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THE SPOKEN ARABIC OF SYRIA

JOSEPH J. GHOSE.
The Spoken Arabic of Syria.

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Introduction.

The Subject: — In order to define clearly the subject of the essay which is the Spoken Arabic of Syria, it is perhaps necessary to say a word about it. The thesis deals of the dialect spoken by all classes of people — the rich and the poor, the high and the low, the learned and the ignorant — both at home and in the street. For all purposes, except the literary is writing and lecturing. It is really the language of the masses, called dialect, and therefore is considered an unpardonable breach of literary etiquette to use it in modern periodicals, public addresses, or even in private correspondence.
The purpose — The object of this thesis is to show the contrast between the classical and the vulgar, examine, classify, and account for all the changes phonetic, linguistic, and grammatical as far as possible. As it is beyond the scope of this thesis to deal with the various dialects current in Syria, I have confined myself to that of Beirūt and its neighborhood. Beirūt besides being the most important town in Syria commercially, politically, and ecclesiastically is the center of intellectual activity with its three universities, numerous schools, 20 printing presses and 12 Arabic periodicals. Its language, therefore, may be considered the standard Syrian Arabic dialect.
The Arrangement. — The Choisi is divided into four chapters.
The first briefly describes the existence of Arabic in Syria before the Islam conquest, its relation with other branches of the Semitic language, and the different opinions regarding the origin and the development of the Modern Spoken Arabic of Syria. The second chapter treats of Arabic Phonology. The analysis of Consonants and Vowels sounds, the changes they have undergone, the causes which brought about the changes, and the laws which govern them.
The third chapter contains grammatical notes showing the Etymological and Syntactical peculiarities of the dialect. It is a general impression that a living Arabic dialect cannot be reduced to grammatical rules. So a foreigner well versed in classical Arabic a dialect appears to be all a confusion, be
being unable to make out the pronunciation, the inflexion, and the arrangement of words in a sentence. The native never troubles his head about the rules of grammar he uses the language as he chooses. A foreigner desiring to learn a dialect begins with the classical, spends years in mastering its intricate grammatical rules and still he is unable to speak or understand the dialect, because the classical Arabic and spoken Arabic are two mutually unintelligible languages. (Sweet) The Syrian teachers are dead against teaching the dialect. Their popular argument against teaching it is "one must learn to walk first, then one can learn to speak easily." They make a foreigner grind at the classical Arabic and then he is supposed to pick up the spoken language by himself. It does 3 much difficulty, but remains ignorant of its grammar. Sweet says
When we have really practical guides to the genuinely colloquial forms of each living dialect or language, the only natural course will be to begin with one definite modern dialect and then work back to the literary language. To learn Classical Arabic as a preparation for a modern spoken Arabic would then be as absurd as to learn Latin as a preparation for the practical study of modern Italian’s Chapollet of foreign influence.

 Authorities—very little attention has been paid to the study of this subject either by the natives or by the foreigners. The natives always looked down upon it with contempt and neglected it altogether. They never tried to improve and develop it. The works of the foreigners are also not exhaustive. Handsberg tried of the Syrian proofs and their application—Hartmann's, Döerix, Curo"
and Harforch's works are mere handbooks for travellers, dragoman and beginners. Michael Sutta is not reliable. Mr. David Kurban B.A., Professor of Arabic at the Syrian Protestant College, Beirut, examined the book thoroughly and pointed out numerous omissions in it.

I gathered my materials for the thesis at first-hand fresh from the field. During my stay of about a year in Beirut, Lebanon, I always consulted the following Syrian scholars:

Prof. Ibrahim Haurani, the well-known poet and scholar.

Prof. Joseph Harforch, of the Jesuits' University, Beirut, author of "The Dragonian,"

Prof. David Kurban, B.A., of the Syrian Protestant College, Beirut.


Mr.Shekri Kessah, B.A., Lebanon, S.P.C. Beirut.
Besides the sources mentioned above, I consulted Zaidan's 'الفرز الفهري و واعظ الفهري' and several articles on the subject in the Journal of the Royal Society (London) and some of the Bombay Branch of the American Oriental Society.

For Omane Dialect I consulted my friend Dr. A. J. J. J. van Wijk, who was for about 20 years in Muscat. In Phoenecian I have followed Dr. Henry S. Rawlinson's Analysis of the Arabic Documents. My Analysis of the Arabic Documents has been very kindly examined by Prof. Paul Pauty of Paris, Secretary of the International Phonetic Association.

For want of knowledge of Syriac and Hebrew I could not deal with the Comparative Philology of Arabic and Hebrew. And for want of facilities I could not secure specimens of variations in the dialects from different provinces of Syria.

Nov. 19, 1863

Joseph Thorpe.
The Spoken Arabic of Syria.

Chapter I
Historical Sketch

1) Early introduction of Arabic into Syria — Sometime in remote memory, nomad tribes of Arabs wandered over the vast plains of Syria going as far as Mesopotamia for centuries before the introduction of Islam. The Arabs were found everywhere in Syria. They migrated then in search of fresh fields and pastures new or were driven away their hay was or settled down there for mercenary purposes. It was the Caravan of the Ishmaelites coming laden with myrrh spices from Gilead, which carried Joseph to Egypt. Traces of their early settlement are found even now in Hauran, Petra, Palmyra and other places.

2) As early as 300 B.C., Nabataeans, an Arabian tribe, supplanted the Amalekites
in S. W. of Palestine, conquered the
territory of Moab & Ammon & even proceeded
further north.

3. In Golan in Palestine beemuda reigned
the Hasinides of the House of Japhnah,
whose rule at one time embraced the
land of Hermon to the Gulf of Akaban,
and who indeed were responsible for
all nomads permanently or temporarily
settled in Palestine, Arabia, Phoenicia,
Lebanon and probably also in Palestine
perhaps even in the provinces of
North Syria. These powers employed Arabs
to keep the Arabs in order (Marjoud, ki: Mahad).
The Arabs also served the rulers of
Palmyra as mercenaries.

The Language of the Early Arab.

Settlers in Syria.

1. It would be quite unscientific to assume
that the language, which these early Arab
settlers in Syria spoke, was the Koranie Arabic.
The reasons against such an assumption
are as follows:
1. They Arab emigrants did not all belong to the Korish tribe, and therefore did not speak the Korish dialect.

2. They had settled down in Syria centuries before the Korish dialect was fully developed.

3. The Korish dialect was spoken in Greece and its neighbourhood, while these tribes lived far away from Greece, separated by natural boundaries (rivers, mountains, deserts) and by different governments. Moreover, there was no constant communication between the Greeks and these tribes.

It is very difficult to determine satisfactorily what language these early Arab settlers spoke. Lajadus says that the original home of the Semitic races was the land watered by the Euphrates, and the Tigris—that they spoke one language—most probably the Aramaic, which name in itself is derived from Aram, the son of Shem. (See page 15 Lajadan's 'اللغة العربية')
3. It was the dispersion of the branches of the family into different countries that gave rise to different languages viz. Syriac, Hebrew, Arabic, through an age in which these languages grew to be altogether separate from one another, yet in the beginning they must have been more or less mutually intelligible. Beyond Abraham during his travels in Egypt, Arabia, Canaan he needed his interpreter. Coming down to the later times we read again that the Queen of Sheba came from Arabia to hear the wisdom of Solomon and conversed with him freely without the aid of an interpreter.

4. The Jews lost their language Hebrew during the Babylonish captivity, it returned to their country with Chabao, Persia. Gradually spread over Arabia, Ethiopia, Armenia, Syria, Palastina, Asia, Chaldea &c. The Arabs who inhabited the Arabian Kingdom
about 300 B.C. wrote in Syria, but their native language shows through the foreign disguise. The language of the Arabs of that time was similar to Syriac being free from ornamental or picturesque, and being less formal and stereotyped than that of the Koran.

5. Coming down to the rise of Islam, we find in the bilingual inscription of Zebad B.C. of Aleppo written in Syriac Greek and Arabic dating 572 or 573 A.D. bilingual, and in the inscription of Stau Van, Souk of Damascus written in Greek and Arabic of 582 A.D. Nabi, the proper names in the genitive case, which shows that the meaning of such inflexion was not then felt. Hence we can fairly conclude that the language of the early Arab settlers in Syria was not the Koranic Arabic, but a language similar to Syriac, the remnants of which we still find in the modern spoken Arabic of Syria.
Opinions regarding the development of the Modern Spoken Arabic of Syria.

1. When the Mohammedans conquered Syria they introduced the Koranic dialect, but it seems that the masses did not take to it. It was too complicated and heavy for them to apprehend it and use it colloquially. It remained the monopoly of the educated who were looked upon by the masses as pedants. Similar was the case with Sanskrit in India. Sanskrit, being even more difficult and complicated than Arabic, never found favour with the masses. The learned spoke it or wrote it, while the masses evolved a simpler dialect called Prakrit. In course of time Sanskrit died out completely and Prakrit developed into Modern Vernacular. The history of Arabic in Syria after the Islam conquest
seems almost similar to that of Sanskrit in India. The Mosques in Syria took to the simpler form of Arabic which had already spread here with which they were familiar to some extent. Their language being influenced by Syrian Turkish, Persian, Greek and other European languages in course of time developed into the Modern Spoken Arabic of Syria. While the Classical Arabic and the same felt in Syria as Sanskrit in India.

2. If we institute a comparison between the different dialects of Arabic, say Omanis, Cairo and Syrian, we find certain grammatical peculiarities common to all these three; however, which peculiarities are not at all found in the Korish dialect.

The following are some of the peculiarities:
1) The omission of the case terminations.
2) The absence of dual forms in verbs.
3) The formation of the plural of the regular masculine nouns by the
3. The above statements go to prove that their dialects are independent languages, not branches of the Semitic dialect. If we could remove the influence which the Korish dialect has exerted upon the present Arabic dialects, we should be able to determine their place in the Semitic stock.

