Dalal and Amani

Grammar Notes and Phonetic Transcripts for The Arabic We Speak (V20210620-652)
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Motivation

During my university years I learned Classical Arabic and I even took a certification. In 2021 I decided to revive my Arabic knowledge with a twist: spoken (colloquial) Arabic. First, I picked Egyptian Arabic and I have purchased a number of excellent books. However, I was not really happy with the material in the books, all were terribly boring and not really fun to learn from. Then I thought let's have a look what is available for Levantine. After joining a Facebook group, I quickly found The Arabic We Speak | Hosts Dalal & Amani I listened to their 1st lesson (My Life 1), and exactly this was what I was looking for: a fun to listen and read material (audio and texts) for someone who has a fundamental understanding of Arabic grammar and fluency in Arabic alphabet.

I quickly found two quite useful books on Levantine Arabic grammar:

- Colloquial Arabic (Levantine) The Complete Course For Beginners Muhammad **Al-Masri** (2016) has a number of useful grammar sections, and I realized that 90% of Egyptian Arabic grammar, which I picked up earlier from books like the brilliant Kullu Tamam, is applicable for Levantine, too. The differences like **biddi** vs **ʕajiz** are more refreshing than frustrating.
- A Course in Levantine Arabic by Ernest **McCarus** (1978, University of Michigan, Ann Arbor) is a gem (just like Ernest Adbel-Massih's excellent (free) book on Egyptian Arabic from Ann Arbor, too) has a full grammar coverage of Levantine.

In this booklet, a kind of addendum to Dalal and Amani's work, I give grammar explanations as well as a phonetic transcript to the lovely texts from Dalal and Amani. Apart from the Al-Masri and McCarus books, I use Lingualism (M. Aldrich) books and publications, too:

- Levantine Arabic Verbs - Lingualism.com which has conjugation tables and brutally great grammar sections. L numbers refer to the page in this book.
- Palestinian Arabic Verbs - Lingualism.com the vowelling of the conjugation is a bit different from the conjugations given in the Levantine Arabic Verbs book. Dalal and Amani is closer to the Palestinian style. P numbers are references to this book. Both of these books have a number of sample sentences and accompanying audio.

Despite I am fully trained in Classical Arabic, I have zero interest in Modern Standard Arabic in this project, so what I provide here is pure colloquial grammar adapted from these sources (Al-Masri, McCarus, M.Aldrich) for the great audio and videos from Dalal an Amani.

Phonetic Transcript

When I learned Egyptian Arabic, I found that phonetic transcript makes memorizing and familiarizing colloquial Arabic a lot easier, even when you know how to read and write Arabic text, like I do. I am not talking about romanization or "Englishization", I am talking about more-or-less precise and consistent transcript of the audio as much as possible with all the phonetic intricacies of spoken Arabic: elisions, assimilation, long vowel shortening, stress shifting, all of which make colloquial Arabic so special. Arabic Script is provided by Dalal and Amani, so I am not replicating it here. Nevertheless, M.Aldrich has an excellent Levantine Arabic Orthography - Lingualism.com, which I highly recommend to read, how he uses Arabic for phonetic accuracy in his publications. He is a brilliant brain and a master of linguistics and

languages, still I am pretty sure that phonetic transcript is of a great help especially for the initial first year until you acquire fluency in reading colloquial Arabic in the dialect you pick.

This booklet uses fully standard IPA symbols (Levantive Arabic Phonology):

| | | Denti-alveolar | | Palatal | Velar | Pharyngeal | Glottal |
	Labial	plain	emphatic				
Nasal	m – م	n – ن					
Occlusive voiceless		t – ت	tˤ – ط		k – ك		ʔ – ق ء
Occlusive voiced	b – ب	d – د	dˤ – ض				
Fricative voiceless	f – ف	s – س ث	sˤ – ص	ʃ – ش	x – خ	ħ – ح	h – ه
Fricative voiced		z – ز ذ	zˤ – ظ	ʒ – ج	ɣ – غ	ʕ – ع	
Trill / Tap		r – ر					
Approximant		l – ل	(ɫ)	j – ي	w – و		

Typing IPA characters is challenging, definitely massive texts cannot be written without significant amount of practice and special tools. However, Type IPA phonetic symbols - online keyboard (all languages) (typeit.org) - with using Alt Shift 2, Alt y, Alt h, Alt 22, Alt 2, Alt dot, Alt q, Alt s, Alt z - is totally fine for shorter scripts. For emphatic consonants the IPA symbols are **dˤ** ض emphatic d, **sˤ** ص emphatic s, **tˤ** ط emphatic t, **zˤ** ظ emphatic z. What is consistent with this pharyngealization symbol ˤ is that it can be used consistently with any letter. To make the transcript less cluttered double emphatic consonants may be marked only with one pharyngealization symbol: instead of **dˤdˤ** ض the shorter **ddˤ** might be used in this booklet.

