X + II	<u>istaFaʕʕaL</u>
<u>Quadriliteral:</u>	
I	II, IV

For convenience of reference, triliterals of Measures II - X are called "derived triliterals". For the same reason, quadriliterals of Measure II and Measure IV are called "derived quadriliterals".

\*\*\*    \*\*\*    \*\*\*

VERB : QUADRILITERALS CLASSIFIED BY STEM MEASURE

Listed below are the measures of quadrilateral verbs; the perfect form precedes the imperfect, with a colon separating the two forms. Notice that EA does not have the form iFʕanLaL which exists in Standard Arabic as Measure III.

(1) Measure I of the quadrilateral is FaʕLiL : yīFaʕLiL, or FaʕLaL : yīFaʕLaL. The difference in the stem vowel is usually predictable in terms of the adjacent consonants : in general, /a/ occurs next to gutturals and emphatics, while /i/ occurs next to other consonants. Some examples are :

margaʕ 'to swing (someone)': yīmargaʕ  
farʔaʕ 'to pop, to burst': yīfarʔaʕ  
daʕrag 'to roll (something)': yīdaʕrag  
gargaʕ 'to drag': yīgargaʕ  
baʕtar 'to scatter': yībaʕtar  
gaʕgil 'to reverberate': yīgaʕgil  
baʕdil 'to treat contemptuously': yībaʕdil  
ʕarbiḍ 'to be boisterous': yīʕarbiḍ

(2) Measure II of quadrilateral verbs is itFaʕLiL : yitFaʕLiL or itFaʕLaL : yitFaʕLaL. The difference between the stem vowels is determined by the environment : /a/ occurs next to gutturals and emphatics, while /i/ occurs elsewhere. They are intransitive or passive. Examples :

itmargaʕ 'to swing (intransitive)': yitmargaʕ  
itdaʕrag 'to roll (intransitive)': yitdaʕrag  
itgargaʕ 'to be dragged': yitgargaʕ  
itbaʕtar 'to be scattered': yitbaʕtar  
itbalbil 'to be confused': yitbalbil

(3) Measure IV of the quadrilateral is iFʕaLaLL : yīFʕaLiLL. Some examples are :

itmaʔann 'to be reassured': yitmaʔinn  
iqʕaʕarr 'to shudder': yīqʕaʕirr

\*\*\*      \*\*\*      \*\*\*

## VERB : SUBJUNCTIVE

The subjunctive denotes a possibility ( as opposed to a fact ). Compare, for example, the underlined verbs in the following sentences :

<u>biyruuh</u> maşr kull şeef.	'He goes to Egypt every summer.'
Şaawiz <u>yirruuh</u> maşr kull şeef.	'He wants to go to Egypt every summer.'

The underlined verb in the first sentence indicates a fact : the subject--as a matter of fact--does go to Egypt every summer. On the other hand, the underlined verb in the second sentence indicates a possibility which may or may not materialize.

Specifically, a subjunctive construction denotes possibility, probability, wish, hope, desire, intent, fear, expectation, preference, choice, acceptance, attempt, command, exhortation, permission, duty, obligation, necessity, ability, etc. All of these fall within the range of possibility ( as opposed to fact ), and will therefore be called subjunctival submeanings.

The general concept of possibility ( as opposed to fact ) is marked by the absence of the aspect prefix; the particular subjunctival submeaning ( obligation, necessity, wish, desire, etc. ) is usually specified lexically by a form which precedes the "bare" imperfect ( e.g., a modal or a participle ) :

labudd yidris.	'He must study.'
laazim yidris.	'He must study.'
naawi yidris.	'He intends to study.'

A form which specifies the subjunctival submeaning may be deleted when the context makes its presence redundant :

(a) tigiiji lbeet ?	'Can you come to my house?'
(b) aagi mta ? (= tifiibb aagi mta ?)	'When would you like me to come?'

Subjunctive meaning cannot be expressed by lexical specification alone; absence of the aspect prefix is necessary. Thus both of the following sentences contain the form labudd 'must', but only the first expresses

subjunctive meaning :

labudd yruuh.

'He must go.'

labudd biyruuh.

'It must be a fact that he goes.'

Clearly, yiruuḥ in the first sentence expresses a possible event--one that may or may not occur. On the other hand, biyruuh in the second sentence expresses a fact rather than a possibility : the sentence means 'It is my conclusion that he goes'. This is equivalent to saying that the first sentence has a verb which expresses possibility and a modal which specifies the type of possibility, while the second sentence has a verb which expresses a fact and an adverb which says something about that fact. The same difference distinguishes the following two sentences :

yimkin yiruuḥu.

'They might go.'

yimkin biyruuuḥu.

'Perhaps they go.'

The second sentence may be paraphrased by 'The fact that they go is not certain.'

Sometimes the distinction signalled by the subjunctive is very subtle; compare, for example, the following sentences :

yimkin yiruuḥ.

'He might go.'

yimkin ḥayruuḥ.

'It is possible that he will go.'

The two sentences are very similar in meaning; nevertheless, the absence of an aspect prefix from the first sentence and the presence of such a prefix in the second results in a subtle distinction : while the first sentence straightforwardly asserts a possibility, the second states a fact and ( by means of an adverb ) assigns a degree of probability to that fact. The degree of probability may be shifted to the other end of the scale by changing the adverb :

qaṭṭan ḥayruuḥ.

'He most certainly will go.'

Note :

It was stated above that the subjunctival submeaning is usually expressed lexically by a form which precedes the bare imperfect. There are, however, a few verbs whose imperfect occurs without an aspect prefix to express both possibility ( as opposed to fact ) and the subjunctival submeaning.

The verbs in question are those which we have called Class I auxiliaries ( see Verbs : Auxiliaries ), and the subjunctival submeaning expressed is usually some kind of provision or condition.

lamfi yhibb yruuh.

'Lam'i would like to go (if he can, if given a choice, etc.).'

faxri yirḡa yruuh.

'Faxri would agree to go (if asked to do so, etc.).'

The majority of Class I auxiliaries can be used to produce contrasts like the following :

mamduuh hayhibb yruuh.

'Mamduh will want to go.'

mamduuh biyhibb yruuh.

'Mamduh usually wants to go.'

mamduuh haabib yirruuh.

'Mamduh is desirous of going.'

mamduuh yihibb yruuh.

'Mamduh would like to go.'

\*\*\*      \*\*\*      \*\*\*

#### VERB : TENSE

EA verbs show two tenses : the perfect and the imperfect.

The perfect most frequently designates the following :

1. An event which was completed prior to the moment of speaking :

min yumeen šuftaha hina.

'Two days ago I saw her here.'

2. An event which took place at some past time but whose results linger on :

fihimt.

'I have understood.'

maṣr itʔaddimit xaaliṣ.

'Egypt has progressed a great deal.'

3. An event which is considered completed immediately upon the act of speaking or by the very act. Verbs which designate this meaning are often translatable by an expression including herewith or hereby.

a-- uskut.

'Shut up!'

b-- sikitt.

'Fine, I'm shutting up!'

a-- biṣhaali.

'Sell it to me.'

b-- biṣṭahaalak.

'I hereby sell it to you.'

The imperfect form usually occurs with one of the aspect prefixes bi- or ḥa- ~ ha-. For the meanings of bi- and ḥa-, ( see : Verb : Aspect ). Absence of an aspect prefix usually designates subjunctive meaning ( see: Verb : The Subjunctive ).

Perfect verbs are characterized by the fact that they take suffixes but not prefixes. In contrast, imperfect verbs are characterized by the fact that some forms have prefixes only while others have prefixes as well as suffixes. In the following examples, the stem is underlined :

	<u>Perfect</u>	<u>Imperfect</u>
(hiyya)	<u>katabit</u>	tiktib
(iḥna)	<u>katabna</u>	niktib
(inti)	<u>katabti</u>	tiktibi
(intu)	<u>katabtu</u>	tiktibu
	etc.	etc.

\*\*\*    \*\*\*    \*\*\*

#### VERB : TRILITERALS CLASSIFIED BY STEM MEASURE

The table below shows the measures of triliteral verbs. For each measure, the perfect and imperfect forms are given, with examples in parentheses. Notice that :

1. The Roman numeral assigned to a given measure is the one which designates the corresponding measure in Modern Standard Arabic. The last two measures are left unnumbered since they do not exist in Modern Standard Arabic.
2. The measures of assimilated verbs are identical to those of sound verbs. For this reason, assimilated verbs do not occur in the table as a distinct category ( but see Note 3 below the table ).
3. The word or in the table indicates unpredictability. The sign ~ indicates free variation.





	Sound		Doubled	
	Perfect	Imperfect	Perfect	Imperfect
I	FaʕaL or FiʕiL (katab 'to write' ʕirif 'to know')	yifʕiL (see Note u 6 for examples)	Faʕʕ (ʕadd 'to count', marr 'to pass')	yifʕʕ (yifʕidd) or yifʕuʕ (yimurr)
II	FaʕʕaL (ḥassan 'to fortify') FaʕʕiL (darris 'to teach')	yifʕʕiL (yifḥassan) yifʕʕiL (yidarris)	Faʕʕaʕ (karrar 'to repeat') Faʕʕiʕ (sabbib 'to cause')	yifʕʕaʕ (yikarrar) yifʕʕiʕ (yisabbib)
III	FaʕʕiL (kaatib 'to correspond with')	yifʕʕiL (yikaatib)		
IV	aʕʕaL (aʕdam 'to execute')	yifʕʕiL (yifʕdim)	aʕʕʕ (aʕadd 'to prepare (some- thing)')	yifʕʕʕ (yifʕidd)
V	itʕaʕʕaL (ithassan 'to be fortified') itʕaʕʕiL (itʕazzib 'to suffer')	yitʕaʕʕaL (yithassan) yitʕaʕʕiL (yitʕazzib)	itʕaʕʕaʕ (itkarrar 'to be repeated') itʕaʕʕiʕ (itbaddid 'to be dispersed')	yitʕaʕʕaʕ (yitkarrar) yitʕaʕʕiʕ (yitbaddid)
VI	itʕaʕʕiL (itkaatib 'to correspond with each other')	yitʕaʕʕiL (yitkaatib)		
VIIA	inʕaʕaL (inʕaḥab 'to withdraw')*	yinʕiʕiL (yinsiḥib)	inʕaʕʕ (inʕaʕʕ 'to split')	yinʕaʕʕ (yinʕaʕʕʕ)
VIII	iʕʕaʕaL (iʕʕarak 'to participate')	yifʕʕiʕiL (yiʕʕirik)	iʕʕaʕʕ (iʕʕadd 'to become angry')	yifʕʕaʕʕ (yiʕʕadd)
IX	iʕʕaLL (iḥmarr 'to turn red')	yifʕʕaLL (yifḥmarr)		
X	istaʕʕaL (istaʕbat 'to act stupid') istaʕʕiL (istaʕmil 'to use')**	yistaʕʕaL (yistaʕbat) yistaʕʕiL (yistaʕmil)	istaʕʕaʕʕ (istaʕadd 'to get ready')	yistaʕʕiʕʕ (yistaʕidd)
VIIB	itʕaʕaL (itnaʕal 'to be transferred')	yitʕiʕiL (yitniʕil)	itʕaʕʕ (itgann 'to 'to become insane')	yitʕaʕʕ (yitgann)
** X + II	istaʕʕaʕaL (istaʕaʕʕaf 'to catch (e.g., a ball)')	yistaʕʕaʕaL (yistaʕaʕʕaf)	istaʕʕaʕaʕ (istaʕamman 'to bathe')	yistaʕʕaʕaʕ (yistaʕamman)

