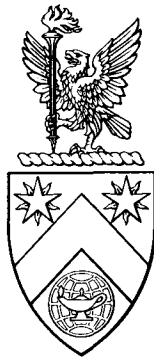




" FROM EASTERN TO WESTERN

# ARABIC, "



MARGARET OMAR

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*From Eastern to Western Arabic is designed to provide help and guidance to persons who have learned Eastern Arabic and now have a need to use Western Arabic. The manual focuses on special features of Western Arabic pronunciation, grammar, vocabulary and social usage. It helps the student recognize correspondences and directs attention to those sometimes deceptive correspondences which may lead to interference in the transfer from one dialect to another.*

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INTRODUCTION

This book is intended for Americans who have a good command of an Eastern Arabic dialect, and who now wish to learn a dialect of Western Arabic. We will use the Levantine dialect as our "base" (with reference to other Eastern dialects when appropriate), and compare it with the Moroccan dialect.

While Moroccan, or North African, Arabic may appear at first to be virtually unintelligible to a speaker of Eastern Arabic, learning the correspondences at the sound level, as well as the basic grammatical changes and key words, leads rapidly to an ability to "get along" in it. You will find that speakers of Western Arabic have much less difficulty understanding you than you have understanding them; thus, your greatest problem will be in the comprehension of what you hear, and you can adapt your own speech more gradually. The features discussed will be those in the Moroccan dialect which are different, misleading, or confusing for a speaker of Eastern Arabic.

Two basic factors account for the great divergence of Eastern and Western Arabic:

(1) The indigenous languages underlying Western Arabic were Berber, as opposed to Semitic languages in the Levant. Many of the "strange" features found in Moroccan can be traced to the influence of the Berber languages.

(2) Differences are reinforced, and new changes introduced, when any "mother" language is spread over great geographical distance. The passage of more than one thousand years since this original diffusion has also contributed to the situation.

In general, however, the similarities far outweigh the differences, and you will soon adapt your "ear" to Western dialects. The farther east the

dialect, the closer it is to Eastern Arabic.

We hope that this book will save time in isolating and overcoming the problems you can expect to encounter.

\* \* \*

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THE TRANSCRIPTION SYSTEM

The following special symbols have been used:

- ḡ ḡ a dot under any consonant represents emphasis
- γ represents 'gh' or غ
- x represents 'kh' or خ
- 9 represents 'c' or ع ('ain')
- H represents 'h' or ح
- ž represents 'zh', 'j' or ج
- š represents 'sh' or ش

I  
PRONUNCIATION

A. Vowels. The most obvious difference in the pronunciation of Moroccan Arabic is the absence of some unstressed vowels, which leads to frequent, complex consonant clusters. Note the pronunciation of the following words:

fhemt	'I understood'
Hmed	'Ahmad'
xtek	'your sister'
ste9melt	'I used'

Sometimes a vowel appears in a later syllable in the word:

šher̥	'month'
9reb	'Arabs'
lHem	'meat'
kla	'he ate'
ržel	'leg'

The long vowels in Moroccan Arabic are /a/, /i/, and /u/ (equivalent to /aa/, /ii/ and /uu/ in Eastern Arabic).

xemsin	'fifty'
waHed	'one'
šuf	'look!'

The long /ē/ of Eastern Arabic (Classical Arabic diphthong /ay/) becomes /i/ in Moroccan Arabic.

mšit	'I left'
bin	'between'

The short vowels are /e/ and /o/. The short /i/ and /a/ in Eastern Arabic become /e/ (which varies considerably in quality depending on the environment), and short /u/ in Eastern Arabic becomes /o/, except at the end of words.

bent	'girl'
dxelt	'I entered'
šoftu	'I saw him'

The semivowels /y/ and /w/ may be pronounced as with /i/ and /u/ in word-initial position, in free alternation:

yeddi, iddi	'my hand'
yži, iži	'he comes'
wožda, užda	'Oujda' (a Moroccan city)

B. Consonants. Moroccan Arabic contains all the consonants found in Eastern Arabic, and some others as well. In addition to the emphatic /ṭ/, /ḍ/, /ṣ/, and /ẓ/, Moroccan Arabic has emphatic /ḷ/, /ṛ/, /ḅ/, and /ṃ/. /ḷ/ and /ṛ/ contrast with non-emphatic /l/ and /r/, while /ḅ/ and /ṃ/ are features of pronunciation depending on their environment, but do not contrast the meaning of words. These consonants occur in such words as:

lebsa	'wearing (f.)'	vs.	ḷamba	'lamp'
wellah	'he appointed him'	vs.	weḷlah	'by God'
žra	'he ran'	vs.	ẓ̌ra	'it happened'
berra	'he acquitted'	vs.	beṛra	'he cured'
bent	'girl'	vs.	baṇk	'bank'
mali	'my money'	vs.	ṃqaš	'scissors'

The consonants /k/, /g/, /q/, /x/, and /ʁ/ may be "rounded" (labialized) when they occur as the first member of an initial consonant cluster. In almost all cases, this pronunciation may alternate with non-labialized pronunciation and thus is of little functional importance in the language.

The consonant /q/ (qaf) has been retained, usually pronounced as in Classical Arabic. (Some areas pronounce it as /g/ or /ʁ/).

qlam	'pencil'
qal	'he said'
werqa	'a piece of paper'

The interdental consonants (the th's) of Classical Arabic (ث ذ ظ) have become /d/ and /t/ in Western Arabic, whereas in Eastern Arabic they normally become /s/ and /z/, especially in modern borrowings from Classical Arabic. You will note this correspondence in many words.

<u>Classical Arabic</u>	<u>Levantine Arabic</u>	<u>Moroccan Arabic</u>	
( مثلا ) mathalan	masalan	matalan	'for example'
( تمثال ) timthaal	timsaal	timtal	'statue'
( اذاعة ) idaa9a	izaa9a	ida9a	'broadcast'
( لذيذ ) lađiđ	laziiz	ldid	'delicious'
( استاذ ) ustaad	ustaaz	ustad	'professor'
( مظاهرة ) muḏaahara	muzaahara	moḏaheṛa	'demonstration'
( بالضبط ) biḏ-ḏabt	biz-zabt	bed-debt	'exactly'

The realization of the consonant /t/ is farther front in Moroccan Arabic, resulting in a sound similar to ts̄.

Voiceless consonants become voiced if they are followed by a voiced consonant in a cluster:

dʒi	'you come'
-----	------------

## FROM EASTERN TO WESTERN ARABIC

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The distinctions between /s/ and /š/, and /z/ and /ž/ are often lost in Moroccan Arabic and the sounds are assimilated, especially if another /ž/ follows later in the word.