4. This view has the support of the European scholars of the Semitic languages, who after examining the Greek and Arabic dialects have arrived at this conclusion, that their
dialects form a combination of the peculiarities
of several branches of the Semitic family.
Arabic, Hebrew, Syriac, Phœnician all have
more or less contributed to the formation of
their dialects. "The traces of the Phœnician
language be found upon the tongue of
Sidon," so wrote a European Arabic
scholar, Col. Conder says. "The pleasant
words are often comparable with Hebrew,
Aramaic, &c; Syriac, and the general
impression from such study is that
the Tellah language is much more
a survival of the old Syriac of the
Aramaic than it is a corruption of
the language of the Arabs of Mohammed's
time. It is intimately connected
with the old speech which we can
trace to 1500 B.C. in Egyptian
monuments as spoken in Palestine
before the Hebrew arrived with
Joshua and also to the language
of the Phœnicians inscription of the
Moabitish stone and of the Siloam
Pool."
But this view is strongly contradicted by the Syriac scholar of Arabic. I have had several long discussions with Prof. Joseph Skarstorph of the Jesuit University, Beirut, and several other Syriac scholars on this subject. They all maintain that the modern spoken Arabic is a branch of the classical. They call the classical language. If we examine it closely we shall find that the necessary elements of a language—such as the structure of sentences, the position and relation of clauses, and the most useful common words—are almost the same in the spoken Arabic as in the classical. Sabraq and Videan also hold the same opinion, which I quote here in verbal form in the original:

Sabraq says:

أعلم ما فتحت قلبي من الطرق الفرعية، فوجدنا أن كل الناس، قد فتحوا القلب

بالسيرة، وأقلموا فيما في دول اليونان، ككل الناس، وكانوا أصحاب الأعمال العالية

وال أعلى الذين غالفون ما كان وما شكلوا إلا الغاية والمطلب من الألوان المؤرخة في ذكر

Videan says:

أعلم ما فتحت قلبي من الطرق الفرعية، فوجدنا أن كل الناس، قد فتحوا القلب

بالسيرة، وأقلموا فيما في دول اليونان، ككل الناس، كانوا أصحاب الأعمال العالية

وال أعلى الذين غالفون ما كان وما شكلوا إلا الغاية والمطلب من الألوان المؤرخة في ذكر
لا تنم عن ألقوكم كنا لو ن نلقي ذلك إياك في الإسلام فصاحت
تناقص اللغاب بالحروف قلاب قلاب صارت جميع الحروف تغزو بالمعبوب
وعدهت النور بينين صبح النور
أسدCURCSSAAN عيسى عليه السلام. كاهن أو كاهن من الكاهن
من المقال عرفة أحق في العربية والدراسية والدراسية كانت في قلب
النور لم تعرفها كما كانت نذات عرب النور ومصر والمصر والآخر
في نور الإسلام ـ لما تفرق الشعب السامي أخذت يضعف قبله
تنتمى بالصغير والصغير على قطعات اعوامها فتولدت منها ذات عميد
استمرت اليوم العربية والدراسية والدراسية كما تزعمت عهدها
بعد الإسلام إلى نوات النور ومصر والمصر والآخر وغيرهما
Chapter II

Phonology

1. A living language is always changing. Along with other changes, sound changes (phonetic changes) changes of pronunciation are inevitable. The Syriac dialect of Arabic has undergone a considerable change and differs widely in pronunciation from the classical Arabic.

2. The causes which brought about these changes may be thus determined. I ignorance, carelessness or laziness in pronouncing the words correctly. The political history of Syria shows that the country has been for centuries in a turbulent condition. It has been hidden under the free of different nations. Thus the lack of education suffered greatly. "All sounds are the result of certain defini-
action or position of the organs of speech—
tongue, lips, &c., and the slightest deviation
from the position which produces a sound
alters that sound. When the people
are ignorant, they cannot always
fill exact the required position,
as in the case of children, and
this deviation is increased gradually
by laziness and carelessness. I have
heard the people of Othaimin pronounce
it (Mairee) instead of it (Meeen).

II. Geographical Influence

In Syria different parts of the country
are separated by natural boundaries
Mountains, deserts, rivers &c.) and
in the olden times there was no
constant and free intercourse be-
 tween the people of the different parts
of the country, nor were these Arabs
who spoke the pure classical Arabic.
Hence different districts have different
pronunciations. The townsman's pronun-
ciation is different from that of the Della.
While that of the desert Beduins is almost unintelligible to the boonman. In Beirut 3 is pronounced 3 but in Lebanon it is pronounced 36.

Religious influence

The language of the Moslem is most like the classical both in dictum and pronunciation than that of the Christians or the Jews of Syria because the Moslem is a cultivated, polite, and fine pronunciation of the Koran, so he has to repeat passages out of it daily.

Influence of foreign languages

The language of the dwellers in the maritime towns, in those places which are frequented by foreigners has been greatly modified by the influence of foreign languages. It is said that a patois called the lingua franca composed of a mixture of Arabic, several European languages was for a considerable time spoken in
in Upper Syria.

Laws of Sound-Change

Having explained the causes which brought about the changes in the pronunciation of the Syriac dialect, I shall try to find out certain laws according to which these changes take place. Swetn says, 'the changes are the result of the natural tendencies of the organs of speech, which are therefore not always uniform in their operation'.

1 Changes among the Related Consonants

Referring to the chart of the consonant sounds on page 19, we find the following groups of the related consonants:

1. ج ز ك ن (Arabic)
2. ض ف ر ت (Syriac)
3. د س ص ن (Syriac)
4. م ن ب (Arabic)
5. ن ر (Arabic)
I have given the following groups of related consonants

1. ح ع
2. خ ص
3. ل س
4. ص ض
5. ض س ض
6. ب ض

II Changes between certain voiced and voiceless consonants

It has been noticed that when a voiceless letter is followed by a voiced letter, the Syriacs in speaking change the voiceless letter into the corresponding voiced letter. As for example ح is changed into ح. In the case of a voiceless letter being followed by a voiced letter, hence the Syriacs change ح into ح (the voiced ح)

For the same reason ح is changed into ح.
iii Substitution between letters of similar form.

The substitution of letters with similar forms is common in Arabic, where letters like waw, yaa, and the alif are often exchanged.

Example:

العرب والذين - العيد والنشر - صلب وصلت - أهل واتح

(Vide Zaidan, "A.D.

Pages 18.)

IV Letters are inverted in certain words.

Example:

فم وعط - يه ولي - قول عبد - جا وإجا

(Vide Zaidan, "A.D.

Pages 27.)

V There are certain foreign sounds which are not found in Arabic. When foreign words are introduced into Arabic, these foreign sounds are changed into allied Arabic sounds.

Thus لّي and لّي are changed into لّي, لّي, لّي.

وينبض بعصه - خلف (6)

Pages 37.
VI Linguistic change

Sounds, sound-groups or part of a word are sometimes dropped. The loss of sounds or sound-dropping is partly due to laziness, partly to indiscrimination of sound on account of the frequent dropping of weak vowels, or partly to economy or the tendency to get rid of the superfluous sounds or syllables because the words are indistinguishable without them.

אִיִּשְׁנָנִי (aiyo shanā) becomes אִנָש (aish), the weak vowels having been dropped.

חֶלֶל (halel - wash) becomes חֶלֶל (halel), the weak vowels of sounds have been dropped.

אֶשְׁנָנָן becomes אֶשְׁנָן - the first syllable having been dropped.
<table>
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<td>Open</td>
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<td>Divided</td>
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<td>Sl. R.</td>
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<td>Nasals</td>
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</tbody>
</table>
1) The emphatic letters ġ ḡ ḧ ḫ are pronounced by curling up the sides of the tongue.

2) While pronouncing ġ the lips should not be rounded as in the case of 'w' in English, nor should the corner lip which the upper lip is as in the case of 'w'. ġ is exactly like the Sanskrit ġ. It is rounded but more hollow.

3) In Syria the sound of ġ is the voiced sh hence it is a solar letter and not a lunar as in the classical (Vide Page 32.)
Vowels

There are twelve vowel sounds in the spoken Arabic of Syria, which are represented by the Arabic symbols and by the syllable, viz., اَلْامْرُ الْأَثِرُ وَ الْأَشْمَالِ. The following is the phonetic analysis of the vowel sounds. Swarthmore's system of writing has been used to represent them.

Unrounded.

<table>
<thead>
<tr>
<th>Narrow</th>
<th>Wide</th>
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<tbody>
<tr>
<td>Back</td>
<td>Mixed</td>
</tr>
<tr>
<td>High</td>
<td>ḫ ḱ</td>
</tr>
<tr>
<td>Med.</td>
<td>ǧ ḫ</td>
</tr>
<tr>
<td>Low</td>
<td>ī ī</td>
</tr>
</tbody>
</table>

Rounded

<table>
<thead>
<tr>
<th>Narrow</th>
<th>Wide</th>
</tr>
</thead>
<tbody>
<tr>
<td>Back</td>
<td>Mixed</td>
</tr>
<tr>
<td>High</td>
<td>ǧ ū</td>
</tr>
<tr>
<td>Med.</td>
<td>ǧ ū</td>
</tr>
<tr>
<td>Low</td>
<td>ǧ ū</td>
</tr>
</tbody>
</table>

For examples see further.
Unrounded

1) Ḍ ṣ (High. front. narrow), As in ẓ (zę)

2) Ṣ (High. front. wide), As in ẓ (zę)

3) ḍ ẓ (Mid. front. narrow), As in ẓ (ż)

4) ẓ (Mid. front. wide), As in ẓ (ż)

5) ṣ ẓ (Low. front. narrow), As in ẓ (ż)

6) ṣ (Low. front. wide), As in ẓ (ż)

7) ß (Low. back. narrow), As in ẓ (ż)

8) ð ẓ (Low. mixed. narrow) U in English "curve" is nearly this sound equivalent. Somewhat like the French eu. As in œ (œ)

Rounded

9) ẓ (High. back. narrow) bin ẓ (bin)

10) ṣ (High. back. wide) As in ẓ (ż)
11) ɣ (Mid. Back. narrow) As in ɣð (yöm)

12) i (Mid. Back. wide) As in ɣi (Yoúr)

Diphthongs

There are two diphthongs in the dialect viz
'ai as in ɣai (msaúsi), and 'ai' as in
(Šaif).

