

Continue

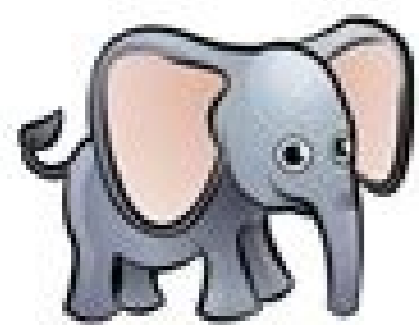
Mido

in Egyptian Arabic



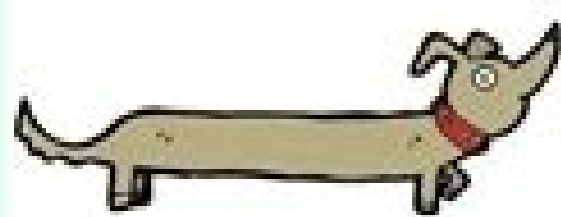
Adjectives

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كَبِيرٌ
[kabiir]
big

صَغِيرٌ
[sakhiiir]
small



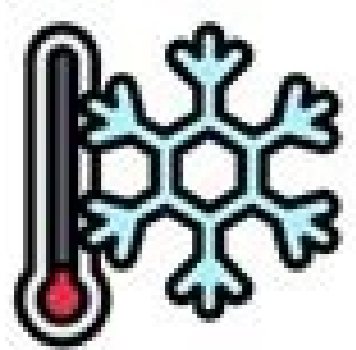
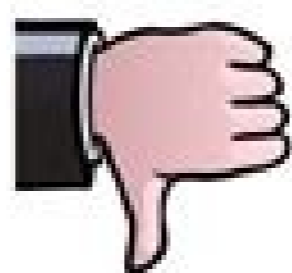
طَوِيلٌ
[tawiiil]
long

قَصِيرٌ
[qasiira]
short



حَسَنٌ
[hasan]
good

سَيِّئَةٌ
[sayiya]
bad



بَارِدٌ
[baaariid]
cold

حَارٌ
[haaar]
hot



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53. Restaurant

restaurant	maṭ'am (m)	مطعم
coffee house	kafé (m), maqha (m)	كافيه. مقهى
pub, bar	bār (m)	بار
tearoom	ṣālun jāy (m)	صالون شاي
waiter	nādil (m)	نادل
waitress	nādila (f)	نادلة
bartender	bārman (m)	بارمان
menu	qā'imat aṭ ṭa'ām (f)	قائمة طعام
wine list	qā'imat al xumūr (f)	قائمة خمرور
to book a table	ḥaḡaz mā'ida	حجز مائدة
course, dish	waḡba (f)	وجبة
to order (meal)	ṭalab	طلب
to make an order	ṭalab	طلب
aperitif	jarāb (m)	شراب
appetizer	muqabbilāt (pl)	مقبّلات
dessert	ḥalawiyyāt (pl)	حلويات
check	ḥisāb (m)	حساب
to pay the check	dafa' al ḥisāb	دفع الحساب
to give change	a'ṭa al bāqi	أعطى الباقي
tip	baqqīj (m)	بقشيش




جزر

[illegible]

خيار


A decorative banner at the bottom of the page featuring a close-up of garlic bulbs and potatoes on a dark red background.

بطاطس	ثوم
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 eArabic Learning

Egyptian colloquial arabic vocabulary pdf. What is vocabulary in arabic. How many vocabulary in arabic. Most common egyptian arabic words.

[illegible][illegible][illegible]

between cities and villages, can struggle to understand each other's dialects.[10] Classification Reference: Modern Standard Arabic varieties Map of Arabic varieties. The greatest variations between kinds of Arabic are those between regional language groups. Arabic dialectologists formerly distinguished between just two groups: the Mashriqi (eastern) dialects, east of Libya which includes the dialects of Arabian Peninsula, Mesopotamia, Levant, Egypt and Sudan; and the other group is the Maghrebi (western) dialects which includes the dialects of North Africa (Maghrebi west of Egypt [11]) The mutual intelligibility is high within each of those two groups, while the intelligibility between the two groups is asymmetric. Maghrebi speakers are more likely to understand Mashriqi than vice versa.[citation needed] Arab dialectologists have now adopted a more detailed classification for modern varieties of the Arabic language. The following table lists some of the major varieties of Arabic. Note that the boundaries between these varieties are particularly disparate, with Egyptian Arabic speakers claiming difficulty in understanding North African Arabic speakers, while North African Arabic speakers are mostly due to the widespread popularity of Egyptian Standard and to a lesser extent, the Levantine popular media, for example Syrian or Lebanese TV shows (this phenomenon is called asymmetrical intelligibility). One factor in the differentiation of the varieties is the influence from other languages previously spoken or still presently spoken in the regions, such as Coptic, Greek and English in Egypt; French, Ottoman Turkish, Italian, Spanish, Berber, Punic or Phoenician in North Africa and the Levant;[12] Hymytic, Modern South Arabian and Old South Arabian in Yemen; and Syriac Aramaic, Akkadian, Babylonian and Sumerian in Mesopotamia (Iraq).[13][14]