<u>Classical Arabic</u>	<u>Levantine Arabic</u>	<u>Moroccan Arabic</u>
zujaaj	izaaz	zaž, žaž 'glass'
zawj	joz	zuž, žuž 'a pair'
sajana	sajjin	sžen, šžen 'to imprison'
sams	sams	sems, sems 'sun'
		šeržem, seržem 'window'

C. Stress. Stress is variable in Moroccan Arabic, and occurs on different syllables in a word, depending on their environment. A common tendency is for the stress to shift toward the end of a word or word group, i.e., for "sentence stress" to replace word stress.

nkétbu	'we write'
xesṣna nketbú l-bra	'We have to write the letter.'
škun húwa	'Who is he?'
huwá maši hna	'He is not here.'

II  
WORDS AND AFFIXES

A. Perfect Tense of Verbs. The perfect (past) tense of the verb differs from Eastern Arabic in the second person singular, 'you' form. Masculine and feminine singular are not differentiated as they are in Eastern Arabic; both end in the suffix "-ti".

fhemti 'Did you (m., f.) understand?'

fayn mšiti 'Where did you (m., f.) go?'

Nor is there a distinction when a pronoun suffix is attached:

šuftini 'You (m., f.) saw me.'

B. Imperfect Tense of Verbs. The imperfect (present) tense of the verb has a different form for the first person, 'I' and 'we'. The 'I' form has the prefix "n-" (like the 'we' form in Eastern Arabic), and the 'we' form is differentiated by using a prefix-suffix combination "n- -u" with the verb. Typical verbs in the first person are:

nekteb 'I write'      nketbu 'we write'

nšuf 'I see'      nšufu 'we see'

yemkenli nemši 'May I go?'

yemkenlna ntkellmu bel-engliza 'We can speak English.'

The masculine singular pronoun object, 'him, it' is marked in the 'we' form of verbs by adding the suffix "-h":

yemkenlna nšufu 'We can see.'

yemkenlna nšufuh 'We can see him.'

In Tangier and the northern coastal cities, no distinction is made in the second person singular verb, or in the singular imperative; both are used in the masculine form.

Thus, you may hear:

teqder texrož	'You (m., f.) can go out.'
xeşşek terža9	'You (m., f.) must return.'
šuf	'Look!' (to a man or woman)
skot	'Be quiet!' (to a man or woman)

C. Verb Prefixes. Moroccan Arabic has three verb prefixes which differ from those in Eastern Arabic:

(1) The prefix which is approximately equivalent to "9am-" or "b-" in Eastern Arabic is "ka-":

koll nhar ka-terže9 fer-řeb9a	'Every day she returns at four o'clock.'
huwa ka-yemši leđ-đar	'He is going to the house (home).'
ka-yfhem	'He understands.'

The first sentence expresses habitual action. In the next two sentences, progressive and stative meanings of the verb are expressed with the prefix "ka-", in which cases the active participle would be more commonly used in Eastern Arabic.

(2) The future prefix (equivalent to raH- in Levantine Arabic) is "yadi-" (varies with "yad-" or "ya-").

yadi-nkteb-lek } or yan-nekteb-lek }	'I'm going to write to you.'
--	------------------------------

γad-iʕi bekri	}	'He will come early.'
or		
γα-yʕi bekri		

γadi-nʕufek men ba9d                      'I'll see you later.'

(3) The passive prefix (equivalent to "in-" or "it-" in Eastern Arabic) is "tt-" or "t-".

l-weld ttedrab                                  'The boy was hit.'

l-brawat tteketbu                              'The letters were written.'

D. Pronoun Objects. When both the direct and indirect object pronouns are used with a verb, they are attached as suffixes to the verb (unlike the use of "iyaa-" in Levantine Arabic). The direct object comes first.

<u>Levantine Arabic</u>	<u>Moroccan Arabic</u>	
a9teetu iyaaha	a9tithálu	'I gave it (f.) to him.'
a9tiini iyyahum	a9tíhomli	'Give them to me.'

E. Negation of Verbs. Moroccan Arabic uses a prefix-suffix combination "ma- -ʕi" (or "ma- -ʕ") to negate verbs and the imperative (equivalent to the negative word "ma" in some varieties of Levantine Arabic).

ma-ʕafni-ʕ	'He did not see me.'
ma-temʕi-ʕ	'Don't go.'
ma-tqollu-ʕ	'Don't tell him.'
ma-te9tíhomlu-ʕi	'Don't give them to him.'
ma-γα-terʕe9-ʕi	'She won't come back.'
ma-γadi-nemʕi-ʕ	'I won't go.'



With certain words, the "-si" suffix may be omitted.

ma-xda walu	'He did not take anything.'
ma-šaf Had	'He did not see anyone.'

F. A Special Suffix. The suffix "-emma" (or "-ma") is used mainly with question words, and means '-ever' in English. (Question words are discussed in Chapter IV.)

aš-emma	'whatever'
fayn-emma	'wherever'
layn-emma	'to wherever'
mnin-emma	'from wherever, whenever'
koll-ma	'whenever'
weqt-emma	'whenever, at whatever time'
kif-emma	'however, by whatever means'
škun-emma	'whoever'
šHal-emma	'however much'

G. Numbers.

(1) Moroccan Arabic uses the word "de" after a number, before the counted noun. The noun takes the definite article, and is plural after all numbers.

tlata del-ktub	'three books'
tes9ud del-bnat	'nine girls'
teltaš des-siyarat	'thirteen automobiles'

mya der-rʕal

'one hundred men'

mya den-nas

'one hundred people'

(2) The dual suffix is not used for most nouns. It is used only for nouns which usually come in pairs, such as parts of the body, and nouns which measure time, space, or quantity. Most nouns are counted with the word "ʕuʕ", 'two (literally, 'a pair')'.

ʕuʕ der-rʕal

'two men'

ʕuʕ del-ktub

'two books'

iddayn

'two hands'

ʕehrayn

'two months'

sa9tayn

'two hours'

III  
SENTENCES

A. Interrogative. The word "waš" is often used to mark the beginning of an interrogative sentence. (There is no equivalent in Eastern Arabic; it is equivalent to the use of "hal" (هل) in Classical Arabic.) If "waš" is not used, a question is signalled by a rise in intonation, as in Eastern Arabic.

waš šofti Hmed	'Did you see Ahmad?'
waš fhentini	'Have you understood me?'
waš zorti l-mṛṛeb men qbel	'Have you visited Morocco before?'

B. The Conditional. Moroccan Arabic uses the word "kun" (or "ka"), 'if', to introduce contrary-to-fact or impossible conditions (equivalent to the word "law" in Eastern Arabic). The word "ila" is used for possible or likely conditions (equivalent to the word "iza" in Eastern Arabic). The verb which follows is always in the perfect tense.

kun kanet hna kun sweltha	'If she were here, I would have asked her.'
kun 9reft kun qolthalek	'If I knew, I would tell <u>/it to/</u> you.'
ila šoftek ʔeḏḏa n9ṭik l-flus	'If I see you tomorrow, I'll give you the money.'
ila šiti ʔadi-ntqabl m9ak hna	'If you come, I'll meet you here.'