Hollow		Defective	
Perfect	Imperfect	Perfect	Imperfect
<u>ʔaʔal</u> ( <u>ʔaʔah</u> 'to go', <u>naʔam</u> 'to sleep', <u>qaʔab</u> 'to bring')	<u>yifʔuʔal</u> ( <u>yifʔuʔah</u> ) <u>yifʔaʔal</u> ( <u>yifʔaʔam</u> ) <u>yifʔiʔil</u> ( <u>yifʔiʔib</u> )	<u>ʔaʔa</u> ( <u>ʔaga</u> 'to im- plore', <u>daʔa</u> 'to invite', <u>baʔa</u> 'to build, <u>saʔa</u> 'to at- tempt') or <u>ʔiʔi</u> ( <u>nisi</u> 'to for- get', <u>qiri</u> 'to run')	<u>yifʔu</u> ( <u>yifʔu</u> ), <u>yifʔi</u> ( <u>yifʔi</u> , <u>yifʔni</u> ), or <u>yifʔa</u> ( <u>yifʔa</u> )  <u>yifʔa</u> ( <u>yifʔa</u> ) or <u>yifʔi</u> ( <u>yifʔi</u> )
<u>ʔaʔʔal</u> ( <u>ʔaʔʔar</u> 'to injure', <u>baʔʔad</u> 'to paint')  <u>ʔaʔʔiʔil</u> ( <u>kaʔʔwin</u> 'to form', <u>ʔaʔʔin</u> 'to appoint')	<u>yifʔaʔʔal</u> ( <u>yifʔaʔʔar</u> , <u>yifʔaʔʔad</u> )  <u>yifʔaʔʔiʔil</u> ( <u>yifʔaʔʔwin</u> , <u>yifʔaʔʔin</u> )	<u>ʔaʔʔa</u> ( <u>ʔabba</u> 'to rear, bring up')	<u>yifʔaʔʔi</u> ( <u>yifʔaʔʔi</u> )
<u>ʔaʔʔiʔil</u> ( <u>ʔaʔʔiʔil</u> 'to try', <u>ʔaʔʔin</u> 'to inspect')	<u>yifʔaʔʔiʔil</u> ( <u>yifʔaʔʔiʔil</u> , <u>yifʔaʔʔin</u> )	<u>ʔaʔʔa</u> ( <u>naʔa</u> 'to call to')	<u>yifʔaʔʔi</u> ( <u>yifʔaʔʔi</u> )
<u>aʔʔal</u> ( <u>aʔʔal</u> 'to remove')	<u>yifʔiʔil</u> ( <u>yifʔiʔil</u> )	<u>aʔʔa</u> ( <u>ayra</u> 'to en- tice')	<u>yifʔi</u> ( <u>yifʔi</u> )
<u>itʔaʔʔal</u> ( <u>itʔaʔʔar</u> 'to evolve', <u>itʔaʔʔar</u> 'to be puzzled')  <u>itʔaʔʔiʔil</u> ( <u>itʔaʔʔid</u> 'to become accus- tomed', <u>itʔaʔʔin</u> 'to be appointed')	<u>yitʔaʔʔal</u> ( <u>yitʔaʔʔar</u> , <u>yitʔaʔʔar</u> )  <u>yitʔaʔʔiʔil</u> ( <u>yitʔaʔʔid</u> , <u>yitʔaʔʔin</u> )	<u>itʔaʔʔa</u> ( <u>itʔanna</u> 'to wish')	<u>yitʔaʔʔa</u> ( <u>yitʔanna</u> )
<u>itʔaʔʔiʔil</u> ( <u>itʔaʔʔin</u> 'to co-operate', <u>itʔaʔʔiʔil</u> 'to plead')	<u>yitʔaʔʔiʔil</u> ( <u>yitʔaʔʔin</u> , <u>yitʔaʔʔiʔil</u> )	<u>itʔaʔʔa</u> ( <u>itʔaʔa</u> 'to avoid')	<u>yitʔaʔʔa</u> ( <u>yitʔaʔa</u> )
<u>inʔaʔal</u> ( <u>inʔaab</u> 'to flow')	<u>yinʔaʔal</u> ( <u>yinʔaab</u> )	<u>inʔaʔa</u> ( <u>inʔaʔa</u> 'to vanish')	<u>yinʔaʔi</u> ( <u>yinʔaʔi</u> )
<u>iʔʔaʔal</u> ( <u>iʔʔaʔa</u> 'to be in need')	<u>yifʔaʔal</u> ( <u>yifʔaʔa</u> )	<u>iʔʔaʔa</u> ( <u>intaʔa</u> 'to end')	<u>yifʔaʔi</u> ( <u>yifʔaʔi</u> )
<u>iʔʔaʔil</u> ( <u>iʔʔadd</u> 'to turn black', <u>ibʔadd</u> 'to turn white')	<u>yifʔaʔil</u> ( <u>yifʔadd</u> , <u>yifʔadd</u> )	<u>iʔʔaʔil</u> ( <u>iʔʔlaww</u> 'to become good-look- ing')	<u>yifʔaʔil</u> ( <u>yifʔlaww</u> )
<u>istaʔʔal</u> ( <u>istaʔʔab</u> 'to respond')	<u>yistaʔʔil</u> ( <u>yistaʔʔib</u> )	<u>istaʔʔa</u> ( <u>istaʔʔa</u> 'to consider some- thing expensive')	<u>yistaʔʔi</u> <u>yistaʔʔa</u> ( <u>yistaʔʔi</u> <u>yistaʔʔa</u> )
<u>itʔʔal</u> ( <u>itʔʔaʔ</u> 'to be sold')	<u>yitʔʔal</u> ( <u>yitʔʔaʔ</u> )	<u>itʔʔa</u> ( <u>itʔʔa</u> 'to become blind')	<u>yitʔʔi</u> ( <u>yitʔʔi</u> )
<u>istaʔʔaʔʔal</u> ( <u>istaʔʔaʔʔa</u> 'to rest')	<u>yistaʔʔaʔʔal</u> ( <u>yistaʔʔaʔʔa</u> )	<u>istaʔʔaʔʔa</u> ( <u>istaʔʔaʔʔa</u> 'to blindfold one- self', <u>istaʔʔa</u> 'to implore', <u>istaʔʔa</u> 'to hide')	<u>yistaʔʔaʔʔa</u> ( <u>yistaʔʔaʔʔa</u> , <u>yistaʔʔa</u> , <u>yistaʔʔa</u> )

The following notes are applicable to the above table :

1. Hollow verbs of Measure II are the same in shape as the sound counterparts; so are hollow verbs of Measure III, Measure V, Measure VI, Measure IX, and the last measure. Hollow verbs of other measures are not the same in shape as the sound counterparts.

2. As the mutaawil ("yielding" form) of FaʔaL ( see : Verb Measures : Meaning ), inFaʔaL is interchangeable with itFaʔaL. The following qualifications restrict this statement :

(a) inFaʔaL is more common than itFaʔaL in the speech of educated Egyptians. Thus an educated Egyptian is likely to say ilbaab infatah 'the door opened' rather than ilbaab itfatah ( although both forms are possible ).

(b) For some verbs, the form inFaʔaL exists without the alternative possibility of itFaʔaL ( most of those verbs are borrowings from Modern Standard Arabic ); for example, the form for 'to be impetuous' is indafaʔ but not \*itdafaʔ.

3. The first radical of assimilated verbs is totally assimilated to the /t/ of iʔaʔaL. Thus Measure VIII from the root ws is ittasa rather than \*iwtasa; from wfʔ, ittafaʔ rather than \*iwtafaʔ; and from wzn, ittazan rather than \*iwtazan. In contrast, the first radical of assimilated verbs is not assimilated to the /t/ of itFaʔaL, e.g., itwasa, itwazan.

4. In the case of most measures, the perfect and the imperfect forms have the same vowel pattern; for example, FaʔʔiL and yiFaʔʔiL share the vowel pattern a-i.

5. Some derived measures\* have two perfect-tense forms : one whose stem vowel is /a/, and another whose stem vowel is /i/; for example, the perfect of Measure II is either FaʔʔaL or FaʔʔiL. The difference between the two forms is usually predictable from the environment : the stem vowel is /a/ if it is adjacent to one of certain segments, and /i/ otherwise. The segments in question are (a) the back consonants /ʔ/, /h/, /ħ/, /ʕ/, /x/, /ɣ/, and (b) the emphatic consonants /ʕ/, /z/, /t/, /d/, /r/. Examples are wabbax 'to scold', waddaħ 'to clarify', lammaħ 'to polish', naddaf 'to clean', kassil 'to be lazy', ʕayyin 'to appoint'.

\* Except for the first, all of the measures listed in the chart are "derived".

6. In the imperfect tense, Measure I of sound trilaterals is  $yif\overset{a}{\underset{u}{\text{il}}}$  ( i.e., yif<sup>a</sup>il, yif<sup>a</sup>al, or yif<sup>u</sup>ul ). It is impossible, given a sound perfect-tense form of the measure Fa<sup>a</sup>al, to predict with certainty the imperfect form. Nevertheless, the following rules facilitate prediction in a large number of instances :

(a) The stem vowel is /a/ next to a guttural ( i.e., /ʔ/, /h/, /ħ/, and /ʕ/ ); e.g., yisʔal 'he asks', yinhab 'he plunders', yismaħ 'he allows', yilʕan 'he curses'. Notice, however, that the stem vowel is not usually /a/ next to a glottal stop which corresponds to /q/ in the Modern Standard Arabic pronunciation of the verb; e.g., yirʔud 'to lie down' (Standard : /yarqud/).

(b) The stem vowel is /u/ next to a back consonant which is not a guttural or next to an emphatic consonant, provided that the other adjacent consonant is not a guttural. The consonants in question are /q/, /k/, /g/, /x/, /ʕ/ and the emphatic consonants are /ʕ/, /z/, /ṭ/, /ḍ/, and /r/. Examples are : yisqul 'to burnish', yiskun 'to dwell', yisgud 'to bow down', yidxul 'to enter', yizyud 'to nudge', yihṣud 'to reap', yinzur 'to look', yiṣṭub 'to cancel', yirfuḍ 'to refuse', yihfur 'to dig'. The stem vowel is usually /u/ if it is adjacent to a glottal stop which corresponds to a /q/ in the Standard pronunciation; e.g., yirʔud 'to lie down' (Standard /yarqud/), yisʔub 'to pierce' (Standard : /yaθqub/).