Speakers of mutually unintelligible varieties are often able to communicate by switching to Modern Standard Arabic. Maghrebi Group Western varieties are influenced by the Berber languages, and by Romance languages. Koiné Moroccan Arabic (*المغربيّة*, *maghribiyat/djariya*) (ISO 639-3: arg) Algerian Arabic (*الجزائريّة*, *djazairiyat/djariya*) (ISO 639-3: arg) Tunisian Arabic (*التونسيّة*, *tunisiyat/djariya*) (ISO 639-3: tsn) Libyan Arabic (*اللّبيّة*, *libyiat/djariya*) (ISO 639-3: lib) Egyptian Arabic (*مصريّة*, *masriyat/djariya*) (ISO 639-3: egi) Egyptian Arabic (*مصرى*, *masri*) (ISO 639-3: egi) Judeo-Arabic (*يهودي-عبري*, *yehudi-yivrit*) (ISO 639-3: yhe) Chadian Arabic (Baggara, Shuwa Arabic) (ISO 639-3: chu) Turkish Arabic, pidgin Mesopotamian Group Mesopotamian varieties are influenced by the Mesopotamian languages (Sumerian, Akkadian, Aramaic), Turkish language, and Iranian languages (geltu varieties) North Mesopotamian Arabic or Moslawi (*موصلية*, *muslwiyya*) (ISO 639-3: ayd) Judeo-Iraqi Arabic (ISO 639-3: yid) Baghdad Jewish Arabic Anatolian Arabic Baghdadi Arabic (geltu varieties) (ISO 639-3: acy) South Mesopotamian South Mesopotamian Arabic Khuzestani Arabic Levantine Group Levantine Arabic (*لبنانيّة*, *lubnaniyat/djariya*) (ISO 639-3: lbn) Syrian Arabic (*سوريّة*, *suriyat/djariya*) (ISO 639-3: sya) Jordanian Arabic (*أردنيّة*, *ardniyat/djariya*) (ISO 639-3: jor) Palestinian Arabic (*فلسطينيّة*, *falastiniyat/djariya*) (ISO 639-3: pld) Yemeni Arabic (*يمنيّة*, *yimniyat/djariya*) (ISO 639-3: acy) Hadrami Arabic (*هذرميّة*, *hadramiyyat/djariya*) (ISO 639-3: acy) Saudi Arabic (*سعوديّة*, *saudiyyat/djariya*) (ISO 639-3: aud) Gulf Arabic (*خليجيّة*, *khilijiyat/djariya*) (ISO 639-3: gpl) Bahraní Arabic (*بهرانية*, *bahranīyat/djariya*) (ISO 639-3: bhr)

(ISO 639-3: acq) *Thihamiyati Arabic* Omani Arabic (phōlīyā - 'umāni) (ISO 639-3: acq) *Dhofari Arabic* - (ISO 639-3: sbb) *Shihhi Arabic* (شَهْهِي - *shihbi*) (ISO 639-3: sbb) *Bareqi Arabic* *Peripheries Central Asian Arabic* *Tajiki Arabic* - (ISO 639-3: abh) *Uzbeki Arabic* - (ISO 639-3: acq) *Shirvani Arabic* (extinct) *Khorasani Arabic* *Jewish varieties* *Jewish varieties* are influenced by the Hebrew and Aramaic languages. Though they have features similar to each other and to *Thihamiyati* and still belong phonologically to the same family groupings as their non-Judeo counterpart varieties. *Judeo-Israēli Arabic* (ISO 639-3: yud) *Judeo-Baghdadi Arabic* (ISO 639-3: yud) *Judeo-Tripolitanian Arabic* (ISO 639-3: yud) *Judeo-Tunisian Arabic* *Judeo-Yemeni Arabic* (ISO 639-3: yud) *Croedes Nubi Pidgins* *Mardi Arabic* *Diflosive variety* *Modern Standard Arabic* - (ISO 639-3: msd) *Modern Standard Arabic* is the official language of 22 countries. In some situations, the need to communicate with people with different dialects, to get social approval, to differentiate oneself from the listener, when citing a written text to differentiate between personal and professional or general matters, to clarify a point, and to shift to a new topic [15]. An important factor in the mixing or changing of Arabic is the concept of a prestige dialect. This refers to the level of respect accorded to a language or dialect within a speech community. The formal Arabic language carries a considerable prestige in most Arabic-speaking communities, depending on the context. This is not the only source of prestige, though [16]. Many studies have shown that for most speakers, there is a prestige variety of vernacular Arabic. In Egypt, for non-Cairenes, the prestige dialect is Cairo Arabic. For Jordanian women from Bedouin or rural background, it may be the urban dialects of the big cities, especially including the capital Amman [17]. However, in certain contexts, a dialect relatively different from formal Arabic may carry more prestige than a dialect closer to the formal language—this is the case in Bahrain, for example [18]. Language mixes and changes in different ways. Arabic speakers often use more than one variety of Arabic within a conversation or even a sentence. This process is referred to as *code-switching*. It is a very common phenomenon in her society. In her society, people move from the countryside to the city and adopt the more prestigious urban dialect, possibly over a couple of generations. This process of accommodation sometimes appeals to the formal language, but often does not. For example, villagers in central Palestine may try to use the dialect of Jerusalem rather than their own when speaking with people with substantially different dialects, particularly since they may have a very weak grasp of the formal language [20]. In another example, groups of educated speakers from different regions will often use dialectal forms that represent a middle ground between dialects rather than trying to use the formal language, or they may use a particular regional dialect to a dialect closer to the formal language. In her society, people move from the countryside to the city and adopt the more prestigious urban dialect, possibly over a couple of generations. This process of accommodation sometimes appeals to the formal language, but often does not. For example, villagers in central Palestine may try to use the dialect of Jerusalem rather than their own when speaking with people with substantially different dialects, particularly since they may have a very weak grasp of the formal language [20]. In another example, groups of educated speakers from different regions will often use dialectal forms that represent a middle ground between dialects rather than trying to use the formal language, or they may use a particular regional dialect to a dialect closer to the formal language. In her society, people move from the countryside to the city and adopt the more prestigious urban dialect, possibly over a couple of generations. This process of accommodation sometimes appeals to the formal language, but often does not. For example, villagers in central Palestine may try to use the dialect of Jerusalem rather than their own when speaking with people with substantially different dialects, particularly since they may have a very weak grasp of the formal language [20]. In another example, groups of educated speakers from different regions will often use dialectal forms that represent a middle ground between dialects rather than trying to use the formal language, or they may use a particular regional dialect to a dialect closer to the formal language.