The other IPA symbols for Arabic consonants are **ɣ** غ **x** خ **ħ** for voiceless pharyngeal fricative ح **ʕ** for voiced pharyngeal fricative ع and **ʔ** for glottal stop ق ء . **ʃ** is for ش Egyptian ج is pronounced as **g** but **ʒ** in Levantine.

Pay attention, that in IPA <mark>**j** is for the sound **ي** and **g**, **ʒ** or **dʒ** (depending on the dialect and speaker) for **ج**</mark> This is international phonetic alphabet and not English mockup.

For long vowels the IPA long vowel marker is : is used **fbeːti** *in my home*, which is not the same as colon, actually.

The IPA standard for primary stress is ' (not the same character as an apostrophe); instead, however, underlining the stressed vowel/syllable is used wherever it is not on the first syllable or on a long vowel, since long vowels in Colloquial Arabic almost always have the primary stress.

The phonetic transcript is presented in bold, English translation in italic in the grammar explanation text.

Dashes (-) are used just to show that the speaker connected the words without any pause between them.

My Life 1

Phonetic Transcript and Verbatim Translation

ʕendak ʕeːle kbiːre	Do you have a big family?
ana ʕendi bint waħde ismha laːra	I have one girl, her name is Lara.
u-ʕendi sitt ixwaːt u-sabʕ ixwaːn	And I have six sisters and seven brothers.
u-wlaːd-ixwaːni u-ixwaːti **sˤar-ʕ**adadhum xams u-talatiːn	

bass-ma: ʕendi wala ʕama:m wala ʕamma:t **liʔennu** b*a*b*a* ke:n waħda:ni l-ahlu, *alla* jirħamu	The children of my brothers and sisters, the number of them became thirty-five.
	But I have neither (paternal) uncles nor aunts, because dad was the only child of the family, God be merciful to him.
u-m*a*m*a* akbar waħde be:n ixwa:tha u-ixwa:nha el-ʕaʃara u-he:k **biku:n** ʕendi xemis xa:la:t u-xemis ixwa:l.	And mom is the oldest one between her ten sisters and brothers.
u-mumkin bass **elteʔi** b-wla:dhum fil-munasaba:t ilx*a*:sˤsˤ*a*	And so, I have five (maternal) aunts and uncles.
amma-wla:d u-bana:t ixwa:ti u-ixwa:ni **baʃu:fhum** aktar **liʔennu** iħna-l-ixwe **binħibb**-i-**nzu:r** baʕadˤ	And it is possible only that I meet their children on the special occasions.
	As for the children and girls of my aunts and uncles I see them a lot, since we the siblings like that we visit each other.
u-ʕendi bint uxt ismha-randa.	And I have a niece, her name is Rhonda.
u-ma **baʔdar** aʃu:fha kti:r **liʔenha** ʕajʃe bi-am<u>i</u>rka u-ma **bti**:ʒi kti:r ʕala ʕamma:n.	And I cannot see her a lot, since [she is] living in America, and she doesn't come a lot to Amman.
u-kull-i-ʒdu:di u ʒidda:ti **ma:tu**, *alla* jirħamhum.	And all my grandfathers and grandmothers died, God be merciful to them.
ʃtaʔtilhum i-kti:r-i-kti:r.	I was longing for them a lot, a lot.

Vocabulary

the	il	and	w, u
family	ʕe:le (pl. ʕijal)	at, I have, you have	ʕend, ʕendi, ʕendak
I	ana	big, old, oldest	kbi:r, kbi:re; akbar
one, someone, sole, only, single, isolated	wa:ħid, waħde	girl, daughter	bint, binte:n, (pl. bana:t)
Lara	la:ra	name	ʔism (pl. ʔasma:)
sister	uxt (pl. ixwa:t)	six	sitt
seven	sabʕ	brother, siblings	ax (pl. ixwa:n, ixwe)
five	xams	boy, child	walad, walade:n, wla:d (sounds like ula:d) وْلاد
to become	**sˤa:r**	thirty	talati:n
but, only	bass	number	ʕadad
neither ... nor	wala ... wala	no	ma:, ma
paternal aunt	ʕamma, ʕammtu (pl. ʕamma:t)	paternal uncle	ʕamm, ʕammu (pl. ʕama:m)
maternal aunt	xa:la, xa:ltu (pl. xa:la:t)	maternal uncle	xa:l, xa:lu (pl. ʔixwa:l)
dad, mom	ba:ba, ma:ma	because	liʔennu
solo	waħda:ni	to be (was)	**ke:n, biku:n**
family, folks (see McCarus p 81)	ʔahl	for	li, la
ten	ʕaʃara	between	be:n
possible	mumkin	so	he:k
in	fi	to meet up (VIII.)	**(i)ltaʔa bi**
special	xa:sˤsˤ, xa:sˤsˤ*a*	occasion	muna:saba (pl. -a:t)
to see	**ʃa:f, baʃu:f**	as for	amma
we	iħna	a lot, very, the most	kti:r, aktar
to visit	**za:r, nzu:r**	to like	**ħibb, binħibb**
niece	bint uxt	each other	baʕadˤ

