

# Dalal and Amani

Grammar Notes and Phonetic Transcripts for The Arabic We Speak (V20210620-658)

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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 Abdel-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 and 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 \(Levantine Arabic Phonology\)](#):

		Labial	Denti-alveolar		Palatal	Velar	Pharyngeal	Glottal
			plain	emphatic				
<b>Nasal</b>		m – م	n – ن					
<b>Occlusive</b>	voiceless		t – ت	tʕ – ط		k – ك		ʔ – ء ق
	voiced	b – ب	d – د	dʕ – ض				
<b>Fricative</b>	voiceless	f – ف	s – س ث	sʕ – ص	ʃ – ش	x – خ	ħ – ح	h – هـ
	voiced		z – ز ذ	zʕ – ظ	ʒ – ج	ɣ – غ	ʕ – ع	
<b>Trill / Tap</b>			r – ر					
<b>Approximant</b>			l – ل	(t)	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** ضض 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 **ʕ** for voiced pharyngeal fricative ع and **ʔ** for glottal stop ء ق. **ʃ** is for ش Egyptian ج is pronounced as **g** but **ʒ** in Levantine.

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

For long vowels the IPA long vowel marker is : is used **fbe:ti** 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 ʕe:le kbi:re ana ʕendi bint waħde ismha la:ra u-ʕendi sitt ixwa:t u-sabʕ ixwa:n u-wla:d-ixwa:ni u-ixwa:ti sʕar-ʕadadhum xams u-talati:n	Do you have a big family? I have one girl, her name is Lara. And I have six sisters and seven brothers.
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<p>bass-ma: ʕendi wala ʕama:m wala ʕamma:t <b>liʔennu</b> ba:ba <b>ke:n</b> waḥda:ni l-ahlu, <i>alla</i> jirhamu</p> <p>u-ma:ma akbar waḥde be:n ixwa:tha u-ixwa:nha el-ʕajara u-he:k <b>biku:n</b> ʕendi xemis xa:la:t u-xemis ixwa:l.</p> <p>u-mumkin bass <b>elteʔi</b> b-wla:dhum fil-munasaba:t ilxa:sʕsʕa</p> <p>amma-wla:d u-bana:t ixwa:ti u-ixwa:ni <b>baju:fhum</b> aktar <b>liʔennu</b> iḥna-l-ixwe <b>binḥibb-i-nzu:r</b> baʕadʕ</p> <p>u-ʕendi bint uxt ismha-randa.</p> <p>u-ma <b>baʔdar</b> <b>afu:fha</b> kti:r <b>liʔenḥa ʕajfe</b> bi-amirka u-ma <b>bti:ʒi</b> kti:r ʕala ʕamma:n.</p> <p>u-kull-i-ʒdu:di u ʒidda:ti <b>ma:tu</b>, <i>alla</i> jirhamhum.</p> <p><b>ʔtaʔtilhum</b> i-kti:r-i-kti:r.</p>	<p>The children of my brothers and sisters, the number of them became thirty-five.</p> <p>But I have neither (paternal) uncles nor aunts, because dad was the only child of the family, God be merciful to him.</p> <p>And mom is the oldest one between her ten sisters and brothers.</p> <p>And so, I have five (maternal) aunts and uncles.</p> <p>And it is possible only that I meet their children on the special occasions.</p> <p>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.</p> <p>And I have a niece, her name is Rhonda.</p> <p>And I cannot see her a lot, since [she is] living in America, and she doesn't come a lot to Amman.</p> <p>And all my grandfathers and grandmothers died, God be merciful to them.</p> <p>I was longing for them a lot, a lot.</p>
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## 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	waḥid, waḥde	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) <b>وَلَد</b>
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	waḥda:ni	to be (was)	<b>ke:n, biku:n</b>
family, folks (see McCarus p 81)	ʔahl	for	li, la
ten	ʕajara	between	be:n
possible	mumkin	so	he:k
in	fi	to meet up (VIII.)	<b>(i)ltaʔa bi</b>
special	xa:sʕsʕ, xa:sʕsʕa	occasion	muna:saba (pl. -a:t)
to see	<b>ʔa:f, baju:f</b>	as for	amma
we	iḥna	a lot, very, the most	kti:r, aktar
to visit	<b>za:r, nzu:r</b>	to like	<b>ḥibb, binḥibb</b>
niece	bint uxt	each other	baʕdʕ