[illegible]

the Arabic et-tatig red; zagra katibān šanā l-irriyayāt al-fransa Peninsular Gulf (Kuwait) žana yawā žabbih žabih il-lamma ritt il-maktaba ma liğit žala ha-kittāb il-qadiṁ kiti žabi žagira kašā šan tārīk il-harīm b-faransa Jeddah) žana marra žabbuh al-qadiga lamma ritt il-maktaba ma liğit ġēr žaha i-kittāb al-qadiṁ kiti žabga žagira kiti šan tārīk al-harīm fi faransa Sanasān Arabic (Sanasā) žana bajn žabbiḥ al-ġerājē ģim hiri sirt šal-e maktaba ma leğelē žade i-kettāb il-qadiṁ kiti žaga katiž žara šan tārīk marra žawānsa Other regional differences: "Peripheral" varieties of Arabic – that is, varieties spoken in countries where Arabic is not a dominant language and the lingua franca (e.g., Turkey, Iran, Cyprus, Chad, Nigeria and Eritrea) – are particularly divergent in some respects, especially in their vocabularies, since they are less influenced by classical Arabic than the core varieties. The variety of Arabic spoken in Egypt is also quite different from the core varieties. Egyptian Arabic variety is Cypriot Maronite Arabic, a nearly extinct variety that has been heavily influenced by Greek, and written in Greek and Latin alphabets. Maltese is descended from Siculo-Arabic. Its vocabulary has acquired a large number of loanwords from Sicilian, Italian and recently English, and it uses only a Latin-based alphabet. It is the only Semitic language among the official languages of the European Union. Arabic-based pidgins (which have a limited vocabulary consisting mostly of Arabic words, but lack most Arabic morphological features) are in widespread use along the southern edge of the Sahara, and have been for a long time. In the eleventh century, the medieval geographer al-Bakri records a text in an Arabic-based pidgin, probably one that was spoken in the region corresponding to modern Mauritania. In some regions, particularly around the southern Sudan, the pidgins have creolized (see the list below). Immigrant speakers of Arabic often incorporate a significant amount of vocabulary from the host-country language in their speech, in a situation analogous to Spanishish in the United States. Even within countries where the official language is Arabic, different varieties of Arabic are spoken. For example, within Syria, the Arabic spoken in Homs is recognized as different from the Arabic spoken in Damascus. Within Iraq, there are many dialects, and the Arabic spoken in Baghdad is different from the Arabic spoken in Mosul. There is considerable mutual intelligibility between closely related Arabic varieties for native speakers listening to words, sentences, and texts; and between more distantly related dialects in interactional situations.[23] Egyptian Arabic is one of the most widely understood Arabic dialects due to a thriving Egyptian television and movie industry, and Egypt's highly influential role in the region for much of the 20th century.[24][25][26] Formal and vernacular differences Another way that varieties of Arabic differ is that some are formal and others are colloquial (that is, vernacular). There are two formal varieties, or الفصحى and the colloquial, or اللهجة. One of these, known in English as Modern Standard Arabic (MSA), is used in contexts such as writing, broadcasting, interviewing, and speechmaking. The other, Classical Arabic, is the language of the Qur'an. It is rarely used except in reciting the Qur'an and in religious contexts.[27] Arabic speakers who speak both MSA and a vernacular form of Arabic, such as Egyptian, Syrian, Iraqi, Jordanian, Saudi Arabian, Algerian, Moroccan, Tunisian, Lebanese, or Palestinian, are called diglossic. Modern Standard Arabic was developed by the Arab League in the early 1950s, based on the dialect of the Levant. Modern Standard Arabic was developed to replace the many different dialects of Arabic which were mutually unintelligible. Modern Standard Arabic was developed to replace the many different dialects of Arabic which were mutually unintelligible. Modern Standard Arabic was developed to replace the many different dialects of Arabic which were mutually unintelligible.

