

Lesson Forty-Seven

We'll continue to deal with outstanding issues and do a bit of summing up as the end of the course comes in sight. On today's menu:

- Word order in sentences
- The weather
- Greetings, good wishes, and their customary responses
- Conversation and Explanations

1. Word order in the sentence

You're quite entitled to ask: What kind of time is this to start talking about word order, after all the listening, repetition, and exercises we've done?

The answer is that it was better to get used to the Arabic sentence through "living" it, without feeling that there was anything particular to take note of. In many cases (as we've remarked in passing) Arabic word order resembles that of English. In Lesson 43 we dealt with one particular case. Today, we'll complete the picture with three additional remarks:

a) The room we sat in, the paper I wrote on

Unlike English, in expressions like those in the heading, Arabic can't dispense with the relative pronoun *illi* (*that*), and while formal English prefers to express the phrase in the heading as *the room in which we sat*, Arabic does not permit this construction. For the rules on the use of *illi*, see **Book 2, p. 138-139**.

- il-maḥall illi štaḡalna fīh embēreh *The place where we worked*
 <that we worked in it> *yesterday*.
- il-iqtirāḥ 'aja fi nafs_īl-yōm *The proposal arrived on the same day*
 illi kunt bidḍi atrek šuḡli fīh. *that I wanted to leave my job <on it>.*

b) Word order governed by length of components

- The simple sentence below has the usual colloquial Arabic word order:
 Subject – verb – direct object – prepositional phrase:

Saʿīd qaṭaʿ il-laḥme bis-sikkīne *Sa'id cut the meat with the knife.*

- However, if the direct object is lengthened by adding a relative clause, as in English, it makes sense to reverse the order:

Saʿīd qaṭaʿ bis-sikkīne il-laḥme illi jibt-ha min is-sūq
Sa'id cut with the knife the meat that I brought from the market.

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You can't say: "Sa'id cut the meat that I brought from the market with the knife." We didn't bother to mention this earlier because it's perfectly natural to change word order to avoid confusion, and this is done quite automatically.

c) The verb placed before the subject

The verb may precede the subject of the sentence in the following cases:

- When it is an auxiliary verb (**kān**, **ṣūr**, ...) or a verb such as **rāḥ**, **'aja**, or **qām**,
- After conjunctions like **lamma**, **ba^{ced}-ma**, etc.

kān 'abūy ^c am-bištǧel.	<i>My father was working.</i>
ṣūrat il-bint tibki .	<i>The girl began to cry.</i>
mbāreh 'aja majīd ḥakā -l-na	<i>Yesterday Majid came and told us.</i>
'iza bīji wāḥad minhom, ḥallīh ifūt	<i>If one of them comes, let him in <let him enter>.</i>
lamma rije^c 'abūy min is-safar...	<i>When my father came back from the journey...</i>
ba^{ced}-ma māṭ il-kalb taba^c-na ...	<i>After our dog died...</i>
ba^{ced} nuṣṣ sē^{ca} betkūn il- laḥme stawat .	<i>In <after> half an hour the meat will be cooked <will have cooked>.</i>
ḥāyef jkūn il-ḥarūmi qatalo .	<i>[I'm] afraid the thief may have killed him <will-be he-killed him>.</i>
inqatalu ktīrīn min jamā^cet -na	<i>Many of our group were killed.</i>

On the other hand, as in English, the subject comes first after **inno**, followed by the verb:

sme^{cet} inno 'abūk rije^c min ḥfransa .	<i>I heard that your father had come back from France.</i>
qālū -li inno binto būji .	<i>They told me <that> his daughter's coming.</i>

These rules and examples are provided to satisfy your curiosity, but we must admit right now that, for the most part, there's no obligation to stick to the formula "subject – verb – object", so you needn't make a great effort to remember the exact rules or to construct sentences on this pattern. As you hear more and more Arabic¹, **betṣīru tīḥku zayy il-bulbol!**

1. You'll find some advice on how to continue your studies at the end of Lesson 50.

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Vocabulary

'atlaj [yitlej] f-4	to snow	waḥel [5]	mud
'abraḡ [yibreḡ] f-4	to flash with lightning	mwahḥel	muddy
ḡēme [ḡyūm] [3]	cloud	qmāš	fabric, cloth
nijme [2][8] [njūm]	star	yadawi	manual
'ašrak [yišrek] f-4	have (someone) share [in]	fa ^{cc} āl	active; effective
dāb [idūb]	to melt / thaw (intrans)	fa ^{cc} āliyye	activity

2. The weather

It's not very thrilling to talk about the weather, but sometimes you can't avoid it, and often you'll move on from this subject to more interesting topics. Here are some basic sentences that will prepare you for a *dardaše*² about the rain, the sun and so forth.

- – id-dinya šita.
 - kīf iṭ-ṭaqs jil-yōm?
 - il-yōm bard_ektīr,
 - 'abrad min_embēreh.
 - kīfak wil-bard?
 - šū has-saq^{ca}?!
 - 'ana bardān³!
 - fūt la-juwwa, hōn dāfi⁴.
 - 'adfa hōn willa fi-l-maṭbaḥ?
 - hōn fi^h daffāy, ta^{ca}āl_ētdaffa!
 - hallaq 'ana dafyān
 - / hallaq_ēdfīt.
- It's winter (rain).
 - How's the weather today?
 - Today it's very cold,
 - colder than yesterday.
 - How do you get on in the cold
 - <how [are] you and the cold>?
 - How cold it is <what is this intense
 - cold>! I'm cold!
 - Come inside, it's warm here.
 - Is it warmer here or in the kitchen?
 - There's a heater here, come and get
 - warm.
 - Now I'm warm
 - / I've warmed-up.

