MARGARET OMAR

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DEPARTMENT OF STATE
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.

Planned and written by Dr. Margaret K. Omar, the manual has profited by suggestions from Dr. Harlie L. Smith of FSI and Dr. Ernest Abdel-Massih, University of Michigan, both of whom read the manuscript in draft. Mr. Ahmed Akahloun and Mr. Ahmed Jebrane served as resource persons providing examples of speech usage for Western Arabic. Mr. Naim J. Owais confirmed the Eastern Arabic usage. Camera copy of the manuscript was prepared by Maryko S. Deemer.

James R. Frith, Dean
School of Language Studies
Foreign Service Institute
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v
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.

***

I would like to express my appreciation to Messrs. Ahmed Akahloun and Ahmed Jebrane for their assistance as native-speaking informants in this project. I also thank Dr. Harlie Smith for his guidance and suggestions. I am especially grateful to Dr. Ernest Abdel-Massih for having read the entire draft manuscript and for his many helpful comments.
The transcription system

The following special symbols have been used:

§ † a dot under any consonant represents emphasis
γ represents 'gh' or غ
κ represents 'kh' or خ
γ represents 'c' or غ ('ain')
Η represents ح
£ represents 'zh', 'j' or ج
§ represents 'sh' or ش
FROM EASTERN TO WESTERN ARABIC

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:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>fhemt</td>
<td>'I understood'</td>
</tr>
<tr>
<td>Hmed</td>
<td>'Ahmad'</td>
</tr>
<tr>
<td>xtek</td>
<td>'your sister'</td>
</tr>
<tr>
<td>ste9melt</td>
<td>'I used'</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʃheɾ</td>
<td>'month'</td>
</tr>
<tr>
<td>ɣɾeb</td>
<td>'Arabs'</td>
</tr>
<tr>
<td>lHem</td>
<td>'meat'</td>
</tr>
<tr>
<td>kla</td>
<td>'he ate'</td>
</tr>
<tr>
<td>ṕʃel</td>
<td>'leg'</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>xemsin</td>
<td>'fifty'</td>
</tr>
<tr>
<td>wahed</td>
<td>'one'</td>
</tr>
<tr>
<td>ʃuf</td>
<td>'look!'</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mšit</td>
<td>'I left'</td>
</tr>
<tr>
<td>bin</td>
<td>'between'</td>
</tr>
</tbody>
</table>
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:
yeddī, ḫiddī 'my hand'
yızī, ḫī 'he comes'
woţda, uţda '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 /t/, /d/, /g/, and /ţ/, Moroccan Arabic has emphatic /l/, /r/, /b/, and /m/. /l/ and /r/ contrast with non-emphatic /l/ and /r/, while /b/ and /m/ 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. ลำba 'lamp'
wellah 'he appointed him' vs.  الوح 'by God'
ţra 'he ran' vs. ţra 'it happened'
berra 'he acquitted' vs. berra 'he cured'
bent 'girl' vs. bank 'bank'
mali 'my money' vs. مقاس 'scissors'
The consonants /k/, /g/, /q/, /x/, and /ɣ/ 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 /ʔ/).

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

The interdental consonants (the th's) of Classical Arabic (تُنَزَّل) 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.

<table>
<thead>
<tr>
<th>Classical Arabic</th>
<th>Levantine Arabic</th>
<th>Moroccan Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>مثال</td>
<td>masalan</td>
<td>matalan</td>
</tr>
<tr>
<td>نمثال</td>
<td>timsaal</td>
<td>timtal</td>
</tr>
<tr>
<td>إزاعة</td>
<td>iżaa9a</td>
<td>iđa9a</td>
</tr>
<tr>
<td>لذيذ</td>
<td>laziiz</td>
<td>ldid</td>
</tr>
<tr>
<td>استاذ</td>
<td>ustaaz</td>
<td>ustad</td>
</tr>
<tr>
<td>مظاهرة</td>
<td>mużaahara</td>
<td>moţaheţra</td>
</tr>
<tr>
<td>بالضبط</td>
<td>biz-zabţ</td>
<td>bed-debţ</td>
</tr>
</tbody>
</table>

The realization of the consonant /t/ is farther front in Moroccan Arabic, resulting in a sound similar to /ts/. Voiceless consonants become voiced if they are followed by a voiced consonant in a cluster:

dżi     'you come'
The distinctions between /s/ and /ʃ/, and /z/ and /ʒ/ are often lost in Moroccan Arabic and the sounds are assimilated, especially if another /ʒ/ follows later in the word.

<table>
<thead>
<tr>
<th>Classical Arabic</th>
<th>Levantine Arabic</th>
<th>Moroccan Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>zujaaj</td>
<td>izaaz</td>
<td>zaʃ, ɛzaʃ 'glass'</td>
</tr>
<tr>
<td>zawj</td>
<td>joz</td>
<td>zuʃ, ɛuʃ 'a pair'</td>
</tr>
<tr>
<td>sajana</td>
<td>sajjin</td>
<td>sʃen, ɛʃen 'to imprison'</td>
</tr>
<tr>
<td>sams</td>
<td>sams</td>
<td>sems, sems 'sun'</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ʃeɾʃem, seɾʃem 'window'</td>
</tr>
</tbody>
</table>

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'
- xeʃma nkétbu 1-bra 'We have to write the letter.'
- ʃkun huwa 'Who is he?'
- huwá maʃi hna 'He is not here.'
FROM EASTERN TO WESTERN ARABIC

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 texroż 'You (m., f.) can go out.'
- xeşsek 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 leq-dar '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 "γadi-" (varies with "γad-" or "γa-").