living	ʕaːjis, ʕajse	to be able	ʔdar, baʔdar
to come	iza, btiːzi	in	bi
Amman	ʕammaːn	on, to, onto, into	ʕala
		all	kull
grandmother	zidda (pl. ziddaːti)	grandfather	zidd (pl. ʒduːd)
to miss, long for (VIII.)	(i)ʕtaːʔ	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. **miːnʔ anaʔ** *Who? Me?* **huwwa laːzim jaːkul** *He must eat* **hijja ʕilwa 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 **jaːf** *to see* (direct object suffixes) and conjunction like **liʔenn** + subject pronouns.

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

	Personal Pronouns	Pronominal Suffixes with <b>ʕend</b> عند <i>at, near</i>	Possessive Suffixes with <b>ism</b> اسم <i>name</i>	Direct Object Suffixes with <b>jaːf</b> شاف <i>he saw</i>
1st Sg.	ana أنا /	ʕendi عندي <i>at me; I have</i>	ismi إسمي <i>my name</i>	jaːfni شافني <i>he saw me</i>
1st Pl.	iħna إنا <i>we</i>	ʕendina عندنا <i>at us; we have</i>	isimna إسمنا <i>our name</i>	jaːfna شافنا <i>he saw us</i>
2nd Sg.masc.	inta إنت <i>you</i>	ʕendak عندك <i>at you; you have</i>	ismak إسمك <i>your name</i>	jaːfak شافك <i>he saw you</i>
2nd Sg.fem.	inti إنتي <i>you</i>	ʕendik عندك <i>at you; you have</i>	ismik إسمك <i>your name</i>	jaːfik شافك <i>he saw you</i>
2nd Pl.	intu إنتوا <i>you</i>	ʕenduku عندكوا <i>at you; you have</i>	isimku إسمكوا <i>your name</i>	jaːfku(m) شافكوا <i>he saw you</i>
3rd. Sg.masc.	huwwa هو <i>he</i>	ʕendu عنده <i>at him; he has</i>	ismu إسمه <i>his name</i>	jaːfu شافه <i>he saw him</i>
3rd. Sg.fem.	hijja هي <i>she</i>	ʕendaha عندها <i>at her; she has</i>	isimha إسمها <i>her name</i>	jaːfha شافها <i>he saw her</i>
3rd. Pl.	humma هم <i>they</i>	ʕenduhum عندهم <i>at them; they have</i>	isimhum إسمهم <i>their name</i>	jaːfhum شافهم <i>he saw them</i>

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	ʕilitna	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.)	ʕilitkum	abuːkum	ummkum	ibinkum	bintkum	axuːkum	uxtkum
his	ʕiltu	abuː	ummu	ibnu	bintu	axuː	uxtu
her	ʕilitha	abuːha	ummha	ibinha	bintha	axuːha	uxtha
their	ʕilithum	abuːhum	ummmhum	ibinhum	binthum	axuːhum	uxthum

In Jordanian, it is possible to have a long vowel that does not have the stress: **haːliθa** *her aunt*.

