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THE SPOKEN ARABIC  
OF EGYPT

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TO THE EXERCISES IN  
THE SPOKEN ARABIC OF EGYPT

By J. SELDEN WILLMORE, M.A.

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# THE SPOKEN ARABIC OF EGYPT

GRAMMAR, EXERCISES, VOCABULARIES

BY

J. SELDEN WILLMORE, M.A.

ONE OF THE JUDGES OF THE NATIVE COURT OF  
APPEAL AT CAIRO

*SECOND REVISED AND ENLARGED EDITION*

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## INTRODUCTION

PROFESSOR SHELDON AMOS once remarked to me that Egyptian Arabic had been a hopeless puzzle to him, which he despaired of ever being able to master, until he fell across Spitta Bey's grammar of the language. Then all became clear at once. Spitta's work was indeed a model of the way in which a spoken living language should be scientifically studied. But it was necessarily the work of a pioneer. It opened the way which others should follow and complete.

The work that was begun by Spitta seems to me to have been finished by Mr. Willmore. The present volume contains an exhaustive account of the Cairene dialect of Egyptian Arabic as it is spoken to-day. On the practical side it will be welcomed by those who live in Egypt and wish to understand and be understood by the natives. But it will be quite as much welcomed by the student of scientific philology. It tells him what he wants to know—how a living Semitic language pronounces its words and forms its grammar. For language consists of sounds, not of written symbols, and its grammar is that of ordinary conversation. What has been termed antiquarian philology is doubtless important to the historian or the literary scholar; for linguistic science it is of little use. The living organism alone can yield scientific results; the spellings of a past age or the grammatical forms which exist only in books are a hindrance rather than a help to scientific research. It is, of course, essential that the living organism should be represented as accurately and exactly as possible. In other words, we must have a notation which shall reproduce the pronunciation of a language with approximate accuracy. The defective Arabic alphabet, with its diacritical marks and poverty

of vocalic symbols, is out of the question. It belongs to a pre-scientific age and people, and is wholly unfitted to represent the living sounds of a modern Arabic language. For this we must have recourse to some modification of the Latin alphabet. What this modification shall be will depend on the immediate object in view. If the object is purely scientific, we may make our choice between the alphabets of Lepsius, Alexander J. Ellis, or Sweet; if, on the other hand, it is mainly practical, there is nothing better than the alphabet adopted in the "Sacred Books of the East," or that adaptation of Spitta Bey's alphabet which is to be found in the present work. This latter reproduces the pronunciation of the Cairene dialect with all the accuracy needed by the practical student. It sets before us a Semitic language as it really exists, not an artificial jargon such as has been imagined by grammarians of the old school or the compilers of newspaper articles.

A. H. SAYCE.

## PREFACE

### TO THE SECOND EDITION

THE new edition has been called for by the publisher in view of the continued demand for the Grammar both in Europe and in Egypt since the first became exhausted six months ago. A complete alphabetical list of the words used in the Exercises on the Accidence has been inserted, and an Appendix containing a few additional grammatical notes; and the work has been generally revised. A Key to the Exercises, including the Stories, has been published separately.

In Europe the book has been favourably received, but a long and careful critique which appeared in the *Journal of the Royal Asiatic Society* for April 1902 contains certain remarks to which it is necessary to reply. The writer complains, firstly, that I do not "keep up," as Spitta does, "a regular comparison between classical and colloquial Arabic." The reason of this, he says, "is apparent when the Author's Preface is examined. From it may be gathered that he does not believe that Cairene is derived from classical Arabic." The reason why I do not throughout draw parallels between the classical and colloquial is that the Grammar is not intended to be a comparative one. It is not, like Spitta's, addressed to scholars alone, but in particular to those who seek a practical knowledge of the everyday speech of the people. It is my firm conviction that, when the object is merely a practical one, the colloquial dialect should be taught without reference to the literary, and before the latter is attempted. It would be difficult to quote an instance of a person who has learnt to converse fluently in an Oriental language after having become accustomed to the literary style, and this even after a great many years of residence in the country. It has been my object to show that Cairene Arabic has a grammar of its own, and that it is quite unnecessary, if not wholly incorrect, to base it on that of the Quraish. The reviewer adds that I generally reject the service of a guide, whose place

is poorly supplied by a little casual assistance which I derive from Hebrew, Syriac, or Amharic [Aramaic?]. But the similarity between the Hebrew and spoken Arabic verb was long ago remarked by Wright, and other scholars have acknowledged other points of resemblance, to which I have drawn attention in the Preface to the First Edition and elsewhere. A writer in the *Journal Asiatique* of the year 1850 says: "En général l'Hébreu a plus de rapports avec l'arabe vulgaire qu'avec l'arabe littéral . . . et il en résulte que ce que nous appelons l'arabe vulgaire est également un dialecte fort ancien;" and Renan (*Histoire des Langues Sémitiques*): "L'arabe vulgaire est resté bien plus rapproché que l'arabe littéral de l'Hébreu et du type essentiel des langues Sémitiques." The similarity between Cairene and Aramaic grammar and the forms which words assume in these two languages is very striking. For example, the literary Arabic *thamânin* f. *thamâniyatun* *eight*, *thaurun* *ox*, *dhirâ'un* *arm*, appear in Aramaic as *temânêy* f. *temanyâ*, *tôr* and *derâ'*, in Egyptian Arabic as *tamanya*, *tôr* (*tôr*), *dirâ'*.<sup>1</sup> The vernacular *shirsh* *root* exists in Hebrew, Syriac, and Aramaic, but not in classical Arabic; the noun *qashsh*, regarded, it seems, by purists as a vulgar word, is used in the Book of Exodus to denote the stubble which the Israelites gathered for their bricks. My object in drawing attention to these points of resemblance between the Egyptian vernacular and ancient Semitic languages is to remove at least one prejudice against the former by showing that the title of 'arabi *maksûr* (or *mekassar*) is bestowed upon it in the erroneous assumption that its words and forms are merely corruptions of Koranic Arabic which have crept in since the Hejira, and that because its grammar differs from *Nahwy* grammar it has no grammar at all! Max Muller says in a most instructive passage that "It is a mistake to imagine that dialects are everywhere corruptions of the literary language. . . . They are parallel streams which existed long before the time when one of them was raised to that temporary eminence which is the result of literary cultivation. Dialects exist previous to the formation of literary languages, for every literary language is but one out of many dialects; nor does it at all follow that, after one of them has been raised to the dignity of a literary language, the others should suddenly be silenced or

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<sup>1</sup> *Nahwy*, or Chancery Arabic, follows the Hebrew in representing the Koranic *th* and *dh* by sibilants, thus Hebr. *shôr*, *zerô'* (*zerô'*), *nahwy* *sôr*, *zirâ'*, while Aramaic and spoken Arabic represent them invariably by *t* and *d* as above.



strangled. . . . On the contrary, they live on in full vigour, though in comparative security; and unless the literary and courtly languages invigorate themselves by a constantly renewed intercourse with their former companions, the popular dialects will sooner or later assert their ascendancy."<sup>1</sup>

The reviewer doubts whether the final letters of *ab*, *akh*, and a few other words noted in § 24 are in reality doubled, and remarks that "a double consonant closing a syllable would be pronounced in exactly the same way as a single one; its duplication could only be apparent when it is followed by a 'helping' vowel." It was because I had heard the helping vowel that I wrote these consonants double. Moreover, it is not exact to say that a final doubled consonant is pronounced in precisely the same way as a single one (see § 24, Remark *b*).<sup>2</sup> I observe that, with the exception of *ab*, all these words are written with a double consonant in Spiro's Arabic vocabulary.<sup>3</sup> *Damm blood*, omitted in the first edition, is now added to the list.

The reviewer next disputes the orthography of the words written with *ṭ*, *d*, *ṣ*, and *z*, instead of *t*, *d*, *s*, and *z*, and suggests that "somebody on the spot should inquire whether the consonants are really transmuted in the manner indicated." Not only have I submitted the spelling of these words to a native, and often to more than one native, but in many cases I have found the words written as I have given them by persons whose education is only such as to enable them to write phonetically, or by *kātibs* reporting the exact pronunciation of the speaker. The following, for instance, I have recently noticed: *nīḍauwar*, *zā' bûṭ*, *faraṣ*, *lamḍa*, *ḍarb* (*quarter, district*), *ṣōṭ*, *aṣauwaṭ*, *ṭâr* (*revenge*), *aṭaṭha* (*she gave her*). Sometimes I have been corrected when pronouncing a word as it is written in the literary language, and told that "whatever it may be in *Nahwy*, we pronounce in Arabic with a *ṭ*"—or *ṣ* or whatever it may be. All these things I have carefully noted, and I do not think that anybody else "on the spot" would be able to proceed with greater care and caution than I have myself.<sup>4</sup>

<sup>1</sup> By this rule the Hebrew literary language gradually gave way to the popular Aramaic after 600 B.C.

<sup>2</sup> See also Spitta.

<sup>3</sup> He doubles the *b* of *ab* in the plural only.

<sup>4</sup> *Tawa* has now been omitted from the list, though *intawa* and *ittâwa* are given by Spiro in the sense of *to be folded*. Both *almâz* and *almâs* appear in his vocabulary, but the common pronunciation is *almâz*.

The next observation is as follows:—"The helping or semi-vowels are not as a rule represented. . . . It is hard to explain the reason of the omission of the sign for hamzah qat' before a vowel, or to understand how the presence of this consonant can be divined. When mara is written how is any one to know that it must be pronounced mar'a?" The helping vowels are believed to be represented throughout the book wherever they are pronounced, and I have not been able to discover omissions. As to the omission of the sign qat'a (') the note on p. 22 of the Grammar was intended to convey that this sign would be economised before a word beginning with a vowel, as ana / for 'ana, as its omission there could cause no confusion. When it occurs in the middle of a word, as in mas'ala, it'aggar, it is always printed; but it is not printed in mara, because mara and not mar'a is the only pronunciation in use by all classes.

Spitta, the reviewer says, does not corroborate my view that the indefinite article wâhid agrees with the noun. Some exceptions to the rule have already been given in § 327 (see also the footnote), and it must be admitted that wâhid sitt, wâhid hitta, &c. will often be said by natives of the lower orders who are in constant touch with Europeans, just as they will say itnên fursha and itnên kurbâg. Many of them will even commit these barbarisms in conversation with one another. "Ye qallidu l afrang bi l kalâm bi sabab innuhum 'âshu t Talyânya l Igrig wi l Ingliz," as was remarked to me by a native who avoids such unnatural corruptions. Some believe that it is a fine thing to imitate European Arabic. But these expressions should surely be avoided by Europeans who wish to speak correctly, just as they are avoided by the higher classes of the natives. They are not even known to those who have no intercourse with Europeans.

Some other points of difference between Spitta and myself are pointed out—for instance, that the forms it'izim, it'filim, &c., given by Spitta are not recognised by me. It may be that these forms are used in Upper Egypt, but I have been unable to meet with any one who has heard them in Cairo. But the most important point is the concord of the verb when it precedes a definite subject. Thus, according to Spitta we say, yûga'ni râšî, *my head aches*, not tûga'ni râšî; lamma yigi s sitt, not lamma tigi s sitt. I am at a loss to understand how so careful an observer as Spitta can have arrived at this conclusion. No doubt yûga'ni râšî will be frequently heard if the speaker is in conversation with a European, or if he comes from the Sudan, or occasionally if he has a smattering of the literary

idiom and tries to imitate it, but such a form cannot be regarded as belonging to the grammar of the vernacular. Reading through Spitta's work after I had concluded my own, I discovered many points of difference, and was careful to discuss each one of them with natives before publishing my views. As I understand, Spitta's *Sprachjagd* was conducted during five years only, and I have always thought that he must have modified some of his conclusions had his valuable life been spared.

The reviewer contends that my assertion that almost all nouns ending in *-iya* make their plural in *-ât* can hardly be accepted in view of the numerous exceptions, and instances ma'addiya, zarbiya, and qadiya as not admitting of a plural in *-ât*. I do not think the exceptions are numerous. Of the three words mentioned qadiya makes both qadiyât and qadâya, ma'addiya, ma'addiyât more frequently than ma'âdi, and zarbiyât is the only plural of zarbiya given in Spiro's vocabulary.

The word ama quoted by the reviewer on p. 434 of the Journal should be written amma, and the phrases amma aqul lak does not signify *do not I tell you?* but *let me tell you*, or like lamma aqul lak, (*wait*) *till I tell you*.

It is stated in § 330, Remark *d.*, that râkhar always agrees with the subject of the sentence, &c. The reviewer has misunderstood my meaning which is that râkhar agrees in gender and number with the subject of the sentence, although it may often be translated by the adverb also. I did not mean to convey that it could not similarly agree with the object of a verb. The wording has now been altered so as to prevent misconception.

I have no doubt that the use of bêyin, with and without the suffixes suggested by the reviewer, is the correct one, and that bêyinnu (for so it should be written) stands for bêyin innu, but I think there can be no objection to saying that it is used adverbially in such phrases as ma'andakshe bêyin, gayin bukra bêyin, where it is practically equivalent to baqa (see § 560).

The reviewer in his concluding remarks asks to be informed of the source whence the examples and the exercises have been derived. The great majority of the examples as well as of the phrases which form the exercises are expressions which are heard every day, and it would clearly be impossible to indicate the individuals who have at different times given utterance to them, or the places where they have been heard. Spitta's examples consist almost entirely of phrases extracted from the stories published at the end of his Grammar. My

examples are derived primarily from fifteen years' intercourse with the natives, and secondarily from documents written in the vernacular. Wherever there could be any doubt as to the usage of a particular word or phrase I have submitted the point to a native or to natives. The stories are selections from a number obtained from native sources, and the reviewer may feel assured that "sufficient precautions were taken to ensure their being delivered in a wholly natural style." The repetition of *ya'nî* of which he complains is one of the characteristics of the speech of the less educated (*cf.* § 590) but the higher classes also make frequent use of it.<sup>1</sup>

I am most grateful to the reviewer for having pointed out several errors and misprints which had escaped my notice.<sup>2</sup> He suggests various alterations in the wording of the syntax. In some cases I have adopted his suggestions; in others I have made no change, either being unable to agree with him or feeling that the change proposed would unnecessarily puzzle the average student. I regret that I have not had time to enlarge the index.

Comparative philology is a science unknown in Egypt. There is no school or university here where the Semitic languages and the Arabic dialects are studied. The seats of such learning are to be found in Europe and America, not in the countries which are the birthplaces of these languages, and where the best opportunities exist for their study. The only language which awakes any interest is the classical language of Arabia; the rest is left to foreigners whose labours are unknown to, and unrecognised by, any but European scholars.<sup>3</sup> It is not surprising, therefore, that no review of the present Grammar has appeared in Egypt—at least from a native pen. But a thousand and one columns have been published by a

<sup>1</sup> As they do in Turkish into which language the word has been imported.

<sup>2</sup> Some of the corrections of spelling which he proposes I am unable to accept, as *quṣṣād* for *quṣād*, the latter being the only form in use. I think he is right in his observations on the pronunciation of the *ā* in *nār* and the *i* in *riwāya* (see Appendix to the present edition), but the *i* of *li'b* is beyond all doubt the same as that of *fi'l*, *bi't*, &c. *Giddan* is only used '*ala ḥasab in nahwi*.'

<sup>3</sup> How many Egyptians have heard of the great work on post-classical Arabic to which Dozy devoted his life? I have not met one who had.

certain section of the native press anathematising my suggestion that for secular purposes there should be one language for speech and literature, and that the vernacular. The change proposed seems to me so desirable and necessary unless the benefits of education are to be for ever confined to the privileged twelve per cent., that I am at a loss to account for the opposition of the press. It would be interesting to know how far the opinion of the country is expressed in the articles which have appeared in the newspapers. Several native gentlemen of high standing have assured me that they desire the change. One goes so far as to say that all thinking men are in favour of it; another considers that the project would find more partisans if it had not been started by foreigners; the idea has been several times advanced and advocated by native writers in the *Muqtataf* since the year 1881.<sup>1</sup> It is, I think, for the lower classes rather than the higher to express an opinion, as they are the interested party. It is not for a small number of persons who already possess a means of communicating their thoughts in writing to decide that the rest of the population shall have no means of so doing. As far as I have been able to learn from these classes they would gladly read all kinds of literature, even newspapers, if only they were not written in a dialect which is incomprehensible to them, and which could only become comprehensible to them if they gave up their pursuits and spent many years of patient study at school. It is worthy of note that the *Himârit Munyattî*, which was written in the vernacular, had, up to the time of its suppression, a much wider circulation than any other newspaper in the country. It must be confessed, however, that its popularity was partly due to its anti-European policy.

The following are the principal arguments adduced by the press against the use of the vernacular as the language of literature. Firstly, there is the religious question. The vernacular, it is contended, differs widely from the language of the Koran, and the religion of Islam would suffer if the present literary language, which is practically identical with that in which the Koran is written, were suppressed by the vernacular. It is not my wish at present to discuss this question at length, and it will be sufficient to call to mind, firstly, that the literary language of the day, although its grammar is, nominally at least, that of the Koran, differs very considerably from the classical both in its vocabulary and its phraseology; secondly,

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<sup>1</sup> See in particular an article which appeared in January 1882.

that the religion of Islam is professed in Turkey, Persia, India, China, and a great many other countries where Arabic is neither spoken nor written; and, thirdly, that it must be more in the interest of religious education, as of all other education, that the whole of the population should be able to read and write some form of Arabic than that a few persons only should have that privilege. But is this question in reality a religious one? Most Eastern nations cripple their energies by having two distinct languages, one for writing and the other for conversation.

Much stress is laid on the advantage of having one written language for the whole of the Arab world. One writer asks us to consider how inconvenient it would be if an Egyptian (meaning of course an educated Egyptian) had to search for an interpreter to explain the meaning of a letter received from a friend in Syria. He forgets that as things are at present the very great majority of persons search for, and are at the mercy of, not one but two interpreters, even when both the writer and his friend are living in Cairo. There cannot possibly be any intimate correspondence at all under these circumstances. Moreover, there is, under the present system, very much in a letter from Algiers, Tunis, and other parts—not to speak of the difference in the formation of the characters, often necessitating complete transliteration—which would be unintelligible even to an educated Egyptian.

Some have argued that the educated should gradually accustom themselves to speak the written language and induce the masses to follow their example. One writer says he has already made a beginning with a number of friends, but confesses that they have to fall back on the vernacular in their lighter moods; another suggests that a start should be made by dropping the *b* before the present tense of the verb, ignoring the fact that this particle, whatever its origin etymologically, is one of those which enable the speaker to express his ideas with the greater precision required in these modern days. This particle is certainly a very ancient one, for it has been found<sup>1</sup> in a manuscript of the eleventh century, and he would indeed be a successful man who could abolish it by stigmatising it in a newspaper article. Languages change according to the requirements of the age, and the attempts of purists to improve them are, as Max Müller says, perfectly bootless.

Another correspondent asks which of the dialects of Egypt

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<sup>1</sup> By Professor Margoliouth.

is to be chosen for the literary language ; and adds that, " which-ever is chosen, the Government will have to compose a dictionary of its words and form rules of grammar for it, but unfortunately no Arab Government would do this ; and, moreover, as no vulgar dialect ever lasts more than a hundred years, at the end of that time a new dictionary would have to be written and a new set of grammatical rules drawn up." Naturally, most of the literature, and certainly official documents, would be composed in the dialect of the capital. But the difference between it and other Egyptian dialects consists mainly in pronunciation, and would practically disappear in writing. It has been said by an accurate observer<sup>1</sup> that, if we exclude the Bedouin tribes, the whole population of Egypt speaks a single dialect, the varieties of which are not greater than those which distinguish the Tuscan of Florence from the Tuscan of Siena, or the Venetian of Venice from the Venetian of Belluno ; and even if they differed as much, for instance, as Venetian does from Sicilian, why shouldn't newspapers and other literature be published in them, as they are in the various dialects of Germany, Italy, and Switzerland ? It is true that dialects which are only spoken become much changed after a lapse of time, but the change is very gradual when they are at the same time written ; and, moreover, how can language do otherwise than change as the world progresses ? From the nature of things we cannot continue to all eternity to express ourselves in the same way that our ancestors did ; there would be no health in us if we could. Compare the condition of the current literary Arabic itself. Would it be intelligible with its new words and new meanings of old words and its French idioms to the writers of a thousand or even of two hundred years ago ? The 1700 quarto pages of Dozy's *Supplément*, devoted almost entirely to the literary language of post-classical days, incomplete as it is, is sufficient testimony that it would not be intelligible to them. As to the rules of grammar, these are not made by governments but by the nations themselves, and they exist for spoken languages as well as for written.

It has been seriously asserted, but not, I think, by a native writer, that the stories of 'Antar are understood in their original texts by all sorts and conditions of men. Lane, in his chapter on public recitations, says that as the poetry in the romance of 'Antar is very imperfectly understood by the vulgar, those who

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<sup>1</sup> Professor Carlo Alfonso Nallino in his excellent manual, *L'Arabo parlato in Egitto*.

listen to it are mostly persons of some education. A writer in the *Muqataʿa*<sup>1</sup> says: "The masses do not understand 'Antar as they would have to understand educational books. If you asked them the meaning of each word or each phrase separately you would find that what they understand does not represent more than the shadow of the real meaning." In reality 'Antar is very imperfectly understood even by persons of education; but the gist of the stories has been made familiar to all from interpretations, sometimes given by the reciter himself. There is no need to discuss these facts; they are known to every Egyptian, and have been admitted to me by all whom I have questioned, educated and uneducated. But even if the general drift of a recitation in the literary language were intelligible to the lower classes without interpretation, those classes would still have to go through many years of toil before they could learn to write that language correctly. Otherwise, how is it that we meet every day in documents written by qualified clerks such expressions as, â fa hal lam âhadan darabak? I learn from a highly educated native gentleman that he submits his literary works to a professional grammarian before venturing to publish them.

Another writer argues that in English also we have two separate languages for conversation and literature, since we write, for instance, *doubt* and *though*, and pronounce *dout* and *tho*. Certainly the study of English would from one point of view be facilitated if it were written phonetically; but it is not necessary to point out that this has nothing to do with the question under consideration.

"What is to become of our ancestors?" asks another contributor. What becomes of them now? How many of the best educated of the present day do or can read the old classics? I think it is no exaggeration to say that many of them are better known in Europe than they are in Egypt, just as the Greek classics are more accurately studied in foreign universities than they are at Athens.

I content myself with suggesting the above replies to the arguments advanced against the universal adoption of the people's language, and look for a gradual change in the right direction. Indeed, I feel confident that such a change has already begun, but it needs to be encouraged by the influential

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<sup>1</sup> Another writer in the same journal (in the year 1881) considers that the written Arabic differs from the spoken language as English differs from French, or French from Latin.



and patriotic among the native population. Formerly the statements of prisoners and the depositions of witnesses were invariably translated, as they were taken down, into the literary language. It is obvious that under these circumstances the judges, who had only the papers before them, were left very much in the dark as to what had been actually said; but in the last few years there have been found clerks bold enough to take down the declarations at least partially in the speaker's own words.

Some English students, as I understand, would like the Arabic words throughout the Grammar to be written in the Arabic as well as in the Roman character. But it must be remembered that the object of the book is to teach the spoken and not the written language, and that therefore it must be sufficient to exactly represent the pronunciation of the words, which can easily be done in the Roman character, but only imperfectly in the Arabic. The Arabic type would treble the cost of the book without, as it appears to me, any advantage being gained. The Arabic names of the letters have not been changed, so that the student can himself transliterate the words as far as is practicable.

J. S. W.



## PREFACE

### TO THE FIRST EDITION

A TREATISE on the Arabic language as spoken in Egypt, and particularly at the capital, was published by Wilhelm Spitta in the year 1880 under the title of *Grammatik des Arabischen Vuljärdialectes von Egypten*. To the scholarship and careful researches of this writer orientalists are indebted for the first and, perhaps, only serious attempt to sketch the distinguishing features of the literary and vernacular dialects. In the grammars of "vulgar" Arabic which already existed, as in others which have since appeared, we find a confusion between two spoken dialects, such as Egyptian and Syrian, or a hopeless mixture of forms and expressions used only in conversation with those which are peculiar to the written language. In some of these grammars the Arabic words are written in Roman characters without any method; in others the Arabic letters are employed. In the latter case the short vowels are omitted altogether; a single character (*x*) is used for *ú*, *ó*, and *au*, another (*y*) for *í*, *é*, and *ay*, and a double consonant is printed single; so that it is impossible in almost every case to pronounce correctly a word with which we are not already orally acquainted.<sup>1</sup> Signs for such short vowels as occur in the literary language, in the form of accents above and below the consonants, are employed in copies of the Koran and occasionally in other books, as a guide to pronunciation; but new ones would have to be invented to express sounds peculiar to the spoken language if, in adapting the Arabic character, we "pointed" the words. To do so with any approach to completeness, we should have to employ a system of vowel-points and accents akin to that in use for Hebrew;

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<sup>1</sup> Thus both *katab* *he wrote*, and *kutib* *it was written*, are represented by the letters *ktb*; *malak* *he possessed*, *malik* *king*, and *milk* *property*, by *mlk*, and the letters *mwt* will be read according to the context *mawt* or *môt* *death*, *mawit* *he killed*, or *mawitt* *I killed*.

but no Arabic type would admit of this. Natives would, no doubt, learn to read in the Arabic character without vowel-points the language which they speak, as they are already familiar with the words; but the language of the books is naturally in the keeping of the learned, who still regard with much jealousy the introduction of "vulgar" grammatical forms or even of words which do not figure in the Qâmûs. Hence the proportion of people who are able to read and write in Arabic-speaking countries is exceedingly small; for the working-man, having no time to study a strange idiom, and nothing to gain by learning the letters, remains, and will ever remain under the present system, illiterate. No doubt there is a certain benefit in having a common written language for the whole of the Arab world, so that a man of education brought up in Algeria can read a book published in Egypt or Syria; but it is a benefit enjoyed at the expense of the lower classes.

The foreigner who seeks a practical knowledge of the language is at another disadvantage. Whether he engage a professor or study from the books, he generally acquires a vocabulary of words only understood by the educated, and in the latter case he is confronted with the difficulties resulting from the absence of the vowels.

The dialect of Cairo presents many forms of very high antiquity. Its precise place in the Semitic family could be more easily determined if the influence which the Quraish dialect has had upon it could be removed. There can be no doubt that it is more closely allied, in structure at least, to the Hebraic and Aramaic branches of the family than is the language of the Koran and subsequent Arabic literature. Hebrew and Syriac, for instance, have, like Cairene and other spoken dialects, no final vowel in the 3rd person singular of the verb, making *kâtab* and *ktab* respectively (lit. Arab. *kataba*<sup>1</sup>) in the past tense, nor in any person of the norist except in the 3rd person plural. The vowel of the preformative syllable is in Hebrew *i*, in Syriac *e*, but *a* in the primitive form of the literary Arabic verb. The dual is wanting in the verb and pronoun,<sup>2</sup> and the nouns have no case-endings. In Hebrew we may note the following further points of resemblance: *h* has no consonantal power at the end of words, though it may take

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<sup>1</sup> Literary Arabic drops the final short vowels in the jussive only.

<sup>2</sup> It is wholly absent in Syriac, and appears only in a few nouns in Hebrew.

the place of an accent, thus *malka queen, ze this*;<sup>1</sup> *ay* becomes *é* and an *o* in certain cases, as *bêth house* (lit. Arab. *bayt*), *lû iy*: a full vowel disappears under circumstances similar to those described in § 33 of the grammar, as *melek, malka, govûl boundary, ligvûl*;<sup>2</sup> *y* in the early stages of the language stands for *qaṭ'a* in such words as 'arbhiyim (later, but rarely, 'arbhi'im) *Arabs*, or the *qaṭ'a* falls out, as *rêm* for *re'm* (cf. *râs, &c.*); the vowel of the first syllable in certain cases is thrown out and prefixed to the first radical, as in *eZRô'* (for *zerô'*) *arm, eṣba' jinger* (cf. grammar, § 15); the *e* and *i*-sounds frequently replace the *a*, as in the verbs (above), or as in *mêlek, ehad*<sup>3</sup> (lit. Arab. *malik, aḥad*). *ve* (but also *va*) *and*; there are traces of both *itfa'al* and *itfa'al*; the letter *dh* of the literary Arabic is unknown, being replaced by *z*;<sup>4</sup> *ve and* is softened to *d* before a labial and before a consonant moved only by a sheva; the pronoun of the 1st person is *hemma* (lit. Arab. *huma, Cair. humma*), the interrogative *mî* (lit. Arab. *man, Cair. mîn*); *anî* is sometimes used for the 1st person, as in Cairene; the 3rd person *hu* often accompanies the noun pleonastically (cf. § 375 of grammar), as *ha ish lu the man he*.<sup>5</sup>

In Syriac the verb system offers some very striking points of resemblance to Egyptian in addition to those already mentioned. The passive of the simple verb does not exist,<sup>6</sup> though we have neuters of the form *p'el* (*fî'il*), with corresponding actives of the form *p'al* (*fa'al*), the vowel of the 2nd radical of the aorist being generally *a* in the first case, *e* in the second (see § 141 (3) of the grammar); in place of it we have the derived form *ethp'el*<sup>7</sup> (= *itfa'al*, unknown even as *tafa'al* in literary Arabic); in the first derived form we have both *pa'al* and *pa'el* (= *fa'al, fa'il*), with *ethpa'al* (*itfa'al*, lit. *tafa'al*) for

<sup>1</sup> Syriac *bittô his daughter*.

<sup>2</sup> So also in Ethiopic.

<sup>3</sup> Aramaic *had*.

<sup>4</sup> Generally *d* in Cairene, but *z* in Nahwy. In Aramaic we have *talmid*, as sometimes in Cairene. The fact that even the educated have great difficulty in pronouncing *dh*, and that all classes can pronounce *v* (the Hebrew equivalent of *w*) is very significant.

<sup>5</sup> Such expressions, unknown to literary Arabic, are commoner in Aramaic even than in Hebrew.

<sup>6</sup> It is hardly traceable either in Hebrew.

<sup>7</sup> Hebr. *hithpa'el* = *itfa'al*, a form known to literary Arabic only in its later stage.

its passive. Further, we have the forms par'al, par'el, pa'lal (given as quadrilaterals in the grammar). The termination *um* is possibly not a modern form, but the equivalent of the archaic Syriac *un*. Lastly, the Hebrew and Syriac syntax affords strong evidence of their close affinity to Cairene and other living dialects. On the other hand, there is a very important point which literary Arabic has in common with the spoken dialects, namely, the use of broken plurals, a form which seems to be preferred in Cairene Arabic to the "perfect" plural in *ât* (Hebrew *ôth*);<sup>1</sup> and further, the use of the dual, even in nouns, is hardly known to the other branches of the Semitic family.

It results, from the above considerations, that the so-called Arabic dialects of the present day present a combination of the peculiarities of several branches of the Semitic family. The development which some of them display in common with Hebrew is evidence of their great antiquity, while the fact that in most cases the stronger forms have been retained by the Koreish dialect indicate that this latter separated at a comparatively late period from the common parent. Allowance must, of course, be made for the circumstance of its growth having been arrested when it became the sacred language of Islam, but the thinning of the vowels and other signs of advance had begun, as we have seen, in almost prehistoric times in other branches of the family.<sup>2</sup>

In the following pages the everyday speech of the people is presented to the student, and care has been taken to avoid words which are not familiar to all classes. It is generally called the vulgar dialect of the country, but it is vulgar only in the sense that it is popular and universal.<sup>3</sup> Men of all conditions employ it in conversation, though naturally many words are used by the higher classes, especially as technical terms, which are not understood by the uneducated. A discussion of the reasons for the existence of one dialect for literature and

<sup>1</sup> Ethiopic is the only other member of the family which admits of broken plurals.

<sup>2</sup> In Assyrian the vowel of the preformative syllable of the aorist was *i* in the 3rd person. Syriac has the weak vowel even in the 1st person. The final *a* of the perfect appears in Ethiopic (a language which has more in common with classical Arabic, except for the absence of the dual, than either Hebrew or Aramaic), and is retained in Amharic.

<sup>3</sup> "Ἡ κοινὴ διάλεκτος." The term "vulgar" is often applied contemptuously to spoken Arabic.

another for conversation would be out of place here.<sup>1</sup> There can be no doubt that the progress of the nation is thereby impeded, and great advantages would be gained if one only were used for both purposes. The written language is regarded by the educated as *pure* ('arabî naḍîf), the spoken as *unclean* or *broken* ('arabî maksûr),<sup>2</sup> while the lower classes term the spoken 'arabî and the written naḥwî.<sup>3</sup> To us it seems strange that it should be necessary to write of *bread* and *water* as khubz and ma', while we speak of them as 'êsh and moiya,<sup>4</sup> or to read from a document yaktub or yaktubu,<sup>5</sup> while we regularly hear yiktib in conversation. If we were to speak English and write Dutch our literature would be understood, by the educated at least, over a wide area; but it would not appeal to our senses. The force of words consists in the associations which they recall—in the subtle reminiscences they awake of bygone days. No word or expression which we meet only in books will enter into our life like those which have become

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<sup>1</sup> See the preface to Dozy's *Supplément aux Dictionnaires Arabes*. He points out that the early dictionaries composed by the followers of the Prophet excluded all words not considered classic or "sacred," and, as modern compilations have added but little to the store by independent research, no collection of words in general use in any way approaching to completeness has as yet been made.

<sup>2</sup> Apparently from the notion that the spoken dialect is nothing but a corruption of the Koranic.

<sup>3</sup> Naḥwî means literally *grammatical*, and is commonly applied to the mongrel language employed in official correspondence. It is the "classical" language artificially adapted to modern wants. The Koranic forms are mostly retained, but foreign and in particular French idioms are largely introduced, and words are given meanings which they do not bear in the classical language. It is used in speeches and in pleadings at the courts (intermingled often in the same sentence with the vernacular), or in the discussion of technical subjects, and pedantically even in ordinary conversation. A brief sketch of its accidence is given in an appendix to the Accidence.

<sup>4</sup> Khubz is colloquial in the dialect of Syria.

<sup>5</sup> As the vowels are not printed, yaktub and yaktubu will be written with the same letters as yiktib. In the reading of correspondence and official documents the final short vowels are often not pronounced, the clerks not being sufficiently versed in the classical language to insert them.

familiar to us through our intercourse with our fellow-beings.<sup>1</sup>

To resume, the spoken language of Cairo represents in its structure the distinguishing features of at least three branches of the Semitic family. It has borrowed some words from Coptic, which it has thoroughly assimilated, as *timsâh* *crocodile*, *libsh* (Copt. *lebs* *bush*, *reed*), whence we have the verb *labbish*, &c., and others from the languages of Europe, including Turkish. Further, a great many expressions belonging in reality to the written language have, owing to the influence of the Koran, become familiar even to the lowest classes, some of them in a slightly altered form, others without any change. But the importations from abroad are by no means numerous, and on the whole Cairene has preserved, unlike some other Semitic idioms, as Maltese and the modern dialects of Abyssinia, an essentially pure character. Such is the language which the people have evolved for themselves, and history warns us that all attempts to "educate them up" to express themselves in an idiom not of their choosing will meet with failure. The wiser course would be to throw aside all prejudice<sup>2</sup> and accept it, at least for secular purposes, as the only language of the country. There is reason to fear that, unless this be done and a simpler system of writing be adopted, both the colloquial and literary dialects will be gradually ousted, as the intercourse with European nations increases, by a foreign tongue.

And let it not be supposed that the Cairene or any other spoken dialect is unworthy of a literature. They are many of them richer in their phraseology than any of the European languages, and with the introduction from the *Nahwy* vocabulary of the necessary technical terms would be capable of expressing every idea of modern times, and this in a living form. A movement in favour of the vernacular would best be

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<sup>1</sup> Dozy says of the early "purists": "Meconnaissant la nature des choses, ne comprenant pas et ne voulant pas comprendre que tout dans ce monde est sujet à varier, que les langues se modifient à mesure des modifications de la pensée, qu'elles subissent la dépendance de la société qui les parle et des écrivains qui s'en servent, ils voulaient rendre immuable et perpétuer celle du livre de Dieu et n'avaient que du delain et du nâpris pour les innovations plus ou moins involontaires de leurs contemporains."

<sup>2</sup> "C'est ainsi qu'en France au X<sup>e</sup> siècle on n'avait pas l'idée que l'idiome vulgaire fût susceptible d'être écrit."—REXAN.



started by the press,<sup>1</sup> but it would need to be strongly supported by men of influence. Should it succeed, a short time of compulsory education, say two years, would be sufficient to spread a knowledge of reading and writing throughout the country.

The system of transliteration employed in the grammar will, it is hoped, recommend itself to the English student. There is some inconvenience in representing a single Arabic letter by two in the Roman character, as also in the use of dots below the letters; and should the Oriental system ever be superseded by a European one for general use it will no doubt be found more suitable to invent a separate character for all those Arabic letters which have no equivalent in the Latin alphabet.

I venture to believe that Arabic scholars,<sup>2</sup> as well as those who seek a practical knowledge of the language, will find matter of interest in the following pages. They have been written at odd moments, chiefly in vacation time, in railway trains and steamboats—a circumstance which I must urge as a plea for any imperfections which may be detected in the work.

I must not conclude without expressing my indebtedness to the heads of some of the Departments of the Egyptian Government and others for subscribing for a number of copies of the book, and thereby enabling me to carry it through the press, and also to Professor Sayce for his patience in reading through the manuscript in the midst of his manifold preoccupations. The notes marked with the letter S. are contributed by him.

CAIRO, 1901.

J. S. WILLMORE.

NOTE.—Since writing the above, an essay on the Egyptian alphabet by an American philologist, who takes a deep interest in the welfare of the Egyptian people, has come to my notice. I quote the following passages from it to illustrate the coinci-

<sup>1</sup> Some half-hearted attempts have already been made.

A Cairene of the lower class known to me spent several years at school when he was a boy. He there learned the letters and part of the Koran by heart. Of the latter he remembers but little, but he still makes use of the letters for his correspondence, which he writes phonetically in the colloquial language, with here and there a nahwy phrase. Asked why he did not read the papers, he replied that he could not throw away his piastres on a literature which he did not understand.

<sup>2</sup> Though not all. It was startling to learn from a professor of Semitic languages at one of the English universities that he excluded the living Arabic dialects from his studies.

dence of both his and Spitta's views with my own convictions. Not having referred to Spitta's work for many years previously to the completion of my own, I was unaware that he himself desired to see the vernacular adopted for literary purposes.

"No one who has read the deeply-interesting preface to the *Grammatik* can doubt the warmth of the hope which he [Spitta] entertained that the work—as his biographer expresses it—'might contribute to the elevation of the spoken dialect into a written language, thereby bridging over that deep chasm between the idiom of the people and the idiom of literature, which is the greatest obstruction in the path of Egyptian progress.'

"The striking and forcible paragraph which closes the preface has been frequently cited, but a translation of it here can hardly be out of place: 'Finally, I will venture to give utterance to a hope which, during the compilation of this work, I have constantly cherished: it is a hope which concerns Egypt itself, and touches a matter which, for it and its people, is almost a question of life or death. Every one who has lived for a considerable period in an Arabic-speaking land knows how seriously all its activities are affected by the wide divergence of the written language from the spoken. Under such circumstances there can be no thought of popular culture; for how is it possible, in the brief period of primary instruction, to acquire even a half-way knowledge of so difficult a tongue as the literary Arabic, when, in the secondary schools, youths undergo the torture of its study during several years without arriving at other than the most unsatisfying results? Of course the unfortunate graphic medium—the complex alphabet—is in great part to blame for all this; yet how much easier would the matter become if the student had merely to write the tongue which he speaks, instead of being forced to write a language which is as strange to the present generation of Egyptians as the Latin is to the people of Italy, or the Old-Greek to the inhabitants of Greece—a language which, without being the popular speech, is no longer even the classical Arabic! A real literature cannot be thus developed; for only the limited cultivated class knows how to use a book; to the mass of the people a book is really a thing unknown. If he have need to write a letter, or execute a document, the ordinary man of the people must put himself blindly into the hands of a professional scribe; he must trustingly sign the most important papers with a seal which he cannot read, and which may be and is easily imitated. Why can this lamentable condition of things not be changed for the better? Simply because

there is a fear, if the language of the Koran be wholly given up, of incurring the charge of trespassing upon the domain of religion. But the Koranic language is now nowhere written: for wherever you find a written Arabic it is the Middle-Arabic of the offices. Even the dubious unity of the Islamitic peoples would not be disturbed by the adoption of the spoken vernacular, since the language of prayer and of the ritual would still remain everywhere the same. It is also asserted that the New-Arabic is wholly unfit to become the language of the pen because it obeys no fixed laws, and flows on without any syntactic restrictions. I venture to believe that the present publication proves that the speech of the people is not so completely incapable of discipline; that, on the contrary, it possesses an abundance of grammatical niceties; and that it is precisely the simplicity of its syntax, the plasticity of its verbal construction, which will make it a most serviceable instrument. Did the Italian seem any more promising when Dante wrote his *Divine Comedy*? And would a commission of the most learned and most expert men of Egypt not be able to do infinitely better than which it has not appeared to me, a foreigner, too difficult to undertake?" . . .

"Careful study of its details—especially if supplemented by a short period of use—can hardly fail to convince the investigator that it would be difficult, to say the least, to create an alphabet better adapted to its purpose than that of Spitta.<sup>1</sup> . . . Its general application to the national dialect of Egypt would forthwith immensely facilitate the extension of knowledge, and inestimably lessen the task of the teacher throughout all the Nilotic lands; and this may well be brought about without, in any measure, affecting the position of the Old-Arabic alphabet as the medium of the venerated classical literature. Nor would such a step detract from the sanctified character of that alphabet, with which the sacred Koranic scriptures are written. The Bible of the Russians is printed by means of the Cyrillic alphabet,<sup>2</sup>

<sup>1</sup> The system of transliteration adopted in the present work differs very considerably from Spitta's. In a book written for English students, English tastes had to be consulted, and I am sure that they would, for example, have been puzzled by the use of *j* to represent the *y* sound, though philologically it may be the right letter to employ.

It is strange that Spitta should not have recognised the existence of the thick *z* (z̄) in the vernacular.

<sup>2</sup> The old Slavonic Bible of Cyrillus is still the authorised version wherever a Slavonic language is spoken.

notably differing from that made use of in the modern Russian. Our own English Bible, in its existing version, has many verses and phrases which can hardly be pronounced to be strictly modern English. The Catholic Church regards only the Latin vulgate scriptures as authoritative, but the Catholic nations all have secular literatures in their own vernacular. The Copts daily use the Old-Arabic alphabet and the 'chancery' Arabic in their correspondence, while speaking the Egyptian idiom, although their holy books are in the ancient Coptic, having its own alphabet. There are other instances, even in the East, of similar alphabetical and literary evolutions and revolutions; and there seems no good reason why these examples should not be followed to advantage by nationalities of whatever race or creed. Religion in no wise suffers thereby, while the progress of the people is immeasurably accelerated. . . .

"There is little need of waiting for the new Dante, whose advent Spitta, in the closing phrases of the preface to his *Grammatik*, seems to hint at. Other efficient forces are already at hand. Hundreds of young men are now constantly receiving an excellent training in the higher schools of the Egyptian cities—schools which are yearly growing better. These sons of Egypt are both intelligent and patriotic. Let all these youth of the newer generation put their shoulders to the wheel. Let them give their influence—great, if properly applied—to the development of the popular tongue, and there will soon follow the unapproachable blessing of universal education, with its inevitable result of a broad literature 'for the people, of the people, and by the people.' The present Government of Egypt might well lend its aid—as it is at last in a position to do—to such an effort. An American writer has characterised the marvellous financial, commercial, agricultural, and moral transformation of Egypt, effected in these later years, as 'the most splendid Anglo-Saxon achievement of the century.' Why cannot the men who have been the potent factor in bringing about this beneficent material revolution, now open the gate, as well, to the spiritual development of the people they rule so ably and so honestly? There is but one path that passes through that gate, and that path can be traversed only by a nation educated in the language it understands. That language is already the daily speech of social intercourse, of the family, the shop, and the farm. Why should it not become the medium of an education, destined not only to elevate the nation which has its home under the palms of the Nile, but perhaps to revive, under a noble form, the ancient glory of the whole Saracenic world?"

# THE SPOKEN ARABIC OF EGYPT

## ACCIDENCE

### THE ALPHABET

§ 1. The alphabet of Cairene Arabic consists of the following thirty letters:—

VOWELS.	NAME.	VOWELS.	NAME.
a	â or naşba	o	ô or rôf'a
e	ê or khefda	u	û or ruf'a
i	î or khifda		

CONSONANTS.	NAME.	CONSONANTS.	NAME.
b	bê	ş	şâd
t	tê	sh <sup>1</sup>	shîn
ţ	ţâ	'	'ên
g	gîm	f	fê
gh <sup>1</sup>	ghên	q	qâf
h	hê	k	kâf
ḥ	ḥâ	kh <sup>1</sup>	khâ
d	dâl	l	lâm
ḍ	ḍâd	m	mîm
r	rê	n	nûn
z	zên	w	wau
ẓ	zâ	y	yê
s	sîn		

In addition to the above there are three diphthongs: *ai*, *au*, and *oi*, and the hiatus ('), colloquially called *qaṭ'a*. The circumflex is used to lengthen the vowels.

<sup>1</sup> In the few cases where *g*, *s*, *k* are followed by *h* without forming one letter with it, they will in the following pages be separated from it by a hyphen, as in the words *ag-har*, *yis-ha*, *dik-ha*.

REMARK *a*.—Naşba, khifḍa, and ruf'a are by the learned termed respectively fatḥa, kasra, and ḍamma. *e* and *o* are regarded as mere corruptions of the *a* and *u* sounds peculiar to the spoken dialects, so that it has been necessary to invent names for them. *e* no doubt results from the thinning (*imâla*) of *a*, but as its sound approaches more nearly that of khifḍa, the name adopted seems suitable.

REMARK *b*.—The following is, in outline, the system of spelling in use in Egypt:—

The syllable	ba	is pronounced	bânasab	or	bânasâb ;
„	bi	„	„	bîkhifaḍ	or bîkhifâḍ ;
„	bu	„	„	bûrufa'	or bûrufâ' ;
„	ta	„	„	tânasab	; <sup>1</sup>
„	tî	„	„	tîkhifaḍ	; <sup>1</sup>
„	tu	„	„	tûrufa'	; <sup>1</sup>

similarly kânasab,<sup>1</sup> kikhifaḍ,<sup>1</sup> kûrufa',<sup>1</sup> and so on throughout. Or, *a* and *u* being in the Arabic character written above the consonant which they follow, and *i* below, we may spell ba, bê fôqha<sup>2</sup> naşba; bi, bê taḥtiha,<sup>3</sup> khifḍa; bu, bê fôqha ruf'a. When a word begins with a short vowel, that is, strictly speaking, *qaṭ'a* followed by a vowel, that vowel will be pronounced— if *a*, â qaṭ'a u<sup>4</sup> naşba; if *i*, î qaṭ'a u khifḍa; if *u*, û qaṭ'a u ruf'a. Bâ is spelt bânasab alif waşl; bî, bîkhifaḍ yê waşl; and bû, bûrufa' wau waşl.

Consonants not followed by a vowel are called: *abbigazam* (*b*), *attigazam* (*t*), *akkigazam* (*k*), &c., or bê fôqha gazma, &c.

Thus the name Ibrâhim may be spelt—î qaṭ'a u khifḍa abbigazam rânaşab alif waşl hîkhifaḍ yê waşl ammigazam; or alif taḥtiha qaṭ'a u khifḍa we bê fôqha gazma we rê fôqha naşba we alif waşl (la fôqha wala taḥtiha) we hê taḥtiha khifḍa we alif waşl we mim fôqha gazma.

## PRONUNCIATION OF THE VOWELS

§ 2. *a* is strictly the English *a* of the words *and*, *pat*, as in *alf thousand*, *katab he wrote*, but the following modifications of its sound must be noted:—

(*a*) After ' it is practically lengthened to *â*, and this even before two consonants, as in the words 'ala *on*, yig'al *he makes*, gum'a *week*, 'ammu *his uncle*.

<sup>1</sup> Or tânasâb, &c.

<sup>2</sup> Above it (pronounced also fuqha).

<sup>3</sup> Below it.

<sup>4</sup> Or we (*and*).

(b) It becomes of necessity broadened when in proximity to the consonants *t*, *d*, *ṣ*, and *z*.<sup>1</sup>

(c) It usually has, when surrounded by weak consonants, the obscure sound of *a* in the words *against*, *final*, or the unwritten vowel of *didn't*, as in *nazzil bring down*, *laban milk*, or the second syllable of 'abdalla, *pr. n.*, and 'arbagi *driver*.

(d) It is thinned to *ä* or *e*, as *baläd village*, *ginêne garden* (for *ginêna*), *maṣriye an Egyptian or Cairene woman* (for *maṣriya*). After *y* this modification is not uncommon, but in other cases it is seldom heard from the lips of true Cairenes.<sup>2</sup>

§ 3. Long *a* (*â*) retains its original pure sound (as in *father*) when preceded by ' or *kh* and not at the same time followed by the weak semi-consonant *y*, as in 'âda *custom*, *khâlis entirely*, *khân inn, bazaar*; but its usual value is that of a lengthened *a*, such as is heard in the Italian word *padre*; e.g. *bâb door*, *hâga thing*. The Fellahéen and others weaken it to short *ä*, but a Cairene will never say *riggâla men*, though he pronounces the *a* in that word much less broadly than in *nâr*. A sound approaching to that of *ä* is, however, sometimes heard before *qaṭ'a* or *y* replacing *qaṭ'a*,<sup>3</sup> and *q*, as in *bâ'in (bâyin) appearing*, *shâ'if (shâyif) seeing*, *zabâ'in customers*, *bâqî remaining*, *telâqî you will find*. Under the influence of the emphatic consonants *t*, *d*, *ṣ*, *z*, *â* becomes so much broadened that an inexperienced ear might confound it with the sound heard in the English word *water*. e.g. *ṭâb he recovered*, *ḍâf he added*, *ṣâm he justified*, *zâlim oppressor*, *bâṭ arm-pit*.

§ 4. *e* sounds as *e* in *men*. It occurs mostly in unaccented open syllables, and is then hardly distinguishable from short *i*, as in *yeshûf* (or *yishûf*) *he sees*.<sup>4</sup>

<sup>1</sup> See remarks on these letters (§ 19).

<sup>2</sup> Cf. *yanâyir*, *fibrâyir* with *sibtimbar*, &c. Most of the numerous examples given by Spitta of *imâla* or thinning of the *a*-vowels are illustrations of foreign (fellah, bedawi, or berberi) pronunciation. Such forms as *kelâm*, *lamde*, do not occur in the dialect of Cairo as spoken by natives.

<sup>3</sup> As in the pres. particip. of verbs whose middle radical is *u* or *y*. See §§ 19 and 27, under the letter *y*. *Bâyin* is practically pronounced *bêyin*, and is so written in the grammar.

<sup>4</sup> *e* is used for *i* throughout the grammar in the preformative syllables of the aorist and participles of some of the forms of the verb whenever these syllables are pronounced with great rapidity. Practically it makes but little difference whether *i* or *e* is written in this position, provided that no stress is laid on them. *e* is particularly preferred, as in Hebrew, in the

*ê* has the value of English *a* in *lane* or *ai* in *lain*, as 'êsh *bread*. It is thickened in syllables containing *h*, *t*, *q*, *ṣ*, or *z*, as in *hêta a wall*, *bêd eggs*, *ṣêf summer*. After 'ên it sounds much as *ai* in *aisle*, as in *far'ên two branches*, and before *w* as the French *eu*, as in *'ilêwi high*.

REMARK.—*ê* often stands for *ai* (*ay*), as *dêr monastery*, for *dayr*, *shêyâl*, or *shaiyâl* (= *shayyâl*) *porter*.<sup>1</sup>

§ 5. *i* as in *did*; e.g. *bint girl*, *misik he seized*. When followed by ' it has the value of the French *eu*, as in *li'b game*; and when preceded by that consonant it approaches very closely to the sound of *e*, or even that of the diphthong *ai*, as in *ṣan'itu his profession*, *ma sim'itsh she did not hear*, and this even in an unaccented syllable, as in *sham'idân candlestick*. The emphatic consonants give it a pure *u* sound, as in *didd against*, while *w* following it converts it to the French *ü*, as in *yistiwi it gets ripe*. After, and, to a less degree, before the gutturals, it approaches the sound of *e* (though *h* exerts but very little influence upon it), as *hinna henna* (nearly *henna*), *khidêwi Khedive*, *hina here* (with a slight tendency only to *e*), *yikhtaḥ he snatches* (*i* slightly darkened). *Yeghdar he is able*, is regularly heard for *yighdar*. Before *r* it is occasionally pronounced as *î*, though as a rule it is short, as *irmî throw*, for *irmî*.

The conjunction *wi and*, is often pronounced *weu* when there is a pause between it and the next word.

*î* sounds as long *i* in French and Italian, as in *dib wolf*, *hîya she*. It is more liable than the other vowels to become shortened at the end of a word (§ 13). As in the case of *i*, its sound resembles that of *ê* or *ai* after 'ên, as in *ṭal'in going out* (pl.), *tisma'ish thou (f.) dost not hear*, *tis'in ninety* (practically *ṭal'ên*, &c.), *'iyâl children* (pron. 'aiyâl). Before *h* it becomes a rounded *ê*, as in *rîh spirit*. It has a sound between *u* and *eu* after *t*, *q*, *ṣ*, *z*, as in *yedîfû they old*, and sometimes in the Turkish termination *bâshî*, as in *yuzbâshî captain*, in imitation of the Turkish pronunciation.

participles. Uniformity of spelling will be to some extent sacrificed in the following pages to the desire to represent as far as possible the exact pronunciation of each word in its varied surroundings. There is perhaps in no case so clear a distinction between *î* and *ê* as there is in English, an intermediate sound being heard in many words, as in *imshî go*, and in the article *il*.

<sup>1</sup> So Hebr. *bêth* for *bayth*, &c.



REMARK.—The ‘ in arbê‘in *forty*, and Ismâ‘in, *pr. n.*, is too slightly pronounced to influence the final syllable.

§ 6. *o* and *ô* are the rounded continental short and long *o*, but they are not quite so closed as in French; *e.g.* ahó *there he is!* hôn *mortar*, yôm *day*.<sup>1</sup> In foreign words long *o* is retained, while short *o* usually gives place to *u*, as banṭalôn *trousers*, but qunṣul *consul*.

§ 7. *u* as in *full*, *û* as in *fool*; *e.g.* shuft *thou sawest*, ḍarabu *he struck him*, fûl *beans*. In juxtaposition to the emphatic consonants and the gutturals their sound approaches that of broad *o* and *ô*, as in uṣbur *have patience* (almost oṣbur), quṭṭa *cat* (nearly qoṭṭa), burqu‘ *veil*, ‘umr *life*, ‘uṣmân, *pr. n.* (pron. almost burqo‘, ‘omr, ‘oṣmân).<sup>2</sup> In the word ‘uzt *I wanted*, *u* is sometimes given the sound of *u* in *cup*.

### THE DIPHTHONGS

§ 8. *ai* (originally *ay*) is pronounced as *ai* in *aisle*; *e.g.* shuwayya *a little* (for shuwayya), ithaiyar *he was perplexed*.<sup>3</sup>

*Au* as in German or as *ou* in *house*; *e.g.* auwil *first*, bauwaz *he squandered*.

*Oi* is very rarely heard. It is less open than *oy* in *boy*, and its true sound seems to lie between that and the diphthong *ai*; *e.g.* moiya *water*, istughuminoiya *a game of the nature of hide-and-seek*, ‘oiyâq (for ‘iyâq), plur. of ‘âyiḳ *fop, larkspur*.

REMARK.—Maiya and ummaiya are occasionally heard for moiya, but they belong to the provinces.

### CONNECTING OR HELPING VOWELS

§ 9. As the Arabs of Cairo are unable to pronounce three consonants in quick succession, it becomes necessary, when they occur together, to insert a short vowel between the second and

<sup>1</sup> So yôm, môth, dôr in Hebrew = literary Arab. yawm, mawt *death*, dawr *turn*. Note that dôr means *age* in Hebr. as in colloquial Arabic.

<sup>2</sup> Or rather ‘ôṣmân, the *u* being doubly broadened by the combined influence of ‘ and ṣ.

<sup>3</sup> When the *y* is not doubled it retains its value as a consonant, and no diphthong is formed, as in nay *raw*. Even when it is doubled, the transformation into a diphthong often seems incomplete.

the third.<sup>1</sup> This vowel, it will be understood, plays no part in the structure of the words themselves, and is merely requisitioned by the speaker to break up a combination of consonants. Nouns, verbs, prepositions, and conjunctions are, under these circumstances, linked to the pronominal suffixes by the vowels *i* or *u*, their choice being regulated by the laws of euphony. Thus *u* is the connecting vowel when the suffix is *kû*, *kum you*, *your*, or *hum they, their*, while *i* is employed in most other cases. Thus we say *ḍarabtuḥum I struck them* (for *ḍarabthum*); while from *shuft I saw*, and *ha her*, is formed *shuftiha I saw her*; so *umm mother*, *ummiha her mother*, *ummukû your mother*.<sup>2</sup> When the second vowel is not so closely attached to the first as to form one with it, the connecting vowel will be *e*, or (if the least stress is laid on it) *i*; <sup>3</sup> e.g. *shuft I saw*, *râgil a man*, *shufte râgil I saw a man*, *ḍarabte walad you struck a boy*, *shiribtê ketîr*, but *shiribtî ktîr* or *shiribtî ketîr you drank much* (a slight pause being made in the latter case between the two words to assist the emphasis falling on *ketîr*), *il ḥâqqe lik* or *il ḥâqqî lak you are right*, *il binte dî* or *il bintî dî this girl*.

REMARK *a*.—*e* is sometimes heard after the negative suffix *sh*, although neither preceded nor followed by another consonant, as *ma fishe there is not*, *ma yiswâshe it is not worth*; but possibly it here represents the long *e* of *shê thing*, from which the negative form is abbreviated.

REMARK *b*.—When there is a pause between the second and third consonant, the helping vowel is usually dispensed with, as it has no purpose to serve. This occurs not infrequently when stress is laid on the first word, as in the expression *ikhş 'alêh! shame upon him!*

REMARK *c*.—The connecting vowels, though as a rule pronounced with the greatest rapidity, have often the same value as those which are used in the structure of the words themselves, and may be subject to the same changes. They may be lengthened under the influence of the accent (§ 12), and, by the principles of contraction, may even oust an original vowel; thus from *ukht sister*, and *nisibi my brother-in-law*, is formed *ukhti nisibî my brother-in-law's sister*; from *ṣaḥn dish*, and *naḥâs copper*, *ṣaḥni nḥâs*.

REMARK *d*.—As, strictly speaking, no syllable begins with a

<sup>1</sup> Cf. the use of *sh'va* and of *segol* in Hebrew.

<sup>2</sup> *e* is occasionally used for *i*, as *ummeha* for *ummiha*; and *ummeha*, &c., will be heard, especially in the *midina* or "city."

<sup>3</sup> Note that it becomes *î* when lengthened, as in *waqtiha*.

vowel (§ 21), the insertion of *e* in such combinations as *ibne asl* a man of a good stock, *qumte ana* I got up, is in accordance with the rule.

§ 10. A helping vowel is also inserted in foreign words between two consonants which an Egyptian is unable or loath to pronounce consecutively, or the vowel is placed before the first so as to form a separate syllable with it, as *sibinsa* or *isbinsa* pantry (Ital. *dispensa*), *iksibiriss* express.<sup>1</sup>

GENERAL REMARKS ON THE VOWELS

§ 11. A long vowel followed by two consonants, whether in the same word or in two pronounced together without a pause, becomes shortened,<sup>2</sup> *ê* and *ô* being generally changed to *i* and *u* respectively,<sup>3</sup> as:—

<i>qâm</i>	<i>he rose</i>	<i>rêt!</i>	<i>would that!</i>
<i>qam qal</i>	<i>he rose and said</i>	<i>ya ritna!</i>	<i>would that we!</i>
<i>qîma</i>	<i>value</i>	<i>bêt</i>	<i>house</i>
<i>qîmtu</i>	<i>its value</i>	<i>bitna</i> (or	<i>our house</i>
<i>qûra</i>	<i>forehead</i>	<i>betna)</i>	
<i>qurtu</i>	<i>his forehead</i>	<i>gôz</i>	<i>husband</i>
<i>ṭin min dih?</i>	<i>whose land is</i>	<i>guzha</i>	<i>her husband</i>
(for <i>ṭin</i>	<i>this?</i>		
<i>min dih</i> )			

When one of the two consonants is a liquid or *h*, the vowel occasionally, and in some cases optionally, remains long, though not quite full and pure. Examples:—

<i>hâthum</i>	<i>bring them</i>	<i>iṣhâbna</i>	<i>our friends</i>
<i>yegib li</i> (ye-	<i>he brings to me</i>	<i>mafihsh</i> (or	<i>there is not</i>
<i>gib li)</i>		<i>ma fihsh)</i>	
<i>gôzha, bêtna, &amp;c.</i> <sup>4</sup>			

<sup>1</sup> Or *siksibriss*. See § 22 for the combinations of consonants which an Egyptian is able to pronounce.

<sup>2</sup> The syllable containing the originally long vowel does not, however, lose its accent by reason of the vowel being shortened; thus we say *yeqûm yeqûl*, not *yîqum yeqûl*; so *yekûn rigî*, &c. It is very important to keep this fact constantly in mind, as the vowels will henceforth be marked long only when they are so pronounced.

<sup>3</sup> The *ê* is sometimes maintained, as in *kêfkum* as you like, *ma gêtsh* I did not come, *ma 'alêksh*, not on you.

<sup>4</sup> Most of the words cited by Spitta in illustration of this exception are pronounced with a short vowel.

§ 12. Short vowels may become lengthened :—

(a) By the accent being thrown upon them, as by an enclitic, as is *sana the year*, is *sanâ-dî this year*; *bi l kêfiyâ-dî in this way*, *qablî dih* (also *qabli dih*) *before this*, from *qabl* and *dih*, the *i* being a helping vowel.

(b) By a stress being laid on the syllable in which they occur, as *yîgî* (for *yigî*) *he'll come*, *fi anî gîha* (for *giha*)? *in what direction?* *waqtîha at that moment*, *mahlîkû gently (you)*, *w Allâhî by God* (for *w Allâhi*).

REMARK.—The vowels are often lengthened without apparent reason in the words *ba'dîna*, *ba'dîkû*, *ba'dîhum* *some of us, of you, of them*, *tauwîna* *as soon as we*, *bîk in* or *with you*. They are, however, more frequently pronounced short.

§ 13. A long vowel may become shortened :—

(a) By two following consonants (§ 11).

(b) In continuous discourse, the vowel being hastily pronounced in order that the speaker may pass on at once to a final syllable or the following word, as :—

<i>iyâm</i> (for <i>îyâm</i> )	<i>days</i>
<i>idêh</i> (for <i>îdêh</i> )	<i>his hands</i>
<i>yeshufûhum</i> (for <i>ye-</i> <i>shûfûhum</i> )	<i>they see them</i>
<i>mudrîya</i> <sup>1</sup>	<i>province</i>
<i>tani marra</i> (for <i>tânî</i> )	<i>another time</i>
<i>manîsh 'ârîf</i> (for <i>mânîsh</i> <i>'ârîf</i> )	<i>I don't know</i>
<i>ma rahîtsh</i> (for <i>râhitsh</i> )	<i>she did not go</i>
<i>qam ir râgîl qal lu</i> (for <i>qâm</i> )	<i>thereupon the man said to</i> <i>him</i>
<i>yeqidu n nâr</i> (for <i>yeqîdû</i> )	<i>they light the fire</i>

The preposition *fî in* is almost invariably pronounced *fi* in conjunction with its substantive, as *fi maşr in Cairo*. The negative particle *mâ* becomes *ma*; *yâ*, the sign of the vocative, *ya*; *illi*, the relative pronoun, *illi*; *tânî*, *tani*; and sometimes it is only the last long vowel in a sentence which is able to retain its value, as *ahlu illi matû lu* (for *illi matû lu*) *his people who have died*, *wala hîsh masulan râhit* (for *walâ hîsh*, &c.) *nor indeed has she gone*.<sup>2</sup>

<sup>1</sup> And thence *mudrîya*.

<sup>2</sup> Experience will show how thoroughly this principle pervades the spoken language. *Mâ not* is frequently written in the Arabic character by the lower classes as *mîm* only, affixed to the verb, and *ya* similarly as *yê* sometimes even in the books. The

(c) When in a final open and therefore unaccented syllable, as :

hâti	<i>bring (f.)</i>		sufragi	<i>table-waiter</i>
intu	<i>you</i>		mishi	<i>he went</i>
tigi	<i>you come</i>		giri	<i>he ran</i>
irmi!	<i>throw!</i>		ghani	<i>rich</i>
berberi	<i>native of Berber</i>		qara	<i>he read</i>
katabu	<i>they wrote</i>			

(for hâti, intû, &c.).

§ 14. In certain positions, or under certain influences described below, the vowels *e*, *i*, *u*, and occasionally *a*, sink to the rank of semi-vowels, and are pronounced with great rapidity.

(a) When unaccented and playing the part of helping vowels, as *gibte kursi I brought a chair*, 'andiha *with her*, inniha *that she* (for the more usual 'andiha, inniha).

(b) When the preposition *li*, *le*, *lu* to forms, together with the pronominal suffixes, the indirect object of a verb and remains unaccented, as *qal luhum* (for the more usual *qal lûhum*) *he said to them*.

(c) In the first syllable of the participles and verbal nouns of the second and third forms of the verb, as *meshaiya' sending*, *medammis baked*, *Meḥammad, pr. n., melâqî finding*.<sup>1</sup>

(d) In the first syllable of the aorist of verbs whose second and third radical letters are identical, or whose middle radical is *w* or *y* (§ 182), as *yi'idd* (or *ye'idd*) *he counts*, *teqûl thou sayest*, *yeshilu they carry away*.

(e) Where they do not disappear altogether according to the rules of contraction, as *mi'âkhîza* (for *mi'akhza*) *blaming*.

(f) Where *û* is followed by its homogeneous consonant *w*, as *shuwaiya a little*, *kuwaiyis pretty* (practically *shwaiya*, *kwaiyis*).

(g) In a few other words and syllables whose meaning or position naturally calls for a hurried pronunciation, as *we hûwa and he*, *û'â yâ wad! look out, boy!* (pron. *u'ay wad*), *ketir much* (the final syllable being much emphasised).

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suffixes *nî* and *î* were sometimes written *nî* and *î* in the classical language. A native uneducated, but acquainted with the letters and writing phonetically, will omit the *alif* in such words as *shafni he saw me*. In such nouns as *babûr steamer, engine*, *kanûn stove*, written in the literary language with *alif*, the *a* can hardly be said to be pronounced long unless the whole word is emphasized, and is generally written in this work without the circumflex.

<sup>1</sup> This syllable is sometimes pronounced *mû* after the literary dialect.

§ 15. The vowel *i*, when unaccented and long neither by nature nor by position, is seldom very distinctly heard when the word in which it occurs ends in a long closed and consequently accented syllable, as in *birâm earthen bowl*, *dirîs dry clover* (*drîs*), *siyûf swords*.

It occurs more frequently than any other vowel except, perhaps, *a* in the colloquial language, and is in many situations hardly distinguishable from the helping vowel *e*. In the preformative syllables of the aorist and in some forms of plurals it replaces the Koranic *a*, as *yiktib he writes*, *yiqûl* (or *yeqûl*) *he says*, *ignâs kinds* (Kor. *yaktubu*, *yaqûlu*, *agnâsun*).

Even before two consonants at the beginning of a word it has sometimes only a minimum value, or it may fall away altogether and reappear between them as a helping vowel; e.g. (*i*)*ddinî give me*, (*i*)*tfaddal! pray!* *diri'tî my arms* (for *idri'tî*), *zîrîra buttons* (for *izîrîra*, the accent still remaining on the second syllable), *sinân teeth* (for *isnân*), *imrât* or *mirât wife*, *ibrîq* or *birîq jug*,<sup>1</sup> *Ibrâhîm* or *Birâhîm*,<sup>2</sup> *Ismâ'in* or *Simâ'in*. *Vice versa*, *Islêmân* is used for *Silêmân* when it is desired to lengthen or emphasize the word, as when calling one of that name for the second or third time; similarly *Imbarka* for *Mebarka* (*Mebârîka*).

REMARK.—Short initial *u* more rarely changes places with the consonant, but instances are not wanting, as *Luqşûr* (*i.e.* *il uqşûr* = *il quşûr*) *the castles*, *Luror*, *uşbâ'* (for *şubâ'*) *finger*.<sup>3</sup>

§ 16. The vowels are one and all thicker and more rounded in Arabic than they are in our language,<sup>4</sup> a fact which should never be forgotten by those who wish to speak without an English accent. But they will never receive their true colouring unless the consonants surrounding them are correctly pronounced. "Take care of the consonants and the vowels will take care of themselves,"<sup>5</sup> is an excellent piece of advice if properly understood; and it will be found that the thickness or comparative thinness of a vowel depends to some extent not only on the consonant

<sup>1</sup> Cf. Hebr. *z'rô'* and *ezvô'* *arm.* Lee (Hebr. gram.) cites *establish* and *establish*, *χθés* and *έχθés*.

<sup>2</sup> In *Birahim* the *i* is not always pronounced very rapidly, and sometimes *Barahim* is heard.

<sup>3</sup> Hebr. *ezba'*.

<sup>4</sup> Vowels are in English pronounced more in the front of the mouth, in Cairene Arabic more in the upper part of the throat.—(S.)

<sup>5</sup> This is the substance of Spitta's remark.

immediately preceding or following it, but upon the whole weight or measure of the word, resulting from the conflicting influences of the consonants which it contains. Thus the vowels of a word, or even of a phrase, in which one or more of the letters *t*, *d*, *ṣ*, *ẓ* occur, will be pronounced heavily throughout unless the weaker consonants exert a contrary influence; and this they will only be able to do if not in immediate proximity to the stronger ones. In the word *ṣamûla nut* (*screw*), the first *a* is thick, the *u* slightly so, while the final *a* scarcely feels the influence of the *ṣ* at all; in *balṭa axe*, both *a*'s are thick, the first in spite of the *b* and *l*, because by pronouncing it thick we can get the tongue more quickly into the position required for the pronunciation of the *t*. The consonants which tend to resist the thick shading of the vowels are *b*, *t*, *h*, *d*, *z*, *s*, *f*, *l*, *m*, *n*, *y*.

§ 17. The following words spelt in Arabic dictionaries with the dentals *t*, *d*, or the sibilants *s*, *z*,<sup>1</sup> are pronounced in the dialect of Cairo with *t*, *d*, *ṣ*, or *ẓ*, and are cited here in view of the effect which these consonants have upon the vowels, as explained above. In some instances (marked with an asterisk) the value of the *t* and *d* is nearer that of the English dentals than the Arabic palatals. It will be observed that an emphatic consonant, by acting on a whole word or phrase, is able to assimilate a dental or sibilant to its own class; also that the letter *r*, especially when preceded by a long vowel, and the vowel *a* attract the emphatic consonants; and lastly, that *t* is never immediately preceded by *s*, nor (on the other hand) *d* by *ṣ*.

*t* for *t*.—

ihṭâr <sup>2</sup>	<i>be bewildered</i>	ṭâran	<i>sometimes</i>
ikhṭâr <sup>3</sup>	<i>choose</i>	ṭâza	<i>fresh</i>
iṣṭanaṭ <sup>4</sup>	<i>listen</i>	ṭarabêza (or	<i>table</i>
*inṭazar <sup>5</sup>	<i>wait</i>	tarabêza)	
baṣṭûn	<i>stick</i>	ṭurâb (or	<i>dust</i>
ṭâr	<i>vengeance</i>	turâb) <sup>6</sup>	
ṭâr	<i>sort of drum</i>	ṭamar	<i>bear fruit</i>

<sup>1</sup> *s* includes the Koranic *th*, and *z* the Koranic *dh*, pronounced respectively *z* and *s* in *Nahwy*.

<sup>2</sup> So partic. *miḥṭâr*, &c.

<sup>3</sup> So mukḥṭâr *chosen*, and ikḥṭiyâr *choice, old man*.

<sup>4</sup> So qata' iṣ ṣanṭ *keep quiet*.

<sup>5</sup> So partic. \**muntazar*, but *mintizir*.

<sup>6</sup> So *ṭarrab* *to cover with dust*, and pass. *iṭtarab*, &c. The

ṭamr (or tamr)	<i>dates</i>	tôr (but pl. <i>or</i> tirân) <sup>2</sup>
tumbâk (or tumbâk)	<i>Persiantobacco</i>	tâtûra <i>thorn apple</i>
ṭandif	<i>cleaning</i>	tisṭ (and pl. <i>basin</i> ṭushût)
*ṭanfid <sup>1</sup>	<i>dusting</i>	za‘ṭar <i>thyme</i>
*ṭurumbêṭa	<i>tambourine</i>	ṣanṭi <i>centimetre</i>
iṭ ṭaurât	<i>the pentateuch</i>	ṣôt <sup>3</sup> <i>voice</i>
ṭunis (and pl. ṭawânis)	<i>sakieh rope</i>	ṣiṭ <sup>4</sup> <i>repute</i>
ṭaiyâr	<i>current</i>	naṭar (or *naṭar) <sup>5</sup> <i>throw</i>

The *t* used in the formation of the dual of feminines is partially assimilated to a palatal when the *i* falls out, as \*uḏṭen (for ôḏitên) *two rooms*, \*fuṭṭên *two towels* (for fûṭitên); also in the first and second person singular and second person plural, and even in the third person fem. singular of the past tense of verbs whose final radical is *ṭ* or *d*, as \*ghuluṭṭ *I made a mistake*, \*‘aiyaṭiṭ *she wept*. Indeed it would hardly be possible to pronounce it otherwise without a pause between the two syllables. In “heavy” words forming their plurals in *ât* the final *t* is necessarily pronounced thick, and in *tâsât cups*, its conversion to the palatal is complete.

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verbs are more conveniently translated by the infinitive, though they are quoted in the third person singular of the past tense. Where the aorist is not mentioned it also, as a rule, has the thick consonant.

<sup>1</sup> The *d* being at the end of the word does not exert so strong an influence on the initial *t* as it does in ṭandif. Note that *ṣ* and *z* do not affect the dental in the same degree as *ṭ* and *d*; thus we say ṭanṣîr (not ṭanṣîr) *baptism*; nor does *ṭ* usually influence *s* and *z* unless in close proximity to them.

<sup>2</sup> The effect of the *r* being counteracted by the long final syllable and the short *i* of the first.

<sup>3</sup> So ṣauwaṭ *shout*, &c.

<sup>4</sup> So ṣaiyiṭ, missaiyaṭ *reputed*.

<sup>5</sup> So maṭûr *angry*. We say naṭaru ‘ala ṭûl dirâ‘u *he thrust it an arm's length off*, but \*naṭaru fi l arḏ *he threw it on the ground*.



*d* for *d* :—

bârûd <sup>1</sup>	<i>gunpowder</i>	ḍidd (or <i>against</i>
bardû <sup>2</sup>	<i>also</i>	ḍidd) <sup>5</sup>
badâra <sup>3</sup>	<i>young hens</i>	dufda <sup>6</sup> <i>frogs</i>
ghaḍḍâr <sup>4</sup>	<i>treacherous</i>	daḥrag <i>to roll</i>
ḥidâshar (or <i>eleven</i>		dâr, ḍauwar <sup>7</sup> <i>to turn</i>
ḥidâshar)		radî <i>bad</i>
ḍarb (and <i>street</i>		radâwa <i>badness</i>
pl. ḍurûb)		ṣaiyâd, <i>fisherman</i>
ḍabbûr (also <i>hornet</i>		sêyâd
ḍabbûr)		ṣadar <i>proceed</i>
ḍarfa (or <i>leaf of shutter</i>		'aṣîda (or <i>soup of flour</i>
ḍarfa) <i>or door</i>		'aṣîda)
ḍarra <i>udder</i>		quṣâd <i>opposite</i>
ḍura <i>maize</i>		mabraḍ <i>file</i>
ḍurra (or <i>parrot</i>		namrûd (but <i>tyrant</i>
ḍurra)		pl. na-
ḍaṣṭûr <i>by your leave</i>		marda)

In ṣuduf *to chance*, the dâl is very thick, and in the aorist yisdaf practically *d*, the ṣ being changed to *s* in conformity with the rule stated above.

*London* becomes *Lundura* or *Lundura* (or *Lundra*).

*ṣ* for *s* :—

aṣṭabl	<i>stable</i>	buṣâṭ (and <i>carpet</i>
aṭlaṣ	<i>satın</i>	pl. ibṣîṭa)
aṣṣar	<i>impress</i>	burnuṣ (pl. <i>cloak</i>
iṣmarr <sup>8</sup>	<i>get brown</i>	barânîṣ)
uṣṭa	<i>master</i>	baṣṭa <i>step</i>
baṣaṭ <sup>9</sup>	<i>spread out</i>	Bûluṣ <i>Paul</i>

<sup>1</sup> So barûda *gun* (but also barûda).

<sup>2</sup> But more generally bardu.

<sup>3</sup> But singular bidriya.

<sup>4</sup> So maghḍûr *deceived*, but generally ghadar *he deceived*.

<sup>5</sup> So ḍiddiyât *animosities*, though ḍiddiya in the singular on account of the thin *a* after *y*.

<sup>6</sup> In the dictionaries dufda'.

<sup>7</sup> So dâr *turn*. Dâr, &c., are often pronounced with *d*: we say in nâr dârit *the fire spread*, id ḍarbo dâr *blows fell thick*, though dâr when it stands alone.

<sup>8</sup> So uṣmar *brown*, &c., but mismirr *getting brown*, brownish.

<sup>9</sup> And derivatives inbaṣaṭ *be pleased*, inbiṣâṭ *pleasure*, &c., but baṣîṭ *simple*. These words are all also pronounced with *s*.

baştawiya	<i>roll of stuff</i>	şahrân <sup>8</sup>	<i>sitting up at night</i>
baş	<i>reel pen</i>	işşarmalı <sup>9</sup>	<i>to live fast</i>
baştarma	<i>dried meat</i>	şara (but	<i>be in force</i>
buşta	<i>post</i>	aor. yisri)	
buşumât	<i>biscuits</i>	şagar, şagara	<i>trees, a tree</i>
(usually)		işşattaḥ <sup>10</sup>	<i>to lie flat</i>
buliş	<i>police</i>	şatṭar <sup>11</sup>	<i>to rule lines</i>
tâşa	<i>bowl</i>	şatarang	<i>chess</i>
tâşa	<i>to cheat</i>	şatal	<i>intoxicate</i>
tâşş	<i>to strike</i>	şatl	<i>bucket</i>
ghuṭuṣ (and	<i>to dive</i>	şata (and de-	<i>to attack</i>
deriva-		rivatives)	
tives)		şallaṭ, &c.	<i>incite</i>
haraş <sup>1</sup>	<i>to guard</i>	şaltalı	<i>to smooth</i>
haşra <sup>2</sup>	<i>ḡity</i>	işşaltan, &c. <sup>12</sup>	<i>be overceening,</i>
huşûm (fre-	<i>hot days in</i>		<i>&amp;c.</i>
quently	<i>month of</i>	şalaṭa (or	<i>salad</i>
also hu-	<i>Baûna</i>	şalaṭa	
sûm) <sup>3</sup>		şamat, &c.	<i>to scald</i>
râş (pl. rûş) <sup>4</sup>	<i>head</i>	şandara	<i>loft</i>
rafaş (and	<i>kick</i>	şandarûs	<i>carnish</i>
deriva-		şanṭil	<i>sort of harp</i>
tives)		şammar (us-	<i>to nail down</i>
şaṭûr	<i>chopper</i>	ually) <sup>13</sup>	
şaklat <sup>5</sup>	<i>revile</i>	şamfar, &c.	<i>smooth with</i>
şarr <sup>6</sup>	<i>to cheer</i>		<i>sandpaper</i>
şarâb <sup>7</sup>	<i>ḡæces</i>	şanṭ	<i>acacia nilotica</i>
şarâya	<i>palace</i>		
şarba	<i>to hurry</i>		

<sup>1</sup> So hâriş *guardian*, il Mahrûşa *Cairo*, &c.

<sup>2</sup> So ithaşşar *regret*, &c.

<sup>3</sup> Though double pl. form huşûmât.

<sup>4</sup> But rismâl *capital*, itrasmil *acquire capital*, &c.

<sup>5</sup> So maşkhûṭ *turned into stone*, &c.

<sup>6</sup> So şurûr *joys*, maşrûr *joyous*, but masirrât *joys*.

<sup>7</sup> And şarabâti *scourge*.

<sup>8</sup> And sometimes şihir, &c., *to sit up*.

<sup>9</sup> So şarmaḥa *debauchery*, but sirmâh *debauchee*.

<sup>10</sup> So şitîḥa *lying flat*, şatḥ şutûḥ *roof*.

<sup>11</sup> So şaṭr *law*, maşṭara *ruler*, &c.

<sup>12</sup> But perhaps more usually issultân, sultân, &c.

<sup>13</sup> So muşmâr or mişmâr *nail*.

simşâr (or simsâr)	<i>broker</i>	faşsar	<i>explain</i>
şinnâra	<i>fish-hook</i>	fişîş (and de- rivatives)	<i>be killed</i>
şôt	<i>lash</i>	fiñtaş	<i>cistern</i>
şôgar <sup>1</sup>	<i>insure</i>	qarnaş	<i>be chilled</i>
şûra	<i>chapter of</i> <i>Koran</i>	qaşşat, &c.	<i>divide</i>
şur <sup>2</sup>	<i>reins</i>	qişţ	<i>pitcher</i>
şufra (or sufra), &c.	<i>table</i>	kharaşân	<i>stones broken</i> <i>small</i>
şukkar (or sukkar), &c.	<i>sugar</i>	khalbaş <sup>5</sup>	<i>to lie</i>
şultâniya (or sultâniya	<i>basin</i>	khuruş <sup>6</sup>	<i>be dumb</i>
şuquţ <sup>2</sup>	<i>to fall</i>	khuşur <sup>7</sup>	<i>be spoilt</i>
‘aşalla	<i>may be</i>	lauwaş <sup>8</sup>	<i>bespatter</i>
‘arûşa <sup>3</sup>	<i>bride</i>	mâşûra <sup>9</sup>	<i>pipe</i>
‘iţîş, &c.	<i>to sneeze</i>	maşkhara <sup>10</sup>	<i>buffoonery</i>
‘uşmân	<i>Osman</i>	nâghôş (pl. nawâghîş)	<i>large bell</i>
faraş <sup>4</sup>	<i>mare</i>	numrûşî (or numrûsî <sup>11</sup> )	<i>dealer in china,</i> <i>lamps, &amp;c.</i>
		waşt, wuşt <sup>12</sup>	<i>middle</i>

z for z:—

almâz (almâs)	<i>diamond</i>	bazabart	<i>passport</i>
az‘ar	<i>tailless</i>	bazramit	<i>mongrel</i>
izzantar	<i>get morose</i>	ţâza	<i>fresh</i>
it‘antâz	<i>be arrogant</i>	ţarabêza (or tarabêza)	<i>table</i>
izzaflaş	<i>to slip</i>	ţuzżina	<i>dozen</i>
izzarbin	<i>storm at</i>		

<sup>1</sup> But sukurtâh *insurance*.

<sup>2</sup> So şaqţ *miscarriage*, şuqqâta *door-latch*, &c.

<sup>3</sup> But ‘arîs *bridegroom*.

<sup>4</sup> But fâris *horseman*.

<sup>5</sup> So khalbûş *liar*.

<sup>6</sup> So ikhruş, khuruş *dumb*, &c., but occasionally we hear khurus, &c.

<sup>7</sup> And derivatives khaşrân *spoilt*, khuşâra *loss*, pily, &c.

<sup>8</sup> Literary lauwatha.

<sup>9</sup> So dual mâşurtên, but pl. mawâsîr.

<sup>10</sup> With verb itmaşkar, &c.

<sup>11</sup> Pl. namarsa.

<sup>12</sup> So itwaşşat *intervene*, wuştâni *middle*, &c.

ṭuzze fishsh	nonsense	zallaṭ, &c.	strip
ṭiz	buttocks	zalaṭ	stone pavement
garaz (garaz)	bell	zambaliṭa	brawl
gazar <sup>1</sup>	to butcher	zamar, &c.	play on a reed
gazar	carrots	zammaṭ	tighten
gambaz	deal in horses	zahr, zuhûr <sup>9</sup>	flowers
gumbâz	gymnastics	zaura <sup>10</sup>	a choking
ganzar	be rusty	zôr	throat
ginzâra <sup>2</sup>	kind of eye-lotion	zûr	force
ḥazzûra <sup>3</sup>	story, riddle	'arîza	petition
zauwar <sup>4</sup>	forge, tell lies	fazar, &c.	burst
zafar <sup>5</sup>	fat, grease	fantaṣ <sup>11</sup>	make display
zâr <sup>6</sup>	to visit	farûzi, farôzi	of turquoise
zât <sup>7</sup>	make merry	kharazân (or khazarân)	cane
zabaṭ	mud	lazhar	college of El Azhar
za'bûṭ	woollen cloak	lazlaz	plump
za'tar	thyme	ma'zûr <sup>12</sup>	excused, excusable
za'faran	saffron	mazmûr	tight
zagar	glare at	mazyara <sup>13</sup>	stand for zîr
zaghrat <sup>8</sup>	shriek from joy		
zagaṭ	swallow		
zaqtaṭ	be in high spirits		

and a few others.

REMARK.—It will be observed that a final long syllable, bearing as it were most of the weight of the word, tends to check the thickening of the consonants of the other syllables.

<sup>1</sup> So gazzâr *butcher* and other derivatives, but we frequently hear gazar, &c., and always yingizir, &c.

<sup>2</sup> But ginzârî *nile-blue*.

<sup>3</sup> But ḥazzar or ḥazzar *to guess*. Children say ḥazzûra.

<sup>4</sup> So zûr *false*, but tazwir *forging*.

<sup>5</sup> So zaffar, &c., but zifir *greasy*.

<sup>6</sup> And most derivatives, but ziyâra or ziyâra *a visit*.

<sup>7</sup> So zêṭa *noise*.

<sup>8</sup> And substantive zaghrûta, &c.

<sup>9</sup> But double pl. zuhûrat, and zuhriya *a flower vase*.

<sup>10</sup> So yizwar *he chokes*, but ziwir *he choked*, and zaurân *choking*.

<sup>11</sup> So fantaṣiyya *parade*.

<sup>12</sup> But 'uzr *excuse*.

<sup>13</sup> Although zir (*an earthen filter*) is itself pronounced with z.

§ 18. On the other hand, a few words written in the literary language with a palatal or hard sibilant are pronounced with the corresponding softer consonant:—

*t* for *ṭ*:—

tangara	<i>saucepan</i>	tuzluk (pl.	<i>gaiter</i>
tarram	<i>break the teeth</i> <sup>1</sup>	tizâlik)	
tarraz	<i>embroider</i>	turnâta <sup>2</sup>	<i>ton</i>

In *mabsûṭ content*, the *t* is sometimes pronounced as a dental, and in *ṭaiyib good*, it resembles the English *t*.

*d* for *ḍ*:—

dâq <sup>3</sup>	<i>be narrow</i>	dufda'	<i>frogs</i>
dir̄s (pl. dir̄ûs)	<i>molar tooth</i>	madagh, na- dagh	<i>masticate, chew</i>
diḥik, &c.	<i>laugh</i>		

*s* for *ṣ*:—

sabagh <sup>4</sup>	<i>dye</i>	sandûq	<i>box</i>
saqal, &c.	<i>polish</i>	sâgh <sup>7</sup>	<i>work in gold</i>
samgh, &c.	<i>gum</i>	sâgh <sup>8</sup>	<i>sound</i>
sakk	<i>strike</i>	sidr <sup>9</sup>	<i>breast</i>
sadaq <sup>5</sup>	<i>speuk true</i>	siqâla (Ital.)	<i>scaffolding</i>
sâr (usually)	<i>become</i>	simâkh	<i>orifice (of ear)</i>
sidgh	<i>cheek</i>	sinêbar (or ṣinêbar)	<i>fir</i>
sifr	<i>cipher, blow</i>	sôl (Turkish)	<i>warrant-officer</i>
siqi <sup>6</sup>	<i>be cold</i>	misfir <sup>10</sup>	<i>turned yellow</i>
saḥra	<i>desert</i>		
saqqaf	<i>clap the hands</i>		

*z* for *ẓ*:—

qazâra (also qazâra) *filth*

<sup>1</sup> Of a serpent.

<sup>2</sup> But more usually ṭurnâta.

<sup>3</sup> And derivatives daiyaq *narrow*, &c.

<sup>4</sup> So sabbâgh *dye*, &c.

<sup>5</sup> So sadiq *true*, &c.

<sup>6</sup> So saq'a *frost*, saq'ân *frosty*.

<sup>7</sup> So sigha, masâgh, *jewellery*.

<sup>8</sup> As in sâgh salim *safe and sound*, qirshe sâgh *a tarif piastre*.

<sup>9</sup> So sidêri *waistcoat*.

<sup>10</sup> Though aşfar *yellow*.

## PRONUNCIATION OF THE CONSONANTS

§ 19. *b* is pronounced a little thicker than in English; *e.g.* *bên between*, *gâb he brought*; *nb* at the end of a word approaches the sound of *np*, as in *zanb fault*.

*t* and *d* are more dental than they are in our language, being akin to, if not identical with, the Italian, Spanish, and Celtic dentals. The tongue should be brought well against the front teeth and quickly withdrawn; *e.g.* *tarak to leave*, *birid grow cold*. *t* occasionally sounds as *d* at the end of a syllable, as *kadbu writing it* (for *katbu*, contracted from *kâtibu*), *kânid it was* (for *kânit*), *yidba' he follows* (for *yitba'*), *il bid da this house* (for *il bêt da*, *il bit da*), *ḥadrid iz zâbiṭ his honour the officer*. On the other hand, *d* sounds as *t* in the aorist of many verbs whose past tense begins with *d*, especially when the middle consonant is *f*, as *dihik laugh*, *dafa' pay*, *dafan bury*, aor., *yidḥak*, *yidfa'*, *yidfin* (pronounce *yitḥak*, &c.); *shuhhâd witnesses*, generally sounds *shuhhât*.

*ṭ* is a strong palatal. The tongue is made convex and brought sharply against the palate, towards the middle; *e.g.* *ṭâb become well*, *ṣoṭ voice*; as a final it sometimes sounds as *d*, as *yidbukh he cooks* (for *yitbukh*).

*g* sounds very much as the hard *g* in the English word *get*. The tongue should strike high about the upper row of teeth; *e.g.* *gum they come*, *gir lime*, *môg waves*.

*gh* is perhaps identical with the Northumbrian *r*, and is nearly equivalent to the Provençal *r grasséyé*. The uvula lies along the back part of the tongue, the tip of which touches the bottom of the lower row of the front teeth, while the centre is arched; *e.g.* *ghâb to be absent*, *balagh to reach*.

*h* is the English *h*, but is more distinctly pronounced, the lips being well opened. It is always sounded whatever its position in the word, as in *huwa he*, *aḥam I understand*, *nadah to call*; though between two vowels it is sometimes rather slovenly pronounced, as *shhadtu his evidence* (almost *shadtu*).

*ḥ* is a smooth but very strong guttural aspirate (see remarks under *ḥ*). A portion of the breath is forced with some violence through the nostrils<sup>1</sup>; *e.g.* *ḥâga thing*, *balah dates*.

<sup>1</sup> Spitta says that a short *a* (of the nature of a *furtive pathakh*?) is inserted between *i* or *u* and *ḥ* (thus—*ri<sup>a</sup>ḥ*, *rû<sup>a</sup>ḥ*), but this appears to be the case only when the syllable is emphasized and drawn out. *Riḥ* and *rûḥ* can both be pronounced purely.

*d* is, like *t*, a strong palatal. The tongue is placed high above the upper row of front teeth, the tip curled upwards against the palate. Its peculiarly strong explosive sound, so difficult to acquire, is less marked in Cairo than among the Arabs of the desert; e.g. *ḍāf* he added, *ḥāḍir* ready, *ʿaḍl* to bite.

*r* is pronounced more strongly and more forward in the mouth than in English, and only very slightly trilled, if at all. It is always sounded distinctly and with its full value, wherever its position; e.g. *riḡl* foot, *ḍarar* damage.

*z* as in the word *zeal*; e.g. *zīna* ornament, *ghāz* petroleum. In *yizkur* he mentions, *speaks well of*, and a few other words, it sounds as *s*. *ẓ* is a very strong *z*, partaking of the nature of a palatal. It is pronounced at the back of the mouth, and the breath is expelled with considerable force; e.g. *ẓālim* oppressor.

*s* as in *seal*, but rather more forward in the mouth; e.g. *sūs weevil*. At the end of a syllable it is often sounded as *z*, as in the words *ismaʿ!* hear! *masdūd* blocked, *maskūn* inhabited, *ḥisba* account (pronounced optionally *izmaʿ*, &c.).

*sh* as in English; e.g. *shabl* youth, *shāsh* muslin. It generally represents the Turkish *tch* in words borrowed from that language. In the foreign words *shakk* cheque, *shaketta* jacket (also pronounced *zaketta* and *gaketta*), and occasionally in the word *mush* not, it is not, it has the sound of *zh* or English *sh* in *pleasure*.

*ṣ* is a very strong sibilant pronounced well back in the mouth. The tongue should be held tight, so to speak, and the tip pressed against the lower front teeth. It often sounds as *z*, as in *qaṣd* intention, *uṣbur!* wait! *ṣugaiyar* small (pronounced optionally *qazd*, &c.).

ʿ is a strong guttural of the same nature as *ḥ*, and peculiar to the Semitic languages, but is not quite so strongly articulated in Cairene as in some other Arabic dialects;<sup>1</sup> e.g. *ʿēn* eye,

<sup>1</sup> Its exact sound in conjunction with the different vowels can only be acquired by practice. The following description of ʿ and ḥ is given by Max Müller from Czermak. "If the glottis is narrowed and the vocal chords brought near together, not, however, in a straight parallel position, but distinctly notched in the middle, while at the same time the epiglottis is pressed down, then the stream of breath in passing assumes the character of the Arabic *hha* (*ḥ*), as distinguished from *h*, the spiritus asper. If this *hha* is made sonant it becomes 'aim. Starting from the configuration as described for *hha*, all that takes place

bâ' to *sell*. Sometimes it is barely audible, as in the numeral 'ishrîn *twenty*, or in the expression, 'abal ma yigî *until he comes*; and it has fallen out altogether from the numerals between 10 and 20, and from a few other words, as lissa<sup>1</sup> *still* (for li s sâ'a), bid 'annak *far be it from you* (for bi'id).

*f* as in English, except before *d*, *z*, *ẓ*, *s*, *sh*, and *ṣ*, when it approaches very near to the sound of *v*, as in yifḍaḥ *he disgraces*, yifḍal *he remains*, khifḍa *the vowel i*, yifza' *he frightens*, meḥafza *government*, lafz *word*, yifshakh *he cuts in two*, yifṣaḥ *he explains* (pronounce yivḍaḥ, &c.).

*q*. The deep guttural *k*-sound of this letter is often heard even in conversation, especially where the words in which it occurs are technical terms, or denote religious objects, or are as a rule confined to the literary language. There are still, perhaps, a few of the higher and learned class who admit no other pronunciation, and the foreigner who adopts it will pass with the mass for a man of great erudition. In the words Qur'ân *Koran*, qâmûs *dictionary*, qaṭ'a<sup>2</sup> (where equivalent to *hemza*), all classes give it the guttural sound; but its usual value, whatever its position in the word, is a strong hiatus, such as is generally heard before words beginning with a vowel in German, or in the French word *haut*. The "educated" *q* is the English *q* without its *u*; and if, while the muscles of the throat are still compressed preparatory to its vocalisation, a simple vowel sound only is allowed to escape, the value of the spiritus *q*, as heard at the beginning of a syllable, will be obtained. When it occurs at the end of a syllable the muscles are placed in position for the full *q* sound, but almost immediately released; e.g. qâl *to say*, fâq *to awake*. It may of course be doubled like any other consonant. Between two vowels it is liable to be slovenly pronounced and reduced to the value of a weak qaṭ'a, as in faqaṭ *only*, daqa'iḳ *minutes*, laqêt *I found*, baqêt *I remained*, yeqûm *he gets up*. Bi qadde êh? *by how much?* becomes

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in order to change it into 'ain is that the rims of the apertures left open for *hha* are brought close together, so that the stream of air striking against them causes a vibration on the fissura laringea, and not, as for other sonant letters, in the real glottis."

<sup>1</sup> Cf. *fisa* (= *fi is sâ'a*) *at once*, in Algerian.

<sup>2</sup> *Qamûs*, however, is also pronounced with the aspirate; *qur'ân* very rarely. The word *qaṭ'a* is only known to those who have been to school, where of course only the guttural sound is admitted at lessons.



practically badde êh, and haqqiqatan *truly*, hayâtan.<sup>1</sup> *iq* before a consonant sometimes sounds almost as *é*, as in itkâniqt *I quarrelled*.

REMARK.—The hard *g*-sound of this letter, sometimes heard in Cairo, is peculiar to natives of Upper Egypt and some other parts of the country, and must not be imitated.<sup>2</sup>

*k* is perhaps slightly aspirated. The tongue should touch the roof of the mouth and not be too hastily withdrawn; *e.g.* kân *he was*, lik *to thee*. Before *b* and *d*, and sometimes at the end of a syllable, its sound approaches that of *g*, as in shuwaiya kbîr *somewhat large*, yikdib *he lies*.

*kh* as *ch* in Scotch *loch*. The vocal chords are compressed and the back part of the tongue arched; *e.g.* khad *he took*, akhkh *brother*.

*l* sounds much as in German, more liquid, trilled, and emphatic than in English; *e.g.* lâl *night*, kalb *dog*. The double *l* in Allâh *God*, is very strongly pronounced.

*m* as in English, but usually more emphatic at the beginning of a syllable; *e.g.* moiya *water*, Maryam *Mary*.

*n* as in English; *e.g.* nôm *sleep*, khân *inn*, bazaar. Before *b*, and generally before *f*, it sounds as *m*, as in ganbu *his side*, min ba'd *after*, manfûkh *blown* (pronounce gambu, &c.).<sup>3</sup> When *ny* occur together, they are pronounced as in English *ring*, as in yingah *he recovers, gets out of a difficulty*, sifinga *sponge*.

*w* as in English, except that its character as a semi-vowel is more apparent. It is pronounced almost as *u* at the end of a word, as dilw *bucket* (pronounce almost dilû).<sup>4</sup> With *a* it forms the diphthong *au*, as in battauten (for battawtên contracted from battâwiten) *two loaves of coarse bread*, daudih (for da we dih) *this and that*, yauliya (yawliya for ya wiliya) *O lady!* It is from its nature frequently interchanged with *u*.

*y* slightly weaker than in English. Its true value seems to

<sup>1</sup> The word is contracted to haqqatan, then to ha'atan, and the qat'a converted to *y*.

<sup>2</sup> It is a very old pronunciation; the Babylonian dialect was distinguished from the Assyrian as far back as B.C. 2500 by pronouncing *q* as *g*.—(S.)

<sup>3</sup> Some words seem to be more easily pronounced when *n* retains its value before *f* than when it has that of *m*, as manfûs (not mamfûs) *jealous, angry*.

<sup>4</sup> It bears the same relation to *u* that *y* does to *i* or to qat'a in such a word as tiyâtro (ti'âtro) *theatre*.

lie halfway between *y* and *qat'a*; <sup>1</sup> e.g. *yi'mil he makes, izzêyak how are you? bahâyim cattle, gay coming.*

§ 20. Care must be taken to "finish" the consonants, that is, to give each of them its full value. Occasionally the first of two consecutive consonants is dropped before it is quite completed; but the habit of hurrying from one letter to another, to which we are accustomed, is quite strange to an Oriental language. Until he realises this, the foreigner will have difficulty in making himself understood, however good his pronunciation may be in other respects.

### THE HIATUS (*qat'a*)

§ 21. The Arabs consider, and no doubt rightly, that no syllable can begin with a vowel; but the hiatus (or *spiritus lenis*), which they say precedes it, only becomes perceptible before a vowel immediately following a closed syllable, or after an open syllable. It is called *qat'a a piece cut off*, or (less commonly), *hamza compression*, and in the above-mentioned positions is not easily distinguished from the Cairene pronunciation of *q*. That it has the value of a consonant is shown by the fact that, when following a closed syllable in the same word, it throws the accent on the vowel which it introduces (§ 39, *b.*), as in the word *mas'âla question*, and that the helping vowel *e* may stand between the last two consonants of one word and the (apparently) initial vowel of the next, as in *qumte ana I got up*; that it is weaker than *q* follows from the circumstance that it is constantly elided, as *qumt ana* (pronounce *qum-tana*), *w ana and I* (for *we ana*), &c., besides having wholly disappeared from many words. It sometimes closes a syllable or even follows a consonant, in both of which cases it has the value of a weak 'én, as in *isti'nâf appeal, guz' part*. It is often pronounced with the least possible exertion, and there is a tendency to drop it altogether at the end of a syllable.<sup>2</sup>

### DOUBLE CONSONANTS

§ 22. The Arabs are said to be unable to pronounce two consonants at the beginning of a syllable without the help of a vowel, and therefore, where they occur together in foreign words, they detach them by placing a short *i* or *e* either before or after

<sup>1</sup> With which it is often interchanged.

<sup>2</sup> *Qat'a* is not, as a rule, printed in this work before the vowels at the beginning of a word, but its presence must not be forgotten.

the first, as Ifransa, or Firansa<sup>1</sup> (or Fēransa) *France*, ifrank (or ferank) *frank*, berîmo *first* (Ital. primo), sîfing (îsîfing) *sponges*; but the natives of Cairo often pronounce *br*, *gr*, *fr*, *kr*, and *gl*, as in krumb *cabbage*, inglîz *English*, as nearly as we can do ourselves without the intervention of a helping vowel.<sup>2</sup>

§ 23. When a word not followed immediately by another ends in two consonants which cannot be pronounced consecutively, a scarcely audible vowel sound appears between the two, or after the second, as in tib<sup>e</sup>n<sup>3</sup> (or less frequently tib<sup>e</sup>) *straw*, ðuh<sup>e</sup>r *daen*. 'in this position causes the preceding consonant to be sounded very sharply, while it has but little value itself,<sup>4</sup> as in rub<sup>e</sup> a *fourth*.

§ 24. The doubling of a particular consonant is called by the Arabs tashdid (*strengthening*), and may be either *necessary*, as being required by the structure of the word itself, as in fahhim *to cause to understand* (from fihim *to understand*), fakk *to untie*; or *euphonic*, as being due to assimilation of one letter to another, as ish shams *the sun* (for il shams).

REMARK a.—Observe that the final consonant of the words abb<sup>5</sup> *father*, akhkh *brother*, damm *blood*, fumm *mouth*, and yadd<sup>6</sup> *hand*, is single in the literary language and doubled in the colloquial. In the construct form the two former are, however, abû, akhû, not abbû, akbkhû (§ 121). Thus we say abbe min? *whose father?* il akhke dih *this brother*, but abûh *his father*, akhûhum *their brother*.

REMARK b.—The doubled consonants must be distinctly pronounced twice over, though when *g*, *h*, *r*, *sh*, *‘*, *f*, *q*, *kh*, and *y* are doubled, the first is not quite so fully sounded as the second.<sup>7</sup>

<sup>1</sup> The *i* here is of the nature of that described above (§ 15).

<sup>2</sup> We generally hear itnên ifrank, talâta (or tâlata) frank. "I always hear kûrumb, as in 'umb-ê-rella.'"—(S.)

<sup>3</sup> There is a vast distinction between this sound and the *tibin* of Upper Egypt or of the inattentive foreign resident. The half vowel inserted is equivalent to the Hebrew sh<sup>e</sup>va, and the fifth order of the Ethiopic vowels.

<sup>4</sup> Spitta.

<sup>5</sup> Cf. Syr. and Chald. abba, whence Lat. *abbas*, Eng. *abbot*.

<sup>6</sup> Yadd is used for id in the spoken language, but only in certain expressions borrowed from the literary dialect. So in Syriac we have both *yad* and *ida*, Chaldee *ayda*.

<sup>7</sup> The double *l* of walla *or*, is not always distinctly pronounced in hurried talk, as wala tnên *or two* (for walla tnên, i.e. walla itnên).

But when there is a pause after them, either the first only will be heard, while the stress laid upon it causes a slight aspirate to be heard; or, as is the case with two different consonants not pronounceable together, a helping vowel is placed after the second, as rag<sup>h</sup> (or ragg<sup>e</sup>) *he shook*. Occasionally the second is dropped even where there is no pause, as khash 'aléh (for khashshe 'aléh) *he went into his presence*.

§ 25. Euphonic tashdîd may take place:—

(a) When the *l* of the article *il* is assimilated to the first letter of the noun to which it is attached, that letter being one of the following: *t, ṭ, g, d, ḍ, r, z, ṣ, s, sh, ṣ, k, n*; e.g. *il tibn the straw*, *il ḍarba the blow*, *is sêf, the sword*, *iṣ ṣêf the summer*, *in nâr the fire* (for *il tibn, il ḍarba, &c.*).

REMARK.—The *l* not uncommonly remains unchanged before the letters *g* and *k*, as *il gazzâr* (or *ig gazzâr*) *the butcher*, *il gum'a* (or *ig gum'a*) *the week*; *il kursî the chair*, is preferred to *ik kursî*, while *ig girân the neighbour*, is more used than *il giran*. It is purely a matter of euphony, such harsh combinations as *ik kull the whole*, being mostly avoided. *g* appears to assimilate more easily than *k*. The article occasionally remains intact before the other letters when the word is emphasized.

(b) When the *t* of the fourth, fifth, and sixth derived forms of the verb is assimilated to the radical, being one of the above-mentioned letters, with the exception of *r* and *n*, or when the sign of the second pers. sing. or third fem. sing. of the aorist is assimilated to *t, d, or ḍ*; e.g. *ittallaqit she was divorced*, *iggannin he went mad*, *ishsharmaṭ it was torn*, *ikkabb it was poured* (for *ittallaqit, itgannin, &c.*), *biddauwar* or *bidḍauwar* (for *bitdauwar*) *she turns*.

REMARK.—Here again *g* and *k* often exert no influence, as *itgad'an* (or *iggad'an*)<sup>1</sup> *to behave bravely*. The imperative *itkallim speak* is more emphatic than *ikkallim*.

(c) When, in the first or second pers. sing. or the second pers. pl. of the past tense of the verb, *d* is assimilated to *t* or *ṭ*, as *khattu* (for *khadtu*) *I took it*, *rabaṭṭû* (for *rabaṭṭû*) *you bound*. As a rule, however, only a partial assimilation takes place here, *khadtu* more often than not sounding as it is written, and the second *t* of *rabaṭṭû* being less palatal than the first.

(d) Where the third consonant of the third pers. sing. of the past tense of the trilateral verb is a sibilant, and assimilates the negative sign *sh*, or is itself assimilated to it, as *ma yin'iss* (or *yin'ishsh*) *he does not do*, *ma yikhlaṣṣ* (or *yikhlaṣhsh*) *he does not*

<sup>1</sup> Also *idgad'an*. (See § 19.)

*finish*, ma yihbishsh (from yihbis) *he does not imprison*, ma yikhbishsh *he does not bake* (from yikhbiz). The negative of yiggauwiz *he will marry*, is ma yiggauwizz, ma yiggauwiss, or ma yiggauwishsh.

(e) Where one liquid is assimilated to another, as kal lu (for kan lu) *there was to him*, i.e. *he had*; so yekul lu *he has*, il la (for in la) *if not*, lazmil lu (for lazmin lu) *necessary* (pl.) *to him*, bal li (for ban li) *it appeared to me*, mil litnèn (for min litnèn) *from the two*, sakhkhal lu (for sakhkhan lu) *he heated for him*, mir riglèh (for min riglèh) *from his feet*, khulkhar riglèha (for khulkhâl) *the anklets on her feet*, khanna (for khalna) *our uncle*, qunna (for qulna) *we sail*, ishtiri nna (for ishtiri lna, i.e. ishtiri lina) *buy for us*, ana minni r rûhî (for minni l rûhî, i.e. minni li rûhî) *I of myself*, ir ra'adit (for in ra'adit) *if it thunders*, il laqèt (for in laqèt) *if I find*, kam mâsik (for kan mâsik) *he was holding*.