- γadi-nkteb-lek or γan-nkteb-lek 'I'm going to write to you.'
FROM EASTERN TO WESTERN ARABIC

γαδ-ιγι bekri
or
γα-γι bekri

γαδι-nιufek men ba9d

'He will come early.'
'I'll see you later.'

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

1-weld ttedrab
1-brawat tteketbu

'The boy was hit.'
'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.

Levantine Arabic                  Moroccan Arabic
a9teetu iyaaha                   a9thálu
a9tiini iyyahum               a9thomli

'I gave it (f.) to him.'
'Give them to me.'

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

ma-šafni-š                  'He did not see me.'
ma-temši-š                   'Don't go.'
ma-tqollu-š                'Don't tell him.'
ma-te9thomlu-š           'Don't give them to him.'
ma-γa-terže9-ši         'She won't come back.'
ma-γadi-nemši-š            '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'
bayn-emma  'wherever'
layn-emma  'to wherever'
mnin-emma  'from wherever, whenever'
koll-ema  'whenever'
weqt-emma  'whenever, at whatever time'
kif-ema  'however, by whatever means'
škun-ema  'whoever'
šHal-ema  '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'
<table>
<thead>
<tr>
<th>Dual Noun Form</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>mya der-ṣaḥal</td>
<td>'one hundred men'</td>
</tr>
<tr>
<td>mya den-nas</td>
<td>'one hundred people'</td>
</tr>
</tbody>
</table>

(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 "ṣuḥ", 'two (literally, 'a pair').

<table>
<thead>
<tr>
<th>Dual Noun Form</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣuḥ der-ṣaḥal</td>
<td>'two men'</td>
</tr>
<tr>
<td>ṣuḥ del-ktub</td>
<td>'two books'</td>
</tr>
<tr>
<td>iddayn</td>
<td>'two hands'</td>
</tr>
<tr>
<td>ṣeḥrayn</td>
<td>'two months'</td>
</tr>
<tr>
<td>saḥtayn</td>
<td>'two hours'</td>
</tr>
</tbody>
</table>
III
SENTENCES

A. Interrogative. The word "waša" 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" (هَل) in Classical Arabic.) If "waša" is not used, a question is signalled by a rise in intonation, as in Eastern Arabic.

waš ٍsofti Hmed  
'Did you see Ahmad?'

waš fhemtini  
'Have you understood me?'

waš zorti l-myřeb men qfel  
'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 /it to/ you.'

ila ٍsoftek ṭeddā nṯik l-flus  
'If I see you tomorrow, I'll give you the money.'

ila ٍṣiti ṭadi-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 1-weHda
  - 'It's one o'clock.'
- hadi 2-4u2
  - 'It's two o'clock.'
- hadi 1-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', "rbe9", 'a quarter', "tulut", 'twenty minutes' (literally, 'a third'), and "ness", 'half'. A special combination form is used to express 'minus a quarter', "llareb". Examples:

- hadi 19ešra u rbe9
  - 'It's 10:15.'
- hadi t-tlata llareb
  - 'It's a quarter to three (2:45).'
- hadi r-reb9a u tulut
  - 'It's 4:20.'
- hadi 1-xemsa u qesmayn
  - 'It's 5:10.'
- hadi 1-xemsa yer qsem
  - 'It's five to five (4:55).'
- hadi t-tmenya u xemsa qsam
  - 'It's 8:25.'
- hadi t-tnaš u sba9 qsam
  - 'It's 12:35.'
- wselt f le-Hdaš yer qesmayn
  - 'I arrived at ten to eleven (10:50).'
- tlebt menu izi fes-seb9a u tulut
  - 'I asked him to come at 7:20.'

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

- m9a 1-9ešra
  - 'about ten o'clock'
- ṣwayeh 1-9ešra
The word "hadi" is also used to mean 'ago'.

mša hadi ḥehrāyn '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
s-sana lli dazet

"š-šher lli fat
"š-šher lli gaz

'last year'

'last month'

(2) To express 'next', referring to a period of time, the active participle of "ša" 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 šaya (mašya, mašša) 'next year'
š-šher lli yay (maši) '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
aš yad-takol
šnu yadi-te9mel
faš yiti

'What did you say?'
'What are you going to eat?'
'What are you going to do?'
'How (literally, 'in what') did you come?'

(Indirect Question)
ma-9reft-ši šnu b3iti
ma-9reft-š šnu ne9mel
ma-9reft-š ma ne9mel
ma-9endi ma ne9mel
kayn ma ne9melu

'I don't know what you want.'
'I don't know what to do.'
'I don't have anything to do.'
'Can I help you (do anything for you)?'

(2) 'Who' škun
škun huwa had r-rażel

'Who is that man?'
The word for 'who' changes when used with prepositions.

lemmen ktebti had 1-bra 'To whom did you write that letter?'
men 9end men ʃat had 1-bra 'From whom did that letter come?'
mnmenn ʃat had 1-bra 'With whom did you go yesterday?'
m9a men mʃiti l-bareH 'Whose book is this?'
demmen had 1-ktab

(3) 'Which' ʃmen (a ʃmen)
The word "ʃmen" is used for inanimate objects; for people, "ʃkun" is used.