(c) Otherwise, the stem vowel is /i/; e.g., yisbīd 'to worship', yixdim 'to serve', yinsif 'to blow up (something)'.

7. The imperfect of Fīlil is usually yif<sup>a</sup>al; e.g., ʕilim 'to know': yiflam, rikib 'to ride': yirkab, ṭiwil 'to become tall': yitwal. Some exceptions are ʕimil 'to do': yis<sup>i</sup>mil, libis 'to wear': yilbis, nizil 'to descend': yinzil.

8. Given a perfect form of the measure FaaL, it is impossible to forecast the imperfect form.

Notice that for Measure I of hollow verbs there are three imperfect shapes ( yif<sup>u</sup>ul, yif<sup>i</sup>il, and yif<sup>a</sup>al ) but only one perfect shape ( FaaL ). The student is therefore advised to learn the imperfect form of each Measure I hollow verb, and from it to obtain the perfect counterpart. The alternative to this procedure is to learn both the perfect and the imperfect as items.

9. In the case of Measure I defective verbs, the imperfect forms are not totally predictable from the perfect forms. Of the imperfect forms listed, yifʕu and yifʕi are relatively rare :

(a) The form yifʕu pertains to a few--but not to all--verbs whose last radical is /w/ :

<u>Perfect</u>	<u>Imperfect</u>
raga 'to implore' (root: <u>rgw</u> )	yirgu
sama 'to be eminent' (root: <u>smw</u> )	yismu
daʕa 'to invite' (root: <u>dʕw</u> )	yidʕi
ʕaka 'to complain about' (root: <u>ʕkw</u> )	yifʕi

(b) yifʕi is the imperfect of ʕiʕi in a few instances; in most cases, the imperfect of ʕiʕi is yifʕa :

<u>Perfect</u>	<u>Imperfect</u>
giri 'to run'	yigri
nisi 'to forget'	yinsa
liʕi 'to find'	yilʕa
riʕi 'to be satisfied'	yirʕa

10. When the second syllable of the imperfect contains /u/ or /uu/, the prefix is yi- ~ yu-; e.g., yixrug ~ yuxrug 'to go out', yihutt ~ yuhutt 'to put', yiruuh ~ yuruuh 'to go'.

11. The /n/ of Measure VII is usually replaced by /m/ before the labial consonants /b/, /f/, and /m/ :

imbaaʕ 'to be sold'	yimbaaʕ
imfagar 'to explode'	yimfigir
immaʕa 'to vanish'	yimmifi

12. Each trilateral measure has more than one shape; in other words, a measure is a class of shapes. For example, Measure IV embraces the shapes aʕaL (sound), aʕaʕ (doubled), aʕaL (hollow), and aʕa (defective). The differences between these shapes are predictable in terms of general phonological rules which hold true throughout the language ( e.g., /awa/ → /aa/ ). Through the application of the rules in question, the sound shape yields the other shapes ( e.g., FawaL and FayaL become FaaL ). For this reason, the sound shape stands for the measure as a whole, and the other shapes are considered variants.

\*\*\*    \*\*\*    \*\*\*

## VERBAL NOUNS : DEFINITENESS

An Arabic noun is indefinite when its meaning is ambiguous ( i.e., when it is likely to elicit the question "Which one?" ). It is definite when its meaning is not ambiguous ( i.e., when it does not normally elicit the question "Which one?" ).

Abstract verbal nouns ( see Verbal Nouns : Meaning ) have unambiguous designations, and for that reason they are definite in form. Consider, for example, the underlined verbal nouns in the following sentences :

1. ilʕilm aḥsan min iggahl. 'Education is better than ignorance.'
2. fahm ilmuṣkila di ṣaʕb. 'Understanding this problem is difficult.'

One who hears sentence 1 would not normally ask "Which education?" or "Which ignorance?" because reference is to education and ignorance in general. Likewise, one who hears sentence 2 is not likely to ask "Which understanding?" In other words, ilʕilm, iggahl, and fahm ( as used in the above sentences ) are definite in meaning. For this reason, they have definite forms. Notice that the English equivalents are not preceded by the. This fact often misleads students who try to fashion Arabic expressions after English ones.

The statement that abstract verbal nouns are definite in form means that such verbal nouns occur (a) with the definite article or (b) as the first term of a construct phrase :

- |  |                                  |
|--|----------------------------------|
| <u>ittadriis</u> ṣaʕb.                       | 'Teaching is difficult.'         |
| <u>tadriis illuya lʔingliiziyya</u><br>ṣaʕb. | 'Teaching English is difficult.' |

Concrete ( i.e., not abstract ) verbal nouns may be definite or indefinite in form :

- |                            |                       |
|----------------------------|-----------------------|
| ʔaʕreena <u>ttaʔriir</u> . | 'We read the report.' |
| ʔaʕreena <u>taʔriir</u> .  | 'We read a report.'   |

\*\*\*      \*\*\*      \*\*\*

## VERBAL NOUNS : DERIVATION

Listed below are the verbal nouns of the various triliteral verb forms. In each case, the verb form precedes the verbal noun, with a colon separating the two. Examples are given in parentheses.





	Sound	Doubled
I Faʕal, Fiʕil:		
(1) Transitive: Faʕl (aka) 'to eat': <u>akl</u> , <u>darab</u> 'to beat': <u>darb</u> etc.		Faʕʕ: (1) Faʕʕ (ʕadd 'to count': <u>ʕadd</u> , <u>sadd</u> 'to block': <u>sadd</u> , <u>radd</u> 'to answer': <u>radd</u> , <u>lamm</u> 'to gather': <u>lamm</u> )
(2) Intransitive: (a) Fuʕaʕl, Faʕʕil, especially from verbs denoting sound (ʕarax 'to scream': <u>ʕaraax</u> , <u>nabaʕ</u> 'to bark': <u>nubaʕ</u> , <u>zaʕar</u> 'to roar': <u>zaʕiir</u> , <u>ʕahal</u> 'to neigh': <u>ʕahil</u> ) (b) Fuʕuʕl (daxal 'to enter': <u>duxuul</u> , <u>xaraq</u> 'to exit': <u>xuruuq</u> , <u>riʕib</u> 'to ride': <u>rukuub</u> , <u>ʕiʕiʕ</u> 'to ascend': <u>ʕuluuʕ</u> , <u>niziʕ</u> 'to descend': <u>nuzuul</u> , <u>wiʕiʕ</u> 'to stand': <u>wuʕuuf</u> )		(2) Less commonly Fuʕʕ, Fiʕʕ (habb 'to love': <u>hubb</u> , <u>wadd</u> 'to desire': <u>widd</u> )
II FaʕʕaL: taʕʕiʕL (ʕassan 'to fortify': <u>taʕʕiʕ</u> , <u>darris</u> 'to teach': <u>tadrilis</u> )		Faʕʕʕ: taʕʕiʕʕ (karrar 'to repeat': <u>takriri</u> , <u>sabbib</u> 'to cause': <u>tasbiib</u> )
III FaʕʕiL: (1) muʕaʕʕa (ʕaabii 'to meet': <u>muʕabla</u> , <u>ʕaamil</u> 'to treat': <u>muʕamla</u> ) (2) Infrequently, as an alternate of muʕaʕʕa, FiʕaʕL (ʕaatii 'to fight with': <u>ʕitaal</u> , <u>gaadii</u> 'to argue with': <u>gidaal</u> )		
IV aʕʕaL: iʕʕaʕL (aʕdam 'to execute': <u>iʕdam</u> )		aʕʕʕ: iʕʕaʕʕ (aʕadd 'to prepare (something)': <u>iʕdaad</u> , <u>aqaʕr</u> 'to admit': <u>iqraʕr</u> )
V iʕʕaʕʕaL: taʕʕaʕʕuʕL (iʕʕaʕʕan 'to be fortified': <u>taʕʕaʕʕuʕ</u> , <u>taʕʕaʕʕuʕ</u> , <u>iʕʕaʕʕim</u> 'to receive': <u>taʕʕaʕʕim</u> )		iʕʕaʕʕʕ: taʕʕaʕʕuʕʕ (iʕʕaʕʕar 'to be repeated': <u>takarrur</u> , <u>iʕʕaʕʕid</u> 'to be dispersed': <u>tabaddud</u> )
VI iʕʕaʕʕiL: taʕʕaʕʕuʕL (iʕʕaʕʕib 'to correspond with each other': <u>takaʕtub</u> )		
VII iʕʕaʕʕaL: iʕʕiʕaʕL (iʕʕaʕʕab 'to withdraw': <u>iʕʕaʕʕab</u> )		iʕʕaʕʕʕ: iʕʕiʕaʕʕʕ (iʕʕaʕʕʕʕ 'to split': <u>iʕʕiʕaʕʕʕʕ</u> )
VIII iʕʕaʕʕaL: iʕʕiʕaʕL (iʕʕaʕʕak 'to participate': <u>iʕʕiʕaʕʕak</u> )		iʕʕaʕʕʕ: iʕʕiʕaʕʕʕ (iʕʕaʕʕʕ 'to become angry': <u>iʕʕiʕaʕʕʕ</u> )
IX iʕʕaʕʕL: iʕʕiʕaʕL (iʕʕaʕʕ 'to turn red': <u>iʕʕiʕaʕʕ</u> )		
X iʕʕaʕʕaL: iʕʕiʕaʕʕL (iʕʕaʕʕaʕ 'to act stupid': <u>iʕʕiʕaʕʕaʕ</u> )		iʕʕaʕʕʕʕ: iʕʕiʕaʕʕʕʕ (iʕʕaʕʕaʕ 'to get ready': <u>iʕʕiʕaʕʕaʕ</u> )