REMARK.—The *f* of the preposition *fi* is sometimes assimilated to a *b* following it (the *i* dropping out), as qa'adu b Bariz *they stayed in Paris*; and *sh* of *mush not*, to another sibilant, as muz zambî *it is not my fault*, muş şahîh *it is not true*. Kunt *I was, thou wast*, is very frequently pronounced kutt, as kutte fèn? *where were you?* and bint *daughter, girl*, bitt.<sup>1</sup>

## INTERCHANGE OF CONSONANTS

§ 26. The Koranic *th* is regularly pronounced *s* in nahwy, while it is represented in the colloquial language by *t*, and occasionally by *s*; thus, Kor. thaqil *heavy*, thalâtha *three*, nahw. saqil, salâsa; colloq. talâta, tiqil, ittâqil, or (less usually) issâqil *'ala to be harsh*.

The Koranic *dh* (dhâl) is *z* in nahwy, *d*, and occasionally *z* in Cairene; thus Kor. akhadha *he took*, nahw. akhaz; Cair. akhud, but (from the same root) âkhiz *blame*; Kor. dhimma *conscience*, nahw. zimma; Cair. dimma.

§ 27. *b* interchanges with *m*, as mantâlôn (or bantâlôn) *trousers*, minâdim (for bin âdam) *son of Adam*, rubatizm *rheumatism*. It regularly represents the *p*, and occasionally the *v* of foreign languages, as bâba *papa*, batâtis *potatoes*, balto *palotôt*, bâra *para* (a small Turkish coin), babûr *train, steamboat* (Ital. *vapore*).

*g* with *b*, as bagûr for babûr; with foreign *j*-sound, as ginnînâr *general*.

<sup>1</sup> Hebrew and Syriac *batt daughter*.

*gh* with *q*, as *yighdar* *he is able* (for *yiḡdar*); with *kh*,<sup>1</sup> as *khishi* (for *ghishi*) '*alêh* (aor. *yikhsha*) *to faint*, *yikhshil* (more usual than *yighsil*, though the past tense *ghasal* is more usual than *khasal*) *he washes*, *khafar* (or *ghafar*) *to watch*, *ightalas* (for *ikhtalas*) *to embezzle*.

*h* with ' very commonly, in fact whenever the surrounding letters are such as to render it easier to pronounce; <sup>2</sup> *e.g.* *betahtu* *his*, for *beta'tu* (less usual), *biht* (for *bi't*) *I sold*, *rauwaḡ* *go away*, but *rauwa'* '*ala bêtak* *go away home*, *ihtaraf* *to confess*, '*afaq* (or *ḡafaq*) *to seize*.

*ḡ* with *b* (or *p*) in *lamḡa* (pl. *lumad*) or *lamba* *lamp*.

*r* with *n*, as *dundurma*<sup>3</sup> (or *durdurma*) *ice-cream*, *Bonḡe Sa'id* (or *Burḡe Sa'id*) *Port Said*; with *l*, as *râkhar* *the other also* (for *lâkhar*, *i.e.* *il âkhar*), *raṡṡabl* *the stable* (for *laṡṡabl*). *Revolver* becomes *lifurfur*.

*z* and *ṡ* with *s* and *ṣ*, as *izbitalya* *hospital*, *baṡabort* *passport*. (See also under pronunciation.)

*sh* with *s* and *ṣ* in a few words, as *sams* (or *shams*) *sun*, *ṣakhsh* (or *shakhs*) *person*, *ṣaṡrang* (or *shaṡrang*) *chess*, *ṣagara* (*nahwy* *shagara*) *tree*; <sup>4</sup> with *z* in *ingliz* *English*.

*f* represents *v* in *lifurfur* and a few other words; but the Arabs are able to pronounce *v*, and *revulver* is often heard. (See § 19.)

*q* with *k* in a few Turkish words, as *kalfa* or (less usually) *qalfa* *chief female servant in a harem*.<sup>5</sup> *Eau gazeuse* is called *gazzûsa* or *kazzûza*. The *nahwy* *tilḡâ'i nafsu* *of his own accord*, is pronounced *tilka nafsu* in the spoken language; with *kh* in *baḡshîsh* *largess, present*, from Pers. *bakhshîsh* (through Turkish); with *q* (see above).

<sup>1</sup> *ên*, when = *ghên*, is represented by *kh* in Assyrian.—(S.)

<sup>2</sup> The Hebr. '*ayn* is said to have been pronounced very much as *h* at one time.

<sup>3</sup> The Turkish form.

<sup>4</sup> *sh* is preferred in all these words by the higher class, who regard the other forms as corruptions, though they are perhaps in reality of a higher antiquity.

<sup>5</sup> A few are pronounced with *k* only in Arabic, though written with *q* in Turkish, as *karakôn* (Turkish *qaraqôl*), there being very little difference between the two letters in that language; both *qarnabiṡ* and *karnabiṡ* *cauliflower*, are said.

*k* with *kh* in a few foreign words, as *khartûsh cartouch*, *kharrûb carrob*.

*l* with *n*, as 'ilwân or (less usually) 'inwân *address, superscription*, inbâriḥ (pronounce imbâriḥ) for il bâriḥ *yesterday*, Isma'în *Ishmael*, in fîngân (sometimes) for il fîngân<sup>1</sup> *the cup*, kabsûna *capsule*, malifâtûra *manufacture*, armali (Turk. *ermenî*) *Armenian*, barakât warsal (Turk. *berekat versin*) *thank you*, tantana (or tantilla) *lace* (Ital.), 'ala ṭubbil ghâfil (for ṭubbin) *unexpectedly*. (See also under pronunciation.)

*m* with *b* (see above); with *n*, as naṭarit and maṭarit *it rained*, madagh and nadagh *cheer tobacco*, Faṭma and Faṭna, *pr. n.*, malin millième, shindi (Turk. *shimdi*) *at once*. (See under this letter, § 19.)

*w* with the *v* of foreign languages, as wabûr (though more often babûr) *vapores*, warsin or warsal (above); with *y* in some parts of weak verbs and verbal nouns, and in the expression ya bûwa (sometimes) for ya bûya! *my father!*

*y* with *w* (see above); with qaṭ'a, as qâvil (for qâ'il) *saying*, tiyâtro *theatre* (Ital. *teatro*);<sup>2</sup> conversely in'al! *curse!* (for yin'al) (§ 140).

## TRANSPOSITION OF LETTERS

§ 28. It is not an uncommon thing in Arabic for a word to have two alternative forms with the letters in different positions, as in the following examples: ḥafar (or faḥar) *to dig*, lakhbaṭ (or khalbaṭ) *confuse*, arânib or (rarely) anârîb *hares*, na'al *to curse*, and yin'al *he curses* (or la'an and yil'an), iggauwiz *to marry*, and (*nahwy*) izzauwig, gôz *husband*, gôza *wife*, and (*nahwy*) zôg and zôga, bartamân and martabân *earthen pot*; so gamadâna *denijohn*, ginninâr *general* ( $n = 1$ ).

## CONTRACTION

### 1. ELISION

§ 29. When two vowels meet in different words, one of them generally gives way, together with the qaṭ'a, and falls out, unless,

<sup>1</sup> Assimilation of course plays a part here; *l* and *n* are, owing to their natural affinity, interchanged whenever euphony seems to demand it.

<sup>2</sup> Cf. literary bi'r with Cairene bir (= biyr), *a well*.

of course, there is a pause between the words;<sup>1</sup> and the weaker usually yields to the stronger. *E.g.* :—

da na (for da 'ana)	<i>it is I</i>
w ana (for we ana)	<i>and I</i>
bidd albis (for biddi albis)	<i>I want to dress</i>
ya ḥmad (for ya Aḥmad)	<i>Ahmed!</i>
ya llî (for ya illî)	<i>O thou who!</i>
w ummu (for we ummu)	<i>and his mother</i>
lagl (for li agl)	<i>for, in order that</i>
ill aṭwal minnî (for illî aṭwal)	<i>he who is taller than I</i>
da na mmak or da n ummak (for da ana ummak)	<i>it is I, your mother</i>
fi l bêt (for fi il bêt)	<i>in the house</i>
ya akh ana bahazzar waiyâk (for ya akhî ana, &c.)	<i>I am only joking with you, my friend</i>
but ya akhî ana 'auzak	<i>my friend, I want you.<sup>2</sup></i>

REMARK *a.*—The *i* throws out the *a* sometimes, as in *bi smi llah* (for *bi ismi Allah*) *in the name of God*, *bi zni llah* *by God's permission*. We may say either *inta smak êh?* or *int ismak êh?* *what is your name?*

REMARK *b.*—Elision is by no means obligatory upon the speaker, and experience alone will enable the foreigner to make a proper use of it. Euphony and emphasis both play an important part, and it must be remembered that in Arabic, as in other languages, it is important to lay a little stress upon, or to

<sup>1</sup> A pause is often useful for the purpose of emphasizing the word that follows, as *ana we abûya kemân* *I and my father too*.

<sup>2</sup> Vowels elided are not printed in the grammar, in order that the exact pronunciation of the words in a sentence may be clearly represented. It must be remembered that where the initial vowel of a word disappears, the first syllable of that word will in pronunciation form one with the last syllable of the preceding word, and when the final vowel of a word is thrown out, the last consonant of that word will belong to the first syllable of the following word; thus *da bne mîn?* (for *da ibne mîn?*) *whose son is that?* will be pronounced *dab-ne mîn*; *int ismak êh*, *in-tismak êh*. This system has the disadvantage of presenting the words wherever elision takes place in a truncated form; but as they are all given in full in the vocabularies, no confusion will arise. The only alternatives would be to enclose the missing vowels in every case in brackets, or indicate their omission by an apostrophe, the sign universally adopted to represent the hiatus *qaf'a*.



pause slightly after, one of the words comprising a sentence, though none of them be particularly emphatic, in order to give the listener time, as it were, to look around him. Thus it may be preferable at one time to say, *lamma ruḥte ana when I went*, 'ande ukhtu *at his sister's house*, at another, *lamma ruḥt ana* (pronounce ruḥ tana), or 'and ukhtu (pronounce 'an dukhtu).

REMARK c.—The vowel of the definite article is almost invariably elided; that of the prepositions *bi*, *li*, is occasionally retained and pronounced very rapidly, as *lī* (or *lĕ*) *umīnu* (or *l ummu*) *to his mother*. It never coalesces with the *i* of the conjunction *inn*.

## 2. OMISSION, OR FALLING OUT OF A LETTER

§ 30. Qaṭ'a may be dropped, not only when its vowel coalesces with a preceding one, but after a consonant or vowel, whatever its position in the syllable; e.g. *mī-nĕn* (for *mīn ĕn*) *whence*, *kī śĕh?* (for *kīs ĕh?*) *what purse?* *rās* *head* (*nahwy ra's*), in *sha llah* (or in *sha Allah*) *ij* *God will* (both qaṭ'as disappearing).

REMARK.—When a verb in the third person plural is followed immediately by the definite article, the qaṭ'a, which falls away from the vowel of the latter to allow of the elision, is not infrequently thrown back behind the *u* of the verb by way of compensation, so that we may hear *wagad ur rāgil* (for *wagadu r rāgil*) *they found the man*.

§ 31. The letter *h* will often disappear at the end of a word, as *Alla* (for *Allah*) *God*, *luh* (or *lu*) *to him*, *buh* (or *bu*) *in, by, him*; *fiqī* (literary *fiqih*) *reciter of the Koran* (but plural *fuqaha*), *fī* (or *fih*) *there is*.

§ 32. ' has fallen out from a few words (see § 19). In *umma' lī* *Aly's mother* (name also of a plant), it has changed places with the *a*.

§ 33. The short vowels may disappear:—

(a) From an open penultimate syllable, where the vowel of the antepenult (if the word is of more than two syllables) is not one long by position; or from a final syllable if the penultimate is long and open, and a word beginning with a vowel follows:<sup>2</sup> e.g. *lazma* (for *lāzima*) *necessary* (fem.), *khayru* (for *khāṭīru*) *his desire*, *qimtu* (for *qīmitu*) *its value*, *kifaytu* (for *kifāyitu*) *its*

<sup>1</sup> Comp. *i-tis* in English for *it is*.

<sup>2</sup> For the shortening of the long vowels see § 13 *seq.*, and comp. Hebr. *melek king*, *malka queen*, &c., and Ethiopic for the disappearance of the vowel. The principle is not unknown to other languages. Thus in Bulgarian we have *malok small*, f. *malka*, &c.

sufficiency, wirmit (for wirimit) *it swelled* (fem.), khadtu (for khaditu) *she took it*, itkhanqu (for itkhâniqu) *they quarrelled*, walditu *his mother*, şalıb il bêt (for şâhib il bêt) *the owner of the house*. ‘âyisha and ‘êsha are both in use as distinct names.

REMARK *a.*—A very short *i* or *e* is sometimes heard in such words as mu‘âkhîza *blaming*, lâzîma *necessary*, ya Bêshîr! *Beshîr!* instead of the contracted form, the vowel of the antepenult being pronounced half long. We hear ‘âlimin as the plural of ‘âlim *learned*, because it hardly belongs to the colloquial language, but ‘alma (for ‘âlima) *a female singer*.<sup>1</sup>

REMARK *b.*—*a*, being the strongest of the vowels, generally retains its place, especially when surrounded by strong consonants, as baladu *his village*, ðarabit *she struck*, baṭaḥu *they wounded*; but katabu (or katbu) *they wrote*, katabitu (or katbitu) *she wrote it*, wi ḥyâtak! (for wi ḥayâtak!) *by your life!* ma lqêtûsh (for ma laqêtûsh) *I did not find it*, ṭaratan (or ṭartan) *sometimes*, şaḥni nḥâs *a copper dish*, and even talâta nşâra (for talâta naşâra) *three Christians*.

REMARK *c.*—The short vowel rarely falls out from the penult of adverbs in -an (the accusative ending in the literary dialect), as ghâliban *probably*, sâniyan *secondly*, such words being retained, as strangers, in their borrowed form; but ṭartan (above) for ṭaratan.

REMARK *d.*—When the vowel of the antepenult is *û* standing for *iw*, or *î* followed by *y*, the vowel of the penult does not, as a rule, fall out, as yûlidu (for yiwlidu) *they give birth*, subḥîyitu (= subḥiyyitu) *its morning*; it does, however, sometimes in the latter case, as baqiyt (or baqît) il fulûs (for baqîyit<sup>2</sup> il fulûs) *the rest of the money*.

(*b*) From the prepositions *bi*, *li* (*bu*, *lu*), and from most of the syllables described in § 14, and other unaccented short syllables at the beginning or in the middle of a word, as ðarabu bha (for ðarabû biha) *they struck with it* (fem.), qultî lhum (for qulte luhum) *I said to them*, nahârak sa‘îd wi mbâarak (for mubâarak, mebâarak) *good morning!* fi kmânu (for kumânu) *in his sleeves*, bitqûl (for biteqûl) *she says*, yalla bna, imshi bna (for yalla bina, &c.)<sup>3</sup> *let us be going*; ma lqu lhumshê ḥâga (for ma laqû luhumshê) *they found nothing for them*, moiya nḍîfa (for

<sup>1</sup> This word is the Hebr. ‘alma *a maid*. Rules might possibly be laid down as to the cases where the vowel disappears altogether, and where it has an almost imperceptible value, as the Hebrew sh<sup>e</sup>va.

<sup>2</sup> The *y* here sounds as a weak *qaṭ‘a*.

<sup>3</sup> The fuller forms are very frequently used.

niðifa) *clean water*, mit ginéh wi ksûr (for we kusûr) £100 *odd*, ma msiktûsh (for mâ misiktûsh) *I did not seize it*, huwa mn ên? (for min ên?) *whence is he?* hiya ukhti mn abûya (for ukhti min abûya) *she is my sister by my father*.

(c) From a few final syllables, including those of some dissyllabic participles in constant use, though in this case the vowel does not completely disappear when a word beginning with a consonant follows, and two or three monosyllables; e.g. 'auz (for 'âwiz) and 'ayz (for 'âyiz) *wanting*, says (for sâyis) *grooming, groom*, rayh (for râyih) *going*, ittaub<sup>1</sup> (for ittâwib) *yawn*, illau (for illâ we) *except, only that*, 'al (for 'ala) *on*, âdin, adin (for âdinî) (though the final *i* is originally long) when immediately followed by another word, as adin gêt *see I have come*, u f waqtina (for fi waqtina) *and in our time*, ana f fikrî hağa *I have something in my mind*.

REMARK.—The negative sign *sh* doubtlessly stands for *shé thing*.

§ 34. The vowel of the article is sometimes dropped, as lahsan *the best*, litnên *the two*, lazhar *the university of El Azhar*, listambûli *the man from Stamboul*, lâkhar or (more usually) râkhar<sup>2</sup> *the other*, lihmâl *the burdens*, liswid *the black*, laħmar *the red*,<sup>3</sup> Luqşûr (for il uqşûr = il quşûr),<sup>4</sup> as litnên gum *both came*, il waraq labyađ *the white paper*, imrât lefendi *the gentleman's wife*.

REMARK.—The article here forms one word with the noun, as in Maltese, in which dialect it universally drops the vowel when followed by a word beginning with another vowel.

#### ABBREVIATION OR OMISSION OF MORE THAN ONE LETTER

§ 35. The semi-consonant *y*, when both preceded and followed by *i* or *e*, may coalesce with them before a single consonant, and form the long vowel *î*, as biqûl<sup>5</sup> (= biyqûl) for biyîqûl (or biyeqûl) *he is saying*.

REMARK *a*.—Similarly uwi and iwu may form *û*, but in this

<sup>1</sup> Here also the contraction will not take place when a word beginning with a consonant follows.

<sup>2</sup> See § 27.

<sup>3</sup> The vowel is very commonly omitted when the noun is one of those described in § 61.

<sup>4</sup> See § 15, *Remark*.

<sup>5</sup> The *î* of biqûl is not pronounced very long in hurried conversation. The *iy* often remains unchanged, as in miyton *two hundred*.

case the union is not so complete, as *ûliftu* (for *u wiliftu*) and *his companion* (f.), *bi wugudhum* (almost *bûgudhum*) *in their presence*.

REMARK *b.*—The *iyi* of the continued present of the perfect verb occasionally contracts to *i*, as *biktibu* (for *biyiktibu*) *they write*.

§ 36. The final syllable of *'ala ou*, and the *in* of *min from*, often fall out before the definite article, as *'al huşân* (for *'ala l huşân*) *on the horse*, *'ag gimâl* (for *'ala g gimâl*) *on the camels*, *'ash shibbâk* (for *'ala sh shibbâk*) *on the window*, *mir riglên* (for *min ir riglên*) *from the feet*, *mir riggâla* (for *min ir riggâla*) *from the men*.<sup>1</sup> The *la* of *'ala* has also disappeared in the words *'ashân* (for *'ala shân*) *for*, *in order that*, and *'abâl* (for *'ala bâl* in the conjunction *'abal ma*) *until*.

§ 37. The article itself sometimes falls out after the relative pronoun *illî*, as *il akl*, *illi nsân yaklu* (for *illi il insân*) *the food which man eats*.

§ 38. The following are examples of other forms of abbreviation: *hayatan*<sup>2</sup> (or *haiyatan*) *truly*, *sa'âtak* or *sa'tak* (for *sa'âditak*)<sup>3</sup> *your Excellency*, *sîd*<sup>4</sup> or *sî* (for *saiyid*) *lord, master*, *lissa* (for *li is sâ'a*) *yet, still*, *mahûsh*, *mûsh*, *mush*, *mîsh* (for *ma huwâsh*) *he, it, is not, not*, *ma hîsh* (for *ma hiyâsh*) *she is not*, *wala hîsh* *nor is she*, *wad* (for *walad*) *boy*, *ta'â* (for *ta'âla!*) *come!* *u m ba'd* (for *û min ba'd*) *and after*, *kur rismâlu* (for *kulle rismâlu*) *all his capital*, *kulle shin kân* (for *kulle shê in kân*) *whatever it be*, *min-admîn* (for *beni âdamiyîn*) *sons of Adam, mortals*, *sal khêr* or *misa l khêr* (= *yimassîk bi l khêr*) *good evening*, *hamdilla* for (il) *hamdu li llah praise be to God*.

REMARK.—Corruptions from foreign languages, as *warsha workshop*, *sibinsa* (Ital. *dispensa*) *pantry*, *kishk* (or *kushk*) *almâz* (Turk. *qûsh qonmâz*) *asparagus*, occur in Arabic as in other languages.<sup>5</sup>

<sup>1</sup> We cannot say *'atibn on straw*, *'ashibbâk on a window*, nor can *at tibn*, *'ash shibbâk* stand for *'ala tibn*, *'ala shibbâk*, as *Spitta*.

<sup>2</sup> See § 19, *note*.

<sup>3</sup> *Sa'adtak* is also in use, as indeed are all the full forms of the examples except *li s sâ'a*.

<sup>4</sup> Whence Spanish *Cid*.

<sup>5</sup> The last example is an instance of "popular etymology," the Turkish words having been changed into others of similar sound but different meaning. Comp. *Rotten Row* from *Route du Roi*.

## ACCENT

§ 39. The accentuation of the syllable is more than usually marked in Egyptian Arabic, and is a distinguishing feature of the dialect. It is important, therefore, to master the rules by which it is governed. They are as follows:—

(a) The accent is on the last syllable:—

1. When it contains a long closed vowel or a short vowel closed by two consonants; e.g. *bardān cold*, *biridť I became cold*.
2. In the following words when standing alone: *anhű, anhĩ, anhě, anhúm, minhú, minhě, minhúm which, who, &c.*; *ahó, ahé, ahúm there he, she is, they are*; *ikhkhĩ! puřh! adĩ see here! iyĩ! (pronounce iyĩ-i-h!) how now! ikhshĩ! for shame! iffĩ! jie!*<sup>1</sup>
3. Exceptionally, by way of emphasis, the other syllables being also, but not to an equal degree, accented, as *abadān never! ĥāsib look out! tannu qā'id henāk lammā . . . dār abũh u gih he remained sitting there till at last his father came (or right on till, &c.)*.
4. In a few foreign words, as *rabô*<sup>2</sup> (Fr. *rabot*) *plane*, *sukurtâ*<sup>2</sup> *insurance*.

REMARK.—*Da, dih, dĩ this, lu to him, lak to you. &c., bu in him, bak in you, &c., and even liha to her, biha in her, luhum to them, buhum in them, may be used as enclitics, and throw their accent back to the last syllable of the word preceding them,*<sup>3</sup> as *ir ragil da this man, il bintĩ dĩ this girl, 'alá da on this, da wi dih this and that, makhťubâ*<sup>4</sup> *lu betrothed to him.*

<sup>1</sup> A slight aspirate is heard at the end of all these words, so that they might perhaps be classed under 1.

<sup>2</sup> Sometimes a consonant is added in foreign words so that the accent shall not fall on a final open syllable, as *ĥanťur* (Turk. *hintó*, Hungar. *hintó*) *carriage, victoria*. *Rabó, sukurtâ, &c., may also be written with a final h.*

<sup>3</sup> As *ze* in Ethiopic and *za* in literary Arabic, in the expressions *liza, minza*.

<sup>4</sup> For the lengthening of the vowel see § 12. *Li and bi with the pronominal suffixes, when attached in sense to a preceding word, always, unless emphasized, throw back their accent to the final syllable of that word; thus we pronounce iddihum lu give him them, but iddihum luh give them to him, with emphasis on him.*

(b) It falls on the penult:—

1. In words of two syllables, when the last syllable does not contain a long closed vowel or a short vowel closed by two consonants.
2. In polysyllabic words, when the penult contains a long vowel or one closed by two consonants, or when it contains a short vowel and the antepenult contains a vowel closed by two consonants; or, in a word of more than three syllables, when the antepenult is short and open; provided that, in each of these cases, the last syllable do not contain a long closed vowel or a short one closed by two consonants. *E.g.* *bārid cold*, *birid̄tū you (plur.) took cold*, *shāfitu<sup>1</sup> she saw him*, *‘askārī soldier*, *wagad̄itu she found him*, *ṣagaritī<sup>2</sup> my tree*.
3. For emphasis, as *da‘īman always* (for *dā‘īman*).

REMARK *a.*—In the words *khaditu she took it*, *kalitu she eat it*, the accent is sometimes on the antepenult, but more often on the penult, as in the longer forms, *akhad̄itu*, *akalitu*.

REMARK *b.*—When the accent would be on the penult, but for a long final syllable, it is generally divided between the two, the former sometimes receiving the greater stress, while the vowel of the latter is slightly shortened; *e.g.* *arbē‘in forty*, *mewallā‘in lighting (plur.)*, *Ismā‘in, pr. n.*, *Ibrāhīm, pr. n.*

REMARK *c.*—When the antepenultimate is long, but followed by a short helping vowel connecting it with the suffix, the accent, though usually on the penult, may fall either entirely on the antepenult or partially on the antepenult and partially on the penult, as in *kulluhum all of them*, *biddukum you want*, *tanniha she went on*, *agranniha inasmuch as she*, *zēvukum as you*, *keinniha as if she*, which may be pronounced *kūlluhum*, *kullūhum*, or *kūllūhum*, &c., according to where the speaker desires to lay the stress. *Kūllūhum* is, of course, more emphatic than either *kūlluhum* or *kullūhum*.

REMARK *d.*—In a few adverbs ending in *an*, derived from the literary language, the accent, though generally on the antepenultimate, occasionally falls on the penultimate syllable, as *ṭāratan* (or *ṭārātan*) *sometimes*.

REMARK *e.*—The first syllable of the construct form of the numerals *talatt*, *khamast*, and *tamant* is accented, because in pronunciation the *t* passes on to the next word, as *khāmas tuwad̄ five*

<sup>1</sup> Sometimes pronounced *shāfitu* or contracted to *shaftu*.

<sup>2</sup> Substantives of this form are usually contracted, as *ṣagartī*, *baqartu his cow*, while verbs as a rule remain unchanged.

rooms, taman tunfus *eight persons* (for khamast uwaḍ, tamant unfus).

(c) It falls on the antepenult in words of three syllables when the penult and antepenult are both open and the vowel of the former is short; and in words of more than three syllables, when the antepenult is long and open and the penult short and open, provided in both cases that the final syllable do not contain a long closed vowel, or a vowel closed by two consonants; e.g. *dárabu they struck, báladu his village, me'ákhiza<sup>1</sup> reproach, šógaru he insured it.*

REMARK.—Where the vowel of the antepenult is *ú* standing for *iw* or *uw*, the accent will be on the penult, as *yúlidu they give birth*, as also when the antepenult contains the diphthong *ai* (or *ê*) standing for *ay*, as *kuwaiyísa, pretty (f).*

sometimes in hurried speech does not fall on any particular syllable, as in the word *tani* in *tani marra ma tí'milshe kede!* *don't do so again!*

Monosyllabic words ending in a short vowel, as *wi, we and, bi, li, &c.*, are generally unaccented, but sometimes a following word is emphasized by a stress being laid on them, as *ana qulti lak marra wí t tanya wí t talta I have told you once and twice and thrice, inta ṭlí'te kaddáb bí kalámak nafsu you have proved to be a liar by your own statement.* The prepositions *bi, li*, with the pronominal suffixes and the demonstrative *da, dí*, become enclitics when not emphatic, and are regarded as part of the preceding<sup>2</sup> word. Even *dau* (for *da we*) throws back its accent, as in *kulle má dau.*

### EXERCISE IN PRONUNCIATION AND ACCENTUATION<sup>3</sup>

Hikâyt il ḥarâmi l mazlûm.

Kân fi ḥarâmi râḥ yôm min dôl yisraq bêṭ wâhid tâgir. Qam ṭlí' 'ala l hêṭa we misik fi sh shibbâk. Ṭlí' ish shibbâk fi idu, wíqí' 'ala l ard, inkásarit riglu. Khad bá'du we râḥ yi'rug 'and il qâḍi; qal lu: "Ana kúnte rayḥ ásraq bêṭ it tâgir il fulânî; ṭlí'te 'ala l hêṭa we misikte fi sh shibbâk; qâm ish shibbâk ṭlí' fi idî; wíqí't, inkásarit rigli." Qam il qâḍi ámar wâhid 'askári yerúh<sup>4</sup> yegib ṣaḥb il bêṭ. Râḥ gâbu we gih quddám il qâḍi.

<sup>1</sup> But words of this form are generally contracted.

<sup>2</sup> Though they are not so printed in this work, to prevent confusion.

<sup>3</sup> The words contained in the following story will be found in the vocabularies.

<sup>4</sup> See § 11, note.

Sá'alu l qâdî: "Izzêy, yâ râgil, shibbâkak mush meşámmar ʔaiyib? áhu l ʔarâmi da l maskin kân ráyih yisraq bêtak; ʔili' 'ala l ʔêta; misik fi sh shibbâk; qâm ish shibbâk ʔili' fi idu; wiqî', inkasarit riglu; báqa l ʔaqqe 'alêk dilwâqt." Qal lu ʔaḥb il bêt; "W ana mâ li, yâ sídî? húwa ana illi rakkibt ish shibbâk? da shughl in naggâr illi 'ámalu." Qâl il qâdî: "Hâtu n naggâr!" Râhu gâbûh; qal lu l qâdî: "Izzêy inta ma rakkibtish ish shibbâk da zêyi n nâs? áho bi sâbabak il ʔarâmi da lli kan ráyih yisraq bêt ir râgil da wiqî', inkasarit riglu." Qal lu: "W ána mâ li, ya sídî? da mush shúghli: da shughl il bannâ illi rakkib ish shibbâk da fi l ʔêta." Qâl il qâdî: "ʔaiyib, hâtu l banna." Râhu gâbûh. Sá'alu l qâdî: "Lêh ma rakkibtish ish shibbâk da ʔaiyib?" Qal lu: "Wallâhî, ya sídî, da w ana bábni l bêt da kânit binte ʔilwa fáyta 'alêya lábsa gallâbiya masbûgha sâbgha kuwaiyisa. Başşet liha, qumt itlahet 'an shughlî we mâ 'iriftish arakkib ish shibbâk zêyi n nâs." Qal luhum il qâdî: "Rûhu hâtu l bint illi kânit labsa g gallâbiya k kuwaiyisa dî." Qâmu râhu, gabûhâ lu. Qal liha l qâdî: "Lêh kuntî labsa g gallâbiya l masbûgha?" Qâlit lu: "W ana mâ li? da l ʔaqqe 'ala s sabbâgh illi sâbagh il gallâbiya lli kunte labsâha." Amar il qâdî yegîbu s sabbâgh. Râhu gâbûh; lâkin ma 'irifshe yeqûl ʔâga. Qâm il qâdî qal luhum: "Khudûh, ishnuqûh 'ala bâb dukkân." Khadûh yishnuqûh, laqûh ʔawîl we bâb id dukkân wâʔî. Râhû qâlû li l qâdî: "Da r râgil ʔawîl qawî we bâb id dukkân ʔughaiyar; rayhîn nishnúqu zzêy?" Qâl luhum il qâdî: "Rûhû shûfú lkum wâhid quşaiyar, ishnuqûh." Râhum dauwâru 'ala wâhid quşaiyar, khadûh, shanaqûh.

## THE ARTICLE

§ 40. There are two articles in Egyptian Arabic—the definite article il<sup>1</sup> *the*, which is indeclinable, and the indefinite wâhid, which agrees in gender and number with its noun, whether expressed or understood, as il bâb *the door*, il mara *the woman*, ir riggâla<sup>2</sup> *the men*, wâhid râgil *a man*, waḥda marra *a woman*, waḥda gat *a (woman) came*.

REMARK a.—The adjective follows its substantive, and when

<sup>1</sup> Not el, as it is generally written, though the very liquid and semi-vowel nature of the Arabic *l* tends to give the *i* a slight *e*-colouring. The full value of the vowel returns in euphonic *tashdûd*. It is written *il* in Maltese. It often has an obscure, neuter sound.

<sup>2</sup> For the assimilation of the *l*, see § 25.



the latter is definite the article is repeated with the adjective, as *il báb il kibír* *the big door*.

REMARK *b.*—The indefinite article is very commonly omitted, or its place is supplied by a noun of unity (§ 42).

## VOCABULARY

umm	<i>mother</i>	darab	<i>he struck, fired</i>
abúh	<i>his father</i>	ḍarabú	<i>they struck</i>
bét	<i>house</i>	wiqi'	<i>he fell</i>
walad (pl. wilád)	<i>boy</i>	kân	<i>he was</i>
bint (pl. banât)	<i>girl, daughter</i>	râh	<i>he went</i>
kitâb	<i>book</i>	'add	<i>he bit</i>
qalam	<i>pen</i>	yigî	<i>he will come</i>
hawa	<i>wind</i>	shidid	<i>strong, violent</i>
ḥuṣân	<i>horse</i>	kuwaiyis	<i>pretty</i>
kalb	<i>dog</i>	'agúz	<i>old</i>
bábúr	<i>steamboat, train</i>	tâza	<i>fresh</i>
kursî	<i>chair</i>	ṭaiyib	<i>good</i>
râṣ (f.)	<i>head</i>	iswid	<i>black</i>
id	<i>hand</i>	kibir (f. kibira)	<i>big, old</i>
quṭṭa	<i>cat</i>	ṣughaiyar	<i>small, little</i>
ṣufra, sufra	<i>dining-table</i>	baṭṭâl	<i>bad</i>
gih	<i>he came, has come</i>	gi'ân, ga'ân	<i>hungry</i>
iddîni	<i>give me</i>	huwa, húwa	<i>he, it</i>
shuft	<i>I saw</i>	hina	<i>here</i>
katabna	<i>we wrote</i>	bukra	<i>to-morrow</i>
		-u <sup>1</sup>	<i>his, him, it</i>
		-ha <sup>1</sup>	<i>her, its, it</i>

*Note.*—The present tense of the substantive verb is not generally expressed in Arabic in positive sentences.

## EXERCISE I

Ummî gat. Iddîni qalam. Shufte ḥuṣân iswid. Ir riggâla hina. Katabna l kitâb. Il banât ḍarabu ummî. Il walad wiqi'. Il ḥuṣân kuwaiyis. Ir râgil 'agúz. Il hawa kân shidid. Húwa râh. Il kalbe 'add il bint. Il babúr yigî bukra. Il kursî iswid. Il 'êsh tâza. Waḥda mara gat. Abúh râgil ṭaiyib. Kalbu ga'ân. Qalamha baṭṭâl.

<sup>1</sup> Attached as inseparable suffixes to verbs, nouns, prepositions, and conjunctions.

## EXERCISE 2

The steamboat is small. The horse is hungry. The house has fallen. A big dining-table. A little boy has come. Give me (a) good pen. The men struck the boy. A large steamboat came. The horse bit the dog. A big boy came (and) struck the girls. Her head is large.

## THE NOUN

## THE NOUN SUBSTANTIVE

§ 41. The noun in Arabic may be either primitive, as *bâb door*, or derivative, as *merkib ship* (from *rakab he rode*). Of the latter the majority are derived from verbs,<sup>1</sup> but a large number are denominative, *i.e.* derived from other nouns, as *merakbî boatman* (from *merkib*), *bauwâb doorkeeper* (from *bâb*), and a few from other parts of speech, as *ma'îya court, suite*, from the preposition *ma' with*.

§ 42. Denominatives include:—

(a) Nouns of unity, denoting the individual of a class. These are formed by the addition of *a* to the primitive noun, or *ya* where the noun ends in a vowel; *e.g.* :—

baqar	<i>kine</i>	baqara	<i>a cow</i>
ghanam	<i>sheep</i>	ghanama	<i>a sheep</i>
gâmûs	<i>buffaloes</i>	gâmûsa	<i>a buffalo</i>
samak	<i>fish</i>	samaka	<i>a fish</i>
şagar, şagâr	<i>trees</i>	şagara, şagâra	<i>a tree</i>
fûl	<i>beans</i>	fûla	<i>a bean</i>
baţâtis	<i>potatoes</i>	baţâtşa (for baţâtisa)	<i>a potato</i>
sillim	<i>steps, ladder</i>	sillima	<i>a step</i>
ţûb	<i>bricks</i>	ţûba	<i>a brick</i>
baskawît	<i>biscuits</i>	baskawîta	<i>a biscuit</i>
shughl	<i>work</i>	shughla <sup>3</sup>	<i>a job, some- thing to do</i>
qatta	<i>a kind of cu- cumber</i>	qattâya <sup>4</sup>	<i>a cucumber</i>
kummitra	<i>pears</i>	kummitrâya	<i>a pear</i>
yusfendi <sup>2</sup>	<i>mandarin oranges</i>	yusfendiya	<i>a mandarin</i>
bunţî (or bulţî)	<i>a kind of fish</i>	bulţiya	

<sup>1</sup> For the formation of these nouns see under the verb (§§ 228–39).

<sup>2</sup> For Yûsif Efendi.

<sup>3</sup> Shughlana is used in the same way.

<sup>4</sup> The *a* is lengthened by the accent falling on it.

REMARK a.—The primitive forms *baqar*, *şagar*, &c., are collective nouns, denoting the whole class, not, strictly speaking, plurals.<sup>1</sup> They generally themselves admit of a plural form as well as the nouns of unity. They are used more frequently of natural than artificial objects, and in the case of animals the same form denotes both the male and female individual.

REMARK b.—From *bunduq guns*, is formed *bunduqiya a gun*; *khara dung*, makes *kharya*.

REMARK c.—The foreign word *fulûka* means both *skiffs* and *a skiff*, *gân* and *ginn geni* and *genius* (but the adjective *ginni* and its fem. *ginniya* are also used of the individual). On the other hand, *qamar* and *qamara moon*, *sikkîn* and *sikkîna a knife*, *shûm* and *shûma a thick stick*, and some others are used indifferently of the single object only.<sup>2</sup>

REMARK d.—The noun of unity sometimes denotes a portion of the whole, as *qamḥ wheat*, *qamḥa a field or a small quantity of wheat*, *bedingân the egg-plant*, *bedingâna a field of egg-plants (or a single egg-plant)*, *maqât cucumbers*, *maqâta a bed of cucumbers*. From *qamḥa* is formed *qamḥâya a handful of wheat (or a grain of wheat)*; so *qashsh straw*, *qashsha a little straw*, *qashshâya a very little straw (or a blade of straw)*.

Not a few words denoting nationalities form their nouns of unity by adding the adjectival termination *î*, as:—

<i>lingliz</i>	<i>the English</i>	<i>inglizî</i>	<i>an Englishman</i>
<i>il 'agam</i>	<i>the Persians</i>	<i>'agami</i>	<i>a Persian</i>
<i>il 'arab</i>	<i>the Arabs</i>	<i>'arabî</i>	<i>an Arab</i>
<i>ir rûm</i>	<i>the Greeks</i>	<i>rûmî</i>	<i>a Greek</i>
<i>ish sharkas</i>	<i>the Circassians</i>	<i>sharkasî</i>	<i>a Circassian</i>
<i>il arna'ût</i>	<i>the Albanians</i>	<i>arna'ûtî</i>	<i>an Albanian</i>
<i>il ifrang</i>	<i>the Europeans</i>	<i>ifrangî</i>	<i>a European</i>
<i>il malakân</i>	<i>the Americans</i>	<i>malakânî</i>	<i>an American</i>
<i>ish shilikht</i>	<i>the Bohemians</i>	<i>shilikhti</i>	<i>a Bohemian</i>

<sup>1</sup> We may compare *pea*, *peas*, *pease*; *penny*, *pennies*, *pence*; *fish*, *fishes*, *fish*, in English. But the English collective nouns have no plural. It is strange that the plural of the Arabic collectives should denote the individual. There is very little difference in meaning between the plural of the noun of unity and that of the collective.

<sup>2</sup> We say *bi l lél by night*, *fi l lél in the night*, *lél u nahâr night and day*, but *lêla a night*, *il lêla to-night*. The higher classes use *qanara* only in the sense of *moonlight*, if at all.

Relative adjectives used as substantives and denoting a profession, trade, or quality are formed by the vowel *î* or the Turkish termination *gî* being added to the plural, and occasionally to the singular of the primitive noun; e.g. *sâ'âtî watchmaker* (from *sâ'ât*, pl. of *sâ'a watch*), *barad'î maker of donkey-saddles* (from *barâdî*, pl. of *barda'a a donkey-saddle*), *masha'li* (for *mashâ'ili*) *torch-bearer* (from *mashâ'il torches*), *kutbî bookseller* (from *kutub books*), *tashrifatgî master of ceremonies* (from *tashrifât*, pl. of *tashrifâ*), *barâmilgî cooper* (from *barâmil*, pl. of *barmil barrel*), *gazmagî shoemaker* (from *gazma a pair of shoes*).

REMARK.—The termination *gî* becomes *shî* in a few words, as *tumbakshî a seller of tumbak (Persian tobacco)*, *gumrukshî a custom-house officer*, *ashshî a cook*.<sup>1</sup>

The primitive noun, whether in the plural or singular, often undergoes some change when receiving the termination; e.g. *dakaknî a shopkeeper* (from *dakâkin*, pl. of *dukkân shop*)—the *î* falling out,<sup>2</sup> *farargî poulturer* (from *farârîg*, pl. of *farrûg*), *turshagî seller of pickles* (from *turshî pickles*), *burûgî bugler* (from *bûrî bugle*), *tazkargî ticket-collector* (from *tazkara ticket*)—the *a* falling out; so *'arbagî coachman* (from *'araba*<sup>3</sup> *carriage*), *huşarî mat-maker* (from *huşr mats*). In *ṭurabî grave-digger* (from *ṭurâb earth*), and *khudârî greengrocer* (from *khudâr greens*), the *a* is shortened. In *sanadgî trunk-maker* (from *sanâdîq*, pl. of *sandûq box*), the consonant as well as the vowel has fallen out.

Some nouns of this class are formed from fictitious or unused plurals; e.g. *barasmî vendor of clover*, *dakhakhnî tobacconist*, *faṭaṭrî pastry-cook* (from supposed plurals *barâsîm*, *dakhâkhîn*, *faṭaṭîr*), *gizamâti shoemaker*, from an unused plural of *gizam* (itself the plural of *gazma*).

A few take the termination *ânî*, and others are quite irregular in their formation; e.g. *fasakhânî seller of fasîkh (salted fish)*, *halawânî* (or *halwagî*) *confectioner* (from *halâwa sweets*), *fakahânî fruiterer*, from *fak-ha* (for *fâkiha*) *fruit*, *nashashqî seller of snuff* (from *nishûq*), *bûzâtî*, *bûzawâtî*, or *buzwagî keeper of a beer-shop* (*bûza*), *a drunkard*, *ṣuramâti cobbler* (from *ṣarma a kind of shoe*), *quradâti a keeper of monkeys* (*qurûd*), *khamurgî innkeeper* (from *khamamir*, pl. of *khammâra*), *ma'addâwî ferryman* (from *ma'addîya ferry*); *'utuqî cobbler*, seems to be formed from the adjective *'atîq ancient*;

<sup>1</sup> These words are borrowed direct from Turkish, in which language *g* is pronounced soft.

<sup>2</sup> It is retained, however, in *sakâkinî cutler*, and some others.

<sup>3</sup> A Turkish word for which *'arabiya* is used in Arabic.

'azabangî *bachelor*, is a lengthened form of 'âzib; so falasangi *bankrupt* (from fâlis).

(b) The abstract idea of the primitive noun.

Substantives of this class end in *îya*, and are often identical with the feminine singular of the relative adjective or of a supposed relative ending in *î*; e.g. *insâniya humanity* (from *insâni human*), *ittifâqiya agreement* (from *ittifâqi*), *bâshawiya pashaship*, *bĥawiya beyship*, *shitwiya winter season*, *maghribiya time of sunset*, *ṣubhiya morning*,<sup>1</sup> *'aṣriya*<sup>2</sup> *afternoon*, *safariya* (or *sifariya*) *time spent in travelling, trip*,<sup>3</sup> *himâriya donkeyishness*, *'umadiya the office of 'umla (headman of a village)*, *mashghûliya a being busy* (from partic. *mashghûl*), *mafhûmiya comprehension*, *maqṣûdiya purposing*, *nuṭû'iya* (adj. *naṭ'*) *uncouthness*, *'uzûbiya celibacy* (adj. 'âzib), *gumûdiya hardness*, *khushûniya roughness*.

The same form sometimes denotes concrete objects; e.g. *nâmûsiya mosquito curtain*, *raqabiya collar*, *sukkariya sugar basin*, *'ishriniya a piece of 20 piastres*, *mashrabiya window in a wooden screen or the screen itself*.

REMARK a.—In some cases a feminine adjective is used absolutely, its substantive being understood (§§ 331, 332), as *il ĥarbiya the war-office*, for (nazart) *il umûr il ĥarbiya*.

REMARK b.—Sometimes there is no noun in use to which the substantive can be referred for its origin, as *fasqiya fountain*, *ĥanafiya tap*, *baṭṭâniya blanket*.

(c) The diminutive of the original noun. This class is more limited in Cairene Arabic than the literary dialect. The forms it takes will appear from the following examples: *binaiya a little daughter, girl* (from *bint*), *shuwaiya a little* (from *shê thing*), *wilaiyid small boy* (from *walad*), *Ruĥaiyim*,<sup>4</sup> *pr. n.* (from *raĥim merciful*), *biĥĥera lake* (from *baĥr sea*), *quṭĕṭ kitten* (from *quṭṭ cat*), *kulĕb puppy* (from *kalb dog*), *shuwêsha a little tuft of hair* (from *shûsha*), *'ubĕd little slave* (in *pr. n.* *'ubĕd Alla*), *suwĕqa*<sup>5</sup> *a little market-place* (from *sûq*), *ĥinĕni small loaf* (from *ĥanûm*), *sattûta* (or *sattût*) *young lady* (from *sitt*), *fâsfûsa small abscess*, *qarqûsha small biscuits*, *dallû'a spoilt child* (no primitive noun). *Faṭṭûma* and *Faṭṭûm little Fatma*, *'aiyûsha little Aisha*, *Zannûba*

<sup>1</sup> *Matinée*, as distinguished from *ṣubĥ matin*.

<sup>2</sup> As distinguished from *aṣr*.

<sup>3</sup> *Safar a voyage, journey*.

<sup>4</sup> A *belawi* name.

<sup>5</sup> Not much used in Cairo.

little *Zénab*, baĥrâya *pond* (from baĥr), gabaġâya<sup>1</sup> *hillock*, *grotto* (from gabaġ *mountain*), šagarâya *shrub*, moiya (for muyya, for mawâya) *water*, from ma' (not used).

(d) A collection or multitude of things, as maġât *a bed of cucumbers* (from qatta).<sup>2</sup>

### VOCABULARY

hât	<i>bring</i>	lî	<i>to me</i>
iddâ	<i>he gave</i>	fên?	<i>where?</i>
ġâb	<i>he brought</i>	fôġ	<i>on, up, over</i>
yegġib	<i>he will bring</i>	qawî	<i>very</i>
fataĥ	<i>he opened</i>	min	<i>from</i>
Efendî	<i>gentleman, sir</i>	'ala	<i>on</i>
kabrît	<i>matches</i>	min 'ala	<i>from off</i>

### EXERCISE 3

Is sukkariya 'as sufra. Il 'arabiya baġġâla qawî. Is sâ'atî yegġib is sâ'a bukra. Shuft il kalb fi l maġât. Lefendi wiġi' min 'ala ĥušân. Il kulġb 'add il quġġa. Il gazmaġi ġâb il gazma. Ir râġil idda l ĥušân bersim. Gih hina râġil 'aġûz qawî.<sup>3</sup> Il 'azabangî râĥ il bêġ (*home*).

### EXERCISE 4

The boy will bring the book. The doorkeeper opened the door. The gentleman is very hungry. The pastry-cook gave the boy a biscuit. The dog saw the kitten up the tree. The cows are very small. Give me (some) water. The pickles are on the table. The fountain is very large (f.). He gave me a little. Bring me a watch.

### THE NOUN ADJECTIVE

§ 43. The derivative adjectives, like the substantives, may be either verbal or denominative.

§ 44. Relative adjectives are formed by the addition of the

<sup>1</sup> Compare those of the same form mentioned above (*a. Rem. d.*). They may also be regarded as diminutives.

<sup>2</sup> The only instance, perhaps, in the spoken language. The literary form is maġtha'at, from qiġhthat (= qatta).

<sup>3</sup> The adverb follows the adjective it qualifies.

terminations *î*, *wî*, *awî*, *âwî*, *ânî*, *âtî*, or *lî* to the primitive noun ; e.g. :—

turkî	<i>Turkish</i>	from	turk	
'arabî	<i>Arabic</i>	"	'arab	
sukkarî	<i>sugary</i>	"	sukkar	<i>sugar</i>
shahrî	<i>monthly</i>	"	shahr	
rigâlî	<i>belonging to</i> <i>men</i>	"	rigâl (pl. of râgil)	
sanawî	<i>yearly</i>	"	sana	<i>year</i>
ghalabâwî	<i>chattering,</i> <i>talkative</i>	"	ghalaba	<i>chatter</i>
auwilânî	<i>first</i>	"	auwil	
ṭarfânî	<i>at the end, last</i>	"	ṭarf	<i>end, point</i>
yômâtî	<i>daily</i>	"	yôm	<i>day</i>
lêlâtî	<i>nightly</i>	"	lêl	<i>night</i>
bughdadlî	<i>of Bagdad</i>			

REMARK a.—Many adjectives in *âwî* are used only as substantives, as :—

gabalâwî	<i>a mountaineer</i>	ṭantâwî	<i>a native of</i> <i>Tanta</i>
simmâwî	<i>magician (from</i> <i>simm poison)</i>	dungulâwî	<i>a native of</i> <i>Dongola</i>
maşrâwî	<i>an Egyptian</i>		
turkâwî (or tirkâwî)	<i>a Turk</i>		

REMARK b.—Fôqânî *upper*, is formed from the preposition fôq, ṭaḥtânî *lower*, from ṭaḥt *beneath*, qablânî from qabl.

REMARK c.—As in the case of substantives, a letter is sometimes added to the primitive noun, as khulaqî *quick-tempered* (from khulq *temper*). Most substantives in *a* form their relative adjectives by changing that vowel into *î*, as khilqa *nature*, khilqî *natural*, shitwa *winter*, shitwî. Damm *blood*, makes damawî, akhkh *brother*, akhawî; sharaq *drought* lengthens the *a* of the final syllable and makes sharâqî; sharqâwî, though formed from sharq *east*, is the relative adjective of sharqîya, the province of that name; so gharbâwî *native of Gharbiya*, baḥrâwî (from baḥr) *native of Behera*. A few in *î* are formed like substantives denoting trades, &c., from plurals (some unused or fictitious), as qabâqîbî *belonging to the shoe called qabqab* (pl. qabaqîb),<sup>1</sup> farayḥî (for farâyihî) *relating to a wedding* (from farah), fasafîsî *whimsical* (from fassisa).

REMARK d.—The termination *lî* is borrowed from the Turkish. Both it and *âtî* are but sparingly used.

<sup>1</sup> Muşmâr qabaqîbî is used of *small nails, tin tacks*.

§ 45. Diminutive forms of adjectives are restricted to a few words, which are, however, themselves in constant use; *e.g.* :—

qulaiyil	<i>very little</i>	from qalil
quṣaiyar <sup>1</sup>	<i>short</i>	
ṣughaiyar <sup>1</sup> (or zughaiyar)	<i>small</i>	
khufaiyif <sup>2</sup>	<i>thin</i>	from khafif <i>thin</i>
kuwaiyis <sup>3</sup>	<i>pretty, neat</i>	
ḥil'êwa	<i>dainty, sweet</i>	from ḥilw.

Zughannan, ṣughatṭat, zughatṭat, zughannûn *tiny*, are doubly diminutive.

### COMPOUND NOUNS

§ 46. It is contrary to the genius of Arabic to form a new noun by the union of two primitive ones; but a few words of this construction have crept into the language, chiefly through the influence of Turkish; *e.g.* :—

'ardahâl	<i>petition</i>	<i>drugs, and</i>	
maward	<i>rose-water</i>	Turk. khâna)	
'anbarshay	<i>amber-tea</i> <sup>4</sup>	kitabkhâna	<i>library</i>
rismâl (for râṣ mâl)	<i>capital</i>	'arbakhâna	<i>coach-house</i>
qâyimmaqâm	<i>lieutenant- colonel</i>	antikhâna (for antikakhâna)	<i>museum</i>
bâshkâtib	<i>head clerk</i>	taḥşildâr	<i>tax-collec- tor</i>
(Turk. bash and Arab. kâtib) <sup>5</sup>		(Arab. with Persian ter- mination)	
agzakhâna	<i>pharmacy</i>	yuzbâshî	<i>captain</i>
(Arab. agza		sirdâr <sup>6</sup> (Pers.)	<i>commander- in-chief</i>

REMARK.—A compound is sometimes formed in sense by two words placed one after the other without a conjunction to connect them, as baḥrî gharbî *north-west*, shamâsî sûd zarq *bluish black shutters*.

<sup>1</sup> From the rarely used forms qaṣîr, ṣaghîr.

<sup>2</sup> Rarely used.

<sup>3</sup> From a supposed form, kawîs.

<sup>4</sup> I.e. *tea like amber* (a street cry).

<sup>5</sup> So bashmuhandiz, bashshawîsh (often pronounced bitshawîsh), bashinufattish, &c.

<sup>6</sup> Pronounced sidredâr by the uneducated.



## VOCABULARY

wishsh	<i>face</i>	laqêt	<i>I found, have found</i>
gawâb	<i>letter</i>	illi	<i>who, which</i>
Maşr	<i>Cairo</i>	inbâriḥ	<i>yesterday</i>
qalam ruşâs	<i>lead-pencil</i>	fî	<i>in</i>
waraq	<i>paper</i>	wî, we, û	<i>and</i>
shibbâk	<i>window</i>	kemân, ka- mân	<i>too, also, still</i>
kitf	<i>shoulder</i>	lâkin	<i>but</i>
sikka	<i>street</i>	li, le, lu	<i>to</i>
ṭawil	<i>long, tall</i>	bi, be, bu	<i>in, with</i>
‘âlî	<i>high, loud</i>	êwa, aywa	<i>yes</i>
shâṭir	<i>clever</i>		
şallah	<i>he repaired</i>		
râḥû	<i>they went</i>		

## EXERCISE 5

Ir râgil gâb il bunduqîya min il bêt we darabha fi wishshu. Hât il kitâb illi fôq iş şufra. It tashrifatgî katab gawâb ṭawil li ummu. Shuft abûh, lâkin fên ukhtu? Il ḥuşarî gih inbâriḥ we gâb il ḥuşr wi s sanadqî yigî bukra bi s sanadiq. Il ḥalawânî wi l fakahânî râḥû ‘ala bêtha we gâbu l baskawit wi l kummitra. Is sâ‘âtî şallah is sâ‘a; hûwa râgil shâṭir qawî.

## EXERCISE 6

The lady and her daughters went to Cairo yesterday. I have found a short pencil on the dining-table. Bring it here and bring a pen and paper too. He is very tall, his shoulder comes above the window. Will he come here to-morrow? Yes, and he will bring his father and his mother too. The window is very small, but the house is big. The custom-house officer came and opened the door. I saw a tiny dog in the street. An old coachman brought me to the war-office. He gave the girl a pear. The man is very quick-tempered; he has struck the little boy and the girl too.

## COMPARISON OF ADJECTIVES

§ 47. The comparative is expressed:—

(a) By the positive followed in construction by the preposition ‘an, or (less usually) min *than*.

(b) By a new form derived from the positive, and followed in construction by the preposition min, or (less usually) ‘an.

§ 48. The superlative is identical in form with the derived comparative, of which the following are instances:—

akbar	<i>greater</i>	from kibîr
aşghar	<i>smaller</i>	„ şughaiyar (şaghîr)
aktar	<i>more</i>	„ kitir ( <i>much</i> )
arkhaş	<i>cheaper</i>	„ rikhîş
andaf	<i>cleaner</i>	„ niđif
akwas	<i>prettier</i>	„ kuwaiyis
aşsan	<i>better</i>	„ ḥasan (unused except as a <i>pr. n.</i> )
aqall	<i>less</i>	„ qalîl
akhař	<i>lighter</i>	„ khafif
aghla	<i>dearer</i>	„ ghâli
auḥař	<i>wilier</i>	„ wiḥiř
al'an	<i>more accursed</i>	„ mal'ûn
aħamm	<i>more important</i>	„ muħimm
adna	<i>least</i>	with no corresponding positive in use

REMARK.—Observe that these words are of uniform construction, with the exception of those which end in a double consonant; aqall is for aqlal, aħamm for aħmam. Shidîd *strong*, has the two forms ařdad and ařadd.

### VOCABULARY

tiffâḥ	<i>apples</i>	qamiş	<i>shirt</i>
barqûq	<i>plums</i>	môz	<i>bananas</i>
bîra	<i>beer</i>	taman	<i>price</i>
nibit	<i>wine</i>	tiqîl, teqîl	<i>heavy</i>
tarabêza	<i>table</i>	shâl	<i>he carried</i>
ginêna	<i>garden</i>	ishtara	<i>he bought</i>
ginêh	<i>£ sterling</i>	-hum <sup>1</sup>	<i>them, their</i>
abûya	<i>my father</i>	-na <sup>1</sup>	<i>us, our</i>

### EXERCISE 7

Huwa shtara şufra we kursî rikhîş we gabhum 'ala l bêt. Il kursî ghâli 'an iř şufra. Iddîni qalam ruşâş řawil. Il bâb akwas miř şibbâk. Is sandûq tiqîl, lâkin akhaře min il barmil. Il binte ařwal min ummi, wi l walad quşaiyar 'an abûya. Il bîra arkhaş min in nibit wi l moiya arkhaş w aşsan mil litnên. Il walad ishtara qamiş ařwal min bařřaniya. Huwa lařghar wi l akwas.

<sup>1</sup> Inseparable suffixes.

EXERCISE 8

The barrels (are) cheaper than the boxes. The shoemaker, who was in the garden yesterday, is taller than the fruiterer who brought the apples and the pears to the house. The native-of-the-province-of-Sharqiya is stronger than the cobbler; he carried a sheep in a heavy box on his shoulder. The chair is very large, but the table is still larger. The price is less than a pound; it is very cheap. The pear is bigger and dearer than the apple. Give me (some) good bananas and bring an apple and a plum from the garden. His dog is the largest and the best.

THE GENDER OF NOUNS SUBSTANTIVE AND ADJECTIVE

§ 49. There are two genders only in Arabic, the masculine and the feminine.

§ 50. A noun may be feminine by signification, form, or usage.

§ 51. By signification are feminine:—

(a) Nouns and proper names which denote females,<sup>1</sup> as *umm mother, bint girl, faraş mare, Zênab, pr. n.*

(b) The names of countries, towns, villages, &c., as:—

ish Shâm	<i>Syria</i>	Bughdâd	<i>Bagdad</i>
Maşr	<i>Cairo</i>	Istambûl	<i>Constantinople</i>
Bariz	<i>Paris</i>		

(c) The letters of the alphabet, words, and syllables, as *il mim, il mu, manţûqa qawi the mîm, the (syllable) mu is strongly pronounced.*

§ 52. By form are feminine:—

(a) Nouns ending in *a* (or *e*),<sup>2</sup> whether Arabic or of foreign origin, unless masculine by signification, as:—

ginêna	<i>garden</i>	da'wa	<i>claim</i>
dunya (or dinya) <sup>3</sup>	<i>world</i>	gazma	<i>pair of shoes</i>
sana	<i>year</i>	ôda	<i>room</i>
kitâba	<i>writing</i>	bulitika	<i>politics, craft</i>
		warsha	<i>workshop</i>

<sup>1</sup> A woman is often addressed in poetry (in the colloquial as in the literary dialect) in the masculine, and impertinently in conversation by such terms as *ya sidna, ya akhîna.*

<sup>2</sup> See § 2 (*d*).

<sup>3</sup> A few words, which are pronounced in two different ways,

(b) The following ending in *â* :—

imḍâ	<i>signature</i>	ṣalâ	<i>prayer</i>
gizâ	<i>punishment</i>	shitâ	<i>winter</i>
ghinâ	<i>riches</i>	ma'nâ	<i>meaning</i>
ḥimmâ,	<i>fever</i>	miḥmâ	<i>bath-heater</i>
ḥummâ		mirṣâ	<i>anchor</i>
ḍurâ	<i>maize</i>	wafâ	<i>decease</i>
samâ	<i>sky, heaven</i>		

REMARK *a*.—When the final *a* is long, as in the above words, it represents one of the radical letters of the word. It is, however, generally pronounced short in conversation.

REMARK *b*.—Shitâ is sometimes masculine; lughâ *language, dialect*, is sometimes feminine. We hear lughâhum tikhîn, but lughâthum tikhîna (§ 67).

§ 53. By usage the following words are feminine :—

ard	<i>earth</i>	rigl	<i>foot</i>
id(andyadd)	<i>hand</i>	rûḥ	<i>spirit; barrel</i>
baṭn	<i>belly</i>		<i>of gun</i>
balad	<i>town, village</i>	sikkîn	<i>knife</i>
bîr	<i>well</i>	shams, sams	<i>sun</i>
tôb	<i>dress, robe</i>	'ên	<i>eye</i>
ṭiz	<i>buttocks</i>	fâs	<i>mattock</i>
ghêt	<i>field</i>	furn	<i>oven</i>
dâr	<i>fellah's hut</i>	maghrib	<i>sunset</i>
daqn	<i>beard</i>	merkib	<i>ship</i>
dimâgh	<i>brain, head</i>	nâr	<i>fire</i>
dukkân	<i>shop</i>	nafs, nifs	<i>soul, self; spite</i>
râṣ	<i>head</i>		

REMARK *a*.—Tôb, ghêt, furn,<sup>1</sup> and maghrib are generally regarded as masculine by the upper classes; bîr is occasionally masculine; sikkîn *knife*, is sometimes masculine, as it has a duplicate form in *a* (sikkîna); ḥêt *wall*, is occasionally feminine; sibânikh *spinach*, masc. or fem. Lahw *diversion*, and hamm *worry*, are feminine only in the expressions gatak lahw, gatak il hamm *the plague take you!* ḍahr<sup>2</sup> is fem. in one of its meanings.

are, in order that the student may become accustomed to both, spelt differently in different places of the grammar. One man will say Rabbîna *our Lord*, another Rabbuna, or both may be used at different times by the same person.

<sup>1</sup> A fem. form, furna, also exists.

<sup>2</sup> Masc. when meaning *back*.

REMARK *b.*—*Manâkhîr nose, fulûs money, nâs people, şutûh roof, terrace* are in reality “broken plurals,”<sup>1</sup> although the singular of the last only exists, and are construed either with a feminine singular or a plural adjective or verb. *Îmân* (or *êmân*) *oath* (from the little used sing. *yemîn*) is generally construed with a feminine singular, never with a plural.

§ 54. All other nouns are of the masculine gender, as *walad boy, bêt house, Khalîfa Caliph, ‘aiyâ illness.*

§ 55. The feminine is formed from masculine nouns by the addition of the vowel *a*, as :—

<i>kibîr</i>	<i>great</i>	fem. <i>kibîra</i>	
<i>farhân</i>	<i>happy</i>	,, <i>farhâna</i>	
<i>hîlw</i>	<i>sweet</i>	,, <i>hîlwa</i>	
<i>wâhid</i>	<i>one</i>	,, <i>waħda</i>	
<i>malik</i>	<i>king</i>	<i>malika</i>	<i>queen</i>
<i>gôz</i>	<i>husband</i>	<i>gôza</i>	<i>wife</i>
<i>ghassâl</i>	<i>washerman</i>	<i>ghassâla</i>	<i>washerwoman</i>
<i>ħumâr</i>	<i>ass</i>	<i>ħumâra</i>	<i>she-ass</i>

REMARK.—In the literary language the feminine termination is *at*, and the *t* is retained in a few Turkish proper names, borrowed from Arabic words expressive of virtuous qualities, as *‘izzet* (or *‘izzit*, for *‘izzat*). The final *t* is found also in *bint* (from *ibn, bin son*) and in *ukht sister* (from *akh, akhkh brother*).

VOCABULARY

<i>ħabbâkh</i>	<i>cook</i>	<i>kânit</i>	<i>she was</i>
<i>kûra, kôra</i>	<i>ball</i>	<i>shil</i>	<i>carry, take away</i>
<i>bêd</i>	<i>eggs</i>	<i>ħuṭṭ</i>	<i>put</i>
<i>fûṭa</i>	<i>towel</i>	<i>rama</i>	<i>he threw, threw away</i>
<i>siggâda</i>	<i>carpet</i>	<i>ṭalla‘it</i>	<i>she took out</i>
<i>kubbâya</i>	<i>glass</i>	<i>shufna</i>	<i>we saw</i>
<i>miskin</i>	<i>poor, wretched</i>	<i>bass</i>	<i>only</i>
<i>wisikh</i>	<i>dirty</i>	<i>la’</i>	<i>no</i>
<i>hâr</i>	<i>hot</i>	<i>gûwa</i>	<i>in, inside</i>
<i>gidid</i>	<i>new</i>	<i>barra</i>	<i>out, outside</i>
<i>qadim</i>	<i>old</i>	<i>zêy</i>	<i>like</i>
<i>bî‘id</i>	<i>far</i>	<i>lissa</i>	<i>still</i>
<i>metallim,</i>	<i>blunt</i>	<i>min</i>	<i>from</i>
<i>mitallim</i>			
<i>ana</i>	<i>I</i>		
<i>hîya</i>	<i>she, it</i>		

<sup>1</sup> See § 76.

## EXERCISE 9

Ana laqê't is sanadqî fi l warsha. Il merakbî gâb fulûka kibîra. Il furn illi f bêtu şughaiyara qawî, lâkin hiya akbar min furnina. Shufna kalbe gî'an we quţta miskîna 'ala ş şuţûh. Il gazmagî ishtara bunduqîya min il 'utuqî, we shalha 'ala kitfu. Il malik gih? La', il malika gat. Fên il kûra? Kânit qadîma, wi r râgil ramâha fi l fasqîya. Ish shitwa gat, lâkin ish shamse lissa hâra. Binte hilwa zêy il qamara. Il walad rama l quţta fi l bîr, lâkin waḥda mara ṭaiyiba ṭalla'itha minha. Ṭabbâkh aḥsan min ṭabbâkha. Is sikkîn metallima.

## EXERCISE 10

The boy has thrown a dirty old pair of shoes into the room; take them out. Bring a large bottle and a clean glass. The carpet was very old; he has brought a new (one). His beard is long and dirty. Her shop is very far from here. The boy struck the poor little girl in the eye.<sup>1</sup> Put a clean towel in the room and take away the dirty (one). He has thrown the ball from the window; bring it in. The woman who brought the eggs to our house is very tall, but her husband is taller. The sun was very hot yesterday. Her dress is very pretty.

§ 56. The feminine of living beings is sometimes, as in other languages, indicated by a distinct word. *E.g.*:—

râgil	<i>man</i>	marâ	<i>woman</i>
walad <sup>2</sup>	<i>boy</i>	bint	<i>girl</i>
abb	<i>father</i>	umm	<i>mother</i>
ḥuşân	<i>horse</i>	faraş	<i>mare</i>
ṭôr	<i>bull</i>	baqara	<i>cow</i>
dakar	<i>male</i>	nitâya	<i>female</i>

§ 57. On the contrary, many form their feminine regularly, where a different word is used in English, as:—

gôz	<i>husband</i>	gôza	<i>wife</i>
wâlid <sup>3</sup>	<i>father</i>	walda <sup>3</sup>	<i>mother</i>
'amm	<i>paternal uncle</i>	'amma	<i>paternal aunt</i>
khâl	<i>maternal uncle</i>	khâla	<i>maternal aunt</i>
kalb	<i>dog</i>	kalba	<i>bitch</i>

<sup>1</sup> Translate *her eye*.

<sup>2</sup> The plur. wilâd is used of *children*—*boys* or *girls*.

<sup>3</sup> Lit. *parent*.

§ 58. Some inanimate objects form a feminine without any change in the meaning, as :—

qamar	or	qamara	moon
sikkîn	or	sikkîna	knife

Gabân a *coward* is used without change of a man or a woman.

§ 59. Verbal nouns ending in *i* form their feminines by shortening the long vowel and adding the syllable *ya*, as :—

tâni	<i>second</i>	tanya (for tâniya)
‘âlî	<i>high</i>	‘alya

§ 60. Denominatives add that syllable without shortening the vowel, as :—

tamargî	<i>a hospital attendant</i>	tamargiya
‘arbagî	<i>coachman</i>	‘arbagiya
baḥrî	<i>naval</i>	baḥriya
barrânî	<i>outer</i>	barrânîya
Ṭalyânî	<i>Italian</i>	Ṭalyânîya

REMARK.—Gâhil *ignorant*, and the participle *mistiḥaqq deserving*, have the forms *gahlîya*, *mistiḥaqqîya*, as though from *gahlî*, *mistiḥaqqî*.<sup>1</sup>

§ 61. A few adjectives denoting colours, and some others denoting mostly a personal defect, form their feminine by transposing the first two and again the last two letters ; *e.g.* :—

aḥmar	<i>red</i>	ḥamra
akhḍar	<i>green</i>	khadra
aṣfar	<i>yellow</i>	ṣafra
abyaḍ	<i>white</i>	bêḍa (for bayda)
a‘rag	<i>lame</i>	‘arga
akhraṣ	<i>dumb</i>	kharṣa
altam	<i>toothless</i>	hatma.

REMARK *a.*—The masculines of these adjectives are all of the same form, with the exception of *iswid black* (for *aswad*).

REMARK *b.*—A‘wag *crooked* makes ‘ôga (for ‘awga).

In the literary language âkhar *other* makes ukhra, and this

<sup>1</sup> *Mistiḥaqq* is also used, especially by the educated, and *gahlâ* (pl. *guhala*) occasionally.

form is used in the spoken language preceded by the definite article; thus masc. lâkhar (or râkhar),<sup>1</sup> fem. rukhra.

Auwil *first* makes ûla; but this form is only used in a few connections, as daraga ûla *first class*, auwilânîya and occasionally auwila taking its place.

§ 62. Some adjectives have no separate form for the feminine. They include:—

(a) The comparatives,<sup>2</sup> as il binte aṭwal, il kummitra arkhaṣ.

(b) Those which already end in *a*, as:—

bamba	<i>pink</i>	ḥilêwa	<i>sweet</i>
sitiha	<i>lying on the back</i>	sâda	<i>plain, pure</i>

(c) Foreign words (with the exception of most of those ending in *î*), as:—

finu	<i>fine</i>	dughrî	<i>straight</i>
falsu	<i>false, bad</i>	werdinârî	<i>ordinary</i>
berîmu	<i>first</i>	sâgh	<i>sound</i>
ṣukundu	<i>second</i>		

(d) The following:—

tamâm	<i>complete</i>	shamurt	<i>young</i>
hah <sup>3</sup>	<i>little</i>	‘âl	<i>excellent</i>
ḥâf	<i>plain, by itself</i>	khâbîs <sup>5</sup>	<i>imprisoned</i>
dûn	<i>low, vulgar</i>	khalâṣ	<i>finished, ready</i>
ḍaiyân <sup>4</sup>	<i>sound</i>	khâm	<i>raw</i>
ṣughâr	<i>small</i>	khumma <sup>6</sup>	<i>lethargic</i>
shemâl	<i>left</i>	yemîn	<i>right</i>

<sup>1</sup> See § 27, p. 26; lukhra is not used.

<sup>2</sup> The literary feminine form of comparatives is hardly, if ever, heard in conversation. It occurs, however, in the name of the village Il Kubra (from akbar *greater*).

<sup>3</sup> Used also substantively.

<sup>4</sup> Used generally with sâgh, as qirshe sâgh ḍaiyân *a tarijî piastre*.

<sup>5</sup> In the expression ôda khâbîs, *i.e. a room without windows*. Adjectives of this form do not generally take the feminine termination in the literary language.

<sup>6</sup> In khumm in nôm.



## DECLENSION

§ 63. In the literary language most nouns have three case endings—*u* or *un* for the nominative; *i* or *in* for the genitive, dative, and ablative; and *a* or *an* for the accusative, according as they are defined<sup>1</sup> or undefined.

These terminations, with the following exceptions, do not exist in the spoken language:—

(a) The nominative ending *u* is sometimes heard in the word Allâh *God*, and a few others, mostly in expressions of a religious character, as:—

Allâhu akbar	<i>God is very great</i>
shakkar Allâhu faḍlak	<i>God reward your kindness</i>
il ḥamdu li llâh	<i>praise be to God</i>
is salâmu ‘alêkum <sup>2</sup>	<i>peace be on you</i>

(b) The genitive and dative ending *i* and the accusative ending *a* are used in oaths and religious formulas—

as w Allâhi (or w Allâhi!)	<i>by God</i>
bi smi llah (i.e. bi ismi Allah)	<i>in the name of God</i>
fi amâni llâh	<i>God preserve you!</i>
bi zni llah (bi izni Allah)	<i>D. V.</i>
la ḥaula wala quwwata illa bi llâh	<i>there is no power nor strength but in God</i>

(c) The case ending *in* is heard:—

(1) After the indefinite pronoun *êy*,<sup>3</sup> and occasionally after *kull* *all*, as:—

êy insânin kan	<i>whatever man it may be</i>
min êye gihitin kânit	<i>from whatever direction it be</i>
kulle shîn (contracted from shê'in) kân	<i>whatever it may be, everything</i>
kulle nafsîn	<i>every soul</i>

<sup>1</sup> *I.e.* preceded by the definite article, or followed by a noun in the genitive, or having a pronominal suffix. The stem of fem. nouns in *a* to which these terminations are added is *-at*.

<sup>2</sup> But more usually is *salâm* (or *salâm*) ‘alêkum—a form of salutation used only by one Mussulman to another.

<sup>3</sup> But the *in* is here sometimes pronounced separately, as being equivalent to *ma*. (See §§ 264, 434.)

(2) In a few nouns used adverbially<sup>1</sup> or with a preposition, as:—

ghaṣbin ‘annu (more usually gaṣbe ‘annu)	<i>in spite of himself</i>
hâlin	<i>immediately</i>
enta wakîlin ‘annî	<i>you are as my agent</i>
ga’ ‘ala ṭubbin ghâfil	<i>he came unexpectedly</i>
meḥabbitu abbin ‘an gidḍin	<i>the love for him is from grand- father to father (i.e. he is beloved of all the members of his family)</i>
‘âmin auwil (contracted to ‘amnauwil)	<i>last year</i>

(d) The ending *an* is heard in a few words used as adverbs, and occasionally as an accusative of limitation, as:—

hâlan	<i>at once</i>
dawâman	<i>for ever</i>
da’iman	<i>always</i>
marâran	<i>time after time</i>
ma ‘rafûsh la zâtan wala isman	<i>I know him neither personally nor by name</i>

REMARK.—The above expressions do not in reality belong to the dialect of Cairo, but are borrowed from the written language.

## THE GENITIVE

§ 64. A noun limiting the meaning of another is placed immediately after it, and thus by its position performs the various functions of the genitive, although undergoing no change of form; but when the first of the two nouns ends in *a*, whether as a singular or plural termination, it weakens the *a* to *i* and adds the letter *t*.<sup>2</sup> *E.g.*:—

<sup>1</sup> But in most of these the *in* is a thinning of the literary *an*, the sign of the objective case.

<sup>2</sup> Strictly speaking, it recovers the *t* from an older form *at*, a form preserved to this day in some words in Amharic. This in its weakened form is still the stem to which the pronominal suffixes as well as the dual and the case endings, when they exist, are appended.

bêt râgil	<i>a man's house</i>	'arabiyit is	<i>the lady's car-</i>
bâb il bêt	<i>the gate of the</i>	sitt	<i>riage</i>
	<i>house</i>	Khalifit (or	<i>the Caliph of</i>
bâb bêt ukht	<i>the gate of the</i>	Khalift) il	<i>Islam</i>
ir râgil	<i>house of the</i>	Islâm	
	<i>man's sister</i>	riggâlît (or	<i>the men of the</i>
qalam ruşâş	<i>a pencil of lead,</i>	riggalt) il	<i>village</i>
	<i>a lead-pencil</i>	balad	
kubbâyit	<i>a glass of wine</i>		
nibît			

REMARK.—An adjective as well as a substantive may assume this form, as 'aiyân *ill*, fem. 'aiyâna; 'aiyânit êh? *how can she be ill?* (§ 426).

§ 65. A few words ending in *â* add *t* without shortening the vowel,<sup>1</sup> as:—

şalâ	<i>prayer</i>	zakâ <sup>2</sup>	<i>purity, charity</i>
hayâ	<i>life</i>	wafâ	<i>death</i>

thus:—

şalât il	<i>the prayer at</i>	wi hyât (for	<i>by the life of</i>
maghrib	<i>sunset</i>	wi hayât)	<i>the Prophet</i>
		in nabî	

Ma'na *meaning* may make ma'nât or ma'nit, or remain unchanged; mirsâ *anchor*, ghuwâ *jugglers*,<sup>3</sup> shurakâ *partners*, zumalâ *comrades*, make mirsât or mirsit, shurakât or shurakit, &c. Ru'â *shepherds* and su'â *messengers* occasionally make ru'ât, su'ât, but generally remain as they are. Mugâzâ *punishment* generally makes mugâzât, but is sometimes left unchanged. Imða *signature*, himma *fever*, mihma *bath-heater*, and a'da *members*, make imdit, himmit, mihmit, a'dit only.

§ 66. Plurals of the form of shurakâ and zumalâ, with the exception of these two words, regularly change *â* into *it*, as fuqarâ *poor people*, fuqahâ *schoolmasters*; fuqarit, fuqahit, Maşr *the poor, the schoolmasters, of Cairo*.

§ 67. All other words ending in *â* undergo no change. *E.g.*:—

<sup>1</sup> As in the written language.

<sup>2</sup> Zikâ is in more common use than zakâ.

<sup>3</sup> Ghuwâ may also remain unchanged.

'aiyâha	<i>her illness</i>	istibda l	<i>the beginning of</i>
dawâna	<i>our medicine</i>	mas'ala	<i>the matter</i>
ghaṭa <sup>1</sup> s	<i>the cover of the</i>	shifa l mara	<i>the woman's re-</i>
sandûq	<i>box</i>		<i>covery</i>
ikhfa l ḥâga	<i>the hiding of</i>	ishtiha l	<i>the father's long-</i>
	<i>the thing</i>	wâlid	<i>ing</i>
lughâ <sup>2</sup> l	<i>the language of</i>	ghada, 'asha	<i>the boy's lunch,</i>
inglîz	<i>the English</i>	l walad	<i>dinner</i>
riḍa r râgil	<i>the man's con-</i>		
	<i>sent</i>		

REMARK a.—As the final *a* is usually pronounced short in all these words, a knowledge of the structure of the word is the only guide in determining the form of a noun ending in *a* or (original) *â* standing before another in the genitive.

REMARK b.—The *a* is sometimes, but rarely, retained before the *t* instead of being changed to *î*, as sanat alî *the year* 1000, ṣifatu *his qualification* (for sanîṭ, ṣifîṭ);<sup>3</sup> so maratên *two women*, marratên *twice*.

§ 68. Abb *father*, and occasionally akhkh *brother*, add *u* when preceded by a genitive retaining only a single consonant, as:—

abu Faṭma	<i>Fatma's father</i>
akhkhe (or akhu) Silêmân	<i>Solyman's brother</i> <sup>4</sup>

§ 69. Other ways of expressing the genitive will be noticed in the syntax; but it is necessary to introduce the learner at this stage to the use of the word betâ'<sup>5</sup> originally a substantive meaning *property*. It is inserted pleonastically between a noun and its genitive, and in opposition to the former, as il bêṭ betâ' ir râgil *the house the property of the man*, i.e. *the man's house*. It has, however, the feminine termination *a* when the preceding substantive is feminine, and so is best regarded as an adjective meaning *of* or *belonging to*. When the feminine form is in construction with another noun it becomes betâ'it by the rule stated above, or, if followed by a vowel, beta't or betaḥt (§ 19), as il 'arabiya betaḥt is sitt *the lady's carriage*.

<sup>1</sup> The *a* is shortened according to rule before two consonants.

<sup>2</sup> Contrary to the literary form. Lughâ also exists; but neither of them are in common use, lughwa having taken their place and meaning both as *language* and *dialect*.

<sup>3</sup> Ṣifîṭ is perhaps never heard.

<sup>4</sup> For the changes which nouns undergo in connection with the possessive suffixes, see § 121.

<sup>5</sup> Said to be philologically connected with the literary *mata'*. It has dwindled to *ta* in Maltese.

## VOCABULARY

madrasa	<i>school</i>	kulêra	<i>cholera</i>
talagrâf (or tiligrâf)	<i>telegram, tele- graph office</i>	şâhib	<i>master, owner, friend</i>
Lundûra (Lundra)	<i>London</i>	taqribi	<i>approximative</i>
lôn	<i>colour</i>	nimsâwi	<i>Austrian</i>
makhzan	<i>cellar, store- room</i>	min?	<i>who?</i>
makhzan	<i>luggage-van</i>	d'îl	<i>these</i>
fransâwi		yerûh	<i>he goes, will go</i>
'afsh	<i>luggage</i>	sâfir	<i>he travelled, left</i>
diwân	<i>compartment, ministry, office</i>	iqta'	<i>cut, take (a tick-t, &amp;c.)</i>
buşta	<i>post</i>	saraq	<i>he stole</i>
burnêta	<i>hat</i>	kasar	<i>he broke</i>
farkha	<i>fowl</i>	şuqûţ	<i>it fell, has fallen</i>
laban	<i>milk</i>	warrînî	<i>show me</i>
dirâ'	<i>arm</i>	shirib	<i>he drank</i>
khawâga	<i>merchant, gentleman</i>	shaiya'	<i>he sent, sent (imperative)</i>
gêsh	<i>army</i>	ya sidi	<i>sir</i>
baħr	<i>sea, river</i>	tâni	<i>back, again</i>
in Nil, baħr	<i>the Nile river</i>	quddâm	<i>before, in front of, near</i>
in Nil		fiħ	<i>in it (masc.)</i>
says (sâysis)	<i>groom</i>		

Note that the demonstrative pronoun as a rule follows the noun, which is preceded by the definite article; also that the first of two nouns, of which the second is in the genitive, does not take the article even when it is definite in sense. Thus we say *bêt ir râgil*, not *il bêt ir râgil*.

## EXERCISE 11

Fên ir râgil illi kân fi l ôda l barrâniya betaht il makhzan? Ibn il kutbî yerûh il madrasa l nimsâwiya. Ana laqêt sâra fi l arđ quddâm il bâb il barrâni betâ' bêtak; hiya betâ'it min l Moiyit baħr in Nil hîlwa. Taman it talagrâf itnên giuch. Warrînî siggâda wardinâri, u waħda finu kamân. Iqta' li tazkara daraga ũla u waħda şugundu kemân. Lôn il huşân betâ' Meħammad iswid. Huţţ il 'afshe betâ' il efendi fi l babûr—il kibir fil makhzan il fransâwi, wi ş şughaiyar fi d diwan. Il

buṣṭa n nimsâwiya tigî bukra. Hawa l yômên dôl kân shidîd. Il babûr linglizî sâfir imbârîḥ w abûya sâfir fih. Il walad illî shirîb il moiya l wiskha betâ'it baḥr in Nil 'aiyân bi l kulêra. Ibn il merakbî gih bi l merkîb betaḥt abûh, lâkin kull il 'afshe betâ' il efendî illî kân fiha wiqî' fi l baḥr. Hat li kummitra tanya hah kede ṣughaiyara, aṣghar min il auwilanîya.

## EXERCISE 12

Bring the gentleman's hat from the downstairs room. He came in his father's carriage. The city of London is much finer and bigger than Cairo. The book which was on the chair in the dining-room has fallen on the ground. The cook's little dog has stolen a fowl from the poulterer's shop. The greengrocer's son struck the poor Italian (woman), and broke her arm. The dining-table of his house is higher than the other.<sup>1</sup> The watchmaker repaired the old watch and brought it back to its owner's house. The grocer's daughter is very pretty, and she is taller than his son. Throw away the raw fruit; it is very bad. She is a low, bad woman. The boy's dog has drunk the cat's milk. The commander-in-chief<sup>2</sup> of the Egyptian army is an Englishman. Is the carpet finished? Yes, sir! Good!<sup>3</sup> Send it to the house at once! I found the little boy's book on a chair in the upstairs room. A European woman cook, not<sup>4</sup> an Arab man cook. The barrel of the man's gun was crooked.

## THE NUMBERS OF NOUNS

§ 70. There are three numbers—singular, dual, and plural.

The dual, which is used to denote two objects, is formed by the syllable *ên* being added to the singular, as *kitâb a book*; *kitâbên two books*; *râgîl a man*, *raglên* (for *râgîlên*) *two men*; *il Meḥammadên the two Mohammeds*.

REMARK.—The use of the dual is confined to substantives, adjectives qualifying them being placed in the plural.

§ 71. The *t* added to feminines ending in *a*, when in construction with another noun, appears also in the dual, the *a* again being weakened to *i*,<sup>5</sup> which is liable to fall out in accordance with the rules laid down in § 33; *e.g.* :—

quṭṭitên	<i>two cats</i>		futtên (from <i>two towels</i> )
ṣagartên	<i>two trees</i>		fûṭa)

<sup>1</sup> tâni.<sup>2</sup> § 46.<sup>3</sup> ṭaiyib!<sup>4</sup> mush.

<sup>5</sup> The *a* is occasionally retained, as in *maratên two women*, *ḡifatên two qualities*.

§ 72. The long vowels *â* and *î* are changed respectively to *ay* or *aw* and *iy*, as:—

ghatâ	<i>a cover</i>	ghatayên
samâ	<i>heaven</i>	samawên
kursî		kursiyên

while *ô* becomes *uw* or *iy*, as:—

mangô <sup>1</sup>	<i>mango</i>	manguwên
baltô	<i>overcoat</i>	baltywên (or baltyiën)

REMARK *a*.—Where final *ô* is accented, the aspirate *h* is inserted,<sup>2</sup> as in *barô*<sup>3</sup> *chest of drawers*, *rabô*<sup>3</sup> *jack plane* (dual *barôhên*, *rabôhên*);<sup>3</sup> *abb father* makes *abbên*, but the *nahwy* *abuwên* is sometimes used.

REMARK *b*.—Some nouns ending in *â*, having no dual themselves, borrow that of a kindred form, as:—

shitâ	<i>winter</i>	shitwitên <i>two winters</i> (from <i>shitwa</i> )
ghadâ	<i>lunch</i>	ghadwitên <i>two lunches</i> (from <i>ghadwa</i> )
'asha	<i>dinner</i>	'ashwitên <i>two dinners</i>
şalâ	<i>prayer</i>	şalwitên
lughâ		laghwitên <sup>4</sup>

REMARK *c*.—*Ukht sister* makes regularly *ukhtên*, but occasionally *ikhwatên* is heard.<sup>5</sup>

REMARK *d*.—The plural form with the numeral *itnên two* is generally used instead of the dual where more euphonious, especially if the word is of foreign origin, as *itnên yauriya two ailes-de-camp* (for *yauriyên*). Such forms as *kuntrâtwên two contracts* (from *kuntrâtu*), *karruwên two carts*,<sup>6</sup> *bâshawên two pashas*, can hardly be said to exist.

§ 73. A few nouns are used in the dual only, signifying the union of two objects which individually have no existence, as *kalbitên forceps, pincers*. Their own dual would be *gôz kalbitên, a pair of pincers, &c.* *Widn* rarely has a dual form.

<sup>1</sup> Often called *manga*.

<sup>2</sup> Comp. § 39 *a*, *note*.

<sup>3</sup> We might even write *barôh*, *rabôh* (as *ginêh*, from Eng. *guinea*). *Barô* is from Fr. *bureau*, *rabô* from *rabot*.

<sup>4</sup> § 67, *note*.

<sup>5</sup> It savours of Syrianism.

<sup>6</sup> We say *'arabiyitên karro* or *itnên 'arabiyât karro*.

the plural being used instead, as *widânî* (or *widânî litnen*) *my ears*.<sup>1</sup>

§ 74. The duals of *dirâ'* *arm*, *riġl* *foot*, *'ên* *eye*, *îd* *hand*, and (optionally) that of *wâlid*, when meaning *parents*, drop their final *n* before a possessive suffix, as:—

<i>dirâ'êya</i> <sup>2</sup>	<i>my arms</i>		<i>'ênêh</i> <sup>3</sup>	<i>his eyes</i>
<i>riġlêk</i>	<i>your feet</i>		<i>îdêhum</i>	<i>their hands</i>

For *tultên* *two thirds*, *tultây* is sometimes used, but only by the more educated classes.

§ 75. The dual form occurs in the prepositions *bênên* (in the expression *bên il bênên*) and *ḥawalên* *around*, and is added to the interjection *uff!* and occasionally to other words as an intensive particle, as *mush aḥsan?* *aḥsanên*, *mush aḥsan wâḥid isn't it, wouldn't it be better? not only better, but doubly, ever so much better*.<sup>4</sup> *Ḥawalên* generally loses its *n* like *'ênên*, &c., under the influence of the pronominal suffixes, as *ḥawalêya* *around me*; but *ḥawalênî*, &c., are also heard.

## THE PLURAL

§ 76. Plurals are of two kinds:—

(a) The Perfect Plural, so called because the singular form remains unaltered but for the addition of certain terminations, and

(b) The Broken Plural, in the formation of which the singular undergoes a radical change. In both cases there is only one form for the masculine and the feminine.

§ 77. The perfect plural is formed by the addition of *ên*, *ât*, *ya* (or *îya*), or *a* to the singular.

§ 78. The following nouns form their plural in *ên*:—

(a) Most verbal adjectives (including participles) which form their feminine by adding *a* to the masculine; *e.g.*:—

<sup>1</sup> There is no such form as *widnêya*, as asserted by Spitta. He is mistaken also in giving *abbahên*, *ummahên*, as the duals of *abb* and *umm*, instead of the regular forms *abbên* and *ummên*.

<sup>2</sup> Pronounce *dirâ'aiya* (see § 4); *diri'ti litnên* is also said.

<sup>3</sup> Sometimes pronounced *'anêh*.

<sup>4</sup> The name *Meḥammadên* is given in Upper Egypt to children, in the hope, apparently, that they will be doubly blessed as bearing the name of the prophet twofold. A few other dual names are in use.



gâhiz	<i>readly</i>		kâtib	<i>writing</i>
taiyib			maktûb	<i>written</i>
baṭṭâl				

(pl. *gahzin*, *maktûbîn*, &c.).

REMARK.—The termination *î* is changed to *iy*, and *û* to *uw*, as in the formation of the feminine; e.g.:—

'âli	<i>high</i>	pl. 'alyin (for 'âliyîn)
mistannî	<i>waiting</i>	„ mistanniyîn
'adû	<i>enemy</i>	„ 'aduwin

(b) Many nouns of the form *barrâk*,<sup>1</sup> mostly substantives denoting a profession or trade. They were originally of the nature of intensive adjectives, and were thus applied to persons who performed a particular act repeatedly; e.g.:—

fallâh	<i>a cultivator</i>		baṭṭâl	
naggâr	<i>a carpenter</i>		gabbâr	<i>tyrannical,</i>
labbân	<i>milkman</i>			<i>tyrant</i>
kaddâb <sup>2</sup>	<i>liar</i>			

(pl. *fallâhîn*, *naggârîn*, &c.). Substantives of this form ending in *â* change that vowel into *ay*, as *saqqâ water-carrier*, *bannâ builder* (pl. *saqqayîn*, &c.).

<sup>1</sup> The word *fa'al* (literary *fa'ala*) is used by the grammarians of the written language as the paradigm or model of all others which consist of a similar combination of radical consonants and vowels, as *darab. balad*. By doubling the consonants, changing the vowels, or shifting the position of either or both, new paradigms (but always with the same consonants, *f*, *'*, *l*) are formed. Thus *kaddâb liar*, *misik he seized*, *imsik seize*, are said to be of the forms *fa''âl*, *ji'il*, and *ij'il* respectively. The convenience and necessity even of such a system in treating of a flexible language like the Arabic will be readily perceived. The letters *b*, *r*, *k* (which, with the vowel *i* placed after each of the first two consonants, form the word *birik he kneeled*) are used throughout this work in preference to *f*, *'*, *l*, as offering no difficulties of pronunciation. For words containing four radical letters, the word *lakhbaṭ confuse* is substituted for the *fa'âl* of the grammarians.

<sup>2</sup> Applied in "classical" Arabic only to an habitual ("professional") liar.

(c) Most relative adjectives in *i*. These insert a *y* between the vowel and the plural termination, as :—

gûwânî	<i>inner</i>		wuṣṭânî	<i>central</i>
fransâwî	<i>French</i>			

(plur. guwâniyîn, &c.).

Gâhil *ignorant* makes gahliyîn (gâhiliyîn).

râkhar	<i>the other</i>	rukhrîn
mistihaqq	<i>deserving</i>	mistihaqqiyîn.

§ 79. The following take the termination *ât* :—

(a) A large number of substantives ending in *a* (including nearly all those in *îya*),<sup>1</sup> masculine and feminine, of Arabic and foreign origin; *e.g.* :—

ṣagara,		Khalîfa	<i>Caliph</i>
gâmûṣa,		merasla	<i>messenger</i>
ḥukûma	<i>government</i>	yâqa	<i>collar</i>
ḍarba	<i>a blow</i>	lamba (or	<i>lamp</i>
milâya	<i>sheet</i>	lamḍa)	
‘awâga	<i>cripple</i>	barrîma	<i>corkscrew</i>
‘arabiya			
‘ishrîniya	<i>a twenty piastre</i>		
	<i>piece</i>		

(plur. ṣagarât, gâmûsât, ‘arabiyât, lambât,<sup>2</sup> &c.).

(b) Proper names, both masculine and feminine :—

Meḥammad, Ḥasan, Zênab, Tâha (*man's name*), Faṭma (plur. Meḥammadât, Ḥasanât, Faṭmât, &c.).

(c) Nouns ending in *â*, and most of those which end in *u*, *o*,<sup>3</sup> or *ô*. The former change the *â* into *aw*, while the latter (consisting entirely of foreign words) either lose the vowel or convert it into *uw*, and occasionally into *iy*; *e.g.* :—

samâ	<i>sky</i>	qafâ	<i>nape of neck</i>
bâbâ	<i>papa, pope</i>	ṣalâ	<i>prayer</i>
bâshâ <sup>4</sup>		khalâ	<i>desert</i>
uṣṭa	<i>master</i>		

(plur. samawât, bâbawât, &c.).

<sup>1</sup> Exceptions are gallâbiya *a robe*, which has the broken plural galâlîb, though gallâbiyat is also in use, sulṭaniya *basin* (plur. salâtîn).

<sup>2</sup> But more usually lumad.

<sup>3</sup> Most of these may be pronounced optionally with *u* or *o*.

<sup>4</sup> Also, but less commonly, bâshât.

tiyâtru	<i>theatre</i>		fitro (-u)	<i>filter</i>
kuntrâtu	<i>contract</i>			
(plur. tiyâtrât, <sup>1</sup> &c.).				
sâku	<i>overcoat</i>		mango (-u)	<i>mango</i>
(plur. sâkuwât, &c.).				
bintu <sup>2</sup>	<i>a napoleon</i>		bintiyât	
şugundu	<i>an under-servant</i>		şugundiyât	
ballo (-u)	<i>ball, dance</i>		balliyât (or balluwât)	

REMARK.—When the *ô* of the singular is accented, *h* is inserted, as *barô*, *rabô*, *barôhat*, &c., but these words are perhaps better written *barôh*, &c., in the singular (see § 39); so also in the case of accented *ê*, as *kanabê sofa* (plur. *kanabêhât*).

(d) A few nouns in *î*. These again insert *y*; e.g. :—

sidêri	<i>waistcoat</i>		bantufli <sup>3</sup>	<i>slippers</i>
baladi	<i>countryman</i>		guwanti <sup>4</sup>	<i>pair of gloves</i>
sîsi	<i>small pony</i>		efendi	

and Turkish words with the termination *bâshî*, as :—

bimbâshî	<i>colonel</i>		yuzbâshî	<i>captain</i>
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(plur. *sidêriyât*, *baladiyât*, *guwantiyât*, *bimbâshiyât*, &c.).

(e) The names of the letters and syllables. They insert an *h* when ending in a vowel; e.g., *bêhât*, *nûnât*, *mahât*, *the letters h, n, the syllables ma*.

(f) The names of the months, as *ramadânât Ramadan*.

(g) Nouns which admit of a double plural, or the plural of a dual form, as *ulûfât* and *alâfât* (plur. of *ulûf* and *alâf*, themselves plurs. of *alf*) *thousands*; similarly :—

kushûfat	<i>lists</i>		qadâyât	<i>cases, matters</i>
gurûhât	<i>wounds</i>		quûrât	<i>railway trains</i>
'utûrât	<i>perfumes</i>		kubârât	<i>grandees</i>
quyûdât	<i>shackles</i>		'ishrinât	<i>twenties</i>
wîşûlât	<i>receipts</i>		talâtinât	<i>thirties</i>
ashyât	<i>things</i>		qirshênât	<i>pieces of two piastres</i>
kutubât	<i>books</i>			

<sup>1</sup> A confused form *tiyâtrutât* is sometimes heard.

<sup>2</sup> From Ital. *venti*. A more common plural is *banâti*.

<sup>3</sup> Or *bantufli*.

<sup>4</sup> Ital. *guanti*.

(h) A few passive participles used as substantives, as :—

mashrûbât	<i>drinks</i>	melauiwinât	<i>things of</i>
masrûqât <sup>1</sup>	<i>stolen goods</i>		<i>various col- ours or kinds</i>

(i) A large number of verbal substantives, including all those of the form *barâk* and all those which are constructed from the derived forms of the verb; e.g. :—

ṭalab	<i>demand</i>	gawâb	<i>letter</i>
badan	<i>body of a garment</i>	maḥillî	<i>place</i>
kitâb	<i>book</i>	ta'sîr	<i>mark</i>
su'âl	<i>question</i>	tafşil	<i>detail</i>
hiwân	<i>animal</i>	ikrâm	<i>bounty</i>
gidâr	<i>foundation, low wall</i>	taḥammil	<i>bearing malice</i>
		imtiḥân	<i>examination</i>
		istiḥsân	<i>approval</i>

(plur. ṭalabât, badanât, hiwânât, ikrâmât, &c.).

(j) Many substantives of foreign origin, as :—

aştabl	<i>stable</i>	faramân	<i>firman</i>
balâkôn	<i>balcony</i>	qazân	<i>caldron</i>
buks	<i>horse-box</i>	sharâb	<i>stocking</i>
bahlawân	<i>wrestler</i>	alây	<i>regiment</i>
qayimmaqâm	<i>lieutenant</i>	brins	<i>prince</i>
gurnâl	<i>journal</i>	babûr	
dukkâr	<i>dog-cart</i>	frank	<i>frank</i>
ginê (or ginêh)		shilin	<i>shilling</i>
khân	<i>inn</i>	riyâl	<i>dollar</i>

(plur. aştablât, buksât, dukkârât, brinsât, &c.).

REMARK.—Gurnâl more frequently makes garânîn (*n* for *l*); dukkâr has also dakâkîr.

(k) A few nouns not derived from verbs, though of Arabic origin, as :—

bât	<i>armpit</i>	sitt	<i>lady</i>
gifîr	<i>shield</i>	'âyâr	<i>kind of basket</i>
khawal	<i>dancing-man</i>	gabân	<i>coward (m. or f.)</i>
nahâr	<i>day</i>		
garaz	<i>bell</i>		

(plur. bâtât, sittât, &c.).<sup>2</sup>

<sup>1</sup> Not in use among the lower classes.

<sup>2</sup> The plural of 'amm *paternal uncle* and khâl *maternal uncle* is imâm, ikhwâl, not (at least in Cairo) 'ammât, khâlât, as stated by Spitta.

§ 80. The following plurals in *ât* are formed somewhat irregularly:—

bê (or bêh)	<i>bey</i>	behawât (or bêhât or bahât)
sana	<i>year</i>	sanawât
ab (abb)	<i>father</i>	abahât or (though rarely) abbât <sup>1</sup>
umm	<i>mother</i>	ummahât
zât	<i>person</i>	zawât
lurd (or lord)	<i>lord</i>	lurdawât (or lurdât, lordât)
akh (akhkh)	<i>brother</i>	ikhwât
ukht	<i>sister</i>	ikhwât
bint	<i>girl</i>	banât
gamîl	<i>beautiful</i>	gamalât (or gumalât)
qalîl	<i>few</i>	qulalât

REMARK a.—Umm makes ummât when meaning *having, possessed of* (see § 261), as *niswân ummât hidûm biđ women with white clothes*. Akhkh has also ikhwân in the sense of *brethren, associates*. Ikhwa is another form of plural of both akh and ukht. To prevent confusion, we may add the words *dukûr males* and *banât*, as *liya ikhwa banât wi dkûr I have sisters and brothers*. Sana has a duplicate plural, *sinîn*.

REMARK b.—

shitâ	<i>winter</i>	‘aşr	<i>afternoon</i>
şubh	<i>morning</i>	‘isha	<i>evening</i>

have no plural of their own, but borrow that of kindred nouns in *îya*, expressing the whole period or season, as *talat shitwiyât three winters or winter seasons*. Ghadâ and ‘asha use the forms *ghadwât*, ‘*ashwât* (from *ghadwa*, ‘*ashwa*).

### VOCABULARY

nâs	<i>people</i>	gazzâr	<i>butcher</i>
tashrif	<i>reception</i>	me‘allim	<i>teacher</i>
gam‘iya	<i>society, assembly</i>	‘aşâya	<i>stick</i>
tumn	<i>district police-station</i>	taşlih	<i>repairing, improvement</i>
dunya	<i>world, weather</i>	ballôn	<i>balloon</i>
tarâwa	<i>freshness</i>	taşa	<i>wood</i>
sigâra	<i>cigarette</i>	mağatça	<i>station</i>
wuşţ	<i>centre, middle</i>	kitabkhâna	<i>library</i>
sûq	<i>market</i>	Urubba	<i>Europe</i>
		bilâd it Turk	<i>Turkey</i>

<sup>1</sup> The mahwy abawât is sometimes heard.

Fransa	<i>France</i>	tâyir (tâ'ir)	<i>flying</i>
Nimsa	<i>Austria, Ger- many</i>	nâqis	<i>missing, want- ing</i>
dîyûf	<i>guests</i>	ḥaḍḍar	<i>bring, get readily, pre- pare (im- perative)</i>
biyût	<i>houses</i>		
gay	<i>coming</i>		
mesâfir	<i>travelling, leaving</i>	mauwit	<i>he killed</i>
maşri	<i>Egyptian</i>	waddû	<i>they conducted to</i>
mabsût	<i>contented, pleased</i>	'auz	<i>I want, you want, he wants</i>
gâmid	<i>strong, firm</i>	yeḥibbû	<i>they love</i>
khayrî	<i>good, beneficent</i>	'amal	<i>he did, made</i>
ḥâdir	<i>ready</i>	kan fih	<i>there was, were</i>
mabnî	<i>built</i>	'ala shân,	<i>for, on account</i>
kull	<i>all</i>	'ashân	<i>of, in order that, because</i>
mistakhdim	<i>employed, employé</i>	bidâl	<i>instead of</i>
mashghûl	<i>busy</i>	in nahar da	<i>to-day</i>
mazbût	<i>fixed, correct, right</i>	il lëla	<i>to-night</i>
râqid	<i>lying, lying ill</i>	tamallî	<i>always</i>
bârid	<i>cold</i>	inn (con- junct.)	<i>that</i>
sukhn	<i>hot</i>		
ghâlî	<i>dear</i>		

## EXERCISE 13

Hât il lambât we ḥaḍḍar il ôḍa, 'ashân fih nâs diyûf gayin il lëla. Is saqqayin illi gâbu l moiya inbâriḥ baṭṭâlin qawi; humma miskû banât kânû<sup>1</sup> mashyîn fi s sikka we ḍarabûhum we ramûhum fi l ard, we saraqû fulus-hum minhum. Ana shufte fi l gurnâlât inn il bâshawât il maşrîyîn illi râḥu stambûl mabsûtûn min tashrifât is sultân. Ana shtarêt (ishtarêt) barôhât mis sûq, wâhid minhum 'âlî 'an it tanyîn. Wâhid râgil gabbâr ḍarab il quṭṭa l maskîna illi kânit fi makhzan Meḥammad Efendî talat ḍarbât gamdin bi fâs kânit<sup>2</sup> f idu we mauwitha; lâkin riggalit il gam'îya l khairîya betaḥt il ingliz, illi kânu ḥaḍrîn waddûh it tumn. Saḥb (ṣaḥîb il bêt 'amal it taṣliḥât il lazmin fi gnintî (gînênitî). Il buṣṭa gat inbâriḥ, we gâbit li gawâbât min il

<sup>1</sup> Supply illi.<sup>2</sup> For illi kânit.

banât ikhwâtî illi fi blâd inglîz. Id dunya aḥsan in nahar da ; fili ṭarâwa kuwaiyisa. Il milâyât wiskhîn wi l battâniyât ausakh kamân. Guztu râhit is sûq we gâbit lu biḍtên (bêditên) we hittit laḥma fâza. It talagrâfât betû' in nahar da ahamme min betû' inbâriḥ. Biyût qunṣulâtât Fransa we Nimsa mabniyin fi wuṣṭ il balad. Il wilâd iṣ ṣughaiyarin gum. Fên il kitâbât betû' abûya? Laqêt il waraqât 'ala ṭ ṭarabêzât. Il bantufliyât fi l ôda betaḥt il farsh. Is sandûqên betû' abûk gamdin. Shaiyaḥ li qalamên. 'auz il kitâbên wi l waraq illi f îdak. Is sa'tên illi f uḍtak mazbûtîn litnên ? ana shribte (shiribte) sigartên bass in nahar da. Shuft id dukkârên fi dukkânu ; litnên kuwaiyisîn qawî. Banâtu 'aiyânîn kulluhum, raqḍin fi l bêt. Iṣ ṣagartên illi fi gnint abûya 'alyîn 'an betû'ak.

## EXERCISE 14

Bring the lamps and put them on the tables in my room. Take the twenty-piastre-pieces and give me (some) two-piastre-pieces instead of them. The employés of the Egyptian Government are always busy. My feet are cold, but my hands are warm. The butchers of London are dearer than those of Cairo. There is a school for French<sup>1</sup> boys and another for German boys, and there are English masters at<sup>2</sup> both. Put two towels in the room and take away the dirty (ones). I wrote three letters to my brothers to-day. Your books are on a chair in the dining-room. The boys and girls came around me and seized my hands. The gentleman took the receipts for<sup>3</sup> the books. The messengers brought the papers from the War Office. The balconies of our two houses are built over the two gardens. The boys love their fathers and their mothers. The Egyptian army has beaten the Soudanese. He struck him two blows on the head<sup>4</sup> with a stick (which) was in his hand. Your eyes are smaller than mine. There were three balls in the town in one night. I saw three balloons flying in the air. Two collars and three waistcoats are missing. They caught the animals in the gardens, and brought them to the house. All of them are liars. The ladies are leaving to-day; send their luggage to the station. There are colonels and captains of the English army in the Egyptian army. The walls of my garden are very low. The milkman has brought only two bowls (of) milk. The Arabic language is richer than those of<sup>5</sup> Europe. The Beys have brought (some)

<sup>1</sup> Trans. *the French, the German.*

<sup>2</sup> *fi.*

<sup>3</sup> *betû'.*

<sup>4</sup> Trans. *his head.*

<sup>5</sup> *betû'.*

wrestlers from Turkey. How many books are there in your brother's library? Thousands.

§ 81. The plural termination *ya* or *īya* is assumed by a number of substantives and a few adjectives ending in *ī*, *qī*, *bāshī*, *ār*, *ór*, *ēr*, and a few others. The majority (with the exception of those ending in *ī*) are of foreign origin, and denote trades or professions; *e.g.* :—

askâfi	<i>cobbler</i>	khizindâr	<i>paymaster</i>
tarzî <sup>1</sup>	<i>tailor</i>	ginninâr	<i>general</i>
ḥarâmî	<i>robber</i>	ikhtiyâr	<i>old</i>
Ēfendî		inberâtôr	<i>emperor</i>
shukalî	<i>quarrelsome</i>	bankiyêr (or	<i>banker</i>
khimiqî	<i>quick-tempered</i>	bankiêr,	
sudânî	<i>Soudanese</i>	bankêr)	
kawalingî <sup>2</sup>	<i>locksmith</i>	afukâtu	<i>advocate</i>
'arbagî	<i>coachman</i>	(abukâtu)	
unbâshî	<i>corporal</i>	quṣulâtu	<i>consulate</i>
hekimdâr	<i>commandant of</i>	shawîsh	<i>constable</i>
	<i>police</i>	yâwir	<i>aide-de-camp</i>

Plur. tarziya, ḥaramiya. khimiqiya, kawalingiya, ikhtiyariya, afukatiya, yauriya (for yâwiriya), &c.