(Direct Question)
ʃmen ktab qriti 'Which book did you read?'
f-ʃmen tiyara ʃiti 'On which plane did you come?'
ʃkun hiya xtek fi had l-bnat 'Which girl is your sister?'

(Indirect Question)
ma-ne9ref-ʃi ʃmen meʃ9em Hsen 'I don't know which restaurant is best.'
ma-ne9ref-ʃi ina meʃ9em Hsen

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

l-ʃmen blad maʃi 'To which town are you going?'
lina blad maʃi
men ʃmen 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 ُة at s-sifara merikan  'Where is the American Embassy?'
faynْ a l-mekteb  'Where is the office?'
layn ماْي 'To where are you going?'
layn بغتي temْي  'Where do you want to go?'
mnin فيت  'Where did you come from?'

(5) 'Why'  9لاْ

9لاْ ما-فيت-ْي l-bareH  'Why didn't you come yesterday?'

(6) 'How'  kifaْ

The word "kifaْ" 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.

kifaْ t9ellemti l-9arbiya  'How did you learn Arabic?'
kif huwa t9ellem l-engliza  'How did he ever manage to learn English?'

(7) 'When'  fuqaْ, weqaْ, fuyax, emta

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

fuqaْ wesْلي  'When did you arrive?'
wqaْت-ْي  'When will you leave?'
(8) 'How much'  $\$\text{Hal}$

'How many'

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

$\text{\$Hal del-ktub 9endek}$  'How many books do you have?'

$\text{\$Hal del-flus 9endek}$  'How much money do you have?'

$\text{\$Hal 9emrek}$  'How old are you?'

$\text{\$Hal d-sukker  byiti fel-qehwa}$  'How much sugar do you want in your coffee?'

$\text{b\$Hal}$  'How much? (cost)'

(9) 'What time'  \$\text{men sa9a, $\$\text{Hal fes-sa9a}$}

The expression "$\text{\$Hal fes-sa9a}$" is restricted in usage, meaning only 'What time is it?'

\$\text{men sa9a daba}$  
\$\text{\$Hal fes-sa9a daba}$  'What time is it now?'

\$\text{men sa9a  ya\text{-}d\text{-}\text{zi}}$  '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
had l-bnat

'this book'
'these girls'

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

l-ktab hada
l-bent hadi
l-ktub hadu

'this book'
'this girl'
'these books'

(2) 'That, those' (far)

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

hadak l-wld
hadik l-bent
haduk l-ktub

'that boy'
'that girl'
'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-mekteb
f dak l-9emara
f dik l-9emara
f duk l-mkateb

'in that office'
in that building'
in those offices'
D. Prepositions. Some prepositions and preposition-pronoun combinations differ from those in Eastern Arabic.

(1) 'beside' Ḥda, mlesseq fi

These prepositions are used with nouns or with pronoun suffixes. (The phrase "f-ḥenb" is also used, which is closer to Eastern Arabic.)

kan waqef Ḥda l-malek 'He was standing beside the king.'
huwa gales Ḥdaha 'He is sitting beside her.'
glis Ḥdaya '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.

1-Ḥanūt l-li mlessqa fel-bank 'the shop next to the bank'
ḏ-dar mlesseq fes-suq 'The house is beside the market.'

(2) 'across from' qbelt, qoddam, bŷert

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

1-9emāra l-li qbeltuna 'the building across from us'
1-9emāra l-li qbelt s-suq 'the building across from the market'

(3) 'behind, after' mur(a)

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

1 nṣufek mur l-ḡella 'I'll see you after lunch.'
1-Ḥanūt ḡat mur l-qonsuliya 'The shop is behind the consulate.'

1 "mun" is a contraction of "men mur", '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-fašl '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 in the embassy.'
   ma-kayn Hetta ši qiṭar maši l-yom 'There is no train 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 Hed 'There is nobody.'
   ma-kayn wal '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.

   bʒıt nektel waHd l-brà 'I want to write a letter.'
   bʒıt nešri waH l-kilu 'I want to buy one kilo.'
(3) 'some'  يٰی

This word may function as an indefinite article.

بُنِتُ يٰی القلم 'I want a pencil.'

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

\[\text{اَتِنُی يٰی خَوَب} \quad \text{'Give me some bread.'}\]

\[\text{خَسَسِنِی نَشْرُی يٰی هَذَا} \quad \text{'I have to buy something.'}\]

\[\text{شِریت يٰی تَلَّا تَدَلْ-كَتُب} \quad \text{'I bought three books.'}\]

\[\text{شَوْف يٰی واَهَد} \quad \text{'I saw someone.'}\]

(4) 'much, many, very'  بِزَزآف

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

\[\text{نَدُع بِزَزآف دَلْ-خَلُس} \quad \text{'He has a lot of money.'}\]

\[\text{شَوْف بِزَزآف دَنْ-نَاس تَكَمَّا} \quad \text{'I saw many people there.'}\]

\[\text{هُوَاء مَرِدْ بِزَزآف} \quad \text{'He is very sick.'}\]

(5) 'only'  یَیَر

This word is used preceding a noun.

\[\text{زَد يَیَر سّسُوکَر فِلْ-قَهْوَا 'Add only sugar to the coffee.'}\]

(cf. page 32, item 33).