C. Telling Time.

In Moroccan Arabic, the word "hadi" is used to express 'it is', plus the feminine numeral indicating the hour.

hadi l-weHda	'It's one o'clock.'
hadi ʒ-ʒuʒ	'It's two o'clock.'
hadi l-xemsa	'It's five o'clock.'

Time after the hour is expressed by "u", 'and', plus the period of time, and time before the hour is expressed by "yer", 'less', plus the period of time. Periods of time in an hour are expressed by the words "qsem", 'five minutes', "qesmayn", 'ten minutes', "ṛbe9", 'a quarter', "tulut", 'twenty minutes' (literally, 'a third'), and "neṣṣ", 'half'. A special combination form is used to express 'minus a quarter', "llareb". Examples:

hadi 19eʃra u ṛbe9	'It's 10:15.'
hadi t-tlata llareb	'It's a quarter to three (2:45).'
hadi ṛ-reb9a u tulut	'It's 4:20.'
hadi l-xemsa u qesmayn	'It's 5:10.'
hadi l-xemsa yer qsem	'It's five to five (4:55).'
hadi t-tmenya u xems qsam	'It's 8:25.'
hadi t-tnaʃ u sba9 qsam	'It's 12:35.'
wseṭ f le-Hdaʃ yer qesmayn	'I arrived at ten to eleven (10:50).'

tlebt mennu iʒi fes-seb9a u tulut 'I asked him to come at 7:20.'

To express 'about' or 'approximately', the words "m9a" or "ʒwayeh" are used:

m9a l-9eʃra	}	'about ten o'clock'
ʒwayeh l-9eʃra		

The word "hadi" is also used to mean 'ago'.

mša hadi šehrayn 'He left two months ago.'

D. Past and Future Periods of Time.

(1) The expression for 'last' referring to a period of time is usually the phrase "lli fat" or "lli fatet". You will also hear "lli daz" and "lli gaz", the latter usually in the north.

s-sana lli fatet } 'last year'  
s-sana lli dazet }

š-šher lli fat } 'last month'  
š-šher lli gaz }

(2) To express 'next', referring to a period of time, the active participle of "ž" is usually used. The form used in the north is different from that used in Eastern Arabic, and is presented in parentheses.

s-sana lli žaya (mažya, mažža) 'next year'

š-šher lli žay (maži) 'next month'

Also used is the phrase "š-šher d-daxel", 'next month'. This phrase is usually not used for other periods of time.

E. Days of the Week. These are approximately the same as in Eastern Arabic, but are used with the word "nhar".

nhar l-Hedd 'Sunday'

nhar t-tnin 'Monday'

They may be used without any introductory word.

wšel fet-tlat 'He arrived Tuesday.'

IV  
VOCABULARY

Following is a discussion of special groups of words and auxiliary words as they occur in sentences. (A general list of vocabulary items which differ from Eastern Arabic can be found in the Glossary.)

A. Question Words. Most question words differ in Moroccan Arabic. "Direct" question words occur at the beginning of a sentence; "indirect" question words (relative conjunctions) occur inside a sentence and sometimes have a different form; only those which differ from the "direct" question form will be presented.

(1) 'What' šnu (šennu, aš, šenni)

(Direct Question)

šnu qolti	'What did you say?'
aš γad-takol	'What are you going to eat?'
šnu γadi-te9mel	'What are you going to do?'
faš žiti	'How (literally, 'in what') did you come?'

(Indirect Question)

ma-9reft-ši šnu byiti	'I don't know what you want.'
ma-9reft-š šnu ne9mel	'I don't know what to do.'
ma-9reft-š ma ne9mel	
ma-9endi ma ne9mel	'I don't have anything to do.'
kayn ma ne9melu	'Can I help you (do anything for you)?'

(2) 'Who' škun

škun huwa had r-ražel 'Who is that man?'

The word for 'who' changes when used with prepositions.

lemmen ktebti had l-brā	'To whom did you write that letter?'
men 9end men ŷat had l-brā	'From whom did that letter come?'
mnenmen ŷat had l-brā	
m9a men mšiti l-bareH	'With whom did you go yesterday?'
demmen had l-ktab	'Whose book is this?'

(3) 'Which' ŷmen (ašmen)

The word "ŷmen" is used for inanimate objects; for people, "škun" is used.

(Direct Question)

šmen ktab criti	'Which book did you read?'
f-šmen tiyara ŷiti	'On which plane did you come?'
škun hiya xtek fi had l-bnat	'Which girl is your sister?'

(Indirect Question)

ma-ne9ref-š ŷmen meṭ9em Hsen	'I don't know which restaurant is best.'
ma-ne9ref-š ina meṭ9em Hsen	

The word "šmen" may have alternative forms when used with some prepositions.

l-šmen blad maši	'To which town are you going?'
lina blad maši	
men ŷmen blad nta	'From which town are you?'
mnina blad nta	

(4) 'Where' fayn

This word differs from Eastern Arabic in its use in asking directions, in the phrase 'Where is...(located)?'

fayn ʒat s-sifara merikan 'Where is the American Embassy?'

fayn ʒa l-mekteb 'Where is the office?'

layn maʕi 'To where are you going?'

layn byiti temʕi 'Where do you want to go?'

mnin ʒiti 'Where did you come from?'

(5) 'Why' 9laʕ

9laʕ ma-ʒiti-ʕi l-bareH 'Why didn't you come yesterday?'

(6) 'How' kifaʕ

The word "kifaʕ" may alternate with "kif", but "kif" tends to show surprise, i.e., to mean 'How on earth...?', or 'How did you ever manage...?', and may be derogatory.

kifaʕ t9ellemti l-9arbiya 'How did you learn Arabic?'

kif huwa t9ellem l-engliza 'How did he ever manage to learn English?'

(7) 'When' fuqaʕ, weqtaʕ, fuyax, emta

The various words for "when" are presented in the order of frequency of use; "fuyax" is used mostly in the north.

fuqaʕ wʕelti 'When did you arrive?'

waqtaʕ ʔat-temʕi 'When will you leave?'



- (8) 'How much'                   šHal  
       'How many'

This word is equivalent to "kaam" and "ʔaddeš" in Eastern Arabic. It is always followed by the word "de" and the definite article with counted nouns.

- |                               |   |
|-------------------------------|---|
| šHal del-ktub 9endek          | 'How many books do you have?'                   |
| šHal del-flus 9endek          | 'How much money do you have?'                   |
| šHal 9emrek                   | 'How old are you?'                              |
| šHal d-sukker byiti fel-qehwa | 'How much sugar do you want<br>in your coffee?' |
| bšHal                         | 'How much? (cost)'                              |

- (9) 'What time'           šmen sa9a, šHal fes-sa9a

The expression "šHal fes-sa9a" is restricted in usage, meaning only 'What time is it?'