REMARK a.—Ēfendî, quṣulâtu, bankiêr, and nouns ending in bâshî have also plurals in *ât*. (See above.) Bitshawîsh *chief constable* has a duplicate form, bitshawîshiyât.

REMARK b.—It will be observed that the plural and feminine singular of many of these nouns are identical; thus khulaqiya may mean *quick-tempered men* or *a quick-tempered woman*, tamar-giya *men nurses* or *a woman nurse*.

§ 82. The following take the termination *a* :—

(a) Many nouns of the form *barrâh*, as :—

bannân	<i>a dealer in</i>	zaiyât (or	<i>oil-merchant</i>
	<i>coffee</i>	zêyât)	
tabbân	<i>dealer in straw</i>	saggân	<i>turnkey</i>
gallâb	<i>slave-dealer</i>	ghassâl	<i>washerman</i>
ḥattâb	<i>wood-cutter</i>	summâk	<i>fisherman</i>
ṣarrâf	<i>money-changer</i>	shuyâl (or	<i>porter</i>
gammâl	<i>camel-driver</i>	shêyâl)	
ḥammâr <sup>3</sup>	<i>donkey-boy</i>	khnuwâf	<i>timid</i>
		ruffâṣ	<i>kicker (horse)</i>

(plur. bannâna, tabbâna, ḥammâra, &c.).

<sup>1</sup> Turkish.

<sup>2</sup> More usually kawalîni.

<sup>3</sup> Hammârîn is sometimes used, but apparently only in the belief that it sounds educated.



REMARK *a.*—The great majority, if not the whole, of these may also make their plural in *în*. But on the other hand, a great many nouns of this form make their plural in *în* only. Where the noun admits of a feminine form, as *ghassâla washer-woman*, it is better to use the plural in *în* to prevent confusion.

(*b*) A few adjectives of the form *barrîk*, as:—

şarrîf	money-changer		akkîl	gluttonous
khauwîf	timid			

REMARK.—Şarrîf is more common, perhaps, than şarrâf, especially in the plural.

## VOCA BULARY

lamûn	lemons.	ilbis	put on
burtuqân	oranges	shâlû	they carried, carried away
hidûm	clothes	mishyû	they walked. walked away
wirâq (urâq)	papers	yikkallimû	they speak
raf'a	pity	(or yitkal- limû)	
farsh	bedding	katabt	I wrote
sign	prison	kasarû	they broke
banţalôn	trousers	sâyib	he let go
ugra	hire, wages	şallahû	they repaired
nahwi	Chancery lan- guage	şahlû	they woke
masgûn	imprisoned	khallaşû	they rescued
bâqî	remaining, rest	miskû	they seized, caught
lâzim	necessary	kâm?	how many? <sup>1</sup> how much?
qâdir	powerful	ketîr (kitîr)	much, very
nâyim	sleeping	min ghêr	without
talat	three	hatta	even, in fact
kulluhum	all of them	-î <sup>2</sup>	my
khad	he took		
shaiya'û	they sent		
dakhalû	they entered		
yilbisû	they put on, wear		

## EXERCISE 15

In nâs il kubârât yilbisu kuwaiyis we yikkallimû nahwi, wi n nâs il baqyîn yilbisû gallâbiyât we yikkallimû 'arabi; lâkin lefendiyât kanân we hatta l bâshawât yikkallimû 'arabi fi biyuthum. Il harâmiya dakhalu bêt in maggâriû wi saraqû kalbitên

<sup>1</sup> With noun in the singular.

<sup>2</sup> Suffixed to nouns.

we talat rabôhât. Ish shêyâlin illi shâlu l 'afshe betâ' il bêh min il babûr kasaru kulle hâga illi fih, we ba'dên talabu l ugra betâ'ithum. Is saggâna fatahu bâb is sign, khadu qirshên min il masgûnîn we sêyibûhum. Il gammâla darabu l hammâra we khallaşûlhum il haţţâba. Il abukâtiya kkallimû ketîr. Il khaiyâta shtarû talat lamûnât we burtuqantên we fak-ha tanya kamân, we haţţûhum fi 'êyârât wi sh shêyâlin gabûhum 'ala bêthum. Il hekimdâriya mabsûţîn min il bitshawishiyât, wi l bitshawishiya mabsûţîn min ish shawishiya. Ishtiri nna<sup>1</sup> sandûqên mis sanadqîya betâ' is sûq we hathum qawâm. In naggârûn gâbu l khashabât we mistanniyyîn fulus-hum; wi sh shaiyâla kamân 'auzûn ugrithum. It tamargîya wi t tamargiyât nâs ţaiyibîn.

## EXERCISE 16

The lock-smiths came and repaired both the locks of the door of my house. The washerwoman has brought the clothes, but where are the collars and the socks? Give me two piastres for the fishermen who are waiting at<sup>2</sup> the door. The emperors of Europe are very powerful. The tailors have sent the waistcoats; they are very good. The generals are old but strong. The children are very timid. Give them an orange; they are also very gluttonous. The sun is hot; put on your hat and sit under the trees. The camel-drivers were lying asleep on the ground, but the slave dealers awoke them and they all<sup>3</sup> went on. The Bey's stables are very dirty.

## THE BROKEN PLURAL

§ 83. Broken plurals are constructed in various ways. The following is a list of the forms which they assume, together with the principal singular forms from which they are severally derived.

1. Plur. form, birak, from singulars of the forms barka, birk, birka, birik, birika, bark; *e.g.* :—

gazma	<i>pair of shoes</i>	gizam
khêma (for khayma)	<i>tent</i>	khiyam

and the two foreign words —

tanda	<i>awning</i>	tinad
warsha	<i>workshop</i>	wirash;
dîbb	<i>bear</i>	dîbab
qibţ <sup>4</sup>	<i>Copts</i>	qibat;
ibra <sup>5</sup>	<i>needle</i>	ibar

<sup>1</sup> For ishtiri lina.

<sup>2</sup> fi or 'and.

<sup>3</sup> kulluhum after the verb. <sup>4</sup> Collective noun. <sup>5</sup> *I.e.* 'ibra.

gitta	<i>body</i>	gitat
birka	<i>pond</i>	birak
'itta	<i>moth</i>	'itat
h̄ila (for hiyla)	<i>wife</i>	h̄iyal
sira	<i>story</i>	siyar;
gidid	<i>old small coin</i>	gidad;
midina	<i>city</i>	midan;
shull <sup>1</sup>	<i>horse-cloth</i>	shilal

2. Burak, from sing. forms barka, barik, birik, burka;

e.g. :—

balta	<i>axe</i>	bulaṭ
takhta <sup>1</sup>	<i>bench</i>	tukhat
lamda	<i>lamp</i>	lumad
harba	<i>lance</i>	hurab
ôda <sup>1</sup> (for awda)	<i>room</i>	uwad
gidid (gadid)	<i>new</i>	gudad;
hufra	<i>hole</i>	hufar
bulgha (also balgha)	<i>kind of shoe</i>	bulagh
ukra	<i>door-handle</i>	ukar
ṣûra	<i>picture</i>	ṣuwar
orṭa <sup>1</sup>	<i>battalion</i>	uraṭ
bûza (for buwza)	<i>beer-shop</i>	buwaz

3. Burk or (rarely) birk, from sing. forms barâka, birâka, barik, barika, abrak,<sup>2</sup> and (in one case) ibrik; e.g. :—

'aṣâya	<i>stick</i>	'uṣy
'abâya	<i>cloak</i>	'iby;
nitâya	<i>female</i>	nity;
ghashim	<i>simple</i>	ghushm
qadim	<i>old, clumsy</i>	qudm
'abiṭ	<i>simpleton</i>	'ubṭ; <sup>3</sup>
haṣira	<i>mat</i>	huṣr;
akhraṣ	<i>dumb</i>	khurṣ
aḥwal	<i>squinting</i>	hûl (for huwl)
a'wag	<i>crooked</i>	'ûg (for 'uwg)
aḥmar	<i>red</i>	humr
aṣmar	<i>brown</i>	ṣumr
abyad	<i>white</i>	bîd (for buyd)
iswid	<i>black</i>	sûd (for suwd)
a'ma	<i>blind</i>	'imy <sup>4</sup>

<sup>1</sup> Turkish.

<sup>2</sup> Expressing colours and bodily infirmities.

<sup>3</sup> Also 'ibṭ and 'ubaṭa.

<sup>4</sup> A few of these words have also the plur. form burkân, birkân

4. Buruk, from sing. forms barik, barûk, birâk, birika, burka ;  
e.g. :—

tarîq	road	ṭuruq ;
rasûl	messenger, apostle	rusul ;
kitâb	book	kutub ; <sup>1</sup>
midîna	city	mudun ; <sup>2</sup>
burda (burḍa)	a kind of coat	burud (buruḍ)

5. Birâk, burâk, from sing. forms bark, barka, barak, bârik, barik (and its diminutive, buraiyik), barrîk, birk, birka, birîk,<sup>3</sup> burk ; e.g. :—

baghl	mule	bighâl ;
marra	time	mirâr
farkha	fowl	firâkh
balad	town	bilâd
walad	boy	wilâd <sup>4</sup>
waraq	paper	wirâq <sup>4</sup>
gabal	mountain	gibâl
gamal	camel	gimâl
garya (for gâriya)	negress, slave-girl	guwâr ;
tâgir	merchant	tugâr ;
ḍa'if	weak	ḍu'âf
ghawiṭ	deep	ghuwâṭ
ṭawîl	tall	ṭuwâl
qaṣîr (and the more usual form quṣaiyar) <sup>5</sup>	small, short	quṣâr
qadîm	old	quḍâm
gamîl	beautiful	gumâl
ṣaḥîḥ	true, whole	ṣuḥâlî
ghanî (for ghanîy)	rich	ghunây
shaqî (for shaqîy)	wicked, felon	shuqây
ṭarî	fresh	ṭurây ;
'aiyil	child	'iyâl ;

<sup>1</sup> The perfect plur. kitâbât is more commonly used by the less educated. The double plur. kutubât will also be heard.

<sup>2</sup> A rare form. Midan and (less commonly) midâ'in are those in use.

<sup>3</sup> A weakened form of barik, the *i* occurring mostly between weak consonants.

<sup>4</sup> Ūlâd, ûrâq are often used by the educated, as also aulâd, aurâq.

<sup>5</sup> Quṣaiyar has also the perfect plur. quṣaiyarîn.

widn	<i>ear</i>	widân
sinn	<i>teeth</i>	sinân ;
ḥifna	<i>handful</i>	ḥifân ;
gidid	<i>new</i>	gudâd
kibir	<i>great</i>	kubâr ;
burg	<i>tower</i>	birâg

REMARK.—*Nisâ women* has no corresponding singular form.

6. Birk, from sing. form barâka ; *e.g.* :—

dawâya	<i>inkpot</i>	diwy
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7. Birûk (or burûk, the *u* being often assimilated), from sing. forms bark, barik, bârik, barkî, birk, burk ; *e.g.* :—

baṭn	<i>belly</i>	buṭûn
gaḥsh	<i>foal of donkey</i>	guhûsh
ḍab'	<i>hyena</i>	ḍubû'
sab'	<i>lion</i>	subû'
naqz	<i>leafless branch</i>	nuqûz
barr	<i>shore</i>	burûr
tall	<i>hill</i>	tilûl
alf	<i>thousand</i>	ulûf
bêt (for bayt)	<i>house</i>	biyût (or buyût)
raff	<i>shelf</i>	rufûf
daqn	<i>beard</i>	diqûn
aşl	<i>root</i>	uşûl
sêf (for sayf)	<i>sword</i>	siyûf
gêsh	<i>army</i>	giyûsh ;
malik	<i>king</i>	mulûk (or milûk) ;
shâhid	<i>witness</i>	shuhûd ; <sup>1</sup>
sarghî	<i>delivery-book</i>	sirûg
gidr	<i>root</i>	gidûr
hind	<i>Indians</i>	hinûd
gidd	<i>grandfather</i>	gidûd
dik (for diyk)	<i>cock</i>	diyûk ;
burg	<i>pigeon-cot on roof of tower</i>	burûg

8. Birâk, from sing. form bârik ; *e.g.* :—

says (for sâ'is. sâyis)	<i>groom</i>	siyûs
'âyiq	<i>dandy</i>	'iyâq

<sup>1</sup> More usually shuhhâd, especially amongst the lower classes.

9. Burrak, from sing. form bârik; *e.g.* :—

qâşir	<i>minor</i>	quşşar
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10. Burrâk (and birrâk), from sing. form bârik; *e.g.* :—

tâgir	<i>merchant</i>	tuggâr
hâgib	<i>chamberlain, usher</i>	huggâb
râkib	<i>passenger</i>	rukkâb
hâriş	<i>guardian</i>	hurrâş
shâhid	<i>witness</i>	shuhhâd
zâbit	<i>officer</i>	zubbât
kâfir	<i>infidel</i>	kuffâr
hagg (for hâgig)	<i>pilgrim</i>	higgâg (hug- gâg)
hâkim	<i>judge, ruler</i>	hukkâm
shâţir	<i>clever, cunning</i>	shuţţâr <sup>1</sup>

11. Buraka,<sup>2</sup> from sing. forms barâk, barîk, barîka, bârik, birik;<sup>3</sup> *e.g.* :—

amîr	<i>chieftain</i>	umara
‘abîţ	<i>imbecile</i>	‘ubaţa
qadîm	<i>ancient</i>	qudama <sup>4</sup>
hakîm	<i>physician</i>	hukama
Khalifa	<i>Caliph</i>	Khulafa;
hâwî	<i>juggler</i>	hiwa <sup>5</sup> (for hiwaya);
qâdî	<i>judge</i>	quða <sup>5</sup> (for qudaya);
bikhîl	<i>greedy</i>	bukhala
shirik	<i>partner</i>	shuraka

12. Barîk and (weakened form) birîk, from sing. forms bark, birk, birâk (burâk); *e.g.* :—

‘abd	<i>slave</i>	‘abîd;
mi‘z	<i>goats</i>	mi‘îz;
himâr (or humâr)	<i>donkey</i>	himîr

<sup>1</sup> These words were all originally present participles. Shâţir has sometimes the perfect plur. shaţrîn.

<sup>2</sup> Representing both buraka and burakâ of the classical. The *a* is sounded somewhat long in a few cases.

<sup>3</sup> Weakened form of barîk.

<sup>4</sup> This form is only used as a substantive.

<sup>5</sup> Or hiwâ, quða (pronounce hiwâh, quðâh). So sâ‘î messenger, su‘a or su‘âh.

13. Ibruk (abruk). from sing. forms bark, birāk ; *e.g.* :—

farkh	<i>sheet of paper</i>	ifrukh
daqn	<i>beard</i>	idqun
raff	<i>shelf</i>	irfuf
nafs	<i>soul</i>	infus
ḍal'	<i>rib</i>	idlu'
ṣaḥn	<i>dish</i>	iṣhun
dirā'	<i>arm</i>	idru'

14. Ibrāk and (stronger and less commonly used form) abrāk, from sing. forms bark, barak, bārik, birk, burk ; *e.g.* :—

ganb	<i>side</i>	ingâb
ḍal'	<i>rib</i>	idlâ'
'amm	<i>paternal uncle</i>	i'mâm
gôz (for gawz)	<i>pair, husband</i>	igwâz
kôm (for kawm)	<i>heap</i>	ikwâm
dêr (for dayr)	<i>convent</i>	idyâr
shê' (for shay')	<i>thing</i>	ashya' (for ashyâ') ; <sup>1</sup>
qafaṣ	<i>cage</i>	iqfâṣ
khâl (for khawal)	<i>maternal uncle</i>	ikhwâl
bâb (for hawab)	<i>door</i>	ibwâb
nâb (for nayab)	<i>canine tooth</i>	inyâb ; <sup>2</sup>
ṣâḥib	<i>owner, friend</i>	aṣḥâb, iṣḥâb ;
gins	<i>kind</i>	ignâs
'ibb	<i>breast-pocket</i>	i'bâb
gidd	<i>grandfather</i>	igdâd
dinn	<i>wine-vat</i>	idnân
bizz	<i>breast</i>	ibzâz <sup>3</sup>
sinn	<i>teeth</i>	isnân <sup>3</sup>
gil	<i>century</i>	igyâl
ṭin	<i>land, soil</i>	atyân
waqt	<i>time</i>	auqât <sup>4</sup>
bîr (for bi'r)	<i>well</i>	ibyâr
zîr	<i>water-jar</i>	izyâr <sup>5</sup>
dilw	<i>bucket</i>	idlâw

<sup>1</sup> But commonly pronounced ashya. The mixed plural ashya't is in more general use.

<sup>2</sup> Pronounced also niyâb (see § 15).

<sup>3</sup> Or bizâz, sinân.

<sup>4</sup> As ma yefûtûsh wala waqt il auqât, *he will never leave it for a moment.*

<sup>5</sup> Or ziyâr.

'id	<i>festival</i>	i'yâd
sîd	<i>lord</i>	isyâd ; <sup>1</sup>
tuql	<i>weight</i>	itqâl
gurn	<i>barn</i>	igrân <sup>1</sup>
guz'	<i>part</i>	igzâ'
sûr (for suwr)	<i>wall</i>	iswâr
sûq	<i>market</i>	iswâq
bûq	<i>trumpet</i>	ibwâq
rûh	<i>spirit</i>	irwâh

REMARK.—Alf *thousand* makes âlâf (as in literary Arabic) or alâf ; raiy (or ra'y) *opinion* ara (= ar'â of the classical) ; ism *name* asma (classic. asmâ').

15. Ibrîka<sup>2</sup> and (rarely) abrika, from sing. forms barak, barîk, birâk, burâk, birîk ; e.g. :—

ḥanak	<i>mouth</i>	iḥnika ;
kanîf	<i>closet</i>	iknifa ;
girâb	<i>scrabbard</i>	igrîba
ḥigâb	<i>amulet</i>	iḥgîba
ḥirâm	<i>woollen cloak, blanket</i>	iḥrima
birâm	<i>earthen saucepan</i>	ibrîma
lisân	<i>tongue</i>	ilsîna
zirâr (itself plur. of zîrr)	<i>buttons</i>	izrîra ;
busâṭ	<i>carpet</i>	ibsîṭa
ḥuşân	<i>horse</i>	iḥsîna
ghurâb	<i>crow</i>	ighrîba ;
righîf	<i>loaf</i>	irghîfa
sibîl	<i>fountain</i>	isbîla

REMARK.—Tabîb *physician* makes aṭibba (for aṭbiba).

16. Abrika and ibrîka, from sing. forms barak, barîk :  
e.g. :—

dawa (for dawa')	<i>medicine</i>	idwîya <sup>3</sup> (or adwîya) ;
ghanî (for ghanîy)	<i>rich</i>	agnîya
shaqî	<i>rebellious, villain</i>	ashqîya <sup>4</sup>

<sup>1</sup> Or siyâd, girân.

<sup>2</sup> Including ibrikâ of the classical. Many words of this form are pronounced birîka (see § 15).

<sup>3</sup> The qaṭ'a changing to *u*.

<sup>4</sup> These, in classical Arabic, belong to the preceding form. They are not much used by the lower classes.



17. Bawârik, from sing. forms barka (contracted from bârika), bârik, burk, barika; e.g. :—

ħadsa	<i>occurrence</i>	ħawâdis
fak-ha	<i>fruit</i>	fawâkih
nadra	<i>incident</i>	nawâdir
madna	<i>minaret</i>	mawâdin ;
ħâfir	<i>hoof</i>	hawâfir
khâtim	<i>signet-ring</i>	khawâtim ;
dufr	<i>finger-nail</i>	dawâtir ;
şaniya	<i>tray</i>	şawânî

REMARK.—Şubâ' *finger* makes şawâbi', from an unused sing. şâbi'.

18. Barâyik (barâ'ik),<sup>1</sup> from sing. forms barik, barika, barûk, barûka, birka, birik,<sup>2</sup> birika,<sup>2</sup> birêka, burka, burûk; e.g. :—

ħabîb	<i>friend</i>	ħabâyib ;
garîma	<i>crime</i>	garâyim ;
'agûz	<i>old</i>	'agâyiz ;
'azûma	<i>banquet</i>	'azâyim
'arûşa	<i>bride</i>	'arâyîş ;
shiffa	<i>lip</i>	shafâyif
silfa	<i>husband's brother's</i> <i>wife</i>	salâyif ;
bihîm, bihîma	<i>cattle</i>	bahâyim ;
gidila	<i>lock of hair</i>	gadâyil
midina	<i>city</i>	madâyin ;
ginêna	<i>garden</i>	ganâyin ;
durra	<i>one of two or more</i> <i>wives</i> <sup>3</sup>	darâyir ;
zubûn	<i>customer</i>	zabâyin

REMARK.—It will be noticed that, with the exception of birka and burka, the second syllable of these singulars is long.

19. Birkân, burkân, from sing. forms bark, barka, barak, baraka, barâk, barîk, bârik, burk, burâk, abrak; e.g. :—

shabb	<i>youth</i>	shubbân
fâr (for fa'r)	<i>mouse</i>	fîrân <sup>4</sup> (for fî'rân)
ţâr	<i>tambourine</i>	ţîrân <sup>4</sup> (for ţîyrân)
ţôr (for ţawr)	<i>bull</i>	tîrân

<sup>1</sup> For the pronunciation of these words, see § 19.

<sup>2</sup> Weak forms of barik, barika.

<sup>3</sup> In their relationship to one another, *co-épouse*.

<sup>4</sup> Generally pronounced fîrân, ţîrân, &c. (§ 15).

hōsh	<i>enclosure for cattle</i>	hīshân
hōd	<i>tank, basin</i>	hīdân
kôm	<i>heap</i>	kimân
ghêt (for ghayt)	<i>field</i>	ghītân ;
tâqa	<i>window</i>	tīqân ;
gada'	<i>youth, fine fellow</i>	gid'ân
ghalaq	<i>pannier</i>	ghulqân
'arab	<i>Arab, Bedouin</i>	'urbân
bâb (for bawab)	<i>door</i>	bībân ;
khalaqa	<i>old garment</i>	khulqân ;
ghazâl	<i>gazelle</i>	ghuzlân
ghatâ	<i>cover, lid</i>	ghut'yân ;
'arīs	<i>bridegroom</i>	'irsân
'arīsh	<i>pole of carriage</i>	'irshân
qadīb	<i>rod</i>	qudbân
shagī'	<i>brave</i>	shug'ân
ṣabī	<i>lad, apprentice</i>	ṣub'yân ;
râhib	<i>monk</i>	ruh'bân
hêt (for hâ'it)	<i>wall</i>	hītân ;
kû'	<i>elbow</i>	kī'ân
kûz	<i>mug</i>	kizân
ghûl	<i>ogre</i>	ghilân ;
shugâ'	<i>brave</i>	shug'ân
ghurâb	<i>crow</i>	ghirbân ;
a'ma	<i>blind</i>	'imyân

REMARK *a.*—The form *abriak* is peculiar to a few adjectives denoting colours and personal defects, which have the duplicate form *burk* or (in the case of *a'ma*) *birk*.

REMARK *b.*—The word *niswân* is used as the plural of *marâ woman*.

20. *Barâka*, from sing. forms *barka* (including *bârîka*), *barîk*, *barkan*, *birka*, *birkân*, *birîka*, *barkânî*, *burkânî*; *e.g.*:—

ḥalwa	<i>sweetmeat</i>	ḥalâwa
zawya (zâwiya)	<i>angle chapel</i>	zawâya ;
yatim	<i>orphan</i>	yatâma ;
hibla	<i>pregnant</i>	ḥabâla ;
'iryân	<i>naked</i>	'arâya ; <sup>1</sup>
tikiya	<i>Moslem monastery</i>	takâya ;
ghalbân	<i>wretched</i>	ghalâba ;
naṣrânî	<i>Christian</i>	naṣâra ;
	( <i>Nazarene</i> )	
wuṣṭânî	<i>central</i>	wasâṭa

<sup>1</sup> The perfect plur. 'iryânîm is much more common.

21. Buruka, from sing. form barrik; *e.g.* :—

qassis	<i>priest</i>	qususa
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22. Barâkî (for barâkiy), from sing. forms bark, barka, barkîya, barakkîya, birka, birkî, birkiya, birkâya, burkî; *e.g.* :—

ard	<i>earth</i>	arâdî
ahl	<i>family</i>	ahâlî
sakw	<i>overcoat</i>	shakâwî;
darwa	<i>claim</i>	da'âwî
lêla (for layla)	<i>night</i>	layâlî
qahwa	<i>coffee, coffee-house</i>	qahâwî
shakwa	<i>complaint</i>	shakâwî
hâra	<i>quarter (of a town)</i>	hâwârî;
shamsiya	<i>umbrella, shutter</i>	shamâsî
fasqiya	<i>fountain</i>	fasâqî;
ma'addiya	<i>jerry</i>	ma'âdî;
birba	<i>ancient temple</i>	barâbî
migra	<i>stream</i>	magârî
kilwa	<i>kidney</i>	kalâwî
mikhla	<i>nose-bag</i>	makhâlî
mirsa	<i>anchor</i>	marâsî;
birrî	<i>wild</i>	barârî <i>waste</i>
		<i>lands</i>
sîsi	<i>pony</i>	sayâsî;
bittiya	<i>cask</i>	batâtî;
hiddâya	<i>kite</i>	hadâdî
mikhbâya	<i>hiding-place</i>	makhâbî;
burghî <sup>1</sup>	<i>screw</i>	barâghî
kursî	<i>chair</i>	karâsî
kubrî <sup>1</sup>	<i>bridge</i>	kabârî

REMARK.—Dura *maize*, balţu *overcoat*, and bintu (or bintî) *napoleon*, have plurals of this form, namely, darâwî *fields of maize*, balâtî, banâtî.

23. Burâka. Sing. forms, bark, barak; *e.g.* :—

hagar	<i>stone</i>	hugâra;
da'if	<i>weak</i>	du'âfa <sup>2</sup>

<sup>1</sup> Turkish.

<sup>2</sup> Du'âf is more common.

24. Birûka, burûka, from sing. forms bark, barak, birk; *e.g.* :—

baqf	<i>ninny</i>	buqûfa
nat'	<i>uncouth</i>	nutû'a
sab'	<i>lion</i>	subû'a
ḍab'	<i>hyena</i>	ḍubû'a
saqf	<i>ceiling</i>	suqûfa
naqz	<i>leafless branch</i>	nuqûza
bank	<i>bank, bench</i>	binûka ;
dakar	<i>male</i>	dukûra ;
nimr	<i>tiger</i>	numûra

REMARK.—Nouns which make burûka generally admit also the form burûk.

25. Birrâka, from sing. form bârik; *e.g.* :—

râgil	<i>man</i>	riggâla
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26. Bawârik,<sup>1</sup> from sing. forms bârâk, bârik, bârûk, bârûka, barrûka, birâk; *e.g.* :—

mâ'âd	<i>time, period</i>	mawâ'id ;
târikh	<i>date (time)</i>	ṭawârikh ;
'âmûd	<i>column</i>	'awâmid
ṣâṭûr	<i>chopper</i>	ṣawâṭîr
bâsûr	<i>hæmorrhoid</i>	bawâsîr
gâmûs	<i>buffalo</i>	gawâmîs
tâ'ûs	<i>peacock</i>	ṭawâ'îs ;
tâḥûna	<i>mill</i>	ṭawâḥîn <sup>2</sup>
ḥaddûta	<i>tale, gossip</i>	ḥawâdît
ḥazzûra	<i>riddle</i>	ḥawâzîr ;
dîwân	<i>office</i>	dawâwîn

27. Bayârik, from sing. form barrâk; *e.g.* :—

ṣarrâf	<i>money-changer</i>	ṣayârif
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28. Lakhâbiṭ, from sing. forms lakhbaṭ, lakhbaṭa, lakhbaṭî, lakhbiṭ, lakhbiṭa, likhbiṭ, likhbiṭa, lukhbiṭ, lukhbiṭ; *e.g.* :—

mabrad	<i>file</i>	mabârid
magma'	<i>assembly</i>	magâmi'
mafrash	<i>table-cloth</i>	mafârish
rafraf	<i>splashboard (of car-riage)</i>	rafârif
barbakh	<i>culvert</i>	barâbikh

<sup>1</sup> Usually pronounced bawarikh, with a very slight accent on the second *a* (see § 13).

<sup>2</sup> Šâmûla rivet sometimes makes ṣamâwîl (for ṣawâmîl).

dôraq (dawraq)	<i>kind of bottle</i>	dawâriq ;
mabkhara	<i>censer</i>	mabâkhir
maḥkama	<i>court</i>	maḥâkim
barda'a	<i>donkey's saddle</i>	barâdi'
shabraqa	<i>treat</i>	shabâriq ;
'antari	<i>chemise</i>	'anâtir ;
bûlîşa (bawlişa)	<i>invoice</i>	bawâliş ;
gilgil	<i>small bell</i>	galâgil ;
gingima	<i>skull</i>	gamâgim ;
burqu'	<i>veil</i>	barâqi'
gumruk <sup>1</sup>	<i>custom-house</i>	gamârik
dungul	<i>axle (of carriage)</i>	danâgil

REMARK.—Mêbar (for maybar) *packing needle* makes mawâbir.

29. Lakhâbiṭ,<sup>2</sup> from sing. forms lakhbât, lakhbâta, lakhbâti, lakhbâtiya, lakhbiṭ, lakhbiṭa, lakhbût, lakhbûta, likhbât, likhbâta, likhbiṭ, likhbiyât, lukhbât, lukhbâta, lukhbaṭiya, lukhbêt, lukhbêta ; e.g. :—

ballâş (or ballâşi)	<i>kind of jar</i>	balâlîş ;
şahhâra	<i>trunk, box</i>	şahhâhir ;
gallâbiya	<i>gown</i>	galâlîb ;
tafşil	<i>detail</i>	tafâşil
mazzika	<i>music, band</i>	mazâzik
barrîma	<i>corkscrew</i>	barârim ; <sup>3</sup>
barghût	<i>fleas</i>	barâghîṭ
katkût	<i>chicken</i>	katâkit
zarbûn	<i>low, vulgar</i>	zarâbin
ma'zûm	<i>invited, guest</i>	ma'âzim
masgûn	<i>prisoner</i>	masâgin
mazlûm	<i>oppressed</i>	maẓâlîm
ma'mûr	<i>a Government representative</i>	ma'âmîr ;
tannûra	<i>skirt</i>	tanânîr ;
birwâz	<i>picture-frame</i>	barâwîz
shibbâk	<i>window</i>	shabâbîk ;
sikkîn	<i>knife</i>	sakâkîn ;
shintiyân	<i>trousers worn by women</i>	shanâtîn ;
muftâh	<i>key</i>	mafâtîh
dôlâb, dûlâb	<i>cupboard</i>	dawâlîb ;
sulṭanîya	<i>bowl, basin</i>	salâṭîn ;
qustêk	<i>kind of watch-chain</i>	qasâtîk
burnêta	<i>hat</i>	barânîṭ

<sup>1</sup> Turkish.

<sup>2</sup> The second a is practically short, as above.

<sup>3</sup> Better barrîmât.

30. Lakhabṭa (lakhâbīṭa), from sing. forms lakhbat, lakhbaṭī, lakhbâṭ, lakhbâṭī, lakhbīṭ, lakhbīṭī, lakhbûṭī, lakhbuṭân, lakhabûṭ, likhbûṭ, lukhbuṭâwī; *e.g.* :—

sharkas	<i>Circassians</i>	sharaksa ;
sankarî	<i>tinker</i>	samakra
berberî, barbarî	<i>native of Berber</i>	barabra ;
gabbâr	<i>tyrant</i>	gababra ;
maṣrâwî	<i>Egyptian</i>	maṣarwa
turkâwî	<i>Turk</i>	tarakwa
hindâwî	<i>Indian</i>	hinadwa ;
talmîz	<i>scholar</i>	talamza <sup>1</sup>
maiyyidî (or mêyidî)	<i>an ancient small coin</i>	mayayda ;
dakrûrî	<i>native of Dakrûr</i>	dakarna ;
targumân	<i>interpreter</i>	taragma
fara'ûn	<i>Pharaoh, tyrant</i>	fara'na ;
diktôr	<i>doctor</i>	dakatra ;
dungulâwî	<i>native of Dongola</i>	danagla

REMARK.—Fayûmî *native of the Fayoun* (fayayma) may be included in this list.

The quinquiliteral kustibân *thimble* makes kasatbîn ;<sup>2</sup> ardabb *a dry measure*, aradibb and arâdib.

§ 84. The following nouns, in addition to those already noticed (as akkh, ukht, ḍura), form their plurals quite irregularly :—

shêkh	<i>old man, sheikh</i>	mashâ'ikh (mashâyikh)
râṣ	<i>head</i>	rûṣ <sup>3</sup>
yôm	<i>day</i>	êyâm, iyâm, iyâm, yâm, yam
râ'î <sup>4</sup>	<i>shepherd</i>	ru'âh
(ma') <sup>5</sup>	<i>water</i>	mi'âh
mîya	<i>hundred</i>	miyâh

Khêl *horses*, niswân (or nisa) *women*, nâs *people* are represented in the singular by ḥuṣân, mara, and insân respectively.

<sup>1</sup> But generally talâmîz.

<sup>2</sup> But more usually kustibânât.

<sup>3</sup> *Nahwy* ra's, ru'ûs.

<sup>4</sup> See below under buraka.

<sup>5</sup> The diminutive moiya is the only sing. in use.

The plural of *dirâ' arm* is usually *idru'*, but in construction it takes the form *diri't (idri't)*, as *diri'ti litnên my two arms*.

§ 85. A few plurals, as *fulûs money*, *manâkhîr nose* (literally *nostrils*), *uşûl principle*, are used as singulars, the forms from which they are derived not being in use or bearing a different meaning; but some of them are regarded as plurals for the purposes of concord. *Şuţûh roof* and its singular *şatlı* are both in use, but the former is the more common.

§ 86. Comparatives and superlatives have no plural form, with the exception of *akbar greatest* (in the expression *akâbir in nâs grandees*). Many collective nouns also, and in particular those denoting small animals, have no plural, as *dûd worms*, *naml ants*. Lastly, the adjectives enumerated in § 62 as having no separate form for the feminine remain unchanged in the plural.

§ 87. *Îd hand*, *riğl foot*, and *'ên eye* use the dual form for the plural, as *arbaht idên four hands*, *riğlên il huşân the horse's feet*.<sup>1</sup>

§ 88. It will be observed that foreign words, though generally making their plural in *-ât*, are also susceptible of broken forms. On the whole, there is a tendency to prefer the broken plural when the foreign word lends itself to such a formation.

§ 89. As is shown by the above lists, many words have more than one form for the plural; thus *dal' rib* makes *idlâ'*, *iðlu'*, or *ðulû'a*. Experience alone will prove which of these is in common use, or whether, as is the case with some of them, one form is heard as often as another.

§ 90. *Ulûf*, plur. of *alf thousand*, and its double plur. *ulûfât*, are expressive of an indefinite number. Thus we say *talatt âlâf three thousand*, but *ulûf (or ulûfât) thousands!* or (adverbially) *by thousands*.

§ 91. The learner must not be discouraged by the long list of broken plurals. A careful study of the singular forms from which they may in each case be derived, and a comparison of the different plurals which may be constructed from the same singular form, will convince him that the system is not without order. The following plural forms<sup>2</sup> are those which are most commonly heard:—

<sup>1</sup> *'iyûn eyes* is, however, sometimes heard, as in *Allâh yiğmîk min 'iyûn in nâs God protect you from the eyes of men (i.e. from the evil eye)*.

<sup>2</sup> As to the singulars, those that are rare are indicated by the small number of examples accompanying them.

(1) birak, (2) burak, (3) burk, (4) buruk, (5) birâk, (7) birûk, burûk, (10) burrâk, (11) buraka, (14) ibrâk, (15) ibrika, (17) bawârik, (18) barâyik, (19) birkân, burkân, (26) bawârik, (28) lakhâbit, (29) lakhâbit, (30) lakhabta. Of these (1), (2), (5), (14), (18), (28), (29), and (30) occur more frequently than the others.

## VOCABULARY

kûra (1)	<i>ball</i>	matnî	<i>doubled,</i>
li'b	<i>game</i>		<i>warped</i>
'umda (2)	<i>notable, head-</i>	yishtaghalû	<i>they work</i>
	<i>man</i>	yeshlû	<i>they carry</i>
quṭṭa (2)	<i>cat</i>	yigû	<i>they come</i>
sikka (1)	<i>street</i>	yebî'û	<i>they sell</i>
haram	<i>pyramids</i>	yimshû	<i>they walk</i>
maṣûra (26)	<i>pipe</i>	yelimmû	<i>they pick up</i>
ṣa'id (or ṣi'id)	<i>Upper Egypt</i>	yekhâfû min	<i>they fear</i>
gammâs (-a)	<i>buffalo-drover</i>	rikbû	<i>they rode</i>
Muski	<i>a street in Cairo</i>	ishtarû	<i>they bought</i>
sauwâh	<i>tourist</i>	ṣarâft	<i>I spent</i>
gâmi' (17)	<i>mosque</i>	yeshûfû	<i>they see</i>
lukanda	<i>hotel</i>	qa'adû	<i>they sat</i>
shanta	<i>bag, portman-</i>	yuq'udû	<i>they sit</i>
	<i>teau</i>	waddâ	<i>he brought, led</i>
sitâra (18)	<i>window-blind</i>	ramû	<i>they threw</i>
dahr	<i>back</i>	gâbû	<i>they brought</i>
'utuqî	<i>cobbler</i>	yisallaḥu	<i>they mend, re-</i>
tikhîn (5)	<i>thick</i>		<i>pair</i>
ṭâlib	<i>asking</i>	nazzil	<i>bring down,</i>
maḥṭûṭ	<i>placed</i>		<i>draw down</i>
râkib	<i>riding</i>	sim'û	<i>they heard</i>
lâbis	<i>wearing</i>	shirbû	<i>they drank</i>
ma'kûl	<i>eaten</i>	ḥuṭṭ	<i>put</i>
rikkîṣ (5)	<i>cheap</i>	yihkumû	<i>they judge, give</i>
ṭarî	<i>fresh</i>		<i>decisions</i>
bardân	<i>cold (of per-</i>	khamas	<i>five</i>
	<i>sons)</i>	minhum	<i>some of them</i>
maksûr	<i>broken</i>	walla	<i>or</i>

*Note.*—The numbers refer to the plural forms. The adjectives to which no number is attached form their plural in *in* (except, of course, those which have been mentioned as having a different formation). Where a participle admits of both a



perfect and a broken form the latter will be employed only when the participle is used as a substantive; thus we say humma ma'zûmîn *they are invited*, but il ma'âzim (or il ma'zûmîn) gum *the guests have come*, il katbin (kâtibîn) *those who are writing* (or *have written*), but il kutaba *the clerks*.

## EXERCISE 17

Ir riggâla llî yishtaghalû fi wirash in naggârin betû' Maşr minhum shuttâr u minhum ghushm. Ik kuwar betû' li'b it tanis bi'd wi kbâr (kubâr), we betû' il iskoshrakit humr we sughaiyarin. Fi gnint ig Gîza fih dubû' wi sbû' kubâr wi nmûra we hîwânât sughaiyarin kamân. Il hurrâş betû' ghîtân il fallâhin yeshilû 'uşye kubâr tukhân, we lamma yigu l harâmiya yidrabûhum. Idyâr il qibaţ minhum qudâm qawi. Il agzagi shaiya' ladwiya wi l 'uţûrât. Il 'arbagiya mabsûţin min<sup>1</sup> zabâyinhum. Yebi'u l khîrfân fi l iswâq. Zubbât il gêsh il maşri minhum inglîz u minhum wilâd 'arab. Il mashâyikh wi l 'umad yihkumû fi l bilâd. Lighriba (il ighriba) yimshû fi l ganâyin we yelimmû hitat 'êsh we hâgât tanyin min il arâdi. Il firân yekhâfu min il quţat, wi l quţat yekhâfû min il kilâb. Shil il hugâra min is sikak. Il 'urbân betû' il haram yikkallimû inglîzi ahsan min il hammâra betû' Maşr. Il 'irshân betû' it talat dakâkir kânû maksûrin; min şallahhum? Şubyân il kawâlingiya gum we ţalbîn il ugar betû' me'alliminhum. Il fayayma rikbû himirhum we râhu ishtarû talatt irghifa min il farrân. Ana şarafte khamas ginêhât we talat banâti f arbaht iyâm. Il khêl betû' ikhwâtu shuqây. Il kitâbat illi fi kitâb-khantu kulluhum gudâd. Il huşre mahtûţin quddâm ibwâb il uwad. Ikhwâti khurş w ummi w abûya hûl. Is sayâsi betû' ikhwâtak şumre walla sûd? Fih kilâb ghalâba naymîn fi raşţabl; şallahhum barra. Ikhwanna gum we 'ayzin yeshûfu l biyût. Il moiya tigi fi l ganâyin min il mawâsir betû' kumbaniyyit il mi'âh.<sup>2</sup> In nâs gum rakbîn khêl wi bghâl wi hmir. Il 'irsân khadu l 'arâyis 'ala biyuthum. Fih qahâwi kubâr fi Maşr. Shuft il barâbi betû' il qudama fi ş sa'id? Il gammâsa darabu l gawâmîs betuhhum 'ala ruşhum. In niswân il 'agâ'iz râhû 'ala bilâdhum. Il harâmiya kânû labsîn 'ibye wi hrima. Il qudâh qa'adû fi l maḥâkim we sêyibu l masâgin. Libwâb il wasâfa matniyin mish shams.

<sup>1</sup> *With.*<sup>2</sup> *The water-company.*

## EXERCISE 18

The mounds of Cairo are very ancient. The children are very hungry; their mouths are always open. The carpets are moth-eaten.<sup>1</sup> The sisters took<sup>2</sup> the blind (men) by<sup>3</sup> their hands and led them to their houses. The Bedouins threw their lances at<sup>4</sup> the young men. There are camels, bulls, buffaloes, and goats in the enclosures. The Beys bought (some) ready-made trousers from the tailors in the Mouski. The cobblers mend old pairs of shoes. The merchants bought (some) cheap, dirty old carpets, repaired them, and sold them dear to the tourists. The minarets of the mosque are new. The jugglers sit on the balconies of the hotels. Put the books and papers on the shelves. The ponds are very deep. The carpenters have brought their hammers, their files, and their planes. The sheikhs' beards are very long. The officers' portmanteaux are in the train. The air is fresh, but the sun is hot; draw down the blinds and open the windows. Bring three handfuls of clover for the horses. Put the lids on the jars. The walls of my brother's house are old but strong. The judges heard the women's complaints. The orphans are minors. Women are weaker than men. There are emperors and kings in Europe. The horses are cold; put the cloths on them.<sup>5</sup> His nails are always long and dirty. The handles of the doors are broken. The porters are clumsy ignorant people. The peasants work in the fields. We saw the pretty tails of the peacocks in the gardens. The cattle drank water from the tanks. The donkey's ears are very long, much longer than those of the horse. The messengers have brought the invoices. His paternal and maternal uncles are partners. There are fountains in the streets. I saw (some) beautiful women in the villages. The ladies' veils were thick.

## VOCABULARY

Darwîsh (29)	<i>dervish</i>	kaumâsha	<i>pair of tongs,</i>
fanûs (26)	<i>lantern</i>		<i>pincers</i>
sarg, serg (7)	<i>saddle</i>	musmâr (29)	<i>nail</i>
sigâra (18)	<i>cigar, cigarette</i>	zanbîl (29)	<i>basket, hamper</i>
ṭarbûsh (29)	<i>fez</i>	sillim (28)	<i>ladder</i>
ma'laqa (28)	<i>spoon</i>	maşyada (28)	<i>trap</i>
shôka (2)	<i>fork</i>	quṣṣul (28)	<i>consul</i>

<sup>1</sup> Trans. *eaten by (min) the moths.*

<sup>2</sup> *misik.*

<sup>3</sup> *min.*

<sup>4</sup> *'ala.*

<sup>5</sup> Trans. *put on them (ḥuṭṭi lhum) the cloths.*

'aşfûr (29)	<i>small bird, sparrow</i>	qâfil	<i>shutting, shut</i>
kharbasha	<i>scratch</i>	harabû	<i>they fled</i>
(-ât or 29)		khabatû fi	<i>they knocked against</i>
'afirî (29)	<i>spirit, devil</i>	wiq'um	<i>they fell</i>
martaba (28)	<i>mattress</i>	ghirqum	<i>they were drowned</i>
shabaka	<i>net</i>	saraqû	<i>they stole</i>
khurm (7)	<i>hole</i>	itfaddal	<i>pray!</i>
shaqq (7)	<i>fiſſure, crevice</i>	uq'ud	<i>sit, be seated</i>
ibriq (29)	<i>jug, jar</i>	khud	<i>take</i>
ibriq betâ'	<i>tea-pot</i>	til'û	<i>they went up</i>
ish shây		safrû	<i>they travelled</i>
dukkân (29)	<i>shop</i>	yishbikû	<i>they entangle</i>
sirir (18)	<i>bedstead</i>	û'â (ô'â)!	<i>look out! be- ware of!</i>
siggâda (29)	<i>carpet</i>	me'ashshish	<i>nesting</i>
kâtib (11)	<i>clerk</i>	mištini', miş-	<i>forged</i>
daftar (28)	<i>ledger, writing- book</i>	šana'	
tir'a (1)	<i>canal</i>	gibt	<i>I brought</i>
gardal (28)	<i>bucket</i>	yimlû	<i>they fill</i>
ti'bân (29)	<i>snake</i>	bâ'û	<i>they sold</i>
şirşâr (29)	<i>cockroaches</i>	laqû	<i>they found</i>
muhandiz	<i>engineer</i>	'allaq	<i>hang up</i>
fâ'il (11)	<i>workman</i>	banû	<i>they built</i>
shankal (28)	<i>hook</i>	iftaḥ	<i>open</i>
shakêta	<i>jacket</i>	yiṭla'um	<i>they go up</i>
rubbâwi (or urubbâwi)	<i>European</i>	iqfil	<i>shut</i>
'askarî (28)	<i>soldier</i>	gû, gum	<i>they came</i>
muslim	<i>Mussulman</i>	ḥattêt?	<i>did you put?</i>
malyân	<i>full, loaded</i>	bilâd barra	<i>abroad</i>
maskûn	<i>inhabited, haunted</i>	iş şubḥ	<i>this morning</i>
me'allaq	<i>hanging, hung up</i>	ketir	<i>much, too much</i>
'arîd (5)	<i>broad</i>	bashqa <sup>1</sup>	<i>one thing, an- other thing</i>
		min ghêr	<i>without</i>

## EXERCISE 19

Il barabra harabû min id darâwîsh. Il ḥanâtîr betû' il bâsha-wât khabatû f dakâkir iz zubbât we kasarû rafârifhum we fawâ-nis-hum. Gum nâs ulûfât we sim'û l mazâzik fi l ganâyin. Fih

<sup>1</sup> Turkish.

tramwâyât fi shâri' id dawâwîn we fi kull is shawâri il kubâr betû' Maşr. Is surûg betû' il khêl bashqa wi l barâdi' betû' il himîr bashqa. Is sufragîya illî yishtaghalu fi byût ir rubbâwiyîn minhum barabra u minhum danagla, u minhum shuttâr u minhum tanabla. Il merakbiya wiq'um min il marâkib we ghirqum fi l baħr. Il ħaramîya saraqû burad wi ħrima we galâlîb min dawâlib girânhum. Ishtirinna talat sanadiq sagâyir min 'and id dakhakniya. Lefendiyât il muslimîn yilbisu țarâbish, wi n naşara minhum yilbisû țarâbish, we minhum yilbisu barânîț. Shufte nâs maşarwa fi blâd barra labsîn barânîț sûd țuwâl. Ish shuwak wi l ma'âliq wi s sakâkin mahtûțin 'as sufra; itfađđal uq'ud. Fên il mafâtîh betû' ibwâb il balakônât? Khud kammâshât we qawâdim we țalla' il maşâmîr min iz zanâbil. It taragma betû' il lukandât wi l khamâmîr ya'rafu 'arabi wi nglîzi wi fransâwi we laghwât tanyîn kamân. Is salâlim betû' bitna 'alyîn. Shufte wilâd 'urge masâkin mashyîn bi l'akâkîz. Misikna frân (firân) fi l maşâyid. It talamza mabsûțin min il madâris wi l me'allimin. Qanâsil Fransa wi l miskôf safrû fi babûr wâĥid. Il 'aşâfir me'ashshishîn fi sh shamâsi betû' shabâbikna. Fih galâgil me'allaqîn min raqabîyit quțitna. Is sifariya kânit<sup>1</sup> akwas min ghêr il gamârik.

## EXERCISE 20

Beware of the guns! They (are) loaded. The letters came by the French boat and the newspapers by the Italian. I saw (some) scratches on<sup>2</sup> your fingers. Yes, they (are) from the nails in<sup>3</sup> the lids of the boxes which came this morning. The frames of your pictures are very pretty, but too large. The house is haunted by spirits.<sup>4</sup> Put the mattresses on<sup>5</sup> the bedsteads. The carpets in<sup>3</sup> the upstairs rooms are longer and wider than the mats in<sup>3</sup> the dining-room. The cockroaches come out of holes and cracks. I brought the cups from England, but bought the teapot and the trays in the shops in the<sup>6</sup> bazaars. The women fill the jars from the canals and carry them on<sup>7</sup> their heads to the villages. The young men raise the water from the wells in buckets. The donkey-boys sold some scarabs to the tourists in Upper Egypt, but they were all<sup>8</sup> forged. The customs-officers seized the boxes, opened them, (and) found them full (of) snakes. The public offices are closed to-day. They

<sup>1</sup> *Would be.*<sup>2</sup> *fi.*<sup>3</sup> *Trans. which (are) in.*<sup>4</sup> *Trans. by (min) the spirits.*<sup>5</sup> *'ala.*<sup>6</sup> *betû'.*<sup>7</sup> *fôq.*<sup>8</sup> *kulluhum.*

brought ladders and went up on<sup>1</sup> the roof. The engineers have built bridges over<sup>1</sup> the large canals. The workmen wear large wide hats on-account-of<sup>2</sup> the sun. The Soudanese<sup>3</sup> soldiers are very brave. Open all the windows and close the shutters. Did you put the sticks and the umbrellas in the train? Hang the overcoats on the hooks, and put the jackets, waistcoats, and trousers in the cupboards.

## THE NUMERALS

§ 92. The cardinal numbers from 1 to 10 are:—

1. wâhid (f. waḥda)	7. sab'a, saba'
2. itnên	8. tamanya (for tamâniya), taman
3. talâta, <sup>4</sup> talat	9. tis'a, tisa'
4. arba'a, arba'	10. 'ashara, 'ashar
5. khamasa, khamas	
6. sitta, sitt	

§ 93. No very definite rules can be laid down for the use of the two forms from 3 to 10, but the following remarks will help the speaker to make a correct choice.

(a) Talâta, arba'a, &c., are used:—

1. When standing alone, as humma talâta, 'auzîn tamanya, or expressing the day of the month, as talâta mâyu *3rd May*.

2. Generally speaking, with nouns denoting human beings, unless the plural ends in *-ât*, as talâta riggâla, sab'a madrûbîn, tamanya nâs, tis'a khurş, the noun in this case being in reality in apposition to the numeral or the word *persons* understood. We hear, however, such expressions as talat niswân 'agâyiz, though talâta is preferable.

3. With monosyllables, as talâta khêl (here generally pronounced tâlâta).

4. Usually with collective nouns, as talâta ḥarîm, gâmûs, naml.

5. With pieces of money, when used in the singular (§ 350), as talâta (or talata) franc, khamasa ginêh £5, arba'a riyâl (but arba' riyâlât).

6. Generally with words belonging more properly to the

<sup>1</sup> fôq.

<sup>2</sup> 'ashân.

<sup>3</sup> sūdâniya.

<sup>4</sup> Sometimes tâlata, if followed by a noun.

written than the spoken language, as *talâta kutub* and even *talâta ihsina* *three horses* (in spite of the vowel).<sup>1</sup>

7. When the numeral is emphatic; thus we might say *hat li talat karâsi*, and, on repeating the order, *talâta karâsi*.

(b) *Talat* (and *talatt*),<sup>1</sup> &c., are used in all other cases in preference to *talâta*, &c., and in particular with plurals in *-ât*, as *talat harimât*, *taman kitâbât*, *talat şuhûn*.

§ 94. When followed by a noun beginning with a vowel, the second form, *talat*, &c., appears as follows:—

3. <i>talatt</i>	7. <i>saba't</i> (or <i>sabaht</i> )
4. <i>arba't</i> (or <i>arbaht</i> )	8. <i>tamant</i>
5. <i>khamast</i>	9. <i>tisa't</i> (or <i>tisaht</i> )
6. <i>sitt</i>	10. <i>'ashart</i>

Example:—

<i>talatt ishun</i> <i>three dishes</i>	<i>tamant</i> <i>eight persons</i>
	<i>unfus</i>

REMARK *a*.—*Talat*, &c., are occasionally, when the final syllable of the noun is accented, heard before a vowel, as *talat Inglîz*, *khamas arâdibb* *five ardebbs*, as also (though still more rarely) the uncontracted forms *talâtit*, *khamisit*, *tamanyit* (for *talatt*, *khamast*, *tamant*).

REMARK *b*.—*Wâhid*, when used as a numeral, follows its noun, while it precedes it when playing the part of an indefinite article.

§ 95. The cardinal numbers from 11 to 19, whatever their position, are as follows:—

11. <i>hiđâşhar</i> (or <i>iđđâşhar</i> ) <sup>2</sup>	16. <i>sittâşhar</i>
12. <i>itnâşhar</i>	17. <i>saba'tâşhar</i> ( <i>sabahtâşhar</i> )
13. <i>talattâşhar</i>	18. <i>tamantâşhar</i>
14. <i>arba'tâşhar</i> (or <i>arbahtâşhar</i> )	19. <i>tisa'tâşhar</i> ( <i>tisahtâşhar</i> )
15. <i>khamastâşhar</i>	

REMARK.—It will be observed that the above are composed of *'aşhar* *ten* and the units, but the former has dropped its ' and lengthened the *a* of the first syllable by way of compensation. The units of *hiđâşhar* and *itnâşhar* appear also in a truncated form. Note that the *d* of *wâhid* becomes (according at least to the usual pronunciation) *đ* in *hiđâşhar* (§ 17).

<sup>1</sup> See below.

<sup>2</sup> Or *hiđâşhar*, *iđđâşhar* (see § 15).

§ 96. The cardinals from 20 to 99 are :—

20. 'ishrîn	40. arbê'in <sup>1</sup>
21. wâhid u (or we, wi) 'ishrîn	50. khamsîn
22. itnên u „ „ 'ishrîn	60. sittîn
25. khamsa u „ „ 'ishrîn	70. sab'in (sab'ên) <sup>1</sup>
29. tis'a u „ „ 'ishrîn	80. tamânîn
30. talâtîn	90. tis'in (tis'ên) <sup>1</sup>

REMARK.—The unit invariably precedes the ten; thus we say *khamsa u talâtîn* *five and thirty*, not *talâtîn u khamsa*.

§ 97. The remaining are as follows :—

100. miya (in construction mit)	2000. alfên
101. miya u wâhid	3000. talatt âlâf
102. miya wi tnên	4000. arbaht âlâf (arba't âlâf)
121. miya wâhid u 'ishrîn	5000. khamast âlâf
199. miya tis'a u tis'in	6000. sitt âlâf
200. miytên (mitên)	7000. sabaht âlâf (saba't âlâf)
300. tultemiya	8000. tamant âlâf
400. rub'emiya	9000. tisaht âlâf (tisa't âlâf)
500. khunsemiya	10,000. 'ashart âlâf
600. suttemiya	11,000. hiqâshar alf
700. sub'emiya	100,000. mît alf
800. tumnemiya	1,000,000. malyûn
900. tus'emiya	2,000,000. malyûnên (or itnên malyûn)
1000. alf	3,000,000. talat malâyin
1001. alf u wâhid	
1021. alf, wâhid u 'ishrîn	
1199. alf, u miya, tis'a u tis'in	
1314. alf, tultemiya w arbahtâshar	

5,246,817 khamas malâyin, miytên sitta w arbê'in alf, tumnemiya u sabahtâshar.

REMARK *a*.—When used with the tens, *wâhid* does not take the feminine form, as *wâhid u 'ishrîn mara*. With the hundreds it may, but sometimes remains unchanged.

REMARK *b*.—The conjunction *we, u*, is always employed to connect the units and the tens, and generally the thousands and hundreds, but otherwise is heard only before the last numeral.

<sup>1</sup> For the pronunciation of these words, see §§ 39 *b* and 5.

REMARK *c.*—The cardinals from 3 to 10 inclusive must (with a few exceptions) be followed by a noun in the plural, the remainder by a singular.

REMARK *d.*—Wâhid (with feminine waḥda) is often used with the numerals above 10, and occasionally with the units, to emphasize the number, as *kân fih kam râgil? alf wâhid how many men were there? a thousand!* With numbers under 11, the fem. plur. waḥdât must be used, whatever the gender of the noun understood, there being no other plural form of the unit. Waḥditên or itnên waḥdât cannot be said.

REMARK *e.*—The numerals from 200 to 900 (with the exception of 600) are formed by the union of the fractional numbers with miya, when standing alone, and with its construct form mît when followed by a noun, whether beginning with a vowel or a consonant.

REMARK *f.*—When a unit forms part of a number above 99, the noun, if expressed, is generally placed between the larger number and the unit; or when the unit is *two* the dual of the noun may be substituted for it, as *mît kitâb u wâhid 101 books, mît kitâb wi tnên (or mît kitâb we kitâbên) 102 books.* If the whole number precedes, the noun is usually in the plural, being influenced by the unit immediately before it, as *miya u khamisa kitâbât.* Miya u khamisa kitâb is admissible, but slovenly. Miya u wâhid kitâbât is occasionally heard for *miya u wâhid kitâb.*

REMARK *g.*—The following expressions should be noted: *itnên talâta two or three; kitâbên talâta two or three books; 'ashar itnâshar kitâb; ihna litnen both of us; humma t talâta all three of them.*

§ 98. The ordinal numbers from first to tenth are:—

1st. auwil, auwilâni (f. ûla, <sup>1</sup> auwilâniya)	6th. sâtî (f. satta) <sup>2</sup>
2nd. tâni (f. tanya)	7th. sâbi' (f. sab'a)
3rd. tâlit (f. talta)	8th. tâmin (f. tamna)
4th. râbi' (f. rab'a)	9th. tâsi' (f. tas'a)
5th. khâmis (f. khamisa)	10th. 'âshir (f. 'ashra)

§ 99. The remaining ordinals are identical with the cardinals, as *ir ragil is sittâshar the 16th man.*

<sup>1</sup> Ūla savours of *nahwy*, and, as an adjective, is rarely heard. It is used, as is also the regular fem. auwila, of the first prayer at noon on Friday.

<sup>2</sup> *Nahwy* sâdis, sâdisa.



§ 100. The ordinals below 10, except the form *auwilâni*, may stand before a noun definite in sense without varying their gender, neither taking the article; or noun and ordinal may agree in gender, the ordinal following the noun, and both taking the article, as *tâlit ragil, tâlit mara*, or *ir râgil it tâlit, il mara t talta* *the 3rd man, the 3rd woman*. The former construction is the more idiomatic. *Tâni yôm* signifies *the next day* or *the day following*, as *tâni yôm il 'id* *the day following the festival* or *the 2nd day of the festival*. *Last* is expressed by the word *âkhir*, which may also precede the noun, or by *âkhirâni*, which follows it.

§ 101. The Turkish ordinals from 1 to 9 are also in use, but they are almost entirely restricted to military matters. They are as follows:—

1st. biringî	6th. altingî
2nd. ikingî	7th. yedingî
3rd. utshingî <sup>1</sup>	8th. sekizingî
4th. durtingî	9th. dukuzingî
5th. beshingî	

§ 102. The Italian words *bërimu, şukundu* (or *şugundu*), *tersu* are used for *1st, 2nd* and *3rd class* on the railways, &c.

§ 103. The numeral adverbs *once, twice, &c.*, are expressed mostly by the help of the word *marrâ time*, as *marrâ waḥda, marratën, talat marrât, &c.*, or by the use of a verbal noun of the same signification, and generally of the same root, as an accompanying verb, as *darabtu darbiten, talat darbât* *I struck him twice, thrice*. (See § 554 *d.*)

REMARK.—Notice the expressions *darabtu auwil marra wi t tanya once and again, darabtu marratën wi talâta; kulle yôm wi t tâni*, or *kulle yômën* or *kulle tâni yôm every other day; auwil b auwil first of all; auwil wâhid A 1; tâlithum* or *it tâlit fihûm* (or *minhum*) *the third one of them; itnën fi talâta twice three; darab talâta f arba'a to multiply three by four*.

§ 104. Multiplicative adverbs are rendered by the word *ṭâq fold* with the article followed by the cardinal numerals, as *huwa ghanî 'anni it ṭâq itnën, it ṭâq talâta* *he is twice, three times, as rich as I am, zëyi ṭ ṭâq arba'a 'an qabla* *about four times as much as before*.

<sup>1</sup> Turk. *utçunju*.

<sup>2</sup> *Şukundu* is also used of an under servant.

§ 105. The following multiplicative adjectives are in use:—

mufrid	<i>single, simple</i>	mesabba'	<i>seven-fold</i>
migwiz,	<i>two-fold,</i>	(mesôba')	
metannî	<i>double</i>	metammin	<i>eight-fold</i>
metallit	<i>three-fold, cube</i>	(metômin)	
merabba'	<i>four-fold,</i>	metassa'	<i>nine-fold</i>
	<i>square</i>	(metôsa')	
mekhammis	<i>five-fold</i>	me'ashshar	<i>ten-fold</i>
mesattit	<i>six-fold</i>	(me'ôshar) <sup>1</sup>	
(mesaddis)			

§ 106. Distributive adjectives are expressed by the cardinal numerals, as follows:—

wâhid wâhid	<i>one by one</i>	sitta sitta	<i>by sixes;</i>
wâhid ba'de	<i>one after the</i>		
wâhid	<i>other</i>		

or we may repeat the noun, as:—

khaṭwa	<i>step by step</i>	râgil râgil,	<i>one man, book,</i>
khaṭwa		kitâb	<i>at a time;</i>
		kitâb	

or the notion is gathered without any repetition, as nizil is salâlim sillimtên *he came downstairs two steps at a time.*

REMARK.—Waḥda waḥda is used adverbially in the sense of *slowly, cautiously*, waḥda kede u waḥda kede = *half and half*. Tûra is used of things that are sold in fours, as 'ishrin ṭûrit lamûn; dasta *of a packet of a dozen or thereabout*; 'ishriniya *of a score of piastres (= riṣâl).*<sup>2</sup>

§ 107. Numeral adjectives of the form buraki<sup>3</sup> express the number of parts of which the substantive with which they agree is composed, as maglis sulasî, khumasi *an assembly composed of three, five, persons.*

<sup>1</sup> The forms mesôba', &c., are used mostly in the sense of *possessed of seven, &c.*, as dik me'ôshar *a cock with ten claws*. In other cases abu, umm, &c., are used with the cardinal, as umm arba'n w arbê'in *mother of 44 (feet), i.e. the centipede.* (See § 261.)

<sup>2</sup> For gôz *a pair*, see § 313.

<sup>3</sup> These words belong to the Chancery language, and perhaps sulasî is the only one in general use.

§ 108. The fractions are as follows:—

$\frac{1}{2}$ nuṣṣ	$\frac{1}{5}$ khums	$\frac{1}{10}$ tumn
$\frac{1}{3}$ tilt	$\frac{1}{8}$ suts <sup>1</sup>	$\frac{1}{5}$ tus'
$\frac{1}{4}$ rub'	$\frac{1}{7}$ sub'	$\frac{1}{10}$ 'ushr

§ 109. Those less than  $\frac{1}{10}$  are expressed by periphrases, as il guz' il 'ishrin minnu *the 20th part of it*, suts il 'ushr (or 'ushr is suts)  $\frac{1}{30}$  ḥitta min talâtin  $\frac{1}{30}$ , guz'ên min ihdâshar  $\frac{1}{11}$ . tamantâshar min sab'a u sab'ên *18 parts out of 77* ( $\frac{18}{77}$ ). *About 20 or 20 odd* is expressed by 'ishrin wi kusûr (wi kusûr).

REMARK a.—The plural of the fractions from  $\frac{1}{2}$  to  $\frac{1}{10}$  is formed after model (14).

REMARK b.—The noun in Arabic comes mostly between the whole number and the fraction, as khamast irghifa u nuṣṣ (rarely khamast u nuṣṣ irghifa) *three leaves and a half*.

§ 110. The following examples, with those given in the exercises, will illustrate the various ways of expressing the time of day, the year, the days of the month and week, and the age of a person:—

id duhr	noon	is sanâ dî alf	<i>the present</i>
qabl, ba'd,	A.M., P.M.	u tultemiya	<i>year, Arabic</i>
id duhr		u khamas-	<i>style, is 1315</i>
nuṣṣ il lél	midnight	tâshar	
kâm is sâ'a ?	<i>what time is it ?</i>	'arabî, or is	
(or is sâ'a		sanâ dî	
kâm ?)		'arabî (or	
is sâ'a	<i>it is one, two,</i>	'arabiya) alf	
waḥda,	<i>o'clock</i>	u tultemiya	
itnên		u khamas-	
ta'âla fi s	<i>come at eight</i>	tâshar	
sâ'a tamanya	<i>o'clock</i>	afrangi (or	A.D.
arba'a u rub'	<i>a quarter past</i>	afrangiya)	
	<i>four</i>	or milâdî	
talâta u tilt	3.20	(milâdiya)	
khamisa u nuṣṣ	<i>half-past five</i>	fi sanat alf	<i>in the year</i>
sab'a u	<i>five minutes</i>		1000
khamisa,	<i>past, to, seven</i>	in mahar da	<i>it is the 25th</i>
illa khamisa		khamisa we	<i>of the month</i>
'ashara illa	<i>twenty minutes</i>	'ishrin fi	<i>to-day</i>
tilt	<i>to ten</i>	sh shahr, or	
sab'a u nuṣṣ	7.27, 7.33	ish shahr	
illa, u, talâta		khamisa we	
darabit (or	<i>it struck nine</i>	'ishrin in	
daqqit) tis'a		mahar da	

<sup>1</sup> The literary suds is sometimes heard.

auwil,	<i>the 1st, the 5th</i>	lêlt il khamîs	<i>Wednesday</i>
khamsa	<i>of January</i>		<i>night</i> <sup>1</sup>
yanâyir		'umrak kâm (or	<i>how old are</i>
kâm fi sh shahr	<i>what's the day</i>	kam sana)?	<i>you?</i>
in nahar da	<i>of the month</i>	'umri 'ishrin	<i>I am twenty</i>
	<i>to-day?</i>	ibne khamsa,	<i>a boy of five, a</i>
nahâr (or yôm)	<i>Monday</i>	talâtin	<i>man of</i>
litnên, or			<i>thirty</i>
simply litnên			

REMARK.—The Mohammedan lunar months have been superseded by the Latin in Government offices, though the latter are only familiar to those who are in contact with Europeans. The Coptic are universally known, but they are agricultural months, and not in general use.

## VOCABULARY

ugra (2)	<i>pay, hire</i>	nahâr il	<i>Thursday</i>
bulîş	<i>police</i>	khamîs	
nafar (14)	<i>person</i>	nahâr ig	<i>Friday</i>
bilâd ish	<i>Syria</i>	gum'a	
Shâm		nahâr is sabb	<i>Saturday</i>
harîqa	<i>fire</i>	yanâyir	<i>January</i>
shahr (13)	<i>month</i>	fibrâyir	<i>February</i>
sinn	<i>age</i>	mars	<i>March</i>
shakk <sup>2</sup>	<i>cheque</i>	abril	<i>April</i>
façda	<i>silver</i>	mâyû	<i>May</i>
diqîqa (18)	<i>minute</i>	yunya	<i>June</i>
şâla	<i>drawing-room</i>	yulya	<i>July</i>
şaff (7)	<i>row, line, file</i>	aghuştus	<i>August</i>
nahâr (or	<i>Sunday</i>	sibtinbar	<i>September</i>
yôm) il		uktûbar	<i>October</i>
hadîl <sup>3</sup>		nufambar	<i>November</i>
nahâr it	<i>Tuesday</i>	disambar	<i>December</i>
talât		gum'a	<i>week</i>
nahâr il	<i>Wednesday</i>	mistaqrab li	<i>approaching,</i>
arba' (or			<i>near to</i>
lirba')		ţabbû 'ala	<i>they fell upon</i>

<sup>1</sup> The Arabs consider that the night belongs to the following day.

<sup>2</sup> See § 19.

<sup>3</sup> Nahâr and yôm may be omitted in each case. Yôm is more generally used by those who wish to speak "correctly."

haşal	<i>happened</i>	qasam 'ala	<i>he divided by</i>
mauwitî	<i>they killed</i>	qalla', qaça',	<i>he deducted</i>
yişrif	<i>he spends</i>	istanzil	<i>from</i>
yerûhû	<i>they go</i>	min	
yisallimî 'ala	<i>they greet</i>	qâm	<i>he arose</i>
veqûm	<i>he, it, starts</i>	'amnauwil	<i>last year</i>
kunt	<i>I was, you were</i>	luh	<i>to him, he has</i>
ruht	<i>I, you, went (to)</i>	tamâm	<i>complete, ex-</i>
tibqa (f.)	<i>remains, be-</i>		<i>actly, just</i>
	<i>comes, makes</i>	di	<i>this (f.)</i>
fât	<i>he passed</i>	ihna	<i>we</i>
fâtî	<i>she passed</i>	dilwaqti	<i>now</i>
fâtum	<i>they passed</i>	anî?	<i>which?</i>
wafit, tammit	<i>it (f.) completed</i>	ghâliban	<i>probably, gene-</i>
tihaşşal	<i>she, it, reaches,</i>		<i>rally</i>
	<i>comes up to</i>	ba'd	<i>after</i>
yişla'	<i>he goes up,</i>	ba'd id duhr	<i>P.M.</i>
	<i>reaches</i>	'andi	<i>with me, I have</i>
mâtû	<i>they died</i>	'andak	<i>with you, you</i>
rigi'	<i>he returned</i>		<i>have</i>
itwalad	<i>he was born</i>	êh?	<i>what?</i>
nâm	<i>he slept, went</i>	lamua	<i>when</i>
	<i>to bed</i>	zêy	<i>like, about</i>

## EXERCISE 21

Il fu'ala 'auziu ugrit talatt iyâm. Abûya gih nahâr il khamis we gâb ikhwâtî larba'a. Il harâmîya saraqû sitte sâtat we khamast ibsîta wi hdâshar battaniya min bêt giranna. Il bulîş misik il khamastâshar shaqi illi tabbû 'amnauwil 'at<sup>1</sup> talat bilâd betû' is sa'id we mauwitû wâhid we 'ishrin nafar. Gâbû tisa' gimâl u rub'emît huşân u wâhid min bilâd ish shâm. Fih kam berberî fi blâdak? Khamastâlâf, miytên u 'ashara tamâm. Yişrif kulle sum ziyâda 'an alfên u khunsemît ginêh. Auwil yôm il 'id yerûhu l muslimin we yisallimu 'ala aşubhum. Nuzzil il kitâbat min sâtî u sâbi' rafi we khalli lli fi l khâmîs wi r râbi'. In nahar da wâhid u talâtîn fi sh shahr. Huşal hariqa kbira fi Lundura fi sanat alf u suttemiya sitta u sittin. Is sanâ di alf u tunnemiya tisa' u tiseîn afrangi. Gêt min bilâd barra fi lâlîl talâta sibtimbar. Ihna dilwaqti fi khamastâshar uktûbar. Il qamar yeqûm rub'e sâ'a ba'de nuss

<sup>1</sup> § 36.

il lél. Fi anî sâ'a yeqûm il babûr? Ghâliban yeqûm is sâ'a hîdashar illa khamisa ba'd id ðuhr; ðaiyib, ðađđar il 'afsh; fên ish shanta t talta? Enta kunte fên? ana ruhte bêtak khamas marrât. Khamisa fi sab'a tibqa khamisa u talâtin. 'Ishrin min tamânin tibqa sittin. Fi arbê'in<sup>1</sup> kam 'ashara u kam tamanya? Huwa bne wâhid w arbê'in sana. Abûya râgil kibir qawî fi s sinn; 'umru ziyâda 'an mît sana. 'Andak kâm? Fî êh? is sâ'a? La', fi sinnak. Mehammad akbar min Hasan bi santên. Khud ish shakk we hat li sab'a we 'ishrin ginêh min il bank. itnên fadâ w arba'a nsâs<sup>2</sup> wi l baqyîn şuhâh. Tiltên u khamast inşâs tibqa talâta u suts. Bukra nahâr il ðadd we hûwa âkhir yôm ish shahr. Enta sâfirt f auwil aghuşus walla fi âkhir yulya? Qasam 'ashara 'ala khamisa. Qaça' tamantâshar min sitta u sittin? Lamma sâfirt ana kân khamisa fi sh shahr. Is sâ'a kâm 'andak? Sa'tak kâm? Daqqit kâm? Ðarabit tamanya u nuşş. Mistaqraba li tnâshar. Wafit hîdashar. Tammit itnâshar u rub'. Naqşa diqqtên li larba'a. 'umrak kam sana? 'andi talâtin fâtum. Hîya thaşşal itnâshar. Yiţla' fi s sinn zôye khamisn sana. 'umri yiţla' 'ishrin tamâm. Huwa mistaqrab li t tamânin. Yigi arba'a u nuşş.<sup>3</sup>

## EXERCISE 22

There are 320 books on the shelves in the drawing-room. 2417 men were killed<sup>4</sup> in the battle. The wine-merchants<sup>5</sup> sold 15,201 bottles in five months. The tourists bought more than 8000 carpets in the bazaars. There are 640 sheep, 93 buffaloes, 5 cows, and 3 goats in the enclosures. There are 29 days in February this year. There are 12 months, 52 weeks, and 365½ days in the year. Eight times thirty are 240. I came to Egypt in (the) beginning<sup>6</sup> of (the) year 1887. He left in the second week of January and returned at<sup>7</sup> the end<sup>8</sup> of the month. My father is older than my mother; he is fifty-six.<sup>9</sup> The books are the sixth and seventh on the fourth shelf. He was the twenty-first man in the file. December is the last month of the year. I have been ten times in Paris and fifteen<sup>10</sup> in London. We returned<sup>11</sup> to Egypt on the 28th of November.

<sup>1</sup> Or fi l arbê'in.

<sup>2</sup> *L. e.* £4 in half sovereigns; four half sovereigns would be arbaht inşâs.

<sup>4</sup> Trans. *died*.

<sup>6</sup> auwil.

<sup>9</sup> Trans. *his age is fifty-six*.

<sup>3</sup> Understand fi s sâ'a.

<sup>5</sup> Trans. *merchants of the wine*.

<sup>7</sup> fi.

<sup>8</sup> âkhir.

<sup>10</sup> Repeat times.

<sup>11</sup> 'ala.

Twelve from twenty-six leaves fourteen. There are more than four and a half million people in London. 19 is the quarter of 76. Half of two and a half is one and a quarter. It<sup>1</sup> (is) three o'clock. He will come at<sup>2</sup> 5.30. It wants three minutes to six. 2.30 p.m. The boy was born twenty minutes after midnight. He went to bed at<sup>2</sup> a quarter to ten, and got up at twenty minutes to nine.

## THE PRONOUN

## THE PERSONAL PRONOUNS

§ 111. These are:—

SINGULAR	
MASC.	FEM.
1st pers. ana	ana
2nd pers. inta, enta	inti
3rd pers. huwa, hua, hûwa <sup>3</sup> (huwwa)	hiya

## PLURAL FOR BOTH GENDERS

1st pers. ihna
2nd pers. intû (or intum)
3rd pers. humma, hum

§ 112. Huwa is sometimes contracted to hû, hô, hu, or ho when preceded by the conjunction wa (always so pronounced in this connection), the particles ma, da, the preposition fên *where?* the interrogative pronouns min, man, the inseparable interrogative particle an, en, and the interjections ha, a, â. The length of the first vowel depends on the emphasis thrown on it. Similarly, hiya becomes hîya, hí, hê (occasionally also hâ), while humma is shortened to hum; thus wâhu gih *and he came*; wâhya, wâhî, wâhê *and she*; ya mâhu laţif! *how agreeable he is!* dâhó *that's he!* minhu? *who is he?* fenhu (also fênu)? *where is he?* ahê *there she is!*

REMARK a.—Ho is used as an interjection, without distinction of gender, in the expressions hinahó! *here you are!* kede hó! *so!* look!

REMARK b.—With the negative particles ma and sh, ana becomes manish; huwa mûsh, uûsh, or mish, and hiya mahish; but the fuller forms mahuwâsh or muhûsh and mahiyîsh, mahyâsh are also in use.<sup>4</sup>

<sup>1</sup> is sâ'a.

<sup>2</sup> fi s sâ'a.

<sup>3</sup> When emphatic.

<sup>4</sup> The longer forms, of course, give more emphasis to the negative.

§ 113. As verbal suffixes expressing the accusative, the personal pronouns take the following forms:—

SINGULAR	
MASC.	FEM.
1st pers. nî	nî
2nd pers. ak, k	ik, kî
3rd pers. u, û, h	ha

PLURAL FOR BOTH GENDERS

1st pers. na
2nd pers. kû, kum <sup>1</sup>
3rd pers. hum

§ 114. *ak*, *ik* and *u* are used after consonants; *k*, *kî* and *h* after vowels; e.g.:—

ḍarabû	<i>he struck me</i>	ḍarabûkû	<i>they struck you</i>
ḍarabnâk	<i>we struck thee</i>		(plur.)
ḍarabik	<i>he struck thee</i>	iddilmî <sup>2</sup>	<i>give it to me</i>
	(f.)	ma ḍarab-	<i>we did not</i>
khallâki	<i>he left thee</i>	nahsh	<i>strike him</i>
	(f.)	ma ḍarabuhsh	<i>they did not</i>
ḍarabha	<i>he struck her</i>		<i>strike him</i>

§ 115. The vowel *u* becomes *û* when placed immediately between the verb and the *sh* of the negative, as *ma ḍarabûsh* *he did not strike him*.<sup>3</sup> *Ma ḍarabnâsh* is occasionally heard for *ma ḍarabnahsh*, and *ma ḍarabûsh* for *ma ḍarabuhsh*.<sup>3</sup>

§ 116. The *a* of a feminine adjective or participle is lengthened when taking a verbal suffix, as *hiya 'auzâk* *she wants (is wanting) you*, *hiya mestanniyâhum* *she is awaiting them*.

§ 117. The personal pronouns are also appended to prepositions and other indeclinable parts of speech in truncated forms, which will be best illustrated by a few examples; it will be observed that the prepositions themselves sometimes undergo a change.

<sup>1</sup> Kû and kum are used optionally in most cases. The latter is, however, more "educated," as being the only form used in writing.

<sup>2</sup> An instance of two suffixes attached to the same verb.

<sup>3</sup> *Ma ḍarabûsh* may thus mean either *he did not strike him*, or *they did not strike*, or even *they did not strike him*.



1. Bi *by, with, to* :—

## SINGULAR

	MASC.		FEM.	
1st pers.	biya, bī		biya, bī	<i>by me</i>
2nd pers.	bak, bik, bik <sup>1</sup>		bik, biki, biki	<i>by thee</i>
3rd pers.	buh, boh, bu		biha, biha	<i>by him, her</i>

## PLURAL FOR BOTH GENDERS

1st pers.	bina
2nd pers.	bikum, bikum, bucum
3rd pers.	bihum, bihum, buhum

2. Li *to* :—

## SINGULAR

	MASC.		FEM.
1st pers.	li, liya		li, liya
2nd pers.	lak, lik		lik, liki
3rd pers.	luh <sup>2</sup> loh, lu		laha, liha

## PLURAL FOR BOTH GENDERS

1st pers.	lina, lana
2nd pers.	likum, lukum
3rd pers.	luhum

REMARK.—When standing alone, or with the negative termination *sh*, the 2nd pers. sing. is generally *bik*, *lik* for the masc., and *biki* (*biki*), *liki* for the fem.; but *bak*, *lak* for the masc., and *bik*, *lik* for the fem. when appended to a verb or other word. *E.g.* :—

lik sā'a?	<i>have you (m.) a watch?</i>	iddā lak	<i>he gave you (m.)</i>
likī gōz?	<i>have you a husband?</i>	iddā lik	<i>he gave you (f.)</i>
ma likshe sā'a?	<i>have you not a watch?</i>	mā lak?	<i>what is the matter with you? (m.)</i>
ma likish (for ma likish) gōz?	<i>have you not a husband?</i>		

REMARK.—The forms *biya* and *liya* are used when standing alone, *bī* and *lī* when appended to other words, including gene-

<sup>1</sup> The Koranic form *bika* is used in the expression *a'izu bika min I fly to Thee (i.e. God) for protection from.*

<sup>2</sup> The *h* of *buh*, *luh* is always dropped unless they are accented.

rally the negative particles, and occasionally by themselves. The vowel of *lu* is lengthened with the negative when the *h* is dropped, as *ma luhs* (or *ma lûsh*) *he has not*.<sup>1</sup> With the first person we have *ma lish* or (less usually) *ma liyâsh*.

3. *Ma', mi' with* :—

SINGULAR

	MASC.	FEM.
1st pers.	<i>mi'î, ma'âya</i> ; neg. <i>ma mi'ish</i>	<i>mi'î, ma'âya</i> <i>with me, &amp;c.</i>
2nd pers.	<i>ma'ak, ma'âk</i> ; neg. <i>ma ma'aksh</i>	<i>ma'âkî</i> ; neg. <i>ma ma'âkîsh</i>
3rd pers.	<i>ma'âh, mi'u</i> ; neg. <i>ma mi'ûsh</i>	<i>ma'âha, miha</i> ; neg. <i>ma ma'âhâsh</i>

PLURAL FOR BOTH GENDERS

1st pers.	<i>ma'âna, mi'na, miḥna</i>
2nd pers.	<i>ma'âku, ma'âkum, miḥkum</i>

4. *Fi in* :—

SINGULAR

	MASC.	FEM.
1st pers.	<i>fiya</i> ; neg. <i>ma fiyâsh</i>	<i>fiya</i>
2nd pers.	<i>fik</i>	<i>fikî</i>
3rd pers.	<i>fih</i> ; neg. <i>ma fihsh, ma fîsh, ma fi'ûsh</i> <sup>2</sup>	<i>fiha</i>
Plural	<i>fina, &amp;c.</i>	

REMARK.—*Fih* often signifies simply *there is* as well as *there is in it*, *ma fihsh there is not*; and the *h*, when they are used in this way, is often dropped, especially in the negative, as *ma fish hadde hina there is nobody here*.

5. *Wara behind* :—

SINGULAR

	MASC.	FEM.
1st pers.	<i>warâya</i>	<i>warâya</i>
2nd pers.	<i>warâk</i>	<i>warâkî</i>
3rd pers.	<i>warâh</i>	<i>warâha</i>
Plural	<i>warâna, &amp;c.</i>	

§ 118. Similarly, other prepositions ending in a vowel; but note that *'ala on* changes *a* to *ê*, thus *'alêya, 'alêk, &c.*, and in

<sup>1</sup> *Ma lhûsh* (for *ma lihûsh*) is also said, but the above are the more usual contractions.

<sup>2</sup> Or, by assimilation, *ma fu'ûsh*.

the third pers. sing. may, like *fi*, drop its *h* with the negative, making *ma'alêsh* for *ma'alehsh*.<sup>1</sup> *Hawalên aronni* generally drops its *n*, and so belongs to this class. (See § 75.)

*Min from* :—

## SINGULAR

	MASC.		FEM.
1st pers.	minni	minni	
2nd pers.	minnak	minnik	
3rd pers.	minnu	minha and (rarely) minniha	<sup>2</sup>

## PLURAL FOR BOTH GENDERS

1st pers.	minna (or minnina)
2nd pers.	minkû, minkum (rarely minnukû)
3rd pers.	minhum (rarely minnuhum)

'An *from*, *than* similarly doubles the *n*, but has no duplicate forms.

§ 119. Other prepositions ending in a consonant present no irregularities, so that a single example will suffice :—

'And *with*, *at* :—

## SINGULAR

	MASC.		FEM.
1st pers.	'andî		'andî
2nd pers.	'andak		'andik
3rd pers.	'andu ('anduh) <sup>3</sup> ; neg. ma 'andûsh ('anduhsh)		'andiha

## PLURAL FOR BOTH GENDERS

1st pers.	'andina
2nd pers.	'andukû (kum)
3rd pers.	'anduhum

REMARK *a*.—*h* is sometimes heard at the end of the 3rd pers. sing., and before the *sh* of the negative. Note that the *n* is lengthened in the negative form.

§ 120. The suffixes are appended to the conjunctions *inn* *that*, *izzây*, *izzây how*, *tauw until*, and a few others. With the conjunctions they have the same forms as when attached to the

<sup>1</sup> In prepositions ending in *a*, the *h* should be maintained, though *warâsh* is sometimes heard.

<sup>2</sup> Never *minnâh*, as Spitta.

<sup>3</sup> *Tahtih under him* is sometimes used for *tahtu*, as more emphatic, so *tahtik*, &c. Similarly *qablih before him*, and a few others.

prepositions; *e.g.* innî, inniha *that I, that she*, izzâyak (or izzêyak) ? *how are you?* Lâna is sometimes heard for lâni. With the particle *ha* we have hahu, hahê, hahum. The 1st pers. retains its full form, thus ha ana.<sup>1</sup>

REMARK *a.*—The negatives *mâ, lâ* are never used with the suffixes of the 2nd pers. sing. and plur.

REMARK *b.*—The sign of the 2nd pers. sing. appears in a few adverbs, or words used adverbially, as qawâmak, iyâk, &c.<sup>2</sup> Bard becomes bardîya, with the suffix of the 1st pers. sing.

### POSSESSIVE PRONOUNS

§ 121. When appended to nouns, the same suffixes serve to express the genitive case of the personal pronouns, as baladi *the village of me*, i.e. *my village*. They take the forms appended above to the prepositions *and* and *wara*, according as they end in a consonant or a vowel, except that in the case of feminine singulars and plurals ending in *a* the suffix is attached to their construct form; *e.g.* :—

bêti	<i>my house</i>	siggadtak	<i>thy carpet</i>
kitâbak	<i>thy book</i>	(for sig-	
bintu	<i>his daughter</i>	gâditak)	
idha	<i>her hand</i>	raqabtik(ra-	<i>thy (f.) neck</i>
babna	<i>our door</i>	qâbitik)	
qulamhum	<i>their pen</i>	waraqitua	<i>our paper</i>
ibnuhum	<i>their son</i>	khulafithum	<i>their caliphs</i>
ṣaḥnina	<i>our dish</i>	ghaṭâya	<i>my cover</i>
riglik	<i>thy (f.) foot</i>	kursiki	<i>thy (f.) chair</i>
ṣufriti	<i>my dining-table</i>		

REMARK *a.*—Abb (ab) father adds the suffixes to its construct form abû, thus abûya *my father*, abûki, abûhum, &c. Akhkh (akh) makes akhûya, akhûk, akhûki, akhûna, akhûku, akhûhum. In the vocative *ya khi* (*i.e.* *ya akhi*) is used as well as *ya khûya*, and occasionally *ya khiy*, when the speaker wishes to convey a reproach, as ikhtishi *ya khiy*.<sup>3</sup> *Ya ba my father* and *ya mma my mother* are heard for *ya abûya* and *ya ummî*.<sup>4</sup>

<sup>1</sup> *Ha* is not used with the second person.

<sup>2</sup> See § 570, under *li*, note.

<sup>3</sup> — Classic diminutive *akhûy*.

<sup>4</sup> In Upper Egypt *ya mmâya* is used.

REMARK *b.*—Plurals of the form *buraka*, and some others, are treated as nouns terminating in long *a*, as in classical Arabic, or the *a* is lengthened and the *t* added as well, as *ruyasâya* (or *ruyasâti*) *my chiefs*, *khulafatna* *our caliphs*, *shâwishiyathum* *their constables*, *uštâti* *my master*. The same is the case with a few feminine singulars in *a*, as *lughâhum* *their language*, *durâtî* *my maize*.<sup>1</sup> *Ikhwa* *brothers, sisters*, makes *ikhwati*.

REMARK *c.*—Some nouns in *î* take *y* only in the first person, as *baladiy* *my countryman* (for *baladîya*). Verbal nouns, as *magi* *coming*, usually insert *y*, and are thus treated as ending in a consonant throughout, as *magiyu* (or *magih*) *his coming*, *magiyak* (better than *magik*) *your coming*, *magiyina* (*magiyina*) *our coming*.<sup>2</sup>

Nouns ending in long accented *ô* or *o* insert *h* between the vowel and suffix, as *burôhi* *my chest of drawers*.<sup>3</sup> Others in *ô*, *o* (or *u*) change the final vowel into *î*, as *baltîya* (or *baltiy*) *my overcoat*, *baltiyak* (or *baltik*) *your overcoat*, *ballîna* *our ball*. *Saku* (*sakw*) *overcoat* makes *sakwi*.

REMARK *d.*—The possessive adjective *betâ'*, with the suffixes, is used where it would be clumsy to append them to the noun itself. Feminine plurals in *ât* are many of them not considered susceptible of the suffixes; thus we say *iş tâsât betâri* *my bowls*, not *taşâtî*.

REMARK *e.*—For the disappearance of the final *u* with the suffixes in the dual of *id*, *rigl*, and *dirâ'*, see § 74.

REMARK *f.*—The full form of the pronoun may in all cases follow a word which already has the suffix, as *bêti ana* or (by contraction) *bêt ana*, *'alêhum humma*, *darabna hma* *he struck us*, &c. (See § 370.)

REMARK *g.*—The Turkish suffix *m* (= Arabic *î*) occurs in the word *Efendim*,<sup>4</sup> *my sir, sir, Monsieur*, and *î* (= Arabic *u*) in a few other words borrowed from that language.<sup>5</sup>

REMARK *h.*—For other ways of expressing possession see Syntax, §§ 261, 393–96.

<sup>1</sup> See § 65.

<sup>2</sup> Both forms, *magi* and *magiy*, exist in the literary language.

<sup>3</sup> See § 39.

<sup>4</sup> From the Greek *Ἐπίτιμος*.

<sup>5</sup> Expressing military grades, as *unbâshî*, &c.

## VOCABULARY

shabah	<i>likeness</i>	gibt	<i>I, you brought, have brought</i>
khalaqa	<i>bit of old cloth- ing, rag</i>	ṭalla'	<i>take out</i>
makhdûm	<i>master (of ser- vant)</i>	safrit	<i>travelled (f. sing.)</i>
ḥurma	<i>woman, lady</i>	sallim	<i>deliver</i>
gumla, gimla	<i>total, quantity, number</i>	bi't, biḥt	<i>you sold</i>
maktab	<i>writing-room</i>	zara'na,	
gêb	<i>pocket</i>	zarahna	<i>we sowed</i>
isfalt, asfalt	<i>asphalt</i>	nisit	<i>I, you, forgot, have for- gotten</i>
'agala	<i>wheel, bicycle</i>	ti'raf, ta'raf	<i>you know</i>
raqaba	<i>neck, collar</i>	tuq'ud	<i>you sit</i>
ḥamât	<i>mother-in-law</i>	uqaf	<i>stop (imperat.)</i>
bizr	<i>seeds</i>	miggauwiz	<i>marrying, married to</i>
shâ'ir (11)	<i>poet</i>	meḍauwar	<i>looking round</i>
baṣṣ	<i>he looked, peered</i>	'ala	<i>for</i>
ta'âlû	<i>come (pl.)</i>	mashhûr	<i>renowned</i>
ṭallaq	<i>he divorced</i>	leinn	<i>that, in order that</i>
ya'ni	<i>that is to say</i>	ganb	<i>by the side of, near</i>
akubb	<i>I will pour</i>		
rabaṭû	<i>they fastened, bound</i>		
rafaṣû	<i>they kicked</i>		

## EXERCISE 23

Ummiha qa'da 'ala kursiha we ḥawalḥa wiladha. Abûya baṣṣe fi wishshûha we qal liha: "Ya binti inti shabah unmik tamâm." Fên is sagâyir betû'ak? Humma 'andi fi gêbi. Ta'âlû ya gid'an, ana mistannikû. Ir râgil ghauf qawî w ana mabsûṭ, ya ukhti, le innik miggauwizâh. Ma lûsh akhkhe maugûd. Guzha ṭallaqha, wiḥya<sup>1</sup> khadit khalaqitha we râhit 'ala bêt abûha. Huwa darab akhûk? La', darabni ana; w ana w akhûya darabnâh darba kuwayyisa. Il qalam illi 'andak betû akhûya; la', hûwa betûi ana; akhîna (i)ddah li. Hiya mara baṭṭâla we guzha zêyîha tamâm. Ir râgil illi ganbîha gôz ukhtiha wi li warâyâ ma (warâyâ ana) ibne 'ammîha. Hiya gat miḥba. It ṭabikh illi ma fi'ûsh malḥ mush kuwayyis. Shufte balṭiy ' la', ana kamân meḍauwar 'alêh. Is sitte 'anzâki fi ṣ ṣâla. Imrâtu darabit bint(i) ana. Humma ddûh l abûk (li abûk)? la', liya. Hiya

<sup>1</sup> For wi hiya (hiya).

ddatû lak walla liya? lik. Il walad illi quddâmik ibnik? Liki wilâd ya hurma? la', ma lish. Rûh udt in nôm betâ'i we tallar is sagâgid illi fiha 'ala ş şutûh. u naffađhum ŧaiyib. Il ħarâmiya gum 'andina<sup>1</sup> fi l lél, we saraqû minna fulusna. Inta nsit balġik fi bitna. Shu'arâna mashhûrîn 'an shu'arit biladkum.<sup>2</sup> 'Arbagiyit Maşr aġsan min ħammâritha. Is sitte gat mi'i we kân abûha kamân ma'âna. Ĥumma baladiyâti, ya'ni kullina min balad waġda. Ya khi ana qultilak inni 'aiyân. Fên barâqihha? ana ddithum<sup>3</sup> liha auwil inbâriġ. Ghasalte idêya fil fasqiya betaġtak. Darabu l walad gumlit darbât 'ala riglêh. Waġda min 'ênêk aşġhar min it tanya. Inta khadt id daftar betâ'i, w ana 'auzu bukra. Shaiya'û li l lêla.

## EXERCISE 24

Have you seen my inkhorn? Look around for it; it was on the table in the writing-room yesterday. He fell off his horse and broke both his arms. Her aunt is the daughter of a celebrated brigand. Open your hands, and I will pour the water over them. They tied my arms behind my back, threw me on the ground, and kicked me<sup>4</sup> on my head and shoulders.<sup>5</sup> I have brought an apple for your little girl and two or three pears for her brother; give them to them (in) the morning. Have you brought your pen with you? The lady who travelled with him is his mother-in-law. Have you seen my stick? Yes, I saw it in the corner behind your umbrella. Where did you put my portfolio? I put it on your writing-table with<sup>6</sup> the papers that were in it. A small boy put his hand in her pocket and took her purse out of<sup>7</sup> it, but she seized him by<sup>7</sup> his collar and handed him to the police. Have you any land? No, I sold it to my brother. We have sown the seeds in our garden. I have brought some clover for your horses. Good! give it to them. Stop at<sup>8</sup> the house in front<sup>9</sup> of you. My bicycle is newer than yours. I have forgotten her name. The servant is like his master. The sun is very hot; why are you sitting in it? Where is my chair? A lady<sup>10</sup> is sitting on it. The gentleman who (is) with her gave it to me.

<sup>1</sup> To our house.      <sup>2</sup> Your country.      <sup>3</sup> i for ê.

<sup>4</sup> Trans. struck me with (bi) their feet.

<sup>5</sup> Trans. my shoulders.

<sup>6</sup> bi.

<sup>7</sup> min.

<sup>8</sup> 'and.

<sup>9</sup> Trans. which (is) in front of you.

<sup>10</sup> The indefinite article should be expressed.

## REFLEXIVE AND RECIPROCAL PRONOUNS

§ 122. There is no distinct form for the reflexive pronoun in Arabic. Its place is supplied by the personal pronoun, with or without a preposition, or by one of the words *nafs self*, *ruh soul*, *spirit*, *shakhṣ* (or *ṣakhṣ*), *zât person*, with the possessive suffixes, or by the word *ba'd*, with or without the suffixes; e.g. :—

khallik hâḍir	<i>keep yourself ready</i>	iltaqit ruhha	<i>she found her-</i>
		gûwa bêṭ	<i>self inside a</i>
shuf lak	<i>get yourself a</i>		<i>house</i>
'arabiya	<i>carriage</i>	gih hûwa	<i>he came in</i>
mauwit nafsū	<i>he killed himself</i>	shakhṣu	<i>person</i>
		ana zâtī	<i>I myself</i>
		khadu ba'd or	<i>they took them-</i>
		ba'duhum	<i>selves off</i>

§ 123. *Tâl length* is sometimes used in the same way, as *lamme ṭûlu he pucked himself off*;<sup>1</sup> and in the case of mental operations the words *bâl mind*, *'aql intelligence*, as *ana shâwirte 'aqlī* (or *nafsī*) *I took counsel with myself*, *qal fi bâlu he said within, to, himself*. *Zât* and *nafs*, as also *'aql* and *bâl*, may be used together, the second word only taking the suffix, as *hûwa zât nafsū* (or *hûwa bi zât nafsū*) *he his very self*, *qal fi 'aql bâlu*. *Ḥâlâtī* and *ḥâlâtak*<sup>2</sup> (literally *my, your, condition*) have the force of reflexive pronouns in such expressions as *râgil zêye ḥâlâtī a man such as myself*. *Ba'd* also expresses the idea of reciprocity or mutuality (generally without, but often with, the suffix), as *ḍarabna ba'd* *we struck one another*, *mauwitu ba'duhum* *they slew one another*.

## THE DEMONSTRATIVE PRONOUN

§ 124. The demonstratives are :—

(1)	MASC.	FEM.	
	da, dih, and (rarely) deh	dī, dī	<i>this</i>

## PLURAL FOR BOTH GENDERS

dôl, dôli, dôla, dôlat	<i>these</i>
------------------------	--------------

REMARK *a*. — *Dih* is more emphatic than *da*, the latter being mostly used as an enclitic, throwing back its accent to the preceding word.

<sup>1</sup> Cf. the expression *ana gêt bi ṭûlī* or *ṭûlī* *I came by myself, alone*.

<sup>2</sup> Only the two persons are in use.



REMARK *b.*—In the “*midîna*” or city<sup>1</sup> *dah* is often heard for *dih*, and *diya* for *dî*.

REMARK *c.*—When *da* stands alone immediately before the personal pronouns, the latter may either remain unchanged or assume the truncated forms described above, as *da huwa* or *da hô* *that's he*.

REMARK *d.*—Both the singular and the plural forms are used separately, or in close connection with a substantive, which takes the definite article, and almost invariably precedes the pronoun; *e.g.* *ir râgil dih*, *ir râgil da*, *il mara dî*, *il marâ dî*, *ir riggâla dôl*; but *da khaddâm* *this (man is) a servant*, *dôl betûi* *these (are) mine*. *Dôli* is rarely, and *dôla*, *dôlat* are perhaps never heard with a noun. The latter form is mostly used by women.

### (2) SINGULAR.

MASC.—*dik-ha*, *duk-ha*, *dik-hat*, *duk-hat*, *dik-haiya*, *dik-haiyat*, *duk-haiyat*, *dik-hauwa*, *duk-hauwa*.

FEM.—*dik-ha*, *dik-hat*, *dik-haiya*, *dik-haiyat*, and (seldom and incorrectly) *duk-hat* and *duk-haiyat* *that*.

### PLURAL FOR BOTH GENDERS

*Duk-ham*, *duk-hamma*, *duk-humma* and (occasionally) *dik-hamma* and *dik-haiyat* *those*.

*Da*, *dih*, &c., are often used together with *dik-ha*, &c., to give greater distinction to the object to which they refer, as *ir-râgil duk-ha dih*, *il bâb duk-hauwa dih*, *il mara dik-haiya dî*, *that man, door, woman yonder*; *duk-ham dôl illi quddâmak* *those there in front of you*. They are further used with another form, *dak* (below), which seldom stands by itself. It remains unchanged thus: *dak dih*, *dak dî*, *dak dôl*.

REMARK.—*Dôl* is occasionally heard with the singular forms (including *dik*), giving them a plural sense, as *duk-ha dôl*, *duk-hauwa dôl*, *dik dôl*, *dik-haiya dôl*, *dik-hat dôl*.

(3) *Dik* (or *dik*), *dâk* (*zâk*),<sup>2</sup> *tilk* masc. and fem. *that*.

They are used with a few words expressive of time, as *dik in mahâr*, *tilk il yôm* *that day*, *dâk il waqt* *that time*, *fi tilk il lêla* *on that night*, and have no plural form. They must be immediately followed by the article.

(4) *Zâlik* *that*.

This word is seldom heard in the colloquial language, and

<sup>1</sup> *I.e.* in the *Sidna l Hîsèn*, *Gamaliya*, and neighbouring quarters.

<sup>2</sup> A mahwy form of the literary *dhâk*, and rarely heard.

then only in a neuter sense, as *min ba'de zâlik after that, afterwards*; *ma' zâlik in spite of that, however*.

The particle *a*, or (occasionally) *ha* and *ma*, may be prefixed to the personal pronouns in their shortened forms, giving them a demonstrative sense, as *ahó (áhó),<sup>1</sup> háhó! ahe, ahí! ahum! there he, she is, they are! mahum but there they are!*

REMARK.—The full forms are sometimes heard, as *ahumma*. *Aho* may be used adverbially of the feminine as well as the masculine. Thus a woman may say *dana (da ana) ahó here I am*. We cannot, however, say *il bint ahó there is the girl*, though we may say *ahó il bint ahê*.

REMARK *b*.—The feminine demonstrative *dî, di*, with *a, â, or ma* prefixed, is used adverbially, as *coilà!* in French, without distinction of gender or number, but the noun must be expressed, as *adi râgil wisikh, mara baṭṭâla that's a dirty man, a bad woman*; *adi qershên here are two piastres*. The union of *ana* with *adi* results in the forms *adîni, adîni, adîn, or adín, as adîni lîna quddâmak, adîn gêt*.

REMARK *c*.—*Da*, and even the fem. *dî*, are also used adverbially in certain cases. (See Syntax, § 416.)

REMARK *d*.—In the expressions *il yôm to-day, il lêla to-night, ish ṣubh this morning, is sana this year, ish shitwiya this winter*, and a few others, the article has the force of a demonstrative pronoun.

## THE INTERROGATIVE PRONOUN

§ 125. The interrogative pronouns are:—

(1) *Min who? ê, êh, êsh, mâ? what?*

REMARK *a*.—*Min* may have the short form of the personal pronouns attached to it, as *minhu? who is he?* but it is more usual to say *min huwa, &c.*

REMARK *b*.—*Êsh* or *ish* (as it sounds when followed by a consonant) is of much rarer use than *ê*. It is a shortened form of *ê shê? what thing?*

REMARK *c*.—*Ê, êh*, with the preposition *li* prefixed, forms the interrogative adverb *lêh? why?*

### (2) SINGULAR.

MASC.—*anhu, enhu, anhûn, enhûn anhi, enhi, anhe, enhe, anhuwa, enhuwa (anhûwa, enhûwa)*.

FEM.—*enhî, anhi, enhi, anhe, enhe, anhiya, enhiya*.

PLUR.—*anhun, enhun, anhum, enhum which, what?*

<sup>1</sup> For the accent, see § 39.

REMARK *a.*—The masc. *anhu* is occasionally used with a feminine noun.

REMARK *b.*—Of those forms which end in a vowel the accent is on the final syllable (except in the case of *anhuwa*, *anhiya*, where it is always on the penultimate) when they stand alone, and on the penultimate when they are followed by the substantive or other word which they qualify, as *anhū? which? which one? fi anhi bêt, balad? in which house, town?* The accent is, however, sometimes on the final syllable when the demonstrative *da* follows, as *anhū-da?¹* for *anhu da?* Those which end in a consonant are only used alone, the indeclinable *ani* being substituted for the plural forms.

(3) *Ani, eni?²* *which, what?* for both genders and all numbers, as *ani râgil? ani mara? ani bilâd?*

## THE RELATIVE PRONOUN

§ 126. The relative pronouns are, for all genders and numbers:—

(1) *Illi*, used both of animate and inanimate objects.

(2) *Mâ, ma*, used mostly of inanimate objects.

REMARK *a.*—The personal pronouns may be inserted for emphasis between *illi* and a verb expressed or understood, as *illi huwa gih, illi hiya binti.* (See Syntax, § 372.)

REMARK *b.*—*Ma* is used only where the object to which it refers is understood or not defined by the article, as *'ala shân ma qâl on account of that which he said, ahsan ma kân the best (which) there was, muddit ma kân henâk during the time that he was there, kulle ma³ tqul lu whatever you say to him, ya ma sarâqt u qatalt oh, for that which you stole, those which you killed (i.e. what a number of robberies and murders you have committed!).⁴*

REMARK *c.*—*Whose* is expressed by *illi* and the personal suffix appended to the noun, as *ir râgil illi lûshânu gih, literally the man who his horse came.*

REMARK *d.*—The word *min* (Koranic *man*) is used in place of *illi* in some proverbs and semi-religious expressions, as *min tarak shê 'ash balâh who leaves a thing lives without it, Allah yunshurak 'ala min yirâdik God give thee victory over (him) who is thy enemy.* It is used also with *kull* (§ 127) and with *auwil*, as *auwil min shuftu, &c.*

¹ Sounding rather as *anhuh da* than *anhûda*.

² The final vowel is pronounced almost short.

³ = also *whenever*

⁴ See Syntax, § 433 *seq.*

## THE INDEFINITE PRONOUN

§ 127. The indefinite pronouns are :—

Kullemin (kulle min kân, kulle min qâm) *whosoever*; êy, êyiha<sup>1</sup> (or êyuha) *whichever, whatever*; êye wâhid, êyiha (êyuha) wâhid *whichever one*; kulle manhu *whoever, whosoever*; hêsu (followed by the subs. verb kân) *whatever*; wâhid *one, somebody*; hadd *somebody, anybody*; fulân, il fulâni<sup>2</sup> *such a one*; kaza<sup>3</sup> *such*.

REMARK a.—Kulle min is generally accompanied by the verb kân or qâm.

REMARK b.—Êy is usually followed by the genitive form in *in*,<sup>4</sup> when the latter is followed by a verb, as min êye bêtin kân, baladin kânit *from whatever house, village, it may be*. (See Syntax, § 454.)

§ 128. Il wâhid corresponds to the English *one* in *one hopes for the best*. Il insân (linsân) or il insân minna is used in the same way. (See Syntax, § 443.)

## THE DISTRIBUTIVE PRONOUN

§ 129. The distributive pronouns are :—

Kull *every*, kulle wâhid *everyone*, kulle min (with kân), kulle manhu *each*, ba'q, minba'q (either alone or followed by the preposition min) *some*, tâni *other*, bashqa *one thing, another thing*.<sup>5</sup>

## VOCABULARY

kalâm	<i>word, talk</i>	lisân	<i>tongue</i>
guwâr	<i>environs</i>	fi'l	<i>deed</i>
maṭrah	<i>place</i>	'êsh	<i>bread</i>
mahiya	<i>salary</i>	ahl il bêt	<i>family</i>
mas'ala	<i>question,</i> <i>matter</i>	qarib (18)	<i>relation</i>
sibil	<i>drinking-</i> <i>fountain</i>	shidda	<i>violence</i>
khaddâm	<i>servant</i>	auwil	<i>beginning</i>
		qirsh, qirshe	<i>a tarij piastre</i>
		sâgh	

<sup>1</sup> The accent is generally on the antepenult.

<sup>2</sup> Fulân never takes the article, while its adjective fulâni is never without it.

<sup>3</sup> Kaza is the nahwy form of the adverb kede (class. *kadha*).

<sup>4</sup> But see § 63 c, note.