After the letters ɣb й ɣd ɣz й, й, й is pronounced elohora, diphthong "ai" orai' (Mid. Front. vowel). In Beirut and its
vicinity it is pronounced as a Mid. Front. vowel as ɣa ( hák) ɣa (šaif) ɣa (šaif) ɣa (šaif). But
in Lebanon it becomes the diphthong 'ai'
( ɣaik) ɣa (šaif) ɣa (šaif) ɣa (šaif).

This diphthong is also resolved into the
'high front. narrow vowel. ɣa (šaif) is
pronounced (šaf) ɣa (šai) is pronounced
'shir' i.e. ɣi (šaīyadí) 'Sidi'
Changls in the Short Vowels.

1) The short vowel of the first letter of the forms يع و قفول is dropped.

Example:

قول (Qabul) is pronounced (Qbul)
كثر (Kathir) (K też
جل (Rijal) (Rjal)

2) The plural form is changed into whose first letter remains quiescent.

Example:

اربع (Arba'a) becomes (Rba'a) 
(9mar) (Qmar)

3) In the perfect, the first letter of the first, and the second person, and the second letter of the third plural and the third feminine singular lose their short vowels.

Examples:

طلعت (Yalat) instead of (Yal'al) - 1st and 2nd sing.
يزين (Hizlna) - (Hizlna) - 1st plural
يزوا (Hizlu) - (Hizlou) - 2nd plural
يزالت (Hizlht) - (Hizlilt) - 3rd plur.

4) The omission of the short vowel of the first letter takes place also in the case of verbs after the form قفول.
5) The following are some of the nouns which begin with a quiescent letter:

- مَلِك (mlik), قَدِير (qadir), كِتَاب (kitab), أَسْمَع (aswam), بَهْر (bahr), مَؤْنَمَة (mumama), دُمْشَقَة (damshaqah), نَفْرُوت (nawrot), بُعْرَة (buira), بَقَيْعَةَ (bacayyeh), نُهَايَةَ (nayya)

6) In the first letter of the form is changed into the final letter of the first letter of the form, and is changed into the final letter of the form.

**Classical Examples**

- مَجْزَل (majzal) is changed into مَجْزَل (majzal)
- مَلْعَازِجَاتِ (mlagajat) is changed into مَلْعَازِجَاتِ (mlagajat)

**Vulgar Examples**

In the first letter of the form is changed into the final letter of the form.

7) In the classical form, the first letter of the form is changed into the final letter of the form.

8) The final letter of the form is invariably changed into the final letter of the form before a quiescent letter.

**Examples**

- كَلِّس (kallis)
- سُقِير (sakkar)
- كَيْتَ (kiyat)

9) If the first letter of the form is changed into the final letter of the form, and is changed into the final letter of the form.

**Examples**

- قَلِّل (qall)
- عَلَل (ulal)
- كَافِ (kaaf)

Except when: But if the second letter of the form...
The first letter of the form تفعل is changed into
الله (Bawab) - Classical
Bawab - Vulgar.

If the first letter of the form تفعل is changed into
- the أ (أو) the form تفعل becomes
تُفعل (Tabil) - Classical
(تُفعل) - Vulgar.

If the أ أ (أو) the form تفعل becomes
تُفعل (Qasil) - Classical.
Qasil - Vulgar.

The Characteristic letter of the Imperfect verb يَفْخَرُ is changed into
- Examples:
لا يُحب (yul'ab) - Classical.
(تهب) - Vulgar.
لا يفرج (yafrak) - Vulgar.

1) Omission of the initial أ

1) In the Imperfect of the bila belal verb, the initial أ is often dropped. (Examples)

Classical
لا يُحب (les bur)
لا يُطرد (les bur)
لا يُشرب (les bur)

Vulgar
لا يَفرج (lefrak)
لا يَتَرب (terak)
لا يَشرب (terak)

2) The initial أ of the following Derivatives forms of the Regular Bila belal verb is omitted.
and the word begins with a quiescent letter.

Examples

Classical

(1) مسْتَغَل (Irshagal)
(2) عَجِمَ (Tja'ma)
(3) مَهْمَر (Thmarra)
(4) مسْتَغَل (Irshagal)

Vulgar

(1) اَتَغَل (Irshagal)
(2) بَجَمَ (Tja'ma)
(3) بَمَرَ (Thmarra)
(4) بَغَل (Irshagal)

II. The letter م is changed into a vowel.

1. م is changed into the vowel agreeable to the preceding short vowel, when it occurs in the middle of the word.

Examples

Classical

(1) مُسْتَغَل (Irshagal)
(2) عَجِمَ (Tja'ma)
(3) مَهْمَر (Thmarra)
(4) مسْتَغَل (Irshagal)

Vulgar

(1) اَتَغَل (Irshagal)
(2) بَجَمَ (Tja'ma)
(3) بَمَرَ (Thmarra)
(4) بَغَل (Irshagal)

II. At the end of the letter م is sometimes changed into the vowel agreeable to its preceding short vowel, and sometimes it is altogether dropped.

Examples

Classical

(1) مُسْتَغَل (Irshagal)
(2) مَهْمَر (Thmarra)

Vulgar

(1) بَجَمَ (Tja'ma)
(2) بَمَرَ (Thmarra)
iii) In the present participle of this Consonant Verb, the middle of $\mathbf{i}$, is invariably changed into $\mathbf{y}$. 

Example

Classical
قأِلَ (Qa'il)
بأَلَ (Ba'el)

Vulgar
قأِلَ (Qail)
بأَلَ (Baile)

The letter $\mathbf{y}$ in the middle of the word when preceded by letters other than $\mathbf{ه}, \mathbf{ح}, \mathbf{خ}, \mathbf{غ}, \mathbf{ف}, \mathbf{د}, \mathbf{ث}, \mathbf{ج}, \mathbf{ي}$ has not an open sound but has the sound of the low-front narrow vowel, somewhat similar to 'ai' in English 'air' (see page 22 (5)).

Example

كِلَبُ (Qalib) (Klib)
شِبَابُ (Shibab) (Hurban)
قَرَانٌ (Qaran) (Qaran)
ذِرَمْ (Zirm) (Zirm)
وَلاَنُ (Walan) (Wilan)
ذِيْوَنُ (Diyun) (Diyun)
Consonantal Changes

1) invariably takes the place of 'b' in the European 'p' of the Persian and the Turkish alphabet. "b" is the voiced 'p' and is an unexplained sound.

Example:

Vapour is changed into بار in Syrian Arabic (Bar). Police بوليس (Bolis). Panhaloon بانطالون (Bantalon).

 Blessed بLESS

ان (An) the Lord (Allah) and his (Abu) (in Arabic).

An interchangeable, because they resemble one another in form.

Example: بكر (Bakr) the Goat, بكر (Bakr) the Cow, بكر (Bakr) with صلب (Sahlab).

"See Sa'idan's History of the Arabic Language, P. 180."

2) "p" is changed into ب (Bnkel) before س (Sa) and ب (Bnkel) becomes مابل (Moble). "See Sa'idan's History of the Arabic Language, P. 180."
an interchangeably, because

Examples

Arabic Hebrew
شَنَّلٌ يَهُب

Also

Classical Examples Vulgar

بيتجلب (Bitejel) بيتجلب (Bitejel)

Page 22 Zaidan
الآية

1) The letter ت is not found in Syriae, hence for the reason given on Page 74 the Syrians invariably change

Vulgar

( latino)

( latino)

( latino)

( latino)

Classical

( latino)

( latino)

( latino)

( latino)

Examples

2) In the Persian, Hindustani, and Turkish languages which have borrowed their alphabets from Arabic, there is no difference between the sounds of ت and ث. It may be due to the influence of these languages that ت is changed into ث sometimes.

Examples

Vulgar

عبس

( latino)

3) ت sometimes changed into ث, as mentioned above. ت is an Arabic, and a Hebrew

Vulgar

( latino)

Classical

( latino)

Examples

4) ت sometimes changed into ث.

 ث is emphatic (see 14th century). Hence it is easy to pass from a simple ت to the emphatic ث.

See Page 196 of A.A.O.S.
Sometimes changed into 

The letter چ (Zaidan) has 3 sounds: (1) az similar to j' of English. This may be said to be the natural sound of چ which is found in Hedjaz, Algeria, Persia, India etc. (2) ز = the voiced ش (zh). This sound is found in Syria. (3) ژ = This is the Egyptian ژ.

1. ژ is changed into ژ.
2. ژ is voiced or ž; ž is voiced for. They are related consonants, hence in exchanges.
3. (Classical) ژ (Vulgar) ژ.