(6) 'belonging to'  دَیٰل (ده)

This is equivalent to "تبا9" in Levantine Arabic, and denotes possession (possessive pronoun suffixes are also used, as they are in Eastern Arabic). The word "ده" may be used with a following noun.

\[\text{فَن يَن دَیٰل دَیٰل هَمَد} \quad \text{'Where is Ahmad's house?'}\]

\[\text{فَن يَن دَیٰل دَه هَمَد} \quad \text{}\]
Šni hiya d-drısa dyalek  'What is your address?'
žit fis-siyara dyali  'I came in my car.'

(7) 'owner'  mul

This is equivalent to "šaHib" 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 1-Hanut 1-kbira  'He is the owner of the big shop.'
škun huwa mul s-sanduq  'Who is the cashier?'
hiya mulat š-ši  'She is in charge of affairs (the boss).' 
mlwilin had 1-met9em fransi  '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 mša m9ahom  'Even he went with them.'
Hetta t-tilifon meš-yol  'Even the telephone is busy.'
Hetta ana la bas  'I'm fine, too.'
mšat 1-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.

\[ \text{'He came without money.'} \]
\[ \text{'He went without me.'} \]
\[ \text{'You must go without them.'} \]

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

\[ \text{'He came without it.'} \]
\[ \text{'He came without anything.'} \]
\[ \text{'He came without him.'} \]

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

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

\[ \text{'He's like a donkey (stupid).'} \]
\[ \text{'He talks like a philosopher.'} \]

When repeated twice, this is an idiomatic expression.

\[ \text{'They're just alike.'} \]
\[ \text{'It's the same thing.'} \]

The following auxiliary words are used in verb phrases.

(11) 'to want to' bγa

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

\( \text{byit nkellm } m9ak \quad 'I want to talk to you.' \\
\text{ma-byina-š nsufuh} \quad 'We don't want to see him.' \\
\text{We didn't want to see him.'} \\
\text{We refused to see him.'} \\
\text{9laš byitina} \quad 'Why did you want me?' \\
\text{Why do you want me?'} \\
\text{byaw iqetluh} \quad 'They wanted to kill him.' \\
\text{They were about to kill him.'} \\
\text{They decided to kill him.'}

(12) 'to have to, must, need' \( \text{xess-} \), 9end- ma

The use of "xess-" 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.

\( \text{xessni nsuf l-mudir} \quad 'I must see the director.' \\
\text{xessek temši daba} \quad 'You must go now.' \\
\text{kan xesshom yemšiw bekrit} \quad 'They had to leave early.' \\
\text{ka-yxessha temši les-skwila} \quad 'She has to go to school every day.' \\
\text{koll nhar} \quad 'How many books do you need?' \\
\text{šHal del-kтub xessen} \quad 'How many books do you need?'

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

\( \text{9endi ma nemši nzuru l-yom} \quad 'I should go visit him today.' \\
\text{I'm supposed to go visit him today.'} \)
9endu ma ikun fed- där 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 wselt l-bareH 'I just arrived yesterday.'

$reb 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 $-šoɣl 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 maṣyin 'They kept on walking.'
ma-bqa-ṣ 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.

tṣennit Hetta ṣsel 'I waited until he arrived.'
mṣit Hetta neṣri ṣi ḫa 'I went /in order/ to buy something.'
Hetta ṣoftu kan meṣṣol 'When I saw him, he was busy.'
Hetta ṣreb l-qehwa ḥad mṣa '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-bṣit Hetta ḫa ṣra 'I don't want anything else (at all).'
ma-ṣoft Hetta waḥed { 'I didn't see anyone else (at all).'
ma-ṣoft Hetta Hedd

These auxiliary words introduce a clause or predicate.

(18) 'in order to' baṣ

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

mṣit leḏ-dar baṣ nṣufu 'I went to the house to see him.'
yalla baṣ nweṣlu bekri 'Let's go so we can arrive early.'
(19) 'because' 9la qibal, 9la xaṭer, 9la enna, 9la ḫaqā, Hit
All these words may be used interchangeably. The second two are usually not used at the beginning of a sentence.

9la qibal huwa meṣḥol ma-ḥa-ḥ  'Because he's busy, he
didn't come.'

ma-ḥa-ḥ 9la xaṭer huwa meṣḥol  'He didn't come because
he's busy.'

ma-dḥarreb-ḥi 9la enna dak ḫ-ḥi mustaḥil  'Don't try because
that's impossible.'

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

(20) 'as soon as', 'by the time', mmin, Heyn
'when' (non-interrogative)
These words have various translations, depending on context.
(The word "mmin" may also have its literal Arabic meaning, 'from where'.)

mmin dξelna kan mξa  'By the time we entered, he had
left.'

mmin wξelna ɣrebna l-qehwa  'As soon as we arrived, we
Heyn wξelna ɣrebna l-qehwa drank coffee.'

mmin ḥi ḥdha nṣufek  'When you come tomorrow, I'll
see you.'

mmin nṭkellem m9ah nξaweb 9lik  'Whenever I talk to him,
I'll give you the answer.'
(21) 'no sooner than', 'as soon as' ɣir (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.

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

ɣir wšelna 1-matar t-tiyara żat
nšelleh wšelna 1-matar t-tiyara żat

'No sooner had we arrived at the airport than the plane came.'

ɣir ntkellem m9ah nžaweb 9lekt  '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 1-9 ⇒a  '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 tzwėw  'I haven't seen him since he got married.'
ma-ṣftu-;y Hit tzuweʔ 'I haven't seen him, because he got married.'