<sup>5</sup> For other ways of expressing distribution and division, see Syntax, §§ 438-42.

kelubb(klubb)	<i>club</i>	shiribt	<i>I drank</i>
âkhir	<i>end</i>	tiwaddi	<i>it (f.) leads,</i> <i>conveys</i>
kebir, kibir	<i>old</i>	qûl	<i>say, suppose</i> <i>(imperat.)</i>
kullu	<i>the whole of it</i>	qult	<i>I, you, said</i>
'atshân	<i>thirsty</i>	tenâm	<i>you sleep</i>
nâzil	<i>descending</i>	beyikkallim	<i>he is speaking</i>
mâshi	<i>walking on foot</i>	'an	<i>of</i>
wâqif	<i>standing,</i> <i>stopping</i>	yenâm	<i>he sleeps</i>
marbût	<i>tied</i>	saivibt	<i>I left</i>
shâyif	<i>seeing</i>	(sêyibt)	
(shêyif)		'amalt	<i>I, you, did</i>
dâfi 'an	<i>defending</i>	yishrab	<i>he drinks,</i> <i>smokes</i>
aksab	<i>I gain</i>	yiskunû	<i>they live</i>
gara	<i>it happened</i>	însaraq	<i>he, it, was</i> <i>robbed</i>
'irift	<i>I knew, per-</i> <i>ceived,</i> <i>found</i>	addi	<i>I give, will give</i>
'irift?	<i>Did you know,</i> <i>learn?</i>	waḥdu (or li waḥdu)	<i>by himself</i>
itkhanqû	<i>they quarrelled</i>	waḥdiha (li waḥdiha)	<i>by herself</i>
nadahte li	<i>I called, sent for</i>	fa, fi, fe	<i>but, and</i>
ragga'	<i>he returned,</i> <i>replaced</i>	wi	<i>by (in oaths)</i>
qaṭa't	<i>I cut, deducted</i>	'ala	<i>on, of, about</i>
(qataḥt)			
yeshûf	<i>he sees</i>		

## EXERCISE 25

Kulle yôm aksab li qershên. Adi l kalâm illi 'andî. Kulle min kân yiskur fih ketir qawî. Kulle wâhid qâ'id 'ala kursi. Addi lu khâmsa sâgh walla êh? Iddi lu êye hâga. Fên ir râgil illi kân 'andak? garâ lu êh? Êsh gâbak hina? ana gêt bi zâtî. Humma gum li waḥduhum. Kulle manhu yakhud ugritu. Ḥadihna nazlîn. Da khaddâm 'andî. Da bnukum walla bne min? Qulte 'ala min? Da lli hina gambina. 'Irfite ism il balad di? Êwa, hiya ismiha Qina.<sup>1</sup> Adi l gawâb illi gih bi l buṣṭa betaht in nâbar da. Lêlit kaza min ish shahr. Min huwa r râgil illi wâqif dak dih? Gûwa l balad fi l midna, ya'nî fi Sidna l Hisên wi l Gamaliya wi gwarha yeqûlû ir râgil dah wi l ḥurma diya. Inta shâyif duk-hammât dôl illi waqfin henâk? Min illi gih? Huwa l malik nafsu. Il barâbra, illi

<sup>1</sup> Keneli, a town in Upper Egypt.

humma khaddâmîn ‘andî, itkhanqu mbâriḥ waiya ba’d; fe wâḥid minhum darab it tânî fî ‘ênu, ṭallahha. Wi nta ‘amalte êh? Ana nadahte li l ḥakîm; gih, raggahha; we qataht ugrit il ḥakîm min mahiyit illi ṭallahha. W Allâhî ‘amalte ṭaiyib. Il wâḥid lâzim yerûḥ<sup>1</sup> yeshûf il mas’ala bi nafsu. Il babûr yeqûm min maṣr fi ani sâ’a? Huwa kulle yômên talâta yigî ‘andina. Kulle min qâm nisa walla rigâl.<sup>2</sup> Lisânu kan marbûṭ min shiddit ma ḥaşal lu. Hat li shuwaiyit ‘êsh min ḥêsu kân. Ahumma dak dôl illi waqqîn ‘and il bâb. Kulle min kân yeqûl innu râgil ṭaiyib. Tigî f ani sâ’a? Il balad di anbin filhum. Kunte mâshi fi s sikka we ‘irifte nafsî leinnî ‘aṭshân; fe ruḥte shiribte moiya min is sibil illi wara bêtik. Qul gih ‘andak fulân il fulânî, tequl lu eh? Min êye sikkitin ruḥt bardiha tiwaddik il balad.

## EXERCISE 26

These are the men who were in the train with me. In which room did you sleep? My brother sleeps in (the one) which is behind your mother’s. Every one knows his (own) business. I met somebody at the club yesterday (who) knows your father. I was defending myself. The boy with whose father you came from Upper Egypt is now a servant in my house. He has married a woman fifteen years older than himself.<sup>3</sup> By which boat did you come? Everybody who was there was pleased. Why did you leave me these and take the best for<sup>4</sup> yourself? Husbands and wives should<sup>5</sup> always love one another. He who smokes ten cigarettes a day<sup>6</sup> smokes too many. Is there anybody here? To talk is one thing, to do is another.<sup>7</sup> The two brothers live in the same house.<sup>8</sup> One sees inside the rooms. He is always speaking of himself. Did you come alone, or with your family? I came with my father and mother and all my relations. I read the whole of the book from beginning to end.<sup>9</sup> I have given you the best I had.<sup>10</sup> Why did you let him go? Because he bit my finger. Whose horse is that? It belongs to the man whose house was robbed yesterday.

<sup>1</sup> *I.e.* it is necessary that.

<sup>2</sup> A plur. of râgil less used than riggâla.

<sup>3</sup> *Older than him by (bi) fifteen years.*

<sup>4</sup> *li.*                      <sup>5</sup> lâzim.                      <sup>6</sup> *Trans. in the day.*

<sup>7</sup> *Trans. The talk . . . , and the deed . . .*

<sup>8</sup> *Trans. in one house.*

<sup>9</sup> *Trans. from the beginning to the end.*

<sup>10</sup> *Trans. the best which was with me.*

## THE VERB

§ 130. Verbs may be either trilateral or quadrilateral, *i.e.* they may contain either three or four radical letters.

§ 131. Radical letters may be either strong or weak. A strong radical is one that remains unchanged throughout the conjugation of the verb; thus *k, t, b*, the root or radical letters of the verb *katab to write*, being strong, appear in the same order in every phase of the verb, though the vowels may change and other letters be added. The weak consonants are *w* and *y*.

§ 132. A trilateral verb which contains three strong radicals is termed *strong*, while a verb containing *w* or *y* or *qaṭ'a* (') as one of its radicals is termed *weak*. Those which have two such letters are doubly weak, and those which have three trebly weak.

133. Strong verbs are subdivided into two classes:—

(a) Those whose three radicals are all different, and

(b) Those whose second and third radicals are identical. The former are called *perfect* verbs.

§ 134. From the simple form of the verb, composed only of the radicals and their connecting vowels, other forms, or conjugations, are constructed by the doubling of the radicals and the addition of new letters.

§ 135. The verb has, as a rule, only one voice, namely, the active,<sup>1</sup> two moods, the indicative and the imperative, and two simple tenses, the past and the aorist or imperfect, from which, however, others are formed by means of prefixes or by aid of the substantive verb *kān*, and two participles or verbal adjectives, one active and the other passive. The infinitive mood is represented by verbal nouns expressing the nature or quality of the verb.

§ 136. There are two numbers, singular and plural, three persons, and, for the 2nd and 3rd persons singular, two genders.

## THE SIMPLE PERFECT VERB

§ 137. The 3rd person singular of the past tense takes one of the three following forms: *barak, birik, buruk*, as *darab he struck, shirib he drank, ṣughur he was small*, and the tense is conjugated thus:—

	SINGULAR		
	MASC.	FEM.	
1st pers.	darabt	darabt	<i>I struck or have struck</i>
2nd pers.	darabt	darabti	<i>thou struckest, &amp;c.</i>
3rd pers.	darab	darabit	<i>he struck, she, &amp;c.</i>

<sup>1</sup> The passive is usually expressed by one of the derived forms, but see below, § 141 and §§ 505-506.

## PLURAL FOR BOTH GENDERS

1st pers.	ḍarabna (-nâ)	<i>we struck, &amp;c.</i>
2nd pers.	ḍarabtû (or ḍarabtum) <sup>1</sup>	<i>you struck, &amp;c.</i>
3rd pers.	ḍarabû (or ḍarabum) <sup>2</sup>	<i>they struck, &amp;c.</i>

§ 138. Similarly *shirib* and *ṣughur*; but it must be remembered that the short vowels *i* and *u* often disappear between two consonants.<sup>3</sup>

REMARK *a.*—Many verbs of a neuter sense take the form *birik* or *buruk* optionally, though the latter is perhaps more common, as ‘*uṭuṣ* (or ‘*iṭiṣ*) *to sneeze*; a few take the forms *barak* and *birik*, as *bakhal* or (more usually) *bikhil to be stingy*, and still fewer all three forms, as *khumur*, *khimir*, and occasionally *khamar to rise* (of dough).

REMARK *b.*—Most verbs of the form *barak* are transitive in meaning, those of the form *birik* mostly intransitive or passive, while those of the form *buruk* are invariably intransitive (neuter or passive).

§ 139. In the formation of the aorist, the first vowel of the past tense falls out, and the second becomes *i* (or less commonly *a* or *u*), while the persons are denoted by affixes or suffixes.

## SINGULAR

	MASC.	FEM.	
1st pers.	aḍrab	aḍrab	<i>I strike, will strike</i>
2nd pers.	tiḍrab	tiḍrabî	<i>thou strikest, &amp;c.</i>
3rd pers.	yiḍrab	tiḍrab	<i>he, she strikes, &amp;c.</i>

## PLURAL FOR BOTH GENDERS

1st pers.	niḍrab	<i>we strike, &amp;c.</i>
2nd pers.	tiḍrabû (or tiḍrabum)	<i>you strike, &amp;c.</i>
3rd pers.	yiḍrabû (or yiḍrabum)	<i>they strike, &amp;c.</i>

§ 140. Similarly *aktib I write*, *adkhul I enter* (from *katab*, *dakhal*), but with *i* and *u* respectively throughout in place of the *a* of the second syllable.

REMARK *a.*—Occasionally the *y* of the 3rd person is indistinctly heard. In *in‘al* (or *il‘an*) from *na‘al*, *la‘an to curse*, it is often dropped altogether.<sup>4</sup>

<sup>1</sup> Note that the *u* is quite short in all verbs when *-um* is used both in the 2nd and 3rd persons. Even *û* is hardly pronounced long.

<sup>2</sup> Possibly the older form. Cf. Aramaic *p‘alûn*.

<sup>3</sup> See § 33.

<sup>4</sup> So regularly in Assyrian and Hebrew, and in the dialects of Algeria and Malta.



REMARK *b.*—The form of the 1st pers. plur. is in a few expressions used for the 1st pers. sing.,<sup>1</sup> as *biddi nifham*, *na'raf I want to understand, to know*; *ṭili'te nigri I started to run*.

REMARK *c.*—It will be observed that the 1st and 2nd pers. sing. masc. of the past tense are identical in form, as are also the 2nd pers. masc. and the 3rd fem. sing. of the aorist. When there is a possibility of confusion the personal pronoun should be expressed.

REMARK *d.*—The vowel of the 1st pers. sing. of the aorist is invariably *a*, that of the preformative syllable of the other persons is *i*.<sup>2</sup> The latter is, however, sometimes assimilated to *u* when the final syllable contains that vowel, as *yukhrug* (or *yikh-rug*) *he goes out* (so *tukhrug*, *nukhrug*, &c., or *tikh-rug*, &c.), *yuq'ud* *he sits* (for *yi-q'ud*). In *ya'raf*, &c. (from 'irif), *ya'mar* (from 'imir) *to be inhabited*, *ya'rag* *he limps*, and a few others, it is assimilated to the *a*.<sup>3</sup> In *nahwy*, as in the Koranic dialect, the initial syllable of the aorist invariably ends in *a*, and such is the case in the spoken language in many expressions of a religious tone, as *yarhamkum Alláh* (for *yirhamkum*)! *God have mercy on you!*

§ 141. The following verbs take *a* in the final syllable of the aorist:—

(1) Those whose second radical is *h*, *ḥ*, or *'*, except:—

(a) <i>taham</i>	<i>accuse</i>	<i>sahal</i>	<i>loosen</i>
<i>taḥaf</i>	<i>give as a present</i>	<i>saḥar</i>	<i>enchant</i>
<i>ta'ab</i>	<i>tire</i>	<i>sa'al</i>	<i>cough</i>
<i>ṭa'am</i>	<i>engraft</i>	<i>sa'ad</i>	<i>make prosperous</i>
<i>gaḥam</i>	<i>expel</i>	<i>shi'ir</i>	<i>make verses</i>
<i>dahan</i>	<i>grease</i>	<i>shahar</i>	<i>speak well of</i>
<i>dahash</i>	<i>bother</i>	<i>shahān</i>	<i>load</i>
<i>da'af</i>	<i>weaken</i>	<i>qahar</i>	<i>annoy</i>
<i>ra'ab</i>	<i>frighten</i>	<i>laham</i>	<i>solder</i>
<i>ra'ash</i>	"	<i>mahal</i>	<i>grant a respite</i>
<i>ra'adit</i>	<i>thunder</i>	<i>ni'is</i>	<i>be drowsy</i>

which take *i*, making *athim*, *athif*, &c.

(b) <i>sha'ar</i>	<i>feel</i>	<i>mahak</i>	<i>crush</i>
<i>qa'ad</i>	<i>sit</i>		

which take *u*, making *ash'ur*, &c.

<sup>1</sup> In Algerian and Maltese *n* is regularly the sign of the 1st pers. sing.

<sup>2</sup> So in Hebrew, and in the 3rd pers. sing. and plur. and the 1st pers. plur. in Assyrian. In Ethiopic it is *e*.

<sup>3</sup> But *yi'raf*, &c., are used.

## REMARK.—

rahan *pledge*  
(rihin)

zihid	<i>loathe</i>
dahash	<i>tread on</i>

take *a* or *i*; ni'is occasionally makes an'as; zahar, zahir *appear* occasionally azhir (for azhar).

(2) Those whose final radical is *h*, *h̄*, *'*, *q*, or *kh*, except:—

(a) dala'	<i>swindle</i>	shara'	<i>begin</i>
raba'	<i>trot</i>	faraq	<i>separate</i>
ṣalah	<i>be reconciled</i>	fanakh	<i>retract, rescind</i>
shabah	<i>resemble</i>	qana'	<i>content</i>

which take *i*, making adli', &c.<sup>1</sup>

(b) baraqit	<i>it lightened</i>	sharakh	<i>split</i>
bazaq	<i>spit</i>	shanaq	<i>hang</i>
ṭabakh	<i>cook</i>	qaraq	<i>prattle, tell</i>
ṭaraq	<i>knock</i>		<i>tales</i>
dalaq	<i>spill</i>	khanaq	<i>throttle</i>
razaq	<i>provide for</i>	mashaq	<i>exhaust</i>
zaraq	<i>slip away</i>	malakh	<i>pull from the</i>
sadaq	<i>be true</i>		<i>socket</i>
salaq	<i>boil</i>	nafakh	<i>blow</i>
ṣarakh	<i>cry</i>		

which take *u*, making tibrūq, abzuq, &c.

REMARK.—Fakah *eat fruit* takes *a* or *i*.

(3) A number of words nearly all intransitive or neuter and of the form *birik* or *buruk*,<sup>2</sup> or both, and expressing mostly mental or physical qualities or conditions. The following is a nearly complete list of this class, exclusive of those which fall under (1) and (2):—

bilid	<i>be dull</i>	birid	<i>get cold</i>
biligh	<i>reach maturity</i>	tukhun	<i>get thick</i>
(balagh) <sup>2</sup>		tilim	<i>be blunted,</i>
bikhil	<i>be stingy</i>		<i>blunt</i>
(bakhal)		tuqul, tiqil	<i>be heavy</i>

<sup>1</sup> Qanaḥ *convict of an offence* and lafaq *sew* may be added to this list of exceptions, but they scarcely belong to the colloquial language.

<sup>2</sup> Birik and buruk correspond to barik (fa'ila) and baruk (fa'ula) of the literary language. Birik also represents fa'ala, as misik (literary masaka), &c.

<sup>3</sup> But yibluḡ ḡharaḡu *he attains his desire*.

ṭamar (ṭumur, <i>bear fruit</i>		silik	<i>behave well</i>
ṭimir) <sup>1</sup>		ṣuquṭ	<i>fall</i>
ṭurush, ṭirish	<i>become deaf</i>	ṣuduf	<i>chance</i>
ṭafash	<i>run away</i>	ṣughur	<i>become small</i>
gifil (gafal)	<i>be shy, shy</i>	shibiṭ	<i>hold on, climb</i>
gimid	<i>get hard</i>	(shabat)	
ghifil	<i>close</i>	shimit	<i>gloat</i>
(ghuful)		shimis	<i>bask in the sun</i>
ghilit, ghuluṭ	<i>err</i>	'uṭul	<i>be interrupted</i>
ghurum	<i>pay a fine</i>	'urug <sup>3</sup>	<i>be lame</i>
(ghirim)		'ilim	<i>know</i>
ghimid,	<i>be closed</i>	'irid	<i>be wide, broad</i>
ghumud		'imir ('umur)	<i>be inhabited</i>
harab	<i>flee</i>	'igiz	<i>become infirm</i>
ḥurun	<i>be restive</i>	'uqul	<i>be, become, wise</i>
ḥilim	<i>be patient ;</i>	'irif	<i>know</i>
	<i>dream</i>	'itir	<i>stumble</i>
ḥizin	<i>be sad</i>	'iṭiṣ, 'uṭuṣ	<i>sneeze</i>
ḥidir, ḥudur,	<i>be evident,</i>	'iṭiṣh, 'uṭuṣh	<i>be thirsty</i>
ḥadar	<i>appear</i>	(faragh) firigh	<i>be empty</i>
ḥafaḍ, ḥafaz	<i>retain in one's</i>	fidil	<i>remain</i>
	<i>mind</i>	fiṭir	<i>breakfast</i>
ḥimid,	<i>become sour</i>	fitir	<i>be tepid</i>
ḥumud		fiṭiṣh	<i>choke</i>
ḥaṣal	<i>happen</i>	qirib, qurub	<i>draw near</i>
dibil	<i>wither</i>	qishil,	<i>become bank-</i>
dirik (darak)	<i>arrive at</i>	qushul	<i>rupt</i>
	<i>maturity</i>	qidir	<i>be able</i>
rimid (or	<i>have ophthalm-</i>	qiṣir, quṣur	<i>be, get, short</i>
rimid)	<i>nia</i>	quḍum,	<i>become old</i>
raghab <sup>2</sup>	<i>desire</i>	qidim	
rikhiṣ,	<i>get cheap</i>	kibir	<i>grow big,</i>
rukhuṣ			<i>grow up</i>
zaman	<i>continue, last</i>	kafar	<i>rebel, be dis-</i>
simin	<i>get fat</i>		<i>obedient</i>
silim	<i>be safe</i>	kimil	<i>be finished</i>
sikhin,	<i>get hot</i>	kisil, kusul	<i>be lazy</i>
sukhun		kutur, kitir	<i>increase</i>

<sup>1</sup> Also aṭmir. The forms in brackets are less used than the others.

<sup>2</sup> Also arghib.

<sup>3</sup> 'Arag, yi'rug is more usual.

khuluş	<i>be finished, end</i>	khîşir,	<i>be spoilt, lose</i>
(khalaş, khiliş)		kuşur	
khimir	<i>leaven, ferment</i>	khuruf	<i>drivel, be im- paired</i>
(khumur, khamar)			<i>(intellect)</i>
khidil	<i>be weary</i>	lizim	<i>be necessary</i>
khigil	<i>be ashamed</i>	libid	<i>lie in wait for</i>
khuruş,	<i>be deaf and</i>	nidif	<i>be clean</i>
khiriş	<i>dumb</i>	nidim	<i>repent</i>

To the above list must be added the following verbs, which, having a corresponding active form, may be regarded as pure passives<sup>1</sup> :—

tilif	<i>be destroyed, perish</i>	(act. talaf)
ghidib, ghuḍub	<i>be vexed, sulk</i>	( „ ghadab)
ghilib	<i>be conquered, weary</i>	( „ ghalab)
hilik, hulik	<i>be exhausted, perish</i>	( „ ḥalak)
himid	<i>be exhausted, worried</i>	( „ hamad) <sup>2</sup>
sibit	<i>be proved</i>	( „ sabat)
sikin	<i>be inhabited</i>	( „ sakan)
sikir	<i>be made, get drunk</i>	( „ sakar)
‘idim	<i>be destroyed</i>	( „ ‘adam)
fiqir	<i>be made, get, poor</i>	( „ faqar)
qiriş, quruş	<i>be stung</i>	( „ qaraş)
qirif, quruf	<i>be disgusted, bored</i>	( „ qaraf)
qusum <sup>3</sup>	<i>be divided, allotted</i>	( „ qasam)
mirid	<i>be made, get, ill</i>	( „ marad)
nishif	<i>be dried, get dry</i>	( „ nashaf, rarely used)
niqış, nuquş	<i>be lessened, grow less</i>	( „ naqaş) <sup>4</sup>

<sup>1</sup> Pure passives, because they are derived directly from the active without any external change. Cairene Arabic resembles Hebrew in its dislike and spare usage of these forms. Many of the above also had no doubt originally an active form, which has now been supplanted by the first derived form barrak, barrik.

<sup>2</sup> As hamadu bi l ‘aşâya.

<sup>3</sup> Mostly in the expression qusumit il qisma *it was fated*.

<sup>4</sup> Others are peculiar to Upper Egypt, as gilid *be flogged*, qitil *be killed*.

REMARK *a*.—Some of the exceptions to (1) and (2) are perhaps explained by the fact that the active verb must take *i* or *u* in the aorist, so as not to be identical in that tense with the passive form, as in the case of *da'af*, *razaq*, *sahal*, *sa'ad*, *fanakh*, and *qahar*, which have passives, *di'if*, *riziq* (or *ruzuq*), *sihil*, *si'id*, *finikh*, *quhur*, making *ad'af*, *arzaq*, &c., in the aorist.

REMARK *b*.—Apart from the words mentioned above, the pure passive is rarely used conversationally, even by the educated, in the past tense,<sup>1</sup> though it is heard now and again in the aorist in the form *yibrak* (literary *yubrak*); and it may happen that an active verb forming the aorist in *a* will be identical in that tense with the active, as *il kalam da ma yiqbalsh*, *ma yifhamsh* *that statement is unacceptable, incomprehensible*.

(4) The following transitive verbs:—

<i>darab</i>	<i>strike</i>		<i>shirib</i>	<i>drink</i>
<i>daman</i>	<i>guarantee</i>		<i>qibil</i>	<i>accept</i>
<i>hiblit</i>	<i>conceive</i>		<i>kasar</i>	<i>break</i>
<i>rikib</i>	<i>ride, drive</i>		<i>kusub</i>	<i>gain</i>
<i>şakhaţ</i>	<i>turn to stone</i>		<i>khaţaf</i>	<i>snatch</i>

§ 142. The following verbs take *u* in the second syllable:—

(1) Those whose second radical is *t*, *d*, *ş*, *sh*, or *kh*, except:—

(a) The few which take *a* (§ 141).

(b) The following which take *i*:—

<i>faşal</i>	<i>divide</i>		<i>lakham</i>	<i>embarrass</i>
<i>khaşam</i>	<i>deduct</i>			

(2) Those whose final radical is *t*, *d*, *r*, or *z*, except:—

(a) The few which take *a*.

(b) The following which take *i*:—

<i>basat</i> ( <i>başat</i> )	<i>please</i>		<i>faqar</i>	<i>impoverish</i>
<i>saħar</i>	<i>enchant</i>		<i>fakar</i>	<i>think, imagine</i>
<i>shahar</i>	<i>speak well of</i>		<i>qahar</i> <sup>2</sup>	<i>annoy</i>
<i>shi'ir</i> <sup>2</sup>	<i>make verses</i>		<i>nakar</i>	<i>deny</i>

REMARK.—*Zahar*, *zihir* *appear*, *'arad* *exhibit*, *'aşar* *squeeze out*, *farad* *impose, duty on*, *nazam*, *put in order*, take either *u* or *i*.

<sup>1</sup> *Qutil* (for *inqatal*) and a few others may perhaps be excepted.

<sup>2</sup> Mentioned above (§ 141, 1 *a*).

(3) The following :—

barad	<i>file</i>	şarakh <sup>1</sup>	<i>cry</i>
balaş	<i>extort</i>	şalab	<i>crucify, torture</i>
baram	<i>twist</i>	şarad	<i>run away</i>
buraz	<i>project</i>	şarakh <sup>1</sup>	<i>split</i>
bazaq <sup>1</sup>	<i>spit</i>	‘arag	<i>be lame, limp</i>
tuqab	<i>pierce</i>	‘abad	<i>worship</i>
tarak	<i>leave</i>	‘aqad	<i>tie</i>
ţalab	<i>demand</i>	farak	<i>rub</i>
ţabakh <sup>1</sup>	<i>cook</i>	faram	<i>mince</i>
ţarad	<i>expel</i>	qaraş	<i>sting</i>
ghanag	<i>be coy</i>	qa‘ad <sup>2</sup>	<i>sit</i>
ħaraş	<i>guard</i>	kharag <sup>3</sup>	<i>go out</i>
ħaram	<i>bereave</i>	kharam	<i>pierce, bore</i>
ħakam	<i>judge</i>	lakam	<i>touch, strike</i>
darag	<i>insert</i>		<i>gently</i>
damagh	<i>brand</i>	laqam	<i>catch (a ball, &amp;c.)</i>
damak	<i>compress</i>	malakh <sup>4</sup>	<i>pull from its socket</i>
dakhal	<i>enter</i>	malak	<i>possess</i>
raqad	<i>lie, lie ill</i>	nakhal	<i>sit</i>
raqaş	<i>dance</i>	nakhas	<i>prick, annoy</i>
zaghad	<i>push</i>	naqaf	<i>strike</i>
sabak	<i>cast lead</i>	nafakh <sup>4</sup>	<i>blow</i>
sikin	<i> dwell</i>	nakat	<i>change one’s</i>
sikit	<i>be silent</i>		<i>mind</i>
şamal	<i>withstand, endure</i>		

REMARK.—‘Abad and ‘aqad make also a‘bid and a‘qid.

§ 143. All other perfect strong verbs take *i* in the second syllable of the aorist, and are usually transitives of the form barak, never of the form buruk.

<sup>1</sup> Mentioned above (§ 141, 2 b).

<sup>2</sup> Mentioned above (§ 141, 1 b).

<sup>3</sup> But kharag yikhrig *distil*.

<sup>4</sup> Mentioned above (§ 141, 2 b).

## VOCABULARY

taqâwi	<i>seeds</i>	minfâkh	<i>bellows</i>
tûba	<i>the 5th Coptic month</i>	hikma	<i>wisdom</i>
kanabê	<i>sofa</i>	karâf	<i>decanter</i>
ba'de bukra	<i>the day after to-morrow</i>	'aiya	<i>disease, illness</i>
khabar	<i>news</i>	aqûm	<i>I get up</i>
shart	<i>condition</i>	habas	<i>he imprisoned</i>
Rabb	<i>Lord</i>	haraq	<i>he burned</i>
ramadân	<i>the 9th Mohammedan month</i>	shahat	<i>he begged</i>
alam	<i>world</i>	khaff	<i>he got well</i>
hikâya	<i>story</i>	warrini	<i>show me</i>
fahm	<i>coal, coals</i>	simi'	<i>he heard</i>
haqîqa	<i>truth</i>	rabat	<i>he tied</i>
hashîsh	<i>grass</i>	takhud	<i>she, it, takes, catches</i>
garaz (or garaş)	<i>bell</i>	yâkul	<i>he eats</i>
zaman	<i>time</i>	yeqûl (yiqûl)	<i>he says</i>
maţbakh	<i>kitchen</i>	lahsan	<i>lest, or</i>
talğ	<i>ice</i>	li hadd	<i>until, up to</i>
		kulle ma	<i>all that, when-</i>
		(kulli <sup>1</sup> ma)	<i>ever</i>
		bi l haqq	<i>truly</i>

## EXERCISE 27

Zara't it taqâwi fi gnintak walla lissa? Zara'nâha fi shahre tûba. Humma 'irfu r râgil min wishshu. Inta qa'adte 'ala kursiya w ana qa'adte 'ala kursik. Lêh yirbuţu riglên il khirfân? Lamma lefendiyât yiţla'um barra fi ş şêf yiftahum shamâsihum lahsan takhudhum ish shams. Ta'raf is sâ'a kâm dilwaqti? ana q'ud (ana aq'ud) kulle yôm sa'tên fi l ôda t tahtâniya, u ba'dên atla'<sup>2</sup> aq'ud fi l ôda l fôqâniya li hadd id çubr. Inti ya hurma çarabti l walad da ş şughaiyar lêh?<sup>3</sup> Il binte di tishbih abûha. Il mara tuţbukh li guzha wi wilâdu. Ish shugle yikhlaş ba'de bukra. Lêh, ya bint, tuq'udi kulle yôm hina? Il gazma betahtak qudmit. Illi yisraq il bêda yisraq il farkha.<sup>4</sup> Lamma ti'tar 'ala hsân kuwaiyis iddini khabar. Illi yâkul kuwaiyis yisman u yitkhan. Il muslim yiftar fi ramadân 'ala<sup>5</sup> l maghrib. Taiyib! ana qbal ish sharti da. Il hidûm tinshaf fi sh shams. Tifdal

<sup>1</sup> When the penult is accented.

<sup>2</sup> We is often omitted between two verbs. (See Syntax, § 572.)

<sup>3</sup> The interrogative is often placed at the end of the sentence.

<sup>4</sup> Proverb.

<sup>5</sup> at.

fi l bêt walla tukhrug barra? Lamma yiqbađu 'ala l ħarâmiya yihbisûhum. Illi yişhar fi l lél yirqud fi n nahâr. Nâmûsa qaraşitni fi şbâ'i. Il wilâd yirkabu ħumîr wi r riggâla yirkabû khêl. Lamma tiksar kubbâya walla ħâga fi l bêt bass iddinî khabar 'aşhân a'raf. Lamma l wâhid yi'taş yeqûl: "il ħamdu li lla Rabbu l 'âlamîn." Il bêt da sikin 'amnauwil walla la'? Kullima yikallimha râgîl tughnug. Suqţit min 'al ħumâr we kasarit rigliha. Lamma yigî l khaddâm yi'truq 'ala l bâb aqûm dughrî w albis. Lâzim tifriq il kuwaiyisîn. Min ên 'iriftu l ħikâya di? Mush lâzim tinkiru l ħaқиqâ. Il masâkîn hilku min il gû'. Lamma smi'na l garaz țili'na barra we fataĥna l bâb. Khaffe lâkin 'aqlu khuruf min shiddit il 'aiya.

## EXERCISE 28

She sat in a chair in the kitchen. When you grow up you will both be like your mother. They went out of the house at ten minutes to two, and will return in an hour's time.<sup>1</sup> The girl snatched the stick out of<sup>2</sup> her brother's hand. At<sup>3</sup> what time did you breakfast yesterday? She denies everything. When the women shriek and the men fire<sup>4</sup> off their guns, the robbers run away. When you blow with the bellows the fire catches<sup>5</sup> the coals. The sun burns the grass. When the bell rings<sup>6</sup> you must open the door. She shut the door in my face. The sun rises at 4.20. He is a man (who) begs in the street. Do you know him, my daughter? (He) who is sad to-day, laughs to-morrow. These knives have become old and blunt. Who was mistaken, you or I? It gets soft after a time. You must drink the wine to-day, or it will go sour. Show me the man who witnesses truly. If you sit by<sup>7</sup> the window you will catch cold. When the judges give sentence, every one praises their wisdom. When you write to me I will write to you. Put the butter in the ice-chest,<sup>8</sup> that it may get cold and hard. We have broken a decanter and two glasses. Who will guarantee you? The water has got tepid; (it) will get cold soon.<sup>9</sup> She laughed at<sup>10</sup> him and ran away. A<sup>11</sup> good carpenter gains every day twenty or twenty-five piastres. The children remain in the house alone. The disease will become chronic with him. You (plur.) must sow your seeds in September.

<sup>1</sup> Trans. *after an hour.*

<sup>2</sup> min.

<sup>3</sup> fi.

<sup>4</sup> ħarab.

<sup>5</sup> misik fi.

<sup>6</sup> ħarab.

<sup>7</sup> ganb.

<sup>8</sup> Trans. *the box of (betâ') the ice.*

<sup>9</sup> ba'de shuwaiya.

<sup>10</sup> 'ala.

<sup>11</sup> Trans. *the.*



## THE IMPERATIVE

§ 144. We may form the imperative from the aorist by dropping the initial *t* of the 2nd pers., thus:—

idrab	<i>strike</i>		imsik	<i>seize</i>
idrabû			imsikû	
(idrabum)			irqud	<i>lie down</i>
			uq'udû	<i>sit</i>

With the negative, however, and the particle *ma*, the *t* is retained.<sup>1</sup>

REMARK.—A wish or command having reference to the 1st or 3rd pers. is expressed by the aorist, or by the verb *khallî let* followed by the aorist, as *nîdrab let us strike*, *khallînî aḍrab* (or *khallîn aḍrab*), *khallihum yîdrabû let me, them, strike*. Note that *khallî* remains, as a rule, in the singular even when several people are addressed. It may be used with a neuter or passive verb as well as an active one, as *khallî yiskhan il ḥammâm let the bath be heated*.

§ 145. The unfinished present is expressed by the aorist with the syllable *be* (or *bi*) prefixed to the preformatives. The vowel disappears before the *a* of the 1st person.

## SINGULAR

	MASC.	FEM.	
1st pers.	baḍrab	baḍrab	<i>I am striking</i>
2nd pers.	betîdrab	betîdrabi	<i>thou art striking</i>
3rd pers.	beyîdrab	betîdrab	<i>he, she, it, is striking</i>

## PLURAL FOR BOTH GENDERS

benîdrab	<i>we are striking</i>
betîdrabû (betîdrabum)	<i>you are striking</i>
beyîdrabû (beyîdrabum)	<i>they are striking</i>

REMARK *a*.—*Beyi* is sometimes contracted to *bi* in the 3rd pers. plural.

REMARK *b*.—The syllable *me* (*mi*) is sometimes heard for *be* (*bi*) in the 1st pers. plural, as *meniḍrab* for *benîdrab*.

REMARK *c*.—The intensive adjective *'ammâl* (lit. *doing frequently*), from the verb *'amal to do*, occasionally precedes the above form or that of the aorist itself. It agrees with the subject in number and gender, as *ana 'ammâl baḍrab* (or *aḍrab*)

<sup>1</sup> See § 491.

*I am in the habit of striking*, or simply *I am striking*, intî ‘ammâla betîḍrabî (or tîḍrabî), humma ‘ammâlin beyîḍrabû.<sup>1</sup>

REMARK *d.*—The unfinished present may also be expressed by the active participle with the substantive verb understood, as ana ḍarîb, hîya ḍarba, ihna ḍarbin *I am, she is, we are, striking.*<sup>2</sup>

§ 146. The unfinished past (imperfect) is expressed by means of the auxiliary verb kân *to be* in the past tense, followed by the unfinished present, thus:—

## SINGULAR

	MASC.	FEM.	
1st pers.	kunte baḍrab	kunte baḍrab	<i>I was striking, used to strike</i>
2nd pers.	kunte betîḍrab	kuntî betîḍrabî	
3rd pers.	kân beyîḍrab	kânit betîḍrab	

## PLURAL FOR BOTH GENDERS

1st pers.	kunna benîḍrab
2nd pers.	kuntû (-um) betîḍrabû (-um)
3rd pers.	kânû beyîḍrabû (-um)

or with ‘ammâl, kunte ‘ammâl baḍrab, &c.

§ 147. The finished past or pluperfect is expressed by kân followed by the past tense of the verb, as kunte ḍarabt *I had struck*, kan ḍarab *he had struck*, kunna ḍarabna, &c.

§ 148. The unfinished future is expressed by the aorist of the verb kân followed by the unfinished present, thus:—

## SINGULAR

	MASC.	FEM.	
1st pers.	akun baḍrab	akun baḍrab	<i>I shall be striking</i>
2nd pers.	tekun betîḍrab	tekunî betîḍrabî	
3rd pers.	yekun beyîḍrab	tekun betîḍrab	

## PLURAL FOR BOTH GENDERS

1st pers.	nekun benîḍrab
2nd pers.	tekunû (-um) betîḍrabû (-um)
3rd pers.	yekunû beyîḍrabû (-um)

REMARK.—This tense may also be expressed by the aorist of kân with the active participle, as akun ḍarîb, tekun ḍarba, yekunû ḍarbin *I, she, they will be striking.*

<sup>1</sup> It is in more frequent use in Upper Egypt, where it generally appears in the contracted form ‘amma, without change of gender or number.

<sup>2</sup> Syntax, § 498.

§ 149. The finished future (future perfect) is composed of the aorist of *kân* followed by the past tense. Thus *akun ðarabt I shall have struck*, *tekûnî ðarabti thou (f.) wilt have struck*, *yekûnû ðarabû*, &c.

§ 150. The indefinite future is expressed :—

(1) Simply by the aorist.

(2) Emphatically by the aorist preceded by *râyih* (the active participle of *râh to go*), agreeing with the subject in gender and number, or by its indeclinable form *rah*, or

(3) By the aorist with the particle *ha* (sometimes pronounced *ha*) prefixed; *e.g.* :—

		SINGULAR		
		MASC.	FEM.	
1st pers.	<i>râyih</i> ( <i>rayh</i> ) <sup>1</sup> <i>rah aḍrab</i> , or <i>ḥaḍrab</i>	<i>rayha</i> (for <i>râyihā</i> ) <i>aḍrab</i> <sup>2</sup> <i>râh aḍrab</i> , or <i>ḥaḍrab</i>		<i>I will or am going to strike</i>
2nd pers.	<i>râyih tidrab</i> , <i>rah tidrab</i> , or <i>ḥatidrab</i>	<i>rayha tidrabî</i> <i>rah tidrabî</i> , or <i>ḥatidrabî</i>		
3rd pers.	<i>râyih yidrab</i> , <i>rah yidrab</i> , or <i>ḥayidrab</i>	<i>rayha tidrab</i> , <i>rah tidrab</i> , or <i>ḥatidrab</i>		

#### PLURAL FOR BOTH GENDERS

1st pers. *rayhîn nidrab*, *rah nidrab*, or *ḥa nidrab*

2nd pers. *rayhîn tidrabû*, *rah tidrabû*, or *ḥatidrabû*.

3rd pers. *rayhîn yidrabû*, *rah yidrabû*, or *ḥayidrabû*.

REMARK *a.*—The past tense of the auxiliary followed by the future indefinite expresses that something was going or about to take place, or nearly took place, as *kunte râyih* (*rayh*) *aḍrab*, *kunte râh aḍrab*, or *kunte ḥaḍrab*, &c., *I was going to strike*, &c., *kân râyih yûqa'*, *rah yûqa'*, *ḥayûqa'* *he was near falling*. (Syntax, § 486.)

REMARK *b.*—*Ha* is appended to the imperative in the donkey boys' cry, *ḥarga'*! (*i.e.* *ḥa irga'*).

<sup>1</sup> Note that the *qat'a* of the first syllable generally disappears, so that *rayh*, *râh aḍrab* will be pronounced *ray*, *ra*, *ḥaḍrab*.

<sup>2</sup> Or contracted, *rayhâ ḍrab*.

REMARK *c.*—The inseparable particle *la* conveys with the aorist an oath or a threat,<sup>1</sup> as *w Allâhi larmik fi dahya by God! I will cast thee into adversity.*

§ 151. The subjunctive and so-called optative or potential moods are expressed by means of the aorist and past tenses (Syntax, §§ 494–5). The combination of the past tense of *kân* with the aorist of the verb is equivalent in the apodosis of conditional sentences to the English *would have*, as *iza kunte shuftu kunt aḍrabu if I had seen him I would have struck him.* (Syntax, § 510.)

§ 152. The participles active and passive are respectively *dârib striking* and *maḍrûb struck*, which are declined like ordinary adjectives.

#### • VOCABULARY

mâl	<i>property,</i> <i>riches</i>	akûn	<i>I shall be</i>
namûs	<i>mosquitoes</i>	kunna	<i>we were</i>
waqt	<i>time</i>	dakhkhal	<i>he put in</i>
hâga	<i>thing, any-</i> <i>thing</i>	zi'il	<i>he got angry</i>
'ashâ	<i>dinner</i>	gêt	<i>I, you, came</i>
shi'ir	<i>barley</i>	ṭili' fôq	<i>he ascended</i>
hamḍ	<i>acid</i>	maṭarit, na-	<i>it rained</i>
bûya	<i>paint</i>	ṭarit <sup>2</sup>	
ḍarab bûya	<i>he painted</i>	qafal	<i>he shut, closed</i>
fi		qable ma	<i>before that</i>
farrân	<i>baker</i>	bidâl ma	<i>instead of</i>
khiṣâra	<i>pity</i>	tamalli	<i>always</i>
(khuṣâra)		iza (with	<i>if</i>
		past tense)	

#### EXERCISE 29

Betiḍrab il khêl lêh? Lamma kânû beyiḍrabu l banâdiq kunte betirqud walla la? Hiya betikhrug kulle yôm is sâ'a tnên ba'd id ḍuhr. Il ḥuṣân betisman 'ala sh shi'ir. Betidhak 'ala mîn? Badhak 'alêk. Lêh? 'ashân betirkab ḥuṣânak zêy illi beyirkab auwil mara. Intî, ya bittî, kutti bti'milî ḥ fi l gin'na betâ'it giranna? Qable ma rigi'na kân ish shughlo khuluṣ. Kuntu ṭlihtû lamma gih il ḥakîm walla lissa? Kunna buirga' we lissa fi s sikka. Kulle ma ṣarakhna ḥna kânit hiya betiskut. Kan beyishrud min bêt abûh lamma qabaḍû 'alêh. Iza gêt is sâ'a sitta akûn lissa

<sup>1</sup> It is not very often heard in the spoken language.

<sup>2</sup> *Dunya world, weather* is understood.

bal'ab bi l kûra barra, welâkin iza gêt is sâ'a sab'a akun rigi't  
 'ala l bêt. Inta râyih tukhrug emta? Ana raḥ akhrug is sâ'a  
 rba'a u tilt. Humma rayhîn yirkabu nnaharda walla la'? La',  
 bass is sitte ḥatirkab. Iṭla' min hina. Ishrabî moiya ndifa.  
 Ifdalû fil bêt lamma rga'ana. Khallina niftaḥ ish shibbâk. Id  
 dakâkin fathîn bukra ṣ ṣubḥ? La', qaflin 'ashân il 'id. Fih  
 kubbâya maksûra; min kasarha? Hîya maksûra min nafsîha  
 kede. Kunna buishrab qahwa. Kânit betimṭur wi btir'id wi  
 btibruq tûl in nahâr.

## EXERCISE 30

Where<sup>1</sup> were you sitting? At what<sup>1</sup> was she laughing? I ran  
 away from him when I saw him getting angry.<sup>2</sup> In England they  
 used to hang thieves,<sup>3</sup> but now they imprison them. The water  
 is getting less every day. They covet her riches. She was  
 going upstairs<sup>4</sup> two steps at a time. They were painting the  
 house when I came. They will be sitting in the kitchen laugh-  
 ing<sup>5</sup> with the cook till dinner-time.<sup>6</sup> You will have returned,  
 my daughter, before we go out. We are going to beg (some)  
 cigarettes of<sup>7</sup> you. The acid will burn the paint. You will  
 tire yourself. She is going to ascend the pyramids. (It is) a  
 pity; she will be tired. (Is) the lady contented with<sup>7</sup> her ser-  
 vants? She (is) contented with one of them, but the others are  
 always getting drunk. What (is it) that makes them drunk?  
 Why were you sitting outside the door instead of doing<sup>8</sup> your  
 work? It is going to rain. Put the horse in the stable; he will  
 get cold outside. Wash your hands before you cook anything.  
 The horse was running away. The baker closes on Sunday, but  
 the tobacconist remains open.<sup>9</sup> Shut the windows and open the  
 doors. The clock was striking twelve when we went out. I am  
 being stung all day long by<sup>10</sup> mosquitoes. She was about to  
 knock at the door when the girl opened it. Will they remain  
 here when their children return? Let her come in and sit down.  
 Why was she angry? Because you (*f.*) shut the door in her face.  
 We were going out when they were coming in. You were  
 writing upstairs, and your dinner was getting cold downstairs.

<sup>1</sup> The interrogatives should be placed at the end of the sen-  
 tence.

<sup>2</sup> Unfinished present.

<sup>3</sup> Trans. *the thieves*.

<sup>4</sup> ṭili' 'as salâlim.

<sup>5</sup> Unfinished present.

<sup>6</sup> Trans. *the time of dinner*.

<sup>7</sup> min.

<sup>8</sup> Aorist.

<sup>9</sup> Act. particip.

<sup>10</sup> *By (bi) the mosquitoes*.

§ 153. The verb is rendered negative by the particle *ma* (*mā*) being placed before it, and *sh* after it in the form of a suffix,<sup>1</sup> as *ma ḍarabsh* *he did not strike*. The vowel *i* is inserted between it and a verb ending in a consonant, as *ma ḍarabtish* *you did not strike*. The conjugation of the negative past tense and aorist, firstly without, and secondly with, the verbal suffixes, is as follows:—

## SINGULAR

	MASC.	FEM.
1st pers.	<i>ma ḍarabtish</i>	<i>ma ḍarabtish</i>
2nd pers.	<i>ma ḍarabtish</i>	<i>ma ḍarabtish</i>
3rd pers.	<i>ma ḍarabsh</i>	<i>ma ḍarabish</i>

## PLURAL FOR BOTH GENDERS

1st pers.	<i>ma ḍarabnāsh</i>
2nd pers.	<i>ma ḍarabtūsh</i>
3rd pers.	<i>ma ḍarabūsh</i>

## SINGULAR

	MASC.	FEM.
1st pers.	<i>ma ḍrabsh</i>	<i>ma ḍrabsh</i>
2nd pers.	<i>ma ṭḍrabsh</i>	<i>ma ṭḍrabish</i>
3rd pers.	<i>ma yḍrabsh</i>	<i>ma ṭḍrabsh</i>

## PLURAL FOR BOTH GENDERS

1st pers.	<i>ma niḍrabsh</i>
2nd pers.	<i>ma ṭḍrabūsh</i>
3rd pers.	<i>ma yḍrabūsh</i>

1st pers.—

## SINGULAR

<i>ma ḍarabtūsh</i>	<i>I did not strike him</i>
<i>ma ḍarabtihāsh</i>	"    " <i>her</i>
<i>ma ḍarabtaksh</i>	"    " <i>thee (masc.)</i>
<i>ma ḍarabtiksh</i>	"    " <i>thee (fem.)</i>
<i>ma ḍarabtuhumsh</i>	"    " <i>them</i>
<i>ma ḍarabtukūsh</i>	"    " <i>you</i>

2nd pers. masc.—

<i>ma ḍarabtūsh</i>	<i>thou didst not strike him</i>
<i>ma ḍarabtihāsh</i>	"    " <i>her</i>
<i>ma ḍarabtināsh</i>	"    " <i>me</i>
<i>ma ḍarabtuhumsh</i>	"    " <i>them</i>
<i>ma ḍarabtināsh</i>	"    " <i>us</i>

<sup>1</sup> Comp. *ne . . . pas* in French. (See further Syntax, § 533 seq.)

2nd pers. fem.—

ma darabtiḥsh	<i>thou didst not strike him</i>
ma darabtiḥâsh	” ” <i>her</i>
ma darabtinîsh	” ” <i>me</i>
ma darabtiḥumsh	” ” <i>them</i>
ma darabtinâsh	” ” <i>us</i>

3rd pers. masc.—

ma darabûsh	<i>he did not strike him</i>
ma darabhâsh	” ” <i>her</i>
ma darabaksh	” ” <i>thee (masc.)</i>
ma darabiksh	” ” <i>thee (fem.)</i>
ma darabnîsh	” ” <i>me</i>
ma darabhumsh	” ” <i>them</i>
ma darabkûsh	” ” <i>you</i>
ma darabnâsh	” ” <i>us</i>

3rd pers. fem.—

ma darabitûsh	<i>she did not strike him</i>
ma darabithâsh	” ” <i>her</i>

## PLURAL

1st pers.—

ma darabnahsh	<i>we did not strike him</i>
ma darabnâhâsh	” ” <i>her</i>
ma darabnaksh	” ” <i>thee (masc.)</i>
ma darabnâkish	” ” <i>thee (fem.)</i>
ma darabnâhumsh	” ” <i>them</i>
ma darabnâkûsh	” ” <i>you</i>

2nd pers.—

ma darabtuhsh	<i>you did not strike him</i>
ma darabtûhâsh, &c.	” ” <i>her</i>

3rd pers.—

ma darabuhsh	<i>they did not strike him</i>
ma darabuksh	” ” <i>thee (masc.)</i>
ma darabûkish, &c.	” ” <i>thee (fem.)</i>

## SINGULAR

1st pers.—

ma drabûsh	<i>I do, will, not strike him</i>
ma drabhâsh	” ” <i>her</i>
ma drabaksh	” ” <i>thee (masc.)</i>
ma drabiksh, &c.	” ” <i>thee (fem.)</i>

2nd pers. masc.—

ma tidrabûsh, &c.	<i>thou (m.) dost, will, not strike him</i>
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2nd pers. fem.—

ma tidrabiḥsh	thou (f.)	„	„	him
ma tidrabiḥâsh, &c.	„	„	„	her

3rd pers.—

ma yidrabûsh	he does, will not strike him
ma yidrabâsh, &c.	„ „ her

§ 154. The prepositions *li* and *bi* with their suffixes may intervene, as well as, or in addition to, the verbal suffixes, between the verb and the negative sign *sh*, as *ma ṭabakhit lûsh she did not cook for him*, *ma ṭabakhitu lûsh she did not cook it for him*, *darab bi l 'aṣâya? la'*, *ma darab biḥâsh did he strike with the stick? No, he did not strike with it*. But we may also say *ma ṭabakhitshe luh*, *ma ṭabakhitûsh luh*, and *ma darabshe biha*.

§ 155. In the compound tenses the *sh* is generally attached to the auxiliary, as *ma kunnâsh kharagna*, but sometimes both of the negative signs will, for the sake of emphasis, accompany the principal verb, as *kunna ma kharagnâsh* (§ 541).

§ 156. In prohibitions the aorist is used instead of the imperative, or, in other words, the initial *t* reappears, as *ma tidrabsh*, *ma tidrabûsh do not strike*. (See further Syntax, § 491.)

§ 157. The negative particles may also be joined to the pronouns, whether in their full or truncated forms, as *ma hush* (or *ma huwâsh*) *not he*, *ma lish*, *ma 'andûsh (it is) not to me, with him*, i.e. *I have, he has, not*, *ma 'umrîsh shuftu I never saw him in my life*, *ma 'ilmîsh (it is) not my knowledge*, i.e. *I do not know*. They are very commonly joined to the indefinite pronoun *ḥadd one, anybody*, as *ma ḥaddîsh darab no one struck*. As the preposition *fi*, with or without the suffix of the third pers. sing., is used in the sense of *there is*, so *ma fiḥsh* (or *ma fishi*) signifies *there is not*.

§ 158. *Mush* or *mish* (contracted from *ma hûsh*, *ma huwâsh*) may be used as the aorist of the negative substantive verb of all numbers and gender, as *hiya, humma, hina? la'*, *mush hina is she, are they, here? No, she is, they are not, here*. It sometimes serves to negative the verb, as *mush kharag barra, dakhal gûwa he hasn't gone out, he has come in*, *mush darabha? didn't he strike her?* *Mush qultî lak tigî? didn't I tell you to come?* *Mush tigî waiyâna? won't you come with us?* *Mush tiskut! won't you keep quiet!*

§ 159. In the first of the above phrases the verb *kharag* with its complement is in reality the subject of the substantive verb understood, so that we would translate literally *it is not that he went out*.<sup>1</sup> The emphasis would be lost if we said *ma kharagshe barra*. In the other sentences there is implied a strong belief

<sup>1</sup> We might also say *mush leimma kharag*.



or persuasion in the mind of the speaker that it has been, will be, or should be, performed.

§ 160. *La* is used for *ma* in the word *wala*, composed of *wa* (= *wi*, *we*) and *and* and *la* *not*; and the verb or other word following it does not generally take the negative suffix *sh* unless the negative with the conjunction may be translated by *without* or *and yet*, the previous sentence being an affirmative one, as *la dakhaltish wala tlihtish* *I neither went in nor came out*, but *ana dakhalt wala hâsh 'ârif* *I went in without his knowing*.<sup>1</sup>

## VOCABULARY

bâl	<i>mind, memory</i>	ghêr	<i>besides, other than</i>
bilyardu	<i>billiards, billiard-table</i>	yimkin	<i>it is possible that, possibly</i>
kîs	<i>bag, purse</i>	zêy in nâs	<i>as one should, properly</i>
bikhil	<i>stingy, avaricious</i>	abadan	<i>never, not at all</i>
kanas	<i>sweep</i>	min ên	<i>whence, how</i>
şaraf	<i>spend</i>	bî z zûr	<i>by force</i>
dafa'	<i>pay</i>		
zâhir	<i>clear</i>		

## EXERCISE 31

Ma humnâsh şughaiyarîn. Ma fish hadde gherna fi l bêt. Il ôda lli mâ fihâsh sagâgîd mush kuwaiyisa. Yimkin ma nismahsh. Ma 'rafûsh la zâtan wala isman. Ana ma 'rafhâsh wala hiya tirafnî. La yishrab wala yâkul. Tishrab wala tâkulsh. Likshe<sup>2</sup> ikhwa? Ana kulle shahr badfa' lak talat ginêhât wala ti'mîlshê shuglak zêy in nâs. Bâlaksh<sup>3</sup> il hâga di? Ana ma 'umrîsh simûhte hâga zêye di. Ma ntish fahma kalâmî? La', kalâmak mush zâhir abadan. Ma kuntish betindahî lî? İhna mush rayhîn nishhat minhum hâga. Mush kân ibnak hina qabl id duhr? Ma haşal luhumshê hâga. Hiya mish rayha titla' tûl in nahâr? Tani marra ma ti'mîlîsh hâga zêye di. Mush niknîs shuwaîya qable ma tuqud? Ma'akshe qirshên? Ma lîsh akhkhe wala ukht. Mush ana lli kasart il fanâgîn; da r râgil illi kan beydrab bûya fi l bêt, hûwa lli kasarhum. Il bikhil na yişrifshê fulûs illa bî z zûr. İhna ma kumnâsh 'arfin leinuk ma btiksabshe ziyâda 'an kede. İamma na tindahişshê ha yaraf min ên leinuk 'auzâh? Ma kânîtshe hidrit lamma gih abûha. Ma tirkabshe huşân beyirug.

<sup>1</sup> See further Syntax.

<sup>2</sup> *Ma* is omitted in some circumstances (§ 534).

<sup>3</sup> The preposition *fi* is understood (§ 585 *e*).

## EXERCISE 32

Don't sit up after eleven. (He) who goes to bed early does not repent. The work will not be finished before sunset.<sup>1</sup> I am not going to burn it. Doesn't your mother ride? She did not dance at all. Don't sneeze just in front of me. It thundered and lightened, but it did not rain. I have not eaten or drunk all day long. He doesn't play billiards better than you. Won't you open the door to him? There is no bread in the house. Didn't any one seize them? Won't you sit down and keep quiet! She took her purse from her pocket without her knowing. Don't go down to them. Don't insult a man<sup>2</sup> who has not insulted you. We didn't hear him when he came. Don't snatch it away from me. It doesn't rain much in Cairo. They won't ever get dry. Don't listen to him. We shall not return before Friday evening. I neither won nor was beaten.

§ 161. The derivative verbs are eleven in number, and take the following forms:—

I.—Barrik or barrak, the latter where the doubled or the final consonant is one of the letters *t, gh, h, d, r, z, s, ' , q, k*, and the former in other cases.

REMARK.—Barrik *make kneel* and shaghghil *cause to work* form exceptions to the above rule (but shaghghal is also in use).

§ 162. Verbs of this form are usually transitive, either causative (where the primitive verb is intransitive) or intensive (when the primitive verb is transitive), as qa'ad *cause to sit*, kassar *break in pieces*, ḥabbis *imprison a number of persons*.<sup>3</sup> Naggis signifies either *to cause to be* or *to consider unclean*, saddaq *consider true, believe*. Instances of intransitive verbs of this form are: baḥḥar *go north*, gharrab *go west*, gaddar *have smallpox*, zallaq *be slippery*, 'aḥḥin *be putrid*.

REMARK a.—It not infrequently happens that a verb appearing in this form is not used as a simple trilateral, as khammin *conjecture*; or it may be denominative, *i.e.* derived directly from a noun, whether of Arabic or foreign origin, as dabḏish *fetch rubble* (dabsh), bannig *put under chloroform* (bing *narcotic*), ṣabbīn *to soap* (ṣabūn).<sup>4</sup>

REMARK b.—Some verbs, mostly bearing a neuter sense, are used both in the primitive and first derived form without any difference of meaning, as bilid (or ballid) *get dull*, 'iḡiz (or 'aggiz) *get old*.

<sup>1</sup> Trans. *the sunset*.

<sup>2</sup> Trans. *the man*.

<sup>3</sup> We may say ḥabas-hum or ḥabbis-hum, but we cannot say ḥabbisu in this sense.

<sup>4</sup> From the Italian through Turkish.

REMARK c.—A few are used both transitively and intransitively, as *shahhil hurry*, *qarrab come or bring near*, *baṭṭal abolish or be abolished*, *take holiday*.

§ 163. The first derived form is conjugated as follows :—

## PAST TENSE

	SINGULAR	
	MASC.	FEM.
1st pers.	barrikt, barrakt	barrikt, barrakt
2nd pers.	barrikt, barrakt	barrikti, barrakti
3rd pers.	barrik, barrak	barrikit, barrakit

## PLURAL FOR BOTH GENDERS

1st pers.	barrikna, barrakna
2nd pers.	barriktû (-um), barraktû (-um)
3rd pers.	barrikû (-um), barrakû (-um)

## A O R I S T

	SINGULAR	
	MASC.	FEM.
1st pers.	abarrik, abarrak	abarrik, abarrak
2nd pers.	tibarrik, <sup>1</sup> tibarrak	tibarriki, tibarrakti
3rd pers.	yibarrik, yibarrak	tibarrik, tibarrak

## PLURAL FOR BOTH GENDERS

1st pers.	nibarrik, nibarrak
2nd pers.	tibarrikû (-um), tibarrakû (-um)
3rd pers.	yibarrikû (-um), yibarrakû (-um)

## UNFINISHED PRESENT

	SINGULAR	
	MASC.	FEM.
1st pers.	babarrik, babarrak	babarrik, babarrak
2nd pers.	bitbarrik, <sup>2</sup> bitbarrak	bitbarriki, bitbarrakti
3rd pers.	biyibarrik, beyibarrak (or bibarrik, &c.)	bitbarrik, bitbarrak

## PLURAL FOR BOTH GENDERS

1st pers.	binbarrik, binbarrak (or binebarrik, &c.)
2nd pers.	bitbarrikû <sup>2</sup> (-m <sup>3</sup> ), bitbarrakû (-m) (or bitebarrikû, &c.)
3rd pers.	bibarrikû (-m), <sup>4</sup> bibarrakû (-m)

<sup>1</sup> Or *tebarrik*, and so throughout.

<sup>2</sup> For *biti (te) barrik*. &c.

<sup>3</sup> *I.e.* -um, the *u* being shortened when the *m* is added, and so throughout.

<sup>4</sup> Or uncontracted *biyi (ye) barrikû*, &c.

## IMPERATIVE

Sing. masc. barrik, barrak      Fem. barriki, barrakî  
 Plur.      barrikû (-m), barrakû (-m)

Particip., active and pass., mebarrik, mebarrak (mibarrik, mubarrik, &c.).<sup>1</sup>

<sup>1</sup>REMARK.—The participle of this form is frequently used as a substantive, as me'allim *one who teaches, a master.*

## VOCABULARY

kallim	<i>address</i>	ragga'	<i>give back, re- turn</i>
qabbil	<i>go south</i>	'azzib	<i>torture</i>
khabbar	<i>inform</i>	kaddib	<i>give the lie to</i>
gallid	<i>bind (books, &amp;c.)</i>	kassil	<i>grow lazy</i>
fassaḥ	<i>make room, walk (act.) about</i>	dakhkhan	<i>smoke (chim- ney, &amp;c.)</i>
hammil	<i>load</i>	ta'ab	<i>tire</i>
farrag 'ala	<i>show over</i>	fahhim	<i>inform</i>
khaddim	<i>employ</i>	ṭaffish	<i>drive away</i>
fassaḥ	<i>cut out (cloth, &amp;c.)</i>	qashshar	<i>shell, peel</i>
ḥadaf	<i>throw</i>	kattar	<i>increase, make much</i>
ṣabbar	<i>keep waiting</i>	sallim 'ala	<i>salute</i>
gabbis <sup>2</sup>	<i>grow hard, harden</i>	'allim	<i>teach</i>
ballaṭ	<i>pare</i>	'allim 'ala	<i>sign</i>
ganmid	<i>harden</i>	menaggiḍ	<i>upholsterer</i>
sallif	<i>load</i>	qumâsh	<i>stuff</i>
khurrag	<i>take out</i>	bisilla	<i>peas</i>
fassaḥ	<i>make clear</i>	ganayni <sup>3</sup>	<i>gardener</i>
khassar	<i>spoil</i>	barasmi	<i>seller of clover</i>
(khassar)		nuzûl	<i>descending, de- scend</i>
dahlak	<i>make laugh</i>	ṭulû'	<i>ascend</i>
ghabbar	<i>throw dust</i>	ḥamla	<i>load, burden</i>

<sup>1</sup> For the vowel of the first syllable, see § 14 c. In the literary language the vowel of the final syllable is always *i* in the act and *a* in the pass. participle.

<sup>2</sup> From gibs *gypsum*.

<sup>3</sup> Sometimes pronounced ganênî.

## EXERCISE 33

Ana rayḥ agallid kitâbên 'and il megallid. Dimâghu me-gabbisa. Baḥḥar sana wala tqabbil yôm. Il furne bitdakhkhan ketir; lâzim nenaddafha bukra ṣ ṣubḥ. Iḥdif li kôra waḥda, mush ḥaddif li l kull. Sallim li 'ala wilâdak. Inta lli 'irift il ḥikâya, khabbarni 'anha. Taiyib, ana ḥafabhimhâ lak. Yâ barasmî inta biḥammil ḥumârak ḥamla qadde kede tiqila lêh! tirazzibu lêh, yâ gabbâr? Allâh yirazzibak zêye ma 'azzibtu. Hat lina l waraqa 'ashân ne'allim 'alêha. Khaddimtish il barabra dôl fi bêtak? Ya ganayni! ma tkattarsh il moiya; rah tikaṣṣar il ward. Dabbish ya walad 'ala l bannâ. Il gammâl kân râyiḥ yibarrik gimâlu. Kballi wâḥid menaggid yinaggid lina mertabtên. Hiya rah tikallimik 'an il mas'ala. Nazzil iṭ tara-bêza di min 'aṣ ṣuṭûḥ. Ma tkbarragûhâsh barra. In nâs dôl yinaggisu l kalb.

## EXERCISE 34

Hurry up (*plur.*); don't keep us waiting. Why are you driving those men away? The cat was looking for her kittens all day long. I am going to teach you Arabic. I don't get tired coming down;<sup>1</sup> what tires me is going up.<sup>2</sup> You have stolen my pencil; give it back to me. Will you lend me five pounds? The road isn't paved. The story will make you laugh. Are you not going to take the child for a walk? I don't believe your statement at all. I am going to cut the stuff out myself. After lunch we are going to show you over the stables. What are you doing, girl? I am shelling peas.

§ 164. II.—Bârik.<sup>3</sup> Verbs of this form denote:—

(a) An attempt or striving to perform the action expressed by the primitive verb, as *ghâlib* *seek to overcome*.

(b) A mutual performing of that action by both subject and object, as *râhin* *to make one bet with oneself, wager*. In the latter sense the indirect object of the primitive verb becomes the direct object of the second form, as *lâ'ibnî* (= *li'ib waiyâya*) *he played with me*.<sup>4</sup> Others have an apparently primitive sense, the simple verb not being in use or bearing an entirely different

<sup>1</sup> Trans. *from the descent*.

<sup>2</sup> Trans. *the ascent*.

<sup>3</sup> The Koranic *bârak*(a) (rarely heard).

<sup>4</sup> In the former it sometimes remains indirect, as *sâbiq waiyâh* (or *sabqu*) *he raced with him (raced him)*, lit. *tried to pass him*.

meaning, as *sâfir start on a journey*, *bârik bless, congratulate*, *qâbil meet*.

§ 165. The principal tenses are conjugated as follows:—

## PAST TENSE

## SINGULAR

	MASC.	FEM.
1st pers.	bârikt	bârikt
2nd pers.	bârikt	bâriktî
3rd pers.	bârik	barkit (for bârikit)

## PLURAL FOR BOTH GENDERS

1st pers.	bârikna
2nd pers.	bâriktû (-m)
3rd pers.	barkû (-m)

## A O R I S T

## SINGULAR

	MASC.	FEM.
1st pers.	abârik	abârik
2nd pers.	tibârik <sup>1</sup>	tibarkî
3rd pers.	yibârik	tibârik

## PLURAL FOR BOTH GENDERS

1st pers.	nibârik
2nd pers.	tibarkû (-m)
3rd pers.	yibarkû (-m)

## IMPERATIVE

Sing. masc.	bârik	Fem. barkî
Plur.	barkû (-m)	

Particip., act. and pass., *mebârik, mebârak* <sup>2</sup>

REMARK *a*.—It will be observed that the conjugation of this form differs in no way from that of the first, except that the vowel *i* disappears in some of the persons in accordance with the rules of pronunciation.

REMARK *b*.—The passive participle is sometimes borrowed from the primitive verb, though the other parts of the latter are not in use or bear a different meaning, as *mabrûk blest*.

<sup>1</sup> Or *tebârik, yebârik, &c.*

<sup>2</sup> The latter form is sometimes used as a passive participle, as in the written language.

## VOCABULARY

'ârik	<i>quarrel with</i>	dâfi' 'an	<i>defend</i>
'âlig	<i>heal, attend</i>	sâmiḥ	<i>pardon</i>
bârik fi	<i>bless</i>	sâ'id	<i>help</i>
bârik li	<i>congratulate</i>	'âmil	<i>treat, deal with</i>
tâgir	<i>be in commerce, business</i>	'ârid <sup>1</sup>	<i>expose, exhibit</i>
shârik	<i>take as a part- ner</i>	hâsib	<i>settle accounts with, beware, look out</i>
'âkis	<i>annoy, tease</i>	hâfiz 'ala	<i>look after</i>
sâbiq	<i>race with</i>	bitqûl	<i>you say</i>
khâlîf	<i>oppose, con- tradict</i>	fâvit	<i>passing</i>
shâtîm	<i>insult, bandy words with</i>	mas'ûl	<i>responsible</i>
fâriq	<i>leave one alone</i>	mush'arânî	<i>hairy</i>
khâniq	<i>quarrel with</i>	gary	<i>a running</i>
		sabqa	<i>race</i>
		ba'dên	<i>afterwards</i>

## EXERCISE 35

Huwa kulle yôm bi'âriknî. Iḥna rayḥîn neqâbilhum fi l maḥaṭṭa. Min bi'algu? Il ḥakim illi 'âlignî lamma kutte 'aiyân 'amnauwil huwa lli me'algu. Allâh yibârik fik. Huwa beyitâgir wahdu? La' meshârik wâḥid tânî waiyâh. Huwa niggauwiz gidid; mush rah tibârik lu? Tamallî lamma tkûn fayta min hina, yiraksûha l wilâd dól. Il waladên duk-hamma rah yisabqu ba'd fi l gary. Hasbî ya wliya! Iḥna kunna mraḥnîn ba'dîna bi l fulûs 'ala s sabqa. Il binti di tamalli mkhâlfânî fi l kalâm. Kânû beyishatmû ba'd quddâm bitna lamma gih ish shawish u waddâhum it tumn. Inta mush rah tefâriqnî abadan? Bitkhanqi<sup>2</sup> l walad da lêh ya bint? Ghâlibnâ-hum fi l kôra. Bitqûl khaṇqûh walla khaṇaḡûh? Bârak<sup>3</sup> Allâh fi r râgil il mush'ârânî wala bârak Allâh fi l mara l mush-'ârâniya.

## EXERCISE 36

The boys were playing with the girls. I will meet you outside the shop. I didn't strike him; I was only defending myself. If you do this, I shall never pardon you. When do you (*plur.*) start? I am starting by<sup>4</sup> the train which leaves at 2:36 p.m. They weren't helping us; we did it by ourselves.

<sup>1</sup> Better 'arraḡ.

<sup>2</sup> For bitekhâniqî.

<sup>3</sup> For the use of the past tense, see § 473 c.

<sup>4</sup> ma'

<sup>5</sup> yeḡûm.

Your enemy does not always become<sup>1</sup> your friend because you treat him well. They are not going to exhibit their goods in the windows of the shops. Spend the money out of<sup>2</sup> your pocket, and I will settle with you afterwards. When they quarrelled my brother reconciled them. You are responsible, and must<sup>3</sup> look after everything.

§ 166. III.—Ibrak<sup>4</sup> and occasionally (the literary form) abrak.

It is either transitive, bearing the same meaning as barrik, as ikhbar *inform* (for the more usual khabbar), or intransitive (or neuter), as izman *endure, last*, islam *become a Mussulman*.

REMARK.—This form is of very rare occurrence in the spoken language.

§ 167. The past tense is conjugated as in the other forms; the aorist makes abrik, tibrik, tibrikî, yibrik, &c.; the imperative is ibrik, &c., and the participle mubrik, mibrik.

REMARK a.—The participle may exist where the other parts of the verb are not in use, as mudhik *câusurî to laugh, laughable*. Those verbs of this form whose sense admits of a passive participle derive it from the simple verb, as alzam *be compelled*, pass. part. malzûm.

REMARK b.—The word murzaq *provided for* (by God), *blest* seems to represent the past participle of a verb arzaq, which, however, exists neither in the colloquial nor the literary language; so mus'ad *blest*, and a few others.

### VOCABULARY

imkan (am-kan)	<i>be possible to one</i> <sup>5</sup>	i'lan	<i>notify</i>
ifqar	<i>impoverish</i>	igwaz	<i>double</i>
alzam	<i>compel, hold responsible</i>	muhsin	<i>charitable</i>
ihsan (ahsan)	<i>show charity to, make gifts</i>	mushrik	<i>polytheist, idolater</i>
iblagh	<i>come of age, inform</i>	misri' (musri')	<i>hurrying</i>
ikram, (akram)	<i>treat with honour</i>	yimkin	<i>it is possible, possibly</i>
izhar	<i>bring to light</i>	qiyâm	<i>starting, departure</i>
ib'ad	<i>remove</i>	kutr	<i>excess</i>
itqan	<i>perfect, make nice</i>	rasm (r)	<i>tax</i>
		zirâ'ât	<i>crops</i>

<sup>1</sup> yigi.

<sup>2</sup> min.

<sup>3</sup> lâzim with aor.

<sup>4</sup> Comp. Phœnic. if'il.

<sup>5</sup> With a direct object.



## EXERCISE 37

Ma mkannîsh agahhiz il gawabât betû'î qable qiyâm il buṣṭa. Ana lzamtak leinnak tifdal hina, ya'ni tkûn inta malzûm u mas'ûl 'an kulle hâga. Lâzim titqin nina (titqin lina) ṭ ṭabikh ziyâda shuwaiya naharda, 'ashân fih diyûf. Lamma miskû l haramîya kânû misri'in bi l gary. Ana lamma gêt inta 'andi, mush akramtak? Yimkin nirkab sawa bukra.

## EXERCISE 38

The excessive taxation<sup>1</sup> was impoverishing the country. Won't it be possible for you to write<sup>2</sup> to me to-morrow? He is a very charitable man; he is making gifts every day. Your tennis balls did not last more than two or three months. You must notify them before Friday. Possibly we shall go out to-night. They are responsible, not I. There are still many polytheists in the world. They did not show me much honour.

§ 168. IV.—Itbarak.<sup>3</sup> It generally serves as the passive of the primitive verb; thus from ḥabas *imprison* is formed itḥabas *to be imprisoned*, from misik *seize*, itmasak *be seized*. But the primitive form is not always in use. Itbarak sometimes has a neuter, reflexive, or middle sense, as itlafat *turn round to look*, and is in a few cases identical in meaning with the primitive form, as itbasat *be pleased*, from bisit (little used), itṭalab *ask for oneself*.

§ 169. The aorist is atbirik, titbirik, titbirkî, &c., the imperative itbirik, itbirkî, itbirkû (-m). The participle (mitbirik) is not much in use, the passive participle of the simple verb generally taking its place, as maḥbûs, mamsûk, &c.

## VOCABULARY

itqafal	<i>be locked</i>	itlafat li	<i>look to, after</i>
itfatah	<i>be opened</i>	itḥamal	<i>be carried</i>
ishsharab	<i>be drunk</i>	ishshataf	<i>be chipped,</i>
itfaham	<i>be understood</i>		<i>broken off</i>
itkhabat	<i>be knocked,</i>	itqalab	<i>be upset</i>
	<i>bumped</i>	it'abad	<i>be worshipped</i>

<sup>1</sup> Trans. *the excess of the taxes.*

<sup>2</sup> Aor. (*that*) you write.

<sup>3</sup> This form, unknown to literary Arabic, corresponds to the Syriac *ethp'el*, regarded as the passive of the primitive verb. It is doubtlessly more ancient than the reduplicated form itbarrak.

itgama',	<i>be added up</i>	itrafas	<i>be kicked</i>
iggama'		itrafa'	<i>be raised</i>
itkhadam	<i>be served,</i> <i>waited on</i>	itrafad <sup>1</sup>	<i>be dismissed</i>
itḥamaq	<i>be quick-tem-</i> <i>pered</i>	binâya	<i>building</i>
it'araf	<i>be known</i>	'agam	<i>Persians</i>
it'azam	<i>be invited</i>	gumla	<i>total</i>
itghalab	<i>be conquered</i>	shukalî	<i>quarrelsome</i>
itghasal	<i>be washed</i>	k hulq	<i>temperament</i>
		ḥamâqa	<i>foolishness</i>
		ṭaqm	<i>suit</i>

## EXERCISE 39

Il bâb il barrânî betâ' bêtna beyitqifil min gûwa. Itsharab 'andina nibit ketir illêla. Kallimna bi l 'arabî 'ashân kalâmak yitfihim min kull in nâs. Il khaddâm il baṭṭâl yitriḥîd. Il ḥagar dih lâzim yitriḥî' min hina. Itkhabatna min 'arabiya fi s sikka quddâm bêtak. Iṣṣarafit fulûs ketir qawî fi l binâya di. Ish shamse kânit betit'ibid 'and il 'agam. Lamma titgimi' il gumla ḥana'raf qimt il kull. Ir râgil da mithimiq<sup>2</sup> we shukalî ketir; kullima tkallimu yithimiq. Huwa yin'irif bi l ḥamâqa betaḥtu. Hiya miṭṭilba min Allâh leinne Rabbina yirzuḥa bi walad.

## EXERCISE 40

They were imprisoned in their (own) garden. She was seized before she reached her daughter's house. Both the doors of my bedroom open inwards. The jacket too, in fact the whole suit must be washed. Don't sit there, or<sup>3</sup> you will be kicked by<sup>4</sup> one of those horses. Why was he dismissed? Because he didn't look after the house properly when we went away. If you play with them you will be beaten. How are you going to be waited on if there is no servant in the house? The children were carried on the camel's back. A small piece has been chipped off. Take that glass away or it will be upset.

§ 170. V.—Itbarrîk, itbarrak.<sup>5</sup> This form is constructed

<sup>1</sup> Itrafat in the dictionaries.

<sup>2</sup> Or maḥmûq.

<sup>3</sup> laḥsan.

<sup>4</sup> min.

<sup>5</sup> Itfa'al is not unknown to the literary dialect. It is the Hebr. *hithpa'el*, Syriac *ethpa'al* (the second radical doubled).

from the first derived form by the addition of the prefix *it*, and acts as its passive, or denotes generally the condition into which its object is brought by its action, as:—

naddaf	<i>clean</i>	itnaddaf	<i>be cleaned</i>
barrad	<i>cool</i>	itbarrad	<i>get cool</i>
ḥakkim	<i>give one autho- rity</i>	itḥakkim	<i>have, use (or abuse), such authority</i>

Sometimes it bears the same sense and acts upon the same object as the first form, but governs that object indirectly instead of directly, as kallim ir rāgil (or itkallim waiya r rāgil) *he spoke to (with) the man*, ḥadditu (or itḥaddit waiyāh) *he chatted with him*; or it may be middle or reflexive in sense, as qallib *turn*, itqallib *turn oneself, roll back*. When the first form is intransitive, the fifth is rarely in use; when it is, it is generally identical in meaning, as qarrab (or itqarrab) *approach*. *Vice versa*, when the fifth form is neuter, without any reference to the action of a transitive verb, the first form does not often exist.

§ 171. The aorist is atbarrik, titbarrik, &c., or atbarrak, titbarrak, &c., according as the past tense is itbarrik or itbarrak; similarly, the imperative itbarrik or itbarrak and the participle mitbarrik or mitbarrak.

REMARK *a*.—The literary form tabarrak will occasionally be heard in conversation for both itbarrik and itbarrak,<sup>1</sup> as also mutabarrik for the active participle, as rāgil mutakallim *an eloquent man*.

REMARK *b*.—Itbarrid is sometimes heard for itbarrad, itbashshir for itbashshar, itraddad *frequent* for itraddid.

REMARK *c*.—The *i* of the initial syllable of the past tense is not infrequently placed after instead of before the *t*, and pronounced very shortly, as tikallim (almost tkallim).<sup>2</sup>

<sup>1</sup> But only in imitation of the literary dialect. The Chaldaic form is the only one, properly speaking, in use in the colloquial language.

<sup>2</sup> See § 14. For the assimilation of the *t* with certain letters in forms (4), (5), and (6), see § 25 *b*. Its sound often approaches that of *d*.

## VOCABULARY

itmarragh	<i>roll (intr.)</i>	itrattib	<i>be arranged</i>
itbashshar	<i>be blessed with, lucky in</i>	itfaddal!	<i>please! pray!</i>
itbaṣṣaṣ ('ala)	<i>play the spy</i>	itfassah	<i>take a walk</i>
itbassim	<i>smile, laugh knowingly</i>	it'allaq	<i>be suspended</i>
itba'ad	<i>be removed, keep away</i>	itfarag 'ala	<i>be shewn, look, over</i>
iṭṭarrab	<i>be covered, filled with dust</i>	itrakah	<i>be driven, ridden</i>
itqaddim	<i>be advanced</i>	itghasal	<i>be washed</i>
ithaggar	<i>be harsh,</i>	kabbar nīfsu	<i>give oneself airs</i>
'ala	<i>rough, with</i>	khaff	<i>be recovered</i>
ittallit	<i>look with dis- dain on</i>	bīqūl	<i>he says</i>
itrakkib	<i>to put up, set in</i>	gitta	<i>body</i>
itgarrab	<i>be tried</i>	bakht	<i>good fortune, luck</i>
itgallid	<i>be bound</i>	khabbâṣ	<i>charlatan</i>
ithaṣṣar	<i>regret</i>	khaiyaṭ	<i>tailor</i>
ithaffaz	<i>be in safe</i>	raml	<i>sand</i>
('and)	<i>keeping</i>	waḥl	<i>mud</i>
ithammil	<i>bear malice</i>	serg, sarg	<i>saddle</i>
issabbīn	<i>be soaped</i>	ḥamd il finik	<i>phenic, car- bolic, acid</i>
itfaṣṣal	<i>be cut out (clothes, &amp;c.)</i>	waga'	<i>pain</i>
		arḍiya	<i>floor, ground</i>
		sawa	<i>together</i>
		zamân	<i>long ago</i>

## EXERCISE 41

Il ḥuṣân kan beyitmarragh fi l ḥashish 'ashân gittitu sukhna we yimkin titbarrad. Huwa itbashsharina ktir bi l ḥuṣân da, ya'nî ḥaṣal 'andîna bakht. Guztu kânit betitbaṣṣaṣ 'alêh lamma kân beyitbassim li waḥda mîsh shîbbâk. Il ḥamdu li lîh fâriquf dilwaqti r râgil da l khabbâṣ wi tba'ad mînmî. Is sikka dilwaqti mitṭarraba bi shuwaiyit raml; ma fihâsh moiya wala waḥl. Kan zamân min aṣhâbî, lâkin min yôm ma tqaddim fi l ḥukûma kabbar nīfus wi ttallit 'al'ya. Il ḥuṣân beta'ma beyitrikib basse bi s serg; lissa ma tgarrabshe fil 'arabiya. Huwa râgil gabbâr biyit-haggar fi l kalâm 'an in nâs, ya'nî bīqul luhum kalâm gâmid.

Ba'de ma kan khaffe min il 'aiyâ itqallib 'alêh il waga' tâni. Hûwa ṭhakkim 'alêya we qal li i'mil dî u dî. Beyithaşşar ketir 'ala nafsu bi lli râh minnu.<sup>1</sup>

## EXERCISE 42

They were talking together a long time. The book has been in his-keeping (for) years. If you beat him at<sup>2</sup> the game, he will owe you a grudge. The windows were put in yesterday only. The floor must be well<sup>3</sup> soaped and washed with carbolic acid. His jacket was cut out for him by<sup>4</sup> a tailor. The books were arranged on the shelves. Pray sit down! The boots are cleaned every morning. We are going to take a little<sup>5</sup> walk after dinner.<sup>6</sup> The overcoats have all been hung up behind the door. She is going to look over the house.

§ 172. VI.—Itbârik. It bears the same relation to the second that the fifth does to the first. When used reflexively or reciprocally the direct object of the second form is usually governed by the preposition waiya, as qâbiltu (or itqâbilte waiyâh) *I met him*. It is conjugated precisely as the second derived form, the aorist being atbârik, titbârik, titbarki, &c., the imperative itbârik, &c., and the participle mitbârik or (borrowed from the primitive form) mabrûk.

## VOCABULARY

itbârik	<i>be blessed, fortunate</i>	itkhâniq	<i>quarrel</i>
itghâmiz	<i>exchange a wink</i>	itbâhis	<i>dispute, discuss</i>
ittâqil 'ala	<i>speak crossly, roughly, with</i>	issâbiq	<i>contend with</i>
itghâsir 'ala	<i>be bold with</i>	ishshâhin	<i>wrangle</i>
itkhâsim	<i>have a difference, fall out</i>	it'âshir	<i>associate, become intimate</i>
itrâzil 'ala	<i>blackguard</i>	iddâkhill	<i>interfere</i>
issâ'id	<i>be helped</i>	kattar	<i>thank you</i>
ishshârik	<i>be associated</i>	khêrak	
işşâdif	<i>chance to meet</i>	wugûd	<i>presence</i>
		kurbâg	<i>whip</i>
		tigâra	<i>trade</i>
		sabab	<i>reason</i>
		mudda	<i>period, time</i>

<sup>1</sup> I.e. *he has lost*.

<sup>2</sup> ṭaiyib (after verb).

<sup>5</sup> shuwaiya (after the verb).

<sup>2</sup> fi.

<sup>4</sup> min.

<sup>6</sup> Trans. *the dinner*.

## EXERCISE 43

Il ħurma tbarkit bi wugūd ish shêkh 'andiha. Huwa kân beyitghâmiz waiyâya 'ashân amsiku. Ir râgil da ttâqil 'alêya ketir qawî, ħatta ħaşal lî za'al min kalâmu. Il 'arbagî da mush basse ma qibilsh ugritu lâkin itghâsir 'alêya we ðarabni bi kur'bâgu. Il khaddâm betâ'î ma yitkhâšimshe waiya ħadd. Inta titrâzil lêh 'an in nâs dôl we tishtimhum min ghêr sabab? Huwa r râgil da, illi hûwa missâ'id bîya fi shughlu kullu, ma qal lishe ħatta "kattar khêrak." Ikhwâtu mishsharkin waiyâh fi l bêt. Kânu biyishshaklu waiya ba'd wara l gâmi'. Iza şşâdifte waiya Sâlim sallim lî 'alêh.

## EXERCISE 44

She quarrels with her husband every day. We met your brother by chance yesterday afternoon. They were discussing together<sup>1</sup> all day long. We are going to race one another. Don't wrangle with the people in the street. We have been intimate with one another (for) a long time. He is associated with her uncle in business. Why do you interfere? This is not your business. Possibly we shall meet your brother to-night at the sheikh's house. Why are you always seeking a quarrel with that poor old woman?

§ 173. VII.—Inbarak. It usually has a passive sense, and is often interchangeable with the fourth form, as inĥaraq (or itĥaraq) *be burned, burned down*, inĥakam (or itĥakam) *be judged*; but it not infrequently bears a middle or a reflexive sense, as inqafal *be shut, shut*, infataĥ *be opened, open*, inkasar *be broken, break*.

§ 174. The aorist is anbirik, tinbirik, &c.; imperative inbirik, inbirki, &c.; participle minbirik (or mabrûk).

REMARK.—The literary form of the participle munbarik is heard regularly in the word munkasir (for minkisir) when meaning *humble, unassuming*, and is frequently used by the more educated classes in other words; ankasar, yinkasar, will sometimes be heard for ankisir.

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<sup>1</sup> Trans. *with one another*.

## VOCABULARY

inbadal	<i>be changed</i>	inkatab	<i>be written</i>
inbarash	<i>be pulled asunder, split ; sprawl</i>	inqalab	<i>turn over (intr.)</i>
inbasat	<i>be pleased, enjoy</i>	ingarah	<i>be wounded</i>
inmasak (immasak)	<i>be seized</i>	ingama <sup>1</sup>	<i>be collected</i>
inzalat	<i>be swallowed</i>	itnaqal	<i>be removed</i>
ingadal	<i>be plaited</i>	intaqab	<i>be pierced, bored</i>
intaqan	<i>be done with precision</i>	sôgar	<i>insure</i>
ingazar	<i>be slaughtered ; be grieved at</i>	wagad	<i>find</i>
inga'aş	<i>lounge</i>	nahya	<i>direction</i>
inhabas	<i>be imprisoned</i>	gild	<i>leather</i>
inbahat 'ala	<i>gaze lovingly at</i>	isbinsa (sibinsa)	<i>pantry</i>
ingharaf	<i>be ladled out, dished up</i>	khâbar êh?	<i>what's the matter?</i>
inkhabaz	<i>be baked</i>	masnid	<i>back of carri- age (inside)</i>
inhalab	<i>be milked</i>	baqara	<i>cow</i>
insaraq	<i>be robbed, stolen</i>	tiyâtru	<i>theatre</i>
inqatal	<i>be killed</i>	hâbl	<i>rope</i>
inharas	<i>be guarded</i>	khashab	<i>wood</i>
		durg (14)	<i>drawer</i>
		ghurûb	<i>west</i>
		fiğân	<i>cup</i>
		taqrîban	<i>about</i>
		hatta	<i>until</i>

## EXERCISE 45

Da mush qalamî ; illi btâ'î inbadal 'andak. Inbarashit riglêh we râhit kulle rigl fi nahya. Il gazma llî gildiha mush tayyib tinbirish qawâm. Hûwa minbisiţ ketir min kalâmak. Hât it tâşa l kuwaiyisa illî gat min bilâd barra. La', hiya minkisra<sup>1</sup> 'andî fi l isbinsa. Da râgil tayyib, munkasir 'ala llah.<sup>2</sup> Lamma mmasak il harâmî wagadû waiyâh il fulûs? La', di inzalatit minnu u nizlit fi batnu. Da r râgil da tamallî yinbilit 'ala l mara,<sup>3</sup> we hiya kamân mabhûta 'alêh. It tabikh lâzim yintiçin kemân shuwaiya. Hiya rah tingizir qawî milli haşal liba. Il hable da qudum ma yingidilsh. Khabar êh! it tabikh lissa ma ngarafsh? Qa'adna mag'ûşîn 'ala l masnid betâ' il 'arabiya. Inqilib 'ala l ganb it tânî. Il 'êsh inkhabaz? La', lissa ma nkhabass.

<sup>1</sup> Or maksûra.<sup>2</sup> *Trusting in God.*<sup>3</sup> I.e. *his wife.*

## EXERCISE 46

Didn't you enjoy the theatre very much yesterday? The cow will not be milked before sunset. Two watches and about three hundred pounds have been stolen from one of my drawers. We are very glad that<sup>1</sup> the stables have been removed from in front of our house. Three of the poor women were killed and one was wounded. All the people of the village were collected<sup>2</sup> outside the omda's house. Where will the wood be bored? You will be imprisoned (for) three years. The garden ought to have<sup>3</sup> been watched as-well-as<sup>4</sup> the house. Six glasses and four cups were broken to-day. He was seized at the station when he was about to leave. The letters had not been written before noon. Insure your house, lest it be burned down.

§ 175. VIII.—Ibtaraḥ.<sup>5</sup> Verbs of this form may be:—

(a) Reflexive (the reflex object being usually direct, but occasionally indirect), as *iḥtaraḥ guard, protect, oneself from, istanaḍ support oneself against, iqtadar acquire power, wealth, for oneself.*

(b) Reciprocal, as *ishtaraka waiya (= shârik, ishshârik waiya) be in partnership with.*

(c) Identical in meaning with a neuter simple verb or fourth form, as *khumur (or ikhtamar) rise (of dough).*

(d) The passive of the primitive verb or first derived form, as *irtafa' be raised (rafa' raise), ishtaghal be occupied or (as a neuter verb) be busy (shaghghal occupy), irta'ash be frightened, tremble, shiver.*

(e) Active, but with a meaning different to that of the simple verb or first derived form, as *iḥtaram honour, istalaḥ borrow (from ḥaram deprive of, sallif lend).*

§ 176. The aorist is *abtirik, &c.*, the imperative *ibtirik, tibtirki, &c.*, and the participle *mibtirik (or mabrûk).*

REMARK.—*Ashtaghal* and *aftakar*<sup>6</sup> *I think, imagine*, are in use as well as *ashtighil* and *aftikir*; and *mubtarak* and *mubtarak* are sometimes heard, as in the words *muqtadir well off, mukhtaliḥ opposing, dijferent, mushtarik associating, subscriber, muḥtaram honoured, honourable, mu'tamad trustworthy, mu'tabar respected, respectable.*

<sup>1</sup> mabsûṭ leimn.

<sup>2</sup> Fem. sing.

<sup>3</sup> kân lâzim

<sup>4</sup> mush bass.

<sup>5</sup> This form is a variant of *itbarak*, and is comparatively rare in the colloquial language.

<sup>6</sup> In the literary language *ashtaghil, aftakir.*



## VOCABULARY

Igtama'	<i>gather together</i> (intr.)	khaṭrak	<i>your sake</i>
irtaga'	<i>go back from,</i> <i>renounce</i>	'agin	<i>dough</i>
i'tazar	<i>excuse oneself,</i> <i>be "hard</i> <i>up"</i>	shurb	<i>drinking,</i> <i>smoking</i>
iltafat	<i>attend</i>	hidiya	<i>present</i>
i'tamad	<i>trust, rely, be</i> <i>convinced</i>	ma'isha	<i>a living</i>
iftarad	<i>retire, live</i> <i>alone</i>	fi ma'isha	<i>living together</i>
irtakan	<i>lean</i>	waḥda	
iftaqar	<i>become poor</i>	mitr (14)	<i>metre</i>
baqa	<i>become</i>	kam	<i>a few (with</i> <i>noun in</i> <i>sing.)</i>
		sâ'a . . . sâ'a	<i>sometimes . . .</i> <i>sometimes</i>

## EXERCISE 47

Kulle lëla yigtimi'û waiya ba'd we yithadditû li ba'de nuṣṣ il lël. Ana ḥtaramt akhûk 'ashân khaṭrak. Hûwa fên? Aho! mishtighil fi l ginëna. Kalâmu mikhtilif, ya'ni sâ'a yeqûl ḥâga we sâ'a yeqûl ḥâga tanya. Il 'agin raḥ yikhtimir dilwaqti. Irtagaḥna l iyâm dôl min shurb il qahwa wi s sagâyir. Hûwa qtadar ketîr u baqa ghanî 'an ikhwâtu. Lamma ḥtazar gih 'andî wi stalaf minnî khamas ginêhât. Ana ḥtamadte leinnak tisallif li l kitâbât dôl. Kân fi ma'isha waḥda waiyâna, lâkin muftarad dilwaqti li waḥdu. Itiftit li shuglak.

## EXERCISE 48

Why are you shivering? have you<sup>1</sup> fever? No, I am only shivering from the cold. It is raised<sup>2</sup> three metres from the ground. She was supporting herself against<sup>3</sup> the wall. She is a woman of means.<sup>4</sup> I must borrow a few pounds from my brother. Trust in<sup>5</sup> God. Are you in partnership with your uncle, or not? Don't ever work after eleven o'clock at night.<sup>6</sup> The door opened when I was supporting myself against it, and I fell on the floor. I am going to give up drinking tea. Will you lend me five pounds? No, I am hard-up<sup>7</sup> myself. She was once very rich, but now she has become poor. We were very much occupied<sup>7</sup> all day.

<sup>1</sup> 'andak.<sup>2</sup> Particip.<sup>3</sup> 'ala.<sup>4</sup> Particip. of iqtadar.<sup>5</sup> 'ala.<sup>6</sup> bi l lël.<sup>7</sup> Particips. from primitive or supposed primitive verbs.

§ 177. IX.—Ibrakk. It occurs only in verbs expressive of colour or a bodily defect. When the simple verb exists, its meaning becomes intensified in the ninth form, as *khaḍar to be green, ikhḍarr be green all over*. The conjugation is as follows:—

## PAST TENSE

## SINGULAR

	MASC.	FEM.
1st pers.	ibrakkêt	ibrakkêt
2nd pers.	ibrakkêt	ibrakkêtî
3rd pers.	ibrakk	ibrakkî

## PLURALS FOR BOTH GENDERS

1st pers.	ibrakkêna
2nd pers.	ibrakkêtû (-m)
3rd pers.	ibrakkû (-m)

*Aorist.*—abrakk, tibrakk, tibrakkî, yibrakk, &c. *Imper.*—ibrakk, &c. *Particip.*—mibrikk.

## VOCABULARY

izraqq	<i>become blue</i>	aşl	<i>origin, original condition</i>
ismarr,	<i>become brown</i>	bayâd	<i>white, white colour</i>
ışmarr		hamâr	<i>red, redness</i>
ihmarr	<i>become red</i>	khala	<i>desert</i>
işfarr	<i>become yellow</i>	zahra	<i>blue (for washing)</i>
ighmaq	<i>become dark</i>	bâ'in, bâyin,	<i>appearing,</i>
igradd	<i>get faded</i>	bêyin	<i>evident</i>
izradd	<i>get flushed</i>	min waqtiha	<i>ever since</i>
irmadd	<i>be affected with ophthalmia</i>		
yehûshu	<i>they keep away</i>		
insabagh	<i>be dyed</i>		

## EXERCISE 49

Lamma titghisil il hidûm tizraqq. İş şagara di ha yiṭla' minha warde mizriqq. Lôn il bûya betâ'it bitna igradde shwaiya, ya'nî mush 'ala aşlu. Lamma kutte fi blâd lingîlz kal<sup>1</sup> lônî bayâd bi hamâr lâkin bâyin 'alêya dilwaqti leinni şmarrêt min kutr ish şlams. Kunte baftikir leinn iş şagara di mêvita, lâkin dilwaqti baqa waraqa kullu mikhḍîr. 'Ānên wilâd il fallâhîn tirmaddi ktîr 'ashân ma yikhsilûsh wishshuhum wala yehûshû minnu d dibbân. Lamma tinshaf il bûya tighmaq.

<sup>1</sup> For kân.

## EXERCISE 50

Her body has all turned yellow from the disease. His face was red from over running.<sup>1</sup> We got very much sunburnt<sup>2</sup> when we were riding every day in the desert. The paint on<sup>3</sup> that wall will turn yellow when it gets old. The colours of that stuff have quite faded; it ought to be dyed. Her face is very much flushed; I think she has<sup>4</sup> fever.

§ 178. X.—Istabrik, istabrak.<sup>5</sup> It is:—

(a) Reflexive,<sup>6</sup> in so far that the action is performed for the benefit of the subject. In this sense it may be followed either by a direct object or one governed immediately by a preposition, as *istashhid wâhid* *he called some one to witness in his favour*; *istahşal 'ala hâga* *he acquired something for himself*. As a reflexive, it not infrequently denotes an attempt or a desire to obtain the object denoted by the root of the verb, as *istafhim 'an hâga* *to attempt to get information (i.e. inquire about) a thing*; or a belief on the part of the subject in the existence of the notion expressed by the primitive verb, as *istarkhaş il kitâb* *he considered the book cheap enough for him*.<sup>7</sup>

(b) Similar in meaning to the simple verb, whether transitive or intransitive, as *istaqbil* *receive* (a visitor).

(c) The passive of the primitive verb or first form, as *istakhdim* *be employed*.

REMARK.—The last sense is borne by a few verbs only.

<sup>1</sup> Trans. *from excess of the running*.

<sup>2</sup> Trans. *browned by the sun*.

<sup>3</sup> Trans. *which is in*.

<sup>4</sup> *yekûn 'andiha*.

<sup>5</sup> The vowel of the final syllable depends on the consonants enclosing it. (See § 161.) *Istabrak* bears the same relation to a form *sabrak* as *ibtarak* does to *barak*. See under *quadrilits*, and cf. *Syriac shaqtal* and *ishtaqtal*.

<sup>6</sup> The form of the Semitic verb in *-s* was originally causative, that in *-t* reflexive; hence the *-st* forms must be traced back to a primitively causative sense. All other senses are posterior and derivative.—(S.)

<sup>7</sup> Both these senses may occur in the same word, as *istafragh romit*, "*retch*" (desiderative), and *consider empty* (from *faragh be empty*). The idea of reflexiveness is not always apparent, as in *istaghshim* *consider inexperienced*, &c., and the participle may be used adjectively without any reference to an expressed opinion, as *mistaqrab* *near*.

§ 179. Some of those which fall under (a) are formed from nouns, as *istahmar*, *istaghāsh* *consider a donkey, young donkey* (*gahsh*).

§ 180. The conjugation of this form is similar to that of I., the aorist being *astabrik*, *astabrak*,<sup>1</sup> *tistabrik*, *tistabrak*, &c., the imperative *istabrik*, *istabrak*, &c., and the participle *mistabrik*, *mistabrak*.

REMARK a.—*Mistabrak* is sometimes heard irregularly for *mistabrik*, as *mistansab* (for *mistansib*) *approving*.

REMARK b.—The same verb may be both active and neuter, as *ista'gil* *urge on; make haste*.

§ 181. XI.—*Istibarrik*, *istibarrak*, a variant of the tenth form, and very rarely heard as a derived form of the perfect verb.

## VOCABULARY

<i>istab'ad</i>	<i>consider, find too far</i>	<i>istakmil</i>	<i>be finished, complete</i>
<i>istatqal</i>	<i>consider heavy, too severe</i>	<i>istamlk</i>	<i>acquire dominion over</i>
<i>istaghlib</i>	<i>acknowledge oneself conquered</i>	<i>istanzil ('an)</i>	<i>renounce</i>
<i>istahsin</i>	<i>find good</i>	<i>istaṣghar</i>	<i>consider small, too small</i>
<i>istahkin</i>	<i>exercise authority over, domineer</i>	<i>istiḥallif</i>	<i>take an oath, threaten</i>
<i>istakhbar</i>	<i>get news from</i>	<i>istahfaz 'ala</i>	<i>protect, guard to wound</i>
<i>istakhrag</i>	<i>extract</i>	<i>'auwart</i>	<i>you damaged</i>
<i>istaghrab</i>	<i>be astonished</i>	<i>ghawa</i>	<i>beguile</i>
<i>istabrak</i>	<i>be blessed, find lucky</i>	<i>gatal</i>	<i>kill</i>
<i>istadrag</i>	<i>get to understand</i>	<i>khabṭa</i>	<i>a knock</i>
<i>istarzaq</i>	<i>get one's living</i>	<i>nôm</i>	<i>sleep</i>
<i>istarṣad (li)</i>	<i>waylay</i>	<i>'aiyil</i>	<i>child</i>
<i>istaṣraf</i>	<i>consider nice, good</i>	<i>fikr</i>	<i>idea</i>
<i>istas-hil</i>	<i>find easy</i>	<i>qal'a</i>	<i>citadel</i>
<i>ista'gib</i>	<i>be astonished</i>	<i>mishwâr</i>	<i>walk, errand</i>
<i>istaqrab</i>	<i>find, consider, near</i>	<i>moiyit il maward</i>	<i>rose-water</i>
<i>istaghraq</i>	<i>be drowned, sink deep in</i>	<i>zahr</i>	<i>flower</i>
		<i>Musyu</i>	<i>Monsieur, Mr.</i>
		<i>shugla</i>	<i>job</i>
		<i>agâza</i>	<i>leave, holiday</i>
		<i>brins</i>	<i>prince</i>
		<i>wuṣûl</i>	<i>arrival</i>
		<i>fârigh</i>	<i>empty</i>

<sup>1</sup> See § 171.

ghashim	<i>inexperienced,</i>		'ashân kede	<i>therefore</i>
	<i>simple</i>		ma'lûm	<i>no doubt, of</i>
walau, welau	<i>although, even</i>			<i>course</i>
	<i>if</i>		mâdâm	<i>seeing that</i>
bardu	<i>none the less</i>		badrî	<i>early</i>

## EXERCISE 51

Lamma tli'na min il bêt kan fikrina nerûh mashyîn 'ala riglêna li hadd il qal'a, lakin wi hna<sup>1</sup> fi nuşş is sikka istab'adna l mishwâr u rikibna 'arabiya. Kunte rayh aql lu l kalâm da lâkin istatqaltu shuwayi. Mâdâm 'auwarti ktâbu lâzim tistahtsil lu<sup>2</sup> wâhid ghêru walau bi l fulûs. Hiya tamallî betistaht-marnî u btistahtshimnî, ya'nî betiftikir leinnî ghashim mâ 'rafshe hâga. Ir riggâla dôl nâs battâlin; istahfaz 'ala nafsak minhum. Saraqt il hâga di lêh? Aho stahkim 'alêya sh shêtân wi gwânî we saraqt. Humma beyistihallifû li 'ala innuhum, lamma yitqablû waiyâya fi s sikka, yikhanqûnî. Il mara di mistakhdima 'ande min? Yistakhragu moiyt il maward min iz zuhûr. Il muslim yistabrak bi wugûd il Qur'ân fi bêtû. Ana dilwaqti istadragte shuwayi 'ash shughl. Ma'lûm kulle yôm 'auz yiksab hâga 'ashân yistarzaq. Is sitt istazarafit ir râgîl u khaddamitu 'andiha. Rayhin nistashid larba' riggâla dôl fi l mas'ala. Ista'gibna ktir 'ala kalâmak. Ihna sta'rafna buh min zamân wi 'irifna ba'd. Ma smihtinish lamma khabbatte 'ala l bâb? La', kunte mistaghrag fi n nôm u ma smihtish wala khabta. Istafraghte 'aqlu, laqêtu zêyi l 'aiyil. Anhi sikka mistaqrabba, di walla di? Lamma yigî inta lâzim tistaqbilu wi tqa'adu. Ba'de ma stam-liku l hitta banûha biyût. Istaghlîb nafsû liya.

## EXERCISE 52

I bought it because I considered it cheap. This wine won't keep more than a year. In whose house were you employed before Mr. A. engaged you?<sup>3</sup> Possibly you will be astonished at my statement, but it is none the less true. Two men waykuid the merchants outside the village, killed one of them, and wounded the other. He didn't consider the job sufficiently easy, and therefore didn't accept it. This road is much longer than that. The work is not yet finished. He renounced his holiday in-

<sup>1</sup> *When we were, whilst we were.*

<sup>2</sup> *Find him a good one.*

<sup>3</sup> *Trans. before employed you Mr. A.*

favour-of<sup>1</sup> one of the other employés.<sup>2</sup> Who is going to receive the prince on<sup>3</sup> his arrival at<sup>4</sup> Alexandria. Of course you don't win any money while you are idle. Why do you take me for a simpleton? I don't take you for a simpleton, but I was astonished that you confessed yourself beaten by<sup>5</sup> a small boy. We must inquire of<sup>6</sup> the police about these people to-morrow morning. Don't hurry too much; it is early yet. You must hurry on the work a little.

### VERBS WHOSE SECOND AND THIRD RADICALS ARE IDENTICAL

§ 182. The primitive verb is conjugated as follows :—

#### PAST TENSE

##### SINGULAR

	MASC.	FEM.	
1st pers.	maddêt	maddêt	<i>I stretched out</i>
2nd pers.	maddêt	maddêtî	
3rd pers.	madd	maddit	

##### PLURAL

1st pers.	maddêna
2nd pers.	maddêtû (-m)
3rd pers.	maddû (-m)

#### A O R I S T

##### SINGULAR

	MASC.	FEM.
1st pers.	amidd	amidd
2nd pers.	temidd (timidd)	temiddî (timiddî)
3rd pers.	yemidd (yimidd)	temidd (timidd)

##### PLURAL

1st pers.	nemidd (nimidd)
2nd pers.	temiddû (-m) (timiddû -m)
3rd pers.	yemiddû (-m) (yimiddû -m)

#### IMPERATIVE

Sing. masc. midd, fem. middî. Plur. middû (-m).  
Particip. act. mâdid (fem. madda, plur. maddin).  
articip. pass. mamdûd.

<sup>1</sup> li.

<sup>2</sup> Particip. of istakhdim.

<sup>3</sup> 'and.

<sup>4</sup> fi.

<sup>5</sup> li.

<sup>6</sup> min.

§ 183. The other tenses are formed by the help of the prefixes and the substantive verb, as in the case of verbs whose radicals are all different; but note that owing to the accent falling on the final syllable, the weak *e* or *i* of the aorist preformatives is either pronounced very rapidly or disappears altogether, the 2nd pers. singular of the continued present becoming in the case of the above verb *bitmidd* (for *bitēmidd*), the 3rd pers. *bimidd* (*i.e.* *biymidd* for *biyīmidd*), and the 1st pers. plural *binmidd* (for *binīmidd*). The 2nd pers. singular feminine and the 2nd and 3rd pers. plural generally contract also, the final open vowels being somewhat shortened in pronunciation, as *bitmiddi*, *bimiddu*.

§ 184. Verbs whose first or doubled consonant is *t*, *gh*, *d*, *r*, *z*, *ṣ*, *q*, *k*, *kh*, or *ʿ*, have *u* for the second vowel in the aorist, except:—

ṭaqq	when meaning <i>to die</i>	ṣahh ʿadd	<i>be correct</i> <i>bite</i>
which take <i>a</i> , and			
ṭann <sup>1</sup>	<i>tinkle</i>	qabb	<i>rise to the sur- face</i>
ghashsh	<i>cheat</i>	qarr	<i>confess</i>
ḥarr	<i>be hot</i>	qall	<i>grow less</i>
raff	<i>hurry past</i>	kashsh	<i>shrink</i>
raqq	<i>be thin</i>	kann	<i>cover, hide</i>
rann	<i>ring (intr.)</i>	khass	<i>get thin</i>
ṣann	<i>wait</i>	khaff	<i>recover</i>
farr	<i>flee</i>	ʿarr	<i>disgrace</i>
fadd	<i>enl (trans.)</i>		

which take *i*.

§ 185. *Qarr* makes *yequrr* when meaning *to talk ill of*; *ʿadd* also makes *yeʿudd*, and *kaff* *keep back* occasionally *yekiff*. *Khaṣṣ* *concern* and *ṣann* *think* take either *i* or *u*.