living	**ʕaːjis, ʕajse**	to be able	**ʔdar, baʔdar**
to come	**iʒa, btiːʒi**	in	bi
Amman	ʕammaːn	on, to, onto, into	ʕala
		all	kull
grandmother	ʒidda (pl. ʒiddaːti)	grandfather	ʒidd (pl. ʒduːd)
to miss, long for (VIII.)	**(i)ʃtaːʔ**	to die	**maːt**

Personal Pronouns and Pronominal Suffixes

Independent personal pronouns are more commonly used in the absence of a conjugated verb: in isolation, before active participles, and in sentences without a verb. The verb *to be* is not normally expressed in the present tense in Arabic. **miːn? ana?** *Who? Me?* **huwwa laːzim jaːkul** *He must eat* **hijja ħilwa ktiːr** *She is very beautiful*.

Pronominal suffixes can be added to prepositions like **ʕend** *at, near* or nouns (possessive suffixes) like **ism** *name* or verbs like **ʃaːf** *to see* (direct object suffixes) and conjunction like **liʔenn** + subject pronouns.

The extra **i** in **isi̱mha** is to avoid three consonant clusters (see McCarus p20, p64, p65, p74, p82), in Egyptian Arabic it is **ism̲aha**.

	Personal Pronouns	Pronominal Suffixes with **ʕend** عند *at, near*	Possessive Suffixes with **ism** إسم *name*	Direct Object Suffixes with **ʃaːf** شاف *he saw*
1st Sg.	ana أنا *I*	ʕend**i** عندي *at me; I have*	ism**i** إسمي *my name*	ʃaːf**ni** شافني *he saw me*
1st Pl.	iħna إحنا *we*	ʕend**ina** عندنا *at us; we have*	isim**na** إسمنا *our name*	ʃaːf**na** شافنا *he saw us*
2nd Sg.masc.	inta إنت *you*	ʕend**ak** عندك *at you; you have*	ism**ak** إسمك *your name*	ʃaːf**ak** شافك *he saw you*
2nd Sg.fem.	inti إنتي *you*	ʕend**ik** عندك *at you; you have*	ism**ik** إسمك *your name*	ʃaːf**ik** شافك *he saw you*
2nd Pl.	intu إنتوا *you*	ʕend**uku** عندكوا *at you; you have*	isim**ku** إسمكوا *your name*	ʃaːf**ku(m)** شافكوا *he saw you*
3rd. Sg.masc.	huwwa هو *he*	ʕend**u** عنده *at him; he has*	ism**u** إسمه *his name*	ʃaːf**u** شافه *he saw him*
3rd. Sg.fem.	hijja هي *she*	ʕend**aha** عندها *at her; she has*	isim**ha** إسمها *her name*	ʃaːf**ha** شافها *he saw her*
3rd. Pl.	humma هم *they*	ʕend**uhum** عندهم *at them; they have*	isim**hum** إسمهم *their name*	ʃaːf**hum** شافهم *he saw them*

Here the pronunciation of family members in Jordanian Arabic. There is no helping **i**, so three consonant cluster is allowed vs in Egyptian where three consonant clusters are strictly forbidden. However, even in Jordanian three consonant cluster is not allowed with double consonants: compare Jordanian **ibinna** *our son* vs Egyptian **ibnina** *our son*.

	[Family]	Father	Mother	Son (ibin)	Daughter	Brother	Sister
my	ʕilti	abuːj	ummi	ibni	binti	axuːj	uxti
our	ʕili̱tna	abuːna	ummna	ibinna	bintna	axuːna	uxtna
your (sg.m.)	ʕiltak	abuːk	ummak	ibnak	bintak	axuːk	uxtak
your (sg.f.)	ʕiltek	abuːki	ummik	ibnik	bintik	axuːki	uxtik
your (pl.)	ʕili̱tkum	abuːkum	ummkum	ibinkum	bintkum	axuːkum	uxtkum
his	ʕiltu	abuː	ummu	ibnu	bintu	axuː	uxtu
her	ʕili̱tha	abuːha	ummha	ibinha	bintha	axuːha	uxtha
their	ʕili̱thum	abuːhum	ummhum	ibinhum	binthum	axuːhum	uxthum

In Jordanian, it is possible to have a long vowel that does not have the stress: **haː<u>li</u>tha** *her aunt*.