2. When ژ and ž occur close to each other, they are transposed. Examples:

<table>
<thead>
<tr>
<th>Classical</th>
<th>Vulgar</th>
</tr>
</thead>
<tbody>
<tr>
<td>زوج</td>
<td>جوز</td>
</tr>
<tr>
<td>زیم</td>
<td>جیز</td>
</tr>
<tr>
<td>زار</td>
<td>جار</td>
</tr>
<tr>
<td>زمام</td>
<td>قزام</td>
</tr>
</tbody>
</table>

3. اژ (Ch) and ژ (gh) of the Persian and Turkish languages are changed into ژ of Arabic.
Persian or Turkish

Syrup Arabian

پارس

بابوج

بالعاری

بیچ

 Coke

4) Dr. Georg Grote wrote: It may be interesting to the phonetician to note that letter θ of Greek is transliterated by چ. When coming before the clear vowel e i.e., but when coming before other vowels and before the consonants, the Greek θ is transliterated by چ (Vide pag. 151 in a Verhandlungsband der Alldeutschen Christlich-Arabischen Gesellschaft.)

5) چ is changed into چ because they are of similar forms - as al-حلم چ ت چ al-balad چ چ al-balad (Zaidan)

6) It should be particularly noted that چ in the spoken dialect of Syria is a solar letter, while in the classical it is a lunar letter. The reason is apparent as the sound of چ in Syria is the voiced چ which is a solar letter.

Examples

Classical

س منالjabal

پوم al-jum'a

Vulgar

من چ jabal

پوم چ al-jum'a
This sound 

is not

found in Syriac, and is not

easy to pronounce.

Naturally, therefore, the Syriac speaking Syriacs, when

they adopted Arabic, either dropped it altogether or

changed it to allied sounds.

1) It is dropped if 


al-żawār

Example

س النِّور

2) It is changed into because firstly, they

are allied sounds, and secondly, they are of

similar form (See Pages 15 and 17)

Example

Classical

Vulgar

كَر

دوين

تَطَر

أذر

تَر

وذر

بِسْمِهِ آلِهَةَ وَسَلَّمَ رَحْمَاتُهُ عَلَيْهِ وَلَيْسَ جَمْعًا

3) In the case of homonyms, in order to make a

distinction between the meaning, the change

is admissible only in one case.

ضَعِيف

permission
meaning 'an ear' is changed into but
meaning 'permission' retains its original form.

4) is of Hebrew, while in Persian
Indusiani it is have the same sounds
they are allied sounds too, hence sometime
is changed into;

5) The Beduins or the Illaheen change
into . They pronounce instead

The

is changed into . Both are allied sounds
are of similar form. Moreover is more
difficult to pronounce than .

Example

<table>
<thead>
<tr>
<th>Classical</th>
<th>Vulgar</th>
</tr>
</thead>
<tbody>
<tr>
<td>ص</td>
<td>سر</td>
</tr>
<tr>
<td>ض</td>
<td>سر</td>
</tr>
<tr>
<td>ن</td>
<td>نع</td>
</tr>
</tbody>
</table>

2) The Turkish ج (Ch) is generally changed into ج
phonetically are the same sound
Both are 'voiceless' than the same form 'خاد'
Example

Persian

Syrinae Arabic

بیت

فل

پلوره

 فلاوره

The second sound is pronounced as in Beirut and other large Syrain towns, but in Lebanon, it retains its original sound.

Example

Classical

Vulgar

قمریس

اماس

قوران

آبان

The second sound in Arabic.

Example

Persian

Syrin Arabic

کا وان

قوروان

کرتن

قورنق
3) Of Turkish is changed into ق وق of Arabic

(See Paquistel Rule) Examples

Turkish

ق وق

ق وق

Arabic

قارئ

قارئ

1) Of Persian and Turkish is changed into ق وق of Arabic. It is vocaleles, hence not changeable. Example

Persian or Turkish

ق وق

ق وق

Arabic

قارئ

قارئ

2) Sometimes ق وق of Turkish is changed into ق وق of Arabic. Example

Turkish

ق وق

ق وق

Arabic

قارئ

قارئ

3) The Beduinoe change ق وق into ق وق instead of ق وق.

Shiefuaskin is ق وق instead of ق وق.

4) Sometimes ق وق is changed into ق وق of Arabic. Example

"(Zaidan)"

5) It is also changed into ق وق of Arabic. Example

"(Zaidan)"
Zaidan says, both are 'pointed gun' sounds, is killed and divided.

Example

\[
\begin{array}{c|c}
\text{Classical} & \text{Vulgar} \\
\hline
\text{رُبُّ} & \text{رب} \\
\text{رَبِّ} & \text{رم} \\
\end{array}
\]

The geminated consonants or the geminate 
both are nasal sounds, hence they are easily interchanged.

Example

\[
\begin{array}{c|c}
\text{Classical} & \text{Vulgar} \\
\hline
\text{تَزَبُّ} & \text{تِزَبُ} \\
\text{تِزَبُ} & \text{تَزَبُّ} \\
\text{شَجَّ} & \text{شَجَّ} \\
\text{شَجَّ} & \text{شَجَّ} \\
\end{array}
\]

The killer preceding the feminine has the gem.

which is preceded by a quiescent letter always in the Syrian dialect.
2) This 6 when preceded by $, ُّ, ُّّ, ُّّّ, ُّّّّ and sometimes is also is dropped altogether and only the 6 of the preceding letter is pronounced.

Examples:

ث (Tha)  
(Thah)
(Thah)
(Thah)

3) When this 6 is preceded by letters other than those mentioned above, the ف of the preceding letter is changed into ُ at the end of the word.

Examples:

ش (Sh)  
(Sh)
(Sh)
(Sh)
(Sh)
(Sh)
(Sh)

It should be noticed that 6 when preceded by ُ sometimes changed into ُ, sometimes is dropped altogether, and only the ف of the preceding is pronounced, as in خ (Kh) (Gha) (Gha) (Gha) (Gha)

4) In the singular feminine Rule 3 is applicable, it is pronounced ُّ.

5) This 6 is pronounced ُ when it is followed by a word beginning with a vowel as ء (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jinn) (Jin
Chapter III

Grammatical Notes

Nouns

1) Compound words and hybrids are unknown in classical Arabic. The Arabs do not form a new noun by adding foreign prefixes or suffixes to Arabic roots or by combining two primitive nouns. It is through the influence of Persian and Turkish that such words have found their way into the language.

(a) Arabic roots with Turkish suffixes

\[\text{جي} = \text{A coachman, from} \quad \text{جي} = \text{A coach}\]

\[\text{دي} = \text{A tailor, from} \quad \text{دي} = \text{A table cloth}\]

(b) Compound word Arabic Persian

\[\text{آب} = \text{A library, دی} = \text{A book, دی} = \text{A house}\]

\[\text{آب} = \text{An income tax collector, دی} = \text{Income and} \quad \text{دی} = \text{Imperial} \text{from} \quad \text{دی} = \text{To keep.}\]

Number and Cases of Nouns

and Adjectives

Further.

In this spoken language the Adjectives do not admit of a dual number; instead of which the plural is used. And the noun in the dual number is expressed in the objective form irrespective of its case.
classical

(μικροί Κρίσιμοι Καλλιέργεια)

(μικροί Κρίσιμοι Καλλιέργεια)

(μικροί Κρίσιμοι Καλλιέργεια)

(μικροί Κρίσιμοι Καλλιέργεια)

(μικροί Κρίσιμοι Καλλιέργεια)

(μικροί Κρίσιμοι Καλλιέργεια)

(μικροί Κρίσιμοι Καλλιέργεια)

(μικροί Κρίσιμοι Καλλιέργεια)

(μικροί Κρίσιμοι Καλλιέργεια)

(μικροί Κρίσιμοι Καλλιέργεια)

(μικροί Κρίσιμοι Καλλιέργεια)

(μικροί Κρίσιμοι Καλλιέργεια)

(μικροί Κρίσιμοι Καλλιέργεια)
The following also form their plural in the same manner irrespective of the case:

(a) Nouns after the form of مَّال للَّام راَفِعَةَ، as:

(b) Adjectives ending in انَّ as:

(c) Most Relative Adjectives derived from the names of countries & are ending in اَنَّ, as:

Some of these Relative Adjectives form their plurals by adding اَنَّ, as:

 Exceptions

The Plurals of the Compound words with the Turkish اَنَّ are formed by adding اَنَّ.
7) Plurals of foreign words are generally formed by suffxing ات to the singular.

Example:

 Singular: Ế تعلق
 Plural:  ةد ىع ت

3) The following nouns form their plural irregularly.

 Singular: ىلا
 Plural: ىلا ن

8) The diminutives of اِمٌّ (الحُطَّان) and اَنَّ (الدَّهَان) are dropped and is added to which becomes دَهَان

9) Some nouns which do not admit plural forms in the classical, follow the ordinary rule of
of the feminine Perfect Plural. Examples

سُجَّاَمُ
نُفَنَّاتُ
بُنَاءٌ
صَبَّانَاتُ

Gender

1) In the Spoken language the sign of the feminine ی is generally changed into ی otherwise it might be mistaken for the first personal pronoun of the singular number.

Classical

عَذْبٍ
غَفَیْلٍ
فُحُرِبِ
يِمْلَک

Vulgar

غَفَیْلٍ
يِمْلَک
فُحُرِبِ
عَذْبٍ

But the feminine of ی ی is كات ی and not ی ی, which might be mistaken for "my donkey".

2) In the Spoken language it is not necessary that the verb should agree in its gender with its feminine subject ی ی and ی ی and ی ی, both are admissible.