### VOCABULARY

bakhkh	<i>sprinkle</i>	ḥagg for	<i>pilgrim</i>
gakhkh	<i>boast, talk big</i>	ḥāgig (10)	
gazz	<i>shear</i>	ḥashsh	<i>cut grass, mow</i>
gass	<i>sound</i>	ḥaṭṭ	<i>put</i>
ḥagg	<i>go on a pil- grimage</i>	ṣaff	<i>arrange in a row</i>
		khall	<i>be deranged</i>

<sup>1</sup> But rarely used.

daqq	<i>beat, pound, mash, play (music)</i>	dawa	<i>medicine</i>
kaḥḥ	<i>cough</i>	maqass	<i>scissors, shears</i>
rakk	<i>rain</i>	ḥitta	<i>piece</i>
lamm	<i>pick up</i>	‘alîq, ‘alûq	<i>fodder</i>
radd	<i>give back, re- ply, put to (a door)</i>	ballâ‘a	<i>sink, drain</i>
ramm	<i>repair</i>	fanella	<i>flannel</i>
kabb	<i>pour</i>	ṣaḥb (ṣâḥib)	<i>landlord</i>
hadd	<i>demolish</i>	il bêṭ	
ḍarr	<i>injure, hurt</i>	bashtakhta <sup>1</sup>	<i>writing-table</i>
naṭṭ	<i>leap</i>	ḥugga, ḥigga	<i>the 12th Mo- ammedan month</i>
dall (‘ala)	<i>indicate</i>	rabṭa	<i>bundle</i>
shadd	<i>pull</i>	ghasil	<i>washing, wash</i>
maghshûsh	<i>false</i>	dubâra	<i>string</i>
fakk	<i>unfasten</i>	shull	<i>horse-cloth</i>
ḥâsib	<i>look out</i>	maṭara,	<i>rain</i>
ni‘im	<i>get soft</i>	naṭara	
		sha‘r	<i>hair</i>
		buffêh	<i>sideboard</i>

## EXERCISE 53

Ḥâsib! ma tbuklikhinish bi l moiya. Ir râgil da tamalli biyegukhkhe bi l kalâm, we ma yikallimnîsh illa ‘an nafsu. Yegizzû sha‘r il kharûf bi l maqass. Ana lâzim agiss ir râgil fi l mas‘ala. Il gôz wi g gôza mush tamalli yehibbû ba‘d. Il muslimîn yehiggu fi shahr il ḥugga. Ḥuṣânak khâsis qawî, yimkin ‘alîqu shuwaîya. Il bersim maḥshûsh walla lissa? Ḥiya kânit ḥaṭṭa burnêṭitha ‘at tarabêza. Kull il qazâyiz maḥtûṭîn we masfûfîn fôq il buffêh. Êsh yekhuṣsak bi l mas‘ala di? Mush shughlak. Inta ‘aqlak makhlûl walla êh? Lâzim teduqqi l baṭâṭis wi tna‘amîh. Ana ma zunnish innu yigi nnahar da. Il fanella di ma tkhishshish fil ghasîl. Ishrabi d dawa dih, yimkin tekhiffi ‘alêh. Ma kanshe yiṣaḥḥi lu yidrab in nâs dôl il masâkin. Il kûra ba‘de ma nizlit qabbîṭ ‘ala wishsh il moiya. U‘a l kalbe da lahsan yi‘aḍḍak. Madâm inta ‘aiyân lâzim tikinne nafsak min il bard. Il ḥuṣân bikulḥe shuwaîya l lêla. Ṭaiyib, iddi lu brannashsh we ḥuṭṭu lu sh shull. Il maṭara bitrukke shuwaîya.

<sup>1</sup> Turkish.



## EXERCISE 54

Stretch out your hand, girl, and pick them up from the ground. Why didn't you put the door to? My landlord is going to repair the house from top<sup>1</sup> to bottom.<sup>2</sup> Let us pour the wine into an empty bottle. They are pulling down the old house in the street near us. A little wine won't do you any harm. After you have undone the parcel put the string in one of the drawers of my writing-table. They seized him as he was jumping<sup>3</sup> over the wall. I think the streets are blocked. Please show us the houses which have been repaired. She was looking from the north window which overlooks our garden. The pilgrims will not have returned before the end of the month. We were all pulling from one direction. I smell a very bad smell near the sink. This piece must be bad; it doesn't ring at all.

§ 186. Of the derived forms of these verbs, II., VI., IX., and XI. do not occur in the spoken language, while III. occurs only in a few participles, some of them used as substantives, as *mekhill injurious*, *mehimm important*, *mehibb friend*. The others are as follows:—

I. Baṣṣaṣ <i>cause to look</i>	maddid <i>stretch out</i>
Aor. abaṣṣaṣ, tibaṣṣaṣ	amaddid, timaddid, &c.
Imperat. baṣṣaṣ	maddid
Particip. <sup>4</sup> mebaṣṣaṣ	memaddid
IV. Itmadd <i>be stretched</i>	
Aor. atmadd, titmadd, &c.	
Imperat. itmadd	
Particip. mitmadd	
V. Itbaṣṣaṣ <i>play the spy</i>	itmaddid <i>stretch oneself</i>
Aor. atbaṣṣaṣ, titbaṣṣaṣ	atmaddid, titmaddid, &c.
Imperat. itbaṣṣaṣ	itmaddid
Particip. mitbaṣṣaṣ	mitmaddid
REMARK.—Mitraddad is sometimes heard for mitraddid.	
VII. Inḍarr <i>be injured</i>	
Aor. anḍarr, tinḍarr, &c.	
Imperat. inḍarr	
Particip. minḍarr	

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<sup>1</sup> fôq.

<sup>2</sup> taht.

<sup>3</sup> Trans. *and he is jumping*.

<sup>4</sup> The same form is used for both voices.

VIII. Imtadd <i>be stretched, lengthened out</i>	
Aor. amtadd, timtadd, &c.	
Imperat. imtadd	
Particip. mimtadd	
X. (a) Istiqall <sup>1</sup>	
(b) istaqlil <i>consider little, too little, small</i>	
Aor. astiqall, tistiqall, &c.,      astaqlil, tistaqlil, &c.	
Imperat. istiqall                      istaqlil	
Particip. mistiqall                  mistaqlil	

REMARK a.—Nearly all the verbs of this class are conjugated after the first model.

REMARK b.—The participle sometimes takes the form mistabirk, as mistamirr (for mistimarr). The literary mustabark, as mustamarr, &c., will occasionally be heard.

REMARK c.—Forms I., V., and X. (b) are, of course, conjugated in the past tense, as well as in the aorist, like the second form of the perfect verb, namely, barrik, barrak; while IV., VII., VIII., and X. (a) are conjugated like the primitive verb of their own class.

### VOCABULARY

gannin	<i>drive mad</i>	ithaqqaq	<i>be verified</i>
haddid	<i>bound, limit</i>	itraddid 'ala	<i>frequent</i>
hannin	<i>cause to have</i>	indarr	<i>feel oneself</i>
	<i>compassion</i>		<i>injured</i>
raşşas	<i>place in a row</i>	ingarr	<i>take oneself off</i>
haqqaq	<i>verify</i>	ingazz	<i>be shorn</i>
itball, inball	<i>be wetted</i>	inhashsh	<i>be mown</i>
itgarr	<i>be pulled</i>	inşarr	<i>be pleased</i>
ithabb,	<i>be loved</i>	inkabb	<i>be poured, spilt</i>
inhabb		inkhadd	<i>be frightened</i>
ithakk	<i>be scratched</i>	istilhaqq	<i>deserve</i>
itradd,	<i>be put to (door)</i>	istihass (bi)	<i>perceive</i>
irtadd		istidall	<i>inquire</i>
ithatt,	<i>be put</i>	istigann	<i>consider mad</i>
inhatt		istiqarr	<i>confess</i>
itlamm,	<i>be gathered,</i>	isti'add	<i>be ready</i>
iltamm	<i>collected</i>	shabl	<i>to rear</i>
itramm	<i>be repaired</i>	hasana	<i>charity, alms</i>
iggaddid	<i>be renewed</i>	hibr	<i>ink</i>

<sup>1</sup> Note that *i* here takes the place of the *a* of the perfect verb.

## EXERCISE 55

Il khaddâm da mistigadde 'andi. Humma mistiqarrîn 'ala nafsuhum. Il mara di l maskîna mistiḥaqqîya<sup>1</sup> l ḥasana. Istimarrêṭ fi sh shughl ṭûl in nahâr. Itgarr il ḥabl min in nahyitên. Inḍarrêṭ ketîr min kalâmak. Ingarr! imshî min quddâmî! Huwa meḥibbi lî ketîr qawî. Il mas'ala di bitganninnî. Il ghitân meḥaddidîn min kulle giha. Ithaqqaqit il mas'ala walla lissa? Iṭhakke gild il kitâb minnî.<sup>2</sup> Allâh yihannin 'alêk. Kutte bastidalle 'ala bêtak. Kunna binistikanne min il bard. Il kitâbât kânû miraṣṣaṣîn fi r rufûf. Kan mirtadd<sup>3</sup> il bâb walla maftûh? Iltammêna kullina fi s sikka. Intî mitraddida 'ala i'mâmu? Kânit mistaqilila<sup>4</sup> l fulûs.

## EXERCISE 56

He doesn't deserve a piastre. You will get wet, as<sup>5</sup> you have<sup>6</sup> no umbrella. The house ought to be repaired. Your sister drives me mad. The sheep will be shorn to-morrow. The horse was frightened, and reared. A bottle of ink has been spilt on your carpet. They consider their salaries much too small. The grass has not been mown this year. She was not ready when I called to her. I thought you must have gone mad when you put your foot in the fire. We have not yet verified the matter. The bottle should not be put on the dining-table.

## THE WEAK VERBS

## VERBS WHOSE FIRST RADICAL IS QAT'A

§ 187. As these verbs are few in number, and present various irregularities, it will be convenient to give a list of them, with the forms commonly in use. It will be noticed that in most of them the primitive or simple form is wanting<sup>7</sup> :—

'azan *give permission*

Aor. a'zin, ti'zin, &c.

Particip. act. mi'zin

Particip. pass. ma'zûn

X. ista'zin *ask permission*

Aor. asta'zin, &c.

I. Aṣṣar (fi) *impress, annoy*

Aor. a'aṣṣar, ti'aṣṣar, &c.

Particip. me'aṣṣar, &c.

<sup>1</sup> See § 60, Rem.    <sup>2</sup> *By me.*    <sup>3</sup> Mardûd is more usual.

<sup>4</sup> Or mistiqalla.    <sup>5</sup> mâdâm.    <sup>6</sup> ma'âk.

<sup>7</sup> The imperative, being in every case regularly formed, is omitted for the sake of brevity.

IV. it'aṣar *be annoyed*

Aor. at'iṣir, &c.

Particip. mit'iṣir.

I. Aggar *let, hire*

Aor. a'aggar

Particip. me'aggar

V. it'aggar *be let*

Aor. at'aggar

Particip. mit'aggar

I. Wahhid *recognise the unity of God*

Aor. awahhid

Particip. mewahhid

VIII. iltahad<sup>1</sup> (or ittahad) *form a compact with*

Aor. altiḥid (attahid)

Particip. miltiḥid (mittiḥid)

Akhad *take*, usually shortened to khad and conjugated as follows:—

#### PAST TENSE

##### MASC.

1st pers. khadt

2nd pers. khadt

3rd pers. khad

##### FEM.

khadt

khadtī

khadit

##### PLURAL

khadna

khadtû (-m)

khadû (-m)

##### AORIST

1st pers. âkhud<sup>2</sup>

2nd pers. tâkhud

3rd pers. yâkhud

âkhud

tâkhud

tâkhud

##### PLURAL

nâkhud

tâkhudû (-m)

yâkhudû (-m)

Imper. khud, khudî, khudû (-m).

Particip. act. wâkhid, wâkhda, wâkhdin.<sup>3</sup>

Particip. pass. wanting.<sup>4</sup>

<sup>1</sup> A corruption of ittahad. The latter form is in use among the educated.

<sup>2</sup> The *a* of the first syllables of the aor. is not pronounced very long.

<sup>3</sup> Mâkhid &c. will sometimes be heard.

<sup>4</sup> Mak'hûz in Nahwy.

REMARK.—In Nahwy the past tense of the simple verb is akhaz, that of the second derived form ákhiz. The aor. of the latter is heard in the spoken language in the expression ma t'akhiznish (plur. ma t'ákhizûnish) *do not blame me, pardon me.* Tikhud, yikhud, &c., are sometimes heard for takhud, &c.

- I. Akhkhar *delay*, a'akhkhar, me'akhkhar.  
 II. ákhir *hold back*, a'ákhir, me'ákhir.  
 V. it'akhkhar *be late, be slow* (watch), at'akhkhar, mit'akhkhar.  
 VI. ittákhir *stand back*, attákhir, mittákhir.  
 I. Addib *teach one good manners*, a'addib, me'addib.  
 V. it'addib *be taught, &c.*  
 I. Iddan *call to prayer*.  
 Aor. addan, tiddan, &c.  
 Particip. me'addin.<sup>1</sup>  
 I. Iddâ. *give*.  
 Aor. addi, tiddi, &c.  
 Particip. act. middi.  
 I. Waddâ *convey* (the literary adla), 3rd pers. sing. fem. iddat (for iddit).  
 Aor. awaddi.  
 Particip. mewaddi.  
 Azâ *hurt*, yî'zi, particip. wanting.  
 I. Azzâ.  
 III. In particip. mu'zi *injurious*.  
 IV. It'azzâ *be hurt* at'izi, mit'izi.  
 V. It'azzâ *be annoyed*, at'azzâ, mit'azzî.  
 Asar *make captive*, a'sir, particip. wanting.  
 X. istêsar (istaysar) same meaning, astêsar, mistêsar.  
 IV. It'assif *regret*, at'assif, mit'assif.  
 X. Particip. mista'sif, *regretting*.  
 I. Ashshar *mark*, a'ashshar, &c.  
 V. it'ashshar *be marked, &c.*  
 Aras *inherit*, a'ris, wâris.<sup>2</sup>  
 I. Akkid ('ala) *insist, press*, a'akkid, &c.  
 V. it'akkid *be convinced, &c.*

Akal *eat*. The qaṭ'a and vowel almost always disappear in the

<sup>1</sup> The Nahwy mu'azzin is sometimes heard, especially when used substantively of the man who calls to prayer.

<sup>2</sup> Aras has a duplicate form, wiris.

spoken language, and the verb is conjugated throughout like *khad*, as *kalit she ate*, *kalna we eat*, *âkul I eat*, *yaklu they eat*, *kul eat*, *wâkil eating*. In the particip. pass. *ma'kûl*,<sup>1</sup> the *qat'a* reappears.

- I. *Wakkil* (sometimes *akkil*) *cause to eat*.  
 Aor. *awakkil* (*a'akkil*).  
 Particip. *mewakkil* (*me'akkil*).  
 V. *it'akhhil* *be eaten*, &c.  
 VI. *ittâkhil* *be eaten*, *attâkhil*, &c.  
 II. *Allif* *compose*, *write*, *a'allif*, *me'allif* *author*.  
 V. *It'allif* *be composed*, &c.  
*Amar* *command*.  
 Aor. *a'mur*, *tî'mur* (rarely *tu'mur*), &c.  
 Particip. act. *wanting*.  
 Particip. pass. *ma'mûr*.  
 V. *it'ammar* (*'ala*) *arrogate authority over*.  
 I. *Ammin* *entrust*, *trust*, *a'ammin*, &c.  
 II. *âmin* *believe*, *trust*, *a'âmin*, *me'âmin*.  
 III. In particip. *mu'min* *believing*.  
 X. *ista'min* *trust*, *yista'min*, &c.  
 I. *Wannis* *be companion to*, *awannis*, &c.  
 II. *ânis* *keep company with*, *entertain*, *a'ânis*, *me'ânis*.  
 V. *itwannis* (*bi*) *be accompanied*, *have for companion*.  
 X. *Ista'nif* *appeal* (against a decision), *asta'nif*, *mista'nif*.  
 X. *Istannâ* (for *ista'na*), *astannâ*, *mistanni*.  
 X. *Istâhil* (for *ista'hil*) *be worthy*, *deserve*, *astâhil*, *mistâhil*.  
 I. *Aiyid* *affirm*, *confirm*, *a'âiyid*, &c.  
 V. *it'âiyid* *be affirmed*.  
 II. *Âyis* *risk*, *brave*, *despair of*, *a'âys* (for *a'âyis*), *me'âys* (for *me'âyis*).  
*Ân* (for *awan*) *arrive* (of a time or season), *y'in*, particip. *wanting*.  
 I. *Warrâ*<sup>2</sup> *show*, *awarri*, *mewarri*.  
 V. *itwarrâ* *be shown*, *atwarrâ*, *mitwarri*.

<sup>1</sup> In *ma'kûlât edibles*. *Mittâkhil* is ordinarily used for *ma'kûl*.

<sup>2</sup> Perhaps etymologically connected with *ra'a see*, the third form of which (*arâ*) signifies *to show* in literary Arabic, and appears as *aurâ* (aor. *auri*), in the dialect of Syria, as though from *warâ*. *Aurâ* may occasionally be heard also in Egypt.

§ 188. Attention is called to the following peculiarities, illustrated by the above examples:—

(a) In some cases qat'a passes into *w*, as in wâkhid (for 'âkhid), wahhid (for 'ahhid), or into *y*, as in istâsar (for istaysar, for ista'sar); or disappears altogether, an *a* preceding it being lengthened to *â*, as in yâkul, yâkhud (for ya'kul, ya'khud), istâhil (for ista'hil);<sup>1</sup> or is assimilated to *t*, as in ittâhad (for it'aḥad), ittâkil (for it'âkil), and to *n* in istanna (for ista'na).

(b) The two verbs iddan and iddâ take *i* irregularly for *a* in the first syllable. Both drop qat'a with its vowel in the aorist, and iddâ also in the participle,<sup>2</sup> middi (for mîiddi).

(c) Mîzin *permitting* is quite irregular, resembling the participle of the third form.<sup>3</sup> It should be wâzin (for âzin), but it would then have the same form as the particip. of wazan *to weigh*.

(d) Ittâkhill, ittâkhid, and ittâkhir (for it'âkhill, &c.), though conjugated after the sixth form, bear the sense of the fourth or fifth.

(e) Khad and kal take *a* for *i* in the aorist in compensation for the loss of the qat'a, and wahhid *i* for *a* in the second syllable, that it may resemble in sound the word wâhid.

(f) The forms VII., IX., and XI. are not in use.

§ 189. Medial qat'a occurs in the verbs ra'a *see*, ra'af *be indulgent*, *excuse*, sha'am *be of ill omen*, and sa'al *ask*.

The three latter are conjugated regularly, the aorist being ar'af, tir'af, &c., the imperative ir'af &c., the particip. act. râyif (for râ'if), the particip. pass. mar'ûf; but note that while ra'af and sa'al take *a* in the final syllable of the aorist and imperative, sha'am takes *i*. Mas'ûl is used in the sense of *responsible*. Sha'am has for its first derived form, by substitution of *w* for qat'a, shauwim (rarely sha'am). Ra'â (for ra'ay) makes ra'êt *I saw*, &c. (regularly); aor. ara'i, tira'i, &c. (irregularly, for ar'ay,

<sup>1</sup> Or, in the language of the grammarians, the hamza (qat'a) is converted into the *alif productionis*.

<sup>2</sup> The former appears as azzan in Nahwy, and is regarded as the first derived form of azan *permit*. According to rule, the word should be addin in the colloquial. The *a* of the final syllable seems to be in compensation for the weakening of the first. Iddâ is perhaps the literary addâ, which also, as has been seen, appears as waddâ in the spoken language.

<sup>3</sup> *I.e.* mîzin, which exists in the literary language in the sense of *informing*.

&c.); imperat. (m. and f.) ra'i; particip. act. râ'i (râyi); particip. pass. not in use.<sup>1</sup>

§ 190. Final qaṭ'a likewise occurs in a few verbs only. Most of them are conjugated regularly, as kâfi' *reward* (second derived form of unused primitive verb), kâfi't, kâfi'na, &c.; aor. akâfi', &c.; imperat. kâfi'; particip. mekâfi'; haiya' (I.) *show honour to*, haiya't, aor. ahaiya', &c.; hazza' (I.) and istahza' (X.) *mock, make fun of*.

§ 191. The verbs sa' (for sâ', contracted from sawa') *do harm to* and sha' (for shayi') *wish* are somewhat irregular in their conjugation. The first makes si't, si'na, &c., in the past tense; aor. asi', tisi', &c.; imperat. si'; particip. act. sêyi' (for sâ'i). The third form is asa' (by contraction), hardly used except in the particip. misi' (for mus'i).

Sha' makes shî't, &c., in the past tense; asha', tisha', or (in imitation of the literary) tasha',<sup>2</sup> &c., in the aorist. The imperat. and particips. are not in use.

REMARK.—Several verbs which have final qaṭ'a in the classical language have *y* in the Cairene dialect, as qarâ (*i.e.* qaray)<sup>3</sup> *read* (classic qara'). Haiya' has a duplicate form, haiyâ (or haiya), with haiyêt, haiyêna, &c., for the other persons of the past tense, and ahaiya, &c., for the aorist. Sha' often drops its qaṭ'a in the expression in sha' Allah *if God will*, which then becomes in sha llah.

## VOCABULARY

Khad 'ala	<i>yet accustomed to</i>	agrûmiya	<i>grammar</i>
ramit	<i>she threw</i>	galsa	<i>sitting</i>
gilda	<i>piece of leather, binding</i>	baskawit	<i>biscuits</i>
simâ'	<i>hearing</i>	qadiya	<i>affair, case</i>
qâmûs	<i>dictionary</i>	dûlâb <sup>4</sup>	<i>cupboard</i>
		sitt	<i>grandmother</i>
		maḥkama	<i>court</i>

<sup>1</sup> Rêt (for ra'êt) is used by fellaheen universally, and by Cairenes in the expression ya rêt *would that*, &c. The literary form of the aorist ara, &c., occurs in ya tara.

<sup>2</sup> When this is used the accent falls slightly (though contrary to rule) on the final syllable, as it also sometimes does in tisha', yisha', &c.

<sup>3</sup> See § 208 *seq.*

<sup>4</sup> Turkish.



## EXERCISE 57

Akhûya min zamân mit'îsir 'anni ma yikallimnish. Il qut'a di dilwaqti wakha da 'alêna. Ana âkhiztu ketir fi l mas-'ala di. Lêh? ma ti'akhzûsh, hûwa ma'zûr. Hiya tamalli betittâkhid min ghêr sabab. Lâzim ti'âkhîr nafsak shuwaiya. Kânû mittakhrîn we qa'din bi'îd 'anni. Il mi'addin biyiddan kulle yôm fi d duhr. Abûya ma yizil lish<sup>1</sup> leinni atraddad 'ala n nâs bi l lél. Min middi lu l kitâb da? Ana. Il gêsh il maşri mistêsar 'asâkir min betû' id darâwîsh. Il gilda betaht il kitâb da me'ashshara. Ittâkhîr 'anni shuwâiya lahsun id dinya harr. Lâzim ti'akkid 'alêh leinnu yiwaddi l fulûs 'ala bêti. Hiya aysit 'ala 'umriha we ramit nafsaha fi l baħr. Ana mi'âyis waiyâkû, zêye ma tigi tigi.<sup>2</sup> Ma yir'afshe abadan 'ala l khaddâmîn min ish shughl. Hûwa ħa yira'ini w ana mush ħara'ih. Zêye ma sirak sir'u. Humma tûl in nahâr yistahzû' li. Hiya ma kanitsh misi'â lik.

## EXERCISE 58

Are you going to eat this apple yourself or give it to the horse to eat?<sup>3</sup> She was convinced that you had not taken the medicine. She has composed a dictionary and a grammar. If he permits me,<sup>4</sup> I will go. The tree will bear when its time comes.<sup>5</sup> You don't deserve your wages because you don't work. Who took the biscuits from the cupboard? Half of them are eaten. I am going to ask permission from him to<sup>6</sup> take one of his old garments<sup>7</sup> and give it to the man who was begging in our street yesterday. The court has postponed the hearing of your case till to-morrow's sitting. The house has been let to my grandmother. You are late! Forgive me, my watch is slow.<sup>8</sup> Give us the pleasure of your society<sup>9</sup> this evening. He does as he likes. Please God, we shall see you here to-morrow.

<sup>1</sup> For yizil lish.

<sup>2</sup> Fem. in a neuter sense. (See § 467.)

<sup>3</sup> Wakkil, with double direct object.

<sup>4</sup> Trans. *to me*.

<sup>5</sup> The verb to precede its subject.

<sup>6</sup> 'ala inni.

<sup>7</sup> hidma min hidûmu l qudâm. (See § 443, note 2.)

<sup>8</sup> Delaying.

<sup>9</sup> tigi wannisna.

## VERBS WHOSE FIRST RADICAL IS W

§ 192. These are conjugated as perfect verbs except for the contractions resulting from the semi-vowel nature of the *w*. Thus *waʿad* *promise* makes in the aorist *awʿid*, *tūʿid*, *yūʿid*, &c. (for *awʿid*, *tiwʿid*, &c.); in the imperat. *ūʿid* (for *iwʿid*), and in the particip. pass. *mauʿūd* (for *mawʿūd*). Similarly, *auqaʿ*, *yūqaʿ*, &c., from *wiqiʿ* *fall*.

REMARK *a*.—The first syllable of the 1st pers. sing. of the aorist sometimes sounds almost as *u* instead of *au*.

REMARK *b*.—*Waqaʿ* *stop* makes in the aorist *tuqaʿ*, *yuqaʿ*, &c., and occasionally *tiqaʿ*,<sup>1</sup> &c. The imperat. is *uqaʿ*. *Wiqiʿ* (sometimes *waqaʿ*) makes *aqāʿ* more frequently than *auqaʿ* in the 1st pers. sing. of the aorist; *tuqaʿ*, *yuqaʿ*, &c., in the other persons, and occasionally *tiqaʿ*, *yiqāʿ*, &c.

§ 193. The following verbs take *a* in addition to those whose medial radical is *h*, *ḥ*, or *ʿ*, or whose final radical is *h*, *ḥ*, *ʿ*, *ḡ*, or *kh*:—

wagab	arrive (time or occasion)	wirim	swell
wagad	find	wiṣil	arrive

and occasionally *wiris* *inherit*.<sup>2</sup>

§ 194. *Waṣaf* *describe* takes *i* irregularly for *u*, and the following *i* irregularly for *a*:—

wahag	confuse	wahash	make desolate
wahar	frighten	waʿad	promise
waham	frighten	wasāq	load
wahab	give		

REMARK.—The aorist of *wagad* is used both in an active and a passive sense. Occasionally *yūgid* is heard (in an active sense only) for *yūgad*.<sup>3</sup> *Wagab* makes *yūgib*, when meaning *be incumbent upon*.<sup>4</sup>

In the eighth form the *w* is assimilated to the *t*, as in verbs

<sup>1</sup> But *tiqaʿ* is scarcely pure Cairene.

<sup>2</sup> *Yūris* is the common form in the spoken language.

<sup>3</sup> But hardly from the lips of a true Cairene.

<sup>4</sup> But it is rarely used colloquially in this sense.

whose first radical is qaṭ'a, as ittaṣal *reach*, from wiṣil (for iwtaṣal).

§ 195. The following are examples of the derived forms:—

I. Wahḥash <i>make wild</i>	VI. itwârib <i>be slanted</i>
waggih <i>turn, direct</i>	VII. inwaga' <i>smart</i>
II. wârib <i>slant</i>	(more usually
wâfiq <i>agree with</i>	itwaga')
III. augab <i>approach</i> (of a time, season)	VIII. ittaṣal, <i>reach</i>
IV. itwagad, <i>be found</i>	attiṣil,
atwigid,	mittiṣil <sup>1</sup>
&c.	IX. Not in use.
V. itwahḥal <i>besmeared with mud</i>	X. istauḥash <i>become wild</i>
itwaggih <i>be turned, directed</i>	istaulid <i>beget generations of children</i> <sup>2</sup>

REMARK *a*.—The general remarks which have been made with regard to the signification and use of the derived forms of the perfect verb apply, of course, to those of the weak verb, as, for instance, that the particip. pass. of the primitive form often replaces that of the third, fourth, and other forms, as itwazan *be weighed*, mauzûn *weighed*.

REMARK *b*.—Verbs of this class whose medial and final radicals are identical present no irregularity whatever.

## VOCABULARY

wazan	<i>weigh</i>	itwahal	<i>be confused, stuck</i>
wilid	<i>beget, give birth to</i>	itwazan	<i>be weighed</i>
waga'	<i>hurt, pain</i>	itwasaq	<i>be laden</i>
warraq	<i>put on leaves</i>	itwaṣṣal	<i>act as a go-between</i>
wassa'	<i>make room</i>	wadd	<i>love</i>
wâfiq	<i>agree with</i>	wazz	<i>incite</i>
itwahas	<i>get entangled,</i>	kashaf	<i>uncover, per-</i>
	<i>stuck, strangled</i>		<i>ceive</i>
itwahḥash	<i>be turned into a</i>	bahrî	<i>north</i>
	<i>savage</i>		

<sup>1</sup> Nahwy muttaṣil.

<sup>2</sup> Intensive.

qibli	<i>south</i>	maktab il	<i>post-office</i>
waḥsh	<i>wild beasts</i>	buṣṭa	
rizq	<i>sustenance</i>	ḥarām	<i>wrong, shame</i>
wisq	<i>load</i>	qôl	<i>statement, de-</i>
qarṣ	<i>stinging, sting,</i>		<i>claration</i>
	<i>bite</i>		

## EXERCISE 59

Lamma yûgab il waqt nerûḥ ‘ala bêtu. Ma tûgadshe ‘andina hâga zêye di. Ma twagadtish ana fi raṣṭabl lamma saraqû l khêl. Humma kânu mitwaggîhin ‘ala l baḥr. Il ḥitta illi tkûn moiyyitha shuwayya tuqaf fiha l merkib we titwiḥis. Inta raḥ tûḥashnî lamma tsâfir. Huwa râgîl mitwaḥḥash zêyi l waḥsh. Wiqîf yitwiḥil<sup>1</sup> fi l kalâm. Hîya raḥ tûris abûha w ummiha li waḥdiha. Wârib<sup>2</sup> il bâb ‘ashân ma ḥaddish yikshifna. Yittisilu rizqe min ‘and Allâh. Hûwa sâkin fi maṣr min zamân u wilid wi staulid henâk. Il gamal da mausûq wisqe<sup>3</sup> gâmid ‘alêh. Ir râgîl da stauḥash fi l gîbâl. Hîya wildit waladên fi baṭne waḥda.<sup>4</sup> Iṣ ṣagara warraqîṭ walla lissa? Ma kanshe lâzim tiwizzu ‘alêh yidrabha. Úzil li l gawâb da min faḍlak.

## EXERCISE 60

Her face was turned (to the) South. My eye pains me. Her clothes were smeared with mud. Her foot was swelling from the bite of the mosquito. Leave the door a little to.<sup>5</sup> She doesn't love him. The letter ought to have been weighed. Stop, girl, or you will fall down<sup>6</sup> the steps. She will describe the house to you. We had arrived (at) the Pyramids before they left<sup>7</sup> the hotel. You (*plur.*) are overloading<sup>8</sup> your donkeys. I will act as your go-between<sup>9</sup> in the matter. Make a little room for me, please. Don't stop<sup>10</sup> the carriage in the middle of the street.

<sup>1</sup> The aor. is often equivalent to the particip. in English.

<sup>2</sup> I.e. *put it to a little.*

<sup>3</sup> I.e. *with a burden.*

<sup>4</sup> I.e. *twins.*

<sup>5</sup> Particip. of *itwârib.*

<sup>6</sup> Trans. *from on.*

<sup>7</sup> ṭilî' min.

<sup>8</sup> Trans. *over* by *ketir* at end of sentence.

<sup>9</sup> Trans. *I will act as a go-between for (li) you.*

<sup>10</sup> First derived form of *wiqîf.*

VERBS WHOSE MEDIAL RADICAL IS W<sup>1</sup>

§ 196. Most of these differ from the strong verbs in the primitive form and in the fourth, seventh, eighth, and tenth derived forms. In the past tense of the primitive verb the *w*, with its preceding and following vowels, contracts into *â* when the latter of these vowels is followed by a single consonant, and into *u* when it is followed by two consonants; while in the aorist the *w*, with its following short vowel, contracts into the long vowel which is homogeneous to the short one. In the fourth, seventh, eighth, and tenth forms the *w*, with its vowels, becomes *â* in the past tense when the following vowel precedes a single consonant, and *a* when it precedes a double consonant; while in the aorist the *w*, with its following vowel, contracts to *â*. These forms are, however, sometimes conjugated regularly. In the imperative the initial vowel falls away, and in the active participle the *w* is weakened to a *qaṭ'a* or a scarcely audible *y*.

§ 197. The following is an example of the conjugation of the primitive verb:—

## PAST TENSE

	MASC.	SINGULAR	FEM.	
1st pers.	qult	(for qawalt)	qult	<i>I said</i>
2nd pers.	qult	(for qawalt)	qultî	(for qawaltî)
3rd pers.	qâl	(for qawal)	qâlît	(for qawalît)

## PLURAL FOR BOTH GENDERS

qulna (for qawalna)  
 qultû, qultuin (for qawaltû-m)  
 qâlû, qâlum (for qawalû-m)

## A O R I S T

## SINGULAR

1st pers.	aqûl	(for aqwul)	aqûl
2nd pers.	tiqûl <sup>2</sup>	teqûl (for tiqwul)	tiqûlî, teqûlî (for tiqwulî)
3rd pers.	yiqûl, yeqûl	(for yiqwul)	tiqûl, teqûl

<sup>1</sup> In some of these verbs the middle radical was originally *h*, or some other guttural; cf. *dahas* and *dâs*, both meaning *to crush*, *shâb* *be grey* and the literary *shahiba*, Amharic *mâla swear* with Ethiop. *mahala*.

<sup>2</sup> The 1st pers. sing. of the aor. of 'âz *take refuge* is pronounced a'ûzu in the expression a'ûzu billâh, as in the literary

## PLURAL FOR BOTH GENDERS

niqûl, neqûl (for niqwul)  
 tiqûlû-m, teqûlû-m (for tiqwulû-m)  
 yiqûlû-m, yeqûlû-m (for yiqwulû-m)

Imperat. masc. qûl, fem. qûli. Plur. qûlû.

Particip. act. qâyil (qâ'il). Particip. pass. not in use.<sup>1</sup>

REMARK *a*.—The Nahwy passive of this verb, qîl (for quwil), with its aor. yuqâl (for yuqwal), is occasionally used impersonally, and consequently only in the 3rd pers. singular.

REMARK *b*.—A few verbs retain the *w* in the participle, as *ṭâwi'* *obeying* (also *ṭâyi'*). The participle of *'âz want* is either *'âwiz* (in pronunciation almost *'auz*) or *'âyiz* (*'ayz*). *Yi'iz*, *ye'iz*, are sometimes heard for *yi'ûz*, *ye'ûz*. *Nâm sleep* makes *nimt*, *nimna*, &c., in the past tense, though it is for *nawam*.<sup>2</sup>

§ 198. *Sâ' contain*, *khâf*<sup>3</sup> *fear*, *nâm*,<sup>4</sup> and *zâl* (in the expression *lam yazal*, § 545) take *a* in the final syllable of the aorist.<sup>5</sup> All others take *u*. A few are conjugated like verbs with medial *y* in the primitive form, and in the derived forms like those with medial *w*, as *hâl refer*, *hilt I referred*, aor. *aḥil*, but *ḥauwil*, *ithauwil*, &c.; *ṭâ' obey*, *yiṭi'*, makes *ṭauwa'* or *ṭaiya'* in the first derived form; *'ân help, lift*, 1st pers. *'int*, aor. *yi'in*, but II. *'âwin* or (contracted) *'aun*.

§ 199. Verbs of this class whose final radical is *y* (being thus doubly imperfect) are not subject to the contractions described above, as *kawa iron*, aor. *akwi*; nor are the following:—

<i>ṭiwil</i> <sup>5</sup>	<i>grow tall</i>	<i>dawakh</i>	<i>make giddy,</i>
<i>ghawat</i> (and its passive <i>ghuwut</i> )	<i>dig down deep</i>	<i>dawash</i>	<i>overpower</i>
<i>hawas</i>	<i>talk con-</i> <i>fusedly,</i>	<i>ziwir</i>	<i>drafen</i>
	<i>drive silly</i>	<i>'awag</i>	<i>choke</i>
<i>ḥawal</i>	<i>squint</i>	<i>kawa'</i>	<i>bend</i>
		<i>khawat</i>	<i>recline</i>
			<i>bother</i>

language. It will not be forgotten that the first syllable is pronounced very short, except when, as occasionally happens, *u* is substituted for *i* or *e*, as *yumût he dies* (for *yimût*).

<sup>1</sup> *Mitqâl* or *minqâl* are used instead; so *mindâs troubled on*, &c.

<sup>2</sup> Literary *nawima*. In the literary language all these have *i* for the second vowel.

<sup>3</sup> *Yukhâf* is sometimes heard for *yikhâf*.

<sup>4</sup> *Nâm* is often used with a passive signification, as *il qizaz da lizim yenâm these bottles must be laid down*.

<sup>5</sup> Also *ṭâl*, especially in the sense of *to reach, be long enough*.

Thus the particip. act. of *khawat* is *khâwit*, its particip. pass. *makhwût*, its fourth derived form *itkhawat*. The particip. pass. of 'awag is *ma'ûg* (for *ma'wûg*); the seventh form of *dawakh* and *dawash*, *indawakh* and *indawash* respectively.

§ 200. Of these verbs, *tiwil*, *ghawaṭ*<sup>1</sup> *ghuwuṭ*, and *ziwir* take *a* in the aorist, the rest *i* (*dawakh* and *kawa'* irregularly).<sup>2</sup>

§ 201. The following are instances of the derived forms of those which contract :—

I. <i>dauwar</i> <sup>3</sup>	<i>turn round</i> ( <i>dâr</i> )	
<i>tauwib</i>	<i>cause to repent</i> ( <i>tâb</i> )	
II. <i>gâwir</i>	<i>be neighbour to</i>	
<i>gâwib</i> or (by contraction)	<i>answer</i>	1st pers. <i>gâwibt</i> ; aor. <i>agaub</i> ; imperat. <i>gaub</i> ; particip. <i>me-gaub</i>
<i>gaub</i>		
III. <i>aqâm</i>	<i>reside</i>	1st pers. <i>aqamt</i> ; <sup>4</sup> aor. <i>aqim</i> ; particip. <i>muqim</i> , <i>meqim</i> <sup>5</sup>
IV. <i>itḥâsh</i>	<i>be kept off</i>	1st pers. <i>itḥasht</i> ; aor. <i>aḥâsh</i> ; particip. <i>mitḥâsh</i>
V. <i>iddauwar</i>	<i>be turned round</i>	
<i>ishshauwaq</i>	<i>long for</i>	
<i>iggauwiz</i>	<i>be married, marry</i>	
VI. <i>ittâwil</i> ('ala)	<i>assault, abuse</i>	
<i>ittaub</i> (for <i>ittâwib</i> )	<i>yawn</i>	particip. <i>mittâwib</i> , <i>mittaub</i>
VII. <i>inḥâsh</i>	<i>be kept off, get away</i>	1st pers. <i>inḥasht</i> ; aor. <i>anḥâsh</i>
<i>inḥawag</i> (uncontracted)	<i>beg</i>	aor. <i>yinḥiwig</i>
VIII. <i>iḥtâg</i> or (uncontracted)	<i>beg</i>	1st pers. <i>iḥtagt</i> or <i>iḥtawagt</i> ; aor. <i>aḥtâg</i> or <i>aḥtiwig</i> ; particip. <i>miḥtâg</i> or <i>miḥtiwig</i>
<i>iḥtawag</i>		

<sup>1</sup> *Ghawaṭ* is rarely used, especially in the past tense, the second form, *ghauwaṭ*, generally taking its place.

<sup>2</sup> See § 141 (2).

<sup>3</sup> Or *ḍauwar*.

<sup>4</sup> Observe that in the derived forms the *a* of the past tense is maintained throughout.

<sup>5</sup> III. is very rarely used. *Istiqâm* (*istaqâm*), with same meaning, is more common than *aqâm*.

IX. iswadd	<i>turn black</i>	1st pers. iswaddêt; aor. aswadd; parti- cip. miswidd <sup>1</sup>
X. istigâb <sup>2</sup> or (un- contracted)	<i>grant a request</i>	1st pers. istigabt, is- tagwibt; aor. asti- gâb, astagwib; parti- cip. mistigâb, mis- tagwib
istagwib	<i>interrogate</i>	
istamwit	<i>pretend to be deaf or wretched</i>	
XI. Not in use.		

REMARK a.—Nâm *sleep, lie down*, has usually naiyim *put to sleep, lay down*, for its first derived form, as though the middle radical were *y*, but nauwim is occasionally heard. Qaiyim *raise* (from qâm)<sup>3</sup> is sometimes used for qauwim, but savours of fellah idiom. Tâh *go astray* has tauwih, meaning *to lead astray*, and taiyih *to deal haughtily with*.<sup>4</sup>

REMARK b.—The *i* of the first and fifth forms sometimes becomes *u* under the influence of the first syllable, as khauwuf *frighten*, itkhouwuf (for khauwif, &c).

### VOCABULARY

bâr	<i>be left idle, on one's hands</i>	itbauwish	<i>succeed to</i>
bâsh	<i>soak</i>	inbâs	<i>be kissed</i>
tâb	<i>repent</i>	istigâr	<i>call to assist- ance</i>
tâb 'an	<i>give up</i>	istaṭwil nafsu	<i>hold one's head high</i>
hâsh	<i>keep, keep away</i>	riḍit	<i>I consented</i>
bâs	<i>kiss</i>	mu'min	<i>believer, faith- ful</i>
fât	<i>pass, leave</i>	akhraṣ	<i>deaf and dumb</i>
'auwaq	<i>delay, be long</i>	qilla	<i>scarcity</i>
lauwit	<i>let pass</i>	ḥagar	<i>stone</i>
hauwish	<i>hoard</i>	budâ'a	<i>goods</i>
hâwit	<i>surround</i>	hawa	<i>atmosphere</i>
qâwil	<i>give contract to, engage</i>		

<sup>1</sup> Fem. miswidda, but the form miswadda is used as a substantive meaning *a rough copy*.

<sup>2</sup> Occasionally pronounced istagâb.

<sup>3</sup> Note qâm yeqûm *rise*, but qâm yeqîm *raise*.

<sup>4</sup> No doubt they are in reality distinct verbs.



## EXERCISE 61

Qillit is sūq tibauwar il buḏā'a. Lamma baqa l 'êsh nâshif bushnâh fi l moiya. Ummu ḥtawagit li fi<sup>1</sup> kam qirsh w ana ma rditsh addihum liha. Il malaka tbauwishit maṭraḥ 'ammiha. Ikhwâni 'ayzin yitanwibûni 'an shurb id dukkhân. Il bihim beyittaub zêy il insân. Lêh ma stigartûsh lamma ḍarabûkû? Itṭabbâkha betâ'itna miggauwiza wâhid akhraṣ. Ana thashte min id il buliṣ we naṭṭêt fi l baḥr. Mush lâzim tiṭṭâwil 'ala n nâs we tishtimhum. Hîya betistaṭwil nafsîha we tiftikir inniha waḥda kbîra. Inti lamma qumti mush qultî li ahaḍdar il fuṭûr? Kunna mnaiyimînu fi l ard 'ashân neshûfu ṭaiyib. Il 'askar ḥautit il biyût. Hûwa 'aunni min 'andu bi kam nuṣṣ. Il ôda betâ'itna miswidla kullîha min id dukkhân betâ' furne garna. Inta meqâwil min 'ala sh shughle da? Il mara di tiḥwil bi l 'ênên litnên. Qûli li min darabik. Ir râgil da ma yekhafshe min Allâh. Ma fish ḥaga tikhawuwufu abadan. Inta shayf ir râgil da walla ma ntash shayfu?

## EXERCISE 62

Didn't you see her when she was passing the house? Let me pass, please. We went to bed<sup>2</sup> yesterday at half-past ten and got up at a quarter to nine; how many<sup>3</sup> hours did we sleep? Did you kiss the lady's hand? Why didn't you keep the dogs away from us? The ladder is (too) short; it won't reach. The lady wants you; go (and) see her. Don't be frightened, girl; he won't bite you. Put your hand before your mouth when you yawn. They were hoarding up their money for<sup>4</sup> years. This stone has been kissed by thousands of<sup>4</sup> the faithful. The closeness of the atmosphere of the court overpowered the judges. She raised her child from<sup>5</sup> the ground and put him on a chair. They were reclining on sofas in the dining-room. Don't be long.

§ 202. There are no verbs with *w* for the final radical.

## VERBS WHOSE INITIAL RADICAL IS Y

§ 203. These are very few in number, and offer no peculiarity, except that the syllables *tî*, *yî*, *nî* become *tî*, *yî* and *nî*, as *yibis* become *hard*, *aybas*<sup>6</sup> (aor.), *tibas*, *yibas*, &c. The imperat., if used, would be *ibas*.

<sup>1</sup> *Begged of me.* We might equally well say *iḥtagit li*.

<sup>2</sup> *nâm.*

<sup>3</sup> *kam*, with substantive in sing.

<sup>4</sup> *min.*

<sup>5</sup> *min 'ala.*

<sup>6</sup> Note the *a* in the second syllable of the aor., *yibis* being of the class of verbs cited in § 141 (3).

## VERBS WHOSE MEDIAL RADICAL IS Y

§ 204. In these verbs the following contractions take place:—

(a) In the past tense of the simple verb the *y*, with its preceding and following vowels, contracts into *â* when the latter of these two vowels is followed by a single consonant, and into *i* when it is followed by two consonants; while in the aorist the *y*, with its following vowel, contracts into *î*. The changes which take place in the derived forms are identical with those which occur in the *w* verbs.

§ 205. The following is an example of the conjugation of a verb of this class:—

## PAST TENSE

## SINGULAR

	MASC.		FEM.
1st pers.	bi't (for baya't)		bi't <i>I sold</i>
2nd pers.	bi't		bi'ti
3rd pers.	bâ'		bâ'it (for baya'it)

## PLURAL FOR BOTH GENDERS

1st pers. bi'na (for baya'na)  
2nd pers. bi'tû-m (for baya'tû-m)

Imperat. bi', bi'i, bi'û.

Aor. abi', tebi', &c.

Particip. act. bâyi' (bâ'i')<sup>1</sup> Particip. pass. mebi'.

REMARK.—The uncontracted form of the passive participle appears in ma'yûb *dishonoured, insulted*, madyûn *indebted* (from disused *dân*), and a few others; tâsh *be light-headed* makes maṭwûsh more often than maṭyûsh.<sup>2</sup>

§ 206. Bân *appear*, bâṭ *pass the night*, and sha' (for shaya')<sup>3</sup> take *a* in the aorist (making abân, &c.). Hâb *fear* and nâl *obtain* generally make tihîb, yinîl, but occasionally yuhâb, yunâl.<sup>4</sup>

REMARK.—The verb khayal *dazzle* does not contract either in the simple verb or in any of the derived forms.

<sup>1</sup> The *â* of the participle in âyi sometimes sounds nearly as *é*, as bâyi', bêyi' (or bâ'i', &c.). (See § 3.) Similarly, verbs with *w* for the middle radical, but some of them often contract to one syllable. (See above.)

<sup>2</sup> The particip. pass. is not much used, that of the fourth or seventh derived form generally taking its place.

<sup>3</sup> For the conjugation of sha', see § 191.

<sup>4</sup> *u* for *i* in the first syllable, apparently in the belief that it sounds educated.

§ 207. The derived forms are as follows:—

I. khaiyaṭ	<i>sew</i>	
'aiyid ('ala)	<i>visit on a fête day</i>	
sêyib (for saiyib)	<i>let go</i>	
II. sâyis (generally contracted)	<i>groom, manage</i>	
'âyir	<i>reproach</i>	
III. a'âsh <sup>1</sup>	<i>make live</i>	aor. a'ish
IV. itbâ'	<i>be sold</i>	atbâ', mitbâ'
V. itbêyin (for itbaiyin)	<i>to make clear</i>	
VI. it'âyiq	<i>think oneself a dandy</i>	
iddâyin	<i>be in debt</i>	
VII. inbâ'	<i>be sold</i>	anbâ', minbâ'
VIII. iḥṭâr	<i>be puzzled</i>	yiḥṭâr, miḥṭâr
IX. ibyadd	<i>turn white</i>	abyadd, mibyidd
X. istigâs <sup>2</sup>	<i>call for help</i>	astigâs, mistigis
istatyib (uncontracted)	<i>find good, approve</i>	
XI. istiraiyah <sup>3</sup> (or istirêyah)	<i>rest, repose</i>	

REMARK.—The first syllable of the first form is sometimes very hurriedly pronounced, as though its vowel were *i*, as siyibha (or isyibha, see § 15), for sêyibha *let her go*. The first and fifth forms occasionally take *w* for *y*, although the aorist is regular, as zâd *increase*, aor. yizid, but zauwid, izzauwid (for zaiyid, &c.).

## VOCABULARY

qâd	<i>light</i>	khaiyish	<i>put wrapping</i>
'âsh	<i>live</i>		(khêsh) <i>on</i>
bâ'i	<i>lay eggs</i>	daiyin	<i>charge with a</i>
sâl	<i>flow down</i>		<i>debt</i>
qâs	<i>try on</i>	bêyin	<i>expose</i>
shâl	<i>raise, take away</i>	issêyib	<i>be let go, escape</i>
'allaq	<i>hang, put to</i>	iddâyin min	<i>be made a</i>
ḥaiyar	<i>perplex</i>		<i>debtor by,</i>
saiyah	<i>melt (act.)</i>		<i>owe</i>

<sup>1</sup> But no verbs of this form can be fairly said to exist in the colloquial language.

<sup>2</sup> Istaqâm is sometimes used for istiqâm, and some others similarly both of the *w* and *y* class.

<sup>3</sup> This form is in use also in other spoken dialects.

ikhtâr	<i>choose</i>	râş is sana	<i>New Year's Day</i>
(ikhâtâr)		khaiyâta	<i>dressmaker</i>
iştâd	<i>fish</i>	wâdî (pl.	<i>valley</i>
inshâl	<i>be carried away</i>	widyân)	
inzâd	<i>increase, rise</i>	ketir ma	<i>often</i>
zalam	<i>wrong</i>	(before	
béyin	<i>evident</i>	verb)	
wasâkha	<i>dirt</i>	ghaşbe <sup>1</sup> 'an	<i>in spite of</i>
fanûs	<i>lantern</i>	ikminn	<i>because</i>

## EXERCISE 63

Uşbur lamma bêvil lak il mas'ala min auwilha li âkhirha. Râh raştabl we qul li s sâyis<sup>2</sup> yi'allaq il khêl bi l 'arabiya, we yegibhum hâlan. Humma ma ya'rafûsh yi'milu êh; mihtârîn khâliš. Allah ya'raf il 'âyib min il ma'yûb wi z zâlim min il mazlûm. Hûwa khtâr leinnu yil'ab waiyâya ma yil'abshe waiyâh. Lâzim tikhaiyish is sanâdiq bi l khêsh qabl is safar. Il wasâkha di hatinshâl min hina kulliha. Ilna bitna nbârîh âkhir marra fi bitna; bilnâh li garna. Ana ma kuntish 'aaz adrabu; il 'aşâya ssâyibit min îdi ghaşbe 'anni. Bêyin 'alék innak ma nimtish tûl il lél. Kânit shayla bintiha 'ala raşha. Qid il fawanis betû' il 'arabiya. Il maḥkama daiyinitu bi rasm il qaḍiya. Ir râgil da ddâyin minni kam qirsh. Hûwa tamalli mâshî mit'âyîq fi nafsu fi s sikak. Kan me'ayru ikminnu ma kramnîsh zêy innâs.

## EXERCISE 64

I told you to bring<sup>3</sup> me two chairs; why didn't you bring them to me? I have lived all my life in the same<sup>4</sup> village and in the same<sup>4</sup> house. We often pass the night in town.<sup>5</sup> The white hen has laid two eggs. The matter puzzles me altogether.<sup>6</sup> I am not going to increase your pay until<sup>7</sup> your work is<sup>8</sup> better. The Nile is rising every day. A groom who does not know (how) to manage<sup>9</sup> a horse is no groom.<sup>10</sup> We are going to get up early to-morrow morning and fish in the sea. It was New Year's

<sup>1</sup> Sometimes pronounced *gha:z*.

<sup>2</sup> Pronounce almost *says*.

<sup>3</sup> Trans. *you bring*.

<sup>4</sup> Trans. *in one*.

<sup>5</sup> *In the town*.

<sup>6</sup> *khâlis*.

<sup>7</sup> *illa lamma*.

<sup>8</sup> Aor. of *kân*.

<sup>9</sup> Aor.

<sup>10</sup> *mush ismu sâyis*.

Day, and all the inhabitants<sup>1</sup> were paying each other visits. The sun causes the snow to melt on the mountains and flow down into the valleys. My sister is going to<sup>2</sup> the dressmaker to-morrow to try on<sup>3</sup> her new ball<sup>4</sup> dress.

## VERBS WHOSE FINAL RADICAL IS Y

§ 208. These verbs are of the forms *barak* and *birik*, but drop the *y*, leaving the vowel of the final syllable somewhat lengthened. It is pronounced fully long when the negative suffix *-sh* or the shortened forms of the personal pronouns are attached, or when it is, for any other reason, accented.

REMARK.—A few neuter verbs take the form *burik* for *birik*,<sup>5</sup> but optionally, as ‘*uṣi be rebellious* (for ‘*iṣi*).

§ 209. The conjugation of the simple verb is as follows:—

## PAST TENSE

## SINGULAR

	MASC.		FEM.	
1st pers.	ṭafêt		ṭafêt	<i>I extinguished</i>
2nd pers.	ṭafêt		ṭafêti	
3rd pers.	ṭafâ (for ṭafay)		ṭafit (for ṭafayit)	

## PLURAL FOR BOTH GENDERS

1st pers.	ṭafêna
2nd pers.	ṭafêtû (-m)
3rd pers.	ṭafû (-m)

## AORIST

## SINGULAR

1st pers.	aṭfi	aṭfi
2nd pers.	tiṭfi	tiṭfi
3rd pers.	yiṭfi	tiṭfi

## PLURAL FOR BOTH GENDERS

1st pers.	niṭfi
2nd pers.	tiṭfû (-m)
3rd pers.	yiṭfû (-m)

Imperat. iṭfi (m. and f.), pl. iṭfû.

Particip. act. ṭafi. Particip. pass. maṭfi.

<sup>1</sup> in nâs betû' il balad.

<sup>2</sup> 'and.

<sup>3</sup> Aor.

<sup>4</sup> betû' il ballu.

<sup>5</sup> It will be remembered that most verbs of the form *barak* are transitive, while *birik* is mostly intransitive.

## PAST TENSE

## SINGULAR

	MASC.		FEM.	
1st pers.	mishît		mishît	<i>I walked</i>
2nd pers.	mishît		mishîtî	
3rd pers.	mishî (mishiy)		mishyit (mishiyit)	

## PLURAL FOR BOTH GENDERS

1st pers.	mishîna
2nd pers.	mishîtû (-m)
3rd pers.	mishyû (-m)

## AORIST

1st pers.	amshî	amshî
2nd pers.	timshî	timshî
3rd pers.	yimshî	timshî

## PLURAL FOR BOTH GENDERS

1st pers.	nimshî
2nd pers.	timshû (-m)
3rd pers.	yimshû (-m)

Imperat. imshî (m. and f.), pl. imshû.

Particip. act. mâshî.

§ 210. All verbs of this class of the form *barak* are conjugated after the first, and all others after the second model.

REMARK *a.*—*Ya'nî that is to say* is used for *yi'nî*, from an obsolete 'ana.

REMARK *b.*—The *y* or *iy* of the 3rd pers. sing. of the past tense is sometimes dropped, as *mishit* (for *mishyit*, *mishiyit*), *bikit she wept* (for *bikyit*). *Baqa become* makes *baqat* (for *baqit*); so *ṭafat* optionally for *ṭafit*, and a few others similarly; *laqa find* occasionally makes *liqit* (for *laqêt*) in the 1st and 2nd pers. sing., as though from *liqî*. The final syllable of the 2nd pers. sing. masc. sometimes sounds as *at* for *êt*, as *ma lqathumsh I did not find them*.

REMARK *c.*—Verbs of this class of the form *birik* are almost invariably passive or neuter, and may rarely have a passive participle.<sup>1</sup>

<sup>1</sup> Ghili *boil* has *maghlî boiled*; *khizi be eclipsed*, *makhzî*.

§ 211. All verbs of this class take *i* in the final syllable of the aorist except the following, which take *a* :—

baqa <sup>1</sup>	<i>remain, become</i>	şifi	<i>be bright,</i>
tırı	<i>get soft, cool</i> (weather) <sup>2</sup>	şifi <sup>5</sup>	<i>limpid</i> <i>be healed, get</i>
gara	<i>happen</i>	şiqi	<i>well, heal</i> <i>overwork: one-</i>
ghili	<i>be dear</i>	‘işi (‘uşi)	<i>self, weary</i> <i>disobey, be</i>
ghishi <sup>3</sup> (or ghushi) ‘ala	<i>faint</i>	‘ili	<i>rebellious</i> <i>be high</i>
hidi	<i>become docile</i>	‘imi	<i>be blind</i>
hifi	<i>go barefooted</i>	fiđi	<i>be at leisure</i>
hili	<i>be sweet</i>	qara	<i>read</i>
himi	<i>be hot</i>	qisi (or qasa)	<i>be cruel</i>
hiyi	<i>come to life</i>	qiwi	<i>be powerful,</i> <i>autocratic</i>
diri	<i>know</i>	khiri	
difi	<i>get warm</i>	laqa <sup>6</sup>	<i>find</i>
riđi	<i>consent, accept</i>	mala	<i>fill</i>
ra‘a	<i>see</i>	misi <sup>4</sup>	<i>become evening</i>
sa‘a	<i>help</i>	nisi	<i>forget</i>
sihi <sup>4</sup>	<i>forget</i>	wiđi	<i>be low</i>
şihi	<i>wake</i>		

and a few passives and neuters, as *tıfi* (or *tafa*)<sup>7</sup> *be extinguished*, *şifi* (and *shufi*) *be healed*, *khifi* (or *khufi*) *be hidden, hide oneself in shame*, *khizi* (and *khuzi*) *be ashamed, be given the lie, be eclipsed*, *khishi* *be shy* (aor. sometimes *yukhsha* for *yikhsha*), *nigi* (*naga*)<sup>8</sup> *be saved, escape*.

REMARK.—The fem. sing. of the imperat. of these verbs ends in *i*, as in the case of those whose aorists take *i*, as masc. *imlâ fill*, fem. *imli*.

<sup>1</sup> The final vowel of these verbs is not pronounced sufficiently long for it to be necessary to continue to mark it with a circumflex.

<sup>2</sup> *Id dinya ıarrit* is more usual than *id dinya ıııııt*.

<sup>3</sup> Used impersonally.

<sup>4</sup> Used also impersonally, *sihi* (or *suhi*) ‘*aleh*, *misi* ‘*aleh* (il waqt).

<sup>5</sup> Act. *shafa heal*, *yishfi*.

<sup>6</sup> Also *yilqı*.

<sup>7</sup> So that we have *tafa yıđi extinguish*, *tafa yıđfa be extinguished*.

<sup>8</sup> But *naga yingı save*.

## VOCABULARY

bada	<i>begin</i>	liḥiq	<i>reach, overtake</i>
bara	<i>sharpen</i>	shaqî	<i>unruly</i>
ḥaka	<i>relate</i>	ḥisâb	<i>account</i>
ragha	<i>froth, foam,</i> <i>effervesce</i>	fatla	<i>piece of string,</i> <i>&amp;c.</i>
qala	<i>fry</i>	raghwa	<i>froth, efferves-</i> <i>cence</i>
qaḍa	<i>do, perform</i>	ḥikâya	<i>tale</i>
tana	<i>fold</i>	ibrîq	<i>pot</i>
bana	<i>build</i>	sham'a	<i>candle</i>
khafa	<i>hide</i>	shar	<i>wickedness</i>
rama	<i>throw</i>	ḍarb	<i>striking, blow</i>
rakha	<i>loosen, let grow</i>	ballâṣî	<i>pitcher</i>
ḥama	<i>protect</i>	kasarôna	<i>saucepan</i>
giri	<i>run, flow</i>	bi l lél	<i>at night</i>
risi	<i>reach, come to</i> <i>agreement</i>	lagl	<i>in order that</i>

## EXERCISE 65

Yibqâ lak kam qirsh min il ḥisâb? Hiya tamallî tibdî bi l kalâm qable ma yikkallimu n nâs. Ibrî li l qalam da min faḍlak. Bikîna qawî lamma smi'na l khabar. Tanu l fatla marratên 'ashân tibqa ganda we ma tinkisirsh. Il qamar makhzî; rūḥî shûfîh qable ma yiṭla'. Il binte tikhza minnina, mush raḍya tiqâbilna. Ana grît (girît) 'ala âkhir nafasî<sup>1</sup> wi lḥiqtu fi l maḥaṭṭa qabl il babûr ma yeqûm. Iḥkû li l ḥikâya kullîha 'ashân a'raf gara lkum êh. Ana mush 'arif 'ashân êh ma yirdâsh yis'â li fi l mas'ala. Şihyû 'ala ḍarb is sâ'a tamâm. Il bira dî betirghî raghwa kbîra<sup>2</sup> we tibqa qayma li fôq. Iḥna risîna waiya ba'd 'ala kede. Ma tinsîsh tiṭfi<sup>3</sup> l lamḍa qable ma trûḥî. Il ḥuşân hidi ba'de ma kan shaqî. Iḥnî ṭûlak lagle tiqdar tefût. Mush lâzim ti'şa l bulîṣ.

## EXERCISE 66

Where did you find my hat? Say to the girl: Fill your pitcher from the river. Were they running when you saw them? Don't pour the water in the teapot<sup>4</sup> till<sup>5</sup> it boils. She refuses (doesn't consent) to come with us. She doesn't let

<sup>1</sup> *I.e.* till I had no breath left.

<sup>2</sup> See § 103.

<sup>3</sup> The first derived form ṭaffa is in more common use.

<sup>4</sup> betâ' ish shay.

<sup>5</sup> illâ lamma.



her hair grow. At what time do you want to wake to-morrow? The boys throw a bucket of water over his head. The men were watering their fields from the canal. Why didn't you (*f.*) put out the candle before you went to bed? If<sup>1</sup> you read too much at night you will grow blind. I want you to do<sup>2</sup> something for me. The cook was frying fish in the saucepan. The goods are getting dearer<sup>3</sup> every day. Are you going on foot?<sup>4</sup> This house was not built<sup>5</sup> when I came here. God protect us from the wickedness of our enemies.

§ 212. The first derived form is constructed regularly, except that the vowel of the final syllable is invariably *a* as well as that of the first. Thus from *mala* is formed *malla*, from *mishi*, *mashsha*. The conjugation is as follows:—

## PAST TENSE

## SINGULAR

	MASC.	FEM.	
1st pers.	rabbêt	rabbêt	<i>I educated</i>
2nd pers.	rabbêt	rabbêti	
3rd pers.	rabba	rabbît	

## PLURAL FOR BOTH GENDERS

1st pers.	rabbêna
2nd pers.	rabbêtû (-m)
3rd pers.	rabbû (-m)

REMARK *b.*—*Khallat* is usually said for *khallit*.

## A O R I S T

## SINGULAR

1st pers.	arabbî	arabbî
2nd pers.	tirabbî <sup>6</sup>	tirabbî
3rd pers.	yirabbî	tirabbî.

Imperat. rabbî (m. and f.), rabbû (-m).

Particip. merabbî (whether in active, passive, or neuter sense).

REMARK.—The passive participle is generally supplied by the simple verb or one of the other derived forms. *Masmi* (or, as it

<sup>1</sup> *izâkân* with aor.

<sup>3</sup> Trans. *getting dear*.

<sup>5</sup> Particip. pass.

<sup>2</sup> Trans. *I want you do* (aor).

<sup>4</sup> Particip. of *mishi*.

<sup>6</sup> Or *terabbî*, &c.

is generally pronounced, *mesmî*) is used as the passive participle of *samma to name*, though the simple verb *sama* is not in use. *Idda give* has *middî* for the active participle.

§ 213. The following are examples of the other derived forms:—

II. *lâqa find*, aor. *alâqî*, imperat. *lâqî*, particip. *melâqî*.

III. *a'ta give*, 1st pers. *a'têt*, &c., aor. *a'tî*, *ti'tî*, &c.,<sup>1</sup> imperat. *i'tî*, &c., particip. *mu'tî*.

ikhla	<i>let go</i>		imsa	<i>become evening</i>
ifta <sup>2</sup>	<i>pronounce a</i>		irma	<i>throw</i>
	<i>fetwa</i>		isqa	<i>water</i>

IV. *itbara be sharpened*, aor. *atbirî*, imperat. *itbirî*, particip. *mitbirî*.

V. *iddaffa warm oneself*, aor. *addaffa*, imperat. *iddaffâ* (fem. *iddaffî*), particip. *middaffî*.

VI. *iddâra hide oneself*, aor. *addâra*, imperat. *iddâra*, particip. *middârî*.  
*it'âfa get strong*.

VII. *intâfa be extinguished*, aor. *anţifi*, imperat. *intîfi*, particip. *mintîfi*.

VIII. *iltaqa find, meet*, aor. *altiqî*, imperat. *iltiqî*, particip. *miltiqî*.<sup>3</sup>

IX. Not in use.

X. *istabda begin*, aor. *astabda*, imperat. *istabda*, particip. *mistabdi*.

XI. *istilaqqa catch, receive*,<sup>4</sup> aor. *astilaqqa*, imperat. *istilaqqa*, particip. *mistilaqqî*.  
*istikhabba hide oneself*.

REMARK.—The learner will have no difficulty in completing the conjugation of the above verbs after the models of the simple verb and the first derived form.

<sup>1</sup> *Ta'tî*, &c., is sometimes heard for *ti'tî*, in the belief, perhaps, that it is educated, though the literary form is *tu'tiyu*.

<sup>2</sup> Also *afta*.

<sup>3</sup> *Mishtarî buying, customer*, is sometimes heard for *mishtirî*, *mistawî cooked*, very rarely for *mistiwi*. Instead of *imtala be filled*, *intala* is often heard.

<sup>4</sup> *Istalqa* is also used with the same meaning.

## VOCABULARY

garra	<i>make run</i>	inhasha	<i>be stuffed</i>
ghalla	<i>boil (act.)</i>	inbana	<i>be built</i>
şalla	<i>say one's</i>	irtada	<i>consent</i>
	<i>prayers</i>	istaħla	<i>find sweet</i>
'adda	<i>cross</i>	istasma ('an)	<i>inquire name of</i>
'abba	<i>fill, load</i>	ista'ta	<i>take (drinks,</i>
naqqa	<i>choose, select</i>		<i>drugs, &amp;c.)</i>
gâza	<i>punish</i>	istihamma	<i>take a bath</i>
râ'a	<i>tend sheep,</i>	ħaffad	<i>make learn by</i>
	<i>watch ; chas-</i>		<i>heart</i>
	<i>tise</i>	qaşş	<i>cut</i>
itrama	<i>be thrown away</i>	'auwar	<i>ruin</i>
itkhafa	<i>hide</i>	luqma	<i>morsel, mouth-</i>
itqala	<i>be fried</i>		<i>ful</i>
idda'a	<i>pretend</i>	shambanya	<i>champagne</i>
idda'a 'ala	<i>accuse</i>	himû	<i>heat</i>
itrabba	<i>be brought up</i>	lôh	<i>board</i>
itkhaffa	<i>disguise one-</i>	'alqa	<i>a thrashing</i>
	<i>self</i>	ma'addiya	<i>ferry</i>
itqalla	<i>be fried,</i>	lôz	<i>almonds</i>
	<i>scorched</i>	gôz	<i>walnuts</i>

## EXERCISE 67

Ish shê illî ma yinfa'sh yitrimî. Ma tkhallish ħadde yekħushshe qable is sâ'a khamsa. Ba'd il maşarwa yitrabbû fi blâd barra. Kull in nâs yistaħlu s sukkar il maşrî 'an betâ' barra. Rûh istasma 'an şaħb il arċe dî. Il ħarâmiya fidlû mistikħabbîyîn fi waraq iş şagara lamma ntafit il lamċa. Hûwa min muddit talat sinîn ma stihammâsh. Rûh itkhifî min hina! Mush 'auz asma' il kalâm da wala<sup>1</sup> şhûf wishshak. Rûh itkhaffa bi libse tâni ħêr illî 'alêk. Qulte li t tabbâkħa : daffî li l luqma dî shuwaiya 'ala n nâr. Hûwa rtada lâkin ana ma rċitsh. Ha trabbî sha'r min tâni<sup>2</sup> ba'de ma qaşşetu? Il khôga râ'a l walad 'alqa 'ala riglêh 'ashan yiħaffadu l lôh. Khallî bâlak lamma tiftah ish shambanya ħiya tirġhî wi tqûm minnak. Ha titqalla bi ħimu ish shams iza qa'adte henâk. Râh fên? ana mush melâqiyâh. Ana mush fâdî ; rûh inta wi stilaqqâhum. Intalat il qizâza walla

<sup>1</sup> For wala ashûf.

<sup>2</sup> let grow again.

lissa? Il kharîf yinhishi bi lôz u gôz u ghêru. Hîya betiddîf 'alêya innî saraqte kîs-ha. Il walad kan masmî Maḥmûd. Allah yigâzîk!

## EXERCISE 68

Go (and) warm yourself a little by<sup>1</sup> the fire. Go (to) the market and buy me a little meat and some vegetables. When do you want to begin? He made me run all over<sup>2</sup> the town. Boil me a little water in a saucepan. Hide yourself there till he comes. He has gone to say his prayers.<sup>3</sup> The house will be built on the piece of land in front of your garden. Don't load the guns before I tell you. You (*i.*) mustn't disguise yourself. We crossed the river in the ferry. (Those) who take hashish repent. Wait a little and I will give you a piastre each.<sup>4</sup> The potatoes were frying in the kitchen. We have bought them all; choose one for yourself. When you (*f.*) take a bath, don't forget the soap.

§ 214. Doubly imperfect or weak verbs are those which have *w* or *y* for their initial or medial radical, and *y* for their final radical. They thus combine the peculiarities of two classes of weak verbs.

§ 215. The following are examples of the simple verb and derived forms.

		Aor.	Imper.	Particip.
wafa	<i>fulfil, complete</i>	aufî, tûfi	ûfi	(act.) wâfi (pass.) maufî.
wî'î <sup>5</sup>	<i>be aware</i>	au'â	û'â	(act.) wa'î (f.) û'î
rawa	<i>irrigate</i>	arwî	irwî	(act.) râwî (pass.) marwî.
'iyî	<i>be ill</i>	a'ya, ti'ya, &c.		
I. warra	<i>show</i>	awarrî, &c.		
II. dâwa	<i>treat (medically)</i>	adâwî, dâwî, &c.		
III. ûra <sup>6</sup>	<i>show</i>	aurî, tûrî, &c.	(pass.) maurî <sup>7</sup>	
iḥya <sup>8</sup>	<i>restore to life</i>	aḥyi		

<sup>1</sup> 'and.<sup>2</sup> fi kull.<sup>3</sup> Aorist.<sup>4</sup> To each one.<sup>5</sup> Wa'a is also used.<sup>6</sup> For aurâ, but the *u* is not generally pronounced very long. This form is not nearly as frequent as warra.<sup>7</sup> As though from a simple form, wara.<sup>8</sup> Very little used.

- IV. Itrawa *be watered*, atriwî, mitriwî.<sup>1</sup>  
 V. Itwaffa<sup>2</sup> *die*, atwaffâ, mitwaffî.  
 Itrauwa *be watered*, quenched.  
 VI. Iddâwa *be treated*, addâwâ, middâwî.  
 Issâwa *agree*, conspire.  
 VII. Inṭawa *be folded*, anṭiwî, mintiwî.<sup>1</sup>  
 VIII. Istawa *be ripe*, cooked, agree, astiwî, mistiwî.  
 IX. No example.  
 X. Istahwa *catch cold*, astahwâ, mistahwî.  
 Istaufa *be completed*, astaufâ, mistaufî.  
 XI. No example.

REMARK *a*.—The verb ḥiyi has istaḥa *blush* as the tenth derived form (for istaḥyâ),<sup>3</sup> aor. astiḥî (for astaḥyâ), particip. mistiḥî.

REMARK *b*.—The following verbs take *a* in the aorist:—

sawa <sup>4</sup>	<i>be worth</i>		‘iyi	<i>be ill</i>
ḥiyi	<i>revive</i>		wî‘i	<i>beware</i>

Wufi *be completed* (of a term, &c.), though a pure passive, makes yûfî only.<sup>5</sup>

## DEFECTIVE AND IRREGULAR TRILITERAL VERBS

§ 216. It will not, of course, be supposed that all the parts of any particular verb are in use. In some cases the meaning of a word will restrict its use to one or two forms, or even to a single tense; in others, habit has for one reason or another preferred some forms or tenses to others. Thus the imperat. ishmil *keep to the left*, with the aorist ashmil, will frequently be heard, though the past tense shamal has fallen into disuse. There are comparatively few verbs possessing more than eight or nine derived forms.

<sup>1</sup> Marwî and maṭwî are used by preference.

<sup>2</sup> Literally, *be fulfilled*. The nahwy form tawaffa is sometimes heard.

<sup>3</sup> Istaḥya in the written language means *to revive*, istaḥa *to blush*, the simple verb (ḥayiya) also bearing both these meanings.

<sup>4</sup> Sâwa is used in the same sense as, and much more frequently than, the simple verb.

<sup>5</sup> Or perhaps we should say that it is not used at all in the aorist, the active form wafa, which sometimes has itself a passive sense, being used instead; thus wafit (or wufyit) il mudda *the term was completed*, but tâfi l mudda (only) *the term will be completed*.

§ 217. The verb *ga'* (or *gih*) *come*, which in classical Arabic is written *gâ'a* (for *gaya'a*), is conjugated as follows in Cairene:—

## PAST TENSE

## SINGULAR

	MASC.	FEM.
1st pers.	<i>gêt, gît</i>	<i>gêt, gît</i>
2nd pers.	<i>gêt, gît</i>	<i>gêtî, gîtî</i>
3rd pers.	<i>ga', gih; negat.</i> <i>ma gâsh</i>	<i>gat</i>

## PLURAL FOR BOTH GENDERS

1st pers.	<i>gêna, gîna</i>
2nd pers.	<i>gêtû, gîtû (-m)</i>
3rd pers.	<i>gû, gum</i>

## AORIST

1st pers.	<i>agî</i>	<i>agî</i>
2nd pers.	<i>tigî, tîgî</i>	<i>tigî, tîgî</i>
3rd pers.	<i>yigî, yîgî</i>	<i>tigî, tîgî</i>

## PLURAL FOR BOTH GENDERS

1st pers.	<i>nigî, nîgî</i>
2nd pers.	<i>tigû, tîgû (-m)</i>
3rd pers.	<i>yigû, yîgû (-m)</i>

Imperat. masc. *ta'âla, ta'â*; fem. *ta'âli, tâ'î*; plur. *ta'âlû, ta'â*.<sup>1</sup>

Particip. act. masc. *gây, gay, gê*; fem. *gâya, gaya*; plur. *gâyîn, gayîn*.<sup>2</sup>

REMARK.—The *a* of *ga'* is lengthened (the *qa'a* disappearing), not only with the negative sign, but whenever it is accented, as *gânî, gâ lak he came to me, to you, &c.*

§ 218. The word *tann*, or its lengthened form *tannit*, with the shortened forms of the pronouns, is used either by itself or with the present participle and occasionally the aorist to express a continued action. It may itself take the preformative syllables of the aorist in addition to the suffixes, or if preceded by *râyih, rah, or ha*, be conjugated either with or without them, as follows:—

<sup>1</sup> *Ta'û* is never heard. With the affirmative particle *ma* (§ 491), *tigî, tîgî*, should be used, but *ta'âla-û* are sometimes heard.

<sup>2</sup> The *y* is only half sounded (§ 20).

## PAST TENSE

## SINGULAR

	MASC.	FEM.
1st pers.	tannî, tannitî, <sup>1</sup> mâshî	tannî, tannitî, <sup>1</sup> mashya / <i>continued walking</i>
2nd pers.	tannak, tannitak, mâshî	tannik, tannitik, mashya
3rd pers.	tannu, tannitu, mâshî	tanniha, tannitha, mashya

## PLURAL FOR BOTH GENDERS

1st pers.	tannina, tannitna, mashyîn
2nd pers.	tannukû (-m), tannitkû (-m), mashyîn
3rd pers.	tannuhum, tannithum, mashyîn

## AORIST

1st pers.	atannî, atannitî, mâshî	atannî, atannitî, mashya
2nd pers.	titannak, titannitak, mâshî	titannik, titannitik, mashya
3rd pers.	yitannû, yitannitû, mâshî	titanniha, titannitha, mashya

## PLURAL FOR BOTH GENDERS

1st pers.	nitannina, nitannitna, mashyîn
2nd pers.	titannukû (-m), titannitkû (-m), mashyîn
3rd pers.	yitannuhum, yitannithum, mashyîn

## INDEFINITE FUTURE

Râyih tannî, atannî, tannitî, atannitî, mashî ; rayha tanniha, ttanniha,<sup>2</sup> tannitha, ttannitha,<sup>2</sup> mashya, &c.

Imperat. tannak, tannitak, mâshî ; tannik, tannitik, mashya ; tannukû (-m), tannitkû (-m), mashyîn.

REMARK a.—The preformatives of the aorist are sometimes omitted, as ‘ashan yinzilum we tannuhum mashyîn ‘ala ñûl *that they may go down and walk straight on*. The negative imperative does not necessarily take the preformative *t*. In the 3rd pers. sing. of the past tense tann may be used without the pronoun (as tanne mâshî for tannu mâshî).

REMARK b.—Dann is sometimes heard throughout for tann, but it is in less common use. There is no distinction of gender.

<sup>1</sup> Occasionally also tannitnî and tannêtnî.

<sup>2</sup> For titanniha, &c.

§ 219. The conjunction *mâdâm* *seeing that* (composed of *mâ* and the obsolete verb *dâm* *last*) sometimes makes *madumt*, *madumtî*, in the 1st and 2nd pers. sing., as *madumte gêt* (for *madâm gêt*) *seeing that you have come*. It remains unchanged in the other persons.

§ 220. The verb *gâb* *bring* is very rarely used in the imperative, the verb *hât*<sup>1</sup> *give, bring* (fem. *hâtî*, pl. *hâtû*), replacing it.

§ 221. The interjection *yalla* (*i.e.* *ya Allah*) sometimes takes the sign of the 2nd pers. of the aorist, as *ma tyalla* (*tiyalla*) *come along then!*

### THE QUADRILITERAL VERB

§ 222. Quadriliteral verbs may be:—

(a) Reduplicated forms of weak trilateral verbs, or of trilateral verbs whose medial and final radical are identical, the second radical in the second case appearing as the final radical of the new verb; *e.g.*:—

bashbi-h	<i>soak</i>	bâsh <sup>2</sup>
rakhrakh	<i>loosen</i>	rakha
şauşau	<i>squeak</i>	şawa
başbaş	<i>ogle</i>	başş <sup>3</sup>
balbil	<i>wet</i>	ball
dashdish	<i>smash to pieces</i>	dashsh
shamshim	<i>sniff</i>	shamm
qabqab	<i>rise, swell</i>	qabb

REMARK.—*Daḥḍaḥ* *weaken* (originally *da'da'*)<sup>4</sup> appears to be an intensive form of the perfect verb *ḍa'af*, the final radical being dropped.

(b) Lengthened forms of the perfect or weak trilateral, a new letter being added at the beginning, in the middle, or at the end of the word; *e.g.*:—

<sup>1</sup> This word is said to be the imperat. of the third form of the obsolete *ata* *come*, with prosthetic *h* after the analogy of the Hebrew. It is not used in any other tense.

<sup>2</sup> The verbs in this column are the trilaterals in which the quadrilaterals have their origin. They are given in the form in which they bear a similar sense.

<sup>3</sup> Cf. the literary *başur* *see*.

<sup>4</sup> *Da'da'* is still heard, though less frequently than *daḥḍaḥ*.



da'mish	<i>be half blind</i> <sup>1</sup>	'imish
dahdar	<i>roll, slope</i>	indahar
ghatrash	<i>turn a deaf ear</i>	tirish
işşarmaḥ	<i>live fast</i>	ramah <sup>2</sup>
shaqlib	<i>upset</i>	qalab
sha'laq	<i>suspend</i>	'alaq
shaqdif <sup>3</sup>	<i>throw</i>	qadaf
sha'bat	<i>climb, hold to</i>	shibit
khalbat	<i>confuse</i>	khalat
qarbat	<i>be stingy</i>	qarraṭ
işşalbaṭ	<i>be incited</i>	şallat
kharbaq	<i>pierce with many holes</i>	kharraq, kharraq
kharbish	<i>scratch</i>	kharash <sup>4</sup>
kharwish	<i>scratch (as a mouse)</i>	kharash <sup>4</sup>
qarqash	<i>munch</i>	qarash
idda'bil	<i>fade</i>	dibil
lahlib	<i>blaze</i>	lahab
sha'lil	<i>burst out in flames</i>	sha'al
zaghil	<i>be dazed</i>	zahal <sup>5</sup>
halwis	<i>talk inanely</i>	hawas
sharmaṭ	<i>tear to pieces</i>	sharaṭ
qarmish	<i>munch</i>	qarash
farshin	<i>spread out</i>	farash
itfaltin	<i>live fast, become a rogue</i>	itfalat <sup>4</sup>
it'afwin	<i>grow strong</i>	it'âfa
itma'yaq	<i>play the fop</i>	it'âyiq
ma'yar	<i>reconcile</i>	'âyir
ma'gin	<i>make putty</i>	'agan
itma'shaq	<i>become enamoured</i>	it'âshiq
matwih	<i>lead astray</i>	taiyih
itmaktar	<i>swagger</i>	khatar <sup>6</sup>
inga'maş	<i>recline</i>	inga'aş

<sup>1</sup> As in the expression 'ênu mida'misha.

<sup>2</sup> We say yişşarmaḥ (or yirmaḥ) wara n niswân. For the initial sibilants, compare the *ist* of the tenth derived form and the sister languages Aramaic and Ethiopic.

<sup>3</sup> Shaqdif has recently fallen into disuse.

<sup>4</sup> Not in use; falat means *to get loose, escape*.

<sup>5</sup> Cf. also zâgh in 'ênêh zâghit. Many trilaterals are themselves only lengthened forms of weak verbs, or verbs with a doubled radical, as shaqqar from shaqq ('ala) *to visit*; so başar, başş (above). See below, Rem. b.

<sup>6</sup> Cf. ishshaktar *to bluff* (a word, however, not in common use).

itna'nis	<i>revive</i>	na'ash <sup>1</sup>
lahwig	<i>goad</i>	lahag <sup>2</sup>
laswa'	<i>flog</i>	lasa'
lahwis	<i>lick clean</i>	lahas
it'ôlaq	<i>behave lasciviously</i>	'alaq
khôzaq	<i>impale</i>	khazaq <sup>1</sup>
qarwat <sup>3</sup>	<i>cut off</i>	qarat <sup>1</sup>
naqwar	<i>insult</i>	naqar
shaḥwar	<i>smear with soot</i>	shalḥar
itqaryif	<i>get disgusted</i>	qirif
waṣṭan	<i>place in middle</i>	waṣṣaṭ
it'alqan (= it'ôlaq, from 'alaq)		
itrahbin	<i>become a monk</i>	itrahhib

(c) Original forms, or forms derived from trilateral verbs obsolete in both the literary and spoken dialects; e.g. :—

baṭbaṭ	<i>splash</i>	raṣraṣ	<i>tremble</i> (from cold, &c.)
ṭaṣṭaṣ	<i>fizz</i>	ra'ra'	<i>be fresh and green</i>
daḥḍar	<i>roll</i>	karkib	<i>put in disorder</i>
dardish (fi l kalâm)	<i>get confused</i> (in speaking)	washwish	<i>whisper</i>

REMARK.—Many of these, like baṭbaṭ, raṣraṣ, are reduplicated, or at least the third radical is identical with the first. In others all four radicals are different. Some, like ṭaṣṭaṣ and washwish, are no doubt onomatopoeic.

(d) Purely denominative, many of them from foreign nouns, and all from nouns containing more than three consonants,<sup>4</sup> except where a *w* is inserted, as ishsharwid *to blow the hot wind*, called shard; e.g. :—

bandaq	<i>shoot</i>	bunduq
itbarqa'	<i>put on a veil</i>	burqu'
garnal	<i>write about one in a newspaper</i>	gurnâl
itrasmil	<i>be a capitalist</i>	rismâl
şögar	<i>insure</i>	sukurtâ
kartin	<i>put into quarantine</i>	karantina
mazraṭ	<i>bluster</i>	mizrâṭ
itnammar	<i>be like Nimrod, i.e. act tyrannically</i>	

<sup>1</sup> These verbs are not in use in the Cairene dialect.

<sup>2</sup> The primitive verb generally means *to cheat* in Cairene.

<sup>3</sup> Cf. also qurma *log, stump*.

<sup>4</sup> Unless ṣabbîn *to soap* and nammar *to number (numero)* be regarded as quadrilaterals instead of the first derived form of imaginary trilaterals

REMARK *a*.—It will be observed that *n* is the only letter added at the end of a trilateral to convert it into a quadrilateral, and that *m* and *w* are more frequently added than any other letter. Those which insert *r* and *l* correspond to the Syriac *par'el* and *pa'el*, regarded in that language as forms of the trilateral verb.

REMARK *b*.—Sometimes both the quadrilateral and perfect trilateral from which it is immediately formed owe their origin to a weak trilateral, or a trilateral with a doubled radical (the latter in many cases being no longer in use), as *zâgh*, *zaghil*, *zaghilil*; *shât scorch*, *sha'at*, *sha'wat*.

§ 223. Quadrilaterals, and in particular the duplicated forms, generally intensify the meaning of the trilateral verb, and herein increase the resemblance which they already bear in structure to the first derived form of the trilateral.

§ 224. The vowel of the first syllable of the quadrilateral is always *a*; that of the final syllable is *a* or *i*, in accordance with the rule laid down in § 161. There are, however, a few exceptions, as *garnal*, which is also at times pronounced *garnil*, *shaukal* (or *shankil*)<sup>1</sup> *hook*, *trip up*, *karkib upset*, *qashqish glean*. Those verbs whose second vowel is *i* are usually active in signification.

§ 225. The conjugation offers no difficulties, as will be seen from the following examples:—

## PAST TENSE

## SINGULAR

	MASC.	FEM.
1st pers.	daḥdart, karkibt	daḥdart, karkibt
2nd pers.	daḥdart, karkibt	daḥdartî, karkibtî
3rd pers.	daḥdar, karkib	daḥdarit, karkibit

## PLURAL FOR BOTH GENDERS

1st pers.	daḥdarna, karkibna
2nd pers.	daḥdartû (-m), karkibtû (-m)
3rd pers.	daḥdarû (-m), karkibû (-m)

## AORIST

## SINGULAR

1st pers.	adaḥdar, akarkib	adaḥdar, akarkib
2nd pers.	tidaḥdar, <sup>2</sup> tikarkib	tidaḥdarî, tikarkibî
3rd pers.	yidaḥdar, yikarkib	tidaḥdar, tikarkib

<sup>1</sup> Both foreign words.

<sup>2</sup> Or *tadaḥdar*, &c.

## PLURAL FOR BOTH GENDERS

1st pers. nidaḥdar, &amp;c.

2nd pers. tidaḥdarû, &amp;c.

3rd pers. yidaḥdarû, &amp;c.

Imperat. masc. daḥdar, karkib; fem. daḥdarî, karkibî; pl. daḥdarû, karkibû (neg. ma tdaḥdarsh,<sup>1</sup> &c.).

Particip. midaḥdar, mikarkib (or medaḥtar, &c.).

REMARK.—The verb *tâṭâ*<sup>2</sup> *bend down*, though in reality a quadriliteral, is treated in its conjugation as a trilateral of the second derived form, and makes *aṭâṭî* in the aorist, *meṭâṭî* in the participle.

§ 226. There is only one derived form, and this we construct by affixing *it* to the simple verb, as *itlakhbaṭ* *be confused*, *iddaḥdar* *be rolled*, *roll oneself*, *ikkarkib* (*itkarkib*) *be thrown into disorder*.

REMARK *a*.—A second form, *ilkhabiṭṭ*,<sup>3</sup> occurs in the word *iṭma'inn* (simple verb *ṭam'an*) *be easy in one's mind*, *confident*; aor. *aṭma'inn*; particip. *miṭma'inn*. This verb, however, is not in common use, like its kindred trilateral *iṭṭammin*.

REMARK *b*.—The derived form of the quadriliteral answers to the fifth derived form of the trilateral.

§ 227. From “stop 'er” is derived the verb *iṣṭabbar* *stop*,<sup>4</sup> aor. *aṣṭabbar*, particip. *miṣṭibbar*, used in a neuter as well as an active sense, and often with no reference to machinery.

## VOCABULARY

bargim	<i>talk confusedly,</i> <i>mutter</i>	barṭal	<i>bribe</i>
		barwiz	<i>frame</i>
		baḥtar	<i>spill, scatter</i>
ṭambil	<i>be lazy</i>	izzaḥlaḥ	<i>slip</i>
khaṣar	<i>clench</i>	itrahwin	<i>amble</i>
ṭargim	<i>translate, interpret</i>	'anwin	<i>address</i>
		gharbil	<i>sift</i>

<sup>1</sup> Or *ma ddaḥdarsh*.

<sup>2</sup> *Tâṭâ* in the written dialect.

<sup>3</sup> Corresponding to the literary *ilkhabiṭṭ* (*if'alalla*).

<sup>4</sup> Cf. the Alexandrian *ma stabbanish* from *sta bene*—(S.). *Iṣṭabb* is also used as an imperative, but somewhat jocularly. *Iṣṭabbar* is not to be confused with *iṣṭabar*, the eighth form of the verb *ṣabar*.

kartin 'ala	<i>put into quarantine</i>	ṭabbaq	<i>fold</i>
qarbaṣ	<i>tie to theommel of the saddle<sup>1</sup></i>	ghanna	<i>sing</i>
igga'maṣ	<i>be puffed up with pride</i>	raqaṣ	<i>dance</i>
issattit ('ala)	<i>play the grand lady</i>	wiqif	<i>stand</i>
issaltan 'ala	<i>lord it over</i>	ṭawa	<i>fold</i>
it'afraṭ	<i>become like one possessed, behave naughtily</i>	ṭawa	<i>hide</i>
iddarwish	<i>become a der- vish</i>	it'aṭa	<i>be given</i>
		dâr	<i>walk about</i>
		lawa	<i>twist</i>
		gîr	<i>embankment</i>
		ṣûra	<i>picture</i>
		shammâm	<i>water-melons</i>
		frûta	<i>fruit</i>
		ruzz	<i>rice</i>
		mafrash	<i>table-cloth</i>
		sabat	<i>basket</i>

## EXERCISE 69

Inti ddawêti 'ande min? Istawêna sawa 'ala kede. Ir riggâla dôl issau<sup>2</sup> 'ala bnî yidrabûh. Il bêd yithaṭte fi l kasarôna wi yinsiwi. Ma takulsh ish shammâma di; mush mistiwiya. Ma tiṭwish dirâ'i, 'auz tikassaru? Il 'aṣâya kânit miṭṭâwiya wara dahru. Hâtî, ya bitte, kursi aq'ud 'alêh. Ta'â ya wad, warri li lli fi idak. Agî ana 'andak walla ḥa tigî inta 'andi? Ga<sup>3</sup> lakshe khabar 'an abûk, ya'ni yigî walla la'? Ma hyâsh gaya llêla? La', ihna lli gayin. Il binte tanniha taḥt iṣ ṣagara lanma gih abûha. Tannuhum mashyîn humma wi r riggâla 'ala biyuthum. Tannitik ṭal'a waiyâhum 'ala fôq. Tannina ḥna l kull merauwaḥîn sawa. Tanniha l mazzika tduqqa quddâm il 'arabiyât. In niswân tannuhum lanma ḥaṣṣalu l bêd. Inti lêh tamallî titannik fi maatraḥ wâhid? Ma tannakshi tqul ḥâga zêye di. Tamallî biyebargim bi l kalâm; mush 'ârif biqûl êh. Il arḍe mibashbisha bi l moiya, ma tighdarshe til'ab. Rayḥîn nigarnal il mas'ala fi l garanin (garânîl). Da râgil metanbil u kamân migga'maṣ fi nafsû, biyiftikir ma fish ḥadde ghêru. Kunna mdaḥḍarin il kûra fi l arḍ bidal ma niḥdifha 'âli.

<sup>1</sup> From qarbûṣ (qarabûs). The verb is used of forcing up the head of a donkey, &c., by tying the reins to a ring in the saddle.

<sup>2</sup> Contracted from issâwû. The accent is on the final syllable.

<sup>3</sup> The *a* is pronounced somewhat shortly. (See § 13.)

Akhûya ddarwish, ya'nî baqa darwish min id darâwish. Ikhraḡ li kamân kharḡe hina 'ashân tibqa l khashaba kulliha mikharbaqa. In nâr sha'lilit fi l bê. It'afraḡ il ḡuṣân lamma wiḡ'it il 'agala taḡte riḡlu. Hiya khaṣarit il fulûs fi idha, ya'nî ṡabbaḡit idha 'alêhum. Il maraḡ ḡa'ḡa'u ktir. Naḡaru medaḡdaḡ. Il bersim lamma yikbar fi l ard we yikhḡarr, yeḡum<sup>1</sup> yera'ra'. Ma ṡqarbaṣṣi ḡmartak kede; ḡarâm 'alêk!

## EXERCISE 70

The papers are all in confusion;<sup>2</sup> why didn't you number them?<sup>3</sup> Come (and) read me this letter, please. Don't (*f.*) keep on walking about all night. They continued playing and singing and dancing until the sun rose.<sup>4</sup> Nobody was ever bribed by him, nor has he ever bribed anybody. You ought to frame one of these two pictures. She was carrying the basket on her arm when the rice was spilt on the ground. We both slipped and went<sup>5</sup> rolling down the bank till we fell into the canal. I saw you standing there shivering<sup>6</sup> with<sup>7</sup> cold. The horse was going at an amble. She always plays the grand lady with me. You had better<sup>8</sup> register<sup>9</sup> your letters, seeing that there are cheques in them. They have returned the paper all torn. You haven't addressed your letter. The barley has to be sifted before it is given to the horse. He wants to lord it over everybody. Will they put us into quarantine at Port Said? Please loosen this cord a little. Take the tablecloth in<sup>10</sup> the middle and fold it (in two). What<sup>11</sup> was she whispering in his ear? Why didn't you come when I called to you? You will get ill if<sup>12</sup> you eat unripe<sup>13</sup> fruit. The fields will be irrigated<sup>14</sup> to-morrow afternoon.

## VERBAL NOUNS

§ 228. Verbal nouns, adjectives, and substantives are those which are derived directly from verbs. They may be expressive:—

(a) Of the agent or person who acts, as *kâtib* *he that writes*, a *clerk*, *kannâs* *a sweeper* (from *kanas* *sweep*).

<sup>1</sup> §§ 11 (2), 559.

<sup>3</sup> 3rd pers. sing. fem.

<sup>5</sup> *tann*.

<sup>7</sup> *min*.

<sup>9</sup> *ṣôḡar*.

<sup>11</sup> After the verb.

<sup>13</sup> Trans. *which is not* (*mush*) *ripe*.

<sup>14</sup> Fem. sing.

<sup>2</sup> Particip. fem.

<sup>4</sup> Verb before subst.

<sup>6</sup> Continued present.

<sup>8</sup> *aḡsan*, at beginning of sentence.

<sup>10</sup> *min*.

<sup>12</sup> *iza*, with past tense.

(b) Of the person or thing on whom the act is performed (the patient), or of the thing created by its action, as *maktûb a thing written, a letter.*

(c) Of the action of the verb in an abstract form, or of the becoming what it denotes, as *ḍarb striking, ṣugr a being small, childhood.*

(d) Of the doing of that action once, as *ḍarba a striking once, a single blow.*

(e) Of the time or the place at which it is performed, as *maghrib sunset* (from *gharab, gharrab*) *go west, maktab study, school.*

(f) Of the instrument with which it is performed, as *muftâḥ key* (from *fataḥ to open*).

(g) Of the vessel containing that which is produced by the action of the verb, as *mihlâb a milkpail* (from *ḥalab to milk*).

§ 229. Classes *a* and *b* include not only the active and passive participles, but all adjectives derived from verbs, many of which are used only as substantives. The following are the principal forms which they take :—

FORM	EXAMPLE
1. bark	ṣa'b <i>hard, sahl easy</i>
2. barak	gada' <i>brave, Ḥasan, pr. n. (beautiful)</i>
3. burk	murr <i>bitter</i>
4. birik	khishin <i>rough, in lumps, tikhit thickset</i>
5. barâk	khalâṣ <i>finished, ḥarâm forbidden, disgraceful</i>
6. { barik	adib <i>well-bred, da'if weak, ḥaliq shaved</i>
{ birik <sup>1</sup>	bikhil <i>stingy, tiqil heavy, gidid new<sup>2</sup></i>
7. barûk	ḥasûd <i>envious, 'agûz aged</i>
8. bârik	kâtib, tânî, tâlit, sâhil <i>easy.</i>
9. barrâk	baṭṭâl <i>bad, baṣṣâṣ spy, khaiyât tailor</i>
10. barrîk <sup>3</sup>	akkîl <i>glutton, qassis priest, ṣaiyîṭ singer</i>
11. { barkân	sakrân <i>drunk, 'aṭshân thirsty, kharbân spoilt</i>
{ birkân	'iryân <i>naked<sup>4</sup></i>
12. abrak	aḥmar, abyad, aḥwal, &c.

REMARK *a.*—The participles of the simple and derived forms are excluded (with the exception of *bârik*) from the above list, as they have been already noticed under the verbs.

<sup>1</sup> *Birik* is a weakened form of *barik*. The *a* is always maintained when the enclosing consonants are strong.

<sup>2</sup> Notice *wilif companion* (= literary *alif*).

<sup>3</sup> Intensive of *barik*.

<sup>4</sup> *Ga'ân* (and occasionally *girân*) is for *gaw'ân* (from *gâ'*), the *w* having fallen out

REMARK *b.*—A few quadrilaterals have an adjective of the form lakhbûṭ, as khalbûṣ *deceiving, a rogue*.

REMARK *c.*—Bârîk is confined to the participle and the ordinal numbers. Barrâk and barrîk are generally intensive in meaning.<sup>1</sup> The former is used mostly of trades or professions. The word gallâl *scavenger* is a denominative from gilla; so ṭauwâb *brickmaker* from ṭûb, ṣabbân from ṣabûn, shaddâf from shadûf. Barîk, barûk, and barkân are often identical in meaning with the passive participle of the active verb (whether in the simple or first derived form),<sup>2</sup> as qatîl *slain* (= maqtûl), rasûl *one sent, a messenger* (= marsûl),<sup>3</sup> kharbân *spoilt* (= makhrûb).

REMARK *d.*—Barîk and birîk are frequently used in the feminine to denote the thing on which the action of the verb has been performed, as dafîna *a thing buried*, sarîqa *a thing stolen, booty*, liqîya *a jewel*; maḍîya, from the intransitive maḍa *pass* (of time), is used of a *previous lesson* (in school). From nafa *exile* are formed the nouns nifâya and nifâwa *one spurned, an outcast*.

REMARK *e.*—Abrak (weakened to ibrik in iswid) is confined to the comparatives and adjectives denoting personal defects (§ 61).

REMARK *f.*—A few adjectives, derived from verbs whose middle radical is *w* or *y*, take the form baiyîk (or bêyîk), as maiyit (mêyit) *dead* (from mât), ṭaiyîb *good* (ṭâb, yeṭîb).

§ 230. Class *c* comprises the so-called infinitives used substantively. The principal forms of those derived from the primitive verb are as follows:—

FORM	EXAMPLES
1. bark	katm <i>concealing</i> , ‘aḍḍ <i>biting</i> , akl <i>eating</i> , qôl (for qawl) <i>saying, word</i> , sêr <i>walking, proceeding</i> , mashy <i>walking, gait</i>
2. barak	‘amal <i>doing, deed</i> , ṭalab <i>demanding, demand</i> , maraḍ <i>being ill, illness</i> , ‘ama <i>being blind, blindness</i>
3. barâk	kalâm <i>speaking, speech</i> , sawâd <sup>4</sup> <i>a being black, black</i>
4. barûk	qabûl <i>accepting</i>

<sup>1</sup> Kaddâb is used of one who has just told a lie, though it properly signifies one addicted to lying, a *professional liar*.

<sup>2</sup> Bîrik is the pass. particip. of the primitive Syriac verb, as barûk is of the Hebrew.

<sup>3</sup> Used as the pass. particip. of irsal (arsal) *send*, which is not, however, in colloquial use.

<sup>4</sup> All the colours have this form.



FORM	EXAMPLES
5. birk	'ilm <i>knowing, knowledge, kidb lying, lie</i>
6. birak (burak)	gilas <i>sitting, rida consenting, consent, ghina (ghuna) a being independent, riches</i>
7. birâk	kitâb <i>writing, book,<sup>1</sup> qiyâm rising, starting</i>
8. birik	nihîq <i>braying<sup>2</sup></i>
9. burk	sukr <i>a getting drunk, shurb drinking, tûl (for tuwl) being long, length</i>
10. burâk	su'âl <i>questioning, question</i>
11. { burûk } { birûk }	{ dukhûl <i>entering, entry, luzûm being necessary, necessity, şurûr being glad, gladness, wişûl ar- riving, arrival, ghilûw being dear</i>
12. barka	raĥma <i>pitying, compassion, da'wa pretending, pretension</i>
13. barâka	nađâfa <i>cleaning, 'amâya blindness</i>
14. barûka	marû'a <i>manliness (verb not in use)</i>
15. birka	sirqa <i>thieving, theft</i>
16. birâka	tigâra <i>trading, trade, shiyâla carrying, khiyâta sewing, tailor's profession</i>
17. birîka	migiba <i>bringing, migiya coming</i>
18. burâka	ghufâra <i>watching, guarding</i>
19. burûka	şu'ûba <i>being difficult, difficultly, suhûla being easy, facility</i>
20. barakân	dawarân <i>turning, shawafân seeing, dawakhân getting girdly, tawahân (or tayahân) going as- tray, wool gathering, khararân leaking</i>
21. barkana	şaghrana <i>being childish, farsana being courageous, intrepidity</i>
22. birkân (burkân)	bunyân <i>building, nisyân (nusyân) forgetting</i>
23. birkiya	shiddiya <sup>3</sup> <i>strength</i>
24. burukiya	sukhuniya <i>being hot, gumudiya being hard</i>
25. mabrak	mashâl (for mashyal) <sup>4</sup> <i>carrying</i>
26. mabrik (mibrik)	mibi' (mebi'), for mibiyi', <i>selling, migi' coming</i>
27. mibrâk	mîrwâh <i>going</i>
28. mabraka	maqđara <i>being powerful, mashyakha being a sheikh</i>
29. mabrîka	ma'rifa <i>knowing, knowledge, ma'îsha (for ma'- yisha) living</i>
30. mi (me) burka	meĥabba <i>loving, affection</i>

<sup>1</sup> In a passive sense.

<sup>2</sup> The verb is only used in the first derived form (nahhaq).

<sup>3</sup> A lengthened form of shidda.

<sup>4</sup> Just as yehâb is for yihyab (§ 204 seq.).

REMARK *a*.—Of these forms, 1, 2, 5, 12, 16, and 23 are mostly in use, while many of the others are of very rare occurrence. Bark is generally the abstract noun of transitive verbs; barak of intransitive as often as transitives; birk is confined to intransitives; birâka is mostly used of trades or professions; burakîya and burûka are derived entirely from neuters usually admitting both the forms birik and buruk, and expressing abstract qualities.

REMARK *b*.—Many of these nouns are used in a concrete as well as an abstract sense, as ma'rifa *knowing, an acquaintance*, and some of them only in a concrete sense, as 'êsh *bread (originally living)*. Some of them have both an active and a passive signification, as ðarbu *his striking or his being struck*, su'âlu *his questioning, his question, or his being questioned, his examination*.

REMARK *c*.—The letter *w* preceded by the vowel *i* and followed by *â*, *i.e.* in the forms birâk, birâka, burâka, is changed to *y*, as qiyâm (for qiwâm), şiyâm *fasting (for şiwâm)*, ziyâra (or zuwâra) *visiting*, ziyâda (or zuwâda).

REMARK *d*.—The noun of the form bark derived from verbs whose last two radicals are the same is necessarily identical with the 3rd pers. sing. of the past tense, and barak is identical with the 3rd pers. sing. of the past tense of the perfect verb.

REMARK *e*.—Nouns derived from verbs whose middle radical is *w* or *y* are in general subject to the changes to which the verbs themselves are liable. Those derived from verbs whose first radical is *w* sometimes drop that letter, as şifa *quality (from waşaf)*, giha *direction (from wagah)*.<sup>1</sup>

REMARK *f*.—A form baraka appears in the words şalâ *prayer*, and hayâ *life (contracted from şa'awa and hayawa)*, and in a few other words not in general use.

§ 231. The abstract nouns of the derived forms of the tri-literal verb are as follows:—

I.

1. tabrik as taftish *searching (fattish)*, tadwir *turning*.
2. tabraka as tazkara *reminding, ticket (zakkar)*.
3. tabrika as tagriba *trying, experience (garrah)*.
4. tabrika as tasliya *amusing, amusement (salla)*,  
talîliya *sweetening (halla)*.

REMARK.—The first and fourth of these forms are by far the most common, the latter being confined exclusively to verbs whose

<sup>1</sup> Wagah is not itself in use.

final radical is *y*. A fifth form, *tabrâk*, occurs in the word *takrâr* *repeating* (*karrar*), and a sixth in *tilqa'* *a bringing face to face with* (*laqqa*); but the former is scarcely colloquial,<sup>1</sup> and the latter is used only in the expression *min tilqa'*<sup>2</sup> *nafsu, nafsak, &c., of his, your, &c., own accord.*

II.

1. *mî* (*me, mu*), *bârîka*<sup>3</sup>  
     as *mekhalfa* *contradicting, a contravention* (*khâlif*),  
     *mî'âkhîza* *blaming* (*âkiz*), *muwafqa* *agreeing*  
     *with* (*wâfiq*), *migauba* *answering* (*gâwib*),  
     *mî'ayra* *reproaching* (*'âyir*).
2. *birâk* as *ḥisâb* *taking account, bill* (*ḥâsib*).

III.

1. *ibrâk* as *îflân* *publishing*.
2. *abrâka*<sup>4</sup> as *agâza* *permitting, leave of absence, holiday*.

REMARK.—The second of these forms is confined to verbs whose middle radical is *w* or *y*.

IV. Not in use.

- V. *tabarrîk, tibarrak, tibarrîk*, as *takallim* *speaking, tiḥarrak*  
     *being moved, tiqaddim* *being advanced, taḥarrî* *investigating, investigation*.

VI. *tabârik, tibârik*, as *taḥâmil* *bearing malice*.

REMARK.—Forms V. and VI. do not belong to the colloquial language, but are sometimes used in imitation of the literary *tabarruk* and *tabâruk*.

VII. *inbirâk*, as *inkisâr* *being broken, humiliating oneself* (*inkasar*).

REMARK.—This form likewise is very rarely heard.

- VIII. *ibtirâk* as *istilâm* *receiving* (*istalam*),  
     *ishtiyâq* *yearning* (*ishtâq*).

IX. *ibrikâk* as *iḥmirâr* *getting red*.

X. and XI. *istibrâk* as *istifhâm* *getting information*.

2. *istibrâka*, as *istiḡâma* *rectitude, istighâsa* *calling for aid,istirâḥa* *reposing*.

<sup>1</sup> *Takrîr* is the form in use.

<sup>2</sup> *Tilqa'* is corrupted colloquially to *tilka*.

<sup>3</sup> The first syllable is occasionally *u*, especially before *w*. The *i* usually falls out (§ 33).

<sup>4</sup> Literary *ibrâka*. Note that the spoken language has in this instance the stronger vowel.

REMARK *a*.—Only verbs whose middle radical is *w* or *y* have the second form, and of these only those which contract in the past tense. From *istagwib interrogate* is formed *istigwâb*, after *istibrâk*.

REMARK *b*.—In some cases the noun is in use, though the verb has become obsolete.<sup>1</sup> The verbal substantive of the derived forms is not infrequently supplied by the primitive verb.

§ 232. The abstract noun of the simple quadriliteral verb takes the form *lakhbaṭa*; <sup>2</sup> that of the derived verb *ti(te)lakhbîṭ*, as *daḥḍara rolling*, *kharbasha scratching*, *ti(te)bartîl a being bribed*.

§ 233. Class *d* is formed by the addition of the feminine termination *a* to the abstract noun, the forms *bark* and *tabrik* being used exclusively for this purpose in the case of the primitive and first derived triliteral verb, as *ḍarb striking*, *ḍarba a striking once, a blow*; *ʿaḍḍ biting*, *ʿaḍḍa a bite*; *tafriq making a distinction*, *tafriqa a making a distinction in a particular case*.

REMARK *a*.—Nouns derived from verbs whose final radical is *y* sometimes change the *y* into *w*, as *sharwa* (for *sharya*) *a purchase* (from *shara buy*). A few nouns of this class take either *w* or *y*, as *ghalwa* (or *ghalya*) *a boiling*.<sup>3</sup>

REMARK *b*.—With the exception of *barrak*, the derived forms very rarely, if ever, admit of a noun of this class. The word *muṭâṭiya a bending* is an irregular formation, being the feminine of the participle of *tâṭâ* treated as the form of a triliteral instead of a quadriliteral, as it is in reality.