	Hollow	Defective
I	FaaL: (1) When medial radical is /w/: Fool (maat 'to die': <u>moot</u> , <u>naam</u> 'to sleep': <u>noom</u> ) etc. (2) When medial radical is /y/: Feel (maal 'to be inclined': <u>meel</u> , <u>baaf</u> 'to sell': <u>beef</u> ) etc.	FaFa: Faʿy (ʔala 'to boil (something)': ʔaly, tawa 'to fold': taw, rama 'to throw away': ramy, safa 'to attempt': saʿy, bara 'to sharpen': bary) etc. Fiʿl: Faʿyaan (qiri 'to run': qarayaan, ʕiml 'to become blind': ʕamayaan, nisl 'to forget': nasayaan)
II	FaʿʕL: taʿʕlil (ʕawwar 'to injure': taʕwllr, bayyad 'to paint': tabyllq, kawlin 'to form': takwlln, ʕayyn 'to appoint': taʕylyn)	Faʕʕa: taʕʕiya (rabba 'to rear': tarbiya, samma 'to name': tasmiya)
III	FaʕʕL: (1) muʕaʕla (haawil 'to try': muhawla, ʕayyn 'to inspect': muʕayna) (2) Infrequently, as an alternative of muʕaʕla, Fiʕaal (qaawlr 'to live next door to': qlwaar)	Faʕʕa: muʕaʕaat (daawa 'to administer medical treatment to': mudawaat, saawa 'to treat equally': musawaat)
IV	aʕaL: ʕaala (aʕaal 'to remove': ʕaala, aʕaad 'to repeat': ʕaada)	aʕa: ʕʕaaʔ (ayra 'to entice': ʕyraaʔ, anha 'to end (something)': inhaaʔ)
V	ʕʕaʕʕL: taʕʕʕul (ʕʕawwar 'to evolve': taʕawwlr, ʕʕawwid 'to be accustomed': taʕawwud, ʕʕayyn 'to take advantage of an opportunity': taʕayyun)	ʕʕaʕʕa: taʕʕʕl (ʕʕanna 'to wish': tamanni)
VI	ʕʕaʕʕL: taʕʕʕul (ʕʕawwln 'to cooperate': taʕaawun, ʕʕayyn 'to plead': taʕayyul)	ʕʕaʕʕa: taʕʕʕl (ʕʕaada 'to avoid': taʕaadi)
VII	ʕʕaʕL: ʕʕʕyaaL (ʕʕaab 'to flow': ʕʕʕyaaab)	ʕʕaʕa: ʕʕʕʕaaʔ (ʕʕaʕa 'to vanish': ʕʕʕʕaaʔ)
VIII	ʕʕaʕL: ʕʕʕyaaL (ʕʕtaag 'to be in need': ʕʕʕyaaq)	ʕʕaʕa: ʕʕʕʕaaʔ (ʕʕtaʕa 'to end': ʕʕʕʕaaʔ)
IX	ʕʕaʕL: ʕʕʕʕaaL (ʕʕwadd 'to turn black': ʕʕwdaad, ʕʕyadd 'to turn white': ʕʕydaad)	
X	ʕʕaʕaʕL: ʕʕʕaʕaL (ʕʕagaab 'to respond': ʕʕʕaaba, ʕʕʕaad 'to benefit': ʕʕʕaada)	ʕʕʕaʕa: ʕʕʕʕaaʔ (ʕʕʕʕa 'to consider something expensive': ʕʕʕʕʕaaʔ, ʕʕʕʕa 'to take over, to seize': ʕʕʕʕʕaaʔ)

The following notes pertain to the above chart :

1. Measure I verbs, especially the sound, have unpredictable verbal nouns. The student is therefore advised to learn the verbal noun for each Measure I verb as an item.

2. Measure II verbs ( especially when designating causation or intensification ) usually take the verbal nouns specified for them in the chart. A few, however, take unpredictable shapes of which the most common is FaʕaaL. Examples : darris 'to teach': tadriis, haddid 'to specify': taḥdiid, tawwar 'to develop, to advance (something)': taṭwiir, rabba 'to rear': tarbiya, kassar 'to smash': taksiir, ʔattil 'to slaughter': taʔtiil, but kallim 'to talk to (someone)': kalaam.

Some derived verbs ( especially those of Measure II which denote causation and those which are associated with Standard Arabic ) take the verbal nouns specified in the chart as well as the verbal nouns of the source verbs ( when such source verbs exist ). Derived verbs with no corresponding source verbs take the verbal nouns specified in the chart.

The specific implications of these general statements are as follows :

(a) Verbs of the measure istaFaʕʕaL take the verbal nouns of the corresponding Measure X verbs ( which explains why the measure istaFaʕʕaL is excluded from the chart ). Thus istarayyaḥ 'to rest' takes the verbal noun of istaraaḥ 'to rest', namely, istiraaḥa. Some verbs of the measure istaFaʕʕaL have no source verbs of Measure X; notwithstanding this fact, such verbs take the verbal nouns which would be taken by Measure X verbs ( e.g., istafammam 'to take a bath': istifmaam ).

(b) Derived verbs with it- usually take the verbal nouns of the source verbs :

(i) Verbs of the measure itFaʕʕaL almost always take the verbal nouns of the corresponding source verbs ( which explains the exclusion of itFaʕʕaL from the chart ). Examples : itkatab 'to be written': kitaaba, itʕadd 'to be counted': ʕadd, itʕaal 'to be carried': ʕeel, itbara 'to be sharpened': bary.

(ii) Verbs of Measure V usually take the verbal nouns of the corresponding Measure II verbs. Some Measure V verbs take the verbal nouns specified for them in the chart. These usually take, in addition, the

verbal nouns of the corresponding Measure I and Measure II verbs ( if such Measure I and Measure II verbs exist. ). Examples : itʕallim 'to learn': taʕllim, itʕaddid 'to be specified': taʕdlid, itʕawwid 'to be accustomed': taʕwiid, itrabba 'to be reared': tarbiya, itmarraḍ 'to rebel': tamarraḍ, itraddad 'to hesitate': taraddud, itʕazzib 'to suffer': taʕazzub or taʕziib or ʕazaab, itʕayyar 'to change (intransitive)': tayayyur or tayyiir, itkallim 'to speak': takallum or kalaam.

(iii) Verbs of Measure VI usually take the verbal nouns of Measure III. Some Measure VI verbs take the verbal nouns specified for them in the chart; these verbs usually take, in addition, the verbal nouns of the corresponding Measure III verbs ( if such Measure III verbs exist ). Examples : itʕaabil 'to meet each other': muʕabla, itbaara 'to compete with each other': mubaraat, itʕaamil 'to deal with each other': muʕamla, itdaawa 'to receive medical treatment': mudawaat, itnaazil 'to relinquish': tanaazul, itraakum 'to pile up': taraakum, itmaada 'to go to extremes': tamaadi, itbaadil 'to exchange with each other': tabaadul or mubadla.

(c) Other derived verbs usually take the verbal nouns specified for them in the chart; they may also take the verbal nouns of the corresponding source verbs ( when such source verbs exist ). Examples : ʕaakim 'to try (in court)': muʕakma, raasil 'to correspond with': muʕasla, ʕaasib 'to call (someone) to account': muʕasba or ʕisaab, gaalis 'to sit with (someone)': mugalsa or guluus, arʕam 'to force': irʕaam, adrak 'to realize': idraak, anzaʕ 'to threaten': inzaar, askan 'to allocate living quarters to (someone)': iskaan, axraḡ 'to let out': ixraag or xuruug, inʕaraʕ 'to depart': inʕiraaf, inʕaʔad '(for a meeting) to be held': inʕiʔaad or ʕaʔd, inkasaʕ 'to break (intransitive)': inkisaar or kasr, infataḥ 'to open (intransitive)': infitaah or fath, intaha 'to end (intransitive)': intihaaʔ or nihaaya.

The verbal nouns of quadriliteral verbs are as follows :

(1) From Measure I verbs, the verbal noun is ʕaʕlala; e.g., targim 'to translate': targama, daḥraḡ 'to roll (something)': daḥraga, margaḥ 'to swing (someone)': margaḥa.

(2) Measure II verbs take the verbal nouns of the corresponding source ( i.e., Measure I ) verbs; e.g., iddaḥraḡ 'to roll (intransitive)': daḥraga,

ittargim 'to be translated': targama, itmargaḥ 'to swing (intransitive)': margaḥa.

(3) From Measure IV verbs, the verbal noun is iḤiLLaaL ( where the two medial L's stand for different consonants ); e.g., iṭmaʔann 'to be re-assured': iṭmiʔnaan, iqṣaʔarr 'to shudder': iqṣiʔraar.

\*\*\*    \*\*\*    \*\*\*

### VERBAL NOUNS : DERIVING THE "NOUN OF QUALITY"

The ending -iyya is added to certain nouns--many of which are verbal nouns--to produce the form known as "the noun of quality". The noun of quality expresses the designation of the source noun as a general concept, a doctrine, a quality, or a totality; the noun of quality is therefore similar to English nouns which end in -ism or -ity. In the examples below, the source noun precedes the colon :

šuyuuʔ	'spread'	:	šuyufiyya	'communism'
iṣṭiṣaak	'participation'	:	iṣṭiṣakiyya	'socialism'
wuguud	'existence'	:	wugudiyya	'existentialism'
insaana	'human being'	:	insaniyya	'humanity'
ilmasiḥ	'Christ'	:	masiḥiyya	'Christianity'

Not all nouns can yield the noun of quality, and no general rule delineates the nouns which can. The student must therefore learn the nouns of quality as items.

Singular nouns of quality are feminine.

\*\*\*    \*\*\*    \*\*\*

### VERBAL NOUNS : DERIVING THE NOUN OF SINGLE OCCURRENCE

Certain nouns designate an event which has taken place once. An example is the underlined word in the following sentence :

simiṣṭ sarxa waṣaaya.                      'I heard a scream behind me.'

Such nouns are formed by adding the feminine suffix -a to verbal nouns. It must be emphasized that not every verbal noun can yield a noun of single occurrence, and that no infallible rule can be given to determine which verbal nouns yield the noun of single occurrence. The following are helpful--though not fool-proof--guidelines :

1. Most nouns of single occurrence are derived from the verbal nouns FaʕL and taʕʕiiL. Examples : ramya 'a throw', taxriima 'a shortcut', taʕwiira 'an injury'.

2. Verbal nouns other than FaʕL and taʕʕiiL rarely yield the noun of single occurrence.

Some nouns of single occurrence have acquired a semantic extension in addition to the basic designation. Thus akla is not only 'an act of eating' but also 'a meal'; likewise, darba is not only 'an act of striking' but also 'a plague'.

All nouns designating a single occurrence form the plural by the addition of -aat. The dual is formed by the addition of -een :

<u>Singular</u>	<u>Plural</u>	<u>Dual</u>
ramya 'a throw'	ramyaat	ramyiteen
akla 'a meal'	aklaat	akliteen
taxriima 'a shortcut'	taxrimaat	taxrimteen

\*\*\*      \*\*\*      \*\*\*

#### VERBAL NOUNS : GENDER OF THE SINGULAR FORM

A singular verbal noun ( whether abstract or concrete ) is usually masculine unless it ends in -a. Thus of the following forms, the ones on the left are masculine and the ones on the right are feminine :

ʕarḍ 'an offer'	diʕaasa 'an academic discipline'
ʕamal 'a task'	kitaaba 'a writing'
taʕʕiif 'a permit'	muʔabla 'an interview'
intiqaad 'a criticism'	istigaaba 'a response'
ḍarb 'beating'	ibaada 'exterminating'

\*\*\*      \*\*\*      \*\*\*

## VERBAL NOUNS : MEANING

A verbal noun names the action designated by the corresponding verb. For example, the verbal noun dīraasa 'studying' names the action which is designated by the verb daras 'to study'. Similarly, the verbal noun akl 'eating' names the action which is designated by the verb aka 'to eat'.

The meaning of a verbal noun can be either abstract or concrete, as is evident from comparing the underlined words in the following sentences :

- (1) ilkitaab da miš kuwayyis.                      'This book is not good.'  
 (2) ilʔakl ʔabl innoom mubaašaratan      'Eating immediately before sleep-  
       muḍirr.    ing is harmful.'