There are a number of other important and common situations where pronominal suffixes are used (McCarus p82, p101, p140, p161):

To want **bidd** + suffix بد	ijja + suffix إي	ʕala على preposition + suffix *on sg/so*	leinn + pronoun suffix لإن *because*
biddi بدي *I want*	biddu ijjajj إياي *He wants me*	ʕalejj علىّ *on me*	leinni لإني *because I …*
biddna بدنا *we want*	biddu ijja:na إيانا *He wants us*	ʕale:na علينا *on us*	leinna لإنا *because we …*
biddak بدك *you want*	biddu ijja:k إياك *He wants you*	ʕale:k عليك *on you*	leinnak لإنك *because you*
biddik بدك *you want*	biddu ijja:ki إياكي *He wants you*	ʕale:ki عليكي *on you*	leinnik لإنك *because you*
biddku(m) بدكوم *you want*	biddu ijja:ku(m) إياكو *He wants you*	ʕale:ku(m) عليكو *on you*	leinnku لإنكو *because you*
biddu بده *he wants*	biddi ijja:(h) إياه *I want him*	ʕale:(h) عليه *on him*	leinnu لإنو *because (he) …*
biddha بدها *she wants*	biddu ijja:ha إياها *He wants her*	ʕale:ha عليها *on her*	leinnha لإنها *because she*
biddhum بدهم *they want*	biddi ijja:hum إياهم *I want them*	ʕale:hum عليهم *on them*	leinnhum لإنهم *because they*

Feminine Ending Pronunciation with Pronoun Suffix

The nouns with feminine ending are pronounced as **t** when a suffix is added (McCarus p37) ʕe:le + i is ʕe:lti عيلتي *my family.* This happens in every possessive construct, too: ʕe:lt-i-ʔama:ni (instead of ~~ʕe:le ʔama:ni~~) عيلة أماني the -i- between the two words is to eliminate the three-consonant cluster in fluid speech (McCarus p136 the helping vowel i).

To have in Arabic: ʕend + عند Pronominal Suffix

The prepositional construct ʕend + pronominal suffix (followed by an indefinite noun) is used to express possession (McCarus p32): **ʕendak ʕe:le kbi:re?** *Do you have a big family?* **ʕendi sitt ixwa:t** *I have six brothers.*

Masculine and Feminine Adjectives

The adjective must match the gender and definiteness of the noun it is linked to (McCarus p21, p34). The words ending with tamarbu:ta are feminine and pronounced **a**, **e** or **i** depending on the speaker and dialect. In **ʕendak ʕe:le kbi:re** the adjective **kbi:r** كبير takes its feminine form **kbi:re** كبيرة.

In **bint waħde** the noun **bint** *girl* is feminine so instead of **wa:hid** واحد *only, sole, one* the feminine form **wahde** واحدة is required. Note that in the Arabic text Dalal and Amani wrote وحدة which is not the classic Arabic spelling, they have adjusted the spelling وحدة to follow the long vowel shortening rules (McCarus p121). Most (if not all) pronunciation rules of Levantine are more-or-less the same as in Egyptian Arabic.

In **fil-munasaba:t ilxa:sˤsˤa** the word **munasabbat** is in plural, and plural inanimate nouns are considered feminine grammatically.

Fronting of a Topic, Thematic Sentences, Topic and Comment

In every kind of Arabic, the main topic is placed in front position, and the rest of the sentence is referring back to the topic with pronominal suffixes: **hijja ismaha lara** *She, her name is Lara* or with an even more stylish translation *As for she, her name is Lara*. McCarus explains this as topic + comment on p151. J.R. Smith in his MSA book p137 explains these as thematic sentences.

In **wla:d-ixwa:ni w-ixwa:ti sˤar-ʕadadhum xams u-talati:n** *the children of my brothers and sisters, the number of them became thirty-five* a definite genitive construct is the topic, which is followed by the "comment", the news which refers back to the front topic (**wla:d** *children*) with the pronoun suffix **hum** *their* in ʕadadhum.

The personal pronoun **iħna** *we* in **liʔennu iħna-l-ixwe binħibb-i-nzuːr baʕadˤ** *...because we the siblings like to visit each other* (Note here the helping -**i**-) can be regarded as a topic, too.