3) An Adjective qualifying a feminine Plural Substantive or a Broken Plural does not agree with the substantive in gender, as we
we find in the classical, but is used in the masculine gender and plural number.

\[ \text{Classical} \]

\[ \text{Vulgar} \]

4) In the classical the cardinal numbers from \( 3 \) to \( 9 \) are used in the feminine gender when followed by nouns in the masculine gender and vice versa. But in the spoken language they are always used in the masculine gender. Examples:

\[ \text{النَّاسَانُ} \quad \text{النَّاسُ} \quad \text{بَنَاتُ صَفَرَاتٍ} \]

Case

In the spoken language, all case terminations have been done away with. There is no apparent distinction in the forms of different cases as in the classical. The case of the word is determined from the sense of the sentence. The case endings are, however, expressed in all other religious expressions as well as in a few adverbs.
Examples

2) This elimination of case-determinations had simplified the spoken language to a great extent. There are hundred words called 
أancer which change the short-vowels of the last-letter of the word, which they are related to;  
lose all their force.

3) The words  
أancer do not undergo any change in their forms when their case changes as in the classical.

Examples

<table>
<thead>
<tr>
<th>Classical</th>
<th>Vulgar</th>
</tr>
</thead>
<tbody>
<tr>
<td>جازاً ممّول</td>
<td>إني أولَم</td>
</tr>
<tr>
<td>راست أبائ</td>
<td>رابِت أبائ</td>
</tr>
<tr>
<td>متَّمَّت أبائ</td>
<td>مرت بالبول</td>
</tr>
</tbody>
</table>

4) A common way of expressing the genitive is by the use of  
أتن تج شي as  
This book is of my brother 
أتن تج شي |

This is not mine.

Diminutives

1) Then are some diminutives which are
used only in the spoken language.

The children are called by the following pet names which may be classed among the diminutives.

From باولدي
From یاس

Numeral Adjectives

In the Cardinal numerals from 11 to 19 if one of the š is dropped, š becomes p; & is joined to the last letter of the preceding word.

Classical

Vulgar

(Alašš)
(Alašš)
(Alašš)
(Alašš)
(Alašš)
(Alašš)
(Alašš)
(Alašš)
(Alašš)
(Alašš)
Pronouns

Out of 13 pronouns used in the classical only 9 are used in the spoken. Instead of
the dual number the plural number is used.

Separate Personal Pronouns

(a) Nominal

Masculine

Singular

Fem:

1st Pers:

 Uint (Ana)

2nd

 Uint (Anti + Anti)

3rd

 Uint (Anti + Anti)

Plurals for both genders

1st Pers:

 Uint (Amā)

2nd

 Uint (Anti)

3rd

 Uint (Anti + Anti)

(b) Objective

Masculine

Singular

Fem:

1st Pers:

 Unt (Ana)

2nd

 Unt (Anti)

3rd

 Unt (Anti + Anti)
3) Affixed Personal Pronouns


4) The Changes which the Pronouns undergo in the Spoken Language.

(a) In the First Person there is no change.
(b) In the Second Person ِت (Anda) becomes ِت (Anda) & ِت (Anda) becomes ِت (Anda).
(c) The ٌ of the last letter is lengthened ٌ.
in the "wide" vowel has been changed into the "narrow" vowel.

هو للغابين خدهم واحدهما وإسرتها لم ستعملها مجموعه 3 (5)

Examples

هياء شغل يوازي
فته ملأ طاغيا
راح تستغني
عن مظلاء

1. It is constricted 3 أَوَّلُ لَهُ فَنَّى
2. It is changed into あの كأنها 5 오* (5) أَوَّلُ لَهُ فَنَّى (1) at
3. it is pronounced in the genitive case

Examples

النور لم يُنْبِذ (1)
كَالُو أَوْ نَرْضِيَ عَنْ تَلْبِيَ (2)
مَيْنُو أَوْ نَمْ وَصَبَ (3)
(4) (jalal)

is constricted into تَلْبِيَ (1) Homelites (changed) changed into 10 مَيْنُو أَوْ نَمْ وَصَبَ (1)

انفَرَعَ فَهُو لا يَنفَر، فَمَا أَنفَر

Plurals

is used both for أَقْسَمُ أو أَقْسَمْ (4) (النور)
(c) Separated Pronouns - Objectives
Instead of يَّ (Iyáya) يَّي (Iyáyi) yáyá (Iyáyá) is used instead of يَّ (Iyáya) يَّي (Iyáyi) yáyá (Iyáyá) are used respectively. These pronouns lose their initial اَل and are pronounced لَ.

(f) Affixed Pronouns
Pronoun and suffix of the 2nd Pers. Affixed Dem.: Poss. Pronoun are transferred to the letter preceding them to the prefixive qusreent, as في (Klabak) 

Classical
في (Klabaka)
في (Klabeki)

Vulgar
في (Klabak)
في (Klabik)

The affixed pronouns are used with prepositions
(2) Other indeclinables parts of speech & sometimes undergo a change also.

Ex:ample

في (Kaláttillak) = I write to Thee
في (Kaláttillu) = I write to him
في (Kaláttilla) = I write to them.
Electrical

When two pronouns are used together as a direct or indirect object, which is a classified pronoun comes first? It is attached to the verb, then follows the direct object. In the sentence, "This pronoun follows the direct object," the pronoun is placed after the direct object, not attached to it.
In the Classical the direct object comes first: it is attached to the verb.

Examples:

(ها) - هل كتاب سنكل يا!

(ه) - This book was delivered to you.

(ها) = The books I sent you them.

The Separable Objective Pronouns are often used with the Separable Nominalive Pronouns: they are connected by َ.

(لا) - ليته أن يأته إلى البيت.
The َلاَم may mean "until." The sentence with the َلاَم means: I went with him to the house.

The Turkish first-person possessive is used with the Turkish word َلاَم, as máximo = my book.

The third person plural is often used for the singular.

(لا) - أبا يأته َلاَم.

The second person plural is very rarely used for the singular for the sake of politeness. When equals or superiors are addressed to or with

with a pronoun and suffixes of the second person singular is used as a mark of respect.
Demonstrative Pronouns

1) ٱلله is the only Demonstrative Pronoun (أَلْلَّهُ) used before the nouns, for all genders and numbers. ٱلله is the contracled form of ٱللله (Allah) and serves the purpose of half a dozen words used in the classical.

Examples:

سَيْلُ (Sar rajul)
سَلْطَنَةٌ (Sal manaa)
سَلْطَانٌ (Saltaa jaa)

2) Demonstrative Pronouns used after the nouns
(a) Those referring to near objects:
   Singular
   Masc.: ۦِ ٓآ ۦِ ٓآ
   Fem.: ۦِ ٓآ ۦِ ٓآ

   Plural (for both genders)
   Masc.: ۦِ ٓآ ۦِ ٓآ ۦِ ٓآ
   Fem.: ۦِ ٓآ ۦِ ٓآ ۦِ ٓآ

(b) Those referring to distant objects:
   Singular
   Masc.: ۦِ ٓآ ۦِ ٓآ
   Fem.: ۦِ ٓآ ۦِ ٓآ

   Plural (for both genders)
   Masc.: ۦِ ٓآ ۦِ ٓآ ۦِ ٓآ
   Fem.: ۦِ ٓآ ۦِ ٓآ ۦِ ٓآ
Examples

Do you want this pen or that?

These houses belong to the merchant's son.
The other day.

Relational Pronouns

are used for all members, persons, genders

and are used mostly for inanimate objects as

Reflexive Pronouns

is the most commonly used than any other word conveying the same as

Intensive Pronouns

The Intensive Pronouns in the Hebrew language are as follows:

(1) who, instead of shin
(2) what
(3) which
(4) which one (Masculine)
(5) which one (Feminine)
(6) which one.
Indefinite Pronouns with Examples

Every one:
كل([ ])

All the way:
كلالنادرب([ ])

No mistake:
ولانغل([ ])

Any book:
شيئن([ ])

Something:
 شيءیفراض([ ])

Every one:
كلوا([ ])

Hour:
ما([ ])

Nothing:
شيئن([ ])

Indefinite Pronouns with Examples

Every one:
كل([ ])

All the way:
كلالنادرب([ ])

No mistake:
ولانغل([ ])

Any book:
شيئن([ ])

Something:
 شيءیفراض([ ])

Every one:
كلوا([ ])

Hour:
ما([ ])

Nothing:
شيئن([ ])

Verbs

Verbs in the spoken language possess many
distinctive peculiarities differing widely from the
classical. The terminations, inflections, the
general scheme of the conjugation are different.
It is also interesting to observe how the modern
Syrian Arabic like other modern languages
has broken up the strong inflectional forms &
employed new auxiliaries.

Voice.

In the spoken language there is only one
Voice. The Passive Voice properly speaking
is not used at all. It has been already
mentioned in the first chapter that
the Passive is not found in other modern
Arabic dialects, viz. Caferen of Oman &

It is however expressed in the following ways viz.

1) By giving it an active rendering.

Classical                                      Vulgar
الرجل الذي قتل ابنه                                      الرجل الذي قتل ابنه

The man whose son

was killed

(86) The man whom he killed his son
(2) It is expressed by using the form فعل in the
Perfect.

Examples

(النواب) والرجل على الطريق
A man was killed on the road.

(كيل أيضاً)
I was born on the mountain.

(3) The increased form of فعل are used of which is more commonly
used than regular.

Examples

(النواب) بحاجة إلى
His hand was hurt.

(النواب) بالسلاسل
This fruit is not eaten

باختصار, the literal translation of
the sentence, the door was opened by
the Thief, is في الحال بين الله تعالى. This
though correct grammatically, is
wrong ideologically. It is never used
legally one. The sense of the above
sentence can be expressed in several
ways:

1. The Thief opened the door
2. The Thief opened it
3. He opened the door
Moods

Discrepancy between the four moods, viz.,

Indicative, Imperative, and Subjunctive.


dee

Perfect Tense

Masc:

Sing.:  

1st Pers.: كتب  (Kābt)

2nd Pers.: قب  (Kāb)

3rd Pers.: قب  (Kāb)

Sci.:  

1st Pers.: كتب  (Kābt)

2nd Pers.: قب  (Kāb)

3rd Pers.: ب قب  (Kāb)

Plural for both genders

1st Person:  

2nd "  

3rd "  

The second singular masculine of the first singular have the same form. The end of the last letter of the stem (kāb) is lengthened into כ. The first nasal letter of all these forms are qiyeseen.