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

To want <b>bidd</b> + suffix بد	ijja + suffix إي	ʕala على preposition + suffix on sg/so	leinn + pronoun suffix لأن because
biddi بدي I want	biddu ijja:jj إيها He wants me	ʕale:jj على on me	leinni لأنني because I ...
biddna بدنا we want	biddu ijja:na إيانا He wants us	ʕale:na علينا on us	leinna لأنها because we ...
biddak بك you want	biddu ijja:k إياك He wants you	ʕale:k عليك on you	leinnak لأنك because you
biddik بك you want	biddu ijja:ki إياكي He wants you	ʕale:ki عليك on you	leinnik لأنك because you
biddku(m) بدكوم you want	biddu ijja:ku(m) إياكو He wants you	ʕale:ku(m) عليكم on you	leinnku لأنكو because you
biddu بده he wants	biddi ijja:(h) إياه I want him	ʕale:(h) عليه on him	leinnu لأنو because (he) ...
biddha بدها she wants	biddu ijja:ha إياها He wants her	ʕale:ha عليها on her	leinnha لأنها because she
biddhum بدهم they want	biddi ijja:hum إياهم I want them	ʕale:hum عليهم on them	leinnhum لأنهم 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 wahde** 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 s'ar-ṣadadhum 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 **ṣadadhum**.

The personal pronoun **iḥna** *we* in **liʔennu iḥna-l-ixwe binḥibb-i-nzu:r baṣadʿ** *...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 waḥde ismha la:ra** *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:d-ixwa:ni w-ixwa:ti** *the children of my brothers and sisters*.

## The Conjunction liʔennu Because - لانه or لانو

**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:** **ma baʔdar aju:fha kti:r liʔenḥa ʕajje bi-amirka**. *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:t** is a typical feminine plural maker: **muna:saba:t** *occasions*. Most nouns and adjectives, however, have broken plurals that should be learned along with the word itself: **walad** *a boy* - **wla: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 ʾ ja: 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 **qdr** *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: **qdr** قدر
- hollow measure I - is composed of three letters but with an alif (long a:) in the middle: **kan** كان
- defective measure I - is when the last root letter is weak: **aʕa** أجا
  - 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** ḥabb
- measure VIII is when an **i** prefix and a **t** infix is added to the basic shape: اشتاق ifta:q from the hollow شاق ja:q
  - This example is a hollow measure VIII
- defective measure VIII is when the last root letter is weak: **التقى** 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	s'a:r, js'i:r	صار يصير
to be (L76A, P84A)	hollow measure I	ka:n/ke:n, jku:n	كان يكون
to meet up with (L49, P24)	defective measure VIII	iltaʔa (see اشترى iftara to buy) jiltiʔi	التقى ب يلتقي ب
to see (L48, P59)	hollow measure I	ja:f, jfu:f	شاف يشوف
to like (L20, P37)	geminate measure I	ḥabb, jhibb	حب يحب
to visit (L40, P51)	hollow measure I	za:r, jzu:r	زار يزور
to be able to (L73, P81)	sound measure I	ʔidir, jiʔdar	قدر يقدر
to live (P62)	hollow measure I	ʕa:f (like صار to become), jʕi:f, ʕa:jiʃ/ʕajja	عاش يعيش عايش
to come (L1, P1)	irregular defective measure I	ʔaza, ji:zi	أجا يجي
to die (L76, P84)	hollow measure I	ma:t (like كان to be)	مات
to miss, long for (L36, P17)	hollow measure VIII	ifta:ʔ (like ارتاح to rest), jiftaʔ	اشتاق يشتاق

## Past Tense of Verbs

The lesson has the following verbs (s'a:r, ka:n, ma:t, jtaʔ) and sentences with past tense:

- wla:d-ixwa:ni u-ixwa:ti s'ar-ʕadadhum xams u-talati:n
  - The children of my brothers and sisters, the number of them became thirty-five
  - s'a:r to become is pronounced with a short **a** here.
  - The subject ʕadad number here comes after the verb.
- ba:ba ka:n wahda:ni l-ahlu
  - Dad was the only child of the family
  - ka:n pronounced ke:n in the video.
  - Here the subject ba:ba comes before the verb, **a:** and **a** are emphatic.
- kull-i-3du:di u zidda:ti ma:tu
  - All my grandfathers and grandmothers died.
  - The subject is plural and the verb is plural, too.
- jtaʔt-il-hum i-kti:r-i-kti:r
  - I missed [for] them a lot, a lot
  - The suffix -il-hum is not part of the verb it is composed of the preposition **I** for and the personal pronoun suffix **hum** them.



