

## Lesson Thirty-One

In Book 2 you learned Form 2 of the verb (also known as f-2 or fa<sup>ccal</sup>), e.g., **kammal**. Today we're going to take a look at what happens to verbs like **ḥaka** and **biki** when they're slotted into the f-2 pattern. You are already familiar with the verb **ḥalla** in the past tense and you will have realized that such verbs combine characteristics of both the fa<sup>ccal</sup> form (such as the doubling of the middle letter of the root) and of paradigms like **ḥaka**, **ḥakēt**... Now we're going to review the entire conjugation.

The verb **rabba** = *to bring up, raise, educate; to breed, rear*

Past tense		Present-future tense	
rabbēt	<i>I raised</i>	ba-rabbi	<i>I raise / will raise</i>
rabbēt	<i>you<sup>m sing</sup> raised</i>	bet-rabbi	<i>you<sup>m sing</sup> raise...</i>
rabbēti	<i>you<sup>f sing</sup> raised</i>	bet-rabbi	<i>you<sup>m sing</sup> raise...</i>
rabba	<i>he raised</i>	bi-rabbi	<i>he raises</i>
rabbat	<i>she raised</i>	bet-rabbi	<i>she raises</i>
rabbēnu	<i>we raised</i>	m <sup>en</sup> - // b <sup>en</sup> -rabbi	<i>we raise</i>
rabbētu	<i>you<sup>pl</sup> raised</i>	bet-rabbu	<i>you<sup>pl</sup> raise</i>
rabbu	<i>they raised</i>	bi-rabbu	<i>they raise</i>

The active participle is **mrabbi** / **murabbi**<sup>1</sup> (f) **mrabbye** [mrabbyīn / mrabbīn] = *having brought up / having raised; educator; breeder*.

The passive participle is **mrabba** (f) **mrabbāye** [mrabbāyīn] = *(well) brought up*.

The verbal noun (VN) is **tarbiye** / **tirbāy** or **tirbāyē**;<sup>2</sup> All three words obey Rules [2] [8]

An additional example: the active participle of **ḥabba** (*to hide / conceal*) is **mḥabbi**:

1. This version, which starts with mu-, is more literary (see **Book 2, p. 107, footnote 3**).

2. The first word, **tarbiye**, can be translated as *education*, and it is used in schools, psychology lectures, etc. The second, **tirbāye**, is closer to the English *upbringing*, as it refers to education within the home. **it-tarbiye l-ḥadīse** = *modern education* (as opposed to old-fashioned methods), while **šu hat-tirbāye?! means What [kind of] upbringing is that?! tirbāyto mumtāze** means *He's been very well brought up* <his upbringing is excellent>. On the short form **tirbāy** see **Explanations 1**.

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- 'inte mħabbi ʕanni 'iši *You're hiding <having-hidden> something from me.*  
 laqēto mħabbi ħālo *I found him hiding <having-hidden himself>.*  
 laqēt il-walad ʕmħabbi š-šākūš *I found the boy had hidden the hammer*  
*<I found the boy having-hidden... >.*

Why did we say, in the first sentence above, *you're hiding* in the present tense? Didn't we learn that the active participle usually indicates a completed action (*having done...*)? We did indeed, and this is the case here, too, as this sentence does not describe the action of someone who is just beginning to hide something now – rather, it indicates that the person in question has been concealing something for some time: he *has hidden* it in the past and continues to hide it now.

### Vocabulary

sawwa <sup>3</sup>	to arrange; to do	šawwār	to photograph
salla	to entertain / amuse	tašwīr	photography
tislāy	entertainment, amusement	farja <sup>8</sup>	to show
šalla <sup>4</sup>	to pray	hiwāye [8]	hobby
rabba <sup>5</sup>	to bring up / raise; to educate; to grow (one's hair, a beard)	ħalla	to leave; to allow / let; to stay / remain
samma	to name / call (by name)	ʕalla	to raise; to make louder
watṭa <sup>6</sup>	to lower; to make quieter	šōt [ʔašwāt]	voice; sound
šayyah <sup>7</sup>	to shout	daqen [2] [5]	chin; beard <sup>9</sup>
daħħan	to smoke	sigāra [2]	cigarette
tadħīn [2]	smoking	[sagāyer]	cigarettes

3. See **Book 2, p. 76, footnote 11**. The verb **sawwa** means *to straighten / put in order / arrange*, and hence also *to do*. In Galilee the f-3 form **sāwa** is more often used than f-2. We'll be learning Form 3 in Lesson 34.