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

(24) 'although, even if' waxxa
byit nemši waxxa newsel m9ettel 'I want to go even if I arrive late.'
mšit waxxa wšelt m9ettel 'I went although I arrived late.'

waxxa thAwel ma-yat-tenša-yi 'Even if you try, you 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-xa 'He hasn't come yet.'
mazal ma-xa

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 (baqq)a 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'.

b'it nemši lakin ma-neqder-ši  'I want to go but I can't.'
b'it nemši bel Haq ma-qder-t-ši  'I wanted to go, but I couldn't.'

shebli huwa sahibi bel Haq 6bertu  'I thought he was my friend but / on the contrary / I found him to be a traitor.'

huwa 9endi 9ziz bel Haq ma-ka-nteq-ši [bih]

huwa 9endi 9ziz lakin ma-ka-nteq-ši [bih]

'I like him but I don't trust him.'

(27) 'to feel like'  fi- ma

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

fik ma tšreb  'Do you feel like drinking something?'

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

Other words:

(28) -self  ṛaš (nefs)

The reflexive is usually expressed with the word "ṛaš".
Only in the phrase with "b" is the word "nefs" used as it is in Eastern Arabic.

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

(29) 'Isn't that so?' yak, b-saḥ

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

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

nta amrīkani yak
      }  'You're American, aren't you?'
nta amrīkani b-saḥ

"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 Ḥmed 'Your name is Ahmed, isn't it?'
yak la bas 'Are you really OK?'

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

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

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

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

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

hahiya l-mēḥetṭa 'Here is the station.'
ḥaḥna fiṣ-ṣuq ṛnīt 'We are exactly in the ṭmiddle 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.'

rahinya l-meHetta 'The station is over there.'

(32) 'against one's will' bezzez (men), b-siyf (9ala)

'in spite of'

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

\[\begin{align*}
\text{Ya bezzez mennu} & \quad 'He came against his will.' \\
\text{Ya b-siyf 9leh} & \quad 'He had to drink it against his will.' \\
\text{šrebha bezzez} & \quad 'He tried to force me to talk to her.' \\
\text{mšit bezzez} & \quad 'I went unwillingly.' \\
\text{mšit b-siyf} & \quad 'I went unwillingly.'
\end{align*}\]

(33) 'only' 'that's all' ukán, usalám, ušafi

These words are used at the end of a sentence.

tkellemt Yir m9a 9abdallah ušafi 'I talked only to Abdallah and that's all.'

ši mya del-mitru ukan 'about one hundred meters only'

wda9tu fel-matar usalam 'I just said goodbye 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 galek

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

šxbarek

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

(2) Farewell

besslama ...

llah ihennik ...

'Goodby' ... 'Goodby'

(3) Please (asking a favor)

men fdlek ... \{b-koll faraH
llah yxellik ... \{9la raši w 9eni
llah yžazik ...

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

(4) Thanks

barea la llahu fik ...

'Thank you' ... 'You're welcome'
(5) Meetings
metşerrfin ... metşerrfin
'Pleased to meet you.' ... 'My pleasure.'

(6) Apology
smeHli ... { ma kayn bas
... { ma wqa9 bas
'Excuse me.' ... 'It's OK.'

(7) Repetition
na9am
šnu
smeHli
'Pardon, I didn't understand.'

(8) Addressing a person
a sidi
'Sir...'
a lalla
'Madam...'

(9) Future
9allah
'I hope so'  'Maybe'
inšallah
'If God wills'
(10) Back from a trip

9ela slamtek
lHemdu llah 9ela s-slama

'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 yi9addem l-ažar ... lehla ywarrikom šarr

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

llah ybdde1 l-mHebbba bebar ... llah yewsa9 qabrū

'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'

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<th>Levantine Arabic</th>
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2. Medially Weak Verb  'to be'

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<td>kuntu</td>
<td>tkuunu</td>
<td>kontiw</td>
</tr>
<tr>
<td>kunt</td>
<td>akuun</td>
<td>kont</td>
</tr>
<tr>
<td>kunna</td>
<td>nkuun</td>
<td>konna</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ikun</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tkun</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ikunu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tkun</td>
</tr>
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<td></td>
<td>tkuni</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tkunu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>nkun</td>
</tr>
<tr>
<td></td>
<td></td>
<td>nkunu</td>
</tr>
</tbody>
</table>
FROM EASTERN TO WESTERN ARABIC

