

## 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 il-yōm *The proposal arrived on the same day*  
 illi kunt biddi 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:

Sa'id qaṭa'c 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:

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

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 rūḥ, 'aja, or qām,
- After conjunctions like lamma, ba<sup>ced</sup>-ma, etc.

kān 'abūy <sup>c</sup> am-bištǧel.	<i>My father was working.</i>
ṣūrat il-bint tibki.	<i>The girl began to cry.</i>
mbāreh 'aja majīd ḥakā-lna	<i>Yesterday Majid came and told us.</i>
'iza bīji wāḥad minhom, ḥallīh ifūt	<i>If one of them comes, let him in &lt;let him enter&gt;.</i>
lamma rije <sup>c</sup> 'abūy min is-safar...	<i>When my father came back from the journey...</i>
ba <sup>ced</sup> -ma māṭ il-kalb taba <sup>cna</sup> ...	<i>After our dog died...</i>
ba <sup>ced</sup> nuṣṣ sē <sup>ca</sup> betkūn il-laḥme <sub>stawat</sub> .	<i>In &lt;after&gt; half an hour the meat will be cooked &lt;will have cooked&gt;.</i>
ḥāyef jkūn il-ḥarāmi qatalo.	<i>[I'm] afraid the thief may have killed him &lt;will-be he-killed him&gt;.</i>
inqatalu ktīrīn min jamā <sup>cet</sup> -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 <sup>cet</sup> inno 'abūk rije <sup>c</sup> min efransa.	<i>I heard that your father had come back from France.</i>
qālū-li inno binto btīji.	<i>They told me &lt;that&gt; 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 Arabic<sup>1</sup>, bεtṣīru tīḥku zayy il-bulbol!

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

Lesson 47

**Vocabulary**

'atlj [yitlej] f-4	to snow	waḥel [5]	mud
'abraq [yibreq] f-4	to flash with lightning	mwaḥḥel	muddy
ḡēme [ḡyūm] [3]	cloud	qmāš	fabric, cloth
nijme [2][8] [njūm]	star	yadawi	manual
'ašrak [yišrek] f-4	have (someone) share [in]	fa <sup>cc</sup> āl	active; effective
dāb [idūb]	to melt / thaw (intrans)	fa <sup>cc</sup> 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*<sup>2</sup> about the rain, the sun and so forth.

- – id-dinya šita. – It's winter (rain).
- kīf it-ṭaqs il-yōm? – How's the weather today?
- il-yōm bard\_ektīr, – Today it's very cold,
- 'abrad min\_embereḥ. colder than yesterday.
- kīfak wil-bard? How do you get on in the cold <how [are] you and the cold>?
- šū has-saq<sup>a</sup>? – How cold it is <what is this intense cold>! I'm cold!
- 'ana bardān<sup>3</sup>! – Come inside, it's warm here.
- fūt la-juwwa, hōn dāfi<sup>4</sup>. – Is it warmer here or in the kitchen?
- 'adfa hōn willa fi-l-maṭbaḥ? – There's a heater here, come and get warm.
- hōn fiḥ daffāy, ta<sup>cc</sup>āl\_etdaffa!
- hallaq 'ana dafyān – Now I'm warm
- / hallaq\_ēdfīt. / 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 *ṣaṣān* (*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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- haš-šita biddō-š yihlaš!  
 – This winter doesn't want to end!
- 'atljat id-dinya [19] fi-l-quḏs.  
 – It snowed in Jerusalem.
- bass it-talej ma bimsek-eš,  
 bidūb qawām.  
 – But the snow doesn't lie <doesn't hold>,  
 it thaws quickly.
- 
- šārat id-dinya rabīc.  
 – Spring is here <the world became  
 spring>.
- il-yōm id-dinya šaḥew / šaḥu,  
 šeḥyat id-dinya.  
 – Today it's fine <the world is clear>,  
 the sky is clear <the world cleared>.  
 (See **Lesson 22, footnote 9**)
- la', bīdyat eṭḡayyem.  
 šūf hal-eḡyūm, biddha tšatti.  
 – No, it's started to cloud [over]. Look at  
 those clouds! It's going to rain.
- 'ismaḥi! id-dinya kābse  
 kabs / kabes<sup>5</sup>,  
 iṭ-ṭarīq kullha waḥel.  
 iṭ-ṭuroq emwaḥḥle.  
 – Listen! It's pouring down!  
 The road is full of <all> mud.  
 The roads are muddy.
- 'abraḡat id-dinya. ʿam-(b)tibreḡ.  
 – There was lightning. There's lightning  
 [now].
- u-fīh ra<sup>ced</sup> [5].  
 sme<sup>ct</sup> jr-ra<sup>ced</sup>? [12]  
 – And there's thunder,  
 did you hear that [clap of] thunder?
- 
- 'ahjran 'ija š-šēf...  
 – At last the summer has arrived...
- ... wiš-šōb!  
 kīfek wiš-šōb?  
 – ...and the heat <extreme heat>! How do  
 you get on in the heat <how [are] you  
 and the heat>?
- 'ana baqdar-š 'aṭīq<sup>6</sup> haš-šōb.  
 – I can't bear this heat.
- 'ana kamān emšawweb,  
 – I'm [feeling] hot, too,

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)nṭāq (f-7) (see **Lesson 40, Explanations 2a**). **haš-šōb ma b'yinṭāq-eš!** = *This heat is unbearable!* Another verb with the same meaning is **ṭhammal** (see **Lesson 37, Explanations 1**).

Lesson 47

lāzem 'a<sup>c</sup>mel dūš<sup>7</sup>!

I must take a shower!

šū hal-hawa ?!

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

il-hawa šarqi. il-hawa

It's an easterly wind. The wind is

ġarbi / jāy min il-baḥ<sup>ar</sup>.

westerly / coming from the sea.

il-hawa jāy min iš-šamāl<sup>8</sup>

The wind is coming from the north,

min il-janūb.

from the south.

iš-šams<sup>9</sup> ebtet[la<sup>c</sup> min iš-šarq

The sun rises in the east and

u-betġib bil-ġarb.

sets in the west <comes out of the east

and goes-away in the west>.

qabl\_eṭṭlū<sup>c</sup> jiš-šams.

before sunrise

[= qab- leṭ- lū- ciš- šams]

ba<sup>c</sup>d\_eġyāb\_iš-šams.

after sunset

hal-lēle fī<sup>h</sup> njūm.

Tonight there are stars.

is-sama mnajjime<sup>10</sup>.

The sky is starry.

fī<sup>h</sup> daww qamar.

There's moonlight.

il-qamar\_ehlāl<sup>11</sup>.

There's a new moon.

il-qamar bader<sup>12</sup>.

The moon is full.

il-qamar fi 'āḥro.

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

fī<sup>h</sup> 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*. <sup>c</sup>ala yamīnak, <sup>c</sup>ala

■ šmālak = *on your right, on your left*. leff <sup>c</sup>a-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'īyye = *film star*. In literary Arabic there is an additional word for *star*: kawkab<sup>#</sup>, which is also used as a girl's name.

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

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