REMARK *c*.—In the quadrilaterals the derived form *tilakhbîṭ* becomes *tilakhbaṭa*,<sup>4</sup> as *ti(te)makhmaḍa a being upset by shaking*, &c., *nauseousness*.

REMARK *d*.—When the abstract noun already ends in *a*, as in the case of the simple quadriliteral verb, no distinction, of course, can be made, and the adjective *wahḍa* must be added if the idea of unity is to be emphasized.

§ 234. Nouns of time and place derived from the simple

<sup>1</sup> Or exists only in the literary dialect. The colloquial sometimes borrows one part of speech, while it rejects others belonging to the same root.

<sup>2</sup> *Lakhbiṭa*, as well as *tilakhbîṭa* (see below), is sometimes used by the higher classes.

<sup>3</sup> The plur. *ghalwât* is preferred to *ghalyât*.

<sup>4</sup> The learned say *tilakhbiṭa*.

triliteral verb take the forms *mabrak* and *mabrik*, the former when the vowel of the final syllable of the aorist is *a*, generally also when it is *u*, and in a few cases where it is *i*; <sup>1</sup> *e.g.* :—

<i>mağtaş</i>	<i>a large basin for plunging</i>	(from <i>ghuṭuş</i> , <i>yığtaş</i> )
<i>maṭbakh</i>	<i>kitchen</i>	(from <i>ṭabakh</i> , <i>yiṭbukh</i> )
<i>maktab</i>	<i>school</i>	(from <i>katab</i> , <i>yiktib</i> )
<i>maglis</i>	<i>place or time of sitting, as- sembly</i>	(from <i>galas</i> , <i>yiglis</i> )
<i>maghrib</i>	<i>time of going west, sunset</i>	(from <i>gharab</i> , <i>yighrib</i> )

REMARK *a.*—The noun of time and place of verbs whose medial radical is *w* becomes *mabâk*, as *maqâm* *woodwork round the tomb of a sheikh* <sup>2</sup> (from *qâm*, *yeqûm*), and those whose medial radical is *y*, *mabik*, but there is perhaps no example in the spoken language.

REMARK *b.*—Several of these nouns take the feminine termination, as *madrassa* *school* (from *daras*, *yidris*). A few derived from verbs whose initial radical is *w* or *y* take the form *mibrâk*, as *mî'âd* <sup>3</sup> *appointed time* (from *wa'ad* *promise*), *milâd* *birthday* (from *wilid*).

§ 235. Class *f*, denoting the instrument, takes the forms *mabrak*, *mibrak*, to which the feminine termination is some times added, and *mabrâk*, *mibrâk*; *e.g.* :—

<i>mabrad</i>	<i>a file</i>	<i>barad</i>
<i>maqâşş</i>	<i>scissors</i>	<i>qâşş</i>
<i>misann</i>	<i>a steel for sharpening</i>	<i>sann</i>
<i>mamsaha</i>	<i>a cloth for wiping</i>	<i>masah</i>
<i>maşyada</i>	<i>a trap</i>	<i>şâd</i>
<i>minashsha</i>	<i>a fly whisk</i>	<i>nashsh</i>
<i>muftâh</i>	<i>a key</i>	<i>fatah</i>
<i>minshâr</i>	<i>a saw</i>	<i>nashar</i>
<i>minqâr</i>	<i>a chisel</i>	<i>naqar</i>
<i>miqyâs</i>	<i>a gauge</i>	<i>qâs</i>
<i>mîzân</i> (for <i>miwzân</i> )	<i>a balance</i>	<i>wazan</i>

<sup>1</sup> In these cases it is *u* in the written dialect, as *katab*, *yaktub*.

<sup>2</sup> The meaning *dignity, position*, is not generally known, though the expression *sâhib maqâm* is used sometimes even by the uneducated.

<sup>3</sup> More commonly *ma'âd*.

REMARK *a*.—The verb from which the instrument is derived is not always in use, as in the case of *misalla packing-needle* (from the obsolete *sall*).

REMARK *b*.—From *nakhal sift* is formed *mankhul a sieve*, from *ra'a see mirâya looking-glass*, the *qaṭ'a falling away*.

§ 236. Verbal nouns denoting a vessel take the same forms as those of class *j*, as *mihlâb a milk-pail* (*ḥalab*), *mibzaqa a spittoon*.

REMARK.—From *kaḥal to paint the eyes with kuhl* is derived *mukhila the vessel in which the paint is kept*.

§ 237. The above classes, though they comprise a vast number of words, do not include all the nouns derived directly from verbs. Of others, the following are most worthy of notice:—

(*a*) Nouns denoting a part or small quantity. These take the form *birka* or *burka*, as:—

ḥitta	<i>a bit</i>		luqma	<i>a mouthful</i>
ḥiṣṣa	<i>a portion, share</i>			

(*b*) Garments, coverings, &c., many of which take the form *birâk*, as:—

libâs	<i>drawers</i>		girâb	<i>sheath, bag</i>
ḥirâm	<i>coverlet, woollen over-garment</i>			

(*c*) The place where a thing is constantly produced or found, or that by means of which the action of the verb is constantly performed, is represented in a few instances by the feminine form of the intensive adjective *barrâk*, as:—

mallâḥa	<i>a salt-mine, salt-cellar</i>		tarrâḥa	<i>a mattress</i>
			'aṣṣâra	<i>an oil press</i>

*Barrâdiya* is the vessel where water is kept cool.

REMARK.—A few intensive adjectives take the forms *mibrak*, *mibrik*, as *mis'ad<sup>1</sup> fortunate*, and *mibkhit very lucky* and *miṭyiz with large thighs*, formed from the nouns *bakht* and *ṭiz*.

§ 238. The remaining forms are not easily classified, as they are applied almost indiscriminately to different orders of nouns, as:—

shibbâk	<i>a window</i>		tillâḥ	<i>apples</i>
dibbân	<i>flies</i>			

§ 239. It should be noted also that a particular form is not necessarily confined entirely to a class. Thus *shammâm water-melons* has the form of nouns denoting trades, &c.

<sup>1</sup> Unless it represents the passive participle of the verb *as'ad*. (See § 167.)

VOCABULARY

khatṭ	<i>handwriting</i>	‘ôza	<i>need, want</i>
sharba	<i>draught</i>	taswiya	<i>cooking</i>
dukhûl	<i>entry</i>	şugr	<i>childhood</i>
niyâba	<i>procuration</i>	dabḥ	<i>slaughtering</i>
nashr	<i>sawing</i>	libs	<i>clothing</i>
qirâya	<i>reading</i>	titakhbiṭ	<i>being knocked, knocking</i>
firâr	<i>fleeing</i>	rubât	<i>tying</i>
meqauma	<i>resistance</i>	waşl	<i>receipt</i>
şurûr	<i>joy</i>	fakk	<i>untying</i>
inshirâḥ	<i>gaiety</i>	kuḥḥa	<i>coughing, cough</i>
wişiya	<i>order</i>	ghuna	<i>singing</i>
qu‘âd	<i>sitting</i>	sukât	<i>being silent, silence</i>
tazyîr	<i>putting on, in- teresting one- self with</i>	ḥafa	<i>going bare- footed</i>
ḥashwa	<i>stuffing</i>	mauqaf	<i>place of stand- ing, stand</i>
ḥazz	<i>enjoyment</i>	maḥmal	<i>holy carpet (See Lane, Mod. Egypt., ch. xxiv.)</i>
inbişât, inbişât	<i>contentment, pleasure</i>	taman	<i>price</i>
hana	<i>happiness</i>	‘amaliya	<i>doing, deed</i>
ḥinniya	<i>kindness, com- passion</i>	fôt	<i>a passing, going through</i>
radâwa	<i>depravity</i>	dikka	<i>bench</i>
ghiyâr	<i>changing</i>	fiṭîr	<i>pastry</i>
madad	<i>stretching, scope</i>	sham‘idân	<i>candlestick</i>
shôf	<i>seeing, view, vision</i>	‘ankabût	<i>spider</i>
dashsh	<i>crushing</i>	ḥabara	<i>kind of cloak</i>
ṭulû‘	<i>rising, depart- ing</i>	ḥalla	<i>pot</i>
hadad	<i>demolishing</i>	riq	<i>salica</i>
iḥtirâm	<i>respecting, re- spect</i>	furn	<i>oven</i>
mushtara (mishtara)	<i>buying</i>	kanûn	<i>oven (Arab)</i>
ḥifz	<i>preserving, protecting</i>	nagaf	<i>chandeliers</i>
kubr	<i>being big, man- hood</i>	fak-ha	<i>fruit</i>
du‘f	<i>recklessness</i>	gidrî	<i>smallpox</i>
diyâna	<i>religion</i>	nâ‘im	<i>soft</i>
		gâḥil	<i>ignorant</i>
		nâdir	<i>rare, scarce</i>
		ḥâdiq	<i>salt (adj.)</i>

simih	<i>bright, smiling</i>	qarrab	<i>approach</i>
wakil	<i>agent, representative</i>	amar	<i>order, give orders</i>
khafif	<i>slight</i>	'irif	<i>know, recognise</i>
ṭabb	<i>stumble, come suddenly</i>	ḍarr	<i>injure, do harm to</i>
sharraf	<i>honour</i>	waṣṣa	<i>charge, enjoin, order</i>
qâwil	<i>engage, give contract to</i>	ṭaṭṭaq	<i>explode</i>
'allaq	<i>attach, hang</i>	ghala, ghili	<i>boil</i>
dâq	<i>be pressed, squeezed</i>	al'an	<i>more accursed (mal'ûn), worse</i>
qala'	<i>take off, extract</i>	ba'de ma	<i>after that</i>
mala	<i>fill</i>	ke'innuhum	<i>as though they (keyinnuhum)</i>
ṭa'am	<i>raccinate</i>	'ala ḥasab	<i>according to</i>
'azzib	<i>torture, punish</i>	lagl, li agl	<i>for, in case of</i>
gahliz	<i>prepare</i>		
rabba	<i>bring up, educate</i>		

## EXERCISE 71

Il faḥme da kullu nâ'im; khallih yegfb lina khishin. Il khatte betâ'ak ṣa'be qawî; min yiqrah? Il qassis da râgil akkil; bidâl ma yâkul luqmitên khad il kull. Ana 'aṭshâna qawî; iddinî shurbit moiya. 'Aḍḍ il 'ankabût al'an min qarṣ in namûs. Kalâmak kullu kidb min il auwul li l âkhir. Id dukhûl ṣa'be 'an il khurûg. Migibt il 'afshe kan qable mirwahum. Taman ish shi'ir bi l mashâl tis'in sâgh. Mush ṣahbi hûwa, basse ma'rifiti. Iza shâfak il bulîṣ yiktibak fi l mekhalfât. Iktib li waṣl 'an istilâm il fulûs. Waqt il maghrib kânit qa'da fi maktab abûha. Hûwa wakil il Khalifa bi n niyâba 'annu. Shughl il minshâr li nashr il khashab. Da râgil gâhil ma ya'rafsh il kitâba wala l qirâya. 'Ande wiṣûl il ḥaramiyya yekûn il firâr aḥsan min il meqauma. Katu il ḥaḥîqa mush nâdir 'and ish shuhhâd. Idfa' 'ala ḥasab maqdartak. Sini'te ṭiṭṭaqiq il barûd lamma miskit fih in nâr. Muṭaṭṭiyitak di li ṣ ṣalâ mush tamâm; ṭâṭî kemân shuwaiya. Wishshu simih we bôyin 'alch leinnu râgil ṭaiyib. Ghalêt il moiya ghalwitên walla ghalya wahda bass? Il ḥuṣân ṭebbe ṭabba ganda. Itgauwitzte ḥittit bint, lâkin liqiya 'âl. Ana, ma fish luzûm agl. La', tigi; migiyak yinfa'. Hûwa lissa ma khuluṣṣe min talḥîr il 'arabiyya? Sharaftina we ânistina we ḥaṣal lina ṣ ṣurûr wî l inshirâh bi



wugúdak 'andina. Zêye ma wassêtûnî adinî 'amalte bi l wişya lukum. Hûwa qal lak kede qól şahîh? Lâzim neqâwil wâhid 'ala ta'liq in nagaf wi sh sham'idânat luzûm il farah we 'ala tahdir is sagâgîd luzûm id dikak liagle qu'âd in nâs 'alêha. Guzha shtara lha ħabara lagli t tazyîr biha. Qaddimu l farkha bi ħashwitu. Tannuhum fi ħazz wi mbisât we fi hana we fi şrûr lamma yedûrum we yirga'um 'ala bêthum. Ana ra'afu min ħinniyit qalbi 'alêh. Min radâwit qalbiha 'alêna qâmit ħarabitna wi khaqaġitna, we baqat<sup>1</sup> nafasî middâyiġ min maskitha fi raqabtî, u baqêt a'aiyaġ min khaŋqiha fiya u min ħarbiha fiya. Akl il fawâkih yinfa' li ghyâr ir rîġ. Fî nâs yehibbu t ħabikh ħâdiġ şûwaiya zêye nuşse ħuduġiya. Şhûf 'ala madad şhófak.<sup>2</sup> Ma tiġla'sh il khamisa min ġêbu illa bi qal' id ħirs. Khalli bâlak maly ik kubbâya yekun khafif laġsan yitkabb in nibit 'aş şufra. Kutr il kalâm yiġurr. Il walad min gumudiyitu u min shiddiyitu raġ dughri misik ir râġil u ramâh 'ala ħahru. Qaulu l minaggid 'ala tangid il marâtib. Khallih 'an nâr lamma yistiwi u tibqa taswiyyitu zêy iz zibda. Min ba'de ma yikhlaşû min dashsh il fûl yigharbilûh, u ba'd it tigharbil yihutûh fi l ħalla. Ana şhâyif leinn il maşûra di fiha khararân. Bêtu fi ani sikka? Auwil tahwiġak 'ala l yimin.

## EXERCISE 72

As soon as I had finished cleaning<sup>3</sup> the house. It was broken by a stone falling on it when the wall was being pulled down.<sup>4</sup> From her limited knowledge of Arabic.<sup>5</sup> When he had got down from<sup>6</sup> the horse. He showed<sup>7</sup> them great honour, as though they were big people. Choose me a good carriage from the stand. You must make a contract with him for<sup>8</sup> the girl. (It is) she who brought me up from my childhood to my manhood. I have not yet finished buying what is necessary for the table. Children are vaccinated to protect them from

<sup>1</sup> See § 560.

<sup>2</sup> Or 'ala maddit şhófak (or ish şhóf).

<sup>3</sup> Trans. *from the cleaning of.*

<sup>4</sup> Trans. *the descent of a stone on it at the time of the pulling down of the wall.*

<sup>5</sup> Trans. *the smallness of her knowledge in the Arabic.*

<sup>6</sup> Trans. *after his descent from on.*

<sup>7</sup> 'amal l.

<sup>8</sup> 'ala.

smallpox.<sup>1</sup> A European oven is better for cooking pastry than an Arab oven. God will punish them according to the weakness of their religion. The pilgrims spend<sup>2</sup> two or three days in the preparation of their food,<sup>3</sup> until the time for<sup>4</sup> the departure of the *mahmal* approaches.<sup>5</sup> The meat is only half-cooked.<sup>6</sup> Leave it there in case of need. We arrived before sunset and left before sunrise.<sup>7</sup> The price for slaughtering<sup>8</sup> a lamb is five piastres tariff. We are not satisfied with<sup>9</sup> our food and clothing. I heard a knocking at<sup>10</sup> the door. Why didn't you prevent him from striking her?<sup>11</sup> Tying<sup>12</sup> is easier than untying.<sup>12</sup> They do all these things<sup>13</sup> to make fun of people.<sup>14</sup> When it first came down,<sup>15</sup> the rain was slight. She has a violent cough. Give me a little drinking-water,<sup>16</sup> please. The king gave orders for his head to be cut off.<sup>17</sup> I recognised him by<sup>18</sup> his<sup>19</sup> gait. They were busy with<sup>20</sup> their drinking and singing. If speech is silver, silence is gold.<sup>21</sup> He is ever wool gathering.<sup>22</sup> Going bare-footed<sup>23</sup> is harmful to the health in winter.<sup>24</sup> I saw him as I was passing through<sup>25</sup> Cairo.

<sup>1</sup> *The vaccination of the children is for the preservation from the . . .*

<sup>2</sup> fidil.

<sup>3</sup> il akl wi sh shurb.

<sup>4</sup> *Of.*

<sup>5</sup> Verb before the subject.

<sup>6</sup> Trans. *cooked half a cooking.*

<sup>7</sup> Trans. *before the setting (nuzûl) of the sun . . . before its rising.*

<sup>8</sup> Genitive. <sup>9</sup> fi.

<sup>10</sup> *Of, genitive.*

<sup>11</sup> Trans. *his striking at (fi) her.*

<sup>12</sup> Trans. *the tying, the untying.*

<sup>13</sup> Trans. *doings.*

<sup>14</sup> 'ashân id dihk 'ala n nâs.

<sup>15</sup> Trans. *in its first descent.*

<sup>16</sup> Trans. *water (of) drinking.*

<sup>17</sup> Trans. *for (bi) the cutting off (of) his head.*

<sup>18</sup> min.

<sup>19</sup> betâ'u.

<sup>20</sup> fi.

<sup>21</sup> Trans. *if speech is of . . . , silence will be of . . .*

<sup>22</sup> Trans. *he has ever (tamalli) wool gathering.*

<sup>23</sup> Trans. *the going, &c.*

<sup>24</sup> Trans. *in the winter.*

<sup>25</sup> Trans. *in my passing through ('ala).*

## THE PREPOSITIONS

§ 240. The prepositions may be divided into two classes:—

(1) Inseparable,<sup>1</sup> or those which in pronunciation regularly form one word with the noun or pronoun which they precede and govern; and

(2) Separable.

§ 241. The former consists of the following:—

Bi, be, bu *at, by, in, &c.*, li, le, lu *for, to, &c.*, and wa, wi, we *by* (in swearing), as w Allāh, w Allāhi *by God*, wi hyât rāṣak *by (the life of) your head*, wi n nabi *by the Prophet*.

REMARK.—The particle *ka* like, *as*, partakes of the nature of a preposition, and may also be regarded as inseparable, but it is scarcely heard in the spoken language, except in the expression *zâhir ka sh shams* *as clear as the sun*, and in the conjunction *keinn* (or *keyinn*).

§ 242. Separable prepositions are, for the most part, derived from verbs, and a great number of them are verbal nouns used as substantives. The following is a list of those in common use:—

barra	<i>outside</i>	fi, fi	<i>in</i>
ba'd	<i>after</i>	fôq	<i>above</i>
bên	<i>between</i>	qabl	<i>before</i>
bidâl	<i>instead of</i>	qadd	<i>up to</i>
taht	<i>under</i>	quddâm	<i>in front of</i>
ʔûl	<i>during,</i> <i>throughout</i>	quṣâd	<i>opposite</i>
gûwa	<i>in, inside</i>	khalf	<i>behind</i>
ganb	<i>beside</i>	lamma	<i>till, up to</i>
ghêr	<i>without, except</i>	li ḥadd, li	<i>up to, as far as,</i>
ḥawalên	<i>around</i>	ghâyit	<i>until</i>
didd	<i>against</i>	ma', mi'	<i>with</i>
ḍimn	<i>among</i>	mitl <sup>3</sup>	<i>like</i>
zêy	<i>as, like</i>	min	<i>from</i>
'ala <sup>2</sup>	<i>on, against</i>	waiya, wiya	<i>with</i>
'an	<i>from</i>	wara	<i>behind</i>
'and	<i>by, with, &amp;c.</i>	wuṣṭ	<i>amid</i>

<sup>1</sup> They are written as separate words in this work, to prevent confusion.

<sup>2</sup> 'Ala represents in sense the literary *ila*, which is only heard, perhaps, in the phrases *rûḥ ila ḥês* or *ila ma sha llah*, *i.e. go to perdition*.

<sup>3</sup> *Mitl* (literary *mithl*) does not seem to be known to most of the lower orders—(S.). It is usually pronounced *misl* by the educated.

REMARK.—The changes which some of the prepositions undergo in conjunction with the pronouns and the sign of the negative have already been noticed (§ 117).

§ 243. As in other languages, two prepositions may occur together, as *min fôq* *from above, off*, *min wara* *from behind*. *Min* is sometimes used with another to give greater precision, or pleonastically, as *ba'de minnu*, *tahte minnak*, *min ghêr hâga*. Others form a new preposition in conjunction with another word, as *'ala shân* (or *'ashân*) *for the sake of, on account of*, *li hadd* *up to, until*, *bi dûn*, *min dûn* *without*, *ghasbe* (or *ghasbin*) *'an in spite of*.

REMARK.—In *balâ*, *balâsh* *without; never mind!* the *i* of *bi* is strengthened to *a*.

### THE ADVERBS

§ 244. Many of these are adjectives used adverbially, or substantives in the accusative case (see § 63), or with the pronominal suffix of the 3rd pers.; several are a combination of two or more words, especially of a preposition with a substantive; and a few, lastly, are verbs in the 3rd pers. of the past or aorist tense. Some are used also as prepositions. The following are frequently heard:—

(1) Adverbs of time:—

<i>abadan</i>	<i>never</i>	<i>zaman, zêye</i>	<i>formerly</i>
<i>aşlu</i>	<i>originally</i>	<i>zaman</i>	
<i>auwilan, fi l</i>	<i>firstly</i>	<i>sâ'a, sâ'ât</i>	<i>sometimes</i>
<i>auwil</i>		<i>dilwaqt, dil-</i>	<i>at present</i>
<i>emta?</i>	<i>when?</i>	<i>waqti</i> <sup>2</sup>	
<i>imbârih</i>	<i>yesterday</i>	<i>hâlan</i>	<i>at once</i>
<i>in nahar da</i>	<i>to-day</i>	<i>summa</i> <sup>3</sup>	<i>then, next</i>
<i>badri</i>	<i>early</i>	<i>'amnauwil</i>	<i>last year</i>
<i>ba'd, ba'diha</i>	<i>afterwards</i>	<i>qabla, qabliha</i>	<i>before</i>
<i>ba'dên</i>	<i>afterwards</i>	<i>lissa</i>	<i>not yet, still</i>
<i>bukra</i>	<i>to-morrow</i>	<i>nihaytu, in</i>	<i>finally</i>
<i>tamalli</i>	<i>always</i>	<i>nihâya</i>	
<i>tâni</i> <sup>1</sup>	<i>again</i>	<i>wakhrî</i>	<i>late</i>
<i>dawâman,</i>	<i>always</i>		
<i>dayman</i>			
<i>(da'imân)</i>			

<sup>1</sup> The *Nahwy* form *saniyan* is sometimes heard.

<sup>2</sup> For *dî il waqt* (§ 416). The *î* seems to emphasize the word. Cf. *dôli these here*, *kamâni* (for *kamân*): similarly, perhaps, the final *ak* in *ya dôbak*, &c. (See § 570, note.)

<sup>3</sup> Borrowed from the literary language.

(2) Adverbs of place :—

barra	<i>out</i>	fên?	<i>where?</i>
taht	<i>under</i>	fôq	<i>above</i>
gûwa	<i>inside</i>	quddâm	<i>in front</i>
henâk	<i>there</i>	quşâd	<i>opposite</i>
hina	<i>here</i>	wara	<i>behind</i>

(3) Adverbs of manner and degree :—

atâbî, atârî	<i>now, assuredly</i>	halbatt, il-	<i>certainly, no</i>
izzây?	<i>how?</i>	batt <sup>2</sup>	<i>doubt, pro-</i>
bardu, bardu	<i>also, all the</i>		<i>bably</i>
	<i>same</i>	dughrî <sup>1</sup>	<i>straight</i>
balâsh	<i>no need of,</i>	dôbak, ya dôb	<i>scarcely,</i>
	<i>gratis</i>		<i>hardly</i>
bass	<i>only</i>	rubbama, li	<i>perhaps</i>
baqa, baqat	<i>however, still</i>	rubbama	
bêyin	<i>apparently</i>	zêye bardu	<i>all the same</i>
belki, <sup>1</sup> belkin	<i>perhaps</i>	ziyâda	<i>more</i>
bi hşâb	<i>cautiously</i>	sâbiq	<i>formerly</i>
bi zyâda	<i>too much,</i>	sawa, sawiya	<i>together</i>
	<i>enough</i>	sırqa	<i>stealthily</i>
bishwêsh	<i>gently</i>	sır	<i>secretly</i>
bi l aqall	<i>at least</i>	shawâhid,	<i>evidently</i>
bi t takhmin.	<i>approximately</i>	ish shâhid	
takhmîn		shuwaiya	<i>a little</i>
tamâm, bi t	<i>completely</i>	‘aşalla	<i>perhaps</i>
tamâm		‘ala l mahl <sup>3</sup>	<i>slowly, gently</i>
taqriban	<i>about</i>	faqaţ	<i>only</i>
têş, bahre tês	<i>very much</i>	qawi	<i>strongly, very</i>
ghâliban,	<i>probably,</i>	qawâm	<i>quickly</i>
ghâlib	<i>mostly, gene-</i>	qalle ma	<i>seldom</i>
	<i>rally</i>	kaza, <sup>4</sup> kede	<i>so, thus</i>
ghershe	<i>only</i>	kêf	<i>how</i>
hantara, ya	<i>I wonder if</i>	kêt we kêt	<i>so and so</i>
hantara,		kitir (ketir)	<i>much</i>
ya tara		kamân, ke-	<i>also, again</i>
hatta	<i>even</i>	mân, ke-	
haqqa	<i>truly</i>	mânî	

<sup>1</sup> Turkish.

<sup>2</sup> For il batt *the conclusion*. The *h* is frequently dropped.

<sup>3</sup> Used also with the pronominal suffixes.

<sup>4</sup> Not in general use.

keinn, ke- yinn <sup>1</sup>	<i>apparently</i>	ma'nâha kân	<i>however it be</i>
khâliṣ	<i>entirely</i>	môt	<i>exceedingly</i>
la', la	<i>no, not</i>	mûsh, mush,	<i>not</i>
la budd	<i>of necessity</i>	mish	
lêh?	<i>why?</i>	nâr	<i>exceedingly</i>
ma	<i>but</i>	na'am	<i>yes</i>
masal, masa- lan	<i>for example</i>	wâṣil	<i>at all</i>
maḥsan, ya	<i>apparently</i>	wi s salâm	<i>once for all</i>
maḥsanak		ya'ni	<i>that is to say</i>
ma'nâha	<i>that is, namely</i>	yiṭla'	<i>about</i>
		yigî	<i>about</i>

### CONJUNCTIONS

§ 245. The following are of everyday occurrence:—

au	<i>or</i>	ham . . .	<i>both . . . and</i>
amma <sup>2</sup>	<i>but, when</i>	ham <sup>4</sup>	
agrann	<i>since, seeing that</i>	hatta	<i>until</i>
auwil ma	<i>directly that</i>	hâl in	<i>directly that</i>
azinn	<i>inasmuch as</i>	hês (le) inn	<i>inasmuch as</i>
atâbî, atârî	<i>assuredly</i>	hâkim	<i>inasmuch as, in fact</i>
iza, izakân	<i>if</i>	sâ'it ma	<i>at the time that</i>
in	<i>if</i>	'ala shân,	<i>in order that,</i>
inn, illa	<i>that</i>	'ashân (ma)	<i>because of</i>
illa inn	<i>except that</i>	'ala inn	<i>that</i>
ikminn	<i>seeing that, be- cause</i>	'ala bâl ma,	<i>until</i>
innama	<i>only that, ex- cept that<sup>3</sup></i>	'abâl ma	
'iwad, 'uwad ma	<i>instead of</i>	fa, fî, fe	<i>and, so</i>
ba'de ma	<i>after that</i>	qable ma	<i>before that</i>
bidâl ma	<i>instead of</i>	kulle ma,	<i>whenever</i>
tauw, tauwe ma	<i>as soon as, no sooner</i>	kullî ma	
ṭul ma	<i>as long as</i>	keinn, keyinn	<i>as if</i>
ghêr inn	<i>except that</i>	le inn	<i>because, that</i>
		lagl (lî agl)	<i>in order that</i>
		lagle inn,	<i>in order that</i>
		lagle ma	

<sup>1</sup> With the pronominal suffixes.

<sup>2</sup> As in amma nshûf *let me see*.

<sup>3</sup> Fr. *seulement*.

<sup>4</sup> Turkish, from Persian.

laḥsan	<i>lest</i>	mâdâm	<i>inasmuch as</i>
li ḥin, li ḥin	<i>until</i>	ma'inn	<i>although,</i>
ma			<i>whereas</i>
lâkin, we	<i>but</i>	(wa), wi, we, û	<i>and</i>
lâkin		walla	<i>or</i>
lau, welau	<i>if, although</i>	wala . . . wala	<i>neither . . . nor</i>
lôlâ	<i>if not, but for</i>	waqte ma	<i>at the time that</i>
lamma	<i>when</i>	ya . . . ya	<i>or . . . or</i>
mata <sup>1</sup> (only	<i>when</i>	ya imma . . .	<i>or . . . or</i>
with past		ya imma <sup>2</sup>	
tense)			

### INTERJECTIONS AND EXCLAMATIONS

§ 246. The following are in frequent use:—

Allah, Alla	<i>dear me</i>	tay tay	to call a goat
(God)		ta-a-ta	when teaching
allahumma	<i>in truth, in-</i>		a child to
	<i>deed</i>		walk
âh, ah-h <sup>3</sup>	<i>ah, alas, oh</i>	trrrr	to make a
akh, akh min	<i>fie on</i>		camel kneel
ikhkhi,	<i>pugh, ugh</i>	gay gay gay	<i>help</i>
ukkhk, iffi,		hus	to quiet a
uff, uffên			dog, &c.
ikhş ('ala)	<i>jie, for shame</i>	hó, hé (hoh,	<i>here</i>
îy	<i>mind</i>	hêh) <sup>5</sup>	
îyâk	<i>beware, see that</i>	hay hay hay	to call goats
	<i>you</i>	hay	
îyâh, îyâha	<i>there he, she, is</i>	hâ-ah, ḥarga'	to urge a
î-i-yih	<i>ugh, not really</i>		donkey
inzil, shinzil <sup>4</sup>	<i>move</i>	ḥiss	to quiet a
ôh, o, oh	<i>oh, oho</i>		donkey
ummâl	<i>rather, I should</i>	sik sik sik	to call goats
	<i>think: so,</i>	sik	
	<i>pray</i>	shî-ih	to urge a beast
bi llâhi	<i>by God</i>		of burden
bis bis bis	<i>to call a cat</i>	shê gharib	<i>how strange</i>

<sup>1</sup> Mata is rarely heard.

<sup>2</sup> Also ya immatan, savouring of Nahwy.

<sup>3</sup> Expresses mostly distress and admiration, and sometimes an emphatic assent.

<sup>4</sup> Used especially to a horse. Shinzil is intensive, and is used when the first cry (inzil!) has no effect.

<sup>5</sup> Mostly with a and kele prefixed (§ 124).

kis kis kis	to make a horse go back	la <sup>1</sup>	to express surprise
kh-h-h-h	to make a camel kneel	ma	but
khâṭ	to make a camel step cautiously	ya ma ḥsan	<i>how much, how very</i>
khatt, khatti	to a donkey for the same purpose	yalla	<i>surely</i>
khud	to call a person's attention, <i>hey!</i>	ya rêṭ	<i>come on</i>
		ya salâm, ya sâtir	<i>would that fancy, dear me</i>
		yiss, yisse <sup>2</sup>	to make a horse stop
		baqa	
		yu-âh (ya sâlim)	<i>oh</i>

## VOCABULARY

fagr	<i>dawn</i>	istafhim	<i>inquire</i>
kû'	<i>elbow</i>	darab bulṭa	<i>take a stroll</i>
shanab	<i>moustache</i>	khalat	<i>mix</i>
karsha	<i>hurrying</i>	waqqa'	<i>let fall, drop</i>
fusha	<i>recreation</i>	bi kh(i)lâf	<i>contrary to</i>
khidma	<i>service</i>	bi l marra	<i>once for all, not at all</i>
kinisa	<i>church</i>	istihbâb	<i>chumming together</i>
ista'gil	<i>haste</i>	mandil	<i>handkerchief</i>
'âm	<i>swim, float</i>	mallin	<i>millième</i>
ṣaḥḥ	<i>be correct, proper</i>	ṭul	<i>length</i>
sakk	<i>to lock</i>	lisân	<i>tongue</i>
fiṭir	<i>to breakfast</i>	kalûn	<i>lock</i>
sihir (ṣiḥir)	<i>to sit up, watch</i>	quwwa (qûwa)	<i>strength, power</i>
iftakar	<i>think</i>	'âda	<i>custom</i>
birid	<i>catch cold, a chill</i>	ṣaḥiḥ	<i>true</i>
shadd	<i>pull</i>	ṣaḥiḥa	<i>truth</i>
nâwil	<i>hand, reach</i>	kidb	<i>falsehood, false</i>
istâḍ	<i>shoot</i>	balṭa	<i>axe</i>
samak	<i>fish</i>		

## EXERCISE 73

Inta râyih 'ala fên? Fih mandilên f uḍṭi fôq it tarabêza; hat li wâlid minhum. Ma mi'ish fulûs wala mallim; fih 'andak

<sup>1</sup> La is followed by the personal pronouns, huwa, hiya, and humma, being appended to it in their shortened forms, as lahu gih! lahê gat! lahum gum! It is but rarely used with the 2nd pers. (la nta).

<sup>2</sup> The y is barely pronounced.



inta? Iṭla' 'ala fôq we shûf iza kan hûwa râyih yinzil wala la'. Khalli şôtak qadde ṭṭlak. Bêyin innî sakkêt il bâb 'ala l fâdi, ya'ni 'ala l hawa, bidal ma (a) dakhkhal lisân il kalûn fi l ḥadîd. Beyishtaghal 'ala qadde quwwitu. Shiddi nna l garaz. Ana gay 'andak taht iş şagara. Intu mşallaṭin in nas dôl 'alêya lêh? Humma ṭil'um min hina ya tara wala lissa? Lâzim neqûm bukra badri laḥsan ma nilḥaqsh il babûr. La', ma ḍarabtûsh qadde kede gâmid; khafif.<sup>1</sup> Humma mashyin 'ala mahluhum ketir; khallihum vista'gilu shuwaiya fi l mashy. Li ḥadde dilwaqti ma shuftish wala wâhid minhum. Balâsh kalâm hina; iskut! Raḥ tigi emta? Ba'de sâ'a u nuşşe agî. Iḥna lissa ya dôb kunna fiṭirna lamma ṭabb ir râgil. Kân<sup>2</sup> il qizâza ya dôb 'ayma fôq wishsh il moiya. Iḥna kunna 'andu min yigi sa'tên. Ishtaghalna ṭîl il lêl lamma li ghâyt ṭulû' il fagr. 'ashân eh 'amalte kede bi khlâf 'adtak? Sitritak mashrûṭa min 'and il kû'. Râgil mitlak mush lâzim tikhâf min walad şughaiyar. Şihirna lamma s sâ'a talâta min il lêl. Tiftikir leinnu yigi? Ma 'rafsh, ya yigi ya ma yigish. Uq'ud henâk inta lamma (a)rûḥ ana agibha. Il ḥuşân khadu bard ikminnu wâqif min ghêr ish shull. Ish shâhîd nihaytu zêye ma qult ana. Illi yibêyil li shawâhid şahîḥit qôlak hûwa kalâm akhûk w ukhtak. Atâbi r râgil da kalâmu şahîḥ, we lâkin 'ammu atâbih râgil kaddâb. 'Iwad ma tibqa hina min ghêr shughl aḥsan bi l marra tigi tishtighil 'andî fi l ghêt. Litnên saknin sawa istihbâb. Wi ḥyât shanabak, ya sidi, kalâmî mush kidb; ana râgil faqir, ma yişahḥish innî akdib 'alêk. Yehibbiha môt. Il kalâm da na ma smiḥtûsh illa dilwaqti. Ya zauwidni<sup>3</sup> ya balâsh shughl. Nihaytu qul li êyuha waḥda minhum wi s salâm illi tkun nizlit. Hûwa qal li 'ala innu ḥa yigi bukra ş şubḥ. Râşu kbîra khâliş mush kebîra bass. Humma qalû li a'mil ish shughle dih ana b nafsi. Îyâk tefût 'alêya u ma tinsâsh. Iḥna kunna min dimnuhum. Hiya tawila? la', basse ganbik ṭawila. Yeqûlû "imshî" keinniha<sup>4</sup> karsha, we "mashshî" keinniha<sup>4</sup> fusha. Ya maḥsan yekun garâ lu ḥâga; ummâl 'auwaq lêh? Abûya ma mât min zamân. Ma tigi titfaddal tuq'ud 'andina shuwaiya. Ya ma nta wisikh ya walad! İkkhî 'alêh, da râgil mal'ûn. Akh minnak illi 'amalt il 'amaliya dî. Ma niqdarshe niṭlub minnu shughle ketir ḥâkim hûwa râgil 'agûz. Mahma kânit il ḥâga ṭeqila tinshâl. Laḥna kunna hina! ma kunnâsh. Lahu ana ḍarabtu?

<sup>1</sup> Adjectives used adverbially. (See Syntax, § 336.)

<sup>2</sup> For kânit (§ 458, d).

<sup>3</sup> I.e. *my pay*.

<sup>4</sup> Syntax, § 387.

## EXERCISE 74

I took cold yesterday from not wearing<sup>1</sup> an<sup>2</sup> overcoat. Since when have you been in Cairo?<sup>3</sup> Please reach me that<sup>4</sup> pencil from the top of the cupboard. I wonder who has torn these leaves out of my book? If you go to bed<sup>5</sup> early, you must not get up late. He fell off<sup>6</sup> the bank into the water, and they were only just able to pull him out before he was drowned. You were making<sup>7</sup> fun of me behind my back. We returned without anything<sup>7</sup> after two days' shooting.<sup>8</sup> What is the distance from Cairo to the Pyramids? About two hours and a quarter walking.<sup>9</sup> He said that he will do<sup>10</sup> it for your sake only. We ran after him till we overtook him outside the town. Haven't you asked him yet why he didn't look for<sup>11</sup> my watch, or make inquiries about<sup>12</sup> it? The water flows round the village, and the inhabitants fish in<sup>13</sup> it. He is always trying<sup>14</sup> to talk Nahwy, and says, for example: "ir ragul allazî ga' 'indî ams" for "ir râgil illi gih 'andî imbâriḥ." Tell me approximately how long you have been in the Government service.<sup>15</sup> At what time do they ring<sup>16</sup> the bell for dinner? The telegram didn't come till two in the afternoon. Is his house next-door-to<sup>17</sup> the post-office or opposite to it? When our work is finished<sup>18</sup> we will take a stroll as far as the market. Why did you mix the good with the bad? It would-have-been<sup>19</sup> better if you had taken the eggs out of the basket before you dropped it on<sup>20</sup> the floor. I wish (I had)! Go straight on<sup>21</sup> and turn to<sup>22</sup> the left after the English church. You will find it right at the top.<sup>23</sup> Even<sup>24</sup> if she comes now she won't catch<sup>25</sup> the train. She says she met him yesterday, whereas he doesn't arrive in Cairo till the day after to-morrow. I can give it you as soon as you come, only<sup>26</sup> you must let me know before,<sup>27</sup> so that I may get it ready for<sup>28</sup> you. Is the lady in or out?

<sup>1</sup> Trans. *because I (ikminni) did not wear.*

<sup>2</sup> Trans. *the.*

<sup>3</sup> Trans. *you since when in Cairo?*

<sup>4</sup> *da.*

<sup>5</sup> Past tense with *iza.*

<sup>6</sup> *From off.*

<sup>7</sup> *ḥâga.*

<sup>8</sup> *We had shot.*

<sup>9</sup> Trans. *to the walker.*

<sup>10</sup> Aorist.      <sup>11</sup> 'ala.

<sup>12</sup> 'an.

<sup>13</sup> *min.*

<sup>14</sup> 'auz with aor.

<sup>15</sup> Trans. *the service of the Government.*

<sup>16</sup> *darab.*

<sup>17</sup> *ganb.*

<sup>18</sup> Aor. The verb to precede its subject.

<sup>19</sup> *kan.*

<sup>20</sup> *fi.*

<sup>21</sup> Trans. *in front of you.*

<sup>22</sup> 'ala.

<sup>23</sup> Trans. *above, entirely.*

<sup>24</sup> *ḥatta.*

<sup>25</sup> *liḥiq, aor.*

<sup>26</sup> *bass.*

<sup>27</sup> *min qabl.*

<sup>28</sup> *li.*

## APPENDIX A

### NAHWY PRONUNCIATION AND FORMS

For *é* we hear *ay* (as in English *aisle*), as 'ayn *eye*; for *ô*, *au* (as in German), as *khauf fear*.

*s* and *z* take the place of *t* and *d* where these letters correspond to the literary *th* and *dh*.<sup>1</sup>

*y* is pronounced soft like the English *j*, as *rajul* (= *râgil*.)

' retains its full value. (See § 21.)

For the pronunciation of *q*, see § 20.

Elision of the vowels, in such instances as are given in § 29, is to a great extent avoided.

The words cited in §§ 17 and 18 are, for the most part, sounded as they are written in the dictionaries.

The definite article, which is pronounced *al* or *el*, is assimilated only to *t*, *ṭ*, *d*, *ḏ*, *r*, *z*, *ẓ*, *s*, *ṣ*, *sh*, and *n*.

Words are frequently used in their uncontracted forms (§ 33).

*a* replaces the colloquial *i* in a large number of words,<sup>2</sup> as *wa and*, *gadd grandfather*, *shagaratuhu* (or *shagaratu*) *his tree*.

Nouns, when undefined, are declined after one or other of the following models:—

SINGULAR		
	MASC.	FEM.
N.	kâtibun	kâtibatun
G.	kâtibin	kâtibatin
Ac.	kâtiban	kâtibatan
DUAL		
N.	kâtibâni	kâtibatâni
G. A.	kâtibaini	kâtibataini
PLURAL		
N.	kâtibûna	kâtibâtun
G. A.	kâtibîna	kâtibâtin

<sup>1</sup> In Hebrew also and other Semitic languages *s* and *z* answer to the Koranic *th* and *dh* in a large number of words.

<sup>2</sup> Or, in the words of the grammarians, *imâla* does not take place; but occasionally we have *i* for *a*, as in 'ind = colloq. 'and.

## BROKEN PLURAL

MASC.

N.	rigâlung
G.	rigâlin
A.	rigâlan
N.	'usmânu
G. A.	'usmâna

Dual and Perfect Plural as above.

## BROKEN PLURAL

N.	dirâhimu
G. A.	dirâhima <sup>1</sup>

Undefined nouns, *i.e.* nouns preceded by the definite article, or followed by another noun in the genitive, or having a pronominal suffix, are declined according to the first paradigm, but without the final *-un*, as *al baytu the house*, G. *al bayti*, A. *al bayta*; *kitâbu 'llâhi the book of God*, *kitâbuhu his book*.

*Abun father* and *akhun brother* are, under these circumstances, declined as follows:—N. *abû, akhû*; G. *abi, akhî*; A. *abâ, akhâ*; while the dual loses the termination *nî*, and the perfect plural the termination *na*, and *î* is substituted for *û*, as *mustakhdamîh his employés*.

REMARK *b.*—The final vowels and the “tanwîn” (*un, in, an*) are more often omitted than not.

The cardinal numerals which differ from those in common use are as follows:—

MASC.	FEM.
aḥad(un)	iḥda
wâḥid(un)	wâḥida(tun)
2. isnân(i)	
3. salâs(un)	salâsa(tun)
8. samân	samâniya
10. 'ashr(un)	'ashara(tun)
11. aḥada 'ashara	iḥda 'ashrata
12. isna 'ashara, &c.	
18. samâniya 'ashara, &c.	
20. 'ishrûn(a), for both genders	
30. salâsû, salâsin, &c.	
80. samânû, samânin	
100. mi'atun, mi'ah	
200. mi'atân(i)	
300. salâsu mi'a(tin), &c.	

<sup>1</sup> The student must consult the grammars of the literary

The ordinals are:—

MASC.		FEM.
1st. auwal(un)		ûla
2nd. sâni		sâniya(tun)
3rd. sâlis(un)		salisa(tun), &c.
8th. sâmin(un)		sâmina(tun)
11th. hâdi 'ashara, &c.		

The pronouns which must be regarded as Naḥwy are: hâza *this*, f. hâzihi, pl. comm. ha'ulâ'; zâlik *this, that*; allazî *who, which*, f. allatî, du. allazân, f. allatân, pl. allazîn; and the personals naḥn(u) *we*, hum *they*. f. hunna.

The verbal suffixes which express the accusative differ from those in general use in the 2nd pers. sing., the masc. taking the form *ka* and the fem. *ki*, and in the 3rd pers. sing. masc., which appears as *hu*. The dual huma *them both* and kuma *you both*, and the fem. plurs. hunna *them* and kunna *you*, will be sometimes heard. Thus we have nazartuhu *I saw him*, qataltahuma *thou didst slay them both*.

REMARK.—The *u* of hu, huma, hum, and hunna is in certain cases changed to *i*.

The same forms are appended to nouns and prepositions, as akhaztu saifahu minka *I took his sword from thee*.

The perfect trilateral verb in its ground form has *a* invariably after the first radical, in both the preterite and aorist, and *a, i, or u* after the second radical.

The following is an example of its conjugation:—

### PRETERITE

SINGULAR		DUAL		PLURAL	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
1. qataltu	qataltu			qatalnâ	qatalnâ
2. qatalta	qatalti	qataltumâ	qataltumâ	qataltum	qataltunna
3. qatala	qatalat	qatalâ	qatalatâ	qatalû	qatalnâ

### AORIST

1. aqtulu	aqtulu			naqtulu	naqtulu
2. taqtulu	taqtulina	taqtulâni	taqtulâni	taqtulûna	taqtulna
3. yaqtulu	taqtula	yaqtulâni	taqtulâni	yaqtulûna	yaqtulna

language as to what nouns are "triptotes" and what "diptotes," and as to the circumstances in which the genitive and accusative are employed.

REMARK.—The final short vowels are sounded or not according to the will of the speaker.<sup>1</sup>

Similarly are conjugated *sami'a to hear* (aor. *yasma'u*) and *saqula be heavy*. The passive is without exception *burika* in the preterite and *yubraku* in the aorist.

The derived forms are :—

1. Act. pret. *burraka*, aor. *yubarriku* ; pass. pret. *burrika*, aor. *yubarriku*.
2. Act. pret. *bâraka*, aor. *yubâriku* ; pass. pret. *bûrika*, aor. *yubârak*.
3. Act. pret. *abraka*, aor. *yubriku* ; pass. pret. *ubrika*, aor. *yubraku*.
4. Act. pret. *tabarraka*, aor. *yatabarraku* ; pass. pret. *tuburrika*, aor. *yutabarraku*.
5. Act. pret. *tabâraka*, aor. *yatabâraku* ; pass. pret. *tubûrika*, aor. *yutabârak*.
6. Act. pret. *inbaraka*, aor. *yanbariku* ; pass. pret. *unburika*, aor. *yunbaraka*.
7. Act. pret. *ibtaraka*, aor. *yabtariku* ; pass. pret. *ubturika*, aor. *yubtaraku*.
8. Act. pret. *ibrakka*, aor. *yabrakku*.
9. Act. pret. *istabraka*, aor. *yastabriku* ; pass. pret. *ustubrika*, aor. *yustabraku*.

REMARK.—The derived verbs are conjugated throughout like the simple form. The participles and verbal nouns have already been given, for the most part, in the grammar.

Instances of the other classes of trilateral verbs are : *zanna to think*, *zamanu*, *zanna*, &c., instead of *zannêt*, &c., and similarly all verbs with a doubled radical ; *q'la it was said*, aor. *yuq'lu* ; *amâta he put to death*, aor. *yumitu*.

The quadrilateral is *lakhbaṭa*, aor. *yulakhbiṭu* in the act., and *lukhbiṭa*, *yulakhbaṭu*, in the pass.

The prefix *sa*, and occasionally *sauf*, is employed to give the aorist a future sense, as *ḥa*, &c., in the colloquial language.

*Kôn* (classic. *kaun*), the verbal noun of *kân to be*, is used as a conjunction without being preceded by a preposition, as *kônu râḥ since he has gone* or *the fact of his having gone*. Sometimes

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<sup>1</sup> The terminations of the aorist undergo various changes in the classical language, but as they are not generally understood, and are rarely imitated in conversation, it would be superfluous to describe them.

it is equivalent to inn, le inn, as *iltazam kônu yigi he was compelled to come*, *kallifûni kôni arûh they charged me to go*.

The following are instances, in addition to those already given, of common mistakes made in the attempt to imitate the grammar of the classical dialect: *lam* is used with the past tense instead of the aorist, and even with a substantive, in place of *la*; the seventh form of the verb often appears as *abtarak* for *ibtarak*, as in *a'tabar he esteemed*, *a'taraf he confessed*; *tawaffa he died* is almost invariably heard for *tuwuffi* (classic. *tuwuffiya*).

Many of the forms given above are only heard in quotations from books or in speeches. The verb, for instance, is conjugated in practice as in the grammar (§§ 130-232), and, but for the influence of French and of modern teaching, there is very little difference between the everyday language of the educated and that of the lower classes. The former would say *abûya râh Amerika*, the latter *abûya râh Amrika fi blâd il malakân*.<sup>1</sup>

## APPENDIX B

### PROVINCIAL PRONUNCIATION

The following provincial peculiarities should be noted:—

In Upper Egypt—

*g* is pronounced throughout as hard *g*, *z* generally as *z*.

The fem. termination *a* usually becomes *e*, as *ginêna* (for *ginêna*); so also in *ane*, *inte*, *ta'âle* (for *ana*, *inta*, *ta'âla*).

In other positions *a* is liable to be changed to *i*, as *Meħimmid* (for *Meħannad*), *Iħmad* (for *Aħmad*), so in the aorist of trilateral verbs (with the exception of those used in a passive or neuter sense) which elsewhere take the vowel *a*, as *asriq*, *aħrib* (for *asraq*, *aħrab*),<sup>2</sup> and in the second syllable of verbs of the first derived form, and of quadrilaterals, as *khalliṣ* (for *khallaṣ*), *fanṭiz* (for *fanṭaz*).

<sup>1</sup> § 589. If speaking in public, the educated would say *wâlidî* (or *waldî*) *tawaggah ila Amerika*, but they generally "descend" from the *nahwy* to the colloquial as they grow excited, and are liable in all cases to mix the forms peculiar to the two dialects in the same sentence.

<sup>2</sup> So in the classical language. On the other hand, *a* is often heard for *i* in the past tense, as *masak*, *sakat*, *za'ult* (for *misik*, &c.); *i* is sometimes heard for *u*, as *shuft* for *shuft*.

The vowel *i* is inserted between two consonants to facilitate the pronunciation, as *ma lqêtish* for *ma lqetsh* (*lqitsh*), *tibin* (for *tibn*).

The 1st pers. plur. of the aorist is frequently used for the singular.

The accent may fall on the antepenult contrary to the rule laid down in § 39 *b*, as *mâṣṭaba*, *yidfinu*.

By the Bedouins—

*e* is often used for *a*, *q* is pronounced as hard *g*, or (in some parts of the country) as in *nahwy*, and *g* as English *j*.<sup>1</sup> Thus we hear *jemel* for *gamal*. *d* and *t* are pronounced with considerable emphasis.

In the Fayoum *q* is sometimes sounded as in *nahwy*.

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<sup>1</sup> Some sound it as *s* in *pleasure*.



# SYNTAX

## THE ARTICLE

§ 247. The indefinite article agrees with its noun in gender, as wâḥid râḡil *a man*, waḥda sitt *a lady*. It is very rarely, if ever, expressed with abstract nouns, as zi'iq min ghêr fa'da (*fayda*) *a noise without profit*,<sup>1</sup> and should in all cases be omitted unless the speaker desires to throw some stress on the noun, or generally to ensure the attention of the hearer. The noun stands in apposition to the article, and never precedes it.

REMARK *a*.—Wâḥid and waḥda may be used alone of a man, a woman, as shufte wâḥid *I saw a (man)*, waḥda gat lî *a (woman) came to me*, miggauwiz waḥda *'amya married to a blind woman*, and may in this case itself take the definite article. It may, of course, stand alone, whatever the noun with which it agrees, when it still partakes of the nature of a numeral, as 'andak kuwar? iddîni waḥda *have you any balls? Give me one.*<sup>2</sup>

REMARK *b*.—The quantitative adjective *some*, when used as the plural of the indefinite article, is either unexpressed in Arabic or is rendered by the words ba'd, kam, &c., as shufte riggâla (or ba'de riggâla or kam râḡil) fî s sikka *I saw some men in the street.*<sup>3</sup>

§ 248. The definite article is in the following cases used in Arabic where not expressed in English:—

(*a*) With adjectives, numerals, or adjectival substantives in concord with, in apposition to, or limiting a substantive, which itself has the article or a pronominal suffix, as ir râḡil iṭ ṭaiyib *the good man*, il bint il 'aiyâna *the sick girl*, khaddâminak il baṭṭâlin *it talâta*

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<sup>1</sup> I.e. "*Much ado about nothing.*" Ga'ga'a min ghêr ṭaḥn *a shouting without any grinding*, is used in the same sense, or as equivalent to "*empty vessels make the most sound.*" The word ga'ga'a is not, however, understood by all classes.

<sup>2</sup> For further uses of wâḥid, see under distributive and definite pronouns.

<sup>3</sup> See § 451.

*your three bad servants*, ir rāgil in naqqāsh *the painter*, lefendi l kâtib *Monsieur le commis*, il qalam ir ruṣāṣ *the lead-pencil*, il fiṅgân il qahwa *the cup of coffee*, iṭ tishṭ il ghasil *the wash basin*, il gallâbiya laṭlaṣ *the satin gown*, il burnêta l khôṣ *the straw hat*, il biba l khashab *the wooden pipe*, il id il khashab liswid *the black wooden handle*, is sâ'a d dahab *the gold watch*. is sikka l ḥadid<sup>1</sup> *the railway*, il merkib in nâr *the fire (steam) ship*, iz zimla litnên (or litnên iz zimla) *the two companions*.

REMARK a.—Kam few precedes its substantive and alone takes the article, as il kam qershe dâl *these few piastres*.

REMARK b.—In street cries an epithet is often emphasized by being placed before its substantive, and in this case the latter alone takes the article, as abyad is simit!<sup>2</sup>

REMARK c.—When the cardinal numeral precedes the substantive it is more usual for the former only to have the article, unless emphatic, as litnên zimla, it talat banât.

REMARK d.—The adjective does not take the article in a few cases where it forms a compound with the substantive, as iṭ tamre hindî *the tamarind*.

(b) With nouns accompanied by a demonstrative pronoun, as ir rāgil da *this man*, il mara duk-haiya *that woman*.<sup>3</sup>

(c) With abstract nouns and substantives denoting a class or spoken of as a whole, as iṣ ṣurûr *joy*, il 'adl *justice*, id dû'a aḥsan min in nôm *prayer is better than sleep*, sinân il 'aql *wisdom teeth*, 'andu ṭûl il bâl *he is long-suffering*, abu l hâl *father of terror (the Sphinx)*, rāgil 'andu l qabâha *an insolent man*, tûb min il ḥarir *a robe of silk*, shurb id dukkhân *tobacco-smoking*, il kilâb *dogs*, il laḥm *meat*, il gidri *smallpox*, bêṭ mabnî min iṭ ṭûb *a house built of bricks*, ibn il 'amm *cousin*, kubbayt in nibîṭ<sup>4</sup> *a wine-glass*, ikhsilu bi ṣ ṣabûn *wash it with soap*, ishtarêtu bi l fulûs *I bought it with money*, fi s sâ'a khamisa ba'd id ḍuhr *at five o'clock in the afternoon*.

REMARK.—In some of the above expressions, as in many others, the article may be dropped. Thus we may say rāgil 'andu qabâha, tûb min ḥarir, mabnî min ṭûb. salâm 'alêkum or (less usually) is salâm 'alêkum *peace be with you, hail*, 'aiyân 'aiya ḥubb (or maraḍ il ḥubb) *love-sick*, 'umru fôq il arbê'in (or

<sup>1</sup> *Le chemin de fer = la voie ferrée.*

<sup>2</sup> See further, § 285.

<sup>3</sup> But a'ûzu bi llâh dih. (See syntax of demonstrative pronouns.)

<sup>4</sup> *The wine-glass* is usually expressed by il kubbâya betaḥt in nibîṭ.

fôq 'an il arbe'in or fôq 'an arbe'in) *he is more than forty*, it talâta nuşş is sitta (or talâta nuşşe sitta) *three is half six*. We invariably say li l bê' *for sale*, bi l huşân, bi l humâr *on horse, donkey, back*, bi l 'arabî *in Arabic*, and usually bi l ugra *for hire*, bi l fulûş *for money*, though bi ugra and bi flûş are admissible; while, on the other hand, bi zibda *with butter*, bi siyâsa *diplomatically*, moiya bi zêt, bi malh *water with oil, salt, &c.*, bi hibr *with ink*, &c. are more common than bi z zibda, &c. We usually say yishrab dukkhân, nibît, &c., *he smokes tobacco, drinks wine, &c.*, but shurb id dukkhân, in nibît, *tobacco-smoking, wine-drinking, &c.*, abu l hól, but abu diqîq *the father of flour (butterfly)*, abu khangar *the father of the dagger (nasturtium)*.

An abstract noun, or one denoting a class, is sometimes used without the article in proverbial expressions. In short, no very definite rules can be given as to the use and omission of the article in these cases, and the learner cannot expect always to make the right choice until he has had some practical experience.

REMARK.—When used partitively (the word *some* being understood) or adjectively (see § 296), and in negative sentences, these nouns are, of course, without the article, as kan fi nibît fi l kubbâya *there was (some) wine in the glass*, ma shuftish kilâb fi bêtu *I did not see any dogs in his house*.

(d) With the names of some countries and towns, and occasionally with proper names, as il Hind *India*, is Suûz, ish shâm *Damascus*, sêyidna l Hisên *our lord Hisên*.

(e) With the names of the seasons, as ish shita *winter*, fi ş şêf *in summer*; the days of the week, as litnên *Monday*, nahâr il khamîs *Tuesday*; the divisions of the day, as fi d duhr *at noon*, fi l maghrib *at sunset*, bukra ş şubh *to-morrow morning*; so bi n nahâr *by day*, bi l lél *by night*.

REMARK.—We say, however, yôm itnên min dôl *a Monday*, kulle yôm talât *every Tuesday*, nahar hadd *of a Sunday*, kânit maghrib (or il maghrib) *it was sunset*, şallêna şubh u duhr, we 'aşr u maghrib we 'isha *we prayed in the morning, at noon, in the afternoon, at sunset, and in the evening*.

(f) Occasionally with nouns wholly or partially indefinite in sense, as shufte quttâ fôq iş şagara *I saw a cat up a tree*, talabû lu l qahwa *they ordered coffee for him*, ma tishtimsh ir râgil illi ma shatamaksh *don't insult a man who has not insulted you*, illi ma yeshufshe min il ghurbâl a'ma *he that cannot see through a sieve is blind* (prov.).

§ 249. The definite article is expressed in English, but omitted in Arabic:—

(a) With a noun followed immediately by another noun or a phrase limiting its meaning (unless the second noun is used adjectively, expressing a material, &c.), as *bâb il bêt the door of the house*, *qalam il walad the boy's pen*, *maṭraḥ ma trūḥ the place where, wherever, you go*; but *il qalam ir ruṣâṣ the lead-pencil*.

REMARK.—The first noun sometimes takes the article as well as the second when the latter is regarded as being in apposition to it, or denotes the object it contains, as *il gôz il khêl the pair, the horses*, i.e. *the pair of horses*, *il hittitên il bûs the two bits of reed*, *is sukkar in nabât the sugar-candy*, *il farkh il waraq dih this sheet of paper*, *il melâḥiz il buliṣ the inspector of police*, *il marad il ḥubb love-sickness*; but in many cases the article is optional. Thus we may say *il merkib in nâr di* (or *merkib in nâr di*) *this steamboat*, *il fard iz zambil ir ruzz* (or *fard iz zambil ir ruzz* or *farde zambil ir ruzz*) *this basket of rice*.<sup>1</sup> The first is perhaps the most usual. *Il fuḥûl il gâmûs* means *the young buffaloes*, *fuhûl il gâmûs the foals of the buffaloes*.

REMARK.—The first noun may also take the article when it practically forms a compound with the second. In this case the second noun does not assume the article (though it will, of course, retain it if it already has it when used indefinitely), as *il qershe ta'rifâ the current piastre*, in *nuṣṣe faddân the half acre*, *il banî âdam the sons of men, mortals*, *iṣ ṣaffe zâbiṭ the non-commissioned officer*, *il qamar id dîn the (dish called) qamar id dîn*.

We may, however, also say, with perhaps a slight nuance of meaning, in *nuṣṣ il faddân dih* and *nuṣṣ il faddân dih*, and *banî âdam* is more usual than *il banî âdam*.<sup>2</sup>

(b) With the ordinal numerals and adjectives denoting extremes, as *auwil, tâlit, âkhir yôm, the first, third, last, day*, *huwa fi aḥsan silḥa he is in the best of health*.

(c) Irregularly in a few expressions, though the noun is definite in sense, as *khâbar êh ?* (or *il khâbar êh*, but less usually) *what's the matter?* *bî qudrît Qâdir by the might of the Mighty (God)*, *qaṭṭâ' tariq a highwayman*, *lissa ma dakhalshe dinya he has not yet come into the world* (of one who has no experience), *mefattish qibli the inspector of the South (provinces)*.

<sup>1</sup> For *fard*, see § 300.

<sup>2</sup> *Nuṣṣe kûz il moiya dih this half jug of water* is more usual than in *nuṣṣe kûz il moiya dih*, and *umme khamsa di this piece of five (piastres)* than *lumme khamsa di*. For omission of the article with the demonstrative, see § 420.

REMARK.—The article is generally omitted by the lower classes with the word *afukâtu* (or *abukâtu*) *advocate, lawyer*, as *afukâtu Hasan* (for *Hasan il afukâtu*), *afukâtu gih*.<sup>1</sup> With the name of an office followed by *Efendi* the article is usually omitted, as *Mufti Efendi*.

§ 250. The cases in which Arabic agrees with English in suppressing the definite article may be studied from the following examples: *ya'raf 'arabî he knows Arabic*, *fi shahre ramadân in the month of Ramadan*, *gahannam hell* (but *il ganna heaven*),<sup>2</sup> *min yôm li yôm from day to day*, *min id li id from hand to hand*, *dah̄r fi dah̄r back to back*, *'ala ghafila of a sudden, unawares*, *humâr sikka a street donkey*, *'arabiyit ugra a hackney carriage*, *huşân rukûb a hack*, *lêl ma' nahâr day and night*, *nâzir maḥaṭṭa a station-master*, *sâ'i buşta a postman*, *'askari buliṣ*<sup>3</sup> *a policeman*, *ibne ḥarâm a child of sin*, *baḥrî, qibli, &c., North, South, &c.*<sup>4</sup>

§ 251. It will be observed that in many instances the second noun is used as an adjective, or the two together form a compound. When the first is definite, the word *betâ'* (see § 69) is inserted between them, as *il humâr betâ' is sikka the street donkey*, is *sâ'i betâ' il buşta the postman*; or in some cases the second retains its character as an adjective, and takes the article as well as the first, as *il wilâd il ḥarâm the children of sin*.

§ 252. The definite article has the force of a demonstrative pronoun in the expressions in *nôba this time*, *il yôm to-day*, *il lêla to-night*, *ish shitwiya this winter*, and in a few others; of a personal pronoun in such phrases as *bidd akhsil lidên*<sup>5</sup> *I want to wash my hands*, *hûwa khuşâra fi l môt it would be a pity to kill it*, *zauwid lu l 'âliq increase his forage*, *khasarti nna l akl you have spoilt our food*, *khaṭaf minni l burnêta he snatched my hat from me*; of a relative when used with a predicate adjective (or participle) preceding its substantive, as *il bêt il muqim fiḥ abûya the house in which my father lives*.<sup>6</sup>

<sup>1</sup> Comp. the use of *Master* in older English and *Maître* in French, especially as a legal title.

<sup>2</sup> Literally *the garden, paradise*.

<sup>3</sup> The plural, however, is usually *'asâkir il buliṣ*.

<sup>4</sup> See also above, § 248, *c.*, Rem.

<sup>5</sup> Comp. *me laver les mains, die Hände waschen, &c.*

<sup>6</sup> Not in common use.

## THE NOUN SUBSTANTIVE

## THE CASES

§ 253. It has been already pointed out (§ 63) that in the language of Cairo the cases are rarely distinguished by inflections. Their place is supplied by prepositions which stand before the noun without the latter (with the exceptions hereafter noted) undergoing any change.

§ 254. A noun in the genitive may express:—

(a) *Possession*, whether it denote the possessor or the thing possessed, or whether it be material or denote a quality or attribute, as *bêt abûya my father's house*, *imrât akhûk your brother's wife*, *Malik id dînya Lord of the world*, *shaṭart in nagḡâr the carpenter's skill*.

REMARK.—The idea of close attachment or relation of one thing to another, as illustrated by the following examples, is included under this head: *shabah ummu the image of his mother*, *shiddit il muṣadma the violence of the shock*, *khalâwit il mishwâr the gratuity paid for the errand*, *nahârak (or naharna) sa'id may your day be propitious, good-morning to you*, *nâs Lundura the people of London*, *marad il ḡubb love-sickness*, *yôm is safar the day of departure*, *dâkhil fi sinn il 'ishrin getting on for twenty*, *yutama l abb, l umm children who have lost their father, their mother*, *bêh ummu, i.e. a bey by courtesy only*, *sirqit il farkha the theft of the fowl*, *iṣhâb is sirqa, is sirqa the victims of a theft*, *sirqit il ḡarâmîya the theft committed by the robbers*, *ṣaḡb il gitta the owner of the corpse, i.e. the dead man*, *ḡaddûtis il sulṭân the story about the sultan*, *masḡy il ḡafa a walking barefooted*.

(b) *Fulness*, as *kubbâyit nibit a glass of wine*, *qizâzit bira a bottle of beer*.

(c) *A part of a whole or the whole of a part*, as *ḡittit laḡm a piece of meat*, *râṣ is sama the beginning, first day, of the year*, *auwil, tâlit, âkhir ish shahr the first, third, end of the month*, *shuwaïyit mallḡ a little salt*, *ḡimlit nâs a number of people*, *ba'd ir riḡḡâla some of the men*, *kull ish shughl the whole of the business*, *ṡûl il lâil the whole of the night*, *ḡamîḡ (ḡamî') in nâs all the people*.

(d) *Cause and effect, origin*, as *waldî my father (literally my begetter)*, *ḡasan 'alî Hasan, son of Aly*, *kâtib il ḡawâb the writer of the letter*, *katb il ḡawâb the writing of the letter*, *nûr il qamar the light of the moon*, *simm il fâr ragsbane*.

(e) *Material*, as *ḡallabîyit shâsh a muslin gown*, *ṣaḡni nḡâs a copper dish*, *sikkit il ḡadid the railway*.

(f) *Measure of time, space, value*, as *mesâtit yôm, a day's*

*distance*, qîmit sâ'a u nuṣṣ *a matter of an hour and a half*, mesâfit, waqte, shurbe sigâra, 'ûd, mesâfit sigâra *the time it takes to smoke a cigarette, a pipe*,<sup>1</sup> qîmit taḥdir il ḥuṣân *the time required for getting the horse ready*, fi muddit A'rabi *in the days of Araby*.

(g) *Use*, often expressed by a compound in English, as kubbâyit in nibit *a glass for wine, wine-glass*,<sup>2</sup> 'arabiyit ugra *a carriage for hire*, ḥuṣân rukûba *a hack*, 'âlit khiyâta *a sewing machine*, ôdit ṣufra *dining-room*, gallabiyit ḥarim *a lady's gown*, fûtit wishsh, idên, ṣufra *a towel for the face, the hands, a table-napkin*.

§ 255. The second noun may in a general way limit the first, as ma'rîfit wishsh, sûq *a person one knows only by sight, a market acquaintance*.

§ 256. When the first of the two nouns is a verbal substantive the second naturally stands with regard to it in the relation of a subject when the verb itself is intransitive, of a subject or object where the verb is intransitive, as wuqû' il walad *the boy's falling*, darb il walad kân shidid *the striking of the boy was severe, i.e. the boy was struck hard or the boy struck hard*, fikrî, takhminî leinnu yigî *it is my notion, conjecture, that he will come*, amar bi ḥdâru *he ordered him to appear*, but amar bi taḥdiru, bi mgibtu *he ordered him to be brought*, nuzûl il ḥuṣân min il gabal lâzim yekûn bi mnaẓrit *it says the descent of the horse from the hill must be under the groom's superintendence*, istilahna aḥsan min khinaqna waiya ba'd *better that we should be reconciled than quarrel with one another*.

§ 257. The word betâ' is very frequently placed between the two nouns, standing, as it were, in apposition to the first, but agreeing with it in number and gender, as has been seen in the accident.<sup>3</sup> It is mostly used to express the genitive of possession, and very rarely, if ever, to express the genitive of measure. When speaking of near family relations we must not, as a rule, use betâ'. Thus we should not say il akhkhe betâ'i, il umme betaḥtu for akhûya, ummu, unless we wish to speak disrespectfully. An exception, however, is made in favour of mara and sitt in the sense of *wife*, the former being occasionally

<sup>1</sup> A period of time is often measured by the time it takes to perform a particular act, especially the smoking a cigarette; so mesâfit laffe (or malwe) sigâra we shurbila *the time it takes to roll a cigarette and smoke it*. A fellah will say, ba'd il maghrîb bi nuṣṣe 'alqit shadûf . . . *half a turn at the shadûf*.

<sup>2</sup> Or kubbâya li n nibit or betâ' in nibit.

<sup>3</sup> § 69.

followed by betâ'a and the latter always.<sup>1</sup> No hard and fast rules can be laid down in other cases for the use of betâ', but it may be remarked that it is best omitted when no particular stress is laid upon the second noun, and when clearness or elegance of expression would not be gained by its insertion.<sup>2</sup> When it is used as an adjective signifying *proper* or *peculiar to*, it cannot be omitted, as it tiffâh betâ' il akl *eating apples*.

§ 258. Betâ', whether in the sense of *possessed* or *possessing*, may stand by itself, agreeing with a substantive understood, as mush 'auz betû'i, 'auz betû' akhûya *I don't want mine, I want my brother's*, betâ' il 'êsh, il 'ads, il ḥamâu, il ḥammâu, il mantâlôn, il burnêta, &c., *a seller of bread, lentils, doves, a bath-keeper, one who wears trousers, a hat, &c.*, betâ' il mazzika lissa ma gûsh *the musicians have not come yet*. In il betâ' dih *this thing, article*, it retains its character as a substantive. With êh? *what?* it serves as an interrogative particle implying surprise or annoyance on the part of the speaker, as betâ' êh tî'mil kede, arûh waiyâk? *What are you doing that for? Why should I go with you?* Lastly, it may be used, with or without the third pronominal suffix, in the sense of *et cetera*, as biyizra' baṭâṭis, fûl, gaṣar betâ' (or betâ'u) *he grows potatoes, beans, carrots, &c.*

§ 259. When the first noun is indefinite and the second a possessive or causal genitive and definite, either betâ' or the preposition li must be inserted between the two, as bêt betâ' abûya (or l abûya) *a house of my father's*, binte liya *a daughter of mine*. Where, on the other hand, the second noun is indefinite (in which case it can often be rendered in English by an adjective), no word need intervene, as bêt, binte, mulûk *a kingly house, a princess*.

§ 260. The adjective taba' is used much in the same way as, though less frequently than, betâ', but remains unchanged with feminine and plural nouns, as il bêt da, iṣ ṣirâya di, taba' min? *to whom does this house, this palace, belong?*

§ 261. The substantives abû,<sup>3</sup> umm, ibu, bint, ahl, ṣâhib have in certain expressions the sense of *possessed of, endowed*

<sup>1</sup> Sitti means *my lady* or *my grandmother*. Sitt is not used by the lower classes and seldom by the higher in the sense of *wife*. A servant may say is sitte betâ'itna when speaking to his master of his (the latter's) wife.

<sup>2</sup> Thus we should say uḏt iṣ ṣufra beta'tak *your dining-room*, not ôdit ṣufritak.

<sup>3</sup> The u is practically pronounced short.



with, as *râgil abu fulûs a man of money*, *abu daqn, shanab 'imma, &c., a man with a beard, a moustache, wearing a turban, &c.*, *waraq betâ' il buşta min umme qirshe sâgh postage stamps worth a piastre turîf*, *umme quwêq the screech-owl*, *barûda umme shuţfa, kabsûl, a gun with a flint-*, *a percussion-lock*, *râgil ibne talâtîn sana a man of thirty*, *bint arbê'in sana a woman of forty*, *râgil ahle khibra a respectable man, one who knows, an expert*, *ana mush min ahle zâlik I am not that sort of man*, *ahle zimma a man of honour*, *râgil şâhib mâl a man of wealth*.

REMARK a.—The noun is sometimes understood, as *abu 'ishrîn containing twenty (piastres)*, i.e. *a dollar*, *râgil abu mitên (or mitên ginêh) a man who has £200 a month*,<sup>1</sup> *umme arba'a w arbê'in possessed of forty-four (feet)*, i.e. *a centipede*.

REMARK b.—A *five piastre piece* may be expressed by *umme khamsa* or *ḥitta min umme khamsa* or *ḥitta bi khamsa*, *five piastre pieces* by *ḥitat min umme khamsa* or *ḥitat min umme khamsât* or *ḥitat bi khamsa* or *ḥitat bi khamsât*.<sup>2</sup> Similarly, *a ten piastre piece* is *umme 'ashara, &c.* *Umm* may take the plural form *ummât*, as *ummât qershêuât two piastre pieces*, but *ḥitat min umme (or abu) qershênât* is more usual. Neither *ahl* nor *abu* are used in the plural in this connection.

§ 262. The partitive genitive may sometimes be expressed by the prepositions *min* and *fi*, as *fiḥ nâs in niswâu minhum yitbarqa'u there are people, the women of them (i.e. whose women) wear the veil*, *shuwaiya minnu a little of it*, *auwil yôm min ish shahr the first day of the month*, *il mitre fiha yisâwi qirshên a metre of it is worth two piastres*.

§ 263. Under the partitive genitive may be classed the use of the constructive form before the interrogative *êh?* as *shuft il ḥâga di? ḥâgit êh? (or ḥagt êh?) Did you see this thing? What thing?*

§ 264. The noun following the indefinite pronoun *êy* is placed in the genitive, and generally takes the case ending *in* unless it is followed by a relative pronoun, as *êye dukkânin whichever, any, shop*, *bi êye ṭariqtin by any means*, but *bi êye ṭariqa illi 'andak by any means you have*. When the noun is followed by the substantive verb it retains the case ending, although the verb usually agrees with it, as *êye waḥdin kân*,

<sup>1</sup> One may hear the following: *min da? Da abu mit ginêh Who is that? That's a (or the) man who has £100 a month*. A man is estimated in Egypt, as in other countries, by his income.

<sup>2</sup> We may also say simply *khamsât, 'asharât, &c.*

min êye gihitin kânit.<sup>1</sup> Sometimes the verb is placed between êy and its noun, and causes the case ending to be shifted to the pronoun itself, as êyin kan wâhid *whichever one it be*. The lengthened form êyîha is not followed by a noun with the case ending, as êyîha gâmi' *whichever mosque*.

§ 265. The genitive of use may also be expressed for the sake of clearness by means of betâ' or the preposition li, as kubbâya betaht in nibît (or li n nibit).

§ 266. When the second substantive denotes the material it is very frequently regarded as an adjective, or stands in apposition to the first, which then undergoes no change. Thus we may say gallâbiya shâsh instead of gallâbiyit shâsh; similarly, ibra hadid *a steel needle*, nishâra khashab *sawdust, sharings*, sikka hadid *a railway*, hitta dahab *a piece of gold*, a'tâ lu wazîfa nâzîr *he gave him the functions of a minister*, tazkara râyîh gay *a return-ticket*. To emphasize the material we may employ the preposition min, as şulhûn min nahâs (or min in nahâs).

REMARK.—We may also say nishârit khashab, hîtîtt dahab; and wazîfit nâzîr is more usual than wazîfa nâzîr. *The piece of gold* is hîtîtt id dahab (or il hîtta d dahab), *a railway train* babûr sikka hadid, *the railway train* babûr is sikka l hadid (or babûr sikkîtt il hadid).

§ 267. On the other hand, a noun limiting or explicative of another may stand to it in the relation of a genitive, as 'arabiyyit karru (or 'arabiya karru) *a cart*. When an object is introduced by its generic term the latter, if ending in *a*, will of necessity take the constructive form, as midînit Maşr *the city of Cairo*, şagarit labakh *an acacia tree*, şagart il filfil *the pepper tree*, nimrit wâhid, itnên *No. 1, 2*, qôlit bint *the word bint*. Sana *a year* also takes the constructive form when followed by its date, as fi sanat tultemiya *in the year 300*.

REMARK.—The two constructions are very frequently confused, and such expressions as the following will be heard every day: il hîtîtt id dahab *the piece of gold*, il 'ilbit id dukkhân *the tobacco box*, is sikkîtt il hadid,<sup>2</sup> il kêlt il qanlha di *this measure of corn*, il ghêt il bersîm *the field of clover*, waraq is şagarit il qûta *the leaves of the tomato plant*, ik kubâr ish shuqây *the greatest of scoundrels*, il bîzr il kittân *the lint seed*, the first and second noun with its article being regarded as one word.

§ 268. A definite noun which limits a superlative of degree

<sup>1</sup> But see § 63.

<sup>2</sup> Hadid is not here used as an adjective, for we say sikkîtt il hadid as well as is sikka l hadid.

may be regarded as a genitive of relation, as in *aḥsan in nâs* *the best of people*.

§ 269. The genitive of possession is sometimes employed in Arabic where we would use a preposition, as *moiyit libriq inkabbit* *the water in the jug was spilt*.

§ 270. The insertion of an adverb or other word between the two nouns does not prevent the first from taking the *t*, as *mesâfit taqriban yômên* *a distance of about two days*, *mesâfit yigî khamias daqâyiḡ* *an interval of almost five minutes*, *muddit baqa sanatên* *a period then of two years*, *qîmit qûl talâtîn ginêh* *a value of say £30*.

§ 271. A whole sentence often stands in the relation of a genitive to a preceding noun, as *li fikrit innu râh yigî* *in the belief that he was coming*, *muddit il khidêwî kan fi Lundura* *at the time the Khedive was in London*, *sâ'it ma kunna barra* *at the time we were out*, *li ghâyit lamma yigî* *till the moment he comes*, *qôlit ma ruhtish* *the statement that you didn't go*, *'ibârit qable ma yshûfû dî* *this expression, "before they see,"* *sikkit illi yerûh* *ma yirga'sh* *the road by which he who takes it never returns*, *bi sabab kunte qâyil lu* *for the reason that I had told him*.

REMARK.—The construct form is not always used with *ma*; thus we may say *auwil lêla ma yebât fi l bêt* as well as *auwil lêlit*, &c., *the first night he sleeps in the house*.

§ 272. The construct form is sometimes assumed by *sâ'a* and *sana* and a few others without reason, when used adverbially, as *sanat yigî*, *sanat ma yiqîsh* *some years he comes, some he doesn't*, *sâ'it yishrab*, *sa'it ma yishrabsh* *sometimes he drinks, sometimes he doesn't* (or *sana yigî*, &c.).<sup>1</sup>

§ 273. When two or more nouns are determined by a genitive, the first precedes it, while the others follow and indicate their relation to it by means of the pronominal suffixes, as *abu r râgil* *we bintu* *the man's father and his daughter*. i.e. *the man's father and daughter*, *'aql il qudâ wi stiḡâmithum*, *the wislom and integrity of the judges*, *ṡûl il 'ilba* *we 'ardiha* *we tukhniha* *the length, breadth, and thickness of the box*. Should, however, *betâ'* be employed, the order will be the same as in English, as it *ṡûl wi l 'arḡ wi t tukhne betû'* *il 'ilba*.

§ 274. Where two or more objects of a class are determined by more than one genitive they should be repeated before each, as *kitâb abûk wi ktâb akhûya* *your father's and my brother's book*, *sitritî* *we sidêriya* *we sitrit 'âli* *we sidêrih* *Ali's and my coat and waistcoat*. We may, however, often shorten these

<sup>1</sup> Perhaps for *sanata*, *sâ'ata*, accusative forms used as adverbs.

sentences with the help of *betâ'*, as *sitrîti we sidêriya wi btû' 'âlî* (or *wi lli btû' 'âlî*). When the object determined is one and the same in each, the English construction will be used, as *bêt Hasan we 'alî Hasan and Aly's house*; but the full form of the personal pronoun must be added after the suffix, as *qôlak enta wi l hurma di this lady's and your assertion*.

§ 275. The ideas peculiar to the dative are mostly expressed in Arabic by means of the preposition *li*.<sup>1</sup>

§ 276. It has been seen that the objective or accusative case has rarely a distinctive sign except sometimes when used as an adverb.<sup>2</sup> Motion, too, one of its chief characteristics, is usually expressed by the prepositions *li*, *'ala*, &c.;<sup>3</sup> but, as will be seen hereafter, the preposition not infrequently falls out after a verb or verbal noun of motion.

§ 277. A noun immediately following a predicate, and limiting or specifying its application, may be regarded as an accusative of extent,<sup>4</sup> as *râgil kebîr is sinn a man old (advanced) in years*; *ketîr, qalîl, il kalâm loquacious, taciturn*; *mekhattâta 'anêha with pencilled eyes*; *riġlu min'aşa tîn his foot besmeared with mud*; *arġe mazrû'a ġura land sown with maize*; *ġarde khâlîš il ugra a prepaid parcel*; *khumu in nôm lethargic*; *ġawîl il id long-fingered (of a thief)*;<sup>5</sup> *ġawîl il lisân long-tongued (of a great talker)*. The feminine adjective is generally in the construct form, especially when the noun is closely connected with the subject, as *marîġt il ġism ill in body*; *ġamilt iŝ ŝûra, il wishsh beautiful of countenance*; but *khalŝa l ugra*,<sup>6</sup> *malyâna moiya*.

§ 278. This locution is not very common, and even in cases where it is admissible the preposition *fi* (or *bi*) may generally be inserted, as *kebîr fi s sinn*; *nâs nayîn fi l kalâm crude, raw of speech*; *marġân bi ġismu*. It is more colloquial to say *ana nazârî ġa'if I have a weak sight* than *ana ġa'if in nazâr*; a *foot broad, long, &c.*, can only be expressed by *'arġu, ŧûlu qadam, &c.*

§ 279. Not only verbs with their participles, but adjectives having the force of a participle, may take a direct object, as *sharîb dukkhân one who is constantly smoking*.

§ 280. The sign of the vocative case is the interjection *ya!* It is occasionally omitted, especially before proper names and a

<sup>1</sup> See § 570.

<sup>2</sup> See § 63, *d*.

<sup>3</sup> See § 570.

<sup>4</sup> As in Greek and Latin. The noun sometimes takes the sign of the accusative in post-classical Arabic.

<sup>5</sup> Eng. *light-fingered*.

<sup>6</sup> *Khalŝit il ugra* is hardly admissible.

few words in common use, as *bauwâb! porter! Meḥammad! amma, amm! mother! walad! bint! &c.* It is also omitted with *efendim sir* (but not with *sitt*).

§ 281. When a person is addressed by both his names the interjection is repeated before the second, as *ya Mḥammad! ya Sâlim!* This is also generally the case when he is called by his name preceded or followed by his trade or profession, or is designated by two or more qualities, as *ya Ḥasan, ya ḥammâr! donkey-boy Hasan! ya wad, ya Mḥammad! boy! Mohammed!* *ya râgil ya saqqa, bêyâ', naggâr! you fellow, water-carrier, vendor, carpenter!* *ya Bkhîta, ya bint, yakhtî! girl, sister Bikhîta!* *ya râgil ya tânî you, the next man!*

REMARK.—The interjection is not always repeated where the quality, title, or profession is almost inseparably attached to the name. Thus a man habitually called *'amme<sup>1</sup> Meḥammad Uncle Mohammed*, or *Me'allim 'ali foreman Aly*, might be addressed by *ya 'ammi Mḥammad, ya m'allim 'ali*; but if there is the least pause between the two words, *ya* will be repeated. The word *râgil* sometimes forms a compound in sense with a noun expressing a profession, and alone takes the sign of the vocative, as *ya râgil saqqâ! water-carrier!*

§ 282. Lastly, the second noun, especially if denoting a high office, may take the definite article instead of the interjection being repeated, as *ya sidna l qâdî our lord the Kadi.*

§ 283. The interjection may, of course, be placed before adjectives and participles used substantively, and will be repeated with them when they are in concord with a substantive expressed, as *ya 'agûz! old man!* *ya 'atshân!<sup>2</sup> oh thirsty one!* *ya râgil ya atrash! you, you deaf man!* *ya 'auza l qûta oh lady who want tomatoes!*

§ 284. It may be placed before personal and, elliptically, before relative pronouns, as *ya inta! you there!* *û'a ya lli shâyil il mishanna, ya lli mâshî min gher ma tiftah! 'ênak look out you who are carrying the bread basket, you who are walking with your eyes shut!* *ya bitte ya lli 'auza l ḥummuṣ! ladies who want chick-peas!<sup>2</sup>*

REMARK *a.*—When the subject addressed is named or otherwise indicated after the personal pronoun, *ya* will either be repeated or stand before the noun only, as *ya inta ya Mḥammad, ya inta ya râgil* (or *inta ya Mḥammad, inta ya râgil*).

<sup>1</sup> 'amm is applied as a title of respect to an elderly man or one older than the speaker.

<sup>2</sup> Street cries. The water-seller sometimes says 'atshân without *ya*.

REMARK *b.*—In the expression *ya ismak êh!* (for *ya inta lli ismak êh!*) both the personal and relative pronouns have disappeared.

§ 285. The sign of the vocative is used in street cries with the object for sale, to call the attention of the passers to it, and in this case the epithet qualifying or puffing it is often placed with or without *ya* first in the sentence and in the masculine singular, whatever the gender and number of the substantive, as *ya tirmis!* *lupines!* *ya şubûn ya 'âl!* *best soap!* *'arîd ya kurrât!* *broad leeks!* *baladî ya banzahêr!* *fine native (lemons)!* *qadim ya lumad!* *old lamps!* *ahla min il 'asal ya başal!* *onions sweeter than honey!* *ya rûmî ya 'asal ya gazâr!* *carrots sweet as Greek honey!* At the end of the sentence the adjective may be repeated (generally without *ya*), as *baladî ya krumbe baladî!* *native cabbages, native cabbages!* *akhdar ya kurrât akhdar!*

§ 286. Somewhat similar to the above is the use of *ya* as a cry of distress or surprise, as *ya râşî!* *ya 'ênî!* *oh my head!* *oh my eye!* *ya lêla şôda!* *oh unlucky night!* *ya ana maskîn!*<sup>1</sup> *oh wretched me!* *ya bakhtak!* *what luck is yours!* *ya ritna!* *oh I woudl we!* *ya ma nta wisikh!* *oh, how dirty you are!* *ya ma ulûf!* *oh how many thousands!*

§ 287. In scolding, the interjection is rarely omitted, and it is usually repeated with every term of abuse, numerous as they often are. It will be best translated in this case by the personal pronoun *you*.

§ 288. A noun may be used absolutely without being preceded by a preposition or dependent on any other word in the sentence. This use corresponds in some instances to the dative of other languages, with or without a preposition, in others to the so-called accusative absolute or the accusative of extent,<sup>2</sup> as *tigi s sâ'a khamşa* *you must come at five o'clock*, in *nahar da to-day*, *il lêla di this night*, *tâni yôm another day*, *il gum'a l gaya next week*, *kulle yôm iş şubh every day in the morning*, *iđ duhr at noon*, *il maghrib at sunset*, *sittin sana we sab'ên yôm, i.e. the devil I care*, *ruhna msâfa kbîra we went a great distance*.

REMARK.—In such expressions as *şufte wâhîd dir'û maksûra*, *wishshu mkashshar* *I saw a man with a broken arm, a wry face*, we have two separate sentences, the latter containing a subject and predicate with an ellipse of the substantive verb.

§ 289. A noun following another noun or a personal pronoun,

<sup>1</sup> More commonly used by Fellaheen.

<sup>2</sup> Many of them may be regarded as adverbial expressions.

and explicative of it, is said to be in apposition to it, as Mehammad il farrân *M. the baker*; is sultân ‘abd il Hamîd; <sup>1</sup> guz khêl batâti *a pair of horses, barrels* (i.e. *as round as barrels*); in nâs il bashawât wi l bahawât; fih gamâ’a diyûf ‘andina *we have some guests in our house*; râgil khaddâm, bêyâ’, khaiyât, &c.; qususa banât *priestesses*; in nas gamiḥhum *the people, all of them*; il gibna kulliha *the whole of the cheese*; hûwa sh Shêkh *he the Sheikh*; hiya rukhra *she the other* (i.e. *she too*); intû litnên *you both*; iddêtû lu hidiya *I gave it to him (as) a present*; gâbûh ‘aiyina *they brought it as a sample*.

§ 290. The word luzûm *necessity* is very commonly used after another noun in the sense of *needed for, for the use of*, as khashab luzûm il furn *wood for the stove*, farsha luzûm il ḥuşân *bedding for the horse*.

§ 291. The second noun is sometimes annexed in apposition, though it is really of the nature of a genitive, as tazkara ûla, tanya, talta daraga *a first, second, third class, ticket*; il gôz il khêl *the pair (of) horses*.<sup>2</sup>

§ 292. The noun in apposition may be separated from the other by several words, as hiya kharagit min il ôḍa l ḥurma *she went out of the room, the woman (I mean)*.

§ 293. For the sake of clearness the relative pronoun followed by the personal pronoun may be inserted between the two nouns, so that the second becomes the predicate of the first, as Mehammad illi hûwa l farrân, il qususa illi hunma banât.

§ 294. The nouns nafs, shakḥḥ, zât, ‘ên, tûl *self*, kull, gami‘ *all*, and waḥd *a being alone*, with the pronominal suffixes, stand similarly in apposition to another noun or pronoun introducing them, as ish shêkh shakḥḥu; il ḥurma nafsiha; il khidêwi zâtu; il ‘asâkir ‘ênhum *the sheikh himself; the lady herself*, &c.; ana gêt tûli *I came by myself*; il wilâd kulluhum; qarêt il kitâb kullu *I have read the book, the whole of it*; in nâs gum gamiḥhum *the people all came*; il inglîz waḥduhum *the English by themselves, alone*.

REMARK.—The preposition bi and (with waḥd) li often intervene, as il bint bi zatha; ta‘âlû intû bi ‘enkû *come yourselves*; ana bi tûli *I by myself*; hunma li waḥduhum.

§ 295. A whole sentence or substantive clause may stand in apposition to a noun, as il kalâm da ‘ala inn ir râgil da aḥsan min kull in nâs ghêr ṣaḥîḥ *this statement, namely, that this man*

<sup>1</sup> The order is sometimes inverted, as il Khidêwi ‘abbâs for ‘abbâs il Khidêwi.

<sup>2</sup> § 249, a, Rem.

is superior to everybody (else), is untrue. (Here the words from 'ala inn to in nâs are in apposition to il kalam da.) Il khabar le innu inqatal the news that he has been killed.

§ 296. Substantives are sometimes used as adjectives, especially when they denote a material<sup>1</sup> or a condition (as the state of the weather); e.g. gallabîya shâsh, a muslin robe; mandil harîr a silk handkerchief; burnêta khôş a straw hat; kitâb gild a bound book; bîba khashab a wooden pipe; sikka hadid an iron (rail) way; sâ'a dahab a gold watch; şuḥûn nahâs copper dishes; il kalbe 'anduhum nagâsa the dog with them is an unclean thing; id dinya bard, harr, nâr the weather is cold, hot, hot as fire; id dinya 'atma, ḍalma, shard, waḥla, zaḥma, ramadân it is dark, blowing a sirocco, windy, crowded, Ramadân; kalâmak nafla u kidb your statement is foolish and false; maṭraḥ ḍalma, 'atma a dark place; hâga 'êb a disgraceful thing; ôḍa katma a close room;<sup>2</sup> qumâsh alwân a stuff of (many) colours, i.e. variegated; samak, baskôt ignâs various fish, mixed biscuits; 'ishrin muftâḥ ishkâl twenty different keys; kalâm zûr false statement; râgil kuhma a rag of a man (i.e. worn-out); walad lakhma a muddle-headed boy; mara, zabûn ṭarab a charming woman, a splendid customer; kitâb khara a worthless book; qôl sharaf word of honour; da shughla karbe qawî that is a very fatiguing business; il baḥre 'ôm the river is deep enough to swim in (not fordable); zaḥma môt a deadly crush; idu shalal his hand is withered; 'iyâr nâr a shot from a gun; ishun luzûm is sufira, khudârât luzûm il akl, it ṭabikh, &c.

§ 297. Verbal substantives will sometimes be followed by a substantive clause as their object, as takhminî leinnu yigi it is my conjecture that he will come; biddu yerûḥ il balad it is his want, i.e. he wants to go to town; haqquhum kân yidrabûh it was their right to strike him, i.e. they ought to have struck him; or the object may be another substantive, as haqquhum ish shanq they ought to be hanged.

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§ 298. As has been seen in the accidence, when a noun expresses a whole class, the individual of that class may be denoted by adding the termination *a*; and even where the same noun expresses both the class and the individual, as often happens when it has a broken plural, the termination may be added for clearness if it is necessary to make a distinction, as ti'bân snake

<sup>1</sup> As is the case in English.

<sup>2</sup> = ôḍa khabîs (§ 62).



or *snakes* (pl. ta'âbin), ti'bâna (or ti'bâna waḥda) *a single snake*. The same termination will sometimes be added to an abstract noun to give it greater vividness, as kunna fi 'izz in nôma l ḥilwa *we were in the middle of a sweet sleep*. Môtâ is *a fatality, a case of death, akla one eating, a meal*.

§ 299. Waḥid, with its fem. waḥda, as a substantive corresponds to *one* in English, and may be used in the dual and plural, as addi lu kummitra? Êwa, iddi lu waḥda waḥditên *shall I give him a pear? Yes, give him one or two*.

§ 300. The word fard or farda (pl. fardât) is used as the singular of nouns denoting objects that go in pairs, the latter form generally taking the *t* when followed by the noun, as though it were a partitive genitive, as fardit gazma,<sup>1</sup> shurâb, guwanti *an odd shoe, stocking, glove*; fard (or fardit) ḥamâm *one of a pair of pigeons*; fardit ṭabanga *a pistol*. Sometimes it follows the noun, as 'arabiya bi ḥṣân fard *a single-horse carriage*; or the noun may be understood, as talatt igwâz u fard *three pairs and a single one*; farda *a pistol*; fardên balaḥ *two paniers of dates*; fardit ḥuṣân *an odd, a single horse-shoe*; fardê ruzz *a single basket made of rice-straw, or a sack of rice*; bunduqiya bi farda *a single-barrelled gun*; râgil bi farda, abu farda<sup>2</sup> *a one-eyed man*.

REMARK.—The plural is fardât, but the broken form ifrâd is used in the expression ifrâd in nâs *individuals*, without reference to couples.

§ 301. 'ûd *stick* and zîr are similarly used of plants and a few objects made of wood, as 'ûd manṭûr, baṣal, ward *a piece of stock, a bulb, a rose-cutting*; 'ûd ḥalfa (= ḥalfâya) *a blade of halfa grass*; 'ûd kabrit or simply 'ûd (= kabrita) *a match*, as 'andak 'ûd awalla' buh sigarti? *have you a match with which I can light my cigarette?* zîrê khiyâr, shammâm *a cucumber, a melon*.

REMARK.—'ûd kabrit sham' *a wax match* is also said.

§ 302. The word kâm, whether meaning *how many?* or *a few*, is always followed by a noun in the singular number,<sup>3</sup> though the adjective or pronoun qualifying it will be in the plural, as kam qizâza? *how many bottles?* nazzil il kam kubbâya dôl il kuwaiyisin *bring down these few pretty glasses*.

§ 303. When the plural pronominal suffixes are appended to the word *ism name*, or words denoting *self*<sup>4</sup> or *parts of the body* or *the body itself*, the nouns often remain in the singular, and

<sup>1</sup> Note that although gazma means *a pair of boots*, and consequently gizam *pairs of boots*, we may say guz gizam for *a single pair*.

<sup>2</sup> Or farda k(i)rîma.

<sup>3</sup> Comp. Italian *qualche bottiglia*.

<sup>4</sup> See § 122.

in this case the qualifying adjective will also remain unchanged, as *ismuhum êh?* *what are their names?* *nafsum themselfes*; *daqnuhum řawila* *their beards are long*; *simi'na kalamhum bi widnina* *we heard their statement with our ears*; *gismuku* (or *gittitku*) *kullu* (*kullika*) *min'âş* (*min'âşa*) *wahł* *your bodies are all besmeared with mud.*

§ 304. The same is the case with titles of respect, but here both adjective and verb will be in the plural, as *hadritkũ*<sup>1</sup> *mabsũtin?* *are your Honours satisfied?* *sa'aditkũ shuftũhum?* *did your Excellencies see them?*

REMARK.—'ên is more frequently used in the plural in this connection. In such an expression as *řafu sh sham'ât bi ħnikithum* *they put out the candles with their mouths* (i.e. *they blew them out*), the plural is used by preference, as a separate act is performed by each person.

§ 305. It will have been noticed that nouns of unity refer to an indefinite class. To express that an object is one of a number of others of a definite class, whether in reality or only rendered so by being preceded by the definite article, we must employ the numeral *wahid* or, when persons are spoken of, *ragil* or *mara* or the singular of the noun itself, followed by the preposition *min*, as *wahid min il khaddamin*; *wahda min is salalim* *one of the steps*; *ragil, mara, min il 'urbân*<sup>2</sup> *one of the Arab men, women*; *sallima min is salalim*; *ghanama min ghanamak* *one of your sheep*; *yôm min il iyâm* *one day*.<sup>3</sup>

§ 306. The plural demonstrative *dol* is often used instead of the class being named, as *yôm min dol* *one of these days*. The noun in the singular may be preceded by *wahid*, as *wahid yôm min zât il iyâm*, or be made definite for emphasis, as *il mara min dol*.

## THE DUAL

§ 307. Nouns will not necessarily or generally be used in the dual number, although two objects are spoken of, unless it is sought to emphasize the fact of their being two and two only. In other cases they will be spoken of in the plural. Thus we may say of two boys, as of a larger number, *il wilâd dol gum min ên?* *řarabũk leh?* *so dol kitâbâti ana* (though only two); *ir raglũn fi buynthum* (not *bêtênhum*), *intũ ařřâb?* *are you (two) friends?*

<sup>1</sup> The more educated sometimes say *hadrâtikum*.

<sup>2</sup> We may also say *ragil, mara min betũ* 'il 'urbân.

<sup>3</sup> Or *min zât il iyâm*. (See § 443.)

REMARK.—It cannot, however, be denied that the dual is frequently used where in English we would not consider it necessary to describe the objects spoken of as two or both. For instance, we might say *hât il kitâbên illi fi s sufra give me the (two) books which are on the table*, when it is as obvious to the person addressed as to the speaker that there are two only on the table; so *litnên shitmitên both are insults* (referring to insulting expressions), though *shitma* would be more logical.

§ 308. The adjectives have no dual form, even when used as substantives.

§ 309. The plural is used in place of the dual in the vocative, but it may be followed for the sake of emphasis by *itnên*. as *ya wilâd litnên you two boys*.

§ 310. The numeral *itnên* is often added pleonastically after a noun in the dual, to insure the hearer's intention, as *hat li kursiyên itnên bring me two chairs*, *il kitâbên litnên the two books—both of them*; or it may precede a noun in the plural, as *itnên bêhât two Beys*; *itnên Mehammadât*; *litnên khêl we litnên siyâs*; *litnên riggâla, ikhwa, &c.* In both cases the second word is in apposition to the first—a fact which becomes particularly clear when both of them take the definite article, or the first a pronominal suffix and the second the article, as *litnên il harâmiya dól, kitâbâti dól litnên*.

§ 311. Similarly, *raglên, shakhşên, two men, two persons*, and similar words, may precede a plural noun limiting their sense, as *gâ li shakhşên 'umad two persons (omdas) came to me*. A stress is here laid on the fact that they were *omdas*, which would not be the case if we said *gâ li 'umditên*.

§ 312. The following words are used in the singular preceded by *itnên*:—

(a) Those which have no dual or plural forms, as *itnên karru*<sup>1</sup> *two carts*; *itnên riglu two kicks* (at a game resembling *rounders*); *itnên daqqu, sinnu, kaḥku* (other terms used at that game); *itnên buliṣ two policemen*.<sup>2</sup>

(b) Most foreign pieces of money and a few other foreign words, as *itnên malin, ifrank, riyâl, ginêh, two millienes, francs, dollars, pounds*; *itnên malyûn two millions*.

REMARK.—*Malinên, riyâlên, and malyûnên* are also in use, and *qersh piastre* always takes the dual form.

<sup>1</sup> 'Arabiyitên karru is also in common use.

<sup>2</sup> *Itnên nibit, bîra, laban, &c.*, will be heard at restaurants. *Itnên buliṣ* is elliptic for *raglên* (or *nafarên*) *betû* 'il *buliṣ*.

(c) Proper names occasionally, as *fiḥ itnên* 'abdurrahmân *there are two Abdurrahmans.*

REMARK *a.*—The nuances resulting from the various constructions may be illustrated by the following examples:—

*Fiḥ Meḥammadên there are two M.'s; fiḥ Meḥammadên itnên there are two M.'s; fiḥ itnên Meḥammad there are two men of the name of M.; fiḥ itnên Meḥammadên there are two men both Mohammeds; fiḥ itnên Meḥammadât there are two—more than one M.; fiḥ Meḥammadât itnên there is more than one M., there are two.*

REMARK *b.*—The singular is very rarely used with *itnên* in other than the above cases.<sup>1</sup>

REMARK *c.*—*Ḥasanên* is used for Ḥasan and Ḥisên, the two sons of Ali, cousin of the Prophet. Among the fellahen individuals are often named by the dual, as *Meḥammadên*, 'auwaden, &c. (§ 75, note).

§ 313. *Twice* is expressed by the word *ṭâq* with the definite article followed by *itnên*, as *huwa ṭawil 'annak it ṭâq itnên he is twice your size; both* by *litnên* or *da wî da* (or *da w diḥ*, often pronounced *daudih*), fem. *dî wî dî* (or *dî u dî*); *double* by the indeclinable<sup>2</sup> adjective *migwiz*; *a pair* by the word *gôz*, which, like *fard*, is sometimes used alone, the objects to which it refers being understood, as *gôz khêl a pair of horses; kan fi îdu gôz, i.e. a brace of pistols; il ḥuşân da yidrab bi l gôz kicks with both its legs, bucks.*

§ 314. The idea of *two* easily passes into that of a small number, and such expressions as the following are of common occurrence: *ana 'auzak fi kilmitên I have a word or two to say to you; iddi lu qershên, nuşşên, give him a piastre or two, some small money; il qershên betû'i my little fortune; işbur shuwayitên wait a couple of seconds; 'addi khatwitên min hina wi tlâqi l bêṭ quddâmak you have only to go two steps from here and you'll find the house in front of you.*

<sup>1</sup> *Ma'na itnên* (for *ma'nitên*) *two meanings* is sometimes said. The expression *kurbâg bi itnên lisân*, quoted by Spitta, might be used carelessly even by a native, but it should not be imitated.

<sup>2</sup> But see § 326, note.

## THE ADJECTIVE

§ 315. It has been seen in the accidence that attributive adjectives are regularly placed after their substantives, the article being repeated when the latter are definite, as *naggâr shâtir a clever carpenter*, in *naggâr ish shâtir the clever carpenter*, but in *naggâr shâtir the carpenter (is) clever*.

§ 316. The adjective, whether attributive or predicate, agrees as a general rule in gender and number with its substantive, as *walad ÷aiyib*; *ir râgil ÷aiyib*; *il mara ÷aiyiba*; *ir riggâla*, in *niswân, ÷aiyibîn*.

§ 317. As adjectives and participles have no dual form, they must be placed in the plural when qualifying dual substantives, as *ir raglên ÷aiyibîn*; *il hagtên mafhûmîn both things are intelligible*.

§ 318. An adjective qualifying a plural substantive is, however, very frequently put in the feminine singular, especially when the plural is a broken one or ends in *ât*, as *il khêl il baṭṭâla il kibîra*; *widânu ṭawîla his ears are long*; *fulûs qulaiyîla little money*; *il kilâb ish sha'râna the mad dogs*; *nâs ikti'yârîya old people*; *il kitâbât il qadîma*; *is ṣagarât 'alya the trees are high*; *ir riggâla mitrattiba 'ala ṣfûf the men are arranged in rows*; in *naggârîn il mistakhdîma 'andî the carpenters employed at my house*; *ish shawishîya il baṣṣâsîn is sirriya the secret police constables, spies*; *is salâtât iṭ ṭalyânîya Italian salads*; *il maḥâbis illi maḥbûsa mi'n the prisoners imprisoned with him*; in *niswân iṭ ṭawîla the tall women*; *il 'askar is sūdâniya the Soudanese troops*; *dôl* (referring to a plural substantive) *fransâwiya these are French*.

REMARK.—In nearly all of the above examples the adjective might also be put in the plural, and we might say *is ṣagarât 'alyîn*, *khêl kubâr*, *widânu ṭuwâl*, &c., and generally would say in *naggârîn mistakhdîmîn*, *il maḥâbis illi maḥbûsîn mi'âh*. The only rules that can be laid down for the learner's guidance are the following:—

(a) Perfect plurals, especially those in *în*, and plural substantives denoting human beings, *usually* have their adjective in the plural.

(b) Broken plurals, unless they denote human beings, *usually* have their adjective in the feminine singular.

(c) Adjectives ending in *î* rarely agree in number with a plural substantive, unless it ends in *în*.

It follows that *kitâbât kubâr* is more usual than *kitâbât kebîra*, and *kutub kebîra* more usual than *kutub kubâr*, and that we should say *niswân kubâr gumâl* (or *gamâlât*) in preference to *niswân kibîra gamîla*.

§ 319. A noun in the dual occasionally has its adjective in the feminine singular, and this even (especially if the adjective ends in *î*) when expressing an animate object, as ‘*ênêh şughaiyara, ħumra, mewalla’â his eyes are small, red, darting fire*; *bintên, raglên, talyâniya two Italian girls, men*; *ir raglên il mistakhdima ‘andî, il ħagtên mafhûma (better mestakhdimîn, mafhûmîn).*

§ 320. Although the cardinal numerals above ten are followed by a substantive in the singular, yet the adjective qualifying the substantive will be in the plural (or feminine singular), as *arbaġtâšhar râġil ħaiyibîn (or ħaiyiba) fourteen good men*; *‘ishrîn ‘ilba şughaiyara (or şughaiyarîn) twenty small boxes*; *mit maqţaf malyâna (or malyânîn) a hundred full baskets*. Similarly with the word *kâm*, as *kan fih kam darwish maqţûlîn (or maqţûla) ? how many dervishes were there killed? il kam darwish il ħarbîn the few dervishes that got away*. But where the substantive is (or might be) in the singular in any case, the adjective may agree with it, as *itnâšhar ġinêh maşri mitqaddim twelve Egyptian pounds paid in advance*, for we might also say *‘ashara ġinêh*.

§ 321. Nouns of multitude are generally qualified by adjectives in the plural, as *il gamâ’â dâl za’lânîn minnî these people are angry with me*; *ġiritna<sup>1</sup> (for ġiranna) wiskġîn (or wiskġa) we have dirty neighbours*. So also are the words *shuwaitya* and *ħabba a small quantity (lit. a grain)*, as *ish shuwaitit it tibne dâl lazmin? are these few bits of straw wanted? il ħabbit ir radda illi maugûdîn ‘andak the little bran you have in your house*; but the adjective sometimes agrees, as *ħat shuwaitit, ħabbit, moiya nqifa bring a drop of clean water*.

§ 322. Collective nouns, on the contrary, are used with a singular adjective, except in some cases when they denote a number of human beings, as *il ghanam, il baqar, il kuwaitisa*; *il waraq il abyad*; *il ġġafar (but better il ġġufara) il baġġâlîn dâl these bad watchmen*.