- The subject أنا / 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.

	<b>daras to learn</b> (McCarus p66)	<b>ka:n to be</b> (McCarus p66, P84A)	<b>ʃa:f to see</b>	<b>ʔidir to be able</b>	<b>a3a to come</b>	<b>ħabb to like</b>	<b>ma:t to die</b>
ana	darast	kun(i)t	ʃuft	ʔdir(i)t	3i:t	ħabbe:t	
iħna	darasna	kunna	ʃufna	ʔdirna	3i:na	ħabbe:na	
inta	darast	kun(i)t	ʃuft	ʔdir(i)t	3i:t	ħabbe:t	
inti	darasti	kunti	ʃufti	ʔdirti	3i:ti	ħabbe:ti	
intu	darastu	kuntu	ʃuftu	ʔdirtu	3i:tu	ħabbe:tu	
huwwa	daras	ka:n	ʃa:f	ʔidir	a3a	ħabb	ma:t
hijja	darasat	ka:nat	ʃa:fat	ʔidrat	a3at	ħabbat	ma:tat
humma	darasu	ka:nu	ʃa:fu	ʔidru	a3u	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)

	<b>(i)ʃtaʔ to miss, long for</b>	<b>iltaʔa to meet up</b>	<b>za:r to visit</b>	<b>sʕa:r to become</b>	<b>ʕa:f to live</b>
ana	(i)ʃtaʔit	iltaʔe:t	zurt	sʕirt	ʕift
iħna	(i)ʃtaʔna	iltaʔe:na	zurna	sʕirna	ʕifna
inta	(i)ʃtaʔit	iltaʔe:t	zurt	sʕirt	ʕift
inti	(i)ʃtaʔti	iltaʔe:ti	zurti	sʕirti	ʕifti
intu	(i)ʃtaʔtu	iltaʔe:tu	zurtu	sʕirtu	ʕiftu
huwwa	(i)ʃte:ʔ	iltaʔa	za:r	sʕa:r	ʕa:f
hijja	(i)ʃte:ʔit	iltaʔat	za:rat	sʕa:rat	ʕa:fat
humma	(i)ʃte:ʔu	iltaʔu	za:ru	sʕa:ru	ʕa:fu

**iltaʔa to meet up** is conjugated as **iftara to buy** and L49 lists the conjugation without the i prefix: **Itaʔe:t, Itaʔajna, Itaʔe:t, Itaʔajti, Itaʔajtu, Itaʔa, Itaʔit, Itaʔu**.

## 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 **elte?i** b-wla:dhum fil-munasaba:t ilxa:sʕa  
  - *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 baʕdar **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 **ju:f**, **nju:f**, 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 subjunctive, 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.

	<b>za:r</b> to visit	<b>ja:f</b> to see	<b>iltaʔa</b> to meet up	<b>daras</b> to study	
ana	<b>azu:r</b>	<b>aʃu:f/ju:f</b>	<b>altaʔi/iltʔi/elteʔi</b>	<b>adrus</b>	
(n)iħna	<b>nzu:r</b>	<b>nju:f</b>	<b>nilt(e)ʔi</b>	<b>nudrus</b>	
inta	<b>tzu:r</b>	<b>tʃu:f</b>	<b>tilt(e)ʔi</b>	<b>tudrus</b>	
inti	<b>tzu:ri</b>	<b>tʃu:fi</b>	<b>tilt(e)ʔi</b>	<b>tudrusi</b>	
intu	<b>tzu:ru</b>	<b>tʃu:fu</b>	<b>tilt(u)ʔu</b>	<b>tudrusu</b>	
huwwa	<b>jzu:r</b>	<b>jʃu:f</b>	<b>jilt(e)ʔi</b>	<b>judrus</b>	
hijja	<b>tzu:r</b>	<b>tʃu:f</b>	<b>tilt(e)ʔi</b>	<b>judrusi</b>	
humma	<b>jzu:ru</b>	<b>jʃu:fu</b>	<b>jilt(u)ʔu</b>	<b>judrusu</b>	