Indefinite Relative Clauses

ana ʕendi bint waħde ismha laːra *Me, I have a daughter whose name is Lara* is a nice example, where **ana** is a front topic. This is a relative clause (McCarus p 192) since in Arabic, when the noun is indefinite the relative pronoun **ʔilli** *which, that, who* must not be used, **ʔilli** can only be used with definite nouns (see McCarus 180, 181).

Genitive Noun Constructs

A noun sequence is a genitive construct and only the last may have a definite article or a suffix, in which case the sequence is definite (McCarus p36). If the last noun in the sequence is indefinite, the entire sequence/construct is indefinite. A pronoun suffix makes a noun defined: **wla**ː**d-ixwa**ː**ni w-ixwa**ː**ti** *the children of my brothers and sisters*.

The Conjunction liʔennu Because - لإنه or لإنو

liʔennu (see McCarus p161) itself means *because* followed by a clause. If the clause starts with a personal pronoun, it can be suffixed to **liʔenn** replacing **u**ː **ma baʔdar aʃu**ː**fha kti**ː**r liʔenha ʕajʃe bi-ami**r**ka**. *I cannot see her a lot, since [she is] living in America*.

Plurals, Feminine Plurals, Broken Plurals

Arabic forms its plurals (nouns and adjectives) with either adding suffixes (external plural) or changing the shape of word (broken plurals, McCarus p103, p104, p173). The suffix -**a**ː**t** is a typical feminine plural maker: **muna**ː**saba**ː**t** *occasions*. Most nouns and adjectives, however, have broken plurals that should learned along with the word itself: **walad** *a boy* - **wla**ː**d** - *boys*

The Verbs Appearing in this Lesson

The P number in this booklet refers to the Palestinian the L number to the Levantine Arabic Verbs by Lingualism. To understand quickly conjugation model/pattern of a verb, it is worth mentioning that almost all Arabic words have three-consonant root and the words are formed by applying various patterns composed of vowels, infixes, prefixes and suffixes; these letters are called root letters/consonants. Verb conjugation, can be modelled with these patterns very well. The vocabulary/base form of an Arabic verb is its past tense singular 3rd person masculine. Weak letters are alif ا jaː ي and waw و. When the basic form has none of these letters, it is a sound verb, otherwise it is a defective, weak or hollow verb as for conjugation. Interestingly, in this lesson we have only one sound verb قِدِر *to be able* and even that has qaf which is pronounced as a glottal stop **ʔidir** *to be able* in (non-Palestinian) Levantine and Egyptian Arabic, which is for a native speaker is a fully functional consonant. Verbs are categorized into measures (other terminology are stems and forms), which are Roman numbered I, II, up to XI). In this lesson we have only two kinds of measures: measure I and measure VIII. Measures are shaped with infixes, middle consonant doublings, vowel lengthening and **t**, **n**, **s** and alif prefixes.

- sound measure I - is composed of three non-weak consonants and the conjugation prefixes and suffixes are added to it. Measure I is composed with the three root letters with the basic shape: قدر **qdr**
- hollow measure I - is composed of three letters but with an alif (long a:) in the middle: كان **ka**ː**n**
- defective measure I - is when the last root letter is weak: أجا **ʔaʒa**
    - this verb is irregular since the first letter is **a**
- geminate measure I - the last root letter is the same as the previous one: حب **ħbb**
- measure VIII is when an **i** prefix and a **t** infix is added to the basic shape: اشتاق **iʃta**ː**q** from the hollow شاق **ʃa**ː**q**
    - This example is a hollow measure VIII
- defective measure VIII is when the last root letter is weak: إلْتقى **iltqa**

Verbs are brutally important in Arabic, and if you understand the morphology, you can recognize them within sentences, and you will be able to find the verb in a dictionary, otherwise you are lost. There is a good reason books are published just about Arabic Verbs. For example, the excellent [Big Fat Book of Egyptian Arabic Verbs](#) has more than 250 verbs with full conjugation tables and examples. Both the [Palestinian Arabic Verbs](#) and [Levantine Arabic Verbs](#) mentioned above are excellent source for a learner.

English	Verb Conjugation	Past, Imperfect	
to become (L53, P62)	hollow measure I	**sˤaːr, jsˤiːr**	صار يصير
to be (L76A, P84A)	hollow measure I	**kaːn/keːn, jkuːn**	كان يكون
to meet up with (L49, P24)	defective measure VIII	**iltaʔa** (see اشترى **iʃtara** *to buy*) **jilˈtiʔi**	إلْتقى ب يلْتقي ب
to see (L48, P59)	hollow measure I	**ʃaːf, jʃuːf**	شاف يشوف
to like (L20, P37)	geminate measure I	**ħabb, jħibb**	حبّ يحِب
to visit (L40, P51)	hollow measure I	**zaːr, jzuːr**	زار يزور
to be able to (L73, P81)	sound measure I	**ʔidir, jiʔdar**	قِدِر يِقدَر
to live (P62)	hollow measure I	**ʕaːʃ** (like صار *to become*), **jʕiːʃ**, **ʕaːjiʃ/ʕajʃa**	عاش يعيش عايش
to come (L1, P1)	irregular defective measure I	**ʔaʒa, jiːʒi**	أجا ييجي
to die (L76, P84)	hollow measure I	**maːt** (like كان *to be*)	مات
to miss, long for (L36, P17)	hollow measure VIII	**iʃtaːʔ** (like ارتاح *to rest*), **jiʃtaʔ**	اشتاق يشتاق