REMARK.—Adjectives ending in *î* very frequently remain unchanged whether the substantive be in the feminine singular or in the plural. This is particularly the case:—

(a) When the adjective is so closely connected with its substantive that the stress is laid on one as much as on the other, the two almost forming one word.

(b) Where the adjective expresses the material of which the subject is made, or the country of its origin, or a class of person or things to which it belongs.

<sup>1</sup> That is, *our entourage*. The adjective is in concord with the idea.

(c) When the adjective is a foreign word.

(d) When it may be translated by an adverb.

(e) When the substantive is indefinite.

*E.g.* baṭṭikha ṣēfi (rarely ṣēfiya) a summer melon (i.e. one of a summer crop); sikka 'umūmī a public road, thoroughfare; 'asâkir, gazma, sawârī cavalry, riding boots; il badla l mulkī the civil costume; arde sharâqī (rarely sharâqīya) dried (unflooded) land; masâmir qabâqībī tin tacks, small nails; qahâwī ṣahhârī coffee-houses, taverns, kept open all night; is sikka ṭ ṭauwâlī the straight road; sikka sultânī high-road; 'aṭfa naffâdī a lane with an outlet; 'arabiya mallâkī private carriage; binâya bughdadlī<sup>1</sup> lath and plaster building; 'umla barrânī (occasionally barrâniya) bail money; lahma dâni, baqarī mutton, beef; ṣaniya stambûlī (istambûlī) a tray from Constantinople; iṣhun, iṭbâq, ṣinī china dishes, plates; fulûs 'arabī Arab money; arghifa baladī, 'arabī native, Arab, loaves; dura shâmī Syrian maize; itnên ginçh maṣrī L. E. 2; natiga 'arabī an Arab almanack; il ḥinna l wahhabī Wahhabī henna; kilma ṣi'idi a word used in Upper Egypt; iz zawât il 'uṣmallī Turkish grandees; riggâla hindī Indians; bunduqīya fallâhī a gun such as the peasants use; gazma, qumṣân, ḥârîmī women's shoes, shifts; hidûm riggâli men's clothes; gallâbiya ḥarîrī, ghazli a silk, spun silk, gown; ḥâgât, iṣnâf, werdinârī ordinary, second-class articles; bunduqīya mirī<sup>2</sup> gun supplied by the Government; sakrân sakra inglizi; laqêt il ôḍa fôqâni taḥtânī I found the room upside down; kilma sirrī a secret, private, word; iṭhassêt bi ḥâga khafifī I felt a slight sensation; banī Âdam khiyalī, ma yiglibûsh<sup>3</sup> illa l môt<sup>4</sup> the sons of Adam are inventive, nothing but death overcomes them.

REMARK.—The adjective remains unchanged even when the substantive is not expressed, as *ir rūmī dōl malu l balad kulliha these foreign (logs, just spoken of) have filled the whole town.*

§ 323. When the adjective does not fall under one of the above heads it will generally agree with the substantive, and this may also happen, when, although it belongs to one of the above heads, great stress is laid on it, or, at least, greater stress

<sup>1</sup> But *mara bughdadliya a woman from Bagdad.*

<sup>2</sup> From Arabic *amir*, borrowed by the Turks and returned to the language in its truncated form.

<sup>3</sup> Note that the singular verbal suffix is here used, *bani Âdam* being regarded as a collective. *Banī* is used in a few expressions for *banū*, the literary construct plur. of *ibn*.

<sup>4</sup> The last three examples do not fall under any of the above heads.

than on the substantive, and consequently when it is a predicate. Further, adjectives ending in *ânî* and those which are derived from adverbs or prepositions, as *quddâmî front*, invariably agree; and lastly, adjectives denoting nationalities agree with a feminine substantive denoting an animate object.<sup>1</sup> *E.g.* *ir râgil kan sakrân sakra ingliziya ktir qawî; il kilma kânit sirriya; is sikka di 'umûmiya? is this a thoroughfare? iftaḥ ish shabâbîk il fôqâniya (or il fôqâniyin) open the top windows; il ḥuşân biya'rag bi riglu l quddamiya, l waraniya the horse is lame in the fore, hind, leg; il kilma lakhrâniya the last word; in nâs il fulâniya such and such people; il 'askar is sūdâniya the Soudanese troops; in nâs il fransâwiya wi ṭ ṭalyâniya French and Italian people; waḥda ingliziya an English woman.*

§ 324. Adjectives denoting nationalities always end in *î*, but in place of them the collective noun is used in many circumstances. The following examples are given for the learner's guidance, as more depends on custom than logic or analogy: *ḥuşân turkî; mara, faraş, turkiya; râgil turk, turki (or turkâwi); khêl turki (or turk); nâs turk; bâshawât turk (or turki); ir râgil da turk; ḥuşân inglizi; khêl inglizi (more rarely khêl, ḥamîr, ingliz, and occasionally khêl, &c., ingliziya); khiyûl ingliziya; mara ingliziya; nâs, niswân ingliz; râgil ifrang a European; milûk ifrang; khêl ifrang; mara, faraş, ifrangiya; ḥuşân 'agamî a Persian horse; khêl 'agamî (or 'agam); mara 'agamiya, nâs 'agam; ir râgil da 'agamî; râgil, ḥuşân, sharkasi a Circassian, a Circassian horse; mara, faraş, sharkasiya; nas sharaksa; khêl sharkas (or sharaksa); khiyûl sharkasiya (or sharaksa); râgil hindî (rarely hind) an Indian; riggâla, bâshawât, hind (rarer hindî); mara hindiya; niswân hindiya (or hind); râgil 'arab (or 'arabî); ibne 'arab; mara arabiya; nâs, niswân, 'arab (or 'urbân); kilâb 'arab; râgil badawi a Belouin; riggâla, niswân, bidw; mara badawiya; ḥuşân magar a Hungarian horse; faraş magar, khêl magar;<sup>2</sup> râgil arna'ût (or arna'ûti) an Albanian; faraş, mara, arna'ûtiya, khêl arna'ût (or arna'ûti); khiyûl arna'ûtiya; nâs aranta; râgil nimsâwi an Austrian (or German); mara,*

<sup>1</sup> But we say *farkha rūmî (or malṭi) a turkey*. Where the substantive is a broken plural it will sometimes remain unchanged, as in *iz zawât il 'uṣmalli* above; *iz zawât il 'uṣmalliya* may also be used, and should be where there is the least emphasis, as, for instance, if a distinction were being made between Arabs and Turks.

<sup>2</sup> The adjective form is rarely used. We might say *da waḥid magari*, but *magar* would be more correct.



faras, nimsâwiya; nâs nimsâwiya; in nâs dôl nimsâwi; naggârin nimsâwiya; <sup>1</sup> râgil, huşân, ʔalyânî; mara ʔalyânîya; riggâla, nâs, ʔalyânîya; râgil malakân (or malakânî) *an American*; nâs malakân (or malakânîya); râgil, huşân, rûmî *a Greek, Greek horse*; mara rûmiya; nâs rûmiya (or irwâm); râgil igrîgi *a Greek*; mara grigiya (or grigi); nâs igrig (or igrîgi); shilikht *Bohemians*; râgil shilikht (or shilikhti); mara shlikhtiya.

§ 325. Ketir *much* is generally unchanged, but the plural kutâr is sometimes heard, especially when animate objects are spoken of, as nâs kutâr *many people*, the feminine ketira rarely; we may say kal lu 'iyâl ketir, kutâr, or ketira, but the first is the most usual. Kutâr implies a greater number than ketir.

§ 326. The following also usually remain unchanged, especially when the substantive is indefinite:—

ag-har	<i>day-blind</i>	qâhîr	<i>bad, abandoned</i>
bâligh	<i>marriageable</i>	qalil, qulaiyil	<i>little</i>
dârig	<i>current</i>	midrig	<i>marriageable</i>
hâmil	<i>pregnant</i>	migwiz	<i>double</i> <sup>2</sup>
salim	<i>sound</i>	mufrid	<i>single</i>
'agûz	<i>old</i>		

*E.g.* nâs qulaiyil (occasionally qulaiyila or qulaiyilin); mara 'agûz, but il mara l 'agûza dî; binte bâligh (rarely balgha); ʔilî'na salim (occasionally sulâm or salmin) *we came out safe and sound*; 'ênêh ag-har (also guhr); il hâga dî qalil *this is a little thing* (more correct than qalila); mara qâhîr (rarely qahra); kilma dârig (less usually darga) *a word in common use*, but il lugha d darga *the colloquial language*.

In the expression leltak sa'ida the *a* is often barely audible.

§ 327. Wâhid may be used in the masculine in the expressions is sâ'a wâhid *it is one o'clock*, nimra wâhid *number one*, 'ishrin, talatin, &c., illa wâhid *save one*, although the objects referred to are feminine, as 'umrî khamsin illa wâhid *I am thirty save one*. In other cases it should agree with its substantive whether used as a numeral or the indefinite article.<sup>3</sup>

§ 328. An adjective or participle often remains unchanged when it is used in a neuter sense, agreeing rather with the idea conveyed by the whole sentence than with the substantive which

<sup>1</sup> The plurals nimsâwiyîn, ʔalyânîyîn, are not frequently used, inglîziyîn, rûmiyîn, &c., are never heard.

<sup>2</sup> But binte migwiza *a marriageable girl*.

<sup>3</sup> Occasionally even a native will say carelessly wâhid bint, wâhid lamda, &c., but such expressions are not to be imitated.

it should qualify, or when it is used adverbially, as *talâta ʕaiyib* (or *ʕaiyibîn*) *three's all right*, *il balad illi nta râyiḥha tekûn mis-tab'ad* (or *bi'id*) *'alêk, i.e. it will be too far for you to go to the village you are making for* (but *il masâfa bi'ida*); *itfadḍali min gher maṭrûd*, i.e. *make yourself at ease without fear of being sent away*; *khadte ḥâga mityassar kede* *I got something which put me in easy circumstances*, but *ḥâga mityassara* *a comfortable sum*; *ruḥ fil mauqaf we naqqî li 'arabiya aḥsan il maugûd go to the stand and choose me a carriage—the best of everything there*; *'andak mazbûṭ*<sup>1</sup> (= *is sâ'a l mazbûṭa*)? *have you the right time?* *qal luhum mabrûk* *he congratulated them*; *ṭil'u mbahḥar* (or *mbahḥarîn*) *they went away towards the north*; *qulti lha hâti li kursi*; *qâlit li ʕaiyib ḥâdir* *I said to her, Bring me a chair, and she replied, All right*, lit. (*I am*) *ready*; *mishyu mqabbil* *they went south*; *ishtarêthum rikhîṣ* (or *rukhâṣ*) *I bought them cheap*; *ḥaṭṭiha wâṭi* (= *ḥatte nafsu waṭya*) *he behaved modestly*; *misht ma fish maugûd wala furash ma fish maugûd* *there is neither a comb nor brushes*.

§ 329. *Betâ'* will often be used in the masculine singular (with a feminine or plural substantive, *a*) when it means *for the use of*, in which case the two substantives which it connects will (especially if the second is indefinite) form a compound in English, as *hât il lamḍa betâ' iṣ ṣâla* *bring the drawing-room lamp*; *il ḥâga dî betâ'* (or *betâ'it*) *lina*; *iṭ ṭâḥûna betâ' bunn*<sup>2</sup> *a coffee-mill*; and *b*, occasionally when the first is indefinite, as *kitâbât betâ' abûya* *books of my father*.

REMARK.—The masculine will sometimes be heard irregularly in other cases, but this is an error equivalent to the use of the masculine of the French past participle with a relative pronoun referring in the oblique case to a feminine substantive, which may pass in a Frenchman, but in a foreigner would be attributed to ignorance. This construction will possibly become more common in a later development of the language.

§ 330. Lastly, when an adjective precedes its substantive, whether as an attributive or a predicate, it generally undergoes no change, as *auwil, tâni, tâlit, lêla*; <sup>3</sup> *gamîl il lamḍa l jine lamps!*<sup>4</sup> *lissa fâḍil khunastâshar yôm* *there are still remaining fifteen days*; *kan maugûd nas ketîr* *there were present many people*; *ketîr marra* *many a time*; *kân marsûm*<sup>5</sup> *'alêh rigl insân* *there was delineated*

<sup>1</sup> They also say *'andak zabṭ?*

<sup>2</sup> Or *betâ' il bunn*.

<sup>3</sup> § 353.

<sup>4</sup> §§ 248, 285.

<sup>5</sup> Comp. the use of *inclus* in Fr. and such phrases as *passé cette date*.

*thereon a man's foot* ; il waraqa di marsûm fiha l ginêna *there is a plan of the garden on this paper* ; lazma hâga? *do you want anything?* il marhûm<sup>1</sup> walditî *my departed mother* ; iza kan maugûd 'anduhum hâga *if they had anything with them* ; fi h nâqîş waħda, but fi h waħda naqsa *there is one (f.) missing* ; kan bêyin 'alêhum 'alâmât *there were marks apparent on them* ; ya 'aziz râşak (as an imprecation) ; mabrûk (or mubâarak) 'alêk il wazîfa *congratulations on your (new) post* ; kuwaiyis (or kuwaiyisa) minnu l marû'a di it *was fine of him to show such humanity (such humanity was fine on his part)*.

REMARK a.—We say lâzimnî hâga *I want something*, mush lâzimhum 'arabiya, &c. ; but generally lâzima hâga, mush lâzima 'arabiya, &c.

REMARK b.—Where the participle precedes its substantive, and is accompanied by the definite article, taking the place of the relative pronoun, it should be in concord, as il bêt illi sakna fi h ukhti *the house in which my sister resides*.

REMARK c.—The participle bêyin (bêyin) is sometimes used adverbially and impersonally, and at others personally, and is in the latter case in concord with the substantive,<sup>2</sup> as inta bêyin 'aiyân (or inta 'aiyân bêyin) *you are seemingly ill, you are ill apparently* ; inti bêyin 'alêki khassa (or bêyina 'alêki khassa) *you appear to be getting thin* ; so bêyin 'alêhum 'aiyânin (or bêyinin 'aiyânin), &c. ; is sâ'a 'ashara bêyin *it is ten o'clock, it seems*.

REMARK d.—The word râkhar, or less frequently lâkhar (for il âkhar), may often be translated by *also*, but it always agrees with the noun or pronoun to which it refers, as hiya rukhra *she also* ; intû gayîn rukhrîn? *are you coming too?*<sup>3</sup>

§ 331. An adjective or participle may be used as a substantive, as it ʔawil yeʔûl *the tall can reach* ; il haḍrin *those who are (were) present* ; il maulûd gidid *the new born* ; il miri *the government* ; darab fi l 'âlî *he fired high above* ; mityassar balaħ *a few dates* ; il kibîr betahhum *their chief* ; kubâr in nâs *the great (of the) people, the grandees* ; il ma'lûm *the thing known, understood* ; mi'âh maugûd, mityassar *he has got means* ; mequawara *a scoop* ; iʔ ʔibbiya *the doctors* (for il hukuma ʔ ʔibbiya) ; falatiya *bad characters* ; mashrûbât *things drunk, beverages* ; il bâqî *the remainder* ; maktûb *a letter* ; il baʔḥâl *the evil* ; il wâħid *the one, &c.*

§ 332. An adjective is not uncommonly used in this way with the preposition min following and separating it from the

<sup>1</sup> But also marhûma.

<sup>2</sup> Comp. the use of δῆλος and φανερός in ancient Greek.

<sup>3</sup> Comp. *vous autres* and *vosotros* (= *you*).

substantive, so that we have two substantives, one of them in the position of a partitive genitive, instead of the adjective in concord with its substantive, as *il wiskhîn min in nâs dirty people*; *ish shuttâr min il khayâtîn clever tailors*; *kêtir min in niswân yi'milu kede many women do so*.

§ 333. An adjective qualifying two or more substantives may, as in English, be repeated with each or placed in the plural, as *ir râgil iṭ ṭaiyib wi l walad iṭ ṭaiyib gum* or *ir râgil wi l walad iṭ ṭaiyibîn gum the good man and the good boy, or the good man and boy, have come*; *ir râgil il baṭṭâl wi l mara l baṭṭâla* (or *ir râgil wi l mara l baṭṭâlin*); similarly, *ir râgil ṭaiyib wi l walad ṭaiyib* (or *ir râgil wi l walad ṭaiyibîn*) *the man is good and the boy is good, or the man and boy are good, &c.*

§ 334. When, on the contrary, one substantive is qualified by different attributive adjectives, they will be placed after it without being connected by the copulative conjunction, and both will take the article when the substantive is definite, as *râgil ṭawil rufaiya' a tall thin man*; *ḥâgât wardinâri rikhiṣa common cheap things*; *il maratên dôl il fuqara l masâkin these two poor wretched women*.

§ 335. The predicate adjective in this case will not necessarily be connected by the copulative unless their meanings are quite distinct, as in *niswân dôl fuqara masâkin* (or *fuqara u masâkin*) *these women are poor and wretched*; *il kitâbat kibira u ṣamra the books are large and brown*.

REMARK.—It will have been observed that the copula (or substantive verb) is not expressed between subject and predicate, at least in affirmative sentences, when the fact stated has reference to the immediate or continuous present. *Ir râgil yekun ṭaiyib* means *the man will be, or may be, good*.

§ 336. Adjectives, as we have seen, are very frequently used adverbially, or rather they are turned into adverbs, losing in most cases their power of inflection, as *huwa 'aiyan gidid, hiya 'aiyâna gidid, humma 'aiyânîn gidid he, she, is ill again, they are ill again*; *malyân kitir very, too, full*; *kibir qawi very big*; *il ḥuṣân mishi hâdi the horse went quietly*; *kan lâbis abyad he was dressed in white*; *ṭaiyib! well, good!* *auwil ma gêt directly I came*; *i'mil da auwil do this first*; *auwil inbâriḥ (for il bâriḥ) yesterday*; *ma tgîsh tâni don't come again, &c.*; *min hima u ṭâlî' (or râyiḥ) henceforth*; *sa'tên râyiḥ u sa'tên gây two hours there and two hours back*.

## COMPARISON OF ADJECTIVES

§ 337. When the adjective does not take the comparative form (see § 47) it of course agrees in gender and number with the substantive, as *hīya kbīra* 'annī *she is older than I*, *humma shuttār* 'annak *they are cleverer than you*.

§ 338. There are two cases apart from the above construction when the adjective remains in the positive, viz :—

(a) Where it is used absolutely denoting excess, as *il fatla dī quṣaiyara walla tamâm?* *is this piece of string too short or all right?* *manṭalōnak ṭawīl* 'alék *your trousers are too long for you*.

(b) Where the object with which the comparison is made is understood, as *huwa kbīr walla nta?* *is he the taller or you?* (i.e. *huwa kbīr* 'annak walla nta kbīr 'annu?): *mīn fiku ṭawīl?* *which of you is the taller?* (i.e. 'an it *tânī*); *ana l kibir fīna* *I am the oldest of us*.

REMARK a.—We may also say *ana lakbar fīna*.

REMARK b.—Ketir with the definite article has a superlative sense in the expression *bi l ketir* *at most*; *bi l aktar* bears the same meaning, but may more often be translated *generally*.

§ 339. The qualitative adjective is denoted by means of adverbs or adverbial expressions, as *aḥsan shuwaiya*, *ketir* *a little, much, better*; *akbar iṭ ṭâq itnên* *twice as big*; and the qualitative superlative by adverbs, or (but much less commonly) by the repetition of the positive adjective, as *kebir ketir* *very big*; 'aiyan *qawī* *very ill*; *kebir kebir*; *tikhîn tikhîn* *very thick*; so *ketir ketir* *very very, or very much*; *shuwaiya shuwaiya* *very little*.<sup>1</sup> In the expressions *auwil b auwil*, *aḥsan bi l aḥsan* (or *il aḥsan bi l aḥsan*, or *aḥsan bi aḥsan*) *first of all, best of all*, the preposition *bi* intervenes.<sup>2</sup> The adverb *more* is expressed by *ziyâda*, as *beyishrab ziyâda minnak* (or 'annak) *he drinks more than you*; *kulle yôm ziyâda* *more and more every day*. *He gets thinner, fatter, &c., every day* may be translated by *kulle mâlu bikhiss*, *beyisman*, &c.

§ 340. When an object is represented as being the most prominent of a whole class, the noun denoting the class stands in the relation of a genitive to the superlative, as *huwa aḥsan in nâs* *he is the best of men*; *hīya al'an in niswân* *she is the most accursed of women*.

REMARK a.—The construction is the same if the class is

<sup>1</sup> We say also *shuwaiya ṣugaiyara*, *shuwaiya kbira*.

<sup>2</sup> The expression *auwil* (or *biringī*) *wâhid* *A I* may be noted here.

referred to definitely, as *huwa aḥsan il wilâd dôl he is the best of these boys*.

REMARK *b.*—The word *kebir* often remains in the positive in this connection, as *kebir in nâs*; *kebirit (kebirt) in niswân*; *ir râgil da min kubâr ish shuqây this man is one of the greatest of rascals*.<sup>1</sup> *Ṭaiyib* has a comparative sense in the expression *huwa ṭaiyib he is better (in health)*.<sup>2</sup>

§ 341. The same notion may also be expressed by an absolute superlative followed immediately by the noun it qualifies, neither of them taking the article, as *aṭwal walad dih the tallest boy (of them) is this one*; *aḥsan ‘êsh ‘andak (or aḥsan ‘êsh illi ‘andak, or aḥsan ma fi l ‘êsh illi ‘andak) the best bread you have*; *ma qalshe adna ḥâga he didn't say the least thing*; *hiya fi aḥsan ṣilḥa she is in the best of health*.

§ 342. There is sometimes a confusion between the two degrees of comparison, the superlative being employed to compare an object to a class to which it does not belong, as *huwa aḥsan ikhwâtu, aḥqa khwâtu he is the best, the most rascally, of his brothers, i.e. he is better, more rascally, even than his brothers (for aḥsan min, shaqî ‘an, ikhwâtu)*.<sup>3</sup> We may also say *huwa aḥsan, aḥqa ma fi kwâtu*.

§ 343. The pronominal suffix *ha* is sometimes attached to the superlative when followed immediately by a substantive, as *huwa akbarha râgil he is the greatest of men*; *adnâha, aqallihâ kilma milli qulti lak the least word of those which I addressed to you*.

§ 344. Comparison may be denoted by a verb followed by the preposition ‘an, as *huwa yitkallim ‘arabi ‘annak he speaks Arabic better than you*; *baddar ‘an il ‘âda he was earlier than usual*; *istakhfif nafsu ‘an wâḥid he pretended, considered, that he was more alert than some one*; <sup>4</sup> *zâd ‘annî fi sh shagâ’a he had more courage than I*.

<sup>1</sup> *Huwa min il kubâr ish shuqây* is also said, but the construction is a mixed one. Other adjectives are sometimes used in the same way, as *ṭawil il maugûdin the tall one (i.e. the tallest) of those present*, and we may, of course, say *iṭ ṭawil min il maugûdin*.

<sup>2</sup> Borrowed, perhaps, from the Turkish *âyidir (not dahaâyidir)*.

<sup>3</sup> Comp. the Greek idiom, imitated by Milton in “Fairest of her Daughters, Eve,” and Pliny’s (lomo) “omnium non solum bipedum sed etiam quadrupedum spureatissimus.”

<sup>4</sup> The construction is particularly common with the verbs of the tenth derived form.

§ 345. Adverbs may be objects of comparison, as *hina aḥsan min-henāk it is better here than there*; or one of the objects may be an idea denoted by a verbal sentence, as *huwa aḥsan mim ma (min ma) kan 'amnauwil (or elliptically nin 'amnauwil) he is better than he was last year (than last year)*; *hiya rufaiya'a mim ma kânit she is thinner than she was*; *huwa aḥsan mimma kân he is better than ever he was*.

§ 346. *Better than that* (with a verb following) is expressed by *aḥsan min inn (or mim ma) or, with an ellipse of the min, aḥsan ma, as da aḥsan min innina nrûḥ 'andu that is better than that we should go to his house*; *il môt aḥsan mimma n'ish kede death is better than that we should live thus*; *aḥsan ma nmût bi l gû' better than that, that we die of hunger*. In rendering the expression *better to—than to* we may employ the aorist without a conjunction in the first alternative, as *aḥsan niḍrab mim ma ninḍirib (or aḥsan il wâhid yiḍrab mim ma yinḍirib)*, or, when possible, the verbal noun, as is often the case in English. The latter construction is the more idiomatic of the two.

§ 347. *Aḥsan*, or, with the article, *il aḥsan*, is used absolutely in the sense of *it were better, best*, no alternative or alternatives being mentioned, as *il aḥsan tequl lu l ḥaqq it were better that you tell him the truth*; *aḥsan tigina inta you had better come to us*. It may also stand alone adverbially, the verb being supplied from what has gone before, and may be qualified redundantly by *ziyâda*, as *ana ḥatkallim waiyâh aḥsan, aḥsan ziyâda I will speak with him, that will be best—much better*.

§ 348. *Akbar* stands as an absolute superlative without the article in the expression *Allâh akbar God is greatest, i.e. most great*.

## THE NUMERALS

§ 349. It has already been noticed (§ 97, Rem. *c*) that the cardinal numbers above ten take their substantive in the singular.<sup>1</sup> The word *nâs* forms an exception to this rule, as *arbé'in nâs forty people*, the reason probably being that it has no singular of its own; but it is more correct to say *arbé'in nafas (or nafar)*.

§ 350. The word *sâ'a* in the sense of *o'clock* precedes the numeral, which is always the cardinal, and remains in the singular, as *tigi s sâ'a (or fi s sâ'a) 'ashara*.

<sup>1</sup> Including, of course, collectives, so that we say *iḥdâshar burtuqâna*, not *burtuqân*.

REMARK.—Râş, meaning *a head of cattle*, and foreign pieces of money, are generally left in the singular with a cardinal under eleven, as arba' (or arba'a) râş (less usually than rûş) ghanam *four head of sheep*, talata frank, sitte ginêh. Malyûn *million* is used in the same way.

§ 351. The cardinals retain the forms talâta, arba'a, &c., when followed by a noun in the singular, as talâta ginêh, bintu, &c., as has been said (§ 93), but talâta riggâla, ginêhat, &c., will sometimes be heard; so also occasionally when the noun is definite, as it talâta khaddâmîn, il arba'a ghrûsh<sup>1</sup> dôl *these three piastres*; kan fiḥ waḥda mi'âha talat banât, wi t talâta banât dôl. . .

§ 352. The cardinals as a rule precede the noun whether definite or indefinite, but frequently follow it when it is definite, and occasionally when it is indefinite, for the purpose of emphasis, as it talat kitâbât (or il kitâbat it talâta); hât li kitâbât talâta (for talat kitâbat) *bring me three books*.

§ 353. The ordinal may either precede or follow the noun; in the former case neither will take the article, but in the latter the article will be placed before both in accordance with the rules, as tâlit nôba di (or in nôba t talta di) *this third time*. The noun will generally be in the plural, when preceding the cardinal, though the number be over ten, but with the higher numbers the singular is sometimes heard, as iddinî kitâbât talattâshar, kitâbât (or kitâb) mitên u wâḥid *give me thirteen, a hundred and one, books*. Kitâb talattâshar would mean *book No. 13*.

§ 354. When objects are spoken of as being either of one number or another the disjunctive is not usually expressed, and if one number is under ten and the other above ten the noun is generally mentioned twice, first in the plural and then in the singular, as talatt arba' kitâbât; 'ashart infâr, riggâla, hidâshar nafar, *three or four books, ten or twelve men*, but 'ashara tuâshar nafar, &c., will also be heard.

§ 355. We may express *one or two, two or three*, by naming the object itself in the first case in the singular and in the second in the dual, and placing the numeral which indicates the higher number immediately after it, as râḡil itnên *one or two men*; qizaztên talâta *two or three bottles*; or, in the first case, the object may be named in the singular and repeated in the dual, as sufra sufritên *a table or two*.

REMARK.—The insertion of the disjunctive points to the existence of a strong doubt in the mind of the speaker as to

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<sup>1</sup> From sing. gherish, a duplicate form of qersh.



which is the right number, as talâta walla (or au) arba'a *three, or it may be four*, the last number being the extreme limit.

§ 356. The date of the year and the month is expressed by means of the cardinal numbers, as sanat tultemiya w arbe'in *the year 340*; it talâta betâ' ish shahr *the third of the month*; khamisa abril 5 *April*. The word sana may be omitted, just as nahâr or yôm is in the date of the month.

REMARK.—Observe that in the date of the month the month is in apposition to the numeral instead of being a partitive genitive.

§ 357. The words sâ'a *hour* and 'umr *age* are often unexpressed, as in English, with the numerals, as tigî talâta u nuṣṣ *you must come at half-past three*; hiya zêye arba'a, fôq il arbe'in *she is about four, above forty*. Ginêh may also be understood, and sâgh and ta'rîfa may stand for qershe sâgh, qershe ta'rîfa, as 'andu malyûnên *he has two millions*; yesâwi tamanya sâgh, talâta ta'rîfa *it is worth eight tarij, three small piastres*.

§ 358. *Twofold, threefold, &c.*, are expressed, as has been seen, by the word ṭâq with the definite article followed by the cardinal numeral, and note that ṭâq always remains in the singular in this connection.

§ 359. Occasionally a cardinal expressing a round number is used by itself as a multiplicative adverb; e.g. Da kalbe wiḥish. Wi za kân mît wiḥish, da sabab leinnak tiḍrabu? *It's a loathsome dog. And if it is a hundred times (i.e. ever so) loathsome, is that a reason why you should beat it?* dôl 'ishrin kaddâbin *liars twenty times over*; kattar alfe khêrak *thank you a thousand times*.

§ 360. When several objects and a portion of one of them are spoken of, the substantive should first be mentioned with the numeral qualifying it and the fraction follow coupled with it by the conjunction, as talatt irghifa u nuṣṣ (not talatt u nuṣṣ irghifa) *three and a half loaves*; khamastâshar wiqqa u tilt *fifteen and a third oles*; qa'ad ala rukba u nuṣṣ *to kneel on one knee*; but we sometimes hear miytên wi ksûr qersh for miytên qersh wi ksûr, *two hundred piastres odd, &c.*

§ 361. It is much more usual in Arabic than in English to indicate a figure slightly under a round number by stating the difference between it and the latter, as 'umri takâtin illa tnên, wâhid *I am thirty less two, save one, year*; is sî'a 'ashara u nuṣṣ illa khamisa *10.25*.

## THE PRONOUN

§ 362. The personal pronouns are not usually expressed with the verb unless they are emphatic or their omission would cause ambiguity,<sup>1</sup> as *gêna mbârîh we came yesterday*; *iĥna gêna mbârîh we humma safru nnaharda we came yesterday and they left to-day*.

§ 363. When the pronouns of the first and second or the first and third persons, or the first person and a noun, are together the subjects of a verb, the verb will be in the first person plural, as in English, as *ana wi nta kunna maugûdin you and I were present*: *ana we ĥiĥa lâzim nerûĥ she and I must go*; *ana wi l walad gêna sawa the boy and I came together*.

Similarly, when the second and third persons or the second person and a noun are together the subjects, the verb will be in the second person plural, as *inta we huwa ðarabtu l walad*; *intî we gartik betitkhanqû ĥûl in nahâr you and your neighbour are quarrelling all day long*.

REMARK.—Notice that, contrary to the English custom, it is usual to place the first person before the second and the second before the third.

§ 364. The first person plural is very frequently used instead of the singular, as *iĥna gayîn bukra we are coming to-morrow*, though the speaker alludes to himself only; similarly, when the pronoun is not expressed, a plural verb or participle may be employed, as *'auzin neshûfak I want to see you*. The second person plural is also used for politeness, as in many European languages, but rarely even by the educated. Instead of it the words *ħaðra* and *ganâb honour*, with the pronominal suffix of the second person (making *ħaðritak, ganâbak*), are often employed, when equals or superiors are addressed, with the verb in the second person singular, while *ħaðritu* and *ganâbu* are used when they are spoken of.<sup>2</sup>

§ 365. A pasha is addressed as *sa'adtak*, contracted generally to *sa'tak your Beatitude, Excellency*, and spoken of as *sa'adtu*. The vocative *ya sa't il Bâsha* is used by inferiors only.

<sup>1</sup> Such as might arise from the fact of the first and second persons singular of the past tense of the verb being identical in form.

<sup>2</sup> The plural is *ħaðritkû (kum), ganabkû (kum)*, see § 304. Comp. *vuestra merced* in Spanish, *vossa merced* in Portuguese, *τοῦ λόγου σου, σὺς* in Greek.

§ 366. When, on the other hand, the objects of the verb consist of different personal pronouns, or of a personal pronoun and a noun, they will generally be indicated by a plural suffix followed by the full pronoun or pronouns and the noun, as *abûya shafna ana* (or *shafna na*) *wi nta my father saw (us) me and you*; *il walad darabna (a)na we humma the boy struck me and them*; *il 'arbagi illî gabkû inta wi l efendiÿên the driver who brought you and the two gentlemen*; *il buliÿ misikhum humma wi n niswân the police seized them and the women*.

REMARK.—The full form of the pronoun is sometimes omitted, especially in phrases of a religious character, as *Allah yihfazna wi n nâs kulliha God preserve us and everybody*.

§ 367. There are two other constructions, however, which are not unusual, viz. :—

(a) Instead of the plural suffix the singular is used, as representing the first object, followed by the two full personal pronouns or the pronoun and noun, as *darabu hûwa w ana he struck him—him and me*; *gabha hîya wi bniha we bintiha he brought her and her son and daughter*. *Darabu l walad w ana* should not be said, *i.e.* the pronoun must precede the noun.

(b) The verb may be mentioned twice, first with a pronominal suffix and then with another suffix or a noun, as *darabak we darabnî, misikna we misikhum*.

REMARK.—These constructions are much more common than in English, and the latter is often employed where there is no need to emphasise either the verb or its objects.

§ 368. As a noun or a preposition cannot take more than one pronominal suffix, they must either be repeated with each, as *baladî u baladak my village and yours*, *abûk w abûya your father and mine*, *ganbu we ganbiha by him and her*, *'alêkî we 'ala bnîk on you (f.) and your son*, *katab liya we lik he wrote to you and to me*, or a construction may be used similar to that of the verb with its objects described above, as *'alênâ na wi nta on me and you*, *kitâbhum humma we hûwa their book and his*, *warâkû intû we hûwa behind you and him*.

REMARK.—The noun may, of course, be replaced by the possessive adjective *betâ'* with the suffix, as *kitâbî wi btâ'ak*, but it is more usual to repeat the noun.

§ 369. It is not uncommon for the personal pronoun, with which a participle or adjective is in concord, to be unexpressed when there can be no doubt as to the identity of the person or thing referred to, as *shâyif ir râgil illî wâqif? do you see the man standing (there)? 'anz çh? what do you want? râyiÿ fên? râyiÿ maÿr where are you going? I am going to Cairo; gâÿ walla mistannî*

*lissa?* are you coming or still waiting? *u'â!* meḥauwidîn look out! we are coming round (turning up a street); *inta ḥâdir?* Ḥâdir are you ready? I am ready; *shuft innâs dôl?* Êwa, masâkin ma lhumshe bêd did you see those people? Yes, they are poor houseless people.<sup>1</sup> The use of the adjective ḥâdir in reply to a call or an order is an instance of this figure, though in sense it can in many instances be hardly distinguished from an adverb, as *Meḥammad! Ḥâdir! Mohammed! Here I am; iqfil il bâb. Ḥâdir! shut the door. Good* (lit. *I am ready to do it*). The ellipse takes place with participles much more frequently than with adjectives.

§ 370. The personal pronoun is often placed before or after the noun, or other part of speech, to which the corresponding possessive suffix is appended, without any particular stress being necessarily laid on it, as *inta bêtak fên?* (you) where is your house? *ana shughli fi Maṣr* my work is in Cairo; *humma 'adithum innihum yigu s sâ'a talâta* their custom is to come at three; *fi bitna ḥna* in our house; *qulti lu leimni ana gay 'andu fi l bêd?* did you tell me that I am coming to him at his house?

§ 371. Similarly, the full form of the personal pronoun may be added to the suffixes appended to the verb, as *ana bakkallimak* into I am speaking to you; *ma tidrabbish ana* don't strike me.

§ 372. The personal pronouns are very commonly placed pleonastically between the relative *illi* and its predicate,<sup>2</sup> especially when there is an ellipse of the copulative verb *kân*, as *ir râgil illi huwa ḥina* the man who is here; *il kilâb illi humma 'aḍḍu l walad* the dogs which bit the boy; *is sâ'a illi ḥiya 'and abûya* the watch which my father has; *il 'âda illi ḥiya maugûda* and il badawîn the custom which exists amongst the Bedouins.

§ 373. In each of the above examples the personal pronoun might be omitted, and would be as often as not; but where the relative clause is merely explicative of a definite antecedent and in apposition to it, the personal pronoun should be inserted, as *il wilâd illi humma ṣhabna* the boys who are our friends.

REMARK. — In the latter case, when the predicate is a substantive, the personal pronoun is sometimes in accord with it as being the most important word in the sentence, as *il moiya illi huwa sh shirse beta' il laban* the water that is the whey from the milk.

<sup>1</sup> No one but a foreigner would say *ana 'auz 'arabiya*, &c., unless the pronoun were emphatic or another might be understood if it were omitted.

<sup>2</sup> As in Hebrew.

§ 374. *Huwa* (hûwa) and *hîya* are of course applied to inanimate as well as to animate objects, so that they will be translated by *he*, *she*, or *it*, according as the object is masculine, feminine, or neuter. The concord of the personal pronouns with the nouns which they represent is governed by the same rules as that of the adjective with its substantive, but the feminine singular *hîya* can hardly be used with reference to a strong plural, thus though we may say in *naggârîn il mistakhdîma hina*, we must refer to the carpenters as *humma*, not *hîya*.

§ 375. *Huwa* is sometimes used impersonally for the demonstrative *da*, as *huwa mush şahîh leînnu đarabak?* *is it not true that he struck you?* and may serve as well as its feminine and plural to introduce a substantive, which then stands in apposition to it, as *hûwa r râgil mush gây?* *isn't the man coming?* *hîya l bint bitî'mil êh?* *what's the girl doing?* *humma n naggârîn yishtaghalu ʔûl in nahâr* *the carpenters work all day*. The demonstrative may be added (although the personal pronoun itself resembles a demonstrative in this usage), as *huwa l kitâb da betâ' mîn?* *whose book is this?* or the personal and demonstrative may stand together without a substantive, as *bitqûl 'ala mîn?* *Hûwa da of whom are you speaking?* *Of this one;* *hîya dî illi kânit betibki?* *is this the woman who was weeping?*

*Huwa* is used interjectionally to introduce another personal pronoun, whatever its gender, as *huwa ana shuftu?* *huwa hîya l maḥkama raḥ tiḥkum 'alêya!*

## THE SUFFIXES

§ 376. The suffixes may be appended, as we have seen, to many conjunctions and adverbs as well as to nouns and verbs, being nothing but shortened forms of the personal pronouns.

§ 377. When, as not infrequently happens, a word which in English would take the sign of the genitive is placed before the governing word, the latter will pick the former up, as it were, by means of the suffix, as *ir râgil da bêtu fên?* *where is this man's house?* *il wiliya dî l maskîna shufte khalaqitha?* *this poor old woman, did you see her rags?* *il walad da mîn khad gazmitu who has taken this boy's shoes?* It is the same with a relative clause when the antecedent is suppressed, as *illi kan hina bêtu fên?* for *fên bêt (ir râgil) illi kan hina?*

§ 378. Similarly, when the object of a verb precedes it the suffix must still be appended to the verb, so that the object will be mentioned twice over, as *abûya shuftu?* *have you seen my father?* (not *abûya shuft*); *il khamisa iddithum lu* (*as to*) *the five (piastres) I have given them him.*

REMARK.—It must not be supposed that this idiom is unusual, and employed only for the sake of emphasizing the object, as in English. It is on the contrary exceedingly common.

§ 379. When a relative pronoun is the object of a verb the suffix will refer to its antecedent, as is *sandûq illi gâbûh* *the box which they brought*; *il 'arabiya illi rikibnâha* *the carriage in which we drove*; *il karâsi illi kasartuhum* *the chairs which you broke.* The antecedent may, of course, be understood, as *illi 'addu t ti'bân yekhâf min il ḥabl* *he whom a snake has bitten starts at a rope.*

REMARK *a.*—This idiom may lead to confusion, as in *ir râgîl illi kan ḍarbu*, which may mean *the man whom he was striking*, or *the man who was striking him.*

REMARK *b.*—When *ma* is used for *illi* the suffix is not necessary, and is very rarely employed, as *'ala ḥasab ma qâl* *according to what he said*, and the same is often the case where the relative and antecedent are both omitted, as *ma mi'ish addi lak* *I have nothing to give you.*

§ 380. Similarly, a preposition when it refers back to a noun already mentioned will take the suffix appropriate to that noun, as *il bêt illi quddamna min sâkin fihi?* *who lives in the house in front of us?* *iş şagara di fuḡha 'aşâfir ketir* *there are many birds on this tree*; *in niswân luhum wilâd* *the women have children*; *ir râgîl illi 'andu flûs* *the man who has money.*

§ 381. In the relative clause the genitive of the relative pronoun (*whose*) will be translated in Arabic by the nominative *who*, while the noun which in English governs the genitive will take the pronominal suffix, as *il bâsha illi bêtu ganbina* *the pasha whose house is near ours*; *il maskîna di illi flusha nsaraqit* *this poor woman whose money has been stolen*; *il kalb illi râşu inqata'it min 'agalt il 'arabiya* *the dog whose head was cut off by the wheel of the carriage*; *il mara illi guzha 'abiḥ* *the woman whose husband is an idiot*; *illi riglêh ṭuwâl yimshî qawâm* *a man with long legs walks quickly*; *il qazâyiz illi ghuṭyanhum fiḥum* *the bottles with the corks (or stoppers) in them.*

§ 382. *Betâ'* here again may take the place of the suffix, the noun being accompanied by the definite article, as is *sandûq illi l ghaṭa betâ'u râḥ* *the box whose lid is lost.*

§ 383. It is not necessary that the noun immediately follow the

relative; a verb or other word may intervene, as *il bint illi shanaqû abûha* (or, as in § 378, *illi abûha shanaqûh*); *il qalam ir ruşaş illi nkasar tarfu* *the pencil the point of which is broken*; in *nâs illi gum gamilhum* *the people all of whom came*; *il walad illi l harâmîya khaţafû tarbûshu min râsu we kîsu min gêbu* *the boy whose tarbush the thieves snatched from his head, and whose purse they snatched from his pocket*; *il 'agûza illi qaţa'û şubalaha bi sikkîn we raş guzha bi mûs* *the old woman whose finger they cut off with a knife, and whose husband's head they cut off with a razor*,<sup>1</sup> *il bint illi kan qâ'id abûha ganb ukhtilha* *the girl whose father was sitting by her sister*; *il badawî illi kuntî fi l khêma betahtu* *the Bedawy in whose tent you (f.) were*; *il bâsha illi khadt il ward min ginintu* *the pasha from whose garden you took the flowers*; *ir râgil illi ma lûsh fulûs ma lûsh işhâb* *he that has no money has no friends*; *lefedî illi l guhannamîya bithimme 'ala l balakûn bêtâ' bêtu* *the gentleman along the balcony of whose house the bougainwillia climbs*.

§ 384. The preposition takes the suffix where in English it would govern the relative, and this even when the relative is omitted,<sup>2</sup> as *il bêt illi kunte fih* *the house in which I was*; *il walad illi khaţafû minnu l fulûs* *the boy from whom they snatched the money*; *il yôm illi sâfirna fih* *the day on which we started*; *il hêt illi yehimme 'alch ish shibrefâyit*<sup>3</sup> *the wall on which the honey-suckle climbs*; *il 'ibâra illi qulti lak 'alcha* *the matter about which I spoke to you*; *illi mâ lûsh fulûs ma lûsh işhâb*; *shufna balad kull in nâs fiha niswân* *we saw a village in (i.e. of) which all the people were women*.

REMARK a.—We cannot say *il bêt, is sandûq, fên shuftu* *the house, the box, where (for in which) I saw it*.

REMARK b.—The preposition with its suffix will be omitted when the relative is *mâ*, and occasionally when no relative is expressed, as *waddih maţrah ma gîbtu* *take it to the place you brought it (from)*; *dabbarû tadbîr yesinumûh* *they devised a plan by which they might poison him*.

§ 385. A noun preceded by a numeral may take the suffix, as *it talâta khaddâminak* *your three servants*; *tânî idak* *your other hand*; but it is more usual in this case to employ *betâ'*, or to place the numeral after the substantive.

§ 386. The suffix of the 3rd person feminine may refer, like

<sup>1</sup> Compare the conciseness of the Arabic with the clumsiness of the English in these two phrases. The words *khaţafû* and *qaţa'û* might be repeated in the second part of the sentences.

<sup>2</sup> As is the case when the noun is indefinite. (See § 430.)

<sup>3</sup> *Chèvrefeuille*.

the full form *hiya*, to a plural object, and even (though unusually) to a perfect plural denoting men, as *il ashyât illî gib-tiha* *the things I brought*; in *nâs kulliha* *all the people*; *il mistakhdimîn kulliha* *all the employes*. It may refer also to a number of objects previously mentioned, whether singulars or plurals, masculines or feminines, as *farragh il barmil wi s sandûq wi l kull, u waddiha gûwa l makhzan* *empty the barrel and the box and everything (else), and take them inside the cellar*.

§ 387. It is used in a neuter sense, the reference being to a whole sentence or an idea previously expressed or understood. It occurs frequently in the expressions *yômha*, *naharha* (or *nahârîha*), *sâ'itha*, and is then equivalent to the demonstrative pronoun *that*, i.e. *the day, hour, &c., of that event, or the day of which we were speaking*; e.g. *kunna yômha fi l haram* *we were at the Pyramids on that day*; *kunte mashghûl sâ'itha* *I was busy at the time*; *kunna şahrânîn lêlitha* *we were sitting up that night*; *waqtiha gih wâhid ţalabnî* *at that moment some one came and asked for me*; *aşliha kan gammâl* *he was originally a camel-driver*; *ma'nâha* *that is to say*; *il fallâhin ma y'riddûsh leinniha 'êb lamna yiqla'u quddâm in nâs* *the fellahen don't account it an improper thing to disrobe in public*; *yibqa fiha farag lamna yigi* *there will be time to think about it before he comes* (lit. *there is a respite, interval, in it*); *fâtîhha 'al bahârî<sup>1</sup>* *riding the high horse*; *haţîhha wâfî* *lowering one's tone, humbling oneself*: *Allah gabha salim* *God has made it to turn out well*; *âdi lli nâkirha ana* *that is just what I deny*.

§ 388. Lastly, *ha* may be appended to the superlative, giving it a semi-absolute sense, as *akbarha râgil* *the greatest of men*; *kan lâbis* (pron. *kal lâbis*) *andafha qamiş* *he had on the cleanest of shirts*.<sup>2</sup>

§ 389. The masculine suffix is used in the same way with the prepositions *'ala* and *fi* in the expressions *ma 'alêhsh* *there is nothing on it*, i.e. *it doesn't matter*; *fih* and *ma fihs* (often corrupted to *fi* and *ma fish*) *there is, are, is, are not* (see Accidence, §§ 117, 118); and in a few other words, as *aşlu* *originally*; *li waqtu* *at that moment*; *aqallu* (or *aqallîha*) *at least*; *nihaytu* (= in *nihâya* or simply *nihâya*) *finally*; *bardu* (or *bardiha*) *all the same, nevertheless*; *ma yigîsh minnu* *no advantage will be gained*; *ma 'alêksh* *minnu* *no harm will come to you from it, don't worry*; *zi'îl lâkin ma rdîsh yiwarrîh* *he got angry, but didn't want to show it*; *illî aftakuru ana . . .* *my idea is that . . .*

§ 390. The pronominal suffixes are as possessive but rarely

<sup>1</sup> Lit. *opening it to the north*.

<sup>2</sup> § 343.



appended to adjectives, and then only of course when they are used as substantives, as *ya 'azîzî my dear*.

§ 391. The possessive particles must be suffixed to the substantive when followed by an adjective or another substantive in apposition, not to the adjective, so that we must say *kitâbak il kuwaiyis*, not *kitâb kuwaiyisak*. The only exception, perhaps, to this rule is the occasional use of the suffix with *kull* in a few expressions, as *il 'umre kullak all your life* (for *'umrak kullu*).

§ 392. The possessive is curiously used for the demonstrative in the expressions *fi yômî, nahârî, sanatî, &c.*, as *ana fi sanatî ma ruhtish I haven't been this year*; *inta fi nahârak ma shuftûsh? haven't you seen him all (your) day?*

## THE POSSESSIVE PRONOUNS

§ 393. It has been seen that Arabic has no distinct possessive pronouns, their place being supplied by the suffixes or the word *betâ'* (§ 121). (See also § 261.)

§ 394. The secondary possessives *mine, his*, as well as the double possessive forms *hers, ours, yours, theirs*, are usually expressed by *betâ'* with the suffixes, but sometimes the noun expressing the object possessed is repeated instead, as *il kitâb da kitâbî this book is my book*; *il fulûs dôl fulûsak walla flûsî? (for betû'ak walla betû'î) is this money yours or mine?* A book of mine, of yours, &c., is expressed by *kitâb liya, or kitâb min kitâbâtî, kitâbâtak, &c.*, or *kitâb min betû'î, &c.* (see also § 438), or, less idiomatically, *wâhid min kitâbâtî, &c.*

§ 395. When the noun denotes a living object we may use the indefinite article, and merely append the suffix to the noun, as *wâhid şahbî a friend of mine*.

REMARK.—When the demonstrative is used with the noun, the possessive is expressed by a relative clause, as *is sufra dî illi (hiya) betahtak this table of yours*.

§ 396. The possessive is sometimes expressed by the definite article when the noun is preceded by the preposition *li* with a pronominal suffix as the indirect object of a verb, as *kassartî li l qalam you have broken my pen*; *khasartî ma (= khasartî lina) l akl you have spoilt our food*; or even when there is no indirect object expressed, the subject of the verb being the possessor of the object, as *bidd aghsil lidên I want to wash my hands*.<sup>1</sup>

<sup>1</sup> The possessive pronoun is replaced by the article in a few half-adverbial phrases, as *ana 'arfak leinnak ma tikdîbshe 'al'ya abadan il 'umr I know you would never in your life tell me a lie*. (See § 252.)

## REFLEXIVE AND RECIPROCAL PRONOUNS

§ 397. When in an English phrase the action of a verb is understood to have been performed by the subject accidentally on some part or property of itself, it is usual to place the verb in Arabic in a form that bears a passive signification, as *rigli nkasarit I have broken my leg*; *inqata' şubâ'u he has cut his finger off*; *ishsharmat burqu'ha she has torn her veil*. *Kasarte rigli, qata' şubâ'u*, are sometimes said with the same sense, but they might imply<sup>1</sup> that the act had been done on purpose.

§ 398. The absence of special forms for reflexive and reciprocal pronouns is supplied, as we have seen, by means of the substantives *nafs*, *ba'd*, and others, with the help in general of the pronominal suffixes. *Ba'd* is sometimes repeated with the article for emphasis, as *sa'du ba'dulum il ba'd they helped one another*.

§ 399. The English word *own* has no exact equivalent, but the emphasis which it conveys can generally be rendered by placing the full personal pronoun after the suffix, though this does not always imply in Arabic any particular stress (§ 370), as *kunti f bêti ana I was in my own house*; *da shugl ana (= shugli ana) that's my own affair*; *da milk abûya, betâ'i ana (or illi btâ'i ana) fi giha tanya that's my father's property, my own is in another quarter*.

REMARK.—In such an expression as *wadda l walad 'ala bêtu (or 'ala bêtu nafsu) he took the boy to his house, to his own house*, there exists the same ambiguity as in English, nor would it be any clearer whose house was intended if we were to say *'ala bêtu hûwa (or hûwa nafsu)*.

§ 400. In many cases the suffix alone expresses the idea of *self*, as *khad ugritha luh he took her wages for himself, i.e. he appropriated them*; *shuf lak 'arabiya we tigi waiyâna get yourself a carriage and come with us*.

§ 401. *Same* may generally be translated by *wâhid*, or by *ba'd* with or without the suffixes, as *gêna f yôm wâhid we came on the same day*; *'umrudum, ŷulhum, wâhid they are of one (i.e. of the same) age, height*; *humma min dër ba'd they are of one another's, i.e. the same age*; the *self-same*, and words of similar import, by *nafs*, or *'ên*, or the particle *îya*, with the suffixes, as *fi l lêla nafsiha on the self-same night*; *îyâhuna humma dôl these very ones*; *hîya 'enla she her very self*. *Nafs* may precede the noun, when the latter becomes a kind of partitive genitive;

<sup>1</sup> Like *j'ai cassé ma jambe* for *je me suis cassé la jambe*.

while 'ên may be separated from its noun by the preposition bi, as nafs il yôm betâ' is safar *the very day of the departure*; hiya bi 'ênha, fi l yôm bi 'ênû. (See § 122.)

§ 402. Ba'd is equivalent to the English *each* or *one another*, as well as to *himself*, &c., and undergoes no change of number or gender; thus we say in niswân khadu ba'd, il wilâd ðarabu ba'd. Notice the expressions humma ahsan min ba'd, *each is better than the other*, mâ bêni u bêni ba'd *between ourselves*, zêye ba'du *it's all the same*.

§ 403. As in English, the repetition of a word will sometimes serve to express the notion of reflexiveness, as şôt yishbih şôt *voices resemble one another*. This is not an uncommon idiom in Arabic.

§ 404. The peculiar use of the word bard with the suffixes may here be noticed. In general it is equivalent to the English *still*, *anyhow*, *notwithstanding*, *all the same*, and takes the masculine, feminine, or plural suffix according to the gender and number of the object to which it refers, as kunte baftikir leinnak tiddini ziyâda, lâkin it talâta ginêh barduhum kuwaiyisin *I thought you would give me more, however, the £3 are good (acceptable)*; kattar kherkum, bardîya ana mabsûta *thank you, and I am satisfied (implying that more would have given greater pleasure)*; bardina hua niqbal we nigî neqablak *anyhow we accept, and will come to meet you*.

§ 405. With the suffix of the third person it is often used adverbially, as khallaşitni bardu l ugra dî, u bardu kattar khêrak *this remuneration, however, will satisfy me, indeed I thank you for it*; in kan bi flûs walla min gher fulûs bardu ya sidî zêye ba'du, ya'nî bardu ma fish mâni' bardîya<sup>1</sup> ana khaddâmak, *i.e. whether you pay me or not, it's all the same, it doesn't matter, I am your servant*.

## THE DEMONSTRATIVE PRONOUN

§ 406. The rules which govern the concord of the adjective with its substantive apply to that of the demonstrative pronouns, so that a broken plural is very frequently, and a perfect plural occasionally, followed or represented by dî and dik-haiya, as kull il ashya di *all these things*, hiya l hidûm dî tigî 'alêk *these*

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<sup>1</sup> For the form taken by the suffix with this word, see § 120. It is sometimes pronounced with *d*, and is said to be derived from bi ard. Can it be the Turkish *birdch*?

*clothes fit you, il hâgat dî<sup>1</sup> these things, il mistakhdimîn dî (better dîl) these employés.*

§ 407. Even when an adjective qualifying a preceding substantive is a perfect plural the demonstrative will sometimes be in the feminine singular, as *ir riggâla l mistakhdimîn dî*.

§ 408. A demonstrative as well as a personal pronoun may be either in the singular or plural when used with or referring to a collective noun, and is more likely to be in the latter number when the individuals of the class are separated; thus, although we say generally *il namle dih these ants, il ghanam dî these sheep*, rather than *il namle dîl, il ghanam dîl*, we might call to a drover *limm il ghanam dîl min sikkitna get these sheep together (and take them) out of my way*; so *shûf in namle dîl illi mbahtarîn fi kulle maṭraḥ look at these ants scattered all over the place.*

§ 409. *Shuwaiya* is almost universally used with a plural demonstrative as with a plural adjective, as *shûl ish shuwaiyit it tibne dîl take away these few bits of straw.*

§ 410. Although the substantive qualified by the adjective *kâm* is in the singular, the demonstrative will be in the plural, as *il kam kilma dîl these few words, kâm kitâb dîl how many books are these?*

§ 411. An invariable adjective, or one used invariably, will be followed by a plural demonstrative though the substantive with which it agrees is not expressed, as *il baladî dîl*. (See § 322.)

§ 412. The demonstrative may, of course, stand alone, referring to a noun understood, as *da aḥsan this is better*; *dîl nâs ṭaiyibîn these are good people*; *'auz dî? do you want this?* (referring to a feminine object). It will generally agree with the noun unexpressed, so that we should not say *khud da take this*, when pointing to a hat (*burnêṭa*) or other feminine object, but it is sometimes used neutrally when the object is not clearly referred to, as *da (for dî) ḥâga kuwaiyisa; da (but better dî) fulûsak that's your money.*

§ 413. There is not the same distinction between *da* and *dik-ha*, &c., that there is between *this* and *that* in English, *da* being equivalent to *that* almost as often as it is to *this*, and pointing to a distant object as well as to a near one;<sup>2</sup> e.g. *shûf il binte dî betimil ÷h henâk? see what that girl is doing*

<sup>1</sup> *Il ashyât dîl* is more usual, but *il hâgat dî* is more common than *il hâgat dîl*. Experience is the only safe guide.

<sup>2</sup> This is the reason why two demonstratives can be joined together. (See § 124.)

*there*; il kitâb da lli shtarêtu lu mbâriḥ yi'gibu? *does he like that book which I bought him yesterday?* da shê we da shê *this is one thing and that is another.*

§ 414. Dik-ha and dik-hauwa necessarily imply the existence of another object closer at hand; thus we say khushshe min il bab dih illi 'andak, mush min dik-ha *go in by this door near you, not by that there*; 'auz il burnêta dî walla dik-haiya? *do you want this hat or the other?* If the objects are beside one another, we must speak of both as da; thus, in the last example, if the speaker were holding the two hats in his hand, he would say 'auz il burnêta dî walla dî?

§ 415. Da occasionally precedes both noun and article, as da l kalâm mush kuwaiyis *that assertion is not seemly*; so in the adverbial expression dilwaqt, and it may be placed both before and after a word for the sake of emphasis, as da r râgil da, di l ḥurma dî, deh da! (for da eh da) *what's this, what's the meaning of this?* We may even in the last expression repeat the demonstrative twice, and say da deh dih! deh dih da l kalâm!

§ 416. Both da and dî sometimes partake more of the nature of demonstrative exclamations than of pronouns. This happens in most of the cases where they precede the nouns, and they will not necessarily be in concord with them; e.g. da flân gih (or da flân da gih) *see! so and so has come*; deh da d dawâya dî! *what sort of an ink-pot is this?* kebir da êh? *how's it large? how can you call it large?* da kalâmak êh? *what's that you're saying?* da nnaharda (or dî nnaharda) *this very day*;<sup>1</sup> da ḥna fulân *here we are, whoever it be*; da lêl! *but it was night!* da nnaharda dunya we bukra akhra, i.e. *we live to-day, and to-morrow we die*; da l arde kulliha 'ôm min kutr il moiya *see the ground is all deluged with water*; da s sana dî ma fishe harr *why, there's no heat at all this year*; ya di l lêla is sûda, ya dî n nahar il wisikh *what a black night, a dirty day, is this!*<sup>2</sup> kulle ma da (or dau = da we) yisman *he gets fatter and fatter.*

§ 417. When the substantive is qualified by an adjective the demonstrative may either be placed between the two or follow the adjective, as id dawâya di l kebîra (or id dawâya l kebîra dî) *this large ink-horn*; il khaddamîn dol il baṭṭâlîn (or il khaddâmîn il baṭṭâlîn dol). It should, however, be always placed after the possessive adjective betâ' to prevent confusion; thus il khaddâ-

<sup>1</sup> Comp. the pleonasm in It. *quest'oggi* and Fr. *ce jour'd'hui*, *oggi* and *hui* being from the Lat. *hodie* (= *hoc die*).

<sup>2</sup> I.e. *what a night of horrors, a terrible day!*

mîn betû'î dól *these servants of mine*, but il khaddâmin dól betû'î *these servants are mine*.

§ 418. Similarly, when two nouns are in apposition, and especially when the second is used adjectively, the demonstrative may intervene or be placed after both, as il walad da it talmîz (or il walad it talmîz da) *this school-boy*; il gallâbiya di l harîr (or il gallâbiya l harîr di) *this silk gown*; il bab da l ḥadîd (or il bâb il ḥadîd da) *this iron gate*; but it usually follows the second, whether a pure genitive or not, when the two are closely united, as il qalam ir ruṣâs da *this lead-pencil*; is sikka l ḥadîd di *this railway*; ir riggâla l girân dól *these neighbours*; ir ruh in nashâdir di *this ammonia*; ish shuwayyit, il ḥabbîb, il moiya dól *this little, these few drops of, water*.

§ 419. The demonstrative is used without the article with a proper name in the singular, but if two or more persons of the same name are spoken of it will be accompanied by the article, as Meḥammad da *this (man called) M.*, but il Meḥammadên, il Meḥammadât dól.

§ 420. The article is also omitted before the substantive fulân *such a one* (but not with the adjective fulânî), and generally before a sentence equivalent to a noun, as a'ûzu bi llâh da *this man from whom God protect me*,<sup>1</sup> but il ismu êh da gih (or isnu êh da gih) *this Mr. What's-his-name has come*.<sup>2</sup> Finally, it is often dropped before substantives governed by abb and umm (§ 261), as umme 'ashara di.

§ 421. *This* and *that* may often be rendered by the adverb kede *so*, as lamma shufte minnu kede kunte rayḥ aḍrabu *when I saw that from him (= him do that), I was about to strike him*; so ba'de kede *after that*, &c. Kede is equivalent to the English demonstrative *so* in such a phrase as huwa sakrân? Kede *Is he drunk? He is so*.<sup>3</sup>

§ 422. Aho may, like da, be used adverbially; thus a woman may say ahó gâya! *see, I am coming!* as well as ahé gâya! *so ahó gat ahé! see, there she's come!*<sup>4</sup>

<sup>1</sup> Lit. *this I seek refuge with God (from)*.

<sup>2</sup> Abukâtu da is used by the uneducated. (See § 249.)

<sup>3</sup> *So* was originally a pronoun only, though now generally used as an adverb.

<sup>4</sup> Notice that aho and ahe, though for aluwa and ahiya, may be used with the first person.

## THE INTERROGATIVE PRONOUN

§ 423. The interrogative *mîn?* is placed optionally at the beginning or the end of a direct sentence, as *mîn darabak?* (or *darabak mîn?*) *who struck you?* *mîn gârak?* (or *gârak mîn?*) *who is your neighbour?* *mîn gay bukra?* (or *gay bukra mîn?*). *Êh* is only placed at the beginning when considerable stress is laid on it, the relative *illi* being often inserted between it and a verb in this case, as *êh qal lak* (or *êh illî qal lak*) *ir râgil da?* *what was it that man said to you?* Here in ordinary circumstances we would say *ir râgil da qal lak êh?* (or *qal lak êh ir râgil da?*).

REMARK.—It is very unusual in any circumstances for *êh* to precede a verb when the latter is not accompanied by any other word; for instance we very seldom hear *êh qâl?* for *qâl êh?* or *êh 'auz?* for *'auz êh?* It is not infrequently the first word in a sentence where the substantive verb is understood, as *êh da?* *êh il hâga dî?* *what (is) this thing?*

*Lêh* and its equivalent *'ala shân êh* (or *'ashân êh*) *for what reason? wherefore?* are put almost indifferently before or after the verb. *Lî êh sabab?* *bî sabab êh?* *for what cause?* and similar expressions generally stand first in the sentence, and this is invariably the position of *êsh?*

*Anhu*, &c., as well as *anî*, must precede the substantive with which they are used. (See § 125.)

In indirect sentences the interrogatives should always follow the final verb, as *qal lak ðarabu mîn?* *did he tell you who struck him?*

§ 424. *Mîn?* may sometimes be translated by the adjectival interrogative *which?* being practically equivalent to *anhu* or *anî*, as *mîn filum Mehammad?* *which of them is M.?* When repeated with the copulative, it forms a kind of plural, as *mîn u mîn shâfûk?* (or *shâfak?*) *who were they who saw you?* *kan mîn u mîn maugûdîn?* (or *mâugûd?*) *who were present?* It may be followed by the relative *illi*, the substantive verb and the third personal pronoun being understood, as *mîn illi ðarab il garaz?*<sup>1</sup> *who was it who rang the bell?*

§ 425. *Êh*, like *mîn*, may be used with a plural noun, as *êh il hâgât illi f gêbak?* *what are the things which are in your pocket?* *êh il kuwar dôl illi 'auz til'ab buhum?* It occasionally, but somewhat incorrectly, asks, like *anhu* and *anî*, for one or more objects out of a definite number, as *ruhte 'ala êh bêt mîn dôl?* *to which of these houses did you go?*

<sup>1</sup> *Huwa* may, of course, be expressed as *mîn huwa lli gih?*

§ 426. Its use as a genitive in such phrases as *hâgit êh* (or *hâgt êh*)? *sittit êh*? *how six?* (alluded to in § 64) is very common, and, with an adjective, is equivalent to that of the adverb *izzây*; thus *'aiyânit êh*?<sup>1</sup> does not mean *of what is she ill?* which would be *'aiyâna bi êh*? but *how can she be ill?* and implies a disbelief in the statement.

REMARK.—We may say with almost identical meaning, *êh!* *'aiyâna fên*? (or *êh illi 'aiyâna di!*).

§ 427. Somewhat similar is the use of *êh* with a verb in such an expression as *istanna! Istanna êh*? *Wait! What do you mean by wait? why should I wait?*

§ 428. The neuter interrogative *mâ* is used only with the preposition *li* with the pronominal suffixes, as *mâ lu what has he?* i.e. *what is the matter with him?*<sup>2</sup> *ana mâ li? what's that to me?* *mâ li u mâ lak? what have I to do with you?* *mâ lhum min il fulus dôl? what share have they in this money?* *mâ lhum fi l fulûs dôl? what have they to do with this money?* *What is the matter with this man, woman, &c.*, must be translated by *ir râgil da mâ lu?* *il mara di ma lia?* (or *mâ lu li r râgil da?* &c.), not by *mâ li r râgil da*, &c. *Êh* is sometimes added pleonastically, as *mâ lu êh?*

### THE RELATIVE PRONOUN

§ 429. This class of pronouns has been already treated of to some extent under the Possessives and Suffixes, so that only a few remarks need to be added here, and firstly:—

§ 430. The relative *illi* is not expressed when the antecedent is indefinite, or the verb in the relative clause, whether expressed or understood, has the sense of a pluperfect. In the former case the relative clause is often equivalent to a qualitative adjective, as *liya bêt ma fihshe ahsan minnu I have a house than which there is none better, second to none*; *yibqa wâhid ma khadshe ugritu there remains one who has not had his pay*; *auwil râgil gih abûya the first man to come was my father*; *fih bâb beyikhbat there is a door banging*; *fih nâs ma yehibbuhsh there are people who don't like him*; *fi râgil fi l bâb beyis'al 'alêk there is a man at the door asking for you*; *babûr quwwitu 'ishrin huşân an engine of twenty horse-power*; *wâhid ismu M. one named M.*; *iddini min ahsan 'andak give me of the best you have*; *dakhalna*

<sup>1</sup> *Qat'a* often falls out, as *id dinya ðalma. Ðalmi têh!* (for *dalmit êh!*) *how can you call it dark?*

<sup>2</sup> *Qu'u-t-il?*



f bêt şahbu mush maugûd *we went into a house whose owner was absent*; qâbilna wâhid wishshu mekashshar *we met a man with a sulky face*; huwa râgil ma yîrafshe hâga *he is a man who knows nothing, an ignoramus*; da râgil la ba'ise minnu (or 'alêh) *an unobjectionable man*; kalâm mâ lûsh ašl *an unfounded statement*; gâbu l walad kânu mhammiyînu *they brought the boy whom they had already bathed, i.e. having previously bathed him*; min dimnuhum kân il qâdî meshêya'il lu (= meshêya'in lu) *amongst them was the kadi, for whom they had sent.*

REMARK a.—Where the relative is the object of the verb the suffix may also be omitted, as ma 'andish addî lak (or addih lak) *I have none, nothing, to give you.*

REMARK b.—Notice the expression 'auz sandûq. 'auzu gînsu êh? (= 'auz illi yekun gînsu êh?) *I want a box. What kind do you want?*

§ 431. The antecedent may be omitted when there is no doubt as to its identity, as illi kan hina râh henâk. This is often the case where the antecedent to be supplied is in the third person, as in proverbs, as illi ma yeshufshe min il ghurbâl a'ma *he who cannot see through a sieve is blind*; illi ma luhshe hadde, luh Rabbina<sup>1</sup> *he who is without any one, &c.* Illi is equivalent to the English *what* when standing for *that which*, as illi a'rafu aqûlû lak *what I know I will tell you*; illi shuftu ana innu hûwa llî qarabha *what I saw was that (= as far as I could see) it was he who struck her.*

§ 432. Illi . . . wi lli has the force of *one . . . another*, or *the one . . . the other*,<sup>2</sup> as illi yiddî lu qirshên wi llî yiddî lu talat qurûsh wi lli yiddî lu arba'a *one gives him two piastres, another three, and another four*; illi yigû bukra wi llî yigû ba'de bukra *some come to-morrow, and others the day after.*

§ 433. Mâ (ma) refers almost exclusively to inanimate antecedents, corresponding to the Latin *quod* or *id quod*. It sometimes contains within itself the force of both antecedent and relative, and as the object it does not, like illî, require the verb to take the suffix. Except when followed by the preposition bèn (the copula being understood) its antecedent, when expressed, though somewhat definite in sense, is never accompanied by the article.

<sup>1</sup> In the expression illi yiddî lak humâr ma tshufshe sinnu kâm (= *don't look a gift horse in the mouth*), illi yiddî lak is equivalent to *iza ddâ lak wâhid*.

<sup>2</sup> As *qui . . . qui* in Fr.

It is mostly used in the three following cases :—

(a) When it partakes of the nature of an indefinite pronoun.

(b) Where it is equivalent to the English relative *that* governed by a preposition unexpressed, its antecedent being a date or period of time, or the relative clause being in the position of a genitive governed by the antecedent.

(c) After the prepositions qabl, ba'd, bèn, 'ashân ('ala shân),<sup>1</sup> &c., and the substantive kull, forming conjunctions with them; e.g. kaffit ma 'andu min il fulûs *all the money he has, whatever money he has*; kulle mâ lu *whatever he has*; ahsan mâ mi'î *the best I have*; giri 'ala âkhir ma mi'âh *he ran as fast as he could, all he knew*; 'ala ma shûf (mâ ashûf) ana *as far as I can see, judge*; mâ bèn lahmar u mâ bèn liswid *between red and black*; il masâfa mâ bèn litnen *the distance between the two*; ahsan mâ fi l ghanam *best of everything among the sheep, i.e. of all the sheep*; ana akbar mâ fi khwâti (ikhwâti) *I am the oldest of all my brothers, i.e. older than any of my brothers*, maṭraḥ ma truḥ rūḥ, *i.e. go where you like*; 'ala qadde mâlum<sup>2</sup> 'auzin *as much as they want*; nahâr, yôm, mâ gêt *the day that (= on which) I came*; fi msâfit mâ tit'ashsha akún ḥâḍir *I will be ready as soon as (by the time) you have dined*; sabab mâ zî'il ir râgil (or sabab ir râgil mâ zî'il) *the reason that (= for which) the man got angry*; min kutre mâ kân za'lân<sup>3</sup> *from the excess of his anger*; qable mâ yigî *before he comes*; 'ashan ma râḥ *because he has gone, &c.*

REMARK.—In cases *b* and *c* mâ should immediately precede the verb, so that it is incorrect to say sabab ma r râgil zî'il, qable mâ il walad gih, but see § 579, note.

§ 434. The word *ir* is often used instead of mâ in case *b* when the antecedent is a period of time, as nahâr in sâfirna *the day that we started*; tâni yôm in gêt *the day after you came*; ḥâl in râḥum *the moment they went*.

§ 435. Mâ (or in) is sometimes omitted in case *b*, as *that* is in English, as a'rafu min yôm kunte shuftu fi bêt wâḥid ṣaḥbî *I know him since a day I met him at the house of a friend of mine*; so sabab ir râgil zî'il *the reason the man got angry*.

§ 436. When the third personal pronoun is the subject of a verb of which mâ is the object, it may be appended to mâ in its shortened form as a suffix, as in 'ala qadde mâlum 'auzin above.

<sup>1</sup> 'ashan ma = Lat. *quod*, Mod. Greek *διότι* (= *διὰ ὅτι*).

<sup>2</sup> When the third personal pronoun stands for the subject of the verb it may be appended in its shortened form to mâ. Huwa becomes hu, hiya, hya, hê.

<sup>3</sup> This is more vivid than min kutre za'alu.

§ 437. When a statement is made with regard to two or more objects, and the speaker proceeds to define its particular relation to each one of them, the first may be referred to, whether animate or inanimate, by *mâ* followed by the personal pronoun, the two together being equivalent to the verb *ya'ni* in its adverbial sense, as *ana qarêt il kitâbên ma huwa ktâbak wi ktâb 'alî; laqêt it talâta kulluhum madbûhîn, mâ huwa Mehammad madrûb bi rusâsa fi sidru wi Hasan râsu maqtû'a wi Hsên maqrûb bi sikkina fi qalbu* *I found them all three slaughtered—Mohammed shot with a bullet in his chest, Hasan with his head severed, and Hsein stabbed to the heart with a knife.*

REMARK.—*Illî* may, of course, be used in the same way.

## DISTRIBUTIVE PRONOUNS

§ 438. *Kull* in the sense of *every, each*, always precedes its substantive, as *kulle râgil every man, kulle hâga each thing*; but when used with a definite noun it is treated as a substantive, and is followed by a genitive or is placed after the noun with the pronominal suffixes attached to it, as *kull ir riggâla the whole of the men, i.e. all the men, kull il mistakhdimîn all the employés, kull id dinya the whole of the world (or ir riggâla, il mistakhdimîn kulluhum, id dinya kulliha)*. When the noun is understood and not represented by a personal pronoun, *il kull* may be used for *all of them, the whole of it*, as *agîb lak kam wâhid minhum, shuwaîya minhum? Hât il kull. Shall I bring you a few of them, some of it? Bring them all, the whole of it.*

§ 439. *Tûl* expresses the whole in the sense of extension over a period, and is, like *kull*, a substantive, as *tûl in nahâr the whole of the day*. When following its substantive it does not, like *kull*, take the pronominal suffix, but plays the part of an adverb, as *la shuftuhum il lél tûl wala n nahâr tûl*.

§ 440. *Every one* is expressed by *kulle wâhid, kulle hay (i.e. every living soul), kull in nâs, kulle min kân, &c.*; *every one of the men, every one of the books*, by *kulle wâhid min ir riggâla, kulle wâhid min il kitâbat (or kulle râgil min ir riggâla, kulle kitâb min il kitâbat)*; *every man of them* by *kulle râgil minhum*; so *kulle kitâb, kulle kubbâya, minhum, every other* by *kulle tâni, or kull* followed by a noun in the dual, as *kulle yômên every other day*.

§ 441. *One by one* is expressed by *wâhid wâhid, or by the repetition of the noun*, as *yerûhû 'ala l biyût bêt bêt they go round to the houses one by one; two by two by itnên itnên, and so forth.*

§ 442. *Either* and *neither* have no exact representatives, and must be rendered by periphrases, as kulle wâhid min litnên yighdar yi'milu *either of them can do it*; kulle wâhid (or dih we dih) yi'gibnî (or litnên yi'gibûnî) *either will please me*; muşibit dih walla dih tigharraḡ litnên *a mishap to either will ruin both*; wala yigîsh wala wâhid mil litnên *nor will either of them come*; 'auz anhûn minhuun? La dih wala dih *which of them do you want? Neither*; wala wâhid mil litnên giḡ (or litnên ma giḡsh) *neither of them came*; <sup>1</sup> huwa wi sh shêkh ma giḡsh *neither he nor the sheikh came*; la na (la ana) wala nta *neither I nor you*; la Mḡammad wala Hsên *neither M. nor H.*; fi barrên in Nil *on either side of the Nile*; wala fi barre min barrên in Nil *on neither side of the Nile*.

### INDEFINITE PRONOUNS

§ 443. These include the numeral and indefinite article wâhid, which bears most of the senses in which the English *one* is used, as huwa yimkin yigî wâhid yôm *perhaps he will come one day*; <sup>2</sup> gâni wâhid *one (i.e. a certain man) came to me*. *One* as an indefinite substantive may be translated by wâhid (or more usually il wâhid), or linsân (or linsân minna), as kalâm zêye dih yiza'âl il wâhid *such a remark makes one angry*; aḡsan linsân ma yish-rabshe ziyâda 'an sitte sagâyir fi l yôm *it is better that one do not smoke (= not to smoke) more than six cigarettes a day*; linsân minna lâzim yi'mil waḡiftu wala yintibih li fkâr in nâs *one must do one's duty without heeding the notions of other people*. When *one* is equivalent to *they* used indefinitely, it may be expressed by the third person plural of the verb, as yeqûlu l kalam da *one uses this expression*.

§ 444. *One* as a definite substantive qualified by an attributive adjective, and referring to an object already mentioned, also finds an equivalent in wâhid, as ana giḡ (aḡib) lak wâhid kuwaiyis, waḡda kuwaiyisa (according as the noun understood is masc. or fem.) *I will bring you a good one*; hat li kam wâhid tuwâl *bring me a few long ones*.

§ 445. The unit may be omitted when the noun has just been qualified by an adjective opposed in sense, as is ṣaḡne dih

<sup>1</sup> Not *both of them didn't come*, which we would translate by mush litnên gum. We say kullu mush fi maḡillu, meaning *none of it is in its place*.

<sup>2</sup> But it is more idiomatic to say yôm min il iyâm (or yôm min zât il iyâm, or yôm min döl).

wisikh, iddîni (wâhid) niđif *this plate is dirty, give me a clean one.*

§ 446. When *one* and *the other* or *another* are opposed in a sentence to each other, their Arabic equivalents may be omitted altogether, the repetition of the substantive being sufficient, as it sometimes is in English, to indicate the meaning, as ruĥna min giĥa li giĥa, min bêĥ li bêĥ *we went from one place to another, from house to house*; rigle li fôq we rigle li taĥt *one leg up and the other down*; îd tid'ak bi ş şâbûna we îd teşubb *one hand scrubbing with the soap while the other pours (the water)*; iddî lu l gawâb min id li îd, *i.e. give him the letter from your hand into his*; yôm fiĥ u yôm ma fiĥ *one day there is and another there isn't*; bitrûĥ tamalli? Yôm êwa u yôm la' *do you always go? One day yes and another no (i.e. one day I do and another I don't)*; da giĥa wî da giĥa *that is one sort and this is another.*

REMARK.—The word tâni may be added to the noun repeated, as ruĥna min giĥa li giĥa tanya, &c.

§ 447. *One . . . another*, as substantives, may be translated in this connection by illî . . . illî (§ 432); *one thing . . . another thing*, by bashqa . . . bashqa;<sup>1</sup> or we may repeat the substantive, as da kitâb we da kitâb, &c.

§ 448. *Any one, anybody, any person (= somebody)* may be rendered by wâhid or ĥadd, as shufte wâhid (or ĥadd)? *did you see anybody?* iza giĥ ĥadd *if any one should come*, ĥadde minkû 'auz yerûĥ? *does any one of you want to go?* the plural *any (= some)* by nâs, ĥâga, &c. min, or simply min, as fiĥ nâs minkû râĥu Maşr? *have any of you been to Cairo?* wala ĥâga min il wuĥûsh *nor any wild beasts*; fiĥ minhum baĥĥâlîn? *are any of them bad?* (For the use of the indefinites êy, êyiĥa, see below.)

As an indefinite quantitative adjective (again = *some*) *any* is not expressed in Arabic, but as a substantive it is generally represented by min with a pronominal suffix, though here again it may be omitted, as 'auz karâsî, laban? *do you want any chairs, milk?* mush 'auz minhum, minnu (or mush 'auz) *I don't want any.*

REMARK.—With the negative signs ĥadd signifies *no one, nobody*, as ma ĥaddish giĥ *nobody came*. *Anything*, when equivalent to *something*, is rendered by ĥâga, in other cases by êyiĥa ĥâga or kulle shin (shê in) kân, as 'andak ĥâga tiddihâ li? *have you anything to give me?* ma tqul lûsh ĥâga *don't tell him anything*; addî lu êĥ? Iddî lu êye ĥâga *what shall I give him? Give him anything*; kulle shin kân yiqdî *anything will do.*

§ 449. *Some* in the sense of *about* is best translated by the

<sup>1</sup> Turkish.

verbs *yigî*, *yitla'*, used as adverbs, as 'umru *yitla'* tamânîn *he is some eighty years old*, *yigî gum'itên ma shuftûsh it is some two weeks since I saw him*; but true adverbs must be used where a future event is spoken of; thus we should not say *haq'ud henâk yigî* (or *yitla'* sanatên), but *taqrîban sanatên* (or *zêye sanatên*) *I shall stay there some two years*.

§ 450. *Somebody* can always be expressed by *wâhid*, as *wâhid darab il garaz somebody rang the bell*, &c.; *yiftikir leimnu wâhid he thinks he is somebody*; *something* by *hâga*. *Some . . . some* is rendered, as *one . . . another* (above), by *illî . . . illî*, or by the preposition *min* with the suffixes, as *gih talâtin nafar minhum riggâla u minhum niswân thirty people have come, some men and some women*.

§ 451. The quantitative adjective is unexpressed (as *any* above), as *hât 'êsh u zibda u gibna bring some bread, butter, and cheese*; *shufna klâb fi s sikka we saw some dogs in the street*; but 'andak 'êsh? Êwa. *Ṭaiyib, iddinî minnu* (or *iddinî*) *have you some bread? Yes. Good, give me some*.

§ 452. *Other* as an adjective finds its equivalent in *tâni* or in other words already mentioned. The indefinite *other than* is expressed by *tâni ghêr* or by *ghêr* alone, as *waḥda tanya ghêr Bikhîta another than Bikhîta*; *ma fish ḥadde ghêri*.

REMARK.—*Yôm min dôl* means *the other day, some future day*, according as the verb is past or future. *Every other day* is rendered by *kulle tâni yôm*, *kulle yômên*, or *kulle yôm we yôm*.

§ 453. The indefinite relatives *whoever, whichever, whosever, &c.*, are expressed by *êye* (or *êyiha, êyuha*) *wâhid* and *êy* followed by a noun with or without the case ending, *whoever it may be* by *êye waḥdin kân*. But as a rule an English indefinite relative may be rendered by *illî* (or *mâ*), accompanied sometimes by other words to make the sense clear, as *illî yidrabni adrabu whoever strikes me I will strike him*; *illî ti'milu a'milu ana whatever you do I will do*; *illî tdilni bardu akun mabsût I shall be contented with whatever you give me*; *illî yeqûlu hûwa bardu kidb whatever he says is a lie*; *il yôm illî tigî fih bardu yekûn kuwaiyis; illî ma takhdûsh inta akhdû ama I'll take whichever you don't take*; *illî yigra yigra whatever will happen will happen, i.e. happen what may*; *waqto ma tigî tigî at whatever time you come, come, i.e. come when you like*.

REMARK.—There is sometimes a confusion between the indefinite relative adverb and the pronoun itself, as in the expression *yidnqqu l mazzîka li kulle ma ḥadde yekhushsh the baul strikes up in honour of each as he comes in*.<sup>1</sup>

<sup>1</sup> *Kulle ma* meaning *whenever*.

§ 454. Êy, êyi wâhid, and êyiha require the noun to take the case ending when the substantive verb follows (the verb being usually in concord with the noun), as bi êye țariqtin kânit *by any means whatever*; êye wâhid fiqihin kan *any schoolmaster, whoever he be*; min êyuha dukkânin kânit *from whatever shop it be*; but bi êye țariqa; bi êye țariqa min 'andak (or illi 'andak) *by any means; by any means you have*; ishtirih min êyuha dukkân *buy it from any shop*. Êye wâhid and êyiha wâhid become êye waħdin and êyiha waħdin when followed by a verb, and remain masculine though a feminine object be understood, as êye waħdin gat, iddih liha *give it to any woman who comes*.

§ 455. Fulân and the adjective fulânî are the English *such, so and so*, and may be used together somewhat pleonastically, as fulân gih *such a one has come*; il Bêh fulân *so and so Bey*; il mara l fulânîya *such and such a woman*; shufte fulân il fulânî.

§ 456. In dates kaza is generally employed, as lêlit kaza min ish shahr *on such and such a night of the month*.

REMARK.—The definite *such* is a demonstrative adjective, and will be generally rendered by the adverb zêy, as *I never saw such a man as you* ma shuftish abadan râgil zêyak.

§ 457. Zêd, 'amr, Râghib, and occasionally 'umar, are used as hypothetical names, like *Jones, Brown, and Robinson* in English, as Râghib gih u 'amre râh; Zêd u 'umar u Râghib u tirtân we 'illân; iza ɖarabak Zêd min in nâs.

## THE VERB

### ITS CONCORD WITH ITS SUBJECT

§ 458. When the subject is definite the verb as a general rule agrees with it in gender and number, as ir râgil gih *the man came*; il mara 'aiyațit *the woman wept*; tûga'nî râși *my head aches* (lit. *pains me*); ir riggâla yishtaghalû *the men work*;<sup>1</sup> but the following important exceptions must be noted:—

(a) When the subject is a broken plural the verb is very frequently placed in the feminine singular, as il hamîr insaraqit kulliha (or kulluhum) *all the donkeys were stolen*; il khêl kânit ta'bâna *the horses were tired*; nizlit il kilâb we 'auwit *the dogs*

<sup>1</sup> In relative clauses the verb is, of course, of the gender and number of the antecedent, whether expressed or understood, as it tâgir illi baħ li l buɖa'a; id dawâya lli nkabbit; illi kânû hina râhû Masr.

came down and barked ; ish shabâbîk infatahit *the windows were opened* ; gat ir riggâla we giryit in niswân *the men came and the women ran away* ; kan fih 'aiya ktîr mâ bèn in nâs, lâkin il hamdu li llâh aghlabha gat salîma *there was a great deal of illness among the people, but, thank God, most of them recovered* ; mahâbîs ghêru kânit mahbûsa mi'û *other prisoners were imprisoned with him* ; is siyâs mishyit *the sayces went away* ; lamma gat il barabra nizlit ir rukkâb min il babûr *when the Berberis came the passengers got down from the train*.

REMARK *a.*—When the demonstrative is in the feminine singular the verb should be so likewise, as in nâs dî tigî, but in nâs dôl yigû.

REMARK *b.*—The verb may be in the feminine singular though followed by a predicate adjective (or participle) in the plural, as 'ênêh kânit maftûhîn *his eyes were open* ; il wirâq kânit maktûbîn *the papers were written*.

REMARK *c.*—In all the above examples the verb might also be in the plural, and would be perhaps more often than not where the subject denotes human beings, or when it precedes the verb.

(*b*) The verb will occasionally be in the feminine singular when the subject is a perfect plural and is preceded by the verb, as lamma gat lefendiyât mishyit in naggârîn *when the Efendis came the carpenters went away*.

REMARK.—In naggârîn il mestakhdînîn râhit (the subject preceding the verb) will rarely be heard, because by placing the noun first in the sentence we emphasize the fact that it denotes a number of separate objects.<sup>1</sup>

(*c*) The verb will sometimes be in the third person singular masculine when preceding a plural subject and separated from it by intervening words, as fatah luhum bâb il bêt il khaddâmîn *the servants opened the door of the house to them* ; but fatahu lhum would also be quite correct, and indeed more usual.

REMARK.—The third person singular may occasionally be heard when the verb is similarly separated from a feminine subject in the singular, as iddêt lu hîgâb 'ashân yeruh minnu bi izni

<sup>1</sup> The construction is admissible when the persons or things described are spoken of as a single body without reference to their personality. It must be remembered that the feminine in Arabic also represents the neuter of other languages, and that several objects mentioned together, though they be living, are liable to be regarded in the Semitic languages as a mere multitude when their individuality is not brought to the foreground. Comp. §§ 387, 467.



llâh il 'ên *I gave him a charm that the evil eye might, by God's permission, depart from him*; but this is an irregularity not to be imitated.<sup>1</sup>

(d) When the past tense of the substantive verb *kân* precedes a definite subject it very frequently remains unchanged, especially if the subject is a feminine singular, and this even when it serves as the auxiliary of another verb which itself agrees with the subject,<sup>2</sup> as *kân il bint fi l bêt the girl was in the house*; *kân id dawâya ikkabbît the inkstand had been upset*; *iza kân il binte tigi* (in preference to *iza kânit il binte tigi*); *kân ummu bit'aiyat his mother was weeping*; *kân (or kânit) is sâ'a tnên it was two o'clock*; *kân id dinya ḍalma it was dark*.

§ 459. When the verb precedes two or more definite subjects of different genders or numbers, it may either agree in gender and number with the first, or be placed in the plural, as *gih (or gum) il walad w abûh the boy and his father came*, *gat (or gum) il mara wi buiha*; *insaraqit il 'arabîya we taqmiha the carriage and its harness were stolen*; *qunt ana wi Mḥammad I and M. got up*.

§ 460. When the subjects precede, the verb should be in the plural, as *il mara wi l walad gum*; *ana wi nta ruḥna*; but it is occasionally made to agree with the first when feminine, as *hiya w abûha râhu* or (less usually) *râhit*; but *abûha we hiya râhu*, not *râh*.

§ 461. When the subject is a collective noun the verb will be in the masculine singular, as *il gâmûs kân fi l ghêt the buffaloes were in the field*; *iş saḡar yikhḍarre fi shahr abril the trees get green in the month of April*; *il lamûn, il burtuqân, ghili lemons, oranges, have got dear*; *bunduqhum inḡabaṭ min il bulîs their guns were seized by the police*; *kam nafar gat (or gum)? how many persons came?*

REMARK a.—Though the above construction is the usual one, the verb is sometimes in the plural, especially when the subject denotes living beings, as *il ghafar gih (or gû) the watchmen came*.

REMARK b.—With the words *'askar soldiers, troops, and*

<sup>1</sup> The intervening words may cause the speaker to forget that he started with a masculine verb and intended to use a masculine noun. In the above example, for instance, the word *ḥasad* might be in his thoughts when he began with the verb *yerûh*.

<sup>2</sup> In compound tenses the auxiliary is often of a different number and gender to the principal verb, as *il gunâ'a kânit lissa mâ gûsh the people had not yet come*.

ghanam *sheep*, the verb is put in the feminine singular, as qâlit il 'askar li ba'diha *the soldiers said to one another*; il ghanam gat. Il 'askar gum may also be said.

REMARK c.—Nouns of this class, denoting nationalities, are usually regarded as masculine singulars, but the verb is not infrequently in the plural or the feminine singular, as lingliz miskû (or miskit) arḍhum *the English seized their land*; mishyit il 'arab *the Arabs are gone*.

§ 462. When the subject is a noun of multitude the verb is usually in the plural, but may also be in the masculine or the feminine singular, as ahlu râhu (or râhit) Maṣr *his people have gone to Cairo*; il khalq igtama'û (or igtama'it) *the people collected*; il ḥarîm nizlû, nizlit, nizil fi 'arabiya tanya *the ladies got into another carriage*; kulle barre Maṣr beyid'û 'alêh *all Egypt curses him*; ba'd in nâs yeqûlu (or teqûl), the latter agreeing with the broken plural nâs in the feminine singular; but ba'duhum yeqûlû (or yeqûl); il gamâ'a dól raḥ yirkabû fi 'arabiyatak? *are these people going to drive in your carriage?* il 'âlam da, dî, dól gih, gat, gum min ên *where have these people<sup>1</sup> come from?* il kulle gih (or gum) *all came*. Of two verbs, one may be in the singular and the other in the plural, as il ba'de gih wi l ba'de ma gûsh *some came and some did not come*.

§ 463. Kâm with its substantive is most frequently followed by a verb in the feminine singular, but the plural is admissible, and occasionally the masculine singular is heard when the noun denotes male human beings, as kâm kilâb gat, (less usually) gû? kâm mara gat, gû? kâm râgil gat, gû, gih?

REMARK.—Shuwaiya, ḥabba, and ba'dishi (= ba'de shê), in the sense of *a little*, are regarded as nouns of multitude, and are generally constructed with a plural verb, as ish shuwaiyit il laban ghilyû *the little milk has boiled*; ḥabbit tibn insaraqû mir riṣṭabl *a little straw was stolen from the stable*; il ba'dishi dól ma yikaffûsh (or il ba'dishi da ma yekaffish) *this small quantity will not suffice*.

§ 464. A verb will sometimes agree with the idea conveyed by a word, though not a collective noun or a noun of multitude, rather than with the actual form of the word itself, as arba'a fi talâta tibqa (less usually yibqû) itnâshar  $4 \times 3$  "*equals*" 12; itnâshar min 'ishrin tibqa tamanya *twelve from twenty "leaves" eight*; itnên yekaffi *two's enough*; ana raḥ addi lak 'ushara ginêh; iza khallaṣak ma fish ma'na, ma khallaṣakshe . . . zêyo ma yi'gibak baqa *I am going to offer you £10; if it satisfy you,*

<sup>1</sup> Ce moule.

*well and good; if not—why, please yourself; kutte biddi arûh* (for *kan biddi*) *I wanted to go*; <sup>1</sup> *ma kuntish lâzim agî* (for *ma kanshe lâzim*); *yeqûm dimâghu yefûq ‘aleh* <sup>2</sup> *he recovers consciousness*; *illî zêyina nirkab* <sup>3</sup> *hamîr! do such as we ride donkeys?* *yibqa inta ksibt* *it results that you have won*; or it may agree with a word which is strictly in apposition to the subject, or in the relation of a genitive to it, but of more importance in the sentence, as *kulle barre Maşr betid‘î ‘alêh* (for *beyid‘û*, as above, agreeing with *Maşr*). This is commonly the case where the word *nafs* and others of similar meaning precede the noun with which they are used, as *nafs ir riggâla qâlû*; so with titles, as *ħadritak, ganâbak, sa‘tak*, the verb agreeing with the pronoun.

§ 465. Verbs expressing the state of the weather are put in the feminine, the word *dinya* (*dunya*) being understood, as *maġarît* (or *naġarît*) *it rained*, *betishtî* *it is raining*, *betir‘ad* *it thunders*, &c.

§ 466. *Dinya* (*dunya*) is also understood <sup>4</sup> in the expressions *kânit id ġubr, il magħrib, qamar, turâb, &c. it was noon, sunset, moonlight, dusty, &c.*, but *kân* is also said if the predicate is masculine, and even sometimes when it is feminine.

§ 467. In the expression *we khulşit baqa* and so *my story ends*, *ħikâya* is understood; in *ma dakhalitshe* <sup>5</sup> *it has nothing to do with it*, the subject understood is a word or phrase just spoken. In some others, as *gat salima* *it has turned out all right*, *il ħamdu li llah illî gat ‘ala kede* *thank God that it has turned out that way*, *ħakamit kede* *it has been so ordained, has so happened*, *zêye mâ tigî tigî* *come what may*, *tekûn fi ħanakak tiqsam li ġġerak*, i.e. *there is many a slip twist the cup and the lip*, the verbs are impersonal, the feminine standing for the neuter.

REMARK.—Impersonal verbs are, however, sometimes in the masculine, as *ma yinfa‘sh, ma yigîsh minnu* *it's of no use*; *ħaşal khêr* *no harm's done* (*all's well that ends well*); and *baqa* is used much more frequently than *baqat* <sup>6</sup> (§ 560).

<sup>1</sup> *Kutte biddi* is used nearly as frequently as *kan biddi*.

<sup>2</sup> The educated often use *dimâgh* with a masculine verb.

<sup>3</sup> *Illî zêyina yirkab* may be said, but even then the plural *ħamîr* will be used.

<sup>4</sup> It is, however, frequently expressed in both cases, as *id dinya kânit turâb, bitir‘ad*.

<sup>5</sup> Or *di ma dakhalitshe wala kharagit* *that is neither here nor there*.

<sup>6</sup> *Baqat* is occasionally used for *baqa* even when it is not used in a purely adverbial sense.

§ 468. A definite dual subject requires the verb to be in the plural, as *ir raglên gû, nizrû, or gum (gû) ir raglên*; but it is not unusual for the verb to be in the masculine or feminine singular when it precedes the subject, as *lamma gih ir raglên; gatnî şagartên*; and it will sometimes be in the feminine though following its subject, if the latter denote an inanimate object, and in particular if it denote the double members of the body, as *îdêh biṭlit we ‘ênêh râhit, i.e. he has lost the use of his hands and his eyes*. We may say *‘ênêh kânit maftûha, or kânit maftûhin, or kânû maftûha, or kânû maftûhin*, but *kânit maftûhin* and *kânû maftûha* are unusual.

§ 469. When the subject is indefinite and precedes the verb, the concord is regulated by the rules and exceptions set forth in the preceding sections; but when the verb precedes, it is placed by preference in the masculine singular, whatever the gender and number of the subject; e.g. *mara ḡarabit bintiha a woman beat her daughter; quṭaṭ wi klâb te‘adde baṛd cats and dogs bite one another; raglên, kitâbên, gum; but gâ lu waḥḡa ‘agûza there came to him an old woman; nizil nâs waiyâh ‘ala l balad there went some people with him to the village; ma yibqa lish ugra zêyi n nâs I don’t get proper wages; kan maugûd nâs ketîr there were many people present; lissa ma fatshe sana there has not yet passed a year; ma ḡaşalshe minha samara there has not been any good result from it; kan ḡaşal nadra an accident had happened; lamna yigi lak gawâbât when you get letters; iza garâ lu ḡaḡa if anything happened to him; ṭabbe ‘alêya raglên two men overtook me, came upon me; gih khamisa naggârîn there came five carpenters; gâ li gurnâlên I received two newspapers.*

REMARK.—The verb, however, not infrequently agrees, especially when it immediately precedes the subject, or the subject is emphasized, as *ḡaşalit lu nifs (or ‘ên) the evil eye has come upon him; gat lak dahya! perdition upon you! kulle ma tgi lu mara yitkhâniq waiyâha whenever a woman comes near him he quarrels with her; kân (or kânit) ‘alêh kiswa sûda he had on a black suit*. The substantive verb preceding an indefinite subject will often agree with it in form, owing to the fact that there is an ellipse of the relative between the subject and the following words, as *kânit bint qaṛda gaub il bâb there was a girl sitting near the door (= hiya kânit bint illi qaṛda she was a girl who . . .); kânit (less usually kân) dawâya nkabbit, but kân inkabbe dawâya an inkstand had been upset; kânû riggâla henâk<sup>1</sup> they were men who*

<sup>1</sup> So *kânû riggâla gû* or *kânit riggâla gat, kân riggâla gum* or *kân riggâla gat*.

were there; kan riggâla henâk *there were men there*. In such a phrase as ma gâsh illa mrâtu the verb is masculine although the noun is definite as agreeing with the word ḥadd understood. The full expression would be ma gâsh ḥadde illa mrâtu gat.

§ 470. When following the indefinite pronoun êy and its noun the verb regularly agrees with the noun, but occasionally remains unchanged, as êye gihitin kânit *whatever direction it be*. With ḥêsu, on the contrary, it remains unchanged, as 'auz yitgawiz binte min ḥêsu kân *he wants to marry a girl, whoever she be*.

REMARK.—Kân serving as an auxiliary and placed after the principal verb is generally unchanged, as ašlî ana gibtiha kân; ana qultilak inbâriḥ kân.

§ 471. The verb is never in the feminine when preceding a perfect plural, and very rarely when preceding a dual or broken plural denoting human beings; thus, while both nizil and nizlû naggârin (or naggârên) are admissible, nizlit cannot be said.

§ 472. Though the first of two or more verbs may not agree in gender and number with a subject common to both of them, the other or others may and generally will, and this whether the subject be definite or indefinite, as gat il banât u miskû fihum *the girls came and seized them*; qâbilni raglên u šârû yimshû waiyâya *two men met me and continued walking with me*; lamma yigî lak mara we tis'alak *when a woman comes to you and asks you*; itummit in nâs 'alêya we darabûni we saraqûni *the people collected around me and beat and robbed me*; qâm abb il bint w ummiha qâlû . . .

## THE TENSES

§ 473. The past tense (or perfect) denotes:—

(a) An act just completed at the present time, as katabt il gawâb *I have written the letter*; kanasû l ôḍa *they have swept the room*.

(b) An act completed at some past time, as katabt il gawâb qable ma yigî *I wrote the letter before he came*; banu l bêt 'ammauwil *they built the house last year*.

(c) An act begun at the time of speaking, or previously, and continued at the present time, as il walad ḥabbihâ *the boy has fallen in love with her*; saddaḡna qôlak *we believe what you say*; alzamtak leinnak terûḥ *I command you to go*; istaghrabt *I am astonished*; ḥaqquha qafaltuha *you ought to have shut it*.

(d) A prayer or wish, as la samah Allâh *God forbid*; dumtum bi khêr *may you keep well, farewell*; kattar khêrak (*sc.* Allâh) *God increase your well-being, thank you*; gat lak dahya *petition seize you*; inshullah ma ruḥt *I hope you won't go*.

(e) An act to be performed in the immediate future, as *sibu*, *lahsan* (or *we illa*) *qataltak leave it alone or I'll kill you*; *êsh qultum fi l mas'ala what say you about the matter?* *khallêtik be 'afya ya sitt I leave you in health* (said by a lady caller on taking leave).

(f) An act which may probably or possibly take place at some future time, such as would often be described by the subjunctive in other languages, as in *gih*, *iza râh if he come. go*;<sup>1</sup> *li êye maṭraḥin ruḥt to whatever place you go*; *êye bêtin kân whatever house it be*; *kulle min kân*<sup>2</sup> *whoever it be*; *kulle ma amartâni buh a'milu whatever you command me (= shall have commanded me) I will do.*

(g) An act which has been performed once and is cited as a rule for the future, as *iza kân fih mishwâr ruḥt if there is an errand I go on it.* This construction is not uncommon in proverbs, in which vividness of expression is always an object; e.g. *illî tarak shê 'âsh balâh who leaves a thing lives without it (= waste not, want not)*; or in narrative where we could only use the present or future in English, as *il walad minna lamma yikbar we 'auz yitgawwiz yequm yiṭlub mahre min abûh . . . u ba'dên lamma shâf abûh mush 'auz yiddi lu mahr hauwish ugritu u gâb mahre min 'andu we qâm abûh khaṭab lu bint when one of our children grows up and wants to get married he asks his father for (money for) a dower . . ., but when he sees his father unwilling to give it him, he saves up his earnings and finds the dower out of his own pocket, and his father betroths him to a girl.*<sup>3</sup>

§ 474. The verbs *khalla let*, *shâf see*, *simi' hear*, *ḥasab believe, consider*, *laqa find*, and others of a similar signification, when themselves referring to past events, may be followed by another verb in the perfect where in English it would be in the infinitive or a participle, the second verb forming an indirect predicate to the object of the first; e.g. *khallêtu râh il bêt I let him go to the house*; *shuftiha gat I saw her come*; *simi'na l fulûs wiq'it min gêbu we heard the money fall from his pocket*; *kutte baḥ-siblum ishtarâh I was thinking they had bought it*; *shuftu ingalad I saw him flogged*; *laqêtu nizil râh I found him gone.*

REMARK.—We may also say *khallêtu yerûh il bet*, *simi'na l fulûs tâqa'*, &c., but the facts are not then so fully certified.

<sup>1</sup> For the conditional sentences, see § 507 *sep.*

<sup>2</sup> *Qui que ce soit.*

<sup>3</sup> The present and past are used indiscriminately, the speaker changing from one to the other.

The English *I saw him going* will be translated by *shuftu rāyih*, or *we hūwa rāyih*,<sup>1</sup> or *hiyerūh*.

§ 475. The past tense is equivalent to the English pluperfect:—

(a) In a clause united to a previous one by a conjunction, as *ma fātūsh illa lamma mauwitu* *he didn't leave him till he had killed him*; *rauwaḥ qable ma khallaṣ shughlu* *he went away before he had finished his work*; *ba'de ma katab il gawāb haṭṭu fi zarf* *after he had written the letter he put it in an envelope*.

REMARK.—In indirect discourse the past tense or present used as a past is not followed, as in English, by the pluperfect, but by the simple perfect, unless it is desired to lay particular stress on the fact that the action was already completed at the time that the reported words were spoken, as *qāl innu katab il gawāb* *he said that he had written the letter*; *baḥsib innu gih* *I thought he had come*.

(b) Occasionally with *lau*, *lô*, in conditional sentences. (See §§ 507 *seq.*)

§ 476. The past tense of the verb *kān* with a participle will often express the pluperfect, as *kānu mḥaḍḍarin il akl* *they had prepared the meal*. This might also mean *they had been or were preparing the meal*, according to the context.

§ 477. The aorist corresponds to our indefinite unfinished present, as *aḥibbu* *I love him*; *il ghina yegib iṣḥāb* *riches bring friends*; *kulle yôm yiddini qersh* *he gives me a piastre every day*; *ish shamse tiṭla' fi ani sā'a?* *at what time does the sun rise?* or to the indefinite future, as *iza shuftu aqullu* *if I see him I will tell him*; *lamma yigî ashēya'û lak* *when he comes I will send him to you*; *ish shamse tiṭla' fi ani sā'a bukra?* *at what time does (will) the sun rise to-morrow?*

REMARK.—Hence English adjectives in *able*, *ible*, &c., may generally be translated by the aorist of a passive or neuter verb, and compound nouns often rendered by its help, as *yittākil* *edible*; *yin'irif* *recognisable*; *ma yitqibilsh* *unacceptable*; *ma yitfihimsh* *incomprehensible*; *yimkin* *possible*; *qāmûs yithaṭṭe fi l gēb* *a pocket-dictionary*; *meqauwara titqauwar biha* *l gibna* *a cheese-scoop*.

§ 478. It often plays the part of the historic present, as *yeqûl ṭaiyib ngî* *all right, he says, I'll come*; *yeqûm abûh yiz'al minnu* *we yeqûl lu* *his father then gets angry with him, and says to him*.

§ 479. It sometimes has the force of the imperfect present.

<sup>1</sup> § 576.

especially when joined by the copulative to another verb in the imperfect present, the *bi* being dropped perhaps in the latter case for euphony, as *tindah li lèh?* *why do you call me (= are you calling me)?* *bit'aiyaṭ wi tza'aq kede lèh?* *what are you crying and howling like that for?*

REMARK.—Similarly, the *bi* may be dropped in the unfinished future, as *û'â tekun tinsâ*.

§ 480. An event which happens habitually at regular periods may be denoted either by the aorist or the imperfect present, as *kulle sana nḥigg* (or *binḥigg*) *we make the pilgrimage every year*.

§ 481. It is used like the perfect, and with much greater frequency, to express a wish or desire (which includes a curse), as *Allah yihfazak, yisallimak* *God preserve you*; *Allah yiṭauwil 'umrak* *God prolong your life*; *il'an* (for *Allah yil'an*) *abûk* (*God*) *curse your father*. Both perfect and aorist may occur in the same sentence, as *shakar Allâh fadlak u Rabbina yitammin bi khêr* *God requite your kindness, and our Lord bring about a safe issue*.

§ 482. The aorist is very frequently attached to a preceding verb or its participle, or a verbal noun or expression, without the intervention of a conjunction or any other particle. This may happen:—

(a) Where it is equivalent to the English infinitive, whether simple or gerundial, and qualifying or limiting the sense of the preceding verb or verbal expression, or acting (with its complement) as an object or an indirect predicate, or denoting a purpose; e.g. *'auz arûḥ* *I want to go*; *yiraf yiktib* *he knows how to write*; *ṭalabna nrûḥ* *we asked to go*; *ana ṭalib minnak tiqdî li l ḥâga dî* *I beg you to do this for me*; *emta tigi tshufnî?* *when will you come to see me?* *gih yishtimnî* *he came to insult me*; *baṭṭalte ashrah dukkân* *I have given up smoking tobacco*; *huwa yikhtishi yerûḥ* *he is ashamed to go*; *khallih yitkallim* *let him speak*; *fâdishe titla'?* (*are you*) *not free to go out?* *biddi, gharadî amawitu* *it is my wish (I want), my purpose, to kill him*; *ṭalab minnu moiya yishrah* *he asked of him some water to drink*; *'alêkû tiktibû lu* *it is for you to write to him*; *kan menabbih ma ḥad-dish yigî 'andu* *he had given orders for no one to come to him*; *ma qularshe, ma rdish, ma qibilshê, yakhdû* *he was unable, unwilling, he refused, to take it*; *ma a'rafshê arnḥ fên* *I don't know where to go*; *ma yehumshê 'alêya amawitu* *I haven't the heart to kill it*; *amaru yerûḥ* *he ordered him to go*; *kan lâzim yigî* *he ought to have come*; *ḥarâm, 'êb, 'alêk tequl kede* *it is disgraceful of you to say so*; *ma ḥiqshê yigî* *he couldn't manage to come*;



t'â la tinsâ *take care you don't forget*; û'â tûqa' *beware of falling*; ma kanshe haqqu yidrabu *he had no right to strike him*; 'auzak tigi *I want you to come*; qul lu yiddih lak *tell him to give it you*; ma hibbish (ahibbish) titkallim kede quddâm in nâs *I don't like you to speak thus in public*; hîlif yimauwitu *he swore he would kill it*; shêya't agîbu *I have sent to fetch it*; alzamtak teqûm *I command you to get up*; il hakîm harrag 'alêh ma yit-la'she min il bêt *the doctor forbade him to leave his house*; lâzim yerûh *he must go*; lâzim yekun râh *he must have gone*; nisit, fatni, aqullak *I forgot to tell you*; rah yilbis *he has gone to dress*; qarrab yiklaş *it has come near to being finished* (i.e. *it will soon be finished*); qarrab yigi *he will soon be here*; klâyif yefût *he is afraid to pass*.