call diglossia. See Linguistic register; Arabic diglossia diagram according to El-Said Badawi a-s: fushā and c-d: colloquial ('ammiyya) end a-q and e-h-b: pure fushā q-f and f-h-d: pure colloquial q-g-fh: overlap of fushā and colloquial a-q and g-h-b: foreign (dakhil) influence Egyptian Inqishād al-Said Badawi proposed the following distinctions between the different levels of speech¹ involved when speakers of Egyptian Arabic switch between vernacular and formal Arabic varieties: **الفصحى التراثية** fushā *tariyia*, 'Heritage classical': The Classical Arabic or Arabic literary heritage and the Qur'an. This is primarily a written language, but it is heard in spoken form at the mosque or in religious programmes on television, but with a modernized pronunciation. **الفصحى المعاصرة** fushā *al-asr*, 'contemporary classical' or 'modernized classical': This is what Western linguists call Modern Standard Arabic. It is used by all educated people in Egypt, whether they are literate or not. It is also the language of mass media, especially newspapers, magazines, books, and television news reports. **اللهجة العامية** al-lahja al-*'amiya*, 'dialect': This is the everyday language of the masses, which is learned from parents and peers from prepared texts. Highly skilled speakers can also produce it spontaneously, though this typically occurs only in the context of media broadcasts – particularly in talk and debate programs on pan-Arab television networks such as Al Jazeera and Al Arabiya – where the speakers want to be simultaneously understood by Arabic speakers in all the various countries where these networks' target audiences live. If highly skilled speakers use it spontaneously, it is spoken when Arabic speakers of different dialects communicate with each other. Commonly used as a written language, it is found in most books, newspapers, magazines, official documents, and reading primers for small children; it is also used as another version of literary form of the Qur'an and in modernized revisions of writings from Arab literary heritage. **اللهجة المتعاممة** al-lahja al-muta²*ammaya*, 'colloquial of the cultured'. Educated Spoken Arabic, Formal Spoken Arabic, or Spoken MSA (see note authors[29]). This is a vernacular dialect that has been heavily influenced by MSA, i.e. borrowed words from MSA (this is similar to the literary Romance languages, wherein scores of words were borrowed directly from Classical Latin). loanwords from MSA replace or are sometimes used alongside native words evolved from Classical Arabic in colloquial usage. It is used by all educated people in Egypt, whether they are literate or not. It is also the language of mass media, especially newspapers, magazines, books, and television news reports. **اللهجة المتعاممة** al-lahja al-muta²*ammaya* al-tawassuta, 'colloquial of the middle class'. It is often used on television, and it is also becoming the language of instruction at universities. **اللهجة المتعاممة** al-lahja al-muta²*ammaya* al-basita, 'colloquial of the basically educated'. This is the everyday language that people use in informal contexts, and that is heard on television when non-intellectual topics are being discussed. It is characterized, according to Badawi, by high levels of borrowing. Educated speakers usually code-switch between 'ammiyy mutaqaffan and 'ammiyyat al-mutanawwarin. **اللهجة المتعاممة** al-lahja al-muta²*ammaya* al-'illiyat, 'colloquial of the illiterates'. This is very colloquial speech characterized by the absence of any influence from MSA and by relatively little foreign borrowing. These varieties are the almost entirely native evolved direct descendants of Classical Arabic. Almost everyone in Egypt is able to use more than one of these levels of speech, and people often switch between them, sometimes within the same sentence. This is generally true in other Arabic-speaking countries as well.[30] The spoken dialects of Arabic have occasionally been written, usually in the Arabic alphabet. Vernacular Arabic was first recognized as a written language distinct from Classical Arabic in 17th century Ottoman Egypt, when the Cairo elite began to trend towards colloquial writing. A record of the Cairo vernacular of the time is

[illegible]

Most speakers can pronounce /n/, but cannot pronounce /p/. Morphology and syntax *ALL* varieties, sedentary and nomadic, differ in the following ways from Classical Arabic (CA) The order subject-verb-object may be more common than verb-subject-object, [39] Verbal agreement between subject and object is always complete. In CA, there was no number agreement between subject and verb when the subject was third-person and the subject was verb. Loss of case distinctions (7) (Tab). Loss of original mood distinctions other than the indicative and imperative (i.e., subjunctive, jussive, energetic I, energetic II). The dialects differ in how exactly the new indicative was developed from the old forms. The sedentary dialects adopted the old subjunctive forms (feminine /nɪ/, masculine plural /nɪn/), while many of the Bedouin dialects adopted the old indicative forms (feminine /nɪn/, masculine plural /nɪn/). The sedentary dialects subsequently lost mood distinctions, but not the mood distinction on nouns. A frozen dual persists as the regular plural marker for a small number of nouns that normally come in pairs (e.g., eyes, hands, parents). In addition, a productive dual is forming in many dialects (Tunisian and Levantine Arabic, for example). This dual marking differs syntactically from the frozen dual in that it cannot take possessive suffixes. In addition, it differs morphologically from the frozen dual in various dialects, such as Levantine Arabic. The productive dual is also optional, whereas the use of the CA dual was mandatory even in cases of implied dual reference. The new dual was marked not only on nouns, but also on verbs, adjectives, pronouns and demonstratives; the

See also: Same, same, same, and SAME (UK, US) /PA(keɪ)/; semi/Rhymes – sem Homophone: Sejm From Middle English (*same*, from Old Norse *samr* ‘(same)’ and/or Old English *same*, *sama*) in the phrase *saw samas* (‘in like manner’, in the same way as), from Proto-Germanic **samaz* ‘(same)’, from Proto-Indo-European **semnós* ‘(same)’. Cognate with Scots *samme* ‘(same, like, together)’, Dutch *saem* ‘(together)’. Danish *same*, Swedish *samma*. Norwegian Bokmål = *same*, Norwegian Nynorsk = *same*, Gothic [𐍈𐍄𐍂𐍅] *sama*, a weak adjectival form. Ancient Greek *pōs* ‘(how)’, Irish *samo*, Russian *cámaj* ‘(samy), Sanskrit [समं] *samam*, Persian [هم] *ham*, etc.). Adjective[ed] *same* (not comparable) [not different or other; not another or others; not different as regards self; dutch identical. I realised I was