- |                    |   |                             |
|--------------------|---|-----------------------------|
| šmen sa9a daba     | } | 'What time is it now?'      |
| šHal fes-sa9a daba |   |                             |
| šmen sa9a ʔad-dži  |   | 'What time are you coming?' |

B. Personal Pronouns. Personal pronouns are approximately the same as in Eastern Arabic, with the following exceptions.

(1) The second person singular, 'you', has several variations. Masculine singular is usually "nta" and feminine singular is "nti"; however, the form "ntina" can be used for both.

(2) The first person plural, 'we', is "Hna" or "Hnaya"; the latter form is used mostly in the north.

(3) The second person plural, 'you', is "ntuma".

C. Demonstrative Pronouns.

There are several sets of demonstrative pronouns in Moroccan Arabic, depending on the distance of the object discussed, and the position of the word in a sentence.

(1) 'This, these' (near)

The word "had" may be used, preceding a definite noun, and is invariable.

had l-ktab	'this book'
had l-bnat	'these girls'

Following a noun, the pronoun is marked for gender and number.

l-ktab hada	'this book'
l-bent hadi	'this girl'
l-ktub hadu	'these books'

(2) 'That, those' (far)

The full form precedes a noun, and is marked for gender and number.

hadak l-wld	'that boy'
hadik l-bent	'that girl'
haduk l-ktub	'those books'

The shortened form also precedes a noun, and usually occurs after prepositions. The singular form alternates between "dak" and "dik"; there is a plural form, "duk" (not used in the north).

f dak l-mektab	'in that office'
f dak l-9emara	} 'in that building'
f dik l-9emara	
f duk l-mkateb	'in those offices'

D. Prepositions. Some prepositions and preposition-pronoun combinations differ from those in Eastern Arabic.

- (1) 'beside' Hda, mlesseq fi

These prepositions are used with nouns or with pronoun suffixes.

(The phrase "f-ʕenb" is also used, which is closer to Eastern Arabic.)

kan waqef Hda l-malek	'He was standing beside the king.'
huwa gales Hdaha	'He is sitting beside her.'
glis Hdaya	'Sit beside me.'

The word "mlesseq" is used for inanimate objects, to describe location, and is used with preposition "fi" ("f" in rapid speech). It is marked for gender and number.

l-Hanut lli mlessqa fel-bank	'the shop next to the bank'
d-dar mlesseq fes-suq	'The house is beside the market.'

- (2) 'across from' qbelt, qoddam, bʕert

The use of "bʕert" is more common in the north. "qoddam" may mean either 'across from' or 'beside'.

l-9emara lli qbeltna	'the building across from us'
l-9emara lli qbelt s-suq	} 'the building across from the market'
l-9emara lli qoddam s-suq	

- (3) 'behind, after' muṛ(a)

This word may describe location, or introduce a time phrase.

nʕufek mmuṛ <sup>1</sup> l-ʕedda	'I'll see you after lunch.'
l-Hanut ʕat muṛ l-qonsuliya	'The shop is behind the consulate.'

<sup>1</sup> "mmuṛ" is a contraction of "men muṛ", 'from after'.

(4) 'with' m9a, wiya

When pronouns are combined with "m9a", the stressed vowel is shifted.

m9áh	'with him'
m9áha	'with her'
m9áhom	'with them'
m9ák	'with you (m., f.)'
m9ákom	'with you (pl.)'
m9áya	'with me'
m9ána	'with us'

The word "wiya" is used to join two pronouns, although it is not used with the 'I' form.

ana wiyah	'I and he', 'I am with him.'
ana wiyak	'I and you', 'I am with you.'

(5) 'to, for' li

This differs from Eastern Arabic when combined with pronouns, especially in the northern forms, presented in parentheses.

lih (lilu)	'to him'
liha (lila)	'to her'
lihom (lilhom)	'to them'
lik (lilek)	'to you (m., f.)'
likom (lilkom)	'to you (pl.)'
liya (lili)	'to me'
lina (lilna)	'to us'

E. Auxiliary Words. These words occur in verb and noun phrases or sentences, and most have equivalent forms in Levantine or Eastern Arabic.

Some auxiliary words are mostly used with nouns.

(1) 'there is, are' kayn

This is equivalent to "fii" in Eastern Arabic. It may be negated with "ma- -ši", or the word "Hetta" may be inserted before the following noun. When the word "Hetta" is used, it denotes 'none at all'.

- |                                   |   |
|-----------------------------------|---|
| kayn tlamid fil-faşl              | 'There are students in the class.'          |
| waš kayn ši met9em qrib men hna   | 'Is there a restaurant near here?'          |
| ma-kayn-ši l-xobz l-yom           | 'There is no bread today.'                  |
| ma-kayn Hetta ši waHed fis-sifara | 'There is nobody at all<br>in the embassy.' |
| ma-kayn Hetta ši qitar maši l-yom | 'There is no train<br>leaving today.'       |
| ma-kayn Hetta ši xber mennu       | 'There is no news from him at all.'         |

With some words, the suffix "-ši" is omitted.

- |              |                     |
|--------------|---------------------|
| ma-kayn Hedd | 'There is nobody.'  |
| ma-kayn walu | 'There is nothing.' |

(Also see page 8.)

(2) 'a, an' waHd

Moroccan Arabic uses an indefinite article, whereas Eastern Arabic does not. The word is "waHd" ("waH" in rapid speech), followed by a definite noun.

- |                        |                             |
|------------------------|-----------------------------|
| bʔit nekteb waHd l-bra | 'I want to write a letter.' |
| bʔit nešri waH l-kilu  | 'I want to buy one kilo.'   |

(3) 'some' ši

This word may function as an indefinite article.

bʔit ši qlam 'I want a pencil.'

It is more commonly used to mean 'some', and precedes nouns, including counted nouns.

a9tini ši xobz 'Give me some bread.'

xeṣṣni neṣri ši Hʕa 'I have to buy something.'

šrit ši tlata del-ktub 'I bought three books.'

šoft ši waHed 'I saw someone.'

(4) 'much, many, very' bezzaf

This is equivalent to "ktiir" in Levantine Arabic. It is used in front of a noun, with the auxiliary word "de", to mean 'much' or 'many', and after an adjective to mean 'very'.

9endu bezzaf del-flus 'He has a lot of money.'

šoft bezzaf den-nas temma 'I saw many people there.'

huwa mʔid bezzaf 'He is very sick.'

(5) 'only' ʔir

This word is used preceding a noun.

zid ʔir s-sukker fil-qehwa 'Add only sugar to the coffee.'

(cf. page 32, item 33).

(6) 'belonging to' dyal (de)

This is equivalent to "taba9" in Levantine Arabic, and denotes possession (possessive pronoun suffixes are also used, as they are in Eastern Arabic). The word "de" may be used with a following noun.

fayn d-ḏar dyal Hmd } 'Where is Ahmad's house?'  
 fayn d-ḏar de Hmd }

ʃni hiya d-drisa dyalek 'What is your address?'