3. Finally Weak Verb 'to go'

<table>
<thead>
<tr>
<th>Levantine Arabic</th>
<th>Moroccan Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>mỉsi</td>
<td>yemỉsi</td>
</tr>
<tr>
<td>mỉṣyi</td>
<td>temỉsi</td>
</tr>
<tr>
<td>mỉṣyũ</td>
<td>temỉsi</td>
</tr>
<tr>
<td>mỉṣeet</td>
<td>temỉsi</td>
</tr>
<tr>
<td>mỉṣeeti</td>
<td>temỉsi</td>
</tr>
<tr>
<td>mỉṣeetu</td>
<td>temỉsi</td>
</tr>
<tr>
<td>mỉṣeet</td>
<td>nemỉi</td>
</tr>
<tr>
<td>mỉṣeena</td>
<td>nemỉiw</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Levantine Arabic</th>
<th>Moroccan Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>?abiiH 'ugly, obscene'</td>
<td>qbiiH 'bad, unpleasant, naughty' (bši9 'ugly')</td>
</tr>
<tr>
<td>aywa 'yes'</td>
<td>iwa 'well, so' (sentence introduce) (iyeh 'yes')</td>
</tr>
<tr>
<td>ba?e 'a swallow'</td>
<td>b19a 'a lot of'</td>
</tr>
<tr>
<td>ba9d 'after'</td>
<td>be9da 'beforehand, first, already' (men ba9d 'after')</td>
</tr>
<tr>
<td>beet 'house'</td>
<td>bit, byut 'room' (dar, ḍyur 'house')</td>
</tr>
<tr>
<td>buHaeere 'lake'</td>
<td>bHira 'vegetable garden' (daya 'lake')</td>
</tr>
<tr>
<td>Levantine Arabic</td>
<td>Moroccan Arabic</td>
</tr>
<tr>
<td>----------------------------</td>
<td>-------------------------------------</td>
</tr>
<tr>
<td>dafa9 'to pay, push'</td>
<td>dfe9 'to push'</td>
</tr>
<tr>
<td></td>
<td>(x1les 'to pay')</td>
</tr>
<tr>
<td>fadda 'to empty'</td>
<td>fadda 'to finish'</td>
</tr>
<tr>
<td></td>
<td>(xwa, yexwi 'to empty')</td>
</tr>
<tr>
<td>faakha 'fruit'</td>
<td>fakya 'dried fruit'</td>
</tr>
<tr>
<td></td>
<td>(xrif 'fruit')</td>
</tr>
<tr>
<td>Haaje 'necessity'</td>
<td>Haža 'thing'</td>
</tr>
<tr>
<td></td>
<td>(yarad 'necessity')</td>
</tr>
<tr>
<td>Hari'a 'fire'</td>
<td>Hriq 'pain'</td>
</tr>
<tr>
<td></td>
<td>(9afya 'fire')</td>
</tr>
<tr>
<td>Henne 'henna'</td>
<td>Henna 'grandmother'</td>
</tr>
<tr>
<td>Hilw 'sweet, pretty, nice'</td>
<td>Hlu 'sweet'</td>
</tr>
<tr>
<td></td>
<td>(zwin 'pretty')</td>
</tr>
<tr>
<td></td>
<td>(drif 'nice')</td>
</tr>
<tr>
<td>Hizaam 'belt'</td>
<td>Hizam 'ladies' belt</td>
</tr>
<tr>
<td></td>
<td>(semta 'belt')</td>
</tr>
<tr>
<td>juhd 'effort'</td>
<td>Žehd 'amount'</td>
</tr>
<tr>
<td></td>
<td>(mažhudat 'effort')</td>
</tr>
<tr>
<td>koHl (black eye makeup)</td>
<td>kHel 'black'</td>
</tr>
<tr>
<td></td>
<td>(kHol 'eye makeup')</td>
</tr>
<tr>
<td>kursi 'chair'</td>
<td>korsi 'stool'</td>
</tr>
<tr>
<td></td>
<td>(xiliya 'chair')</td>
</tr>
<tr>
<td>lisaans (French education degree)</td>
<td>lisans 'gasoline'</td>
</tr>
<tr>
<td></td>
<td>(also: French education degree)</td>
</tr>
<tr>
<td>mandiil 'handkerchief'</td>
<td>mendil 'napkin, tablecloth'</td>
</tr>
<tr>
<td></td>
<td>(sibniya 'handkerchief')</td>
</tr>
<tr>
<td>ma9guum 'invited'</td>
<td>me9dum 'very sick'</td>
</tr>
<tr>
<td></td>
<td>(ma9rud 'invited')</td>
</tr>
<tr>
<td>mawjuud 'present, existing'</td>
<td>mušud 'ready'</td>
</tr>
<tr>
<td>maxzan 'storehouse'</td>
<td>mxzen 'government (of Morocco)'</td>
</tr>
<tr>
<td></td>
<td>(xzin 'storehouse')</td>
</tr>
<tr>
<td>mektuub 'letter'</td>
<td>mktub 'destiny'</td>
</tr>
<tr>
<td></td>
<td>(bra 'letter')</td>
</tr>
<tr>
<td>Levantine Arabic</td>
<td>Moroccan Arabic</td>
</tr>
<tr>
<td>------------------------------------------------------</td>
<td>------------------------------------------------------</td>
</tr>
<tr>
<td>muluxiyye (green leafy vegetable)</td>
<td>mloxiyya 'okra'</td>
</tr>
<tr>
<td>mut9allime 'educated (f.)'</td>
<td>met9allma 'maid'</td>
</tr>
<tr>
<td></td>
<td>(mṯaqfa 'educated (f.)')</td>
</tr>
<tr>
<td>mu9tabar 'considered, respected'</td>
<td>mo9taber 'excellent, beautiful'</td>
</tr>
<tr>
<td></td>
<td>(moḥtaram 'respected')</td>
</tr>
<tr>
<td>raH 'he went'</td>
<td>rahl 'there is...'</td>
</tr>
<tr>
<td></td>
<td>(mša 'he went')</td>
</tr>
<tr>
<td>rabi9 'spring' (season)</td>
<td>rbi8 'spring, grass'</td>
</tr>
<tr>
<td>rafad 'to expel'</td>
<td>rfded 'to carry'</td>
</tr>
<tr>
<td>rafii9 'thin'</td>
<td>rfi9 'excellent, valuable'</td>
</tr>
<tr>
<td></td>
<td>(rqiq, ḏ9if 'thin')</td>
</tr>
<tr>
<td>riif 'countryside, rural area'</td>
<td>rif 'Rif mountains area'</td>
</tr>
<tr>
<td></td>
<td>(badiya, blad, 9rubiya 'countryside')</td>
</tr>
<tr>
<td>šudaa9 'headache'</td>
<td>sda9 'noise'</td>
</tr>
<tr>
<td>šadd 'to pull'</td>
<td>šedd 'to close'</td>
</tr>
<tr>
<td></td>
<td>(šbed 'to pull')</td>
</tr>
<tr>
<td>šita 'winter, rain'</td>
<td>šita 'brush'</td>
</tr>
<tr>
<td></td>
<td>(šta 'winter, rain')</td>
</tr>
<tr>
<td>taajir 'merchant'</td>
<td>tažer 'merchant'</td>
</tr>
<tr>
<td></td>
<td>'rich' (adj.)</td>
</tr>
<tr>
<td>taʔiil 'heavy'</td>
<td>tqil 'heavy, slow'</td>
</tr>
<tr>
<td>tasriiH 'authorization'</td>
<td>tesriH 'passport, palm mat'</td>
</tr>
<tr>
<td></td>
<td>(ruxsa 'authorization')</td>
</tr>
<tr>
<td>ḥuwwe 'force, strength'</td>
<td>qowwa 'force'</td>
</tr>
<tr>
<td></td>
<td>qowwet- 'a lot of'</td>
</tr>
<tr>
<td>wadi 'valley, riverbed'</td>
<td>wad, widan 'river'</td>
</tr>
<tr>
<td>wajad 'to find'</td>
<td>wažed 'ready'</td>
</tr>
<tr>
<td></td>
<td>(wžed 'to find')</td>
</tr>
<tr>
<td>xallas 'to finish, save'</td>
<td>xļles 'to pay'</td>
</tr>
<tr>
<td></td>
<td>(kemmel 'to finish')</td>
</tr>
<tr>
<td>xariif 'autumn'</td>
<td>xrif 'autumn, fruit'</td>
</tr>
</tbody>
</table>
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 pre-
dict 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.