Past Tense of Verbs

The lesson has the following verbs (**sˤaːr, kaːn, maːt, ʃtaʔ**) and sentences with past tense:

- wlaːd-ixwaːni u-ixwaːti **sˤar-ʕ**adadhum xams u-talatiːn
  - *The children of my brothers and sisters, the number of them became thirty-five*
  - **sˤaːr** *to become* is pronounced with a short **a** here.
  - The subject **ʕadad** *number* here comes after the verb.
- b*a*ːb*a* **kaːn** waħdaːni l-ahlu
  - *Dad was the only child of the family*
  - **kaːn** pronounced **keːn** in the video.
  - Here the subject **b*a*ːb*a*** comes before the verb, *a*ː and *a* are emphatic.
- kull-i-ʒduːdi u ʒiddaːti **maːtu**
  - *All my grandfathers and grandmothers died.*
  - The subject is plural and the verb is plural, too.
- **ʃtaʔt-**il-hum i-ktiːr-i-ktiːr
  - *I missed [for] them a lot, a lot*
  - The suffix -**il-hum** is not part of the verb it is composed of the preposition **l** *for* and the personal pronoun suffix **hum** *them*.
  - The subject أنا *I* is implied, the suffix **t** takes the role of personal pronoun. The past tense **t** suffix is a bit ambiguous, nevertheless, in colloquial Arabic, since it could mean either *I* or *you* (masc.).
  - The verb اشتقتلهم is spelled with a silent leading alif just to conform to the traditional spelling of measure VIII verbs in the past tense.

As for conjugation Arabic has only two tenses Perfect and Imperfect (McCarus p44, p53, p65, p67). The past tense is formed with suffixes: **-it, -na, -ti, -tu** and **-u**. Hollow verbs have a long **a**: in 3rd person past tense forms, and has a short

u in 1st and 2nd person forms. The verbs with two **i**'s (for example, **ʔidir** *to be able*) elide their first **i** when suffixes are added.

	daras *to learn* (McCarus p66)	**ka:n** *to be* (McCarus p66, P84A)	**ʃa:f** *to see*	**ʔidir** *to be able*	**aʒa/aža** *to come*	**ħabb** *to like*	**ma:t** *to die*
ana	darast	kun(i)t	ʃuft	ʔdir(i)t	ʒi:t/ži:t	ħabbe:t	
iħna	daras**na**	kunna	ʃufna	ʔdirna	ʒi:na/ži:na	ħabbe:na	
inta	darast	kun(i)t	ʃuft	ʔdir(i)t	ʒi:t/ži:t	ħabbe:t	
inti	daras**ti**	kunti	ʃufti	ʔdirti	ʒi:ti/ži:ti	ħabbe:ti	
intu	daras**tu**	kuntu	ʃuftu	ʔdirtu	ʒi:tu/ži:tu	ħabbe:tu	
huwwa	daras	ka:n	ʃa:f	ʔidir	aʒa/aža	ħabb	ma:t
hijja	daras**at**	ka:nat	ʃa:fat	ʔidrat	aʒat/ažat	ħabbat	ma:tat
humma	daras**u**	ka:nu	ʃa:fu	ʔidru	aʒu/ažu	ħabbu	ma:tu

McCarus listed **kunt** (same as in Egyptian Arabic) but P84A gives **kunit**, and L76A **kinit**, so there are pronunciation variants even within the Levantine region.

The pronunciation of **ʔdir(i)t** قدرت **ʔdirna** قدرنا **ʔdirti** قدرتي **ʔdirtu** قدرتوا is special since qaf ق is pronounced as glottal stop in Levantine and Egyptian colloquial, and here a glottal stop is followed by a regular consonant: **ʔd** قد which is brutal to a non-Arab learner; for sg 3rd fem (hijji) in L73 **ʔidrit** *she was able to* is given instead of **ʔidrat**.