Masc.

Imperfect Tense

(a)  

1st Pers.: ب قب  (Kāb)

2nd Pers.: قب  (Kāb)

3rd Pers.: ب قب  (Kāb)
3) Continuous Imperfect

**Long Singular**

Masculine:
- عَالَمَ فَمَ حَلَّتُ (الْعَالَمُ فَمَ حَلَّتُ)
- عَالَمَ فَمَا حَلَّتُ (الْعَالَمُ فَمَا حَلَّتُ)
- عَالَمَ فَمَا حَلَّتْ (الْعَالَمُ فَمَا حَلَّتْ)

In Beirut, Lebanon, words for 
*الْعَالَمُ* and *حَلَّتُ* are used

In Baghdad, *الْعَالَمُ* is often used,
and *حَلَّتُ* is often used as an auxiliary in
Morocco. This is the only auxiliary used for
Continuous Imperfect Arabic. It is

It is interesting to observe that all

In these dialects, they employ similar auxiliary verbs with

**Plural for both genders**

Masculine:
- عَالَمَ فَمَا حَلَّتُ (الْعَالَمُ فَمَا حَلَّتُ)
- عَالَمَ فَمَا حَلَّتُ (الْعَالَمُ فَمَا حَلَّتُ)
- عَالَمَ فَمَا حَلَّتْ (الْعَالَمُ فَمَا حَلَّتْ)

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**Plural for both genders**

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- عَالَمَ فَمَا حَلَّتُ (الْعَالَمُ فَمَا حَلَّتُ)
- عَالَمَ فَمَا حَلَّتْ (الْعَالَمُ فَمَا حَلَّتْ)
4. Imperfect tense can be expressed by joining personal pronouns and Adverbs of the V3 form.

προς Λέξην
Δούς Λέξην
προς ελέγχον
Δούς ελέγχον
προς αφήστι
Δούς αφήστι
προς κάνον
Δούς κάνον

When are you going?
From where are you coming?
Who is entering the house?

4. Imperfect tense is also used with other auxiliaries. For its uses see Page 72.

It should be noted that in this spoken language it is generally used with the imperfect.

It is used in the following cases:

i) It is used with the imperfect to denote both the future and the present.

Εσέναι Κρατώνται
Το να συνεχίσουμε
Εσέναι Κρατώνται

The present will arrive tomorrow
We go to bed at sunset.

ii) It is used with the imperfect in a

Interrogative sentence with ἐν τῇ ἡμέρᾳ - Interrogative pronoun.

Το έρωτήσειξ
Do you know English?

Περιστροφή
Have you got any more, sir?

What do you want?

Τι αγοράζεις
What is the price of the book?
(iii) It is preferred to the imperfect in simple negative as well as negative interrogative sentences, as

“Do you not hear?"

(iv) In a conditional sentence, 

is prefixed to the imperfect. 

If you buy this block you will make a profit.

The following forms are also used, but very rarely.

ان شرّى

ان شرّى

اذ بشرّى

The letter 

is not prefixed to the imperfect in the following cases.

(i) In subordinate sentences where the imperfect is used in the sense of infinitive, as

“Tell him to come."

(ii) It is not used with the imperfect, when the imperfect is used with an auxiliary verb.

=

(iii) It is not used with the imperfect in the optative mood.

شِروَبَـُرْخِيل

May your life be prolonged.
7) When the imperfect follows the following verbs, its
لعبة على ملعوج, ومر إلى سب سمح مرن
and other verbs of the same signification, in
the perfect tense, a particle, a verbal noun
or a phrase without the intervention of a
conjunction or any particle, it may be
rendered in English by an infinitive,
whether simple or genitival to stand
as a complement of verbs of an
incomplete predication.

Example
انثاثي هذا ستر حلب 
As the bird, and explain
it seven rows.

שותي فت
I saw him come in.

Future Tense
(a) Instead of or of the classical
and the contracted form of 1st. person
with the pronominal suffixes used
with the imperfect to denote the future
tense. 
(b) It is interesting to note that 
the Lydian dialect of Persian
and "are" of the English language are in many cases identical.

And what do you ask?

(c) Again ج (going) in Sūra Ṣād 18:66 in Morocco ج (sitting) in Baghdad. "going" in English have the same future specification.

The verb "to be"

1. "to be" is seldom used in the Present Tense

(الرَجُل) = The right is until you are right

(الرَجُل) = The right is on you if you are wrong

(ما يَكْفِي) = How much for you is until me?

(ما يَكْفِي) = How much do I owe you?

(b) When "to be" is used as a copula in the Present Tense, and is followed by a participle, an adjective, a noun, or an adverb of place, the copula is not expressed at all.

Examples:
The man is in the house.
I am tired
'Ant mānu
You are a Syriac.
(c) But if the subject is already mentioned or referred to, only the participial noun, adjective or adverb of place in the complement is mentioned.

(d) If the verb 'to be' is used as a copula in the past tense or the future tense and is followed by a participle or an adjective, the copula is not translated into English, but the verb from which the participle or the adjective is derived, is used.

(e) 'Being' which may be translated into 'is' or 'was' is never used in the Syriac text.
Imperative Mood

Imperatives of the three radicals do not take suffix. The word begins with a quiescent letter and the short vowel of the second radical is lengthened into a vowel letter. (See page 90-11)

Examples

Classical

- ألا (alā)
- بِذَإِبَ (bīṭāb)
- مِثَ (mīṭā)

Makhlīl

- ألا (alā)
- بِذَإِبَ (bīṭāb)
- مِثَ (mīṭā)

2. In the Classical the first and third persons of imperative are formed by adding ِل or ِإ to the imperfect; but in the spoken language, they are expressed in the following two ways viz.

(a) By prefixing ِل or ِإ with the affixed pronouns to the imperfect. In the first person all of the imperfect is dropped.

Examples

- مَلَكَت ِلِيَ (malakat ِli)
  - ِليَ (li)
- لا َفَحَرَوُ (lā faharū)
  - ِفَحَرَوُ (faharū)

The Imperative in Classical is formed by taking the short vowel of the second radical and lengthening it into a vowel letter. In the second and third persons of the imperfect is dropped.

Examples

- مَلَكَ (malak)
  - مَلَكَ (malak)
- لا َفَحَرَ (lā fahar)
  - لا َفَحَرَ (lā fahar)
3rd Sing. = let him come.
3rd Plural = let them come.

(2) By prefixing the letter ت to the imperfect, it is perhaps the contrated form of the 3rd. of Persian.

Subjunctive only.

1. is used with the Perfect or not with the Imperfect as in the classical.

If you did not. change his conduct, he will repent. (lit.)

If you play, you will gild and though this sentence is correct, yet never used in the Spoken Languages.

2. is also used not. followed either by the Perfect or the Imperfect.

Examples

If you are afraid of Cholera

run away.
It should be noticed that the verbs in the principal sentence is in all cases in the imperfect.

2. 

It is more frequently used in the spoken language than が is never used alone with the imperfect.

(a) が is used with か

اذاعافدا علیه ولاءن Ticket

(b) It is used with か is followed by the imperfect.

اذاعاففغ فإن راج في

(c) It is used with か is followed by the perfect.

اذاعاففغ في

Here it must be noticed that the verb in the principal sentence is always in the imperfect.

3. 

It may be used both with the perfect and the imperfect. And the verb in the principal sentence may be either in the perfect or in the imperfect.

لا تعودوا لعبت بل اتفرحوا في حلا قرى بحري

If you knew English I should take you into

لا تعودوا لعبت بل اتفرحوا في حلا قرى بحري

If you knew English I should have taken you with me.
(2) It may be used with the Perfect and the Verb in the Principal sentence. It may also be in the Perfect with the Auxiliary Verb. Examples:

If I had seen him I would have informed him.

لوك كن سأدر نبأ اعتجاء

= If he had gone on a journey, we would have informed us.

(3) Sometimes it is placed before and the compound word 'ولو' means 'though'

النبي اسم ولوكان لعير

A stranger is a blind

though he may have sight.

(4) Sometimes it is placed after 'ولو' and 'أو' is embossed to 'ولو' to which postnominal suffixes are attached.

اعتقا ولوكان

(5) is sometimes used with

ولكن

Though we are poor, we will not steal anything.
Whatsoever it may be, never mind

Whatever it may be.

Though fear, the present never all alone

Associate it. Associate them.

Give me your book. Never mind.

Even if it is corn.

3.

(a) It and all its inflected forms are used with the imperfect to denote the commencement of an action, as in: بتأمل.

(b) It is also used to denote the actual existence of a fact, as in: أعلم

(c) It is also used to denote the present progressive tense

4.

ضِلْيُوْلاً

And is an an used with the imperfect to denote the continuation of an action.

 penalties he goes on writing.

(These are sometimes used with

5.

He went on spending until he became poor.

may be used either in the perfect or imperfect as

and the principa

If the principal verb is in the perfect, he must.
also be in the Perfect as گر،لا to the numbered forms.
She is also used with the prohibitive Imperative
as لا گر،لا to "Don't laugh any more!"

6. لا is used in the same sense as لا
(a) It is used in the Perfect with a verb in the
negative Imperfect گر،لا, in this case, never used
with the Perfect as گر،لا to "He will go home.
Here it does not admit inflexion.
(b) لا is never used with a negative verb but
always with an affirmative verb.
(c) The prohibitive Imperative لا is always used with a verb in the Imperfect.
(d) لا in the following sentences means
'now' or 'then':

شوند لا = What shall we do now?
ما لا = Enough then.
قراپش و لا = Honour us now by your absence.