<table>
<thead>
<tr>
<th>Nouns</th>
<th>Adjectives</th>
<th>Time Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>(foods)</td>
<td>bad</td>
<td>today</td>
</tr>
<tr>
<td>(eating utensils)</td>
<td>early</td>
<td>yesterday</td>
</tr>
<tr>
<td>(furniture)</td>
<td>good</td>
<td>tomorrow</td>
</tr>
<tr>
<td>(clothing)</td>
<td>near</td>
<td>last ___</td>
</tr>
<tr>
<td>(money)</td>
<td>ready</td>
<td>next ___</td>
</tr>
<tr>
<td>(rooms)</td>
<td>sick</td>
<td>(Prepositions)</td>
</tr>
<tr>
<td></td>
<td>tired</td>
<td>(Demonstrative Pronouns)</td>
</tr>
<tr>
<td>ashtray</td>
<td>well (in health)</td>
<td>(Question Words)</td>
</tr>
<tr>
<td>baggage</td>
<td></td>
<td>Other Words</td>
</tr>
<tr>
<td>barber</td>
<td></td>
<td></td>
</tr>
<tr>
<td>basket</td>
<td></td>
<td></td>
</tr>
<tr>
<td>blanket</td>
<td>ask</td>
<td></td>
</tr>
<tr>
<td>bottle</td>
<td>become</td>
<td></td>
</tr>
<tr>
<td>bridge</td>
<td>carry</td>
<td></td>
</tr>
<tr>
<td>brush</td>
<td>close</td>
<td></td>
</tr>
<tr>
<td>car</td>
<td>do</td>
<td></td>
</tr>
<tr>
<td>cigarette</td>
<td>fight</td>
<td></td>
</tr>
<tr>
<td>closet</td>
<td>fill</td>
<td></td>
</tr>
<tr>
<td>corner</td>
<td>find</td>
<td></td>
</tr>
<tr>
<td>eyeglasses</td>
<td>finish</td>
<td></td>
</tr>
<tr>
<td>fan</td>
<td>give</td>
<td></td>
</tr>
<tr>
<td>farm</td>
<td>hurry</td>
<td></td>
</tr>
<tr>
<td>garden</td>
<td>look at</td>
<td></td>
</tr>
<tr>
<td>gun</td>
<td>open</td>
<td></td>
</tr>
<tr>
<td>letter</td>
<td>shave</td>
<td></td>
</tr>
<tr>
<td>matches</td>
<td>sleep</td>
<td></td>
</tr>
<tr>
<td>office</td>
<td>speak</td>
<td></td>
</tr>
<tr>
<td>tire</td>
<td>take</td>
<td></td>
</tr>
<tr>
<td>towel</td>
<td>think</td>
<td></td>
</tr>
<tr>
<td>umbrella</td>
<td>want</td>
<td></td>
</tr>
<tr>
<td>wages</td>
<td>work</td>
<td></td>
</tr>
<tr>
<td>wallet</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