ʒit fis-siyara dyali 'I came in my car.'

(7) 'owner' mul

This is equivalent to "ṣaaḥib" in Eastern Arabic, and is used in construct with a noun. It is marked for gender and plural.

This word may also be used idiomatically to indicate 'someone in charge'.

huwa mul l-Hanut l-kbira 'He is the owner of the big shop.'

ʃkun huwa mul s-sanduq 'Who is the cashier?'

hiya mulat ʃ-ʃi 'She is in charge of affairs (the boss).'

mwalin had l-met9em fransis 'The owners of this restaurant are French.'

(8) 'even, also' Hetta

This word has many meanings, depending on context. Preceding a noun or pronoun, it means 'even' or 'also'.

Hetta huwa mʃa m9ahom 'Even he went with them.'

'He also went with them.'

Hetta t-tilifon meʃ9ol 'Even the telephone is busy.'

'The telephone is also busy.'

Hetta ana la bas 'I'm fine, too.'

mʃat l-mekteb Hetta hiya 'She went to the office, too.'

(cf. its use with verbs, p.26)

(9) 'without'      bla

The word "bla" is used when followed by a noun. If followed by a pronoun, the preposition "bi-" must be used.

- |                        |                             |
|------------------------|-----------------------------|
| ʒa bla flus            | 'He came without money.'    |
| mša bla biya           | 'He went without me.'       |
| xeṣṣek temši bla bihom | 'You must go without them.' |

A special combination form occurs with the pronoun object meaning 'it' or 'anything'. If the object refers to 'him', this is not used.

- |            |                             |
|------------|-----------------------------|
| ʒa blaš    | 'He came without it.'       |
|            | 'He came without anything.' |
| ʒa bla bih | 'He came without him.'      |

(10) 'like, similar to'      bHal, fHal

These are similar to "mitil" in Levantine Arabic, and are often used twice in a sentence.

- |                              |                                  |
|------------------------------|----------------------------------|
| huwa bHalu bHal l-Hmar       | } 'He's like a donkey (stupid).' |
| huwa fHalu fHal l-Hmar       |                                  |
| ka-ytkellem bHal ši-faylasuf | 'He talks like a philosopher.'   |

When repeated twice, this is an idiomatic expression.

- |           |   |
|-----------|---|
| bHal bHal | } 'They're just alike.'      'It's the same thing.' |
| fHal fHal |   |

The following auxiliary words are used in verb phrases.

(11) 'to want to'      bya

This is equivalent to "bidd-" in Levantine Arabic, but is a conjugated verb in Moroccan Arabic. It always occurs in the perfect tense, and sometimes the translation must depend on context. The word "bya" may



have idiomatic translations when negated or when it refers to the past tense.

bʔit ntkellem m9ak	'I want to talk to you.'
ma-bʔina-š nšufuh	'We don't want to see him.'
	'We didn't want to see him.'
	'We refused to see him.'
9laš bʔitina	'Why did you want me?'
	'Why do you want me?'
bʔaw iqetluh	'They wanted to kill him.'
	'They were about to kill him.'
	'They decided to kill him.'

(12) 'to have to, must, need'      xešš- , 9end- ma

The use of "xešš-" is equivalent to "laazim" in Eastern Arabic. It is used with pronoun suffixes to denote necessity. If the action is habitual, "ka-" may be prefixed.

xeššni nšuf l-mudir	'I must see the director.'
xeššek temšī daba	'You must go now.'
kan xeššhom yemšiw bekri	'They had to leave early.'
ka-yxešsha temšī les-skwila	'She has to go to school
koll nhar	every day.'
šHal del-ktub xeššek	'How many books do you need?'

The phrase "9end-ma" is used with pronouns, and denotes necessity or 'supposed to'.

9endi ma nemšī nzuru l-yom	'I should go visit him today.'
	'I'm supposed to go visit
	him today.'

9endu ma ikun fed-ḍar daba 'He ought to be at home now.'  
 'He must be at home now.'

(13) 'just, then' 9ad

This word has two meanings, depending on context. It is used preceding a verb.

9ad wšelt l-bareH 'I just arrived yesterday.'  
 šreb l-qehwa 9ad mša 'He drank the coffee and then  
 left.'

(14) 'almost, about to' 9layn

This word is used preceding verbs.

huwa 9layn yexrož 'He is about to leave.'  
 ana 9layn nkemmel š-šoγl dyali 'I am about to finish my work.'  
 'I've almost finished my work.'

(15) 'again' 9awed

This is equivalent to the word "taani" in Eastern Arabic.

It is used preceding a verb. If "9awed" is in the perfect tense, the following verb will be in the perfect tense. If it occurs in any other tense, the following verb will be imperfect.

9awed qal-lu 'He told him again.'  
 9awdet dexlet 'She went in again.'  
 ma-t9awed-š tkellem m9ah 'Don't talk to him again.'

(16) 'to continue' bqa

This word is used with the progressive verb or the active participle. When negated, it means 'no longer', or 'not any more'.

bqat ka-tkellem 'She continued to talk.'  
 'She kept on talking.'

bqaw mašyin 'They kept on walking.'  
 ma-bqa-š ka-yqarri l-9arbiya 'He no longer teaches Arabic.'

(17) 'when, until, so that' Hetta  
 'none'

This word, when preceding a verb or predicate, has several translations.

tsennit Hetta wšel 'I waited until he arrived.'  
 mšit Hetta nešri ši Hža 'I went in order to buy something.'  
 Hetta šoftu kan mešyol 'When I saw him, he was busy.'  
 Hetta šreb l-qehwa 9ad mša 'When (after) he had drunk the  
 coffee, he left.'

The word "Hetta" following a verb negated with "ma-" means 'none at all'.  
 (cf. its use with "kayn", p. 20).

ma-byt Hetta Hža xra 'I don't want anything else (at  
 all).'  
 ma-šoft Hetta waHed }  
 ma-šoft Hetta Hedd } 'I didn't see anyone else (at  
 all).'

These auxiliary words introduce a clause or predicate.

(18) 'in order to' baš

This is equivalent to "Hatta" or "mišaan" in Levantine Arabic, and functions as a phrase connector to denote purpose.

mšit leđ-đar baš nšufu 'I went to the house to see him.'  
 yašša baš nwešlu bekri 'Let's go so we can arrive  
 early.'

(19) 'because' 9la qibal, 9la xaṭer, 9la enna, 9la Hqaš, Hit

All these words may be used interchangeably. The second two are usually not used at the beginning of a sentence.

9la qibal huwa mešṭol ma-ṣa-š 'Because he's busy, he  
didn't come.'

ma-ṣa-š 9la xaṭer huwa mešṭol 'He didn't come because  
he's busy.'

ma-dṣarreb-ši 9la enna dak š-ši mustaḥil 'Don't try because  
that's impossible.'