The Arabic, Persian and English "must"
are identical.

- He must go. (Persian) گر،لا گر.
is used in the meaning of 'can.' Though it is not really a verb. It is used with the Imperfect and takes the affixed pronouns agreeing in number and person with the principal verb.

It who can has no palace
should emigrate.

I can overcome you.

Negative Verbs

In the classical it is used with the Perfect and with the Imperfect and the Prohibitive Imperative, but in the spoken language it is used both the Perfect and Imperfect.

Along with I sometimes the negation particle nu is also attached to the verb.

In a sense, instead of 1 is used as.

In Damascus it clause, 2 is suffixed to 3. In speech, however, 2 is used with the verb and 3 is sometimes used with the adjective.

So is never used in the spoken dialect.

Position of the Verb in the Sentence.

The dialect has no fixed rule as regards the position of the verb in the sentence. It may come before or after its subject. 

The following examples are given in the dialect.
Quadrilateral Verbs

1. Quadrilateral Verbs may be formed from the word of a verb
   menabāni, as  للج : tajabbul, from يا : 275400m
   (the doubled verb) to denote the sense of ang
   جا : to speak frequently, from يا : to prep.
2. Quadrilateral Verbs may be compounded forms
   of the weak Inactive Verbs, a new letter genitive
   كي is added to them
   كي : to more around
   كي : to amount
3. Some quadrilateral Verbs are inomatopoeic, as
   جئ : ड़ घायल
   رض : 226734
4. Some quadrilateral Verbs are derived from nouns.
   كي : from & كي : a flea
   جئ : from & جئ : a lisp
5. Some quadrilateral Verbs are derived from foreign
   جئ : from Italian, Scurti : इंग्रज़ी, Italian
   رض : from Persian & رض
6. Some Verbs and a noun verb are linked together
   form a quadrilateral verb
   كي : from & كي
   جئ : from & جئ
7. Sometimes the derived verb جئ is changed into quadrilateral verb
   كي : from & كي : to lisp (c) كي : to lisp
In the Perfect the first and second persons of these verbs have different forms in the spoken language from those of the classical.

Classical | Second Person
---|---
1st sing. | كُرِفت
1st plural | وَالْقُرُفُ (Radadna)

Vulgar

3rd sing. | كَرَفتُ (Radad)
3rd plural | وَالْكُرفَتُ (Radadna)

The changes may thus be briefly explained. The last is made quiescent due to the Syriac influence (see page 85), both كَرِفتُ (Radad) and كُرِفتُ (Radad) become كُرَفتُ (Radad). The last quiescent letter coming together are difficult to pronounce.

The last s's are amalgamated so is inserted between and so the form كُرِفتُ becomes كُرِفتُ (Radad). Which is used both 1st and 2nd person singular.

The 3rd person sing. form is formed by adding the form كُرُفُ to the 3rd person form. كُرُفُ is conjoined into كُرِفتُ, the form کُرِفتُ becomes كُرِفتُ.
Plural forms

1. The first person plural is formed by removing the nominal suffix َََْث by adding it to the prefixed plural pronoun. Instead of َََْث ِّّْ is added before the second person plural form both for masculine and feminine.

2. Another explanation of the change is that the َََْث in the classical is removed while in the vulgar it is retained in دَّدَد and is inserted between the affixed pronouns of the verb to facilitate the pronunciation.

女主角

Classical َََْث (Raddun) ِّّْ (Radd)

1. The َََْث in the spoken language is dissolved and the nominal is dispersed still. But when affixed pronouns are attached to the verbal particles, the forms of the spoken language resume the classical forms.

فَوَِّّل ِّّْ َََْث (Raddun)
The difference between the classical and vulgar form lies in the short vowels.

In the 2nd Singh Masae: the 1st and 2nd radical is changed into واصل.

In the 2nd Singh, Dama, and 3rd Singh, Masae, short vowels come in succession. This is not admissible in the spoken language. Therefore, the short vowel of the second radical is dropped. The remaining two factors are changed into واصل. Most of their verbs whose middle letter is vocalic retain

Classical: 

<table>
<thead>
<tr>
<th>Singular</th>
<th>Vulgar</th>
</tr>
</thead>
<tbody>
<tr>
<td>مسائلا ]] (wasala)</td>
<td>مسائلا ] (wasala)</td>
</tr>
<tr>
<td>ضسل (wasaln)</td>
<td>ضسل (wasaln)</td>
</tr>
<tr>
<td>وسل (wasafl)</td>
<td>وسل (wasafl)</td>
</tr>
</tbody>
</table>

Plural:

<table>
<thead>
<tr>
<th>Classical</th>
<th>Vulgar</th>
</tr>
</thead>
<tbody>
<tr>
<td>وسل (wasafl)</td>
<td>وسل (wasafl)</td>
</tr>
</tbody>
</table>

Explanation:

The difference between the classical and vulgar form lies in the short vowels.

In the 2nd Singh, Masae: the 1st and 2nd radical is changed into واصل.

In the 2nd Singh, Dama, and 3rd Singh, Masae, short vowels come in succession. This is not admissible in the spoken language. Therefore, the short vowel of the second radical is dropped.

The remaining two factors are changed into واصل. Most of their verbs whose middle letter is vocalic retain
In both the first and second radicals 

\[ 
\text{بالنسبة إلى} 
\]

In the first singular of plural the short vowel of the final letter is dropped at the second letter three times, unless  

\[ 
\text{الحرف} 
\]

The forms of the second person and the 3rd same changes.

<table>
<thead>
<tr>
<th>Classical</th>
<th>Vulgar</th>
</tr>
</thead>
<tbody>
<tr>
<td>رُضِّيْنَ</td>
<td>رُضِّيْنَ</td>
</tr>
<tr>
<td>رَضُّتْنَا</td>
<td>رُضِّيْنَ</td>
</tr>
<tr>
<td>رَضُّتْنَا</td>
<td>رُضِّيْنَ</td>
</tr>
<tr>
<td>رُضِّيْنَ</td>
<td>رُضِّيْنَ</td>
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<td>رُضِّيْنَ</td>
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<td>رُضِّيْنَ</td>
<td>رُضِّيْنَ</td>
</tr>
<tr>
<td>رُضِّيْنَ</td>
<td>رُضِّيْنَ</td>
</tr>
<tr>
<td>اِلْيَادِ</td>
<td>اِلْيَادِ</td>
</tr>
</tbody>
</table>

Imperative

<table>
<thead>
<tr>
<th>Classical</th>
<th>Vulgar</th>
</tr>
</thead>
<tbody>
<tr>
<td>صلِ</td>
<td>صلِ</td>
</tr>
<tr>
<td>صَلِّ</td>
<td>صَلِّ</td>
</tr>
<tr>
<td>صَلِّمَا</td>
<td>صَلِّمَا</td>
</tr>
</tbody>
</table>

Changes

In the imperfect in the Classical 

\[ 
\text{الحَيَّة} 
\]
of the Semitic verbs whose middle letter is a letteral to be dropped. But in the
spoken language 액 is always retained. The
vowel of the penultimate becomes 액.
In the imperative 액 the vowel of the second letter is
broadened into 액. We become "" (", and "" (", become in
the imperative "" (, and "" (, respectively.

1. Verbs whose middle letter is أ or و are
conjugated in the same manner as in the
classical. In the spoken language
the أ/o המACHED א make no difference, both
undergo the same changes.

2. In the imperative the short vowel is lengthened into a vocalic letter agreeable
 to the short vowel as أ in instead of أ ("" (,);
the change is due to a vowel influence.

3. "" (, and in the spoken language has for
its imperfect 액 (, instead of 액 (, and in
The Imperative

1. In the Imperative the initial ʕālām is dropped, and the word begins with a quiescent. In the second person plural ʕālām is not dropped, unless the classical becomes ʕām.

2. In the Present Participle also ʕālām is not dropped. Therefore, the classical ʕālām (Ramūn) becomes ʕām (Ramī) in the spoken language.

3. In the Perfect Participle ʕālām of the helicopter is changed into ʕālam, and the numeral is ʕālām. Therefore, becomes ʕām in the spoken language.

4. Some verbs of this form have ʕālām on the first letter in the Perfect. ʕālām (Ramūn) happened, ʕām (Ramī) it flowered.
الكلمات الإسارية

1.weak verbs, having ئي and كي for their first or middle or for their middle and final radicals combine the peculiarities of the two classes of weak verbs 

2. Verbs having كي and كي for their final, are conjugated as كي (wafa) of the classical become كي (waf) in the dialect.

3. In the imperfect and the imperative they are conjugated as كي of the classical imperfect becomes كي (wafa) in the dialect. In the imperative كي (wafa) becomes كي (waf) and كي becomes كي and كي (wafa) or كي (waf)

4. In the present participle the original كي (waf) becomes كي (waf) respectively and the passive participle in the dialect are كي (mifigan 2) and كي (mifigan)

المعجم

1. at the end of the word is changed into كي and كي

المد والانكماش

1. To be preceded by كي and كي and كي
2. ٌ٣ ٍ٨١ ٍ٨١ in the imperfect is changed into ٍ٨١ ٍ٨١ instead of ٍ٨١ ٍ٨١.

3. The imperative of such verbs follows the rules of ٌ٢ ٌ١ (كل) ٌ٢ ٍ٢ (كل) ٌ٢ (كل) and used in the Arabic instead of ٍ١ ٍ١ ٍ١ ٍ١.