Marginal: "A Court Ball," in The Squire's Daughter, New York: N.Y.: Dodd, Mead and Company, published 1908, folio 49/27620, page 9: They stayed together during those things, went out onto the terrace, explored wherever they were permitted to explore, paid two visits to the buffet, and enjoyed themselves much in the same way as if they had been school-children; repeatedly breaking loose from an assembly of grown-ups all going home. Goodchild, chapter 1, in Death on the Centre Court: Such mixed familiarity with the same fatal profligacy as she mixed drinks, and their strayest contact between things which were intended by Nature to be kept apart gave her an irresistible thrill. Used to express the unity of an object or person which has various different descriptions or qualities. Round here it can be cloudy and sunny even in the same day. We were all alive in the same direction. A reply of confirmation of Identity . c1603-1606, William Shakespeare, The Tragedie of King Lear, in Mr. William Shakespeares Comedies, Histories, & Tragedies [...] [First Folio, London : J. Isaac Iaggard, and Edw[ar]d Blount, published 1623, OCLC 606513358, [Act v, scene iii:] Kent Lear: This is a dull sight. Are you not Kent? Kent: The same. 1994, Clerks: Dante: Whose house was it? Blue-Collar Man: Dominick's. Same, Synonyms[edit] equivalent identical Antonyms[edit] different Opposites[edit] Derivates[edit] Translations[edit] The translations below need to be checked and inserted above into the appropriate translation tables, removing any numbers. Numbers do not necessarily match those in definitions. See instructions at Wiktionary:Entry laws 1 Translations. Adverb[edit] the same (not comparable) used with the The same way, in the same manner; to the same extent, equally. A mother loves all her children the same. My hometown looked much the same as when I'd left ten years ago. It took all night to find our hotel room, so we forgot our room number and each door looked the same. Pronoun[edit] same The identical thing, ditto. The same can be said of him. It's the same everywhere. Something similar, something of the identical type. 1913, Joseph C. Lincoln, chapter 5, in Mr. Pratt's Patients: When you're well enough off so's you don't have to fret about anything but your left or your diseases you begin to get queer. I suppose. And the queerer the cure for those ailments the bigger the attraction. A place like the Right Livers' Rest was bound to draw freaks, same as molasses draws flies. She's having apple pie! I'll have the same. You two are just the same. (formal, often law firm) I think, without a doubt, that the same old, same old view of life will continue to prevail. Photograph[edit] pictures/photography blog kindly give me your reviews on the same. Usage notes[edit] This word is commonly used to the same. Derived terms[edit] all the same one and the same one to Translations[edit] The translations below need to be checked and inserted above into the appropriate translation tables, removing any numbers. Numbers do not necessarily match those in definitions. See instructions at Wiktionary:Entry laws 1 Translations. Intersection[edit] same Synonyms[edit] Etymology 2[edit] From Middle English same, samme, sannen, also (ysame, ysamo), from Old English samen ("together"), from Proto-Germanic *samanaī ("together"), from Proto-Indo-European *sem- ("one, together"). Cognate with Scots saman ("together"), Dutch samen ("together"), German zusammen ("together"), Swedish samman ("together"), Icelandic saman ("together"). Adverb[edit]

(uncountable) derived terms[ed]t Hozdedit[ed] Pronunciation[ed]t Verb[ed]t eddit Japanese[ed]t Romaniz[ed]t same Romaj transcription of 中 Middle English[ed] Noun[ed]t Same Norwegian Bokmål[ed]t Noun[ed]t Same definite singular same, indefinite plural same Sami; member of the same people Synonym[ed]t [ed]t Etymology [2ed]t From Old Norse sami. akin to English same. Determiner[ed]t Same Sami member of the same people Synonyms[ed]t [ed]t References[ed]t "same". In The Bokmål Dictionary. Norwegian

Nynorsk[ed]t Pronunciation[ed]t Etymology [1ed]t From Northern Sami sápmi. Noun[ed]t Same m (definite singular same, indefinite plural sameamne) Sami; member of the same people Synonym[ed]t [ed]t Etymology [2ed]t From Old Norse sami. akin to English same. Determiner[ed]t Same Sami member of the same people Synonyms[ed]t [ed]t References[ed]t "same". In The Bokmål Dictionary. Norwegian

sami /ˈsɑːmi/ No matter what happens /.../. Derived terms[ed]t References[ed]t "same". In The Nynorsk Dictionary. Old Prussian[ed]t Etymology[ed]t From Proto-Indo-European *sám̥ ("land, earth"). Pronunciation[ed]t Noun[ed]t same earth (element) earth, ground Quotation[s]et Elbing German-Prussian Vocabulary Erde . Same Paillidit Alternative forms[ed]t Noun[ed]t same vocative singular of samā Adjective[ed]t same Polish[ed]t

słój /ˈɫɔj/ Now matter what happens /.../. Derived terms[ed]t References[ed]t "same". In The Nynorsk Dictionary. Old Prussian[ed]t Etymology[ed]t From Proto-Indo-European *sám̥ ("land, earth"). Pronunciation[ed]t Noun[ed]t same earth (element) earth, ground Quotation[s]et Elbing German-Prussian Vocabulary Erde . Same Paillidit Alternative forms[ed]t Noun[ed]t same vocative singular of samā Adjective[ed]t same Polish[ed]t