The verb normally precedes the subject and agrees with it in person, number and gender. In case of a compound subject the verb agrees with the first one or plural form. When the verb has a noun subject and object, the subject comes before the verb (McCarus p 68)

	(i)ʃtaʔ *to miss, long for*	**iltaʔa** *to meet up*	**za:r** *to visit*	**sˤa:r** *to become*	**ʕa:ʃ** *to live*
ana	(i)ʃtaʔit	iltaʔe:t	zurt	sˤirt	ʕiʃt
iħna	(i)ʃtaʔna	iltaʔe:na	zurna	sˤirna	ʕiʃna
inta	(i)ʃta̱ʔit	iltaʔe:t	zurt	sˤirt	ʕiʃt
inti	(i)ʃtaʔti	iltaʔe:ti	zurti	sˤirti	ʕiʃti
intu	(i)ʃtaʔtu	iltaʔe:tu	zurtu	sˤirtu	ʕiʃtu
huwwa	(i)ʃte:ʔ	iltaʔa	za:r	sˤa:r	ʕa:ʃ
hijja	(i)ʃte:ʔit	iltaʔat	za:rat	sˤa:rat	ʕa:ʃat
humma	(i)ʃte:ʔu	iltaʔu	za:ru	sˤa:ru	ʕa:ʃu

iltaʔa *to meet up* is conjugated as **iʃtara** *to buy* and L49 lists the conjugation without the **i** prefix: **ltaʔe:t, ltaʔa̱jna, ltaʔe:t, ltaʔa̱jti, ltaʔa̱jtu, ltaʔa, ltaʔit, ltaʔu**.

Imperfect Conjugation of Verbs

Here are the samples from the text, in all cases the imperfect comes after another verb (**ħabb** *to like*, **ʔidir** *to be able*) or modal word (**mumkin** *possible*):

- mumkin bass **elteʔi** b-wla:dhum fil-munasaba:t ilxa:sˤsˤa
  - *it is possible only that I meet their children on the special occasions*
- iħna-l-ixwe binħibb-i-**nzu:r** baʕadˤ
  - *we the siblings like that we visit each other*
- ma baʔdar **aʃu:f**-ha kti:r
  - *I cannot see her a lot*

Imperfect is formed with prefixes: **e/a/i-** (depending on the dialect), **n/ni/nu-**, **t/ti/tu-**, and **j/ji/ju-** as well as suffixes: -, **-i** or **-u**. The 1st person singular (**ana**) may be prefixed with **a-** or **i-**. If the verb has a long vowel, the **i-** prefix is elided (see ʃuːf, nʃuːf, etc). **inta** and **hijja** forms are always the same. So, the prefix indicates person and number, the suffix gender and plural. The prefix is **n-**, **t-** or **j-** before one consonant or vowel, it is **ni/nu-, ti/tu-** or **ji/ju-** before two consonants.

McCarus (p91, p102, p103) calls imperfect as <u>subjunctive</u>, with a good reason: it conveys modality. The verb in the expression *alla jirħamu* *may God be merciful to him* is in imperfect (subjunctive), too, and is used for wishes.

	zaːr *to visit*	**ʃaːf** *to see*	**iltaʔa** *to meet up*	**daras** *to study*	
ana	**a**zuːr	**a**ʃuːf/ʃuːf	altaʔi/iltʔi/elteʔi	adrus	
(n)iħna	**n**zuːr	**n**ʃuːf	nilt(e)ʔi	nudrus	
inta	**t**zuːr	**t**ʃuːf	tilt(e)ʔi	tudrus	
inti	**t**zuː**ri**	**t**ʃuː**fi**	tilt(e)ʔi	tudrusi	
intu	**t**zuː**ru**	**t**ʃuː**fu**	tilt(u)ʔu	tudrusu	
huwwa	**j**zuːr	**j**ʃuːf	jilt(e)ʔi	judrus	
hijja	**t**zuːr	**t**ʃuːf	tilt(e)ʔi	judrusi	
humma	**j**zuː**ru**	**j**ʃuː**fu**	jilt(u)ʔu	judrusu	

Using Imperfect with mumkin

The imperfect form of verbs is typically used together with other verbs like **ʔidir** (**baʔdar**) or expressions like **mumkin** *possible*. The imperfect gives the basis for b-imperfect and future forms. The personal pronouns are not needed before Arabic verbs since the conjugated form itself contains the person.