**sawwi qaṃīšak** = *straighten your shirt (it's crooked / it's crumpled)!*

**'ēš bidna\_nsawwi?** *What can we do / What should we do?*

4. Take care to distinguish between **salla** and **šalla**. The second of the two (which means *to pray*) starts with an emphatic **š**, which is followed by an emphatic **ā** sound as weighty as prayer itself. Remember that the noun **šala** means *prayer* (see **Book 1, Lesson 14, footnote 3**.)

5-9. See next page.

<b>Conversation</b>
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– šū bidna_nsawwi_l-lēle?	– What shall we do tonight <what do we want to do...>?
– šūf-ēlna 'iši bisalli.	– Find <look> us something entertaining.
– ḥallī-na nil <sup>c</sup> ab šadde!	– Let's play cards!
– balāš lu <sup>c</sup> b_jš-šadde!	– Let's not play cards!
ma-fiš 'iši fi-t-telfizyōn?	Isn't there anything on television?
– šadde, telefizyōn, fi-š 'indkom tislāy gēr hadōl?	Cards, television, don't you have any other forms of entertainment <there are not at you pastimes other than these>?
'ana bafāḍḍel 'aqrā ktāb 'aw 'asma <sup>c</sup> musīqā.	I'd rather <I prefer to> read a book or listen to music.
mā fiḥ 'aḥla min hēk hiwāye.	There's no hobby better than that <there is nothing more beautiful than such a hobby>!
– kull wāḥad u-zōqo; 'ana bafāḍḍel ir-rādyo; 'alli_r-rādyo!	– Each to his own <everyone and his taste>. I prefer the radio. Turn up the radio!
muš sām <sup>c</sup> īn šū 'am-(b)tiḥki.	[We] can't hear it <what it's saying>.
– la', waṭṭī-ha,... u-waṭṭī šōtak kamān, balāš_etsayyeh hēk!	– No, turn it down and lower your voice, too, don't shout like that!

5. This verb also means *to raise / breed* (of animals). However, if you're talking about raising crops, you have to use the verb **zara<sup>c</sup>**.

6. The word **wāṭī** means *low*, and **b-šōt wāṭī** = *in a low voice*. The comparative form (cp) is **'awṭā** (*lower*), see **Book 1, Lesson 15, p. 98**. A *lower chair* is **kursi 'awṭā**.

7. You'll remember the word **šyāḥ** (*shouting, shouts, uproar*) from **Lesson 8 (Book 1, p.48)**. The verb **šayyāḥ** (f-2) is derived from the same root; sometimes you will hear the Form 1 verb **šāḥ** [**išīḥ**], which conjugates like **jāb** [**ijīb**] and means *to shout; to crow*. **id-dīk bišīḥ** means *the cock crows*.

8. Conjugates like **rabba**, see **Explanations 4**.

9. The literary Arabic form of the word is **daqen** (f). *He's got a long beard* = **daqno ṭawīle** <his beard is long>.

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- **ṭayyeb, baṭṭalt aṣayyeh;** – OK, I won't shout <I've stopped shouting>.  
**ḥōd sigāra... betdahḥen?** Have <take> a cigarette... Do you smoke?
- **la', ma badahḥen** – No, I don't smoke  
 / ma badahḥen-š.
- **il-ḥaqq maṣak, muš\_ḥmīḥ** – You're right, [it's] not good for your  
**laṣ-ṣoḥḥa. 'iftaḥ iṣ-ṣubbāk,** <the> health. Open the window,  
**ḥalli\_d-duḥḥān yetlaṣ.** let the smoke <go> out.
- 
- **bidḍi aṣawwṛak<sup>10</sup>.** – I want to take your photo  
 <to photograph you>.
- ḥallīk wāqef, 'aḥsan.** Stay standing, [that's] better.  
**u-īnti... la', ma\_tqūmī-š!** And you<sup>f</sup>... No, don't get up!
- ḥallī-ki qā<sup>c</sup>de<sup>11</sup> quddāmo hēk.** Stay seated in front of him like that.  
**baṣawwṛ-kom sawa.** I'll take your picture together.
- **ṣawwṛ-ni 'ana kamān!** – Take **my** picture, too!
- **mā 'ana ṣawwṛtak!** – But I've taken your picture already!  
**ḥallīk mabsūṭ!** That's enough <keep you[rself] content>!
- **muš raḥ\_ḥfarjīna\_ṣ-ṣuwar?** – Aren't you going to show us the pictures?
- **ḥmbala, ṭawwṛ bālak!** – Of course I am, be patient  
 <lengthen your mind>!
- bukra raḥ-afarjīkom** Tomorrow I'll show you all the  
**kull iṣ-ṣuwar illi ḥindi.** photos I've got. I've got  
**ḥīḥ ḥindi talat ḥilab malyāne [13]** three full boxes.
- **farjī-ni 'ālet it-taṣwīr<sup>12</sup>!** – Show me the camera!
- **tfaḍḍal, bass ma\_tḥarreb-hā-š!** – Here you are <please>, but don't damage it!