4. Some verbs are changed into ٌ٢ ٍ١ ٍ١ ٍ١ instead of ٍ١ ٍ١ ٍ١ ٍ١ in the plural.

5. The verb ٍ١ ٍ١ ٍ١ is conjugated irregularly. ٍ١ ٍ١ of the classic translation is transposed. In the perfect it is conjugated thus:

   **Singular**          **Plural**

   1st: ٌ٣ ٍ٢٢ (٢٢) ٌ٢ ١ (٢٢)
   2nd: ١ ٢٢ (٢٢)
   3rd: ٌ٣ ١٢٢ (٢٢)
   Dim.: ٌ٢ ١ (٢٢)
   3rd: ٌ٢ ١ (٢٢)
   Dim.: ٌ٢ ١ (٢٢)

   It should be noticed that ٢٢ in the 1st and 2nd is doubled.

6. The imperative forms of ٍ١ ٍ١ ٍ١ are not used in the Arabic; instead of which ٍ١ (imper. ١) and ١٢ (imper. ١) are used.
Only those adverbs which are used in the spoken language are not found in the classical are mentioned here.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ثُُّنِيَّ</td>
<td>Certainly</td>
</tr>
<tr>
<td>وَاَنَّ</td>
<td>Certainly</td>
</tr>
<tr>
<td>هَنَّ</td>
<td>When</td>
</tr>
<tr>
<td>هَنِّ</td>
<td>When</td>
</tr>
<tr>
<td>أَنْسَ</td>
<td>When</td>
</tr>
<tr>
<td>حَلَّ</td>
<td>Doo</td>
</tr>
<tr>
<td>إِلَّا</td>
<td>Doo</td>
</tr>
<tr>
<td>سَيْ ؟</td>
<td>Why</td>
</tr>
<tr>
<td>أَوْ</td>
<td>Never</td>
</tr>
<tr>
<td>كَانَ</td>
<td>Never</td>
</tr>
<tr>
<td>قَدْ</td>
<td>Once</td>
</tr>
<tr>
<td>كَتَابَ</td>
<td>Certainly</td>
</tr>
<tr>
<td>كَيْ</td>
<td>Mere</td>
</tr>
<tr>
<td>أَيْ</td>
<td>Not at all</td>
</tr>
<tr>
<td>أَيْ</td>
<td>Not at all</td>
</tr>
<tr>
<td>كُلَّ</td>
<td>With all night</td>
</tr>
<tr>
<td>كُلَّ</td>
<td>With all night</td>
</tr>
<tr>
<td>جَنْحَ</td>
<td>With all night</td>
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<td>جَنْحَ</td>
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<tr>
<td>جَنْحَ</td>
<td>With all night</td>
</tr>
</tbody>
</table>

*Note: The Arabic words are not translated here.*
Überfisch

used in calling

Oberon leis Cách tua

Yaduri, and with a name, etc. And that of the ashes.

Or proverbs astonishment.

In English

What a shame!

What a shame!

Bravo!

Bravo! Well done!

Stimulus joyful feelings.

Stimulus feeling of pain.

Tennis

Tennis

August

January

September

August

Hit when one feels sad.

Hit
Chapter IV

Foreign Influences
and
New Vocabulary

I Syriac Element in the Spoken
Arabic of Syria

The Syriac influence has been the
greatest in the development of the
Modern Syriac Dialect, owing to my
ignorance of Syriac I am unable to
understand the subject adequately. It has already
been mentioned that Syriac was the
language of the Old Civilized World.
It was even the court language in
Persia (see Ezra iv 7-8). As shown in
Chapter I, Syriac and Arabic existed
together in Syria for centuries before
the Islam Conquest. During the whole
period of predominance of Syriac, this language
exercised a great influence upon
the vocabulary of Arabic. The more
closely we investigate, the more clearly
does it appear that numerous
Arabic words used for ideas or objects which presuppose a certain degree of civilization are borrowed from Syriac. For instance, Holbein says that Syriac was spoken in various parts of Syria even up to the 17th Century. Even now in the villages of Mar Luca, Jabadeen, and Bushe, a mixture of Syriac and Arabic is used. The Nestorians in Osroeniat, Perea, and Khosraun also use the modern Syriac.

Holbein in his 'Ellinomologie of Syria' shows the Syriac origin of the names of the villages in Lebanon, also of the peculiar idioms of horses in the spoken Arabic of Syria. He traces the following grammatical peculiarities in the Syriac influence:

1. The Arabic taa'if is formed from the Syriac tawf. Thus, the Arabic 'al-tawr' is from the Syriac tawr, and the Arabic 'al-karaz' is from the Syriac karaz. In the latter, the 'al' is added in the Arabic to express that which is transferred from the Syriac.

2. The Arabic 'aamal or 'aamal in the plural is formed from the Syriac tawf. Thus, the Arabic 'al-aamal' is from the Syriac tawf, and the Arabic 'al-aamal' is from the Syriac tawf.

3. The Arabic 'al-ta'ma'am is formed from the Syriac tawf. Thus, the Arabic 'al-ta'ma'am' is from the Syriac tawf, and the Arabic 'al-ta'ma'am' is from the Syriac tawf.

4. The Arabic 'al-ta'am' is formed from the Syriac tawf. Thus, the Arabic 'al-ta'am' is from the Syriac tawf, and the Arabic 'al-ta'am' is from the Syriac tawf.

5. The Arabic 'al-ta'am' is formed from the Syriac tawf. Thus, the Arabic 'al-ta'am' is from the Syriac tawf, and the Arabic 'al-ta'am' is from the Syriac tawf.

6. The Arabic 'al-ta'am' is formed from the Syriac tawf. Thus, the Arabic 'al-ta'am' is from the Syriac tawf, and the Arabic 'al-ta'am' is from the Syriac tawf.
(4) ان الأفعال النطاقية المعنزلة التي لوردت فيIMITIVE مسجلاً في المعجم التفاعلي:
بصفة عميقة في الظلال الدالة والرياد المحلة على شكل المعجم الرياضي: فقوق منتقل.
(5) وعما استنادات باللغة الجنسية (ه) اسكتن المبكر في أول الفعل: في
غير وضع الاسم او فعل: ثم تجيب بفعل من علفهم: كان شغائر
(6) اسكتن الذي اصع: بفرك الأشجار في وسط المعجم: مثل:
تغريب: تغيرت بحما من ثغيات: تنها تبت
(7) اسكتن الذي لم تكن المتلاصقين في الظلال العامة مشاى:
عالمة الواجهة: فقوق العينات السراي: احتلتي: قسمت ومضت - بدأ تث نيت
تتعثب في سبب: قضبان: بعدو خً فرشته كغيره
(8) فلكلت الجموعة في ضر الأفلاط بالفعوم: أوضع:
إلي ميني: عندي تناد: بالاسم أو الفهم - واضحة: عندهم
II Persian Element

The Persians after the Islamic conquest of Persia adopted the Muslim faith. They also at the same time adopted the Arabic character of its grammar. On the other hand, they influenced the Arabic language especially that of Syria.

Geographically, politically, and commercially Persia and Syria have had a very close connection. Baghdad, the city of the Great Persian King, was the capital of the Abbasides, a center of great intellectual activity during that time. Scholars and traders flocked to Baghdad. It was a Persian who first wrote an Arabic grammar.

Persians and Arabs lived side by side. The latter borrowed many words for posposing some being names of things not found in Arabia, e.g., دژ (ژ) of Persian (originally ب) is voiced، دژ of Syrian (originally ب) is unvoiced.
A thumb = a finger = a protector

The first syllable has been dropped as in 'Varnak' and are interchangeable being letters of similar form.

Varnak = a chief
Dhaka = a village

The second syllable is the inverted 'ghat' of the original 'Sanskrit' form.

Bhutan = a patient
Dhaka = a place

The Imperative of 'Dosa' to keep is affixed to Arabic, Persian and Turkish nouns to form an 'imperative' generally to an office in the State, as

Dosa = A revenue collector
Dhaka = A bearer of a pen or a banner.
Dhaka = A gun carrier

The meaning 'a house' is also attached to nouns as

Library = A library
Hospital = A hospital
Museum = A museum

As a head, metaphorically, a headman is prefixed.
1. Nouns of the three languages mentioned above.

2. Several military words have been introduced into the Arabic language.

3. Turkish Elements

   1. Words mostly referring to state affairs have been introduced into the Byzantine dialect.

   2. The suffix 

5. Some loan words are used as

6. قراول بن أفندي

7. The suffix is with nothing "belonging" a word with or name.

8. "a head of the head" prefixed or suffixed to nouns as

9. إنشاء - a head clerk

10. Some other terms are
Italian Elements

Italian merchants and craftsmen - carpenters, tailors, tailors - settled down in Syria and introduced a large number of words mostly belonging to merchantile pursuits and various arts and industries...

(a) Cambio = Exchange
Cambiala = A bill of exchange
Fatture = Invoices
Campagna = Company
Contratto = Contract
Natura = Security

(b) Polli = Potter
Beans = Fowl
Pere = Pearl
Frutta = Fruit
Candeli = Candles
It is said that during the Greek and Roman periods, although the people spoke Aramaic, the Greek language and culture were introduced into Syria. The Greek language must have been very widely spread, as we find almost all the books of the New Testament were written in Greek.

During the reign of Harun er Rashid, a number of schools of philosophy were founded in Syria, and particularly at Damascus. The Arab scholars obtained their knowledge of Greek philosophy from the Pyrmanes. So that, an acquaintance with medicine, astronomy, and mathematics reached the Arabs directly or indirectly through the Greeks.
Other foreign elements

Owing to the continuous emigration of the Syro-Arabs to Europe, America, Australia etc., the spread of modern western civilization and knowledge, the modern scientific discoveries and inventions, and the constant intercourse with the Western Nations, many English and Dutch words have been introduced into the spoken Syro-Arabic.