The noun ilkitaab denotes a discrete object with one unit of lexical meaning; for this reason, (a) it can be counted, and (b) it is equally capable of being definite or indefinite. In this sense, ilkitaab is concrete. That countability is a distinctive characteristic of concrete nouns is self-evident; what may not be self-evident is the fact that unrestricted freedom to occur as either definite or indefinite is also a distinctive characteristic of concrete nouns. A noun is indefinite if it is ambiguous ( i.e., if it is likely to elicit the question "Which one?" ) and definite if it is unambiguous ( i.e., if it is not likely to elicit the question "Which one?" ). It is about concrete entities that we normally ask the question "Which one?" and it is therefore the nouns designating such entities that may be either definite or indefinite. ( For further comments on the meaning of definiteness, see : Definite Article : Meaning ).

The verbal noun ilʔakl has a generic meaning ( 'eating in general' ) rather than a discrete referent, and for that reason (a) it cannot be counted, and (b) it is usually definite. In this sense ilʔakl and verbal nouns like it are abstract.

The abstract meaning discussed above constitutes the "basic" designation of verbal nouns. In addition to that meaning, some verbal nouns have acquired concrete meanings; for example, dīraasa can be used with abstract meaning, 'studying', but it can also be used with the concrete meaning

'a discipline'; again, ʕamal can be used with the abstract meaning 'working', but it also can be used with the concrete meaning 'a job.'

Verbal nouns differ from verbs in that the latter designate tense and aspect while the former do not; this fact is evident from the difference in meaning between the following sentences :

<u>libs</u> ilfustaan da ʕeeb.	'Wearing this dress is shameful.'
innik <u>bitilbisi</u> lfustaan da ʕeeb.	'The fact that you wear this dress is shameful.'
innik <u>ʕatilbisi</u> lfustaan da ʕeeb.	'The fact that you will wear this dress is shameful.'
innik <u>libisti</u> lfustaan da ʕeeb.	'The fact that you wore this dress is shameful.'

\*\*\*      \*\*\*      \*\*\*

#### VERBAL NOUNS : NUMBER

Abstract verbal nouns are not countable : they are considered grammatically singular, and they can be made neither dual nor plural. Concrete verbal nouns, on the other hand, have singular, dual and plural forms. In the first sentence below, the underlined word is an abstract verbal noun; in the other four, the underlined words are concrete verbal nouns :

<u>ittaʕliim</u> fiʕṣṣiyar zayy innaʔʕ ʕa lʕagar.	'Training (a person) in (his) childhood is similar to engraving on stone.' (i.e., one never forgets what he learns as a child.)
kaanu biynaadu b- <u>taʕliim</u> yariib.	'They preached a strange doctrine.'
kaanu biynaadu b- <u>taʕlimeen</u> miʕ taʕliim waahid.	'They preached <u>two</u> doctrines, not one.'
kaanu biynaadu b-talat <u>taʕaliim</u> .	'They preached three doctrines.'
<u>ittaʕaliim</u> illi biynaadu bliha yariiba.	'The doctrines they preach are strange.'

Concrete verbal nouns of Measure I trilaterals are divisible into two



groups :

1. Those which have sound plurals; most of the singular verbal nouns in this group are feminine forms ending in -a :

<u>Singular</u>	<u>Plural</u>
kitaaba 'a writing'	kitabaat
diraasa 'an academic discipline'	dirasaat

2. Those which have broken plurals; the broken plurals in question cannot be predicted with certainty and must therefore be learned as items. It is to be noted, however, that the plural of FaʕL is often Fuʕuul and that the plural of FaʕaL is often aʕʕaaL :

<u>Singular</u>	<u>Plural</u>
faʕd 'an assumption'	fuʕuud
ʕaʕd 'an offer'	ʕuʕuud
ʕamal 'a task, a job'	aʕmaal

The concrete verbal nouns of derived trilaterals are usually formed by adding the sound feminine plural suffix -aat to the singular form :

<u>Singular</u>		<u>Plural</u>
taʕriif	'a permit'	taʕriifaaat
taʕbiir	'an expression'	taʕbiiraaat
taʕriif	'a definition'	taʕriifaaat
muʔabla	'an interview'	muʔablaaat
hiwaaʕ	'a discourse'	hiwaaʕaaat
iqraaʕ	'an admission'	iqraaʕaaat
iyrāaʔ	'an incitement'	iyrāaʔaaat
tamanni	'a wish'	tamanniyyaaat
taʔawwur	'a development'	taʔawwuraaat
tanaaqud	'a contradiction'	tanaaqudaat
infigaaʕ	'an explosion'	infigaaʕaaat
intiqaad	'a criticism'	intiqadaat
iʕtiʕaaf	'a confession'	iʕtiʕafaat

istiṣmaal	'a usage'	istiṣmalaat
istiḡaaba	'a response'	istiḡabaat

In addition to the sound plural in -aat, many (though not all) verbal nouns of Measure II trilaterals have the broken plural taFaṣīl :

<u>Singular</u>		<u>Plural</u>	
taṣṣīḥ	'a permit'	taṣṣīhaat	taṣṣīḥ
taṣḡīr	'an expression'	taṣḡīraat	taṣḡīr
taṣṣīf	'a definition'	taṣṣīfaat	taṣṣīf

The plural in -aat and the plural taFaṣīl are usually interchangeable; sometimes, however, they occur with different designations : thus taṣṣīḥ means 'doctrines, teachings' while taṣṣīmaat means 'instructions'. Some verbal nouns take one plural but not the other; for example, the plural of tanbīḥ 'admonition' is tanbīhaat but not \*tanbīḥ.

The dual is formed by adding the suffix -een to the singular form :

<u>Singular</u>		<u>Dual</u>
farḡ	'an assumption'	farḡeen
ṣamal	'a task, a job'	ṣamaleen
kitaaba	'a writing'	kitabteen
dirāasa	'an academic discipline'	dirāasteen
taṣṣīḥ	'a permit'	taṣṣīḥeen
istiṣmaal	'a usage'	istiṣmaleen
targama	'a translation'	targamteen
etc.		

Concrete verbal nouns from quadrilateral verbs are rare, and of the ones that do occur FaṣḤaLa is the most common. The plural of FaṣḤaLa is FaṣḤaLiL; e.g., targama 'a translation' : taraagim.

\*\*\*    \*\*\*    \*\*\*

#### VERBAL NOUNS : SYNTACTIC USAGE

Verbal nouns occur in the slots where other nouns occur; thus a verbal

noun may be used as subject of an equational sentence, subject of a verb, object of a verb, object of a preposition, predicate of an equational sentence, the first or second term of a construct phrase, etc.

<u>ilʕamal</u> miš ʕeeb.	'Work is not shameful.'
<u>ittaʕliim</u> yihazzib ilʔaxlaaʔ.	'Education refines one's character.'
ana miš faahim <u>ittaʕbiir</u> da.	'I do not understand this expression.'
tiʕibt min <u>lintizaar</u> .	'I am tired of waiting.'
ilwiḥda ʕibaada.	'Solitude is a form of worship.'
kutr <u>ittikraar</u> yiʕallim ilḥumaar.	'Much repetition teaches (even) a donkey.'

#### Verbal Noun as the First Term of a Construct Phrase

A verbal noun may occur as the first term of a construct phrase. In this context, the second member may be the subject or the object of the source sentence. Consider the following :

1. suʔuuʔ fariid fillimtiḥaan      'Farid's failing the test upset me.'  
zaʕʕalni.
2. ʕurb ilxamra ḥaraam.      'Drinking wine is unlawful.'

In sentence 1., the underlined expression is derived from a sentence whose subject is fariid :

fariid saʔaʔ fillimtiḥaan.      'Farid failed the text.'

In sentence 1, then, the verbal noun suʔuuʔ 'failure' is in construct with the subject of the source sentence.

In sentence 2, the underlined expression is derived from a sentence whose direct object is ilxamra :

innaas biyiʕrabu lḥamra.      'People drink wine.'

In sentence 2, then, the verbal noun ʕurb 'drinking' is in construct with the direct object of the source sentence.

The source sentence determines not only the construct phrase but also whether certain elements must co-occur with that phrase :

1. If the source sentence contains no direct object, the verbal noun is in construct with the subject :

ʕali niġiḥ.

'Ali succeeded.'

nagaah ʕali faṭṭaḥni.

'Ali's success pleased me.'

2. If the source sentence contains a single direct object, the transformation is one of the following :

(a) Either the subject or the object is omitted; the constituent which is not omitted becomes the second term of the construct phrase.

(i) fariida b-tiḥtirim ʕali.

'Farida respects Ali.'

(ii) iḥtiraam fariida miš

'Farida's respect is not sur-

mustayṛab.

prising.'

(iii) iḥtiraam ʕali miš mustayṛab.

'Respecting Ali is not surprising.'

Notice that the construct phrase of (ii) omits the object of the source sentence : iḥtiraam fariida 'Farida's respect' does not indicate the recipient of respect; also notice that the construct phrase of (iii) omits the subject of the source sentence : iḥtiraam ʕali 'respecting Ali' does not indicate who respects Ali.

It is clear from comparing (ii) and (iii) that phrases like iḥtiraam fariida and iḥtiraam ʕali would be ambiguous in the absence of the source sentence. When such phrases occur, the context must be relied on to resolve the ambiguity.

(b) Neither the subject nor the object is omitted. The subject becomes the second member of the construct phrase, and the object is optionally preceded by the preposition li- :

samiir akal iggibna.

'Samir ate the cheese.'

akl samiir iggibna mazaʕʕalniš.

'Samir's eating the cheese did not upset me.'

akl samiir liggibna mazaʕʕalniš.

'Samir's eating of the cheese did not upset me.'

3. If the source sentence contains two objects, the transformation is one of the following:

(a) No omission takes place. The verbal noun is placed in construct with the subject. The preposition li- is prefixed to the indirect object, and this prepositional phrase is placed after the direct object.

fariid ṣallim ittalamiiz illuya lṣarabiyya.	'Farid taught the students the Arabic language.'
<u>taṣliim fariid</u> illuya lṣarabiyya ittalamiiz ḥaaga masimiṣtiṣ ṣanha abadan.	'Farid's teaching the Arabic lan- guage to the students is some- thing I never heard about.'

(b) Omission is applied to the subject, the direct object, the indirect object, or any two of these :

(i) If only the subject is omitted, the verbal noun enters into construct either with the direct object or with the indirect object. In the first case, the preposition li- is prefixed to the indirect object. In the second case, li- is not used at all.

Ṣali ṣallim ittalamiiz illuya lṣarabiyya.	'Ali taught the students the Arabic language.'
<u>taṣliim</u> illuya lṣarabiyya ittalamiiz ṣee? kuwayyis.	'Teaching the Arabic language to the students is a good thing.'
<u>taṣliim ittalamiiz</u> illuya lṣarabiyya ṣee? kuwayyis.	'Teaching the students the Arabic language is a good thing.'

(ii) if the subject is retained and only one object is omitted, the verbal noun is placed in construct with the subject. The preposition li- is optionally added to the retained object ( addition being the norm ).