### Using Imperfect with mumkin

The imperfect form of verbs is typically used together with other verbs like **ʔidir** (**baʕdar**) 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-u:la:dhum *It is possible that I [will] meet them*
- ma baʕdar aʃu:fha *I cannot see her*

### The bi-Imperfect Conjugation

Here are the examples from the text:

- he:k **biku:n** ʕendi xemis xa:la:t u-xemis ixwa:l  
  - *so, I have five (maternal) aunts and uncles*
  - In this text it is spelled as **بكون biku:n** *he/it is going to be* while the more traditional spelling **بيكون biku:n** of ka:n in imperfect 3rd sg masc (huwwa), since morphologically the b prefix is simply added to the imperfect form **jku:n** + **bi** **يكون** + **ب** the pronunciation in both case is the same **biku:n**. The spelling **بكون** is traditionally for **baku:n** *I am going to be* but in the audio she pronounced **biku:n** clearly.
- amma-wla:d u-bana:t ixwa:ti u-ixwa:ni **baʃu:f**-hum aktar  
  - *As for the children and girls of my aunts and uncles I see them a lot*
- iħna-l-ixwe **binħibb**-i-nzu:r baʕadʕ  
  - *we the siblings like that we visit each other*
- ma **baʕdar** aʃu:fha kti:r  
  - *I cannot see her a lot*
- ma **bti:ʒi** kti:r ʕala ʕamma:n

- *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 **ba**fʊ:f/**b**fʊ:f / *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 **bif**ʊ:f **بيشوف** *he sees*.

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

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

	<b>ka:n</b> <i>to be</i>	<b>ja:f</b> <i>to see</i>	<b>iltaʔa</b> <i>to meet up</i>	<b>aʒa</b> <i>to come</i>	<b>ḥabb</b> <i>to like</i>	<b>ʔidir</b> <i>to be able to</i>
ana	b(a)ku:n	<b>ba</b> fʊ:f	<b>balti</b> ʔi	ba:ʒi	baḥibb	baʔdar
(n)ihna	binku:n	<b>bin</b> fʊ:f	<b>bnilti</b> ʔi	bni:ʒi	binḥibb	bniʔdar
inta	bitku:n	<b>bit</b> fʊ:f	<b>btilti</b> ʔi	bti:ʒi	bithibb	btiʔdar
inti	bitku:ni	<b>bit</b> fʊ:fi	<b>btilti</b> ʔi	bti:ʒi	bithibbi	btiʔdari
intu	bitku:nu	<b>bit</b> fʊ:fu	<b>btilt</b> ʔu	bti:ʒu	bithibbu	btiʔdaru
huwwa	biku:n	<b>bi</b> fʊ:f	<b>bilti</b> ʔi	bi:ʒi	biḥibb	biʔdar
hijja	bitku:n	<b>bit</b> fʊ:f	<b>btilti</b> ʔi	bti:ʒi	bithibb	btiʔdar
humma	biku:nu	<b>bij</b> fʊ:fu	<b>bilti</b> ʔu	bi:ʒu	biḥibbu	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 won't be sleeping*.

## Active Participle

Example from the lesson:

- **ma baʔdar afu:fha kti:r liʔenḥa ʕajje bi-amirka**
  - *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:ʒiʃ**
- **عايشة** living (sg.fem.) **ʕajʃa**
  - Because of the colloquial phonetic rules, the long **a:** is shortened and the **i** is elided.
- **عايشين** living (plural) **ʕajje: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 **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 **-(i)ʃ ش** to the verb, or adding the particle **ma/ma:** **ما** before it.