Hit s-seht t-tlamid ma-ṣaw-ši l-yom 'Because of the heat,  
the students didn't  
come today.'

(20) 'as soon as', 'by the time', mnin, Heyn  
'when' (non-interrogative)

These words have various translations, depending on context.

(The word "mnin" may also have its literal Arabic meaning, 'from where'.)

mnin dxelna kan mša 'By the time we entered, he had  
left.'

mnin wšelna šrebna l-qehwa }  
Heyn wšelna šrebna l-qehwa } 'As soon as we arrived, we  
drank coffee.'

mnin dži ṛḍda nšufek 'When you come tomorrow, I'll  
see you.'

mnin ntkellem m9ah nṣaweb 9lik 'Whenever I talk to him,  
I'll give you the answer.'

- (21) 'no sooner than', 'as soon as' γir (nšelleh)

This word may also mean 'as soon as', but is stronger, and generally denotes a more immediately following time. The word 'nšelleh' is used in the north, and with verbs in the perfect tense only.

γir newšlu nšerbu ši Hža 'As soon as we arrive, we'll  
drink something.'

γir wšelna l-matar t-tiyara žat } 'No sooner had we arrived  
nšelleh wšelna l-matar t-tiyara } at the airport than the  
żat } plane came.'

γir ntkellem m9ah nżaweb 9lek 'The very moment I talk to  
him, I'll give you the  
answer.'

- (22) 'while, meanwhile' 9la bayd men

šerbu l-qehwa 9la bayd men ywžed l-9ša 'They drank coffee  
while dinner was  
being prepared.'

- (23) 'since' melli, Hit

These words can mean 'since' in both temporal and causal relations, although "melli" tends to be more temporal, and "Hit" is more causal.

melli mšiti ma-ktebti l-bra 'Since you left, you haven't  
written a letter.'

ma-šftu-š melli tzuwwež 'I haven't seen him since he got  
married.'

ma-šftu-š Hit tzuwwež 'I haven't seen him, because he  
got married.'

Hit huma Yalyin bezzaf Yadi-nešri	}	'Since they're so expensive, I'll buy only one.'
Yir waHed		
melli huma Yalyin bezzaf Yadi-nešri		
Yir waHed		

- (24) 'although, even if' waxxa
- |                                 |  |
|---------------------------------|--|
| bYit nemšī waxxa newšēl m9eṭṭel | 'I want to go even if I<br>arrive late.' |
| mšit waxxa wšēlt m9eṭṭel        | 'I went although I arrived<br>late.'     |
| waxxa tHawel ma-ḡat-tenža-šī    | 'Even if you try, you<br>won't succeed.' |

It should be noted that "waxxa", when used alone, means 'all right, OK'.

- (25) 'still, not yet' baqi, mazal

Both "baqi" and "mazal" are used to mean 'not yet' when placed in front of verbs, or used alone in response to a question.

baqi ma-ža	}	'He hasn't come yet.'
mazal ma-ža		
baqi	}	'Not yet.'
mazal		

When used with nouns, adjectives, participles, or affirmative verbs, these words are marked for gender and number, and mean 'still'.

hiya baqya (baqqa) ka-texdem	'She is still working.'
huma baqyin (baqqin) fi tunes	'They are still in Tunis.'

Hmed mazal mrid	'Ahmad is still sick.'
xti mazala bent	'My sister is still unmarried.'
huma mazalin ka-ydersu	'They are still studying.'

(26) 'but' lakin, bel Haq

These words both mean 'but', although "bel Haq" is stronger, and may mean 'on the contrary', or 'but in fact'.

bʔit nemʂi lakin ma-neqder-ʂi	'I want to go but I can't.'
-------------------------------	-----------------------------

bʔit nemʂi bel Haq ma-qdert-ʂi	'I wanted to go, but I couldn't.'
--------------------------------	-----------------------------------

sHebli huwa saHbi bel Haq ʂbertu yeddar	'I thought he was my friend but <u>on the contrary</u> I found him to be a traitor.'
---	--

huwa 9endi 9ziz bel Haq ma-ka-nteq-ʂi	} 'I like him but I don't trust him.'
bih	
huwa 9endi 9ziz lakin ma-ka-nteq-ʂi	
bih	

(27) 'to feel like' fi- ma

This is used with pronouns, and is mostly used in the negative.

fik ma tʂreb	'Do you feel like drinking something?'
--------------	--

ma fiya ma nakol	'I don't feel like eating.'
------------------	-----------------------------

Other words:

(28) -self raʂ (nefs)

The reflexive is usually expressed with the word "raʂ".

Only in the phrase with "b" is the word "nefs" used as it is in Eastern Arabic.

šoft raši	'I saw myself'
šritihom l-rašek	'Did you buy them for yourself?'
mšit b-nefsi	'I went by myself.'

(29) 'Isn't that so?' yak, b-šah

These are equivalent to "miš heek" in Levantine Arabic.

They are used as a "tag question" at the end of statements.

nta amrikani yak	}	'You're American, aren't you?'
nta amrikani b-šah		

"Yak" at the beginning of a statement functions as an emphatic interrogative particle, and it marks a question in which there is some doubt, i.e., 'is it true that...?', as if the questioner is double-checking information.

yak smek Hmed	'Your name <u>is</u> Ahmed, isn't it?'
yak la bas	'Are you really OK?'

(30) 'right (here, there)', 'precisely' nnit

This word is mostly used with words of place or location.

Hottu hna nnit	'Put it right here.'
temma nnit fi had l-9emara	'right there in that building'
daba nnit	'right now'

(31) 'here is...', 'there is...' ha-, ra-

These prefixes are used with pronouns. They indicate location, and are used much like "voici" and "voilà" in French.

hahiya l-meHeṭṭa	'Here is the station.'
haHna fiš-ṣuq nnit	'We are exactly in the /middle of/ the market.'



- |   |  |
|---|--|
| hahuma l-flus   | 'Here is the money.'                           |
| hak   | 'Here you are.' (handing something to someone) |
| rahuma l-flus   | 'The money is over there.'                     |
| rahiya l-meHetta  | 'The station is over there.'                   |
| (32) 'against one's will' bezzez (men), b- <u>ṣiyf</u> (9ala) |  |
| 'in spite of'   |  |

These words require a preposition, unless they end a sentence.

- |   |   |
|---|---|
| ʒa bezzez mennu }<br>ʒa b- <u>ṣiyf</u> 9leh } | 'He came against his will.'                   |
| šrebha bezzez                                 | 'He had to drink it <u>against</u> his will.' |
| bʔani ntkellem m9aha bezzez                   | 'He tried to force me to talk to her.'        |
| mšit bezzez }<br>mšit b- <u>ṣiyf</u> }        | 'I went unwillingly.'                         |
| (33) 'only' 'that's all' ukán, usalam, ušafi  |   |

These words are used at the end of a sentence.