Ṣali ṣallim ittalamiiz illuya lṣarabiyya.	'Ali taught the students the Arabic language.'
<u>taṣliim Ṣali</u> (li-) illuya lṣarabiyya ṣee? gamiil.	'Ali's teaching the Arabic lan- guage is a good thing.'
<u>taṣliim Ṣali</u> (li-) ttalamiiz ṣee? gamiil.	'Ali's teaching the students is a good thing.'

(iii) If the subject and one of the objects are omitted, the verbal noun is placed in construct with the retained object.

<u>taṣliim</u> illuya lṣarabiyya ṣaṣb.	'Teaching the Arabic language is difficult.'
<u>taṣliim ittalamiiz</u> ṣaṣb.	'Teaching the students is difficult.'

\*\*\*    \*\*\*    \*\*\*

## VOCATIVE PARTICLE

A particle introducing a noun referring to the person addressed. There is one such particle in Egyptian Arabic : /ya/ ~ /a/ 'hey . . . '.

ya mhammad	'Hey Mohammed!'
ya habibi	'Dear!'
ya ustaaz	'Mr.!'

\*\*\*      \*\*\*      \*\*\*

## VOICING

Refers to the vibration of the vocal cords or lack thereof during the production of a sound. A voiced consonant is one which is accompanied by vibration of the vocal cords, for example, /v/ in the English word "vine". A voiceless consonant is one which is produced without any accompanying vibration of the vocal cords, for example, /f/ in the English word "fine".

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

EA Voiceless ConsonantsEA Voiced Counterparts

p	b
t	d
t̤	ɖ
k	g
q	-
ʔ	-
f	v
s	z
ʃ	ʒ
ʂ	ʐ
x	ɣ
ħ	ʕ
h	-

Voiced consonants / m n l ʔ r ɾ w y /.

\*\*\*      \*\*\*      \*\*\*

## VOWELS

A vowel is a sound produced by unobstructed air passage through the oral cavity.

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

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

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

### Egyptian Arabic Vowels

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

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

bétna	'our house'
bítna	'we spent the night'
ʔótʔi	'my room'
ʔútʔi	'my cat (m)'

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

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

Notes on EA Vowels :

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

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

\*\*\*      \*\*\*      \*\*\*

VOWELS :    /-a/ +  $\left\{ \begin{array}{l} /-aat/ \\ /-een/ \end{array} \right\}$

Some feminine singular nouns end in /-a/. When the sound plural suffix /-aat/ is added, the /-a/ in question is deleted. When the dual suffix /-een/ is added, the /-a/ in question is replaced by /-t/ unless a sequence of three consonants would result ( in which case replacement is by /-it/ ) :

mudarrisa	'a teacher (f)'
mudarrisaat	'teachers (f)'
mudarristeen	'two teachers (f)'
nazra	'a principal (f)'
nazraat	'principals (f)'
nazriteen	'two principals (f)'

\*\*\*      \*\*\*      \*\*\*



## VOWELS : CONTRACTION

Note the difference between the masculine and feminine forms of the adjective šaṭīr, šaṭra - šaṭriin 'clever'. This difference is the result of the operation of two phonological rules in EA. The first rule states that an unstressed /i/ is elided if it precedes a consonant which is followed by a vowel which may or may not be across a word boundary (symbolized by #) or a morpheme boundary (symbolized +). Another way of stating the Vowel Elision rule is :

$$i \rightarrow \emptyset / \_ C \left( \begin{matrix} \{ \# \} \\ + \end{matrix} \right) V$$

This rule is applied when the feminine morpheme /-a/ is added to the masculine form of the adjective as follows :

$$\text{šaṭīr} + -a \rightarrow \text{šaṭra}$$

A second rule must now be applied in order to produce the feminine form of the adjective as it is actually pronounced. This rule states that a long vowel is shortened if it precedes two consonants, or if it is unstressed. Another way of stating the Vowel Shortening rule is :

$$VV \rightarrow V / \_ \left\{ \begin{matrix} CC \\ CV \end{matrix} \right\}$$

When the Vowel Shortening rule is applied to the output of the Elision rule the result is the feminine form of the adjective as it is actually pronounced :

$$\text{šaṭra} \rightarrow \text{šaṭra}$$

Other instances of the application of these rules can be seen in the following paradigms :

/bitaaʕ/ in combination with pronominal suffixes :

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

Notice the elision of /i/ in /bitaaʕit/ before pronominal suffixes beginning with a vowel. Also note the instances of vowel shortening.

Conjugation of /ʕaaʕ/ (i) 'to live':

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

Notice that /ʕaaʕ-/ is the form used for the third person ms, fs and p in the perfect. /ʕiiʕ-/ is used with all other persons in the perfect; /ʕiiʕ-/ in imperfect and imperative forms. Also notice the shortening of /ii/ when a suffix beginning with a consonant is added.

When two long vowels occur in the same word as a result of suffixation, stress is shifted to the final long vowel, and then the Vowel Shortening rule is applied to the first long vowel :

ʔaʕaʕu 'they said' + -uh 'it (m)' -->  
 ʔaʕaʕuuh -->  
 ʔaʕuuh

\*\*\*    \*\*\*    \*\*\*

## VOWELS : ELISION AT WORD BOUNDARIES TO AVOID VOWEL SEQUENCES

Vowel sequences do not occur in EA.\* When deletion of an elidable glottal stop (q.v.) would otherwise result in a sequence of two short vowels, one at the beginning of a word and the other at the end of the preceding word, elision takes place in the manner specified below :

1. The final vowel of the first word is elided if it is /i/.
2. Otherwise, the initial vowel of the second word is elided.

/nifsi/ + /ʔaɾuuħ/ = [nifsi] + [aɾuuħ] = [nifs aɾuuħ] 'I long to go.'

/maʃa/ + /ʔibni/ = [maʃa] + [ibni] = [maʃa bni] 'with my son'

When the deletion of an elidable glottal stop would otherwise result in two adjacent vowels of which one is long and the other is short, the short vowel is elided :

/ʃafuu/ + /ʔimbaariħ/ = [ʃafuu] + [imbaariħ] = [ʃafuu mbaariħ]  
'they saw him yesterday'

/ʃufnaa/ + /ʔimbaariħ/ = [ʃufnaa] + [imbaariħ] = [ʃufnaa mbaariħ]  
'we saw him yesterday'

/ʃuftii/ + /ʔimbaariħ/ = [ʃuftii] + [imbaariħ] = [ʃuftii mbaariħ]  
'you (fs) saw him yesterday'

\* In this book, each of the symbols aa, ii and uu stands for a single long vowel rather than a sequence of vowels. ( Other systems of transcription use ā, ī and ū to represent the long vowels of EA. )

\*\*\*    \*\*\*    \*\*\*

VOWELS : ELISION OF /i/ AND /u/ FROM WORD-FINAL -C<sup>i</sup><sub>u</sub>

If unstressed, the vowel of the word-final sequence -C<sup>i</sup><sub>u</sub> is elided in two situations :

1. When the sequence is pronounced in close association with a following word which begins with a vowel :

/madaaris/ + /ilħukuuma/ = [madars ilħukuuma] 'public schools'

2. When the sequence is followed by a prefix which begins with or con-

sists of a vowel :

/waaʔif/ + /-iin/ = [waʔfiin] 'standing (p)'

/faahim/ + /-a/ = [fahma] 'understands (fs)'

The elision in question does not take place when it would result in a cluster of three consonants ( such a cluster is not permissible in EA ) :

/yimsik/ + /ilkitaab/ = [yimsik ilkitaab] 'he holds the book'

/yimsik/ + /-u/ = [yimsiku] 'he holds it (m)'

\*\*\*    \*\*\*    \*\*\*

VOWELS : ELISION OF /i/ AND /u/ FROM WORD-INITIAL  $C_U^iC-$

If unstressed, the vowel of the word-initial sequence  $C_U^iC-$  is elided in two situations :

1. When the sequence is pronounced in close association with a preceding word which ends in a vowel :

/inta/ + /bitidris/ = [inta btidris] 'you (ms) study'

2. When the sequence is preceded by a prefix which ends in a vowel :

/ʔa-/ + /tikallimu/ = [ʔatkallimu] 'she will talk to him'

The elision in question does not take place if it would result in a cluster of three consonants ( such a cluster is not permissible in EA ) :

/inta/ + /bitruuʔ/ = [inta bitruuʔ] 'you (ms) go'

/ʔa-/ + /tiktibu/ = [ʔatiktibu] 'she will write it (m)'

\*\*\*    \*\*\*    \*\*\*

VOWELS : EXTRA

Consonant clusters in EA comprise no more than two segments. When a sequence of three consonants would otherwise occur, a vowel is added between the second and the third consonants; this is true not only in the individual word, but across word boundaries as well.

1. When, in a sequence of two words, the first word ends in two consonants

and the second begins with a consonant, a vowel is added to the end of the first word; the vowel is a variant of /i/ which is usually shorter and more lax than the other variants. In the following example, the extra vowel is represented by a raised i :

/ʃuft/	'I saw'
/raagil/	'a man'
[ʃuft <sup>i</sup> raagil]	'I saw a man.'

Notice the difference in pronunciation between [ʃuft<sup>i</sup> raagil] 'I saw a man' and [ʃufti raagil] 'You (fs) saw a man': the final vowel of [ʃuft<sup>i</sup>] is pronounced as a shorter and more lax sound than the final vowel of [ʃufti]. The raised i is often referred to as the helping vowel.

Since its graphic representation is totally redundant, the helping vowel is not, as a rule, indicated by the script.

2. When the addition of a suffix to a word would otherwise result in a sequence of more than two consonants, a vowel is inserted between the second and the third consonants. The vowel in question is /u/ before /-hum/ 'them' and /-kum/ 'you (p)', /a/ before /-ha/ 'her', and /i/ otherwise. This extra vowel is stressed if required by the stress rules.