10. You already know the word **ṣūra**, which means *photograph / picture; form / shape*. The verbal noun of **ṣawwṛ** is **taṣwīr** (see **Book 2, pp. 122-23**) and its active participle, **muṣawwṛ**, means *photographer*. In the Conversation we have the combination **aṣawwṛ + -ak = aṣaw(w)rak**; on the weakening of the doubled consonant here, see **Book 2, p. 109, footnote 9**.

11. **qā<sup>c</sup>de** = *sitting, seated<sup>f sing</sup>*. On **ḥallī-** see **Explanations 2**.

12. You're already familiar with the expression **'āle ḥāsbe** (**Book 2, p. 75**); **'ālet taṣwīr** <photography machine> means *camera* – and you will sometimes hear the English word (pronounced “**kamara**”) used in Arabic as well!

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- ma<sub>h</sub>thāf-eš, dāyer bāli. – Don't worry <don't be afraid>, I'll be careful <I'm turning my mind>.
- farjēto ɟ-kamara, šār  
yil<sup>c</sup>ab fīha [14] ta harrarab-ha. I showed him the camera and he began to play with it until he broke it  
lāken 'ana šallāht-ha but I fixed it and went  
w-erje<sup>cet</sup>13 šawwarret fīha back to taking photos with it  
mitl<sub>il</sub>-'awwal. like before.
- 
- mārato hāllafat<sup>14</sup> walad, – His wife gave birth to a son [and]  
sammato Fu'ād, ʿala 'isem sīdo. she named him Fuad after his grandfather  
<on the name of...>.
- u-jārna kamān 'ijāh // 'ajāh – And our neighbor had a son, too,  
walad, sammāh Munir; [and] he named him Munir.  
ba<sup>c</sup>dēn 'ijato // 'ajato bint, Then he had a daughter,  
sammā-ha Warde. [and] he called her Warda.
- 
- lēš muš hāleq<sup>15</sup>? – Why haven't you shaved?  
betrabbi daqen? Are you growing a beard?
- 'aywa, barabbi daqen, – Yes, I am <growing a beard>,  
u-mārati betrabbi... l-ewlād. and my wife is growing... the children.  
betrabbi-hom<sub>em</sub>nīh. She's bringing them up well.  
'amma 'ibn<sub>il</sub>-jirān<sub>em</sub>dalla<sup>c</sup> The neighbors' son, however, is spoiled.  
muš<sub>em</sub>nīh ihālūh It's wrong <not good> that they let him  
yibki u-išayyeh, cry and shout and do anything he wants  
u-yem<sub>el</sub> kull illi bīji ʿala bālo. <everything that comes on his mind>.
- 'immo ma bte<sup>c</sup>rāf<sub>et</sub>trabbīh. – His mother doesn't know how to bring

13. On the use of the verb *rije<sup>c</sup>* in the sense of *to go back to [doing] / do again*, see **Book 2, Explanations 4, p. 67**.

14. See **Explanations 3**.

15. *hālaq* [yihleq] means *to shave (oneself); to get a haircut*. *hāleq* means *shaven / having shaved*, in accordance with the meaning of the active participle of most verbs (**Book 2, pp. 77-78**). As this verb also means *to get one's hair cut*, the noun *hāllāq* means *barber*, and *hāllāq sittāt* means *hairdresser <ladies' barber>*.

■ *šālōn<sub>eh</sub>lāqa* is a *barber's shop / hairdressing salon*. For *ladies' hairdressing salon* you'll hear *šālōn ša<sup>cer</sup> las-sittāt*. *ʿind mīn<sub>eb</sub>tihleq?* means *Where do you get your hair cut?*