slap (now often derogatory) [ed]t References[ed]t same the tree Trema ambonensis References[ed]t Rika Hayami Allen (2001) A descriptive study of the language of Ternate, the Northern Moluccas, Indonesia, University of Pittsburgh Dear Twipic Community - thank you for all the wonderful photos you have taken over the years. We have now placed Twipic in an archived state. For more information, click here. Full PDF PackageDownload Full PDF PackageThis Paper short summary of this paper36 Full PDFs related to this paperDownloadPDF Pack About the word varieties This article is about the extant varieties of Arabic. For the historical language see Classification of Arabic languages This article or section specifies the language of its non-English content, using (Lang), (transliteration) for transliterated loanwords, and ((IPA)) for phonetic transcriptions, with an appropriate ISO 639 code. Wikipedia's multilingual support templates may also be used. See why. (June 2021)[Dialectal Arabic][Arabic dialects][Native to Arab world][Extinct varieties of Arabic][Arab World Native speakers 350 million][Language family Afro-Asiatic Semitic West Semitic Central Semitic North Arabian Arabic Dialectal Arabic Standard forms Modern Standard Arabic Dialects Egyptian Nilo Arabic Levantine Arabic Maghrebi Arabic Gulf Arabic Arabic-based languages Arabic-influenced languages]

The various varieties of Arabic are mutually intelligible to varying degrees. Varieties spoken in geographically proximate areas tend to be mutually intelligible, while those spoken in distant areas are less so. Mutual intelligibility that are often related to geographical distance and some that are mutually unintelligible. Many aspects of the variability attested in these modern variants can be found in the ancient Arabic dialects in the peninsula. Likewise, many of the features that characterize (or distinguish) the various modern variants can be attributed to the original settler dialects. Some organizations, such as Ethnologue and the International Organization for Standardization, consider these approximately 30 different varieties to be different languages, while others, such as the Library of Congress, considers them all to be dialects of Arabic.[3] In terms of sociolinguistics, a major distinction exists between the formal standardized language, found mostly in writing or in prepared speech, and the widely diverging vernaculars, used for everyday speaking situations. The latter vary

and a local colloquial variety (called *amīyā*, *al-ʿimmiya* in many Arab countries) [a] meaning “slang” or “colloquial” such as *الدارجة*, *ad-dārjīa*, meaning “common or everyday language” in the Maghrib[7]), in different aspects of their lives. This situation is often compared to Western literature to the Latin language, which maintained a cultured variant and several vernacular varieties for centuries, until it disappeared as a spoken language, while derived Romance languages became new languages, such as Italian, Catalan, French, Castilian, Portuguese and Romanian. The regionally prevalent variety is learned as the speaker’s first language while the formal language is subsequently learned in school. Though Arabic speakers typically do not make this distinction, the modern iteration of the formal language itself, Modern Standard Arabic, differs from the Classical Arabic, serves as its basis. While vernacular varieties differ substantially, Fu’sha (فصحى), the formal register, is standardized and universally understood by those literate in Arabic.[8] Western scholars make a distinction between “Classical Arabic” and “Modern Standard Arabic”, while speakers of Arabic generally do not consider CA and MSA to be different languages.[9] The largest differences between the classical/standard and the colloquial registers are in morphology and syntax, but there are also differences in vocabulary. In addition to the standard and colloquial registers, most Arabic speaking communities have developed a third register, a semi-formal register, which is used in official contexts and in mass media. This register is characterized by specific vowel shifts and unusual consonant clusters. Unlike other dialect groups, in the Maghri Arabic group, first-person singular verbs begin with a *n-* (*أنا*). Further substantial differences exist between Bedouin and sedentary speech, the countryside and major cities, ethnic groups, religious groups, social classes, men and women, and the young and the old. These differences are to some degree bridgible. Often, Arabic speakers can adjust their speech in a variety of ways according to the context and to their intentions—for example, to speak with people from different regions, to demonstrate their level of education or to draw on the authority of the spoken language. In terms of typological classification, Arabic dialectologists distinguish between two basic norms: Bedouin and Sedentary. This is based on a set of phonological, morphological, and syntactic characteristics that distinguish between these two norms. However, it is not really possible to keep this classification, partly because the modern dialects, especially urban variants, typically accommodate features from both norms. Geographically, modern Arabic varieties are classified into five groups: Maghrebi, Egyptian, Mesopotamian, Levantine and Peninsular Arabic.[10] Speakers from distant areas, across national borders, within countries and even within cities may share certain linguistic features, but they will still belong to different regional groups. Within each of these groups, there are further subdivisions. The Maghrebi group includes the dialects of North Africa (Maghreb) west of Egypt.[11] The mutual intelligibility is high within each of those two groups, while the intelligibility between the two groups is asymmetric: Maghrebi speakers are more likely to understand Mashriqi than vice versa.[12] Classically, Arab dialectologists have now adopted a more detailed classification for modern varieties of the language, which is divided into five major groups: Peninsular; Mesopotamian; Levantine; Egypto-Sudanic; and Maghrebi.[2][10] These large regional groups do not correspond to borders of modern states. In the western parts of the Arab world, varieties are referred to as *الدارجة* *ad-dārjīa*, and in the eastern parts, as *العربية* *al-ʿarabiyya*. Nearby varieties of Arabic are mostly mutually intelligible, but faraway varieties tend not to be. Varieties west