Illustrations :

/kalb/	'dog'	/gibt/	'I brought'
[kalbúhum]	'their dog'	[gibtúhum]	'I brought them'
[kalbúkum]	'your (p) dog'	[gibtúkum]	'I brought you (p)'
[kalbáha]	'her dog'	[gibtáha]	'I brought her'
[kalbína]	'our dog'	[gibtílu]	'I brought (something) for him'
/kalt/	'I ate'	/ʃadd/	'he counted'
[ma-kalti-š]	'I did not eat'	[ma-ʃaddi-š]	'he did not count'

Statement 2. above has the following exception : when a suffix which begins with or consists of a consonant and which marks agreement with the subject is added to a doubled verb stem, /ee/ is inserted before the suffix :

/sabb/	'he cursed'
/sabbeet/	'I cursed'
/sabbeena/	'we cursed'

\*\*\*    \*\*\*    \*\*\*

## VOWELS : LENGTHENING OF SHORT VOWELS

The final vowel of a form is lengthened when that form receives a suffix beginning with or consisting of a consonant :

istanna	'he waited'
istannaani	'he waited for me'
fi	'in'
fiik	'in you'
maʕna	'meaning'
maʕnaaha	'its meaning'
daʕa	'he invited'
madaʕaaʕ	'he did not invite'

The major exceptions to this rule are listed below :

1. Feminine singular nouns ending in /a/ when they enter into construct with a pronominal suffix. In this context, the /a/ is replaced by /-it/.

madrasa	'school'
madrasit-na	'our school'

2. The preposition ʕa 'on' when combined with any pronominal suffix :

ʕalay-ya	'on me'
ʕalee-na	'on us'
ʕalee-k	'on you (ms)'
ʕalee-ki	'on you (fs)'
ʕalee-kum	'on you (p)'
ʕalee-h	'on him'
ʕalee-ha	'on her'
ʕalee-hum	'on them'

3. Prepositions ending in /i/ when combined with the pronominal suffix -ya 'me'; e.g., the prepositions fi 'in', bi- 'by means of', and li- 'for' are combined with -ya in the following manner :

fiy-ya
biy-ya
liy-ya

4. Verb forms ending in /i/ or /a/ when combined with an agreement suffix. In this context, a verb-final /i/ is either lengthened or replaced by /ee/, while a verb-final /a/ is replaced by /ee/. The verbs nisi 'to forget' and dafa 'to invite' may be used as examples :

(ana)	nisii-t	nisee-t	dafee-t
(ifna)	nisii-na	nisee-na	dafee-na
(inta)	nisii-t	nisee-t	dafee-t
(inti)	nisii-ti	nisee-ti	dafee-ti

\*\*\*    \*\*\*    \*\*\*

#### VOWELS : REPLACEMENT OF -a IN NOUN CONSTRUCTS

Many feminine singular nouns end in -a. When such nouns enter into construct with a following form, the final -a is replaced by -t unless a sequence of three consonants would result ( in which case replacement is by -it ) :

maktaba	'a library'
maktabt iggamfa	'the university library'
maktabit gamfitna	'our university library'
saafa	'a watch'
safti	'my watch'
saftitna	'our watch'
saaftit fali	'Ali's watch'

\*\*\*    \*\*\*    \*\*\*

#### VOWELS : SHORTENING OF LONG VOWELS

In general, a long vowel does not occur (a) before two consonants which are not separated or preceded by a break in speech, (b) prior to another long vowel in the same word, or (c) unstressed. Therefore, /ii/ and /ee/ are replaced by /i/, /uu/ and /oo/ are replaced by /u/, and /aa/ is replaced by /a/ in the following situations :

1. When the addition of a suffix would cause the long vowel in question to occur before a cluster of two consonants :

/yigiib/	'he brings'
[yigibha]	'he brings her'
/beet/	'house'
[bitha]	'her house'
/ʕuyuun/	'eyes'
[ʕuyunhum]	'their eyes'
/fooʔ/	'above'
[fuʔna]	'above us'
/gaab/	'he brought'
[gabni]	'he brought me'

2. When two consecutive words are pronounced in close association, provided that (a) the first word ends in -VVC and the second word begins with C-, or provided that (b) the first word ends in -VV and the second word begins with CC- :

/maʕiid/	'sick'
[maʕid xaaliʃ]	'very sick'
/saʕteen/	'two hours'
[saʕtɪn wi nuʃʃ]	'two hours and a half'
/magnuun/	'crazy'
[magnún rasmi]	'unquestionably crazy'
/koom/	'a pile'
[kum baʃal]	'a pile of onions'
/igtimaaʃ/	'a meeting'
[igtimaʃ muhim]	'an important meeting'
/ʕayibnii/	'he will build it'
[ʕayibni fmaʃr]	'He will build it in Egypt.'
/riglee/	'his legs'
[rigli btirtiʃʃ]	'His legs are shaking.'



/ħaṭṭuu/	'they put it'
[ħaṭṭu fdurg]	'They put it in a drawer.'
/banaa/	'he built it'
[bana mbaariħ]	'He built it yesterday.'

3. When an affix containing a long vowel is added, since an EA word is usually pronounced with one and only one long vowel :

/miil/	'a mile'
[mileen]	'two miles'
/beet/	'a house'
[biteen]	'two houses'
/magnuun/	'crazy (ms)'
[magnuniin]	'crazy (p)'
/koom/	'a pile'
[kumeen]	'two piles'

4. When the addition of a suffix shifts the stress away from the long vowel in question :

/ħíila/	'a trick'
[ħilítha]	'her trick'
/béeda/	'an egg'
[biḍítha]	'her egg'
/şúura/	'a picture'
[şurítna]	'our picture'
/kóora/	'a ball'
[kurítum]	'their ball'
/diyáana/	'a religion'
[diyanítum]	'their religion'

Standard Arabic has a sound system which differs in many ways from the sound system of EA. Consequently, many Standard Arabic words do not conform to the above rules. When such words are borrowed into EA, their Standard pronunciation may be altered to achieve conformity with the EA rules. Alternatively, those words may retain the Standard pronunciation

in spite of the EA rules. The first option is commonly exercised in informal situations, while the second is commonly exercised in formal or semiformal situations. The following are some examples :

<u>Informal Pronunciation</u>		<u>Formal or Semiformal Pronunciation</u>
xaṣṣa	'special (f)'	xaaṣṣa
isaʔaat	'insults'	isaaʔaat
niqabaat	'unions'	niqaabaat
isaʔfthum	'their insult'	isaaʔfthum

Since it is completely predictable, the shortening discussed above does not have to be indicated in the script.

\*\*\*    \*\*\*    \*\*\*



- W -

## WORD STRUCTURE

The Arab grammarians use the root /FʿL/ فعل 'to do' to describe the various noun or verb patterns (q.v.). This designation and symbolization of word structure is followed in every grammar of Classical or Modern Standard Arabic. In applying this to Egyptian Arabic it is seen that the active participle ( See: Participles ) of the Measure I (q.v.) verb /katab/ 'to write' which is /kaatib/ 'writer, writing' is said to be of the /Faaʿil/ pattern. Likewise, the verbal noun (q.v.) of the Measure II (q.v.) verb /baddal/ 'to change' is /tabdīl/ 'changing' which is said to be of the /taFʿīl/ pattern.

\*\*\*      \*\*\*      \*\*\*

## WRITING SYSTEM

Standard Arabic is written and read from right to left. There are twenty-eight letters ( or twenty-nine if we count the hamzah /ʾ/, glottal stop ) in the alphabet, of which three are used for the vowels, /a,u,i/. The unconnected letters differ in form from the connected ones which, in turn, may vary in form, depending on whether they are initial, medial or final. Arabic dialects ( whether Eastern, e.g., Egyptian and Lebanese, or Western, e.g., Moroccan ) may be written in this alphabet. It should be noted that the written script differs to some extent from the printed. There is a substantial difference between the Western and

Eastern handwriting which makes it somewhat difficult for some Eastern Arabs to read Western manuscripts. There used to be slight differences between the Eastern and Western printed forms, e.g., the place and number of the dots in the letters that represent /f/ and /q/, e.g.,

Written and printed Eastern Arabic have :

ف /f/                      ق /q/ ;

Written and printed Western Arabic had :

ف ~ ب /f/                      ق ~ ك /q/.

Now, however, both Eastern and Western Arabic printers use the same letter type for the printing of Modern Standard Arabic. Also, Western handwriting is tending towards a greater conformity with the Eastern style.

\*\*\*      \*\*\*      \*\*\*

## INDEX

- active participles:  
 definiteness, 3  
 derivation, 4-6  
 gender of singular, 6-7  
 meaning, 7-10  
 number, 11-14  
 syntactic usage, 14-15
- adjectival phrase introduced by *bitaaʃ*, 15-19
- adjectival use of participles, 19-21
- adjective, 21  
 agreement with nouns, 21-22  
 attributive construction (or noun-adjective phrases), 22-25  
 comparative and superlative, 25-26  
 functioning as predicate, 26-27  
 gender, 27  
 inflection for number and gender, 28-29  
 joined by coordinating conjunctions, 29-30  
 number and demonstratives, 30  
 relative (see: nisba adjective)  
 relative clauses, 30-31
- adverb, 31
- adverbs, 32-34  
 manner, of, 34
- affix, 35
- agreement in construct phrases, 35
- allomorph, 35-36
- allophone, 36
- alveolar, 36  
 ridge, 36
- alveopalatal, 37
- anaptyctic vowel (see: vowels, extra)
- anaptyxis, 37
- antecedent, 37-38
- Arabic, 38-39
- article, variation of definite (see: definite article, form; definite article, meaning)
- articulation, 39-41
- aspectual-temporal forms (see: verb, aspect; verb, tense)
- aspiration, 41
- assimilation, 41-42  
 /-l-/ of definite article, 42-43  
 obstruents, of, 43-44
- auxiliary (see: verb, auxiliaries)
- back vowel, 45
- bilabial, 45
- clause, relative (see: relative clauses with *illi*)
- clause, structure with demonstratives, 47
- cognate accusative construction, 48
- collective nouns, 49
- conditional sentences, 49-58
- conjoining, 58-59
- conjunctions, 59-74
- consonant, 74  
 clear /l/ versus dark /l/, 75  
 distribution, 75  
 doubled, 76  
 emphatic (=velarized, =pharyngealized, =flat), 76-77  
 plain, 77  
 pronunciation, 77-79  
 voiced / voiceless, 79
- construct phrase, 79-80
- construct state of nouns (see also: construct phrase), 80-81
- count plural nouns (see: collective nouns)

- definite article:  
     form, 83-84  
     meaning, 84-85
- definite phrase (see: phrase versus sentence)
- definiteness (see: agreement in construct phrases; definite article, form; definite article, meaning)
- demonstratives, 86
- dental, 86
- discontinuous morpheme, 87
- dropping of vowels (see: vowels, contraction)
- dual nouns, 87-88
- durative form (see: frequentative form)
- elision (see: vowels, contraction)
- ellipsis, 89-93
- embedding, 93-94
- emphasis (see: consonant, emphatic)
- exclamations and oaths /ittafagub wilhilfaan/, 94-95
- exhortative particle, 95
- feminine noun in construct, 97
- flap, 97
- form versus function, 98
- frequentative form, 98
- frequentative particle, 99
- fricative, 99
- front vowel, 99
- gender (see also: agreement in construct phrase; demonstratives; nisba adjectives; plural), 101
- presentational particles, 102
- glide, 102
- glottal, 102
- glottal stop, 102-104
- grapheme, 104
- haal (haal), 105-106
- hard palate, 106
- helping vowel, (see: vowels, extra)
- high vowel, 106
- hollow verb (see: verb, classification by root type)
- imperative  
     formation, 107-109  
     forms in verb sequence, 109-112  
     negative, 112-114  
     responses, 114  
     social usage, 115-116  
     supplementary notes, 116-118
- indefinite phrase (see: phrase versus sentence)
- indefinite subject, 118-120
- independent personal pronouns (see: pronoun, personal)
- indicative mood, 120-121
- intensifier, 121
- interrogative (see: questions, alternative; questions, information; questions, tags; questions, yes-or-no)
- interrogatives, 122
- labiodental, 123
- lateral, 123
- lexeme, 123
- lexicon, 123
- linkage, 124
- long vowel (see: vowels)
- low vowel, 124
- manner adverbs (see: adverbs, manner)
- masdar, 125
- measures  
     definition, 125-127  
     intuitional reality of, 127-128
- mid vowel, 128
- minimal pair (see: phoneme)
- modals, 128-130
- modifier, 130-131
- morpheme, 131
- morphophoneme, 131
- nasal, 133
- nasal cavity, 133
- negation  
     ma-, ma-...-š, and miš~muš, 133-137  
     negating a verbal noun, 138  
     negating a verbal sequence, 138-139  
     negating conditional sentences, 139  
     negating the sequence modal + verb, 140  
     the form ba/aaš, 140-141  
     the form wala (see: conjunctions)  
     negative imperative (see: imperative, negative)
- negative particles (see: negation: ma-, ma-...-š, and miš~muš)
- nisba adjectives, 141-143
- nominalization:  
     definition, 143-145  
     without nominalizers: imperatives, 145-146  
     without nominalizers: questions, 146-148