- mumkin elteʔi b-uːlaːdhum *It is possible that I [will] meet them*
- ma baʔdar aʃuːfha *I cannot see her*

The bi-Imperfect Conjugation

Here are the examples from the text:

- heːk **bikuːn** ʕendi xemis xaːlaːt u-xemis ixwaːl
  - *so, I have five (maternal) aunts and uncles*
  - In this text it is spelled as بكون **bikuːn** *he/it is going to be* while the more traditional spelling بيكون **bikuːn** of kaːn in imperfect 3rd sg masc (huwwe), since morphologically the b prefix is simply added to the imperfect form **jkuːn** + **bi** يكون + ب the pronunciation in both case is the same **bikuːn**. The spelling بكون is traditionally for **bakuːn** *I am going to be* but in the audio she pronounced **bikuːn** clearly.
- amma-wlaːd u-banaːt ixwaːti u-ixwaːni **baʃuːf-**hum aktar
  - *As for the children and girls of my aunts and uncles I see them a lot*
- iħna-l-ixwe **binħibb**-i-nzuːr baʕadˤ
  - *we the siblings like that we visit each other*
- ma **baʔdar** aʃuːfha ktiːr
  - *I cannot see her a lot*
- ma **btiːʒi** ktiːr ʕala ʕammaːn
  - *she doesn't come a lot to Amman*

Bi-imperfect is the present tense of verbs in colloquial Arabic. It is constructed by simply adding a **b(a/i)-** before the imperfect form. In the 1st person singular (**ana** *I*) the **a** prefix is replaced with the **b**-prefix **baʃuːf/bʃuːf** *I see;* in 3rd person singular masc. (**huwwa** *he*) and plural the **j** sound is eliminated in the pronunciation, however, it is retained in the Arabic spelling **biʃuːf** بيشوف *he sees*.

In some Levantine dialects **m-** is added to 1st person plural (**niħna**).

McCarus p112, p123 calls bi-imperfect as <u>indicative</u>, and for a good reason.

	ka:n *to be*	**ʃa:f** *to see*	**iltaʔa** *to meet up*	**aʒa** *to come*	**ħabb** *to like*	**ʔidir** *to be able to*
ana	b(a)ku:n	**ba**ʃu:f	**ba**ltiʔi	ba:ʒi	baħibb	baʔdar
(n)iħna	binku:n	**bin**ʃu:f	**bni**ltiʔi	bni:ʒi	binħibb	bniʔdar
inta	bitku:n	**bit**ʃu:f	**bti**ltiʔi	bti:ʒi	bitħibb	btiʔdar
inti	bitku:n**i**	**bit**ʃu:**fi**	**bti**ltiʔi	bti:ʒi	bitħibbi	btiʔdari
intu	bitku:n**u**	**bit**ʃu:**fu**	**bti**ltʔ**u**	bti:ʒu	bitħibbu	btiʔdaru
huwwa	biku:n	**bi**ʃu:f	**bi**ltiʔi	bi:ʒi	biħibb	biʔdar
hijja	bitku:n	**bit**ʃu:f	**bti**ltiʔi	bti:ʒi	bitħibb	btiʔdar
humma	biku:n**u**	**bij**ʃu:**fu**	**bi**ltiʔ**u**	bi:ʒu	biħibbu	btiʔdaru

The bi-imperfect of **ka:n** is used for habits or the future: **ma bku:n bilbe:t baʕd-i-dˤdˤuhur** *I won't be at home in the afternoon*. **ma baku:n na:jim** *I wont't be sleeping*.

Active Participle

Example from the lesson:

- ma baʔdar aʃu:fha kti:r **liʔenha** **ʕajʃe** bi-ami<u>r</u>ka
  - *I cannot see her a lot, since [she] lives in America*

Active participles are formally adjectives that are constructed from verbs and has full verbal characteristics (McCarus p201). A participle has only three forms: sg. masc., sg. fem. and plural.

- عايش living (sg.masc.) **ʕa:jiʃ**
- عايشة living (sg.fem.) **ʕajʃa**
  - Because of the colloquial phonetic rules, the long a: is shortened and the **i** is elided.
- عايشين living (plural) **ʕajʃe:n**
  - Because of the phonetic rules, the long vowel is shortened and the stress is shifted on the suffix.

Negating Verbs

Levantine Arabic Verbs book (2017) p111 says, that the negative of all tenses is formed by adding ما **ma(a)** before the verb (and any future or progressive particle).

Note, however, that the Palestinian style of negating is very similar to Egyptian (MacCarus p126, p152). While the perfect tense is normally negated with **ma... -ʃ**, either of these parts may be omitted. You will thus hear **ma ʔaʒa:ʃ**, **ma ʔaʒa** and **aʒa:ʃ** all meaning *he didn't come*. Some speakers, likewise, use **ma** with the imperfect like **ma bifhamʃ** which is equivalent to **bifhamʃ** *he doesn't (ever) understand*. Palestinian Arabic Verbs p115: The negative of both the bare imperfect and the bi-imperfect is formed by adding the suffix ـ(**i)ʃ** ش to the verb, or adding the particle **ma/ma:** ما before it.