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diacritics, the non-urban community, or formal Arabic language carries a considerable weight, depending on the context. This is not the only source of prestige, though. [67] Moroccan urban varieties have been shown to carry a point, and to some extent a prestige, from the important role played by Moroccan Arabic in Egyptian Arabic. In Egypt, the pronunciation of a prestige dialect, *ʔ*, Jordanian women from Bedouin background, and the urban dialects of the big cities, especially including the capital Amman.[17] Moreover, in certain contexts, a dialect relatively different from formal Arabic may carry more prestige than a dialect closer to the formal language—this is the case in Bahrain, for example.[18] Language mixes and changes in different ways. Arabic speakers often use more than one variety of Arabic within a conversation or even a sentence. This process is referred to as code-switching. For example, a woman on a TV program could appeal to the authority of the formal language by using elements of it in her speech in order to prevent other speakers from cutting her off. Another process at work is ‘leveling’, the ‘elimination of very localised dialectal features in favour of more regionally general ones’. This can affect all linguistic levels—semantic, syntactic, phonetic, etc.[19] The change can be seen in the way that the word *ḥamām* ‘pigeon’ has been replaced by *ḥamāma* ‘female pigeon’ in many dialects. It is also evident in the way that the verb *ḥasab* ‘to think’ has been replaced by *ḥisab* ‘to count’ in many dialects. In Jerusalem rather than their own when speaking with people with substantially different dialects, particularly since they have a very weak grasp of the formal language.[20] In another example, groups of educated speakers from different regions will often use dialectal forms that represent a middle ground between their dialects rather than trying to use the formal language, to make communication easier and more comprehensible. For example, to express the existential ‘there is’ (as in, ‘there is a place where...’), Arabic speakers have access to many different words: Iraqi: *kunū*; Levant, and most of the Arabian peninsula *lī*/Tunisia: *ammā*/Morocco and Algeria: *kajū*/Yemen: *besh*/Modern Standard Arabic: *huna*/*ki*. In this case, *lī* is most likely to be used as it is not associated with a particular region and is the closest to a dialectical middle ground for this group of speakers. Moreover, given the prevalence of movies and TV shows in Egyptian Arabic, the speakers are all likely to be familiar with it.[21] Iraqi *kunū*, the Levantine and most North African *kajū* all evolve from Classical Arabic forms (*yakūn*, *ya* / *yi* / *ya* / *yi*). However, both now sound somewhat archaic, but now sound very different. Sometimes a central dialect may be associated with backwardness and does not carry mainstream prestige—yet it will continue to be used as it is perceived to be less prestigious. In the case of the Levant, the *lī* form is still used in rural areas, and in some urban centers, and settlement of the rural areas by nomadic Arabs gradually followed there. In some areas, sedentary dialects are divided further into urban and rural variants.[citation needed]. The most obvious phonetic difference between the two groups is the pronunciation of the letter *j*, qāl, which is pronounced as a voiced *[g]* in the urban varieties of the Arabian Peninsula (e.g. the Hejaz dialect in the ancient cities of Mecca and Medina) as well as in the Bedouin dialects across all Arabic-speaking countries, but is voiceless mainly in post-Arabized urban centers as either *q* (with *[g]* being an allophone in a few words mostly in North African cities) or *f* (merging *[j]* with *[c]*) in the urban centers of Egypt and the Levant. The latter was mostly Arabized after the Islamic Conquests. The other major phonetic difference is that the rural varieties preserve the

language variety (in the army) during staging of the Iraq war, whence the remaining dialects of Modern Arabic are derived. The following example illustrates similarities and differences between the literary, standard varieties, and major urban dialects of Arabic. Maltese, a highly divergent Sicilo-Arabic language descended from Maghrebi Arabic is also provided. True pronunciations differ; transliterations used approach an approximate definition. Also, the pronunciation of Modern Standard Arabic differs significantly from region to region. I want to read a book. When I went to read it, I only found this old book. I wanted to read a book about the history of women in France. Arabic مَـنْ عَمَّيْ نَحْنُ قَرَأْنَا كِتَابًا قَدِيمًا فِي تَارِيخِ نِسَاءِ فِرَنْسَا (Algers) žana nabbə nagra b-zezzal kə rīḥt l-kitāb maktaba maḡlīt ħd hād l-kitab l-qdim kiṭāb šla tārīk t-t l-mara fī fransa Moroccan (Casablanca) žana kanəbbi nagra b-zēz zell mēg l-maktaba maḡlīt ħd hād l-kitab l-qdim kiṭāb šan biḡgi nagra kibā šla tārīk l-mara fī fransa Maltese jien innibni nagra haḡma haḡma maḡl t-t li-brerija sst biss dan l-kiṭab il-qdim rdāt nagra kiṭb dwar il-grajja tan-nisa fī Franza. Egyptian (Cairo) žana habebb el-farasa abba kiṭ mēl maktaba ma tbeṭṭe ḡilla l-keṭab el-žadim dan saṣayr žara keṭab fan tarik es-šadid fe faransa Levantine Northern Jordanian (Irbid) žana kiṭ bahebb il-qirra lamma rūb maktetabe ma lageti ḡilla ha l-kaṭab qadiṇ kan baḡdi žara kiṭ san tarik l-mara b-faransa Jordania Amman) žana kiṭ bahebb il-qirra lamma rūb maktetabe ma lageti ḡilla ha l-kaṭab qadiṇ kan baḡdi žara kiṭ san tarik l-mara b-faransa Lebanese (Beirut) žana kiṭ beṭṭe ḡilla l-keṭab el-žadim dan saṣayr žara keṭab fan tarik es-šadid fe faransa Syrian (Damascus) žana kiṭ bahebb il-qirra lamma rūb maktetabe ma lageti ḡilla ha l-kaṭab qadiṇ kan baḡdi žara kiṭ san tarik l-mara b-faransa Mesopotamian Mesopotamian (Baghdad) žana kuṭilē žarīb el-ğraym min kiṭ mēl maktaba ma liget ħd hād l-kitab l-qdim kiṭāb šla tārīk l-mara fī fransa Persian (Tehran) žana kanəbbi nagra b-zēz zell mēg l-maktaba maḡlīt ħd hād l-kitab l-qdim kiṭāb šla tārīk l-mara fī fransa Turkish (Istanbul) žana kanəbbi nagra b-zēz zell mēg l-maktaba maḡlīt ħd hād l-kitab l-qdim kiṭāb šla tārīk l-mara w faransa Other regional differences (Peripheral) varieties of Arabic – that is, varieties spoken in countries where Arabic is not a dominant language and a lingua franca (e.g., Turkey, Iran, Cyprus, Chad, Nigeria and Eritrea) – are particularly divergent in some respects, especially in their vocabularies, since they are less influenced by classical Arabic. However, historically they fall within the same dialect classifications as the varieties that are spoken in countries where Arabic is the dominant language. Because most of these peripheral dialects are located in Muslim majority countries, they are now influenced by Classical Arabic and Modern Standard Arabic, the Arabic varieties of the Qurʾān and their Arabic-speaking neighbours, respectively. Probably the most divergent non-creole