- nominalized sentences, possibility of replacing certain constituents by a noun, 148-149
- nominalizer  
     inn, 149-151  
     koon, 151-152  
     ma, 152-155
- noun (see also: collective nouns; dual nouns; gender; plural; verbal nouns), 155-156  
     basic, 156  
     human and non-human, 156-157  
     character, of, 158  
     instrument, of, 158  
     profession or occupation, of, 158-159
- noun replacer ma  
     difference from nominalizers, 159-160  
     function, 160-162  
     meaning, 162-163
- noun, singular count (see: numerals: singular count nouns)
- numerals  
     cardinal hundreds, indefinite construction, 163-164  
     cardinal millions and billions, indefinite construction, 164  
     cardinal 'one', indefinite construction, 164-165  
     cardinal numeral 'two', indefinite construction, 166-167  
     cardinals 3-10, indefinite construction, 167-168  
     cardinals 11-19, indefinite construction, 168  
     cardinals 20,30, 40...90, indefinite construction, 169  
     cardinal thousands, indefinite construction, 169-170  
     combinations of 1-99 with the cardinal hundreds, indefinite construction, 170-171  
     combinations of (1) the cardinal millions with numerals below one million and of (2) the cardinal billions with numerals below one billion, indefinite construction, 171-172
- numerals (cont'd.)  
     combinations of the cardinal thousands with numerals below one thousand, indefinite construction, 172-173  
     combinations of units with the cardinal tens above 19, indefinite construction, 173  
     conjunction wi 'and' in numerical expressions, 173-174  
     definite cardinal constructions, 176-178  
     fractions, 178-180  
     ordinals 1-10, 180-182  
     ordinals above 10, 183-184  
     singular count nouns (SCN), 184
- oath (see: exclamations and oaths)
- obstruents, 185
- omission of vowels (see: vowels, contraction)
- optative structures, 185-186
- oral cavity, 186
- organs of speech, 186-187
- palatal, 189
- particle, 189
- passive  
     meaning, 189-190  
     passivizable verbs, 190-192  
     syntax, 193-194  
     verb formation, 194-195
- passive participles  
     definiteness, 195  
     derivation, 196-199  
     gender of singular, 199-200  
     meaning, 200-202  
     number, 203-205  
     preceded by kaan, 206  
     syntactic usage, 206-208
- pattern with roots, 208-209
- pharyngeal, 209
- pharynx, 209
- phoneme, 210
- phrase versus sentence, 210
- plural, 210-211
- possession, 211-213
- prefix, 213  
     futurity, of, 213
- preposition, 213-214
- presentational particle (see also: adjectival phrase introduced by bitaaʔ; possession), 214-215
- pronominal suffixes with certain particles, 215



- pronoun, 216-217  
     personal, 217  
     relative (see: relative clauses with ||||)  
     separation, of, 218  
     suffixes with auxiliaries, 219  
     suffixes with verbs, 219-220  
qaaf (see: glottal stop)  
 quadriliteral (= quadriradical verb, 221  
 questions  
     alternative questions, 221-222  
     information questions, 222-228  
     tags, 228-230  
     yes-or-no questions, 230-231  
 radicals, types, 233  
 reduplicative verb, 233  
 relative adjective (see: nisba adjectives)  
 relative clauses with ||||, 234-235  
 relative pronoun |||| (see: adjective: relative clauses; relative clauses with ||||)  
 resonance cavities, 236  
 root, 236-237  
 script, 239-240  
 Semitic, 240  
 semi-vowel, 241  
 sentence, equational (see: phrase versus sentence)  
 sentence structure, 241-252  
 separation, pronoun of (see: pronoun of separation)  
 sequence of verbs, 252  
 shortening of vowels (see: vowels, contraction; vowels, shortening of long vowels)  
 short vowels (see: vowels)  
 slot, 253  
 stem, 253  
 stop, 254  
 stress, 254-255  
 suffix (see also: possession; pronoun, personal; pronoun, suffixes with auxiliaries; pronoun, suffixes with particles), 255  
     /-a/--change in form to /-it/, 255  
 syllables, 255-256  
 tap, 257  
 tenseness, 257  
 trilateral roots, types, 258  
 unit nouns (see: collective nouns)  
 uvular, 259  
 velar, 261  
 velum, 261  
 verb:  
     agreement with the subject, 261-268  
     aspect, 268-269  
     auxiliaries, 269-275  
     bare form, 275  
     citation form, 275-276  
     classification by root type, 276-277  
     kaan, 277-279  
     measures: meanings of derived verbal measures, 279-287  
     measures: primary and derived, 287  
     quadriliterals classified by stem measure, 288  
     subjunctive, 289-291  
     tense, 291-292  
     trilaterals classified by stem measure, 292-298  
 verbal nouns:  
     definiteness, 299  
     derivation, 300-306  
     deriving the "noun of quality" from, 306  
     deriving the noun of single occurrence from, 306-307  
     gender of the singular form, 307  
     meaning, 308-309  
     number, 309-311  
     syntactic usage, 311-314  
     vocative particle, 315  
     voicing, 315-316  
     vowels, 316-317  
         /-a/ + /-aat/  
         /-een/, 317  
     contraction, 318-319  
     elision at word boundaries to avoid vowel sequences, 320  
     elision of /i/ and /u/ from word-final  $C_1C$ , 320-321  
     elision of /i/ and /u/ from word-initial  $C_1C-$ , 321  
     extra, 321-322  
     lengthening of short vowels, 323-324  
     replacement of /-a/ in noun constructs, 324  
     shortening of long vowels, 324-327

word structure, 329  
writing system, 329-330



## BIBLIOGRAPHY

- Abdel-Malek, Zaki N. The Closed-List Classes of Colloquial Egyptian Arabic, The Hague: Mouton, 1972.
- Abdel-Malek, Zaki N. Numerals in Colloquial Egyptian Arabic, unpub. M.A. thesis, Georgetown University, 1964.
- Abdel-Massih, Ernest T. Advanced Moroccan Arabic, Center for Near Eastern and North African Studies, University of Michigan, 1974.
- Abdel-Massih, Ernest T. An Introduction to Egyptian Arabic, Center for Near Eastern and North African Studies, University of Michigan, 1975.
- Abdel-Massih, Ernest T. An Introduction to Moroccan Arabic, Center for Near Eastern and North African Studies, University of Michigan, 1973.
- Harrell, Richard S., Laila Y. Tewfik and George D. Selim. Lessons in Colloquial Egyptian Arabic, Revised Edition, Georgetown University, 1963.
- Mitchell, T. F. Colloquial Arabic: The Living Language of Egypt, London, 1962.
- Wise, Hilary. A Transformational Grammar of Spoken Egyptian Arabic, Oxford, 1975.
- Wright, William (trans.). A Grammar of the Arabic Language, Cambridge, 1964.





Publications of the  
Center for Near Eastern and North African Studies  
University of Michigan

BERBER (TAMAZIGHT)

A COURSE IN SPOKEN TAMAZIGHT: MIDDLE ATLAS BERBER

By ERNEST T. ABDEL-MASSIH. 1971.

A REFERENCE GRAMMAR OF TAMAZIGHT: MIDDLE ATLAS BERBER

By ERNEST T. ABDEL-MASSIH. 1971.

A COMPUTERIZED LEXICON OF TAMAZIGHT (BERBER DIALECT  
OF AYT SEGHRUCHEN)

By ERNEST T. ABDEL-MASSIH. 1971.

MOROCCAN ARABIC

A COURSE IN MOROCCAN ARABIC

By ERNEST T. ABDEL-MASSIH. 1970.

AN INTRODUCTION TO MOROCCAN ARABIC

By ERNEST T. ABDEL-MASSIH. 1973.

ADVANCED MOROCCAN ARABIC

By ERNEST T. ABDEL-MASSIH. 1974.

EGYPTIAN ARABIC

AN INTRODUCTION TO EGYPTIAN ARABIC

By ERNEST T. ABDEL-MASSIH. 1975.  
(Fourth Edition 1979)

A COMPREHENSIVE STUDY OF EGYPTIAN ARABIC, Volume I:  
Conversations, Cultural Texts, Sociolinguistic Notes.

By ERNEST T. ABDEL-MASSIH, A. FATHY BAHIG, EL-SAID  
BADAWI and CAROLYN KILLEAN. 1976. (Second  
Revised Edition 1978).

## EGYPTIAN ARABIC (CONTINUED)

### A COMPREHENSIVE STUDY OF EGYPTIAN ARABIC, Volume II: Proverbs and Metaphoric Expressions

By ERNEST T. ABDEL-MASSIH, EL-SAID BADAWI, ZAKI N.  
ABDEL-MALEK and ERNEST N. McCARUS. 1978 (Preliminary  
Edition).

### A COMPREHENSIVE STUDY OF EGYPTIAN ARABIC, Volume III: A Reference Grammar of Egyptian Arabic

By ERNEST T. ABDEL-MASSIH, ZAKI N. ABDEL-MALEK, EL-SAID  
BADAWI and ERNEST N. McCARUS. 1979 (Preliminary  
Edition).

### A COMPREHENSIVE STUDY OF EGYPTIAN ARABIC, Volume IV: Lexicon. Part I: Egyptian Arabic - English; Part II: English - Egyptian Arabic

By ERNEST T. ABDEL-MASSIH, EL-SAID M. BADAWI, ZAKI N.  
ABDEL-MALEK and ERNEST N. McCARUS. 1979 (Preliminary  
Edition).

## PAN-ARABIC

### A SAMPLE LEXICON OF PAN-ARABIC

By ERNEST T. ABDEL-MASSIH. 1975.

## GENERAL NEAR EAST

### REFORMED ADMINISTRATION IN LEBANON

By GEORGE GRASSMUCK and KAMAL SALIBI. 1964.

### AFGHANISTAN: SOME NEW APPROACHES

Edited by GEORGE GRASSMUCK and LUDWIG W. ADAMEC  
with FRANCES IRWIN. 1969.

### PRELIMINARY INDEX OF SHAH-NAMEH ILLUSTRATIONS

Compiled by JILL NORGREN and EDWARD DAVIS, with an  
Introduction by OLEG GRABAR. 1969.

39015031297867