2. The verb *dardaš* means *to chat*. There used to be a TV program called *dardašāt* (*Chatter* <chatters>).

3. This is an adjective, like *ṭāšān* (*thirsty*); (f) *bardāne* [*bardānīn*].

4. The root *d-f-a/y* denotes a pleasant *warmth*, while *šōb* means *intense heat*.

difi [*yidfa*] means *to heat up* (intrans); *to go from being cold to being pleasantly warm*.

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| <p>– haš-šita biddō-š yiḥlaṣ!</p> <p>– 'atlajāt id-dīnya [19] fi-l-quḍs.</p> <p>– bass it-talej ma bimsek-eš,
bidūb qawām.</p> | <p>– This winter doesn't want to end!</p> <p>– It snowed in Jerusalem.</p> <p>– But the snow doesn't lie <doesn't hold>,
it thaws quickly.</p> |
| ----- | |
| <p>– šārat id-dīnya rabī^c.</p> <p>– il-yōm id-dīnya ṣaḥew / ṣaḥu,
ṣeḥyat id-dīnya.</p> <p>– la', bīdyat eṭgāyyem.
šūf hal-eḡyūm, biddha tšatti.</p> <p>– 'isma^ci! id-dīnya kābse
kabs / kabes⁵,
iṭ-ṭarīq kullha waḥel.
iṭ-ṭuroq eṃwahaḥle.</p> <p>– 'abraqāt id-dīnya. ^cam-(b)tībreq.</p> <p>– u-fī^h ra^ced [5].
sme^ct_{ir}-ra^cde? [12]</p> | <p>– Spring is here <the world became
spring>.</p> <p>– Today it's fine <the world is clear>,
the sky is clear <the world cleared>.
(See Lesson 22, footnote 9)</p> <p>– No, it's started to cloud [over]. Look at
those clouds! It's going to rain.</p> <p>– Listen! It's pouring down!</p> <p>The road is full of <all> mud.
The roads are muddy.</p> <p>– There was lightning. There's lightning
[now].</p> <p>– And there's thunder,
did you hear that [clap of] thunder?</p> |
| ----- | |
| <p>– 'aḥīran 'ija ṣ-ṣēf...</p> <p>– ... wiš-šōb!
kīfek wiš-šōb?</p> <p>– 'ana baqdar-š 'aṭīq⁶ haš-šōb.</p> <p>– 'ana kamān eṃšawweb,</p> | <p>– At last the summer has arrived...</p> <p>– ...and the heat <extreme heat>! How do
you get on in the heat <how [are] you
and the heat>?</p> <p>– I can't bear this heat.</p> <p>– I'm [feeling] hot, too,</p> |

5. Literally *pours a pouring* (of rain) (see **Lesson 45, Explanations 9**). The root conveys the idea of suddenness, of a sudden downpour, and the f-1 verb used here can also mean *to raid* (of police).

- 6. The verb ṭāq [iṭīq] means *to tolerate; to be able to put up with*; baqdar-š 'aṭīqo means *I can't stand him / it*. The passive form is (i)ntāq (f-7) (see **Lesson 40, Explanations 2a**). haš-šōb ma b^yintāq-eš! = *This heat is unbearable!* Another verb with the same meaning is ṭāmmal (see **Lesson 37, Explanations 1**).

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lāzem 'a^cmel dūš⁷!

I must take a shower!

šū hal-hawa ?!

What a wind! <What [is] this wind?>

il-hawa šarqi. il-hawa
ġarbi / jāy min il-baḥ^ar.

It's an easterly wind. The wind is
westerly / coming from the sea.

il-hawa jāy min iš-šamāl⁸
min il-janūb.

The wind is coming from the north,
from the south.

iš-šams⁹ e^bteṭṭa^c min iš-šarq
u-betġīb bil-ġarb.

The sun rises in the east and
sets in the west <comes out of the east
and goes-away in the west>.

qabl_eṭṭū^c i^š-šams.

before sunrise

[= qab- leṭ- lū- 'i^š- šams]

ba^cd_eġyāb_i^š-šams.

after sunset

hal-lēle fī^h njūm.

Tonight there are stars.

is-sama mnajjme¹⁰.

The sky is starry.

fī^h ḍaww qamar.

There's moonlight.

il-qamar_ehlāl¹¹.

There's a new moon.

il-qamar bader¹².

The moon is full.

il-qamar fi 'āḥro.

The moon has waned <[is] at its end>.

fī^h ġyūm, il-qamar bibayyen-eš

It's cloudy <there are clouds>, the moon isn't
visible <does not appear>.

7. From the French *douche*, meaning *shower*.

8. If you face east, toward the rising sun, on your *right* (*yamīn* in Arabic) you have Yemen = *south*, and on your *left*, *šamāl* / *šmāl* meaning *north*. *ʿala yamīnak*, *ʿala šmālak* = *on your right, on your left*. *leff ʿa-šmālak!* = *Turn left!*

9. *šams* is a feminine noun in Arabic.

10. *m(u)najjem* = *starry, full-of-stars*; it also means an *astrologer*; *nijme sinamā'iyye* = *film star*. In literary Arabic there is an additional word for *star*: *kawkab*[#], which is also used as a girl's name.

11. The noun *hilāl*[#] / *ehlāl* means *crescent* (**Lesson 45, Explanations 1, p. 67**).

12. *badr* is a special word for the *full moon*.