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prepared to do so. Highly skilled speakers can also, if they are sufficiently motivated, though not necessarily consciously aware of doing so, learn to write in different dialects or even in Standard Arabic, as attested by the case of the well-known Egyptian writer and poet Naguib Mahfouz, who wrote his novels in colloquial Egyptian Arabic but published them in Modern Standard Arabic (MSA) under the pseudonym Naguib al-Azami (the name of his father). The same applies to highly educated Arab writers from other countries, such as Iraq, Syria, Jordan, Lebanon, etc., who have written their novels in MSA although they were brought up speaking a local dialect. In contrast, less educated speakers may find it difficult to learn to write in MSA, and many of them may never do so. This is especially true for those who speak a dialect that has been heavily influenced by MSA, i.e. borrowed words from MSA (this is similar to the literary Romance languages, wherein scores of words were borrowed directly from Classical Latin); loanwords from MSA replace or are sometimes used alongside native words evolved from Classical Arabic in colloquial dialects. It tends to be used in serious discussions by well-educated people, but is generally not used in writing except formally. It includes a large number of foreign loanwords, chiefly relating to the technical and theoretical subjects that it is used to discuss, sometimes used in non-intellectual topics. Because it can generally be understood by listeners who speak varieties of Arabic differing from those of the speaker's country of origin, it is often used on television, and it is also becoming the language of instruction at universities. *لغة المتخصصين*, *al-mutawassitun* 'colloquial of the basically educated'. This is a very everyday language that people use in informal contexts, and that is heard everywhere. It is characterized, according to Badawi, by high levels of borrowing. Educated speakers usually code-switch between the two registers, depending on the context. It is used by all social classes, but is more common among the middle class. It is used by both men and women, sometimes within the same sentence. This is generally true in other Arabic-speaking countries as well.[30] The spoken dialects of Arabic have occasionally been written, usually in the Arabic alphabet. Vernacular Arabic was first recognized as a written language distinct from Classical Arabic in 17th century Ottoman Egypt, when the Cairo elite began to trend towards colloquial writing. A record of the Cairo vernacular of the time is found in the dictionary compiled by Yusuf al-Maghribi. More recently, many plays and poems, as well as a few other works exist in Lebanese Arabic and Egyptian Arabic; books of poetry, at least, exist for most varieties. In Algeria, colloquial Maghrebi Arabic was taught as a separate subject under French colonization, and some textbooks exist. Mizrahi Jews throughout the Arab world who spoke Judeo-Arabic dialects rendered newspapers, books and letters in Hebrew script. In Israel, however, where the majority of the population speaks Arabic, the Arabic alphabet with the Latin alphabet. His proposal was discussed in two sessions in the communion but was rejected, and faced strong opposition in cultural circles.[31] The Latin alphabet has been proposed for use by Arabic speakers over the Internet or for sending messages via cellular phones when the Arabic alphabet is unavailable or difficult to use for technical reasons.[32] This is also used in Modern Standard Arabic when Arabic speakers of different dialects communicate each other. Linguistic distance to MSA see also: Linguistic distance Three scientific papers concluded, using various natural language processing techniques, that Levantine Dialects (and especially Palestinian) were the closest colloquial varieties, in terms of lexical similarity, to Modern Standard Arabic. Harrat et al. (2015), comparing MSA to two Algerian dialects, Tunisian, Palestinian, and Syrian).[33] El-Hai-

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syntactically from the frozen dual in that it cannot take possessive suffixes. In addition, it differs morphologically from the frozen dual in various dialects, such as Levantine Arabic. The productive dual differs from CA in that its use is optional, whereas the use of the CA dual was mandatory even in cases of implicitly dual reference. The CA dual was marked not only on nouns, but also on verbs, adjectives, pronouns and demonstratives; the