40
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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>omm</td>
<td>'mother'</td>
<td>bba</td>
<td>'father'</td>
</tr>
<tr>
<td>ymmah</td>
<td>'his mother'</td>
<td>bbah</td>
<td>'his father'</td>
</tr>
<tr>
<td>ymmaha</td>
<td>'her mother'</td>
<td>bbaha</td>
<td>'her father'</td>
</tr>
<tr>
<td>ymmhom</td>
<td>'their mother'</td>
<td>bbahom</td>
<td>'their father'</td>
</tr>
<tr>
<td>ymnek</td>
<td>'your mother'</td>
<td>bbak</td>
<td>'your father'</td>
</tr>
<tr>
<td>ymmkom</td>
<td>'your mother'</td>
<td>bbakom</td>
<td>'your father'</td>
</tr>
<tr>
<td>ymma</td>
<td>'my mother'</td>
<td>bba</td>
<td>'my father'</td>
</tr>
<tr>
<td>ymmana</td>
<td>'our mother'</td>
<td>bbana</td>
<td>'our father'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>xet</td>
<td>'sister'</td>
<td>ax</td>
<td>'brother'</td>
</tr>
<tr>
<td>xtu</td>
<td>'his sister'</td>
<td>xuh (xah)</td>
<td>'his brother'</td>
</tr>
<tr>
<td>xta</td>
<td>'her sister'</td>
<td>xuha (xaha)</td>
<td>'her brother'</td>
</tr>
<tr>
<td>xtom</td>
<td>'their sister'</td>
<td>xuhom (xahom)</td>
<td>'their brother'</td>
</tr>
</tbody>
</table>
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.)

dker 'male'
lenta 'female'

(2) Clothing

keswa, ksawi 'suit'
kebbut, kbabet 'coat, jacket'
serwal, srawel 'trousers'
qameżza (sumiz), qwameż 'shirt'
šebbat 'pair of shoes'
teqšira, tqašer 'socks'
šemta, smati 'belt'
šemrir, šmarer 'hat'
(3) **Rooms in a House**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bit dl-glas</td>
<td>'living room'</td>
</tr>
<tr>
<td>bit dl-mekla</td>
<td>'dining room'</td>
</tr>
<tr>
<td>bit n-n9as</td>
<td>'bedroom'</td>
</tr>
<tr>
<td>keʃïña (kuzina)</td>
<td>'kitchen'</td>
</tr>
<tr>
<td>Hemmam</td>
<td>'bathroom'</td>
</tr>
<tr>
<td>menzeh</td>
<td>'terrace'</td>
</tr>
</tbody>
</table>

**General Glossary**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>atat</td>
<td>furniture</td>
</tr>
<tr>
<td>atay</td>
<td>tea</td>
</tr>
<tr>
<td>basel -a -iin</td>
<td>annoying, inconvenient</td>
</tr>
<tr>
<td>bellati</td>
<td>slowly; imperative: wait!</td>
</tr>
<tr>
<td>bla qyas</td>
<td>very, extremely</td>
</tr>
<tr>
<td>bzayed</td>
<td>more, much</td>
</tr>
<tr>
<td>b-ḍuẓ</td>
<td>both</td>
</tr>
<tr>
<td>daba</td>
<td>now</td>
</tr>
<tr>
<td>daz, iduz (gaz, iguz)</td>
<td>to stop by</td>
</tr>
<tr>
<td>dỳiya</td>
<td>soon, quickly</td>
</tr>
<tr>
<td>dima</td>
<td>always</td>
</tr>
<tr>
<td>drari</td>
<td>children</td>
</tr>
<tr>
<td>.squareup</td>
<td>light, electricity</td>
</tr>
<tr>
<td>felHin</td>
<td>immediately</td>
</tr>
<tr>
<td>ferfar</td>
<td>fan</td>
</tr>
<tr>
<td>fqī</td>
<td>teacher</td>
</tr>
</tbody>
</table>
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
Heżżam  barber
Hda, yeHdi  to take care of, babysit
Hmeq  crazy
Hwayeż  clothes
kra  rent
kra, ikri  to rent
letšin  orange
magana  clock, watch, meter
makla  food
mariyu -wat  closet
mezyan -a -iin  good
m'ettet  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, qura9 bottle
qžer, qžura drawer
rduma, rdayem bottle
sala, isali to finish
sarut, swaret key
sefli downstairs, first floor
seqsa, yseqsi to ask
sewwel to ask
sir imperative: go away!
skīla elementary school
sifet, isifet to send
swweb to repair
šeršem, šrašem window
škayn what's the matter?
temma there
teswira, tsawer picture
tomma then
tqaḍa, itqaḍa to end, be finished
tšebeber to grab, take
ṭaḥ, itiḥ to fall
wahšwiya a little while
walu nothing
<table>
<thead>
<tr>
<th>Phrase</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>wqîda -at</td>
<td>match</td>
</tr>
<tr>
<td>zerbîya, zrabi</td>
<td>rug, carpet</td>
</tr>
<tr>
<td>zreb, yzreb</td>
<td>to hurry</td>
</tr>
<tr>
<td>ẓber, ẓber</td>
<td>to find</td>
</tr>
<tr>
<td>ẓenwi, ẓnawa</td>
<td>knife</td>
</tr>
<tr>
<td>ẓwayeh</td>
<td>neighborhood</td>
</tr>
<tr>
<td>ẓammer</td>
<td>to fill</td>
</tr>
<tr>
<td>ẓewd</td>
<td>horse</td>
</tr>
<tr>
<td>ẓezri, ẓzara</td>
<td>bachelor</td>
</tr>
</tbody>
</table>
BIBLIOGRAPHY