- |                                  |   |
|----------------------------------|---|
| tkellemt ʔir m9a 9abdallah ušafi | 'I talked only to Abdallah and that's all.'                 |
| š <i>ī</i> mya del-mitru ukan    | 'about one hundred meters only'                             |
| wda9tu fel-matar usalam          | 'I just said goodby to him at the airport and that was it.' |

V  
SOCIAL SITUATIONS

Some social situations call for different standardized phrases or expressions. The main ones are described here, with statements and responses.

(1) Greetings

ahlan ... ahlan

'Hello' ... 'Hello'

la bas	}	...	la bas, lHemdollaḥ
la bas 9alek			

'Hello, how are you?' ... 'Fine.'

Šxbarek ... la bas, lHemdollaḥ

'How are you?' ... 'Fine'

(2) Farewell

besslama ... besslama

llaḥ ihennik ... llaḥ ihennik

'Goodby' ... 'Goodby'

(3) Please (asking a favor)

men fdlek	}	...	{	b-koll faraḥ
llaḥ yxellik				9la raṣi w 9eni
llaḥ yʒazik				...

'Please' ... 'I'd be glad to.'

(4) Thanks

baraḥa llaḥu fik ... bla žmil

'Thank you' ... 'You're welcome'

(5) Meetings

metʕerrfin ... metʕerrfin

'Pleased to meet you.' ... 'My pleasure.'

(6) Apology

smeHli ... { ma kayn bas  
... { ma wqa9 bas

'Excuse me.' ... 'It's OK.'

(7) Repetition

na9am

ʕnu

smeHli

'Pardon, I didn't understand.'

(8) Addressing a person

a sidi

'Sir...'

a lalla

'Madam...'

(9) Future

9allah

'I hope so' 'Maybe'

inʕallah

'If God wills'

(10) Back from a trip

9ela slamtek  
 lHemdu llah 9ela s-slama } llah ysellemek

'Thank God for your safety.' ... 'May God grant you safety.'

(11) Illness

llah yšuf min Halek ... lehla ywrik bas

'May God look upon your health.' ... 'May God not show  
 you evil.'

(12) Death

llah yi9adđem l-ažar ... lehla ywarrikom šarr

'May God greaten the good deeds.' ... 'May God not show  
 you evil.'

llah ybđdel l-mHebba bəbar ... llah yewsa9 qabru

'May God exchange love for patience.' ... 'May God broaden  
 his tomb.'

VI  
APPENDIX

A. Verb Tables. Some kinds of verb conjugations have significant pattern differences in Moroccan Arabic:

1. Sound Verb 'to write'

<u>Levantine Arabic</u>		<u>Moroccan Arabic</u>	
katab	yuktub	kteb	yekteb
katbat	tuktub	ketbet	tekteb
katabu	yuktubu	ketbu	yketbu
katabt	tuktub	ktebti	tekteb
katabti	tuktubi	ktebti	tektebi
katabtu	tuktubu	ktebtiw	tketbu
katabt	aktub	ktebt	nekteb
katabna	nuktub	ktebna	nketbu

2. Medially Weak Verb 'to be'

kaan	ykuun	kan	ikun
kaanat	tkuun	kanet	tkun
kaanu	ykuunu	kanu	ikunu
kunt	tkuun	konti	tkun
kunti	tkuuni	konti	tkuni
kuntu	tkuunu	kontiw	tkunu
kunt	akuun	kont	nkun
kunna	nkuun	konna	nkunu

3. Finally Weak Verb 'to go'

mišī	yimšī	mša	yemšī
mišyit	timšī	mšat	temšī
mišyu	timšu	mšaw	yemšiw
mišeet	timšī	mšiti	temšī
mišeeti	timšī	mšiti	temšī
mišeetu	timšu	mšitu	temšiw
mišeet	amšī	mšit	nemšī
mišeena	nimšī	mšina	nemšiw

B. False Cognates. Following is a list of words which are misleading for a speaker of Eastern Arabic who is depending on cognate vocabulary to guess word meanings. Some are identical in form; others are close enough to cause misunderstanding. Some words share the same basic meaning in both dialects, but one dialect has added additional meanings.

<u>Levantine Arabic</u>	<u>Moroccan Arabic</u>
ʔabiiH 'ugly, obscene'	q̄biH 'bad, unpleasant, naughty' (bšī9 'ugly')
aywa 'yes'	iwa 'well, so' (sentence introducer) (iyeh 'yes')
ba19e 'a swallow'	b19a 'a lot of'
ba9d 'after'	be9da 'beforehand, first, already' (men ba9d 'after')
beet 'house'	bit, byut 'room' (dar, dyur 'house')
buHeere 'lake'	bHira 'vegetable garden' (daya 'lake')

**FROM EASTERN TO WESTERN ARABIC**

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Levantine Arabic

Moroccan Arabic

dafa9 'to pay, push'

dfe9 'to push'  
(xlles 'to pay')

fadda 'to empty'

fadda 'to finish'  
(xwa, yexwi 'to empty')

faakha 'fruit'

fakya 'dried fruit'  
(xrif 'fruit')

Haaje 'necessity'

Haža 'thing'  
(Yaṛad 'necessity')

Harii<sup>7</sup>a 'fire'

Hriq 'pain'  
(9afya 'fire')

Henne 'henna'

Henna 'grandmother'

Hilw 'sweet, pretty, nice'

Hlu 'sweet'  
(zwin 'pretty')  
(drif 'nice')

Hizaam 'belt'

Hizam 'ladies' belt'  
(semta 'belt')

juhd 'effort'

Žehd 'amount'  
(mažhudat 'effort')

koHl (black eye makeup)

kHel 'black'  
(kHol 'eye makeup')

kursi 'chair'

korsi 'stool'  
(šiliya 'chair')

lisaans (French education degree)

lisans 'gasoline'  
(also: French education degree)

mandiil 'handkerchief'

mendil 'napkin, tablecloth'  
(sibniya 'handkerchief')

ma9zuum 'invited'

me9dum 'very sick'  
(ma9rud 'invited')

mawjuud 'present, existing'

mužud 'ready'

maxzan 'storehouse'

mxzen 'government (of Morocco)'  
(xzin 'storehouse')

mektuub 'letter'

mktub 'destiny'  
(bra 'letter')

