

Lesson Thirty-One

In Book 2 you learned Form 2 of the verb (also known as f-2 or fa^{cc}al), 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^{cc}al 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

rabbēt	<i>I raised</i>
rabbēt	<i>you^{m sing} raised</i>
rabbēti	<i>you^{f sing} raised</i>
rabba	<i>he raised</i>
rabbat	<i>she raised</i>
rabbēnu	<i>we raised</i>
rabbētu	<i>you^{pl} raised</i>
rabbu	<i>they raised</i>

Present-future tense

ba-rabbi	<i>I raise / will raise</i>
bet-rabbi	<i>you^{m sing} raise...</i>
bet-rabbi	<i>you^{m sing} raise...</i>
bi-rabbi	<i>he raises</i>
bet-rabbi	<i>she raises</i>
m ^{en} - // b ^{en} -rabbi	<i>we raise</i>
bet-rabbu	<i>you^{pl} raise</i>
bi-rabbu	<i>they raise</i>

The active participle is *mrabbi* / *murabbi*¹ (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*;² 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 hālo *I found him hiding <having-hidden himself>.*
 laqēt il-walad_ emħabbi_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 ³	to arrange; to do	ṣawwār	to photograph
salla	to entertain / amuse	taṣwīr	photography
tislāy	entertainment, amusement	farja ⁸	to show
ṣalla ⁴	to pray	hiwāye [8]	hobby
rabba ⁵	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
waṭṭa ⁶	to lower; to make quieter	ṣōt [ʕṣwāt]	voice; sound
ṣayyah ⁷	to shout	daqen [2] [5]	chin; beard ⁹
dahħan	to smoke	sigāra [2]	cigarette
tadhīn [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 qamīṣak = *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 **ṣalla**. The second of the two (which means *to pray*) starts with an emphatic ṣ, which is followed by an emphatic α sound as weighty as prayer itself. Remember that the noun **ṣala** means *prayer* (see **Book 1, Lesson 14, footnote 3**.)

5-9. See next page.

Conversation

- | | |
|--|--|
| – šū bidna nsawwi l-lēle? | – What shall we do tonight
<what do we want to do...>? |
| – šūf-elna 'iši bisalli. | – Find <look> us something entertaining. |
| – ħallī-na nilcab šadde! | – Let's play cards! |
| – balāš luḥš-šadde! | – Let's not play cards! |
| ma-fīš 'iši fi-t-telfizyōn? | Isn't there anything on television? |
| – šadde, telefizyōn, fī-š Ğindkom
tislāy ġēr hadōl? | Cards, television, don't you have any
other forms of entertainment <there are not
at you pastimes other than these>? |
| 'ana bafāḍḍel 'aqra ktāb
'aw 'asmaḥ musīqā.
mā fīh 'aḥla min hēk hiwāye. | I'd rather <I prefer to> read a book
or listen to music.
There's no hobby better than that <there is
nothing more beautiful than such a hobby>! |
| – kull wāḥad u-zōqo;
'ana bafāḍḍel ir-rādyo;
ḥalli r-rādyo!
muš sāmḥin šū ḥam-(b)tiḥki. | – Each to his own <everyone and his taste>.
I prefer the radio.
Turn up the radio!
[We] can't hear it <what it's saying>. |
| – la', waṭṭī-ha, ... u-waṭṭī
šōtak kamān,
balāš ḥṣayyeḥ 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 **zaraḥ**.

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

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

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

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

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|---|---|
| – ṭayyeb , baṭṭalt aṣayyeh ;
ḥōd sigāra... betdahḥen? | – OK, I won't shout <I've stopped shouting>.
Have <take> a cigarette... Do you smoke? |
| – la' , ma badaḥḥen
/ ma badaḥḥen-š. | – No, I don't smoke |
| – il-ḥaqq ma^cak , muš^cemniḥ
laš-šoḥḥa. 'iftaḥ iṣ-šubbāk ,
ḥalli^d-duḥḥān yetla^c. | – You're right, [it's] not good for your
<the> health. Open the window,
let the smoke <go> out. |
| ----- | |
| – biddi aṣaww^{rak}¹⁰. | – I want to take your photo
<to photograph you>. |
| ḥallīk wāqef , 'aḥsan. | Stay standing, [that's] better. |
| u-inti... la' , ma tqūmī-š! | And you ^f ... No, don't get up! |
| ḥallī-ki qā^cde¹¹ quddāmo hēk. | Stay seated in front of him like that. |
| baṣawwer-kom sawa. | I'll take your picture together. |
| – ṣawwer-ni 'ana kamān! | – Take my picture, too! |
| – mà 'ana ṣawwartak! | – But I've taken your picture already! |
| ḥallīk mābsūt! | That's enough <keep you[rself] content>! |
| – muš raḥ^cetfarjīna-ṣ-ṣuwar? | – Aren't you going to show us the pictures? |
| – embala, ṭawwel bālak! | – Of course I am, be patient
<lengthen your mind>! |
| bukra raḥ-afarjīkom | Tomorrow I'll show you all the |
| kull iṣ-ṣuwar illi 'indi. | photos I've got. I've got |
| fīh 'indi talat 'ilab malyāne 13 | three full boxes. |
| – farjī-ni 'ālet it-taṣwīr¹²! | – Show me the camera! |
| – tfaddal , bass ma ṭḥarreb-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 **ṣawwar** is **taṣwīr** (see **Book 2, pp. 122-23**) and its active participle, **muṣawwer**, means *photographer*. In the Conversation we have the combination **aṣawwer** + **-ak** = **aṣaw(w)rak**; on the weakening of the doubled consonant here, see **Book 2, p. 109, footnote 9**.

11. **qā^cde** = *sitting, seated*^{f sing}. 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!

- ma_ṭḥāf-eš, dāyer bāli. – Don't worry <don't be afraid>, I'll be careful <I'm turning my mind>.
- farjēto l-kamara, šār
yil^cab fīha [14] ta ḥarrāb-ha. I showed him the camera and he began to play with it until he broke it
lāken 'ana šallaḥt-ha but I fixed it and went
w-erje^{cet}13 šawwāret fīha back to taking photos with it
mitl_jil-'awwal. like before.
-
- mārato ḥallafat¹⁴ walad, – His wife gave birth to a son [and]
sammato Fu'ād, ċala '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, sammā^h Munīr; [and] he named him Munir.
ba^cdēn 'ijato // 'ajato bint, Then he had a daughter,
sammā-ha Warde. [and] he called her Warda.
-
- lēš muš ḥāleq¹⁵? – 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.
betrabbī-hom_ēmnīh. She's bringing them up well.
'amma 'ibn_jil-jirān_ēmdalla^c The neighbors' son, however, is spoiled.
muš_ēmnīh iḥallūh It's wrong <not good> that they let him
yibki u-išayyeḥ, cry and shout and do anything he wants
u-ye^cmel kull illi bīji ċala bālo. <everything that comes on his mind>.
- 'immo ma bte^craf_etrabbīh. – His mother doesn't know how to bring

13. On the use of the verb ri^{je}c in the sense of *to go back to [doing] / do again*, see **Book 2, Explanations 4, p. 67**.

14. See **Explanations 3**.

15. ḥalaq [yihleq] means *to shave (oneself); to get a haircut*. ḥāleq 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 ḥallāq means *barber*, and ḥallāq sittāt means *hairdresser* <ladies' barber>.

- šālōn_ēhlāqa is a *barber's shop / hairdressing salon*. For *ladies' hairdressing salon* you'll hear šālōn ša^{cer} las-sittāt. ċind mīn_ēbūhleq? means *Where do you get your hair cut?*