**FROM EASTERN TO WESTERN ARABIC**

---

Levantine Arabic

Moroccan Arabic

muluxiyye (green leafy vegetable)	mloxiyya 'okra'
mut9allime 'educated (f.)'	met9allma 'maid' (mṭaqfa 'educated (f.)')
mu9tabar 'considered, respected'	mo9taber 'excellent, beautiful' (moHtaram 'respected')
raaH 'he went'	rah 'there is...' (mša 'he went')
rabi9 'spring' (season)	rbi9 'spring, grass'
rafad 'to expel'	rfed 'to carry'
rafi9 'thin'	rfi9 'excellent, valuable' (rqiḡ, d9if 'thin')
riif 'countryside, rural area'	rif 'Rif mountains area' (badiya, blad, 9rubiya 'countryside')
ṣudaa9 'headache'	sda9 'noise'
šadd 'to pull'	šedd 'to close' (šbed 'to pull')
šita 'winter, rain'	šita 'brush' (šta 'winter, rain')
taajir 'merchant'	tažer 'merchant' 'rich' (adj.)
ta7iil 'heavy'	tqil 'heavy, slow'
tašriiH 'authorization'	tesriH 'passport, palm mat' (ruḡša 'authorization')
ʔuwe 'force, strength'	qowwa 'force' qowwet- 'a lot of'
wadi 'valley, riverbed'	wad, widan 'river'
wajad 'to find'	ważed 'ready' (wžed 'to find')
xallaš 'to finish, save'	xlles 'to pay' (kemma 'to finish')
xariif 'autumn'	xrif 'autumn, fruit'



**FROM EASTERN TO WESTERN ARABIC**

Levantine Arabic

9aafye 'strength'

9aziza 'beloved (f.)'

Moroccan Arabic

9afya 'fire, hell'  
(qowwa 'strength')

9ziza 'grandmother'

C. Variable Words in Dialects. The Arabic dialects have tended to develop more different vocabulary words in some areas than in others. Some words are different in nearly every dialect. With experience, you can predict the words which are more likely to have new forms, and you will save time and effort by identifying them early. For your guidance, we are listing some of the words which vary the most widely.

Nouns

(foods)  
(eating utensils)  
(furniture)  
(clothing)  
(money)  
(rooms)

ashtray  
baggage  
barber  
basket  
blanket  
bottle  
bridge  
brush  
car  
cigarette  
closet  
corner  
eyeglasses  
fan  
farm  
garden  
gun  
letter  
matches  
office  
tire  
towel  
umbrella  
wages  
wallet

Adjectives

bad  
early  
good  
near  
ready  
sick  
tired  
well (in health)

Verbs

ask  
become  
carry  
close  
do  
fight  
fill  
find  
finish  
give  
hurry  
look at  
open  
shave  
sleep  
speak  
take  
think  
want  
work

Time Words

today  
yesterday  
tomorrow  
last \_\_\_\_\_  
next \_\_\_\_\_

(Prepositions)

(Demonstrative Pronouns)

(Question Words)

Other Words

(negative words)  
future tense marker  
progressive tense marker  
(personal titles)  
afterwards  
also  
although  
always  
because  
here  
if (two kinds)  
in order to  
much  
nothing  
now  
of (belonging to)  
OK  
quickly

Other Words (cont'd)

right away  
 same  
 similar to  
 slowly  
 still, yet  
 straight ahead  
 then  
 there  
 there is, there is not  
 very  
 yes

D. Glossary. The glossary includes some basic words (not discussed above) which are so different from Eastern Arabic that their meaning may not be easily guessed. Before the general glossary, a few "sets" of words will be listed.

(1) Family Terms

omm	'mother'	bba	'father'
ymmah (mmu)	'his mother'	bbah	'his father'
ymmaha (mha)	'her mother'	bbaha	'her father'
ymmhom (mmhom)	'their mother'	bbahom	'their father'
ymmek (mek)	'your mother'	bbak	'your father'
ymmkom (mmkom)	'your mother'	bbakom	'your father'
ymma (mi)	'my mother'	bba	'my father'
ymana (mana)	'our mother'	bbana	'our father'
xet	'sister'	ax	'brother'
xtu	'his sister'	xuh (xah)	'his brother'
xta	'her sister'	xuha (xaha)	'her brother'
xtom	'their sister'	xuhom (xahom)	'their brother'

Family Terms

xtek	'your sister'	xuk (xak)	'your brother'
xetkom	'your sister'	xukom (xakom)	'your brother'
xti	'my sister'	xay (xuya)	'my brother'
xetna	'our sister'	xuna (xana)	'our brother'

xut 'brothers and sisters, siblings'

xutu 'his brothers and sisters'

xuta 'her brothers and sisters'

xuti 'my brothers and sisters' (etc.)

ḍker 'male'

lenta 'female'

(2) Clothing

keswa, ksawi	'suit'
kebbut, kbabet	'coat, jacket'
serwal, srawel	'trousers'
qamešša (sumiz), qwameš	'shirt'
šebbat	'pair of shoes'
teqšira, tqašer	'socks'
šemta, šmaṭi	'belt'
šemrir, šmarer	'hat'

(3) Rooms in a House

bit dl-glas	'living room'
bit dl-mekla	'dining room'
bit n-n9as	'bedroom'
keššina (kuzina)	'kitchen'
Hemman	'bathroom'
menzeh	'terrace'

General Glossary

atat	furniture
atay	tea
basel -a -iin	annoying, inconvenient
bellati	slowly; imperative: wait!
bla qyas	very, extremely
bzayed	more, much
b-žuč	both
daba	now
daz, iduz (gaz, iguz)	to stop by
dγiya	soon, quickly
dima	always
drari	children
ḡew	light, electricity
felHin	immediately
ferfar	fan
fqi	teacher

General Glossary

fraš	bed
fuqi	upstairs
garru -wat	cigarette
gud	straight ahead
hakda (hakdak)	like this
hbet, yhbet	to go down, descend
herres	to break
Hall, iHell	to open
Hanut, Hwanet	shop
Hežžam	barber
Hda, yeHdi	to take care of, babysit
Hmeq	crazy
Hwayež	clothes
kra	rent
kra, ikri	to rent
letšin	orange
magana	clock, watch, meter
makla	food
mariyu -wat	closet
mezyan -a -iin	good
mʔettet	furnished
ndader	eyeglasses
neqra	silver
nqi	clean
nuwwara -at	flower

General Glossary

qa9	end, bottom
qarra, yqarri	to teach
qelleb (91a)	to look for
qer9a, qur9	bottle
q9er, q9ura	drawer
r9uma, r9ayem	bottle
sala, isali	to finish
sarut, swaret	key
sefli	downstairs, first floor
seqsa, yseqsi	to ask
sewwel	to ask
sir	imperative: go away!
skwila	elementary school
sifet, isifet	to send
suwweb	to repair
9er9em, 9ra9em	window
9kayn	what's the matter?
temma	there
te9wira, t9awer	picture
tomma	then
tqada, itqada	to end, be finished
t9ebber	to grab, take
taH, itiH	to fall
waH9wiya	a little while
walu	nothing

General Glossary

wqida -at	match
zerbiya, zṛabi	rug, carpet
zreb, yzreb	to hurry
ẓber, yẓber	to find
ẓenwi, ẓnawa	knife
ẓwayeh	neighborhood
ḡammer	to fill
ḡewd	horse
ḡezri, ḡzara	bachelor

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