(b) Where, being the complement of the preceding verb, it would be expressed by a participle in English; e.g. dakhal, nizil, yigrî *he came running in, down*; tili' yigrî *he started running*; shatamni fi l lél u bât şabaḥ yishtimni *he insulted me at night, went to bed, and got up insulting me in the morning*; mâshî yighannî *singing as he went*. This idiom is very common with the verbs qa'ad and fidil, as qa'adna ndardish tûl il lél *we sat chatting together all night*; kan qa'id yiqra fi l Qurân *he was sitting reading the Koran*; fidil yishrab *he continued drinking*; fidilna nimshî lamma wişilna *we continued walking till we arrived*. Sâr is inchoative besides denoting continuance, as sirna nigri warâh *we started running after him*; sâr yidrab il walad bi 'aşaytu *he began hitting the boy with his stick*. Dâr yeliff is used in the sense of *walking around*, as kan dâyr yeliffe fi l balad *he was roaming about the village*.

§ 483. The imperfect present is sometimes used in the same way, as mishyit hiya betihşib il fulûs lissa fi gëbha *she went away thinking the money was still in her pocket*, and may also replace the aorist as an historic present, as u ba'den hiya bitqul li *then she says to me*; baqul lu ana mush ana illi 'analt il 'amaliya di, lâkin ma' zâlik beyifdal yidrab fiya *I told him it was not I who did it, but in spite of that he goes on striking me*.

§ 484. The verb ḥasab is very regularly used in the present for the indefinite or imperfect past, as inta lissa hina? baḥşibak ruḥte Maşr *are you still here? I thought you had gone to Cairo*; qumte ana baḥşib<sup>1</sup> il barûda fargha *I thought the gun was unloaded*; qafalt ish shamâsî lêh? Baḥşib il launda gâya *why did you shut the shutters? I thought the lamp was coming*.

REMARK.—This tense may be preceded by the auxiliary kân,

<sup>1</sup> Though qâm should be followed by a verb in the past tense.

forming the unfinished past or imperfect tense, as *kunte baḥsib innak akhūh* *I was thinking that you were his brother*, but the imperfect present is more usual.

§ 485. A past customary or continued action is generally denoted by the imperfect present preceded by the auxiliary *kân*, as *ana kulle yôm kunte baddî lu qershên sâgh* *I was giving him two piastres a day*; *kân beyigî 'andi ktir* *he used often to come to my house*; *kan beyâkul we yenâm* (for *biyenâm*) *waiyâna mar-ratên fi g gum'a* *he used to dine and sleep with us twice a week*; *kân beyidrâb fih* *he was striking him*; *kânit bithizze fi raṣṣa* *she was shaking her head*.<sup>1</sup>

§ 486. It has been seen that the aorist may stand for the English indefinite future, but as such it has only to do, in affirmative sentences, with simple futurity. To express volition or the determination to perform an act we must add the participle *râyiḥ* (*rayḥ*, *râh*), or the particle *ḥa*, or adopt a periphrasis; thus *lamma tigî inta arûḥ ana* *when you come I shall go*, but *iza gêt inta ḥarûḥ ana* *if you come I will go*; *aruḥ lêh?* *why should I go?* but *ana râḥ arûḥ* *I am going, I mean to go*; *tigî bukra?* *will you come to-morrow?* *ḥa tigî bukra* *shall you come to-morrow?* *inta 'auz tinna'nî min il mirwâḥ, lâkin bardu ḥarûḥ ana* *you want to prevent me from going, but I will go all the same*.

§ 487. The determination not to do a thing is, on the contrary, generally expressed by the aorist, as *rûḥ min hina*. *Ma ruḥsh* (*aruḥsh*) *go away from here*. *I won't go*; *sallimni l 'aṣâya llî fi idak*. *Ma sallimhâ laksh* (*asallimhâ laksh*) or *mush râyiḥ asallimhâ lak* *give me up the stick you have in your hand*. *I will not give it you*.

REMARK.—*Râyiḥ*, *râh*, and *ḥa* are sometimes inserted where we should expect the aorist alone, as *ma yiṣaḥḥish leinni ana râyiḥ akdib ala n nâs* *it would not be right that I should go and tell lies to people*.

§ 488. A determination not to do a thing is sometimes expressed by *mush 'auz*, as *il muṣmâr mush 'auz yiṭla* *the nail doesn't want to* (i.e. *won't*) *come out*.

§ 489. The future perfect may in some cases be rendered by the aorist of the auxiliary followed by the participle of the verb, just as the pluperfect may be by the past tense of the auxiliary and the participle, as *mesâfit ma nâkul* is *samak yekûnû gaybîn il laḥm* *by the time we have eaten the fish they will have brought the meat*.

<sup>1</sup> For this use of *fi*, see § 570, Rem.

## THE MOODS

§ 490. The spoken language has, as we have seen in the accidence, two finite moods only—the indicative and the imperative. As there is no separate form for the subjunctive, the indicative has to perform its offices.

§ 491. The imperative maintains the *t* of the aorist in the second person, or, in other words, the aorist is used for it:—

(a) In prohibitions, as *ma tqarrabshe don't go near* (for *qarrabshe*); *ma tgîsh don't come* (for *ta'âla*); *iyâk terûh mind you don't go*.

(b) When preceded by the particle *ma* or the imperative of the verb *baqa*,<sup>1</sup> as *ma tqul lî but tell me*: *ma tigi*; *ibqa trûh 'andu go to his house*; but we may also say *ibqa ta'âla, &c.*

(c) Usually with the conjunction *ya* *either, or*, as *ya tuq'ud ya timshî either sit down or go away*, but *uq'ud walla mshî (imshî)*.

(d) Frequently in other cases to render the command less harsh or abrupt, as *tigi bukra mind you come to-morrow*; *tibqa tsallim lî 'ala bûk remember me to your father*.

REMARK.—*Tibqa, tibqû*, are said more often than *ibqa, ibqû*.

§ 492. To express an exhortation in connection with the first or third person we may employ the verb *khallî* (§ 144) followed by the aorist, or the aorist alone, as *khallina nrûh, khallih yitfadâl (or yitfadâl alone) let him come in, &c.*; *khallih yitribit (or yitribit) let it be bound*.

§ 493. *Let us* . . . is also expressed by the second person singular of the imperative followed by the preposition *bi* with the suffix of the first person plural, as *imshî bina (or imshî bna) let us be going*; *uq'ud bina let us sit down*.

REMARK.—*Bina* is sometimes added to the first person plural of the aorist, as *nerûh bina, &c.*

§ 494. The so-called potential mood is made up in Arabic, as in English, of a principal and an auxiliary verb, as *aqdar arûh I can go*; *yimkinak tigî you can come*. The past tense may be rendered by the aorist preceded by *kân*, as *kunt ashèya'û lu I might, could, should, have sent it to him*; *mush kutte tiddi lhum shuwayya min il kitir illi 'andak? couldn't you have given them a little out of the quantity you have?* *kânit ti'mil êh? what was she to do?* or by the help of other auxiliaries, as *kan yimkinu yidrabu he could have struck him*.

<sup>1</sup> Used pleonastically.

<sup>2</sup> An unfulfilled duty is sometimes implied.

§ 495. *Would* and *would have*, in a subjunctive, conditional, or optative sense, will be rendered by the tenses of the indicative mood.

§ 496. In indirect discourse the aorist, generally preceded by *ha* or *râyiḥ*, will be employed, as *qâlit inniha tishêya'ha, ha tiktib, rahî tigî she said that she would send her, would write, come.*

§ 497. The English infinitive is expressed:—

(a) By the aorist united to the preceding clause or word by a conjunction, especially when the infinitive denotes a purpose, as *ruḥna l balad 'ashân nistafhim 'an il khabar we went to town to inquire about the news; gibte kitâbâtî 'ashân awarrîhum lak I have brought my books to show (them to) you; ḥaddarna r râgil laglê 'yilkî lak ḥikaytu we have brought you the man to tell you his story; ṭalab minnu innu yi'allim 'ala l waraqa they begged of him to sign the paper; at'ashshim innî aqdar agî I hope to be able to come; wa'adnî innu yiktib lî he promised to write to me.*

(b) By the aorist without a conjunction (§ 482).

(c) By a definite verbal noun governed by the preposition *li*, or *'ashân* when a purpose is expressed, as *il mashye aḥsan min ir rukûb it is better to walk than to drive; ma baqa lnâsh ḥâga ghêr it taslim we have nothing left us but to submit; ithakam 'alêh bi l gild he was condemned to be flogged; guluz li l mirwâḥ he was prepared, ready, to go.*

## THE PARTICIPLES

§ 498. The active participle very frequently replaces the continued present, and sometimes the past or future tenses, and this whether the subject be expressed or understood; e.g. *kan kâtib il gawâb (=kan beyiktibu) lamma ṭabbêt ana he was writing the letter when I appeared; yekun fâtîḥ il bâb lamma tûṣal he will be opening the gate when you arrive; ana gay I am coming; ana dâyir (=kunte badûr) fi l balad we gilî wâḥid qal li as I was walking round the town some one came and told me; kan waqtîla shârib he was drinking at the moment; qam wâqif he stood standing (=he stood up); lamma wiṣilna laqêna n nâs garyîn (or beyigrû) we found the people running when we arrived; shufna l mashâyikh ṭalyîn (beyiṭla'um) min il balad rakbîn ḥamirhum we saw the sheikhs coming out of the village riding their donkeys; ragga' it ṭalyîn bring back those who are going out; ish shibbâk 'ala yemîn id dâkhil, i.e. the window is on your right as you go in; bidal ma nta qâ'id hîna instead of your sitting here;*

ma nish qaylak imbâriḥ? *didn't I tell you yesterday?* ma fish hága nasiba? *is there nothing (you) have forgotten?* ana mrabbih 'andi min şugre sinnu *I have brought him up from his childhood;* kan fâtiḥ, qâfil *he had shut, opened (his shop, &c.);* so râgil qâri *a reading man, i.e. a read man;* raḥ dugri shârib fingân il qalwa *he went straight and drank the cup of coffee, i.e. he drank it straight off;* yeruḥ dugri dârib il walad fi wishshu *he straightway hit the boy in the face;*<sup>1</sup> ana mush nâyim fi l bêt il lëla (for ma akunshe nâyim), *il babûr qâyim in naharda walla bukra? is the boat starting to-day or to-morrow?* so ma ntish hina bukra? *won't you be here to-morrow?* the participle of the substantive verb not being in use.

§ 499. The passive participle refers only to an act already past, and the English imperfect passive participle must be translated by a periphrasis; thus laqêt il walad maḍrûb bi 'asâya *I found the boy struck with a stick;* laqêt il walad beyidrâbûh (or beyidrâbû fih) *I found the boy being hit.*

§ 500. The participles, like any other adjective, may qualify a noun or be used substantively or adverbially, as ir râgil il ḥâdir *the man who is present;* il mara l maqtûla *the murdered woman;* kalâm maṭbû' *a printed statement;* il gawabât il mesôgara *the registered letters;* id dâkhil lâzim yikhallî bâlu *he who goes in must be careful;* il matqûl ma yikhâsh hikaytu, *i.e. deal men tell no tales;* walîd gâhil in ni'ma, nâkir il ma'rûf *one forgetful of favours, i.e. an ungrateful man;* il gârî yûṣal qabl il mâshi *the runner arrives before the walker;* uq'ud sâkit *sit quiet;* il ḥuşân mishî hâdî *the horse went quietly.*

§ 501. The active participle is, strictly speaking, imperfect in its action, and neither it nor the passive participle can be used by themselves, like the English participles, to define the circumstances of an action. An English clause, therefore, in which a participle has of itself the full force of a verb, must be converted into one introduced by a conjunction, or be otherwise paraphrased; thus mâdâm 'arifte innak mush gay ṭilî'te barra *knowing that you weren't coming, I went out (not 'arif innak);* lamma t'akkidte inniha gat *having assured myself that she had come;* ba'de ma sakkêt il bâb ḥattêt il muftâlî fi gôbî *having locked the door, I put the key in my pocket;* ma rdish yigi ikminnu ta'bân *being tired, he was unwilling to come;* ba'de ma natte 'ala l ḥeṭ dukhal il bêt *having jumped over the wall, he went into the house;* humma shâfu beyit'asha istanna fi l bâb *seeing him at*

<sup>1</sup> Comp. the English "Don't go hitting him," "Why do you go doing that?"

*dinner, he waited at the door*; ba'd il fulûs ma ndafa'it (or lamma ndafa'it il fulûs) *the money having been paid*; shâl il 'aiyil 'ala kitfu we țili' yigrî *lifting the child on to his shoulder, he ran away*.

§ 502. But they may be used like the aorist to qualify the meaning of certain verbs, as mâţ maqtûl; and an active participle may—

(a) Immediately follow the verbs râh, gih, qâm, fidil, and tann, limiting their action, as râh gârî *he went running*; gêna mashyîn *we came walking, on foot*; qam wâqif, sâkit; fidilna țal'in lamma li fôq *we continued going up till (we reached) the top*; tannuhum sharbîn *they continued drinking*.

(b) Define the condition of the object of verbs signifying to perceive or find, as ana shuftu dâkhil *I saw him going in*; laqêtu dârib il wad *I found him striking the lad*.

REMARK.—In both cases the aorist or present may be used instead of the participle, and in the latter, especially after verbs of seeing, the conjunction *we* may be inserted between the object and the participle.

§ 503. A partial exception to the rule laid down in § 501 is the use of the copulative with the personal pronoun, which, together with the participle, are equivalent to a clause introduced by a temporal conjunction, as itqâbilte waiyâh w ana râyih 'ala l balad *I met him as I was going to the village*; shufnâh wi ħua gayîn min 'andak *we saw him when we were coming from you*; w ana mâshî waiya Maĥmûd qal li *as I was walking with M., he said to me*. (See further, § 576.)

REMARK.—Here again the continued present may be used, as itqâbilte waiyâh w ana barûh, &c., but the participle is preferable.

§ 504. The English gerund may be rendered in Arabic by a verbal noun, the aorist, or a separate clause sometimes introduced by a conjunction, as yeĥibbe dars il lughâ *he is fond of studying philology*; saĥn li ħarf id dik *a dish for serving the fowl*; ana bađrabak 'ashân daqqitak di fi bintî *I am hitting you for pushing my daughter in this way*; yeĥibbe yiqra fi l Qur'ân *he likes reading the Koran*; qam 'alida l baĥr we ħarab *he escaped by crossing the river*; shanaqûh 'ala shan ma qatal imrâtu *he was hanged for murdering his wife*; iggannin ikuinnu (or lamma) đaiya' fulûsu *he went mad through having lost his money*; kĥadu bard ikminnu kan wâqif fi l mațara *he has taken cold through standing in the rain*; kattar khêrak illi ġet *thank you for coming*; ma fish fayda fi innak terûĥ *there's no good in your going*.

## THE VOICES

§ 505. The passive voice is expressed—

(a) In certain verbs by a special form (Accidence, § 141).

(b) By one of the derived forms (Accidence).

(c) By the use of the third person plural of the active, without reference to a definite subject, as *ḍarabūh he was beaten*; *emta katabu l gawâb? when was the letter written?* *rayhîn yishnuquh he is going to be hanged*; *rah yiqtil we qataluh he went to kill (somebody), and was killed himself.*

§ 506. The agent is usually introduced by *min* when a passive form is used, but not infrequently by *bi*, especially when it is not a human being, as *inqatal min min? by whom was he killed?* *quruṣṭe bi 'aqrab I was stung by a scorpion.*

REMARK.—Although the passive forms are freely used in Arabic, it is better, as a rule, especially when the agent is expressed, to put the verb in the active voice; thus *the thief was caught by two men passing* would be better translated by *itnên kânû faytîn miskû l ḥarâmî* than by *il ḥarâmî itmisik min itnên kânû faytîn.*

## CONDITIONAL SENTENCES

§ 507. The protasis (or clause containing the condition) is introduced by *iza* or *in* when a future condition is stated, and by *lau, lô,*<sup>1</sup> *iza,* or *in* when a past condition is stated. In all cases the verb must be in the past tense; e.g. *iza gih wâhid if any one come*; *in wiqî' il kitâb min idak if the book should fall from your hand*; *iza kunte ruḥt if you had gone*; *lau kutte ḥaḍ-ḍart il ḥuṣân if you had brought the horse.*

§ 508. *Iza kân* and *in kân*, followed by the aorist, are used in the same way as *iza* and *in* with the past tense, and followed by the imperfect present introduce a condition which may be in process of fulfilment.

§ 509. The conjunction *inn* or *le inn* may intervene between *lau, lô, lâ,* &c., and the verb. When this happens, the verb *kân* is understood, so that the strict rendering would be *were it that . . . not that . . .* the words introduced by the conjunction forming a substantival clause.

§ 510. The following examples of affirmative and negative clauses will show what tenses should be used both in the protasis and apodosis (that is, the clause containing the conclusion), according as the former implies that the fulfilment of the condition is, or was, possible, probable, or impossible:—

<sup>1</sup> The form *lô* is generally used in negative sentences.

(a) Future possibility, or probability, or mere assumption: iza gih, in gih, iza kan yigi (or in kan yigi), arûh ana<sup>1</sup> *if he come (or comes), I will go*; iza ma gâsh, in ma gâsh, iza kan ma yigish, iza ma kanshe yigi, in kan ma yigish, in ma kanshe yigi, arûh ana *if he do (does) not come, I will go*.

(b) Present possibility or probability: iza kan beyigî, in kan beyigî, arûh ana *if he is coming, I will go*; iza ma kanshe beyigî, in ma kanshe beyigî arûh ana *if he be (is) not coming, I will go*.

(c) Future improbability: iza gih, in gih, ruht *if he came (should come), I would go*; iza ma gâsh, in ma gâsh, ruht *if he were not to come, I would go*.

(d) Past probability or possibility: iza kan gih, in kan gih arûh *if he has come, I will go*; iza ma kanshe gih, in ma kanshe gih, arûh *if he have (has) not come, I will go*.

(e) Past improbability: lau gih, lau innu (le innu) gih, in kan gih arûh ana *if he should have come, I would go*; lau ma (or lôma), gâsh, lô lâ gih, lau innu (le innu) ma gâsh, in kan ma gâsh, in ma kanshe gih, arûh ana *if he should not have come, I will go*.

(f) Past impossibility (condition unfulfilled): lau gih, lau kan gih, lau kan yigi<sup>2</sup> ruht, kunte ruht, kunt arûh ana *if he had come, I would have gone*; lau (lô) ma gâsh, lô la gih, lau (lô) ma kanshe gih (yigi), lau kan ma gâsh, lô lâ kan gih (yigi) ruht, kunte ruht, kunt arûh ana *if he had not come, I would have gone*.

(g) Imperfect impossibility: lau kan beyigi kunte ruht, kunt arûh, kunte barûh, ana *if he had been coming, I would have gone (be going)*; lau (lô) ma kanshe beyigî, lô la kan beyigî, lau kan ma beyigish kunte ruht, kunt arûh, kunte barûh, ana *if he had not been coming, I would have gone (been going)*.

REMARK a.—Iz lam yigi is sometimes used for in ma gâsh by the uneducated, in the belief that they are displaying a knowledge of *nahwy*.

REMARK b.—In (g) the aorist is sometimes used for the continued present, as lau kunte a'raf ma kuntish astarda *if I had known (lit. been knowing, aware), I would not have accepted*.

§ 511. La, a particle of asseveration, is sometimes prefixed

<sup>1</sup> Sometimes, also, kunte arûh when the probability is remote. In kan yigi is perhaps more remote than iza kan yigi. When the fulfilment of the condition is practically a certainty, iza or in becomes equivalent to lamma, as in ñili' in nahâr nerûh, i.e. *when it is morning we will go*.

<sup>2</sup> Unusual.



to the verb in the apodosis, as *lau kunte itqâbilte waiyâha lakunte mauwittuha haul I met her, I would assuredly have killed her.*

§ 512. *Iza kân* is generally regarded as one word, *kân* remaining unchanged in number and person,<sup>1</sup> as *iza kân agi, yigû if I, they, come*; but we may also say *iza kunte (or kutte) agi kânû yigû, &c.* With *in*, on the contrary, *kân* should agree with the subject, as in *kânit 'agabitak walla n kânit ma 'agabitakshe whether she pleased you or not.*

§ 513. *Lô mâ, lô lâ*, and sometimes *in mâ*, may immediately precede a substantive in the sense of *but for* (= *were it not for*), as *lô mâ khôfu minhum but for his fear of them*; *lô la d dawa dih kutte mutt but for this medicine, I had died*; in *ma kanshi d darb but for the blow.* The verb *kân* is not infrequently expressed, as *lo la kân id dawa dih, &c.*

§ 514. The conditional particles are often omitted, especially when there are two alternative clauses, as *raysên fi merkib tighraq, lit. two pilots in a boat, (awl) it sinks*; *kulâm il lél mad-hûn bi zibda*; *yitla' 'alêh in nahâr, yesilû the words of the night are spread with butter, if (= when) the day rises upon them they melt away*; *tigrâba ma fihâsh hâga read it, awl there is nothing in it*; *shâlu li fôq zêye ma fish hâga he lifted it up as if there were (it were) nothing*; *yigi ma yigish zêye la'du it is all the same whether he comes or not*; *yigi, ÷aiyib*; *ma yigish, ni'mûl êh? if he comes, well and good*; (*but*) *what shall we do if he does not come?* *gih gih, ma gâsh neshuf lina ÷arîqa tanya if he comes, he comes; if he does not, we shall see what (else) can be done*; *ma fîsh fulûs, ma fîsh 'esh no money, no bread*;<sup>2</sup> *kan henâk, khud minnu radd; ma kanshe henâk, fût il gawâb 'andu if he is there, bring an answer from him; if he is not, leave the letter at his house*; *iza kan khallaşak ma fîsh mâni'*; *ma khallaşakshe zêye mâ yi'gibak baqa if it satisfies you, well and good; if not, why, (do) as you please*; *kebir kân au şughaiyar whether it be much or little*; *naggâr walla mush naggâr ma lnâsh da'wa it does not concern us whether he is a carpenter or not.*

§ 515. The conditional particles are expressed after verbs denoting *wonder, surprise, &c.*, thus, instead of saying *bastaghrab iza kan rah yigi walla la'*, we say *bastaghrab rah yigi walla la'* or *ya tura yigi walla la'*. After verbs of asking they may be used or not optionally, as *sa'altu iza kan râyih yigi (or sa'altu râyih yigi) I asked him if he were coming*; but note that in the latter

<sup>1</sup> *Kân* sometimes remains unchanged also with *lau*, as *lau kan shuftu* for *lau kunte shuftu*.

<sup>2</sup> Turk. *para yök ekmek yök.*

case the question is actually asked, and the words must be pronounced accordingly.

§ 516. *Whether . . . or* is often expressed by sawa in kân . . . au, walla (we illa), as sawa n kan yiksab au yikhşar *whether he gain or lose ; whether . . . or not* by iza kân, iza (with past tense of verb) in kân, sawa n kân . . . walla la', walla ma, as qul li iza kunte râđî walla ma ntash râđî, iza kunte 'auz terûh walla la' *tell me whether you are willing or unwilling, whether you wish to go or not ;* in kânit tâkul walla mâ tâkul *whether she eat or not ;* iza ruhte walla ma ruhtish *whether you go or not ;* mâ a'rafshe kân ir râgil maugûd walla la' *I don't know whether the man was present or not (in being understood, as above) ; even if, though, by* wi lau, wi lau inn, or lau we inn, as wi lau gih hûwa harûh ana *though he come, I will go ;* haqûl il kalâm da wi lau innuhum yiwabbakhûnî *I shall say this though they scold me ;* kibir kân wi lau şughaiyar *be it large, or even be it small ;* lau wi nnina ma shufnahsh *even though we saw it not.*

REMARK.—We must be careful to distinguish between walla or (= wa illa, we illa) and wala nor (= wa la) ; we in la is contracted to willa, as iskut willa aqta' râşak *be quiet or I will break (lit. cut off) your head.*

### INDIRECT DISCOURSE

§ 517. An indirect quotation may be introduced by the conjunctions inn, leinn, 'ala inn, as qâl innu 'amal kede *he said that he did so ;* or the original words may be quoted, as qâl ana 'amalte kede ; ma tqulshe li hadd ana 'amalte kede *don't tell any one you did so.*

§ 518. Occasionally these two forms of speech are confused, and a direct quotation is introduced by a conjunction,<sup>1</sup> as qal le inni kunte sakrân waqtiha *he said he (himself) was drunk at the time ;* ba'dên ana qulti lha le inni ana habbêtik *I then told her I love her ;* khabbaru l bâsha 'ala innina ma lqênahshe *they informed the pasha that they had not found him ;* kan menabbih 'alêya innak tilâddar il akl *he had ordered me to prepare the meal.*

§ 519. In indirect questions the conditional particle iza kân may be used with all persons, as sa'alni iza kunte rayh agî, sa'alu iza kân, &c. ; or it may be omitted, and very generally is, when there is an alternative clause, as sa'alni râyiḥ agî walla

<sup>1</sup> So ετι sometimes in Greek. Confusion is not likely to arise from the double meaning, the context showing what is intended.

la, shuftu walla la *he asked me whether I am coming or not, whether I saw him or not*; istafhim gih walla lissa *inquire whether he has come yet or not*; or the original words may be quoted, as sa'alni raḥ tigi, shuftu walla la'. The first of the three forms of expression is the most usual.

§ 520. The conjunctions inn, le inn, &c., are not infrequently omitted after the verb qâl, though the quotation remains indirect, as qâlû ma laqûsh il walad *they said they didn't find the boy*; is sawahin yeqûlû ma shâfûsh il haram *the tourists say they haven't seen the Pyramids*; qâlû 'alêya mât (or mutt) *they said of me that I had died*; il laban mush maghli; iṭ ṭabbâkha bitqûl maghli *the milk is not boiled; the cook says boiled (i.e. that it is boiled)*.

§ 521. When the verb in the indirect quotation or question would not logically be in the past tense, it is placed in the imperfect present, aorist, or future in Arabic; thus *what did he say? He said he was coming* will be translated by qâl êh? qal innu biyigî; *he said he didn't think* by qâl 'ala innu ma yiftikirsh; *they said they would bring them* by qâlû innuhum yegibûhum (or ḥayegibûhum); *I asked him if he accepted* by sa'altu iza kan beyirda; so qal li innu ma ya'rafshe ḥâga 'an il mas'ala di *he said he knew nothing of this matter*.

## INTERROGATIVE SENTENCES

§ 522. An interrogative sentence usually stands without an introductory particle, as in English, when nothing is implied as to the answer, as raḥ tigi bukra? *are you coming to-morrow?* shuft ir râgil illi kan hina? or when the verb is negative and an affirmative answer is expected, as ma shuftish ir râgil? *didn't you see the man?* In other cases it is not uncommonly introduced by the word ya'nî (the 3rd pers. sing. of the aorist of the disused 'ana *to mean*), an affirmative answer being then invariably expected if the verb is affirmative, and a negative answer if the verb is negative, as ya'nî raḥ tigi bukra? *you are coming to-morrow, then?* ya'nî ma shuftish ir râgil da? *so you didn't see that man?*

§ 523. Ya'nî may be followed pleonastically by the noun ma'na with the feminine pronominal suffix, as ya'nî ma'nâha mush râdi tigi *so then<sup>1</sup> you are not willing to come*.

§ 524. Both in direct and indirect questions the interrogative

<sup>1</sup> Ya'nî and ma'nâha may be expressed by *so then*, as above, but they are much more freely used in interrogative sentences than their English equivalents.

pronoun usually precedes the verb when it is the subject, and follows it when it is the object. (But see § 423.)

§ 525. An alternative question is introduced by walla, as 'aüz terûh walla tistanna hina *do you want to go or stay here?* shêya't il gawâb walla huwa lissa 'andak *have you sent the letter, or have you still got it?*

§ 526. The Arabs are very fond of introducing a principal or causal sentence by an interrogative clause, for the purpose of attracting the attention of the hearer to the fact about to be stated; e.g. lamma sa'altu qal li êh? qal li le innu 'umru ma shafhâsh *when I asked him, what did he tell me? he told me that he had never seen her in his life*; wi humma maqşudhum êh? maqşudhum yiţafîshûhum *and what was their object? their object was to drive them away*; ana qulti lak il kalam da lêh? qultilak il kalam da 'ashan ta'raf . . . *why did I tell you that? I told it you that you might know. . . .*

§ 527. Instead of answering *yes* or *no*, the person to whom a question is addressed will often repeat the principal word of the interrogative sentence (usually a verb) in an affirmative or a negative form, as shufti ktâbu? Shuftu (or ma shuftûsh); da ktâbu? Éwa, kitâbu; fi nâs henâk? Fih, ma fish.

REMARK a.—Notice the insertion of la' in such expressions as gêt imbârih au innahar da? la', gêt imbarih; gibte wâhid walla tnên? la' gibte wâhid bass; da râgil ţaiyib? la', ţaiyib, the second alternative, even though unexpressed, being denied before the first is affirmed.

REMARK b.—Note that qâl is sometimes used for sa'al, as qal lu iza kan huwa rah yerûh dilwaqti walla yistanna shwaiya *he asked him whether, &c.*

REMARK c.—An interrogation may be equivalent to a negative, as akhallaş qawâm; a'auwaq? (= nâ 'auwaqsh) *I shall finish quickly; do you suppose I shall be long?*

#### VERBS EXPRESSIVE OF WONDER, SURPRISE, DOUBT, FEAR

§ 528. Where a circumstance is mentioned as a matter of surprise or doubt, the sentence recording it is introduced by the conjunction inn, 'ala inn, &c., and acts as the object of the verb, as ana staghribte 'ala innak ma ta'rafshê ahsan min kede *I am surprised that you do not know better than that*; ana 'andi shakke leinnu hûwa *I doubt whether it is he*; but where an alternative or an interrogative follows, no conjunction is used, as ithaiyarna rayhin yigûna walla la' *we were perplexed as*

to whether they were coming to us or not; *istaghrab raḥ ni'mil êh fih he wondered what we were going to do to him*; 'andi slakke yekûn hûwa walla ghêru *I am in doubt as to whether it be he or some one else.*

§ 529. The English *I wonder whether* may generally be translated by *ya tara*<sup>1</sup> or *haltara* (or *hantara*), which may either precede or follow the verb, as *ya tara raḥ fên I wonder where he has gone*; *humma ṭil'um nin Maṣre ya tara have they left Cairo, I wonder*; so in a dependent sentence, as *shuf ya tara ni'mil êh see, find out, what we should do.* The conditional particles sometimes follow, as *qul lî ya tara in kunte mabsûṭ walla la' tell me, as I am wondering, whether you are contented or not.*

§ 530. The clause which contains the object of fear, being a future event, is introduced by the conjunction *laḥsan* (or *aḥsan*) or occasionally, but improperly, by *inn*, *le inn*, &c.; or it may stand by itself; as *khâyif laḥsan, aḥsan yigî, ma yigîsh fearing lest he come, do not come, or (less usually) khâyif yigî, ma yigîsh.*

§ 531. Sometimes the negative *la* is used superfluously though the event is expected to take place,<sup>2</sup> as *khâf la yemût il walad he feared lest the boy die or the boy would die*; *khad waiyâh sham-siya min khôf la tumṭur id dinya he took an umbrella for fear it should rain.* Similarly with the verb *wâ'a*, as *û'â la tinsâ.*

§ 532. When the object is an event which is believed to be actually taking place, or to have already taken place, it will be introduced by the conjunction *inn*, *le inn*, as *khâyif le innu beyigî, gih fearing he be coming, had come.*

## NEGATIVE SENTENCES

§ 533. The negative suffix *sh* may be attached, as we have seen in the accidence, to pronouns and pronominal suffixes, as well as to the verb, and even to other words when emphatic; e.g. in *kunte ma ntish mesaddaqnî if you don't believe me*, where in *ma kuntish mesaddaqnî* might equally well be said; in *kan ma lhumshe 'êsh* (for in *ma kanshe luhum*) *if they haven't any bread*; *ma bânîsh u bânak ḥâga* (for *ma fish bânî u bânak*) *there is nothing between us*; *ma hummâsh kubâr* (for *humma mush kubâr*) *they are not large*; *ma 'ilmîsh le innu râḥ I have no knowledge that he has gone*; *ma ḥaddîsh gih*; *na*

<sup>1</sup> *Ya tara* is more often used than *haltara*. *Tara* is the 2nd pers. sing. aor. of the verb *ra'a*. (See § 189.)

<sup>2</sup> As *μη* in Greek, *ne* in Latin, *ne, non, no* in the Romance languages.

'umrîsh simi'te lâga zêye dî *I never in my life heard such a thing*. The sign is sometimes attached to the principal verb, instead of to the auxiliary, when there is a stress on the former, as kân mâ biyâkulsh (for ma kanshe biyâkul) *he was not eating*; kan lissa ma gâsh *he had not yet come*.

§ 534. Mâ is not infrequently omitted, especially in interrogative sentences, where an affirmative answer is expected or astonishment implied at the existence of something, as ma'akshe fulûs? *haven't you any money?* lakshe ikhwa? *have you no brothers?* kuntish henâk? *weren't you there?* bâlakshe l hâga dî? *don't you remember this matter?* ma'akshe wala khamisa sâgh? *haven't you got even five piastres?* iza kuntish dafa't kân ahsan *it would have been better if you had not paid*; ma 'rafsho kan maugûd walla kanshe *I don't know whether he was present or not* (but we may here also say wa lâ kanshe); adî sabab ma gêtsh *this is the reason why I didn't come* (to avoid the double *ma*, but adî sabab ma ma gêtsh will sometimes be heard).

§ 535. Mâ is used without *sh* :—

(a) Where it is supported, as it were, by another word or other words in the sentence, which already so strongly emphasize the negative notion that the *sh* is intuitively dropped as superfluous, as wa llâhi ana ma a'raf *by God (in very truth) I know not*; <sup>1</sup> 'umrî ma shuftu; wa lla na (= llâh ana) mânî fâhim kalâmak *of a truth I do not understand your words*. It is not unusual, however, where no particular stress is laid on the strengthening word, to add the *sh*, as wa llâhi ma 'rafsho *upon my word I don't know*.

(b) In emphatic wishes (but optionally), as Allâh ma yihrimna (or yihrimnâsh) minnak *may God not deprive us of you*.

(c) In the expressions ma drîsh illa, ma basse illa, ma yish'ur illa *he didn't know where he was, he hadn't time to look round before . . .*, used with reference to a sudden event. The copulative *wi* is often inserted either before or after illa, as ma ash'ur illa (or we illa) wâhid ha'tte idu fi gëbî *suddenly I felt some one put his hand in my pocket*; ma basse't illau (= illa we) wâhid minhum natte fi 'arabiya we harab *I hadn't time to look round before one of them sprang into a carriage and made off*.

(d) When used for lâ in the sense of *neither*, and followed in another clause by wala *nor*, as ma kallimtu wala shuftu *I neither*

<sup>1</sup> The omission of the *sh* here may also be due to the prevalent notion that the Koranic, or at least the Nahwy, should be imitated in a sentence of a religious turn.

*spoke to him nor saw him* ; ana ma ðarabte wala nðarabt *I neither struck nor was struck* ; but the suffix will often be used, especially if the first sentence is emphatic or more emphatic than the other or others, as ana ma ðarabtûsh wala hûwa ðarabnî *I did not strike him, nor did he strike me*.

(e) In some phrases of a religious turn, and mostly in proverbial expressions, as da ma yikhallaşnî min Allâh *that will not save me from (the wrath of) God, i.e. it is against my conscience* ; lô la l kasûra ma kânit il fakhûra *but for the breaking, there would be no pottery* ; la shê illi mâ luh nafa' *there is nothing without a use*.

(f) Occasionally in other expressions where illa follows in the sense of *except* or, combined with mâ, in the sense of *only*, as ana ma ddilak il fulûs illa lamma tsallimni l kimbiyâla *I won't give you the money till you hand me the bill* ; ana ma ruhti lu illa nôba waḥda *I only went to him once* ; mâ nis'al illa 'ankum *we ask only about you (i.e. my thoughts are only of you)*. Here again *sh* may be added if much stress is laid on the denial.

§ 536. *Neither . . . nor* are more generally expressed by lâ . . . wala, and *sh* is rarely added in the first clause and usually omitted in the second, as la laqêtu wala dauwarte 'alêh *I haven't found it, nor did I look for it* ; la dakhâl wala kharag, i.e. *it has nothing to do with it* ; la shuft ir râgil wala shuft akhûh *I didn't see the man, nor did I see his brother* ; la laqu l bint wala laqu 'anmiha ; la shuftûsh wala kallimtûsh (or la shuftu wala kallimtu) *I neither saw him nor spoke to him* ; khadu fulûsî wala khallû lish ḥâga *they took my money and left me nothing* ; wala fish wâhid gherna *nor is there any besides us* ; wala hish masulan ukhtî *nor is she, for example, my sister*. Where wala is equivalent to the English *without* *sh* should be added, as yishrab wala yâkulsh *he eats without drinking*, khadte minnî nuşşe ginêh wala raddêtûsh.

§ 537. Sometimes mâ is used pleonastically after wala, and in this case the *sh* should not be omitted, as ma kunnâsh ni'raflum wala humma ma yi'rafûnâsh *we didn't know them, nor did they know us* ; ma 'andîsh nibît wala moiya ma fish *I have no wine, nor have I even any water* ; khadu fulûsî wala ma khallû lish ḥâga ; wala ma fish ḥadde gherna.

§ 538. Mâ may be placed before a pronoun, the subject of the substantive verb, whether expressed or understood, as mush (= ma huwâsh) kân hina? *wasn't he here?* ma ntîsh râdî? *are you not willing?* iza kan (or kunte) ma ntîsh rayḥa *if you (f.) are not going*. Sometimes the pronoun is repeated, as iza kunt inta ma ntîsh râyilî.

§ 539. Mush (mish), as we have seen, is used for all genders and numbers, and may be followed by all tenses. In interroga-

tive sentences it invariably calls for an affirmative answer, as *mush kunte fi bêtu inbâriḥ?* *weren't you (i.e. surely you were) at his house yesterday?* *mush ish shamse betiḥla?* *mish sharq?* *doesn't the sun rise in the east?*

§ 540. When followed by a verb negated by *mâ* it must be translated by *not that*, as *mush ma raḥsh* *not that he didn't go*; *mush ana ma mishitsh*—*mishîṭ* *not that I didn't go—I went*.

REMARK.—*Mâ . . . sh* are occasionally used with the verb itself when *mush* would be more regular, as *huwa ma raḥshe yisraq* *we miskûḥ qarabûḥ* *it was not that he went to steal and was caught and beaten*. With the aorist it may serve to express an emphatic command or prayer, as *mush tiskut!* *won't you be quiet!* *mush tisallifni wala khamsa sāgh?* *won't you lend me even five piastres?* *mush tiftaḥ li l bâb?* *are you not going to open the door for me?*

REMARK.—*Mâ* is apparently pleonastic in such a phrase as *kêf siḥḥitak min waqte ma ma shuftaksh* *how have you been since I saw you (depuis que je ne vous ai vu)?* but the idea is *during all the time that I have not seen you*. In the expression *nakar innu ma shâfûsh* *he denied that he saw him*, both negative particles are pleonastic.

§ 541. *Lâ*, unless preceded by the conditional particle *lô*, rarely stands in the spoken language before a noun with ellipse of the substantive verb, except in expressions borrowed from the Koran, as *lâ ilâha illa llâh* *there is no god but God*, in a few proverbs, and in the expression *lâ budde min* (or 'an) *lit. there is no escape from*, as *la budde min môtu* *he must surely die*; *la budde min inni arûḥ* *I must go*. *Lâ* is sometimes used as *mâ*, above, with the aorist to express a wish, as *Allah la yirâfik* *may God not give you health*, and occasionally with the past tense when preceded by the conditional *in*, as *il la (= in la) ma sha'* *Allah* *if God will not*. In the compound tenses the auxiliary may remain positive and the negative be appended to the principal verb, as *kunnâ ma kharagnâsh*. This adds, perhaps, vividness to the negation. So *kan ma fish* 'esh *there was no bread* (for *ma kanshe fi 'esh*), *lâzim ma ḥaddish gih* *no one can have come*.<sup>1</sup>

§ 542. The verb *khalla* sometimes passes on the negative which would be more logically attached to it than to the qualifying verb, as *ana khallêtu ma raḥsh* *I didn't let him go* (for *ma khallêtûsh yerûḥ*), with no appreciable difference of meaning.

§ 543. The verb following *qidir* *be able, can*, may take the

<sup>1</sup> This is invariably the construction with *lâzim* and words of similar import forming with the verb the past tense of the potential mood.



negative, as niqdar ma nis'alaksh *we are able not to ask you*, i.e. *we are not bound to ask you*.

§ 544. Ma fish is occasionally used as the negative of yekûn, or even kân, but in this case it is usually equivalent to *is, was, less than*, as ish shurût ma fish darb yihşal minnak *the conditions are, no blows on your part*; is sâ'a ma fish arba'a *it is not yet four*; il mesâfa ma bênhum ma fish mitrên *the distance between them is not two metres* (lit. *as to the distance between them, there are not two metres*; mush arba'a. mush mitrên, would not necessarily imply that the time—number—was less); kalna gibna ma' 'êsh bass, ma fish zibda *we ate cheese with bread only, no butter*. It has the force of a noun in the expression qafalu l bâb 'ala ma fish (or 'ala l hawa), i.e. *without its having anything to hold it*.

§ 545. The negative particle lam of the written language is sometimes employed by the lower classes in the desire to pass as educated, but always with the past tense, as lam shuftu wala ra'êtu, except when preceded by the (also educated) conditional particle iz, and in the expression lam yazal.

#### VERBS TRANSITIVE AND INTRANSITIVE

§ 546. Many verbs are used as in English, sometimes transitively, sometimes intransitively or reflectively, as darab il garaz *he rang the bell*, il garaz darab *the bell rung*; shahhîlu *he hurried him*, shahhîl *he hurried*; qaddimu hina 'andî *bring him forward to me*, qaddim kamân shuwaiya *come a little further forward*; iqla' hidûmak *take off your clothes*, qala'ûh *they stripped him*, qala' wê nizil fi l moiya *he stripped and went into the water*; zâd ugritu *he increased his pay*, zâd in Nil *the Nile rose*; tammêt ish shughîla *I have finished the job*, tamnit ish shughîla *the job is finished*; kbuluş ish shughîl *I have completed the work*, khuluş ish shughîl *the work is completed*; libis hidûmu (or libis) *he dressed*; ghaiyar (or ghaiyar hidûmu) *he changed*; qarrab il huşân *bring the horse near*, qarrab li t talişwâr<sup>1</sup> *come close to the pavement*; yiduqqu (nafsum) *they tattoo (themselves)*; baţţalt id dukkhân *I have given up smoking*, il madrassa baţţalit *the school kept holiday*; ghasal *he washed himself*, ghasal idêh, hidûmu, &c.; sidl il qizâza *stop*, i.e. *put the cork in, the bottle*, ana saddêt bidâlu *I took his place (filled the vacancy)*; rabaţûh bi l habl *they tied him with a rope*, bidli arbuţ (sc. il qôl) waiyâh *I want to come to terms with him*, il babûr rabaţ *the boat moored*; ishtaghal il huşân *he worked, exercised, the horse*, ishtaghal ţûl in mahâr *he*

<sup>1</sup> Trottoir.

*worked all day*; khadû ba'd (or khadû rauwaḥum) *they took themselves off*; qafal, fataḥ, id dukkân *he closed, opened, the shop*, kan qâfil, fâtiḥ imbâriḥ *he (i.e. his shop, &c.) was closed, open, yesterday*, iqfil or qafil (*sc. ḥanakak*) *be quiet, "shut up!"* yishrab nibîṭ *he drinks wine*, yishrab *he drinks*; itfaḍḍal *pray walk in, &c.*, itfaḍḍal 'êsh, kursî *pray take some bread, a chair*; 'amal atrash, mēyit *he pretended to be deaf, dead*; kan ḥâṭiṭ or nâsib (*sc. khêshu, &c.*) *we. shâl he was pitching his tent, putting up, here, but has since decamped*, huwa ḥaṭṭ *he has become infirm (from old age)*; kan yimshî yemidl (*sc. riglu*) *he stepped out, walked fast*; sallim nafsu and sallim *he surrendered himself, surrendered.*

REMARK a.—In the expressions ṣâḥm Ramadân, akal (or fiṭir) Ramadân *he fasted during (kept) Ramadan, he eat during Ramadan*, the noun may be regarded as an accusative of limitation.<sup>1</sup>

REMARK b.—The imperatives itla' and inzil are often used, when the object is not expressed, for the derived forms ṭalla', nazzil.

§ 547. Some verbs govern their object either directly or indirectly, *i.e.* by means of an intervening preposition, as id dawa nafa'ni (or nafa' li) *the medicine benefited me*, iggauwiztiha *I married her*, iggauwizte biha *I was married to her*; iḥkî li bi l ḥikâya (or il ḥikâya) *tell me the story*, sagadû (or sagad lu) *he worshipped him*; lahag 'alêh (or lahagu) *he cheated him*; kabastu *I seized him*, kabas 'alêh in nôm *sleep overcame him*; yilzimmî (more usual than yilzim li) *kursiyên I want two chairs (lit. two chairs are necessary to me, so lâzimmî 'arabiya, &c.)*; ḥâma 'annu *he protected, defended, him, but Allâh yihâmik*; akninu and aknin 'alêh *he annoyed him*; shâru and shâr 'alêh *he counselled him.*

REMARK a.—In some cases the preposition may be regarded as part of the verb, as in English *he begs for bread, &c.*

REMARK b.—The preposition often produces a slight difference of meaning, as nadahu *he called him*; nadah lu *he called to him*; fatû *he left him, passed him*, fât 'alêh *he passed by him, paid him a visit*; saddaḡu *believe it*, saddaḡ bi *believe in*;<sup>2</sup> khuluṣṭ ish shughl *I have finished the work*, khuluṣṭe min ish shughl *I have finished with the work.*

§ 548. Others, whose equivalents in English govern a direct object, always require the help of a preposition to complete their

<sup>1</sup> Unless these expressions are after the analogy of 'amal Ramadân *to keep Ramadan*.—(S.)

<sup>2</sup> But always saddaḡu of a person.

action, as *khâf min to fear*; *bârik fi to bless*; *shafaq 'ala to pity*; *shaqqe 'ala to visit*; *nabbih 'ala order*; *'allaq li l ḥuşân to feel the horse*.<sup>1</sup>

§ 549. Verbs expressive of motion are sometimes regarded as transitives, and take a direct object, as *ruḥte bêṭ abûk I went to your father's house*; *gânî gawâb min Lundûra I have received a letter from London*; *lamma dakhalna l bêṭ when we entered the house*; *hîya msafra skandariya she has left for, gone to, Alexandria*; *waddihum it tumn take them to the police station*; *nizil il balad he has gone to town*; *ramêtha l moiya I threw her into the water*; *ba'de ma wişil il moiya as soon as he arrived at the water*; *waşalni l gawâb, i.e. I have received the letter*; *da ma yigish taman shêlu that doesn't come to the price of (= won't pay for) the portorage*; *qataru he ran after him*; so with causative verbs: *ragga'u matraḥu take it back to its place*; *waqqa'tu l ard I threw him on the ground*; *waşşulitu l bêṭ she saw him home*. We may also say *ruḥte 'ala bêṭ abûk, dakhal gûwa l bêṭ, waşal li gawâb, qatar warâh, &c.*, and note that the preposition generally intervenes when the object is the second or third personal pronoun; thus *ruḥti lak, yigî lu, yerûḥ lu, aruḥ luhum* are said in preference to *ruḥtak, yigih, yerûḥu, aruḥhum*.

REMARK.—*Tigî* is almost invariably used for *ta'âla* when the object (direct or indirect) is a personal pronoun; thus we say *tigîni*, not *ta'âlânî*. The shortened form *tâ'a* can, under no circumstances, take the suffixes.

§ 550. Verbs of rest are sometimes followed directly by the place as the object, as *huwa qa'ad Burîz shahrên he remained two months in Paris*; *ana fidilte maḥalli I remained in my place*.<sup>2</sup>

§ 551. Verbs denoting *to give, lend, deliver, deprive of, strip, ward off*, often govern the indirect object directly, as *iddêt il walad kitâbu I gave the boy his book*; *iddini qershên*; *sallifni (or sallif li) ginêh lend me a pound*; *sallimu l bâsha il gawâb they delivered the letter to the pasha*; *Allah ma yibrinnâsh wiladna (or min wiladna) God bereave us not of our children*; *il ghina dih yiharramni n nôm this singing deprives me of sleep*; *qala'ûh hidûmu they stripped him of his clothes*; *Allahumma kâna s sû' O God, avert the evil from us*; but in order that the indirect object may stand alone (*i.e.* without a preposition), it must immediately follow the verb, or at least not be preceded by the direct object.

<sup>1</sup> See further, under prepositions.

<sup>2</sup> So *iḥḍar ardabbak yezîd*.

§ 552. The direct object is sometimes used for the indirect, as in English, when it is a personal pronoun, as qarâha l gawâb (for qara lha) *he read her the letter*; ishtirîni kitâb (for ishtirî li) *buy me a book*; zauwidnâh hibre aḥmar *we added some red ink to it*; dâ 'auzha shughl (§ 558); so walla'ni *give me a light*, but walla' li ḥadritu *give the gentleman a light*.

§ 553. In addition to the above, the following verbs may take a double object without the aid of a preposition:—

(a) Causative verbs, whether in form or meaning only, provided that in the former case the primitive verb may have a thing as its direct object (*ac. rei*), as warrêtu<sup>1</sup> l maṭwa *I let him see (showed him) the penknife*; qalla' il walad hidûmu *he made the boy take off his clothes*; sharrab bintak id dawa dih *make your daughter take this medicine*; niqsim il 'êsh nuṣṣêu *we will divide the bread into two*; rakkib il faṣṣe dahab *set the stone in gold*; 'allim il walad il lugha *he taught the boy the language*; qabbaḍni l mablagh *he let me receive (paid me) the amount*; fakkaritu l mas'ala *she reminded him of the matter*; dakhkhal is sandûq il makhzan *put the box inside the cellar*; isqîni moiya, qahwa *give me some water, coffee, to drink*.

§ 554. Prepositions are not infrequently inserted, as sharrab id dawa dih li bintak,<sup>2</sup> dakhkhal is sandûq fi l makhzan, wakkilu li l ḥuṣân *give it to the horse to eat*.

(b) Verbs signifying *to make, name, appoint, find, know, see, think, feel, &c.*, as 'amal il bê bâsha *he made the bey a pasha*; sammu l walad Meḥammad *they named the boy Mohammed*; 'aiyinu l ḥakim qâḍi *they made the doctor a judge*; ana ba'de ma qataltu laqêtu akhûya *when I had killed him I found him (to be) my brother*; <sup>3</sup> humma ya'rafûk râgil ṭaiyib<sup>4</sup> *they know you (to be) a good man*; baḥsibu ḥarâmî *I took him for a thief*.

REMARK.—In the above instances the second object is a predicate accusative.

(c) Verbs denoting *to fill, &c.*, and others whose action is limited by the noun and where the preposition *with* is used in English, as malêt<sup>5</sup> il kûz moiya (or, but less usually, bi moiya)

<sup>1</sup> Or warrêt lu.

<sup>2</sup> Notice the inversion of the order. We should not say sharrab il moiya l bint.

<sup>3</sup> Ana laqêtu, shuftu, baḥsibu, râḥ il balad (§ 474), are instances of the same construction, only in this case the second object is a sentence.

<sup>4</sup> More usually ya'rafûk le innak râgil ṭaiyib.

<sup>5</sup> So the adjective malyân.

*I filled the mug with water ; 'aṣ riḡlu ṭin he besmeared his foot with mud ; darab il bêt bûya he painted the house.*

REMARK *a.*—We might regard the objects included under this heading as mere complements attached to the verb, but they take the sign of the accusative in literary Arabic, as in other languages.

REMARK *b.*—Notice the expression *râhit timla moiya* (or simply *timlâ*) *she went to draw water.*

(*d*) Verbs which are followed by a noun of kindred signification, the so-called cognate accusative or internal object, often the infinitive of the verb itself (§ 230), or one which limits the extent of their action, as *darab il walad darbitên, 'alqa, nabbûtên, khazrantên, 'aṣaytên talâta, kaff, kaffên he struck the boy two blows, gave him a thrashing, hit him with a nabbût, gave him two or three cuts with a cane, a stick, gave him a cuff, &c. ; ṣalla rak'itên he prayed two prostrations, i.e. a short prayer ; ana nâzil mishwâr I am going on an errand ; qasamna r righîf qismên we divided the loaf into two halves ; kharamt il murina khurmên I bored two holes in the plank ; isbugh li t tób sabgha kwaiyisa dye this dress for me nicely (lit. a nice dyeing) ; naḡḡafha naḡḡafa ṭaiyiba ; qa'adhum 'ala banûka qu'âd il talamza mâke them sit on benches as schoolboys sit ; ghalêt il moiya ghalyitên (or ghalwitên) I boiled the water twice ; il huṣân ṭabbe ṭabbi shdid the horse stumbled badly ; id'ak riḡlu da'ke kuwaiyis (or da'ka kuwaiyisa) give his leg a good rubbing ; iṭ ṭabbâkha sawwit il kharshûf nuṣṣe siwa bass the cook has only half cooked the art shokes ; istiḡamna henâk istiḡâma kbira we make a long stay there.*

REMARK.—It will be seen that the noun of unity is generally used in such expressions. When otherwise, the noun generally serves more to intensify the meaning,<sup>1</sup> as *ramétu ramy, mush daqqétu bass I threw him down, I didn't only push him ; asma' sam' I hear only.*

§ 555. In the passive construction the object which does not become the subject remains attached to the verb or participle as in English, as *yit'allimu l mazzika they are taught music ; il kizân itmalit moiya the mugs were filled with water ; riḡlu kânit mit'âsa ṭin his foot was besmeared with mud ; il bêt maḡrûb bûya.*

§ 556. An adjective of the nature of a participle may also be qualified by a verbal noun as an accusative of specification, as *kan 'aiyân 'aiya shdid he was exceedingly ill ; sakrân sakra inglizi as drunk as a lord ; so malyân malw brimful.*

§ 557. The verbal noun may, like the verb itself, pass its

<sup>1</sup> As is so common in Hebrew.

action on to another noun as its object, as qable dukhulna l bêt before our entering the house; waqte rukubhum khêlhum at the moment of their mounting their horses; il iştîlâh ahsan min mirwâh il karakôn reconciliation is better than going to the police station; eh sabab darbuhum 'ammak? what is the reason of their beating your uncle? shurb il huşân il moiya the horse's drinking the water.

REMARK a.—When the object is a personal pronoun this construction becomes impossible, and a preposition must intervene, as qunte fi zaqqitha di liya I sprang up on her pushing me in this way; bi saḥab ḥubbu fiha by reason of his love for her. Further, a preposition generally separates a genitive from the object if the latter is a noun, as shurb il huşân fi l moiya.

REMARK b.—In some cases the noun following may be regarded as a genitive instead of an object, as akl il baḥâtis the eating of potatoes.

#### IMPERSONAL VERBS AND VERBS USED IMPERSONALLY

§ 558. Under these are included :—

(a) Verbs and participles which have a sentence for their subject whether introduced by a conjunction or not, as ma yehunshê 'alêh yişrif, yidaiya' fulûs it is not a light thing for him to spend money; ma yib'adshe innu yigî it is not improbable that he will come; ma yimkinshe agî lak, ma simi'she (or inni agî lak, innu ma smi'sh) it is impossible for me to come to you, that he did not hear; iza saraqtu yilqa kuwaiyis lau raddêtu if you stole it, it will be well to return it; yukhrug, yiṭla', min idak, ti'mil kede? is it within your power to do such a thing? ma ḥasalshe abadan minnak innak darabt akhûk? did it never happen that you struck your brother? şadaf inni ruḥt it chanced that I went; bêyin 'alêk innak 'aiyân it is clear from your aspect that you are ill; ma kanshe le innu saraq mandil yôm min dôl? wasn't it (isn't it) a fact that he one day stole a handkerchief? fatnî aqul lak inni msâfir I forgot (lit. it escaped me) to tell you that I am going away; ma yikaffikshe innak kharabte bêti bi fitnak we daiya'te umri? does it not suffice you that you have ruined me—wrecked my life—by your calumnies? mashhûr 'ammu innu ghanî it is reputed of him that he is rich (= he is reputed to be rich).

REMARK.—The verbs hân and şî'ib sometimes agree in gender and number with the object of the following verb, as ma thunshê 'alêh yidrabha he has not the heart to strike her; yiş'abû alêya agâzihum it is hard for me to punish them; ahê hânit 'alêya wi darabtiha.

(b) Verbs which have no subject, *i.e.* passive forms of verbs which in the active have an indirect object, as *il 'arabiya dāsit 'alēh the carriage ran over him*, *indās 'alēh he was run over*; *ḥakam 'alēh he passed judgment on him*, *itḥakam 'alēh sentence was passed on him*;<sup>1</sup> *'allim 'ala l waraqa he signed the paper*, *it'allim 'ala l waraqa the paper was signed*; *katab 'alēh he wrote on it*, *inkatab 'alēh it was written on*; *ghishi, ghimi, 'alēh* (from obsolete actives meaning *to cover, darken*), *it grew (was made) dark around him, he fainted*; *il moiya dī mal'ûb fiba some one has been playing a game with this water*.

REMARK.—The agent is introduced by *min* or *bi*, as *me'allim 'alēh minnu signed by him*; but occasionally it stands alone, as *mindās 'alēh 'arabiya* (or *bi 'arabiya*) *run over by a carriage*.

(c) Verbs whose subject is understood without having been previously mentioned, as *maṭarit* (or *naṭarit*) *it rained*; *betir'ad, betubruq it thunders, lightens* (*sc. id dunya*), &c.; *imsa 'alēhum* (or *imsa 'alēhum il lēl*) *the night overtook them*; *kattar khêrak* (*sc. Allâh*) *thank you* (*lit. may He increase your prosperity*); *yurzuk, gâzâk, in'al abûk may (God) provide for you, punish you, curse your father*; *da 'auzha shughl*.<sup>2</sup>

REMARK a.—In some cases, as in *ḥakamit kede*, it is difficult to supply the subject. (See § 467.)

REMARK b.—Allâh may be omitted with one verb and expressed with another in the same sentence, as *kattar khêrak wi shakkar Allâh fadlak*. *Kattar Allâh khêrak* is naturally more emphatic than *kattar khêrak*.

## PECULIAR USES OF PARTICULAR VERBS

§ 559. The verbs *dâr* and *qâm* are often placed superfluously before another verb, serving, as it were, to introduce it. The former is joined mostly to verbs of motion, and in all cases retains its original signification of *turning in a circle*, while the latter is of much more general use, and is often best left untranslated or rendered by *then, thereupon, &c.* It is, as a rule, immediately followed by the principal verb, while *dâr* is usually connected with it by the copulative *wi*; *e.g. qulti lu timil êh hina? qam qul li "ana bulauwar ala wâhid"* *I said to him, What are you doing here? he said to me, "I am looking for some one;" gih abûh qam qqa' ganbu his father came and sat by him; mikhtishi le innu yequm yâkul waiya s sitt shy of eating with the lady: lamma*

<sup>1</sup> *Maḥkûm* is sometimes said for *maḥkûm 'alēh condemned*.

<sup>2</sup> A slovenly expression for *dī 'auza lḥa shughl*.

shaf kede qam qarabu fi wishshu *when he saw that, he straightway struck him in the face*; qumt ana baḥsib le inniha gat *I then thought she had come*; yeqûm abûh yiz'al minnu *his father thereupon gets annoyed with him*; yequm yukhsha<sup>1</sup> 'alêh minni *he then fights shy of me*; hatta yedûr we yigi l ma'âd *until the appointed time comes round*; kan yedur yeliff *he was going round*; lamma dârit u mâtit il 'agûza *when the old woman came to die*; lamma yedûr u yikhlaṣ ish shahr *when the month comes to an end*.

REMARK.—Sometimes lamma is used for wi between dâr and the other verb, as hatta yedûr lamma yistiwi *until it gets cooked*.

Qâm is sometimes attached to the participle, as qam râqid 'aiyân *he went to bed ill*. It is rarely used in the imperative except when it retains its original sense (though still redundant), as qâm uqaf (or wâqif) *get up, stand upright*.

§ 560. Baqa. The primary meaning of this verb, namely, *to remain stationary*, can be traced in most of its derived uses, the principal of which are the following:—

(a) In the sense of *to become*, as baqêt makrûsh *I got out of breath*; baqa miḥtâr *he became, stood, perplexed*; baqû mush 'arfin yi'milu êh *they stood in ignorance of what they should do*; iza ma laqêtûsh fi l bêt ḥabqa ana ruḥte balâsh *if I don't find him in the house, I shall have gone for nothing*; iza kan kede yibqa enta ghashshitni (or yibqa ismak<sup>2</sup> ghashshitni) *if it is so, then (it results that) you have cheated me*; yibqa yerûh emta? *when will he be going?* tibqa tigî bukra; ma tibqâsh teruḥ henâk;<sup>3</sup> ma baqâsh qâdir yâkul *he became unable to eat*.

(b) In the sense of starting or continuing the action of the verb to which it is attached, as baqû yidrabû fih *they began to beat him*; baqat tishrab li ḥadd is ṣubḥ *she went on drinking till the morning*; ma baqûsh laqyînu, i.e. *they gave up trying to find it*.

(c) With a period of time following it as its subject. In this connection it remains unchanged in number and gender by the rule laid down in § 469; e.g. baqâ li sanatîn fi Maṣr *I have been two years in Cairo*; kan baqâ lu talatt ishbur lamma . . . *he had been three months when . . .*; yibqa lha

<sup>1</sup> This use of qâm with an impersonal verb shows that it is regarded as an adverb, although it agrees with the object of the verb in form.

<sup>2</sup> See § 590, Rem. b.

<sup>3</sup> It is very commonly used with an imperative. (See § 491).



yômên dayra (or we hiya dayra,<sup>1</sup> or we hiya bitdür) *she has been wandering about for two days*; huwa ghâyib (or we huwa ghâyib) baqâ lu saba' sinîn *he has been absent for seven years*; baqâ lak kam yôm hina?—'aiyân? *how long have you been here?—ill?*

(d) In the past tense with the negative emphasising a qualifying verb in the aorist, as ma baqâsh yigî *he won't come now, there is no chance of his coming now*; ma baqitsh arûh *I won't go at all now*; ma baqênâsh ni'attib bêtak *we will never cross your threshold again*.

(e) As a pure adverb. As such it takes the form baqat as well as baqa, though the latter is by far the commoner. It may be omitted in translation or rendered by *so then*, &c.; e.g. shuf yeqûlak eh baqa *see what he will tell you*; ni'mil êh baqa? *what are we to do then? lâkin baqa ti'milû ma'rûf but anyhow do me the kindness*; baqa mitwakkil bukra? *so you are off to-morrow?* baqa l fulûs dî mush betahtak? *this money is not yours, then?* baqat ha t'azzil min hina *so you are moving from here*; dilwaqti baqat abûh mât. Baqat is perhaps more likely to be used where there is a pause.

§ 561. Some few verbs, as şabaḥ *to get up in the morning*, sabaq *precede*, qurub (or qarrab) *approach*, rigî' *return*, used in conjunction with others, are best translated by an adverb or adverbial expression in English, though they are inflected throughout. The following examples will illustrate their use: nişbaḥ nib'atû lak *we will send it you in the morning*, işbaḥ tigi 'andî *come to me first thing in the morning*; but sometimes the full sense of the verb may be rendered, as şabaḥna laqêna d dinya betishtî *we woke up to find it raining*; sabaqna qulnâ lak *we told you before*, ana sâbiq fakkartu *I reminded him previously*; ish shughla qurbit tikhlaş *the job is nearly finished*, lanma qarrab yigi l ma'âd *when the appointed time was close at hand*; rigî' khallif minha *he begat another child by her*.<sup>2</sup>

§ 562. A verb is sometimes followed immediately by another in the same tense and of practically the same meaning, but serving as an intensive. The latter will in this case be generally rendered by an adverb or adverbial expression, as raḥ qaṭa' *he has gone for good*, ghuṭuş ma bânsh *he has clean vanished*.

§ 563. Of other verbs used adverbially we may notice the substantive verb kân, which often bears the meaning of *once*,

<sup>1</sup> § 576.

<sup>2</sup> Comp. the use of rigî' in such an expression as 'auz yirga' 'uskari *he wants to become a soldier again*.

*formerly*, or gives the principal verb the sense of a pluperfect, though remaining unchanged, as *ana yôm min dôl qulti lu kân I once said to him*; *ish shita 'auwimit id dinya kân the rain had deluged the earth*. It is sometimes inflected, as *qulti lu yôm kunt*. Even in *qulti lu inbârih kunt* it cannot, as following the principal verb, be treated as an auxiliary; it might be translated by the slovenly expression, *I told him yesterday, I did*.

REMARK.—Participles are, of course, as liable as all adjectives to be used as adverbs (§ 336).

§ 564. The verb *bêyit* (first derived form of *bât*) is used in the sense of *keeping a thing with one at night*, as *bêyit il gawâb 'andak w işbaļ waddîh il buşta*; *bêyit 'ala* is used intransitively of *calling on one at night*, as *bêyitte 'ala n naqqâsh 'ashan yigî badri 'andina I went to the painter overnight to tell him to come to us early*.

§ 565. *Ga'*, *gih*, has often the sense of *to be or become*, as *lamma gih abûh mabsût minnu when his father was pleased with him*; *yigi azraq lamma yinshaf it will be blue when it dries*.

Followed immediately by the aorist of another verb, it is often equivalent to the English *come* with an infinitive, as *lamma gêt arûh when I came to go*, i.e. *just as I was going*; so *lamma gat tâlid*, and, with a future sense, *lamma yigi yiḍrabak ihrab minnu*.

REMARK.—*Ṭili'* has also the sense of *become*, or rather *turn out, prove to be*, as *il walad ṭili' shâṭir*.

§ 566. *Yâ rét*<sup>1</sup> *would that* is used when followed by a past tense, either alone or with the pronominal suffix, as *ya rét ruḥt* or *ya ritni ruḥt*; but when it is followed by the aorist, the suffix is omitted, as *ya rét nerûh would that we might go*.

§ 567. The verb *başar to see*, though obsolete in the past tense, is used with the interrogative *êh* in the first person singular of the aorist in the sense of *so and so, et cetera*, as *kan 'auz yiddi lu dawa, abşar êh he wanted to give her some medicine or something*. Sometimes it corresponds to our phrase "what was I saying," like *izzâyak*, but is not pronounced interrogatively. It is used occasionally at the beginning of a sentence as a strong interrogative, as *abşar êh u madrik êh illi kunte bitqûl 'alêya what's all this, pray, that you've been saying about me?*

§ 568. The English *must* is expressed by *lâzim*, as *lâzim yerâh, lâzim yekun rigi'*, &c., or occasionally by *bidd*<sup>2</sup> with the suffixes,

<sup>1</sup> For *ra'êt* (§ 189, note).

<sup>2</sup> *Bidd* with the suffixes means also *to want*. It sometimes gives the aor. a purely future sense. The mod. Armenian *bûdi* presents a curious parallel.

as bidde arûh *I must go* : ma biddukûsh titgabbaru ‘alêna (or bidduku ma tgabbarûsh ‘alêna) *you must not tyrannize over us*.

§ 569. The verb *to have* has no equivalent in Arabic, and the ideas it conveys must be expressed by help of the prepositions,<sup>1</sup> as luh ukht, ‘andi ktâb, ma‘âk fulûs, &c. (See Accidence.)

## THE PREPOSITIONS

§ 570. A list of the principal prepositions has already been given in the accidence, and it remains only to add a few examples of derived and peculiar uses of those which most frequently occur :—

### Ba‘d

ba‘de bukra *to-morrow*.

ba‘de ba‘de bukra *the day after to-morrow*.

ma fish ba‘de kede *nothing could be better*.

la qablu wala ba‘du *incomparable, second to none*.

### Bên

Bên is usually, but not necessarily, repeated with the second of the two objects whether it has reference to a material or moral connection, as :—

bên ik kursî wi s sufra *between the chair and the table*.

bênak u bên ir râgil it tâni *between you and the other man*.

ma fish mehabba bên ig gôza wi durritha *there is no love between the two wives of one man*.

bên da u bên da (or bên da wí da) *between this and that*.

The repetition often emphasizes the connection or relative position of the objects.

REMARK *a*.—Bên, like all other prepositions, must, of course, be repeated with each pronominal suffix.

REMARK *b*.—To avoid confusion where bên occurs with three different objects, we may insert the words *min giha*, *min giha tanya*, as haşal khinâqa bênî wi bênu min giha u bên akhûna min giha (or min giha tanya) *a quarrel arose between him and me on the one side and our brother on the other*.

Ma is sometimes added to the first bên, as ma fish hâga mabênî u bênu *there is nothing between us*.

Bên is equivalent to *half* in such expressions as bên nâyim u şâhî *half asleep and half awake*, bên bahri u sharqî *north-east*.

<sup>1</sup> Malak implies complete possession, and is mostly used in a legal sense.

It takes the dual form in the expression *bên il benên middling*, and sometimes the plural when a plural suffix is attached to it,<sup>1</sup> as *bênî u bônâthum*.

### Bi

ḍarabu bi 'asâya *he struck him with a stick, &c.* (as the instrument).

mitlaffe bi shâl *wrapped up in a shawl.*

bi sukkar *with sugar*, bi zibda *with butter.*

qalam il kâtib bi dawaytu *the clerk's pen and inkhorn.*

il fanagîn bi ṭbaqhum *the cups and saucers.*

il ḥamîr bi ḥmalhum *the donkeys with their burdens.*

tigî bi l ḥumâr, bi l 'arabiya *come with (=bring) the donkey, the carriage.*<sup>2</sup>

ḥarga' buh *I will come back with him (bring him back).*

sarah bi l mawâshî *he went to pasture the cattle.*

bâḥ bi l kalâm *he let out the secret.*

talâta ghêrî walla biya? *three with (=counting) me or without me?*

da bí da *this with that, both.*

'arbagî bi sitra *a driver wearing a coat (not a gallâbiya).*

râgil bi daqn *a man with a beard.*

itkallim bi ṣôt 'âlî *he spoke with (in) a loud voice.*

kalâm yikkallimû bu *an expression they use.*

shuwaiya bi shwaiya (or shuwaiya shuwaiya) *little by little.*

baḥarî bi (better ma') gharbî *north-west.*

iswid bi (or ma') aḥmar *reddish-black.*

Allâh yihannin 'alêk bi qersh *may God cause you to be comforted with a piastre.*

itnên ginêh bi l ketîr, bi l aqall *£2 at most, at least.*

ma ktafûsh bi kede *they were not satisfied with that.*

aḥsan bi ktîr *much better.*

bi n nahâr *by day*, bi l lél *by night.*

'aiyân bi l gidrî *ill with smallpox.*

'aiyân bi l gism *ill in body.*

bi l ḥanak *by word of mouth, verbally.*

bi khlâf kede *contrarily.*

akbar bi shahrên *two months older.*

atwal bi mitrên *two metres longer.*

'agâza bi talatt iyâm *a holiday of three days.*

iddîni bi 'ishrîn (sc. qersh) *give me a dollar's worth.*

<sup>1</sup> As in Hebrew.

<sup>2</sup> So inzil bi, &c., rendering a neuter verb transitive.

yômu bi yômên<sup>1</sup> (zêyi l mîri) *his day is equal to two, i.e. a very long one.*

hitta bi qershên *a two piastre piece.*

itkallim fi haqqu bi ʕaiyib *he spoke well of him.*

ni'mil il kulle bi l marra *let's do it all at once (straight away).*

mathûm bi sirqa *accused of theft.*

qum bina, yalla bna (or bina), &c., (§ 493).

simihîti bu *I have heard of it.*

auwil b auwil *first of all.*

sâkin bi (better fi) l bêt *living in the house.*

faşalnî bi qershên *he settled (agreed) with me for two piastres.*

bi msâfit sa'tên *at a distance of two hours.*

ish shamse kânit 'ala l gabal bi qaşabtên talâta *the sun was two or three "qasabas"<sup>2</sup> above the hill.*

ma dritshe bi takhbîṭ il babûr *I didn't feel the shaking of the train.*

'arrafnî buh *introduce me to him.*

ma 'lamshe bi l mas'ala *I know nothing of the matter.*

amaru bi l hûḍur, bi l magîy *he ordered him to come.*

ana kalliftu, waşşetu, bi 'arabiya *I ordered a carriage of him.*

itmashkar bi wâhid *make fun of one.*

bi llâhi *by God, in truth.*

bi khatrak *that's your affair, as you like.*

ishtarêtu bi qersh *I bought it for a piastre.*

REMARK.—Affixed to the substantives, or adjectives used as substantives, *bi* corresponds to the English preposition *by* or the adverbial termination *ly*, as *bi ş şudf by chance*; *bi l ghalat by mistake*; *bi z zabṭ properly, accurately, exactly*; *bi t tamâm completely*; *bi z zûr of necessity*.

*Ganb* (pronounce *gamb*).

huwa ganbak ʕawil *he is tall compared to you.*

*Zêy*

zêye zêyu = zêye ba'duhum.

*'Ala*

fât 'alêya *he passed by me, called on me on his way.*

yekun 'alêya *I shall be responsible for it.*

in kan 'alêya *if it depended on me.*

yeqûl êh 'ala l mas'ala dî? *what does he say of this matter?*

<sup>1</sup> Or *bi 'ashara*.

<sup>2</sup> A *qasaba* = 3·55 metres.

- qarrab 'ala (or min) *draw near*.  
 fâdil talatt iyâm 'ala âkhir ish shahr *it wants three days to the end of the month*.  
 saqqaf 'ala l khaddâm *he clapped his hands for the servant*.  
 shêya'te 'aleh? *have you sent for it?*  
 ish shibbâk yikshif 'ala l ginêna *the window overlooks the garden*.  
 huṭṭuhum 'ala ganb *put them aside*.  
 khâyif 'ala 'umru *fearing for his life*.  
 marhûn 'ala riyâlen *paired for two dollars*.  
 katab il kitâb 'alêha *he entered into a contract of marriage with her*.  
 tekhiffe 'ala d dawa dih *you will get well on this physic*.  
 betiftar, bitghaiyar riqak, 'ala êh? *on what do you breakfast?*  
 khad, wallif, it'auwid, 'ala take to, *get accustomed to*.  
 lônû iswid 'ala hmâr *of a reddish-black colour*.  
 khadtuhum marra walla 'ala marratên *did you take them all at one time or at two different times?*  
 ghasal lina 'ala idêna.<sup>1</sup>  
 'ala hasab il 'âda illî 'alêya *according to the custom I have*.  
 ma gharshe (qdarshe) 'alêh *I am not equal to it*.  
 il haqqe 'alêk *you are in the wrong*.  
 liya 'alêk qershên *you owe me two piastres*.  
 'ala l mahil, 'ala mahlak, &c. *slowly*.  
 'ala mesâfa *at a distance*.  
 'ala kullan, ala kulle hâl, 'ala ḥsan ḥâla *anyhow, better. . .*  
 'ala zannî *in my opinion*.  
 'ala fikrî *according to my idea, while I think of it*.  
 istafhim 'ala, ista'raf 'ala *inquire about*.  
 ista'raf 'ala *recognise*.  
 gâr 'ala *be jealous of*.  
 mâ 'alehsh (or 'alêsh) *it doesn't matter*.  
 qabad 'ala *seize, catch hold of*.  
 shihid 'ala *give evidence against*.  
 akkid 'ala wâhid, cala ḥâga *insist with one, press on something*.  
 ridî, istarda 'ala (or bi) *consent to a thing*.  
 itmanna 'ala wâhid *ask something of one*.  
 sa'al 'ala (or 'an) *ask about*.  
 istama' 'ala *listen to*.  
 hâma 'ala (or 'an) *defend*.  
 ammin, ista'min, wâhid 'ala ḥâga *entrust one with a thing*.  
 kidib 'ala wâhid *give one the lie*.  
 'ala ghalîa *unawares, of a sudden*.

<sup>1</sup> The water being poured over the hands.

'ala râşi we 'êni, 'ala r râş wi l 'ên *most willingly, without fail* (generally in reply to a command or a request).

itnamrad, itgabbar, &c., 'ala *tyrannize over*.

ratlên sukkar 'ala talatt irtâl 'asal *two pounds of sugar with three pounds of honey* (in cooking recipes); so khamsât 'ala 'asharât, shuwaiyit laban 'ala shuwaiyit moiya, &c.

min da 'alâ da *altogether*.

yintîbikh kemân 'ala şanfe (pron. şamfe) tâni *it may be cooked also in another way*.

iggauwiz 'ala (or fôq) waḥda *take another wife without divorcing a previous one*.

'ala tûl *straight away* (= min barra barra).

giri 'ala âkhir nafas *he ran till he was out of breath*.

zauwar 'alêya *he committed a forgery against me, told lies about me*.

fi l ḥâla illi hiya 'alêna *as affairs are with us at present*.

arba' bashawât itbauwishu 'alêh wi huwa f Maşr *he has seen four Pashas succeed to the Pashalik (Khedivate)*.

baka 'ala *weep for*.

nâda 'ala wâhid *call one*.

da'a 'ala *to curse*.

mashshi, fassah, il ḥuşân 'ala idak *lead the horse up and down*.

id dör 'ala min? *whose turn?*

da ghâli 'alêya *that is too dear for me*.

khud li 'alêk shuwaiya *make a little room for me*.

ittafaqu, issâwu, rabaṭu l qôl, 'ala innuhum yerûḥu *they agreed (arranged) to go*.

qâl 'ala innu gih *he said he had come*.<sup>1</sup>

#### 'An

bî'îd 'an *far from*.

ḥaḍaiya' râşuk 'an gittitak *I will sever your head from your body*.

it'akhkhar 'an ish shughl *he was behind with (lazy about) his work*.

kebir 'an (§ 47).

itlaha bi l li'be 'an ish shughl *he was more bent on play than on work*.

'an iznak *by your leave*.

sa'al, istafhim, &c., 'an (or 'ala) *ask, inquire, about*.

ḥâma, dâfa 'an *defend*.

kulle waḥid shikle 'an it tâni *each one is different to the other*.

huwa wakîl 'annu *he is his agent*.

yighlab 'an il li'b *he gets tired of playing*.

<sup>1</sup> See conjunctions.

iddinî 'ashara qurûsh 'an il meqaula kulliha *give me ten piastres for the whole job.*

il 'arabîya 'ala mta *the carriage is for when? when do you want the carriage?*

naqqaşu 'an il ugra *he reduced his wages.*

mâ 'annak (or lâ 'annak) gêt *I hope you will not come.*

mâ 'annûsh = mâ 'alêsh.

la budde 'an môtak (§ 541).

afaddal dih 'an dih, is safar 'an innî abqa hina *I prefer this to that, travelling to remaining here.*

#### 'And

'andi, &c., *I have, &c., with me, at my house.*

ma 'andîsh hâga zêye dî *I would never do such a thing.*

faşşaltu 'and il khaiyât *I had it cut out at the tailor's.*

kâm 'andak? *what's the time by you?*

iz zanbe mush 'andî *the fault is not with me.*

lî 'andak qershên *you owe me two piastres.*

abûh gauwizu min 'andu *his father married him at his expense.*

Rabbuna razaqu min 'andu *God provided for him.*

'andî mush kuwaiyis *it is not becoming in my opinion.*

il kalbe 'anduhum nigis *the dog is with them unclean.*

kan wâqif 'and il bâb *he was standing at the door.*

uq'ud 'andak, istanna 'andak *sit, stay, where you are.*

uqaf 'andak (or simply 'andak)! *stop!*

'and il luzûm *in time (in case) of need.*

kullu 'andî sawa *it's all the same to me.*

#### Fî

enta ghaltân f arba'a sâgh *you are four piastres wrong.*

talâta fi 'ashara (§ 103, Rem.).

ana 'auzak fi kilma, kilmitên<sup>1</sup> *I want to have a word, two words, with you.*

ana bididi atraggâk fi mas'ala *I have a favour to ask of you.*

mathûm fi sirqa *accused of a theft.*

misik fi *seize hold of, hold on to.*

beyiskar fi l hashîsh *he gets drunk on hashish.*

ma yi'rafshê fi *he is no connoisseur of.*<sup>2</sup>

tiddinî kâm fi dih? *how much will you give me for this?* so  
addîlak 'ishrîn ginêh fi l huşân.

kidbe fi kidb *lie upon lie*; so kaddâb fi kaddâb.

khashab fi khashab *nothing but wood.*

raş fi n nôm *he went to sleep.*

<sup>1</sup> *Tribus verbis te volo.*

<sup>2</sup> *Il ne se connait pas en.*



- sitta fi l miya 6 per cent.  
 humma fi s supra they are at table.  
 huṭṭu fi l arḍ, ramêtu fi l arḍ put it, I threw him, on the ground.  
 it tâlit fihum the third one of them.  
 tirkab il ḥuṣan fi l bêṭ walla fi l lukanda? will you mount at the  
 house or the hotel?  
 mabsûṭin fi (for min) akluhum pleased with their food.  
 ṭumu' fi to covet.  
 min ḥubbu fiha from his love for her.  
 sâfir fi l babûr in nimsâwi he travelled by the Austrian boat.  
 betidfa' êh fi sh shughla dî? what are you paying for this job?  
 fih zâhir u fih mush zâhir sometimes it is clear and sometimes not.  
 râgîl illi fi l quwwa dî a man of such strength.  
 ma ti'akhzish. Fi êh? excuse me. For what?  
 marra fi marra from time to time.  
 waddih fi l bêṭ, fi l buṣṭa (for 'ala) take him to the house, take it  
 (to) the post.  
 hêhên fi ba'ḍuhum two h's following one another.  
 il wiqqa fih an oke of it.

REMARK.—Fi is very frequently used with the unfinished and indefinite tenses to emphasize the continuance of the action, as kan beyishidde fi l ḥabl he was pulling away at the rope; fidlum yidrabu fih ḥatta mauwitûh they beat him till they killed him; kan inâshî biyemuṣṣe fi 'ud qaṣab he was going along sucking at a stick of sugar cane.

## Fôq

- 'umru fôq it talâtîn (or without the article) he is over thirty.  
 fôq 'an sâ'a more than an hour.  
 iggauwiz fôqha (or fôq minha), as 'alêha (above).

## Li

- liya, lik, &c. I, you, &c., have.  
 ma lakshe ḥaqqe tidrabla you have no business to strike her.  
 il akhkh it tâni luh (for illi luh) the other brother he has.  
 il amro li llâh it rests with God.  
 laqêt liha riḥa wiḥsha I found it smelling horribly.  
 lik mudda sâfirt? is it long since you left?  
 ma ti'raf luhumshe wala kilma one doesn't understand a word  
 they say.  
 uṭlub li lamḍa ask for a lamp for me.  
 nazzaq lu l gallâbiya he tore his gown for him.  
 ma ti'raf luhshê shughla can't you find him a job?

shuf li l Bâsha *see the Pasha for me.*

ab'âdiya tisâwi lha<sup>1</sup> alfên ginêh *a farm worth £2000.*

bakrag yakhud lu 'ishrin fingân *a coffee-pot holding twenty cups.*

biddî akkawwah li, an'is li, aghfal li, shuwaiya *I want to lie down  
a little, take a nap.*

da'a li *to bless*

khud lak kursi *get yourself a chair.*

ma nish qâdir arsi li 'ala hâga *I don't know what to decide on.*

mîn mat lu? *whom has he lost?*

lamma tibqâ lak<sup>2</sup> il arde sukhna zêyi n nâr *when you have the  
ground as hot as fire.*

qam huwa, qam lak<sup>2</sup> êh?<sup>3</sup> rah darab il bint fi wishshiha *what  
do you think he did? he went straight and struck the girl in  
the face.*

qâlû lu Mehammad *they named him Mohammed; yeqûlû lu fil  
they call it an elephant.*

qa'ad waiyâya li l maghrib *he sat with me till sunset.*

(li) shuwaiya fât 'alêya *presently he passed by me.*

(li) wahdu *by himself.*

(li) tâni yôm is şubhe gih *next morning he came.*

REMARK a.—The use of li or 'ala after verbs of motion is practically identical, but the latter is more common.

REMARK b.—For le inn, see § 577.

#### Ma'

ma'âk il haqq *you are right.*

ma' zâlik *all the same, in spite of this.*

nahâr il hadde ma' lêt il itnên *Sunday, day and night.*

balrî ma' gharbî *south-west.*

mesâfir lêt ma' nahâr *travelling day and night.*

ma' il maghrib *at sunset* (= bi l magrib, fi l maghrib, but is more vivid, implying contemporaneous action).

<sup>1</sup> It is more usual to say yisâwî lu, yakhud lu, &c., than yisâwî, yakhud, simply in such cases.

<sup>2</sup> Lak in these two examples is an instance of the so-called ethical dative. Comp. the use of the second pronominal suffix with bard as follows: baqa nta zauwart il hikâya di 'alêya. Hasal w ana bardak kaddâb *so you invented this tale about me. It is so, and I am, as you see, a liar.* The strengthened forms of the adverbs qawâm, ya dôb (qawâmak, ya dôbak) probably present a similar use of this suffix.

<sup>3</sup> § 526.

## Min

- huwa min dôri *he is of my age, a contemporary of mine.*  
dakhhal min gûwa bâb il bêt (for gûwa) *he went inside the gate of the house.*  
da min mudda *that's a long time ago.*  
wiqî' min tûlu *he measured his length on the ground.*  
ummu mâtit minnu *he has lost his mother.*  
gâbu 'idad il qahwa min bakârig u tanak *they brought the vessels for making coffee, including the bakrags and tanakas.<sup>1</sup>*  
huwa minnina *he is of our party.*  
nâs min kubâr u min şughâr *people high and low.*  
'anduhum tamant ulâd min şubyân u (min) banât *they have eight children, what with boys and girls.*  
minhum nâs, min ba'de nâs (§ 448).  
minnu farrân u minnu baqqâl *he is both a baker and a grocer.*  
yâ salâm min il harr! *good heavens, what heat!*  
yerauwaḥû min il maghrib *they go away at sunset.*  
min fikrî le inn *it is my opinion that.*  
zabaṭûh min bêtû *they arrested him at his house.*  
ish shamse tiṭla' min ish sharq *the sun rises in the east.*  
min yôm li yôm *from day to day.*  
khalî bâlak min il 'afsh *keep an eye on the luggage.*  
yatîm min il umm *one who has lost his mother.*  
baṭṭâl mish (min ish) shughl *idle, without work.*  
raḥ min hina, min benâk *he has gone this, that, way.*  
'adda min il baḥr, min fôq il kubrî *he crossed the river, passed over by the bridge.*  
qarrab min (or li) *approach, qurayyib min near to.*  
ganbe minnu *beside him (for ganbu).*  
inisiktu min ish sha'r *I caught him by the hair.*  
il khalifa mât min il gidri *the Khalifa died of smallpox.*  
sitritak daiyaqa min taḥt il bâṭ *your coat is too tight under the arm.*  
zaman mudda min is sinîn *many a long year.*  
minnu li llâh *it is between God and him.*  
itmazzaqit il gullabiya min kitfiha *the gown was torn in the shoulder.*  
ma şuftish minnu ḥâga zêye di *I never knew him to do such a thing.*  
is sirqa minkû fikû *one of you has committed the theft.*  
kunte şêla (= shayla) l wad we mât minni *the boy died in my arms.*

<sup>1</sup> Different kinds of coffee-pots.

min da 'alā da a little of both.

'auz teruḥ min dilwaqti? do you want to go at once?

hat minnu bring some of it.

luh bêṭ min bâb, min 'ataba he has a house with its door, its approach, all to himself.

in naḍâfa mil îmân cleanliness is next to godliness.

zi'il min (or waiya) get annoyed with.

mala min (or bi or direct object) fill with.

intaqam min avenge one's self on.

ṭalab, &c., min demand of.

ti'ib min get weary of.

### Waiya, wîya

ana waiyâk I am with you, of your opinion.

qurayib waiyâh related with.

khallî bâlak waiyâya think of me, don't forget me.

enta waiyâk bard? are you cold? have you taken cold?

zi'il waiya (or min, 'ala).

### Wara

'amalu min warâya, min wara 'ilmî he did it behind my back, without my knowledge.

warâya shuḡl, diwân, ṭalab I have work to do, to go to the office, am wanted.

talat sinîn wara ba'd three years consecutively.

mâ warâh u mâ quddâmu all he has.

ish shahr illi warâna dih next month.

Prepositions may be placed before or govern other parts of speech than nouns and pronouns, as ruḥ min hina; aḥsan min innina nmût better than that we die, ma fish fayda fî innak<sup>1</sup> teruḥ there is no advantage in your going; so 'ala inn, leinn, ma' inn, &c.

## THE CONJUNCTIONS

§ 571. Of these, the following deserve some special notice:—

*Fa, wa* (usually pronounced fi, fe; wi, we)

The former connects sentences only, and the relation they bear to one another is usually more remote than when *wa* is employed. It picks up the thread of the discourse, and the fact stated in the second sentence is often the effect of that stated

<sup>1</sup> Leinnak is more usual in ordinary conversation.

in the first,<sup>1</sup> as *il walad iza raḥ li waḥdu yimkin yetūh, fa aḥsan teruḥ waiyāh if the boy goes alone he may lose his way, so you had better go with him*; *fe ana lamma smiḥte minnu kede rigi'te darabtu tāni and when I heard him say that, I struck him again*; *kan fi idu sikkina, fi iḥna min khōfna tba'adna minnu he had a knife in his hand, and so we were afraid and kept away from him*. The verb of the second sentence may be in the imperative, or the first be introduced by a conjunction, as *ana khadte minnu talagrāf le innu gay, fi rūḥ enta iddi khabar li l Bāsha I have had a telegram from him saying he is coming, so go and tell the Pasha*; *ma dam huwa mush 'auzu fe aḥsan niddih li ghēru since he doesn't want it, we had better give it to some one else*.

It is sometimes used immediately before the verb in a sentence introduced by the conjunction *amma* (or *we amma*) or *lākin* (we *lākin*), to show emphatically that the action of the verb relates exclusively to a particular object, as *litnēn dōl rāḥum we amma l baqyin fe fidlum maṭraḥhum*.

§ 572. *Wi* connects both single words and sentences. It is commonly omitted between two verbs closely connected, even though their subjects are different, as *rigi' ir rāgil 'and il farrān ṭalab minnu r ragħif the man went back to the baker's and asked him for the loaf*; *dauwarte 'alēh laqētu I looked for it and found it*; *arga' asukku I will come back and lock it*;<sup>2</sup> *gih yikaḥḥilba 'ammāha he went to paint it (his eye) with "kohl," and blinded it*;<sup>3</sup> *hat li 'arabiya tkun kuwaiyisa get me a carriage. and let it be a good one*; *ishtirinna ṣaniya tkun min in naḥās laṣfar buy me a brass tray (with a stress on the word brass)*; *ana twaladte laqētu kede I found it so when I was born, i.e. I know it was so since my birth*; *nadahti lu gih I called him and he came*; *ana qulti lak ma tiftaḥsh il bāb tequm dugri tiftaḥu I told you not to open the door, and you immediately go and open it*; *ma saddaq gēt qal li he waited till I came, and then told me*; *raysēn fi markib tighraq (§ 514), iḥḍar ardabbak yezid be present at the (delivery of) your ardabb, and it will increase (be better measure)*; *enta qadde kede 'abit 'amalte kede were you such a simpleton as to do that?*

REMARK.—Such expressions as *rāḥ we gāb, qam hūwa we ṣhāf*, are uncommon. Note that after *i'mil ma'rūf be so kind* the copulative is regularly used, though not after *kallif khaṭrak (donnez-vous la peine)*, as *i'mil ma'rūf we qul li be so good as*

<sup>1</sup> It is equivalent in many cases to the German *dann*.

<sup>2</sup> So *raḥ gāb, ḥanzil astafhim, &c.* (§ 482), and after a negative verb, as *ma gāsh qal li he didn't come and tell me*.

<sup>3</sup> Proverb.

to tell me ;<sup>1</sup> kallif khaṭrak tistanna shuwaiya have the goodness to wait a little.

§ 573. On the other hand, where two or more nouns or pronouns are in sense united each with the preceding one, the conjunction must be expressed between every two, not only (as is often the case in English) between the last but one and the last, as is sab'e wi l fil wi n nimir *the lion, the elephant, and the tiger* ; gēna ana wi hīya wi bniha *she, I, and our son came* ; kan ḥādir il 'aris wi l 'arūṣa we waldēhum wi l kull *the bride, the bridegroom, their parents, and all the rest were there*.

§ 574. Wi is sometimes joined to the conjunctions amma and lākin, as *and to yet* in English, and to the conditional lau, giving it the sense of *although*, and may in the last case also be repeated with the following word, as huwa gih we amma khūh ma gāsh *he came, but his brother did not come* ; humma fikruhum kede we lākin humma nas gahliya *such is their idea, but then they are ignorant people* ; we lau il walad rāḥ (or we lau wi l walad rāḥ) (§ 516).

§ 575. In the following phrases the conjunction seems out of place in English, though its appearance is not in all cases illogical : kulle yôm wi t tânī *every day or two* ; marratên wi talāta *two, or even three, times* ; ba'de yômên wi t tâlīt laqêtu ; kulle sana (or 'ām) wi ntu bi khêr *may every year bring you prosperity* (lit. *every year and you in prosperity*) ; shuwaiya (or li shuwaiya or shwaiyitên or ḥabbitên) wi gih *presently he came* ;<sup>2</sup> kulle ma da or dau (=da we) yisman, yikhiss *he gets fatter, thinner, every day* ; ma ash'ur illau (=illa we, also allau) huwa ganbī *he was at my side before I knew it* (lit. *I was only just aware and there he was, &c.*) ; ma saddaq allau gih ; ma kanshe minnu illau shatamnī *what did he do but insult me*.

§ 576. Somewhat analogous to the above is the use of wi with a participle, adjective, or the continued present tense, in place of a temporal conjunction and a verb, as shuftu w ana rāyih il balad *I saw him as I was going to the village* ; itqābilte waiyāh wi huwa gāy min is sūq *I met him as he was coming from the market* ; talātīn sana wi r rāgil māt *it is thirty years since the man died* ; ya tara luh zaman we huwa 'aiyān *has he been ill long, I wonder* ; ana sāfirte wi ntī ṣughaiyara *I went away when you were a little girl* ; ma shuftuhumsh illa we humma quddāmī *I only saw them when they were before me* ; ana smiḥtak wi nta

<sup>1</sup> Germ. *Seien Sie so gut und*.

<sup>2</sup> Comp. Eng. *a moment, and I'll be with you, "a little while, and ye shall see me."*

bitişrukh *I heard you when you were crying out*; nadah 'alêhum wi humma beyiṭla'um *he called to them as they were going out*.

REMARK a.—The clause with wi may precede as well as follow the other, as wi ḥna mashyîn fi s sikka gâna wâhid qal lina *as we were walking in the street, &c.*

REMARK b.—The simple aor. may also be used, and the conjunction and pronoun may be (though they seldom are) omitted, as zabaṭhum yisraqu *he caught them stealing, seized them in the act of stealing*.

REMARK c.—Wi is occasionally used for lamma with a past tense, as w ana kunte henâk shuftu *I saw him when I was there*.

REMARK d.—As the substantive verb has no present participle, when *I was*, &c., will be translated by w ana, &c., as wi nta fi skandariya nizilte fên? *where did you put up when you were at Alexandria?* ma shuftûsh wi huwa walad? *didn't you see him when he was a boy?*

REMARK e.—This clause introduced by wi is regarded as a genitive when a word expressing a period of time precedes, as min muddit wi ntî binte şugaiyara.

REMARK f.—Wi is very seldom used in this way with anything but the personal pronouns.

§ 577. The preposition li is affixed to the conjunction inn without practically adding anything to its force,<sup>1</sup> as will be seen from the following examples, in each of which inn might alone be used: qulti lu le innî 'aiyân *I told him I was ill*; 'ala ḥasab le inn il mablagh indafa' *ina-nuch as the sum is paid*; ma yişahḥish le innak tigi *it is not right that you should come*; min hês le innina ḥadrin *seeing that we are present*; izzêye gôzik le innu ma gâsh? *how is it that your husband has not come?* mirâran le innî shuft *often have I seen*; na'am le inniha qâlît kede, lâkin . . . *(it is) true she said so, but . . .*; qul le innu gih *say (i.e. suppose) he came*; ḥassêt bi ḥâga le inniha<sup>2</sup> gat fi 'ênî *I felt something come into my eye*; huwa khammin le innina rauwaḥma *he imagined we had gone*; darabnâh ḥatta le innina mauwitnâh *we beat him till we killed him*; 'ashân le innina biddina nshûfak *because we want to see you*.

REMARK a.—It will be noticed that inn and le inn are not necessarily preceded by a verb, and also that when the subject of the verb following is a personal pronoun it must be appended as a suffix to the conjunction, but when illa is used the pronoun

<sup>1</sup> But leinn is more usual than the simple conjunction.

<sup>2</sup> Le inniha might here be omitted.

is not expressed, as akkid 'alêh innu yigî (or illa yigî) *insist upon his coming*.<sup>1</sup>

REMARK *b.*—Where inn or le inn is preceded by another conjunction or an adverb it may be practically superfluous, having no conjunctive force, as 'ashân le innu gay *since he is coming*; amma innak 'abîṭ *verily you are a simpleton*; allahumma innî ana zi'ilte minnu *indeed I was angry with him*; u ba'dên ya sîdî le inniha tanniha mistannîya. Inn will occasionally stand quite alone, itself introducing the sentence, as innak enta 'abîṭ! with the same meaning as above.

§ 578. 'ala inn is optionally used for inn or le inn after qâl, iftakhar, khammin, yihsib, and verbs of similar import, as qultî li 'ala innu mush râḍî *you told me he wasn't willing*; iftakarte 'ala inn il ḥuşân da betâ'ak *I thought this horse was yours*; baḥsib 'ala innak ta'bân *I thought you were tired*.

§ 579. The relative mâ forms conjunctions with the prepositions 'ala, qabl, &c. (§ 245), or prepositions followed by certain nouns, as 'ala bal mâ *whilst*, 'alashân (= 'ala shân) or 'ashân mâ, &c. It must in almost every case immediately precede the verb, so that where the subject is expressed and precedes the verb it is separated from the rest of the compound, as qabl ir râḡil ma yigî; 'abâl (=ala bâl) il gawâb ma yinkitib *until the letter is written*, &c., but we may, of course, say qable ma yigî r râḡil, &c.<sup>2</sup>

REMARK *a.*—When used with tauw it should not in any case be separated, nor is it, as a rule, when used with ṭûl.

REMARK *b.*—Ma is added for emphasis to ketîr, halbatt, and a few other words, as ketîr na mbasat, ma gêna, &c.; halbatt ma yigî *why, of course he'll come*.

§ 580. Tauw may take the pronominal suffixes, and means with a past tense that the action has just been completed, or, when followed by mâ, as soon as it was completed, as tauwu gih *he has just come*; tauwu ma ruḥt *as soon as you went*. With the aorist it denotes as soon as an act is (will be) accomplished, as tauwu ma yigî *as soon as he comes*. It should in the latter case be accompanied by mâ. The participle may be used in place of the past tense, as lissâ tauwuhum gayî (= ma gum).

<sup>1</sup> Illa is not in frequent use.

<sup>2</sup> It cannot be said that qable ma r râḡil yigî is never heard, but such an expression should not be imitated.



## THE ADVERBS

§ 581. As has been seen (§§ 244, 336), substantives, adjectives, and even verbs, may be used as adverbs.

§ 582. Adverbs may qualify substantives as well as adjectives, as *huwa ṣaḥbî ketîr* *he is a great friend of mine*.

## THE INTERJECTIONS

§ 583. As an appendix to the list of interjections given in the accidence, a few expressions used mostly among friends on the occurrence of common events are here given.<sup>1</sup>

## TO ONE STARTING ON A JOURNEY

Tarîq is salâma; ma' is salâma; Rabbina<sup>2</sup> yiwaddîk bi khêr. *Reply*—Allâh yisallimak; in sha' Alla nshûfak (or nshûf wishshak, wishshukû) fi khêr.

Rabbina yitammim 'alêk bi khêr. *Reply*—Allâh yiḥfazak; Rabbina yigma'na 'alêkû bi khêr.

## TO ONE RETURNED FROM A JOURNEY

Salâmât; ḥamdu li llah (or ḥamdilla) 'as salâma; waḥashtina, auḥashtina.<sup>3</sup> *Reply*—Allâh yisallimak; waḥashtina, to which the person returned may reply—Allâh yiḥfazak, yisallimak.

## TO CONGRATULATE

Mebârik (mubârak). *Reply*—Allah yibârik fik.

## TO ONE LEAVING AFTER A VISIT

Sharraftina. *Reply*—iḥna lli tsharrafna; Allâh yisharraf qadraq; or

Ânistina. *Reply*—Allâh ye'ansak; Allâh yitfaḍḍal 'alêk bi l khêr; or

Nauwarte bêtna. *Reply*—Allâh yiḥfazak; or

Ḥaşal lina ṣ ṣurûr bi wgudkum. *Reply*—Allâh yiḥfazak.

## AFTER DRINKING (IN A FRIEND'S HOUSE)

Il ḥamdu li llâh (saluting at the same time). *Reply*—Hanf'an (lukum), to which the drinker replies—Allâh yihannîk (or hannûak Allâb<sup>3</sup>).

<sup>1</sup> The meaning of the words which follow, if not already given in the body of the grammar, will be found in the vocabulary at the end.

<sup>2</sup> Rabbina and Rabbuna are both said, the latter after the literary.

<sup>3</sup> Nahwyish.

## ON RECEIVING A CUP OF COFFEE

Qahwa da'iman. *Reply*—dâmit hayâtak (or Rabbuna yidim 'alêk is satr).

## AFTER EATING

Inbasatte ktîr min in akl. *Reply*—bi sh shifa wi l 'afya, to which the first replies—Allâh yi'âfik (or yi'âfi badanak).

## ON RISING TO LEAVE

'an izdak ; nista'zim ; min ghêr mu'akhiza.

## TO EXPRESS THANKS OR GRATITUDE

Kattar khêrak ; mitshakkarîn (mutashakkarîn) ; kattar alfe khêrak ; ana mamnûn min hadritkum u mutashakkar.<sup>1</sup> *Reply*—kattar khêrak ; il 'afw efendim ; istaghfar Allâh.

## TO A BEGGAR (in place of a piece of money)

Rûh ! Allâh yihannin 'alêk ; yirzuq ; rûh, ya shêkh, Allâh yirzuqak ; Allah yi'tîk, yiddîk.

## TO BEG PARDON

Ma t'akhiznîsh (ma t'akhiznâsh . . . ûnîsh, &c.). *Reply*—il 'afwe ya sîdî ; ma 'alêsh ; la mu'akhza.

## TO AN INVALID

Shidde hêlak. *Reply*—ish shidde 'ala lla.

Mush ahсан? *Reply*—il hamdu li llâh ; Allâh yisallimak.

## ON INQUIRING AFTER ONE'S HEALTH

Izzêyak? *Reply*—il hamdu li llâh, taiyibîn, &c. (or simply il hamdu li llâh).<sup>2</sup>

ON MEETING A FRIEND<sup>3</sup>

Nahârak sa'id ; nahârak sa'id u mbârak. *Reply*—the same words.

Ahlan u sahlan. *Reply*—sahlan (or ahlan) bak.

<sup>1</sup> For mutashakkar, &c. The Turkish expression barakat warsal or warsin (Turk. *versin*) is still sometimes used, especially by the lower classes.

<sup>2</sup> It is not Arabic to say ana taiyib, kattar khêrak in reply to an inquiry. Kattar khêrak is not used in this way. Kattar khêrak illi sa'ultini would be correct and intelligible, but the above are the proper replies.

<sup>3</sup> A Mussulman greets another by the expression salâm (or is salâm) 'alêkû. *Reply*—'alêku s salâm.

## ON MEETING A FRIEND IN THE EVENING

Allâh yimassik bi l khêr, massikû bi l khêr<sup>1</sup> (§ 38). *Reply*—massikû bi l khêr wi s sa'âda.

Timsa 'ala khêr. *Reply*—wi ntu mnahl (= min ahl) il khêr (or wi ntu mnahlu); timsû 'ala khêr (or bkhêr).

## AT NIGHT

Lêltak sa'ida (§ 326). *Reply*—same words.

Imsa 'ala khêr we tişbah 'ala khêr.

## ON ANNOUNCING A DEATH

Il baraka fi hissak, hakaza halt id dinya (or âdi halt id dinya); il 'umr iţ tawilak (for iţ tawil lak) . . . akhûk mât, huşânak mât, &c.

## TO ONE ABOUT TO PRAY

In sha' alla haraman. *Reply*—şuĥba (or gam'a, or Rabbina yigma'na);<sup>2</sup> or

Allâh yitammin bi khêr. *Reply*—in sha' allah, Rabbina yisma' minnak u yitammim lina wi lukum bi khêr.

## TO ONE WHO HAS RECOVERED FROM AN ILLNESS

Hamdilla 'as salâma. *Reply*—Allâh yisallimak.

## TO A FIANCÉ

Mebârik. *Reply*—Allâh yibârik fik; 'uqba l 'andak (= li 'andak).

## TO CONDOLE

Il baraka fi hissak. *Reply*—Allah yibârik fik.

## ON THE OCCASION OF A FESTIVAL

Kulle sana wi nta ţaiyib (or wi ntû ţaiyibin). *Reply*—kulle 'âm wi ntu bkhêr; il 'id mebârik in sha' llah. *Reply*—Rabbina ye'ûd 'alêna wi 'alêk bi khêr.

<sup>1</sup> These expressions are hardly used by any but Copts and women.

<sup>2</sup> *I.e.* unite us in Mecca. These expressions are, of course, only in use among Mussulmans.

## ON THE BIRTH OF A CHILD

Mabrûk il maulûd.<sup>1</sup> Illi (*i.e.* God), gab lak yikhallî lak.  
*Reply*—Allâh yibârik fik; Rabbina yiddik (yi'tîk).

## TO A FATHER ON THE DEATH OF A CHILD

Allâh yi'auwad<sup>2</sup> 'alêk. *Reply*—ya maḥsan 'awadû, ḥalt id dinya kede.

ON AN AVERTED MISHAP, OR WHEN A THING HAS HAPPILY  
TURNED OUT WELL

Ḥaṣal khêr; il ḥamdu li llah illî gat salîma.

## ORDER OF WORDS IN A SENTENCE

§ 584. The rules as to the position of words in the sentence will have already been gathered to some extent from the exercises and examples, as well as from the remarks bearing directly on the subject, but a short résumé of them will not, perhaps, be out of place.

(a) The subject, when definite, may either precede or follow the verb, as *ir râgil gih* or *gih ir râgil*, *ana ruḥt* or *ruḥt ana*.

(b) When an indefinite singular, it very rarely precedes unless the indefinite article is expressed; thus we should say *gih râgil*, but we may say *wâḥid râgil gih*. *Riggâla gum* is, however, not uncommon.

(c) When two or more verbs have the same subject the subject may precede them all, follow the first, or follow them all, as is *sitta khadit ba'diha u râḥit*, or *khadit ba'diha s sitt u râḥit*, or *khadit ba'diha u râḥit is sitt*. The last order is rarer than the first and second.

(d) With only a few exceptions, the qualificative adjective follows its noun whether definite or indefinite.

(e) The demonstrative pronouns almost invariably follow the noun, but words may intervene between the noun and it, as *il maḥill illi ḥna qa'dîn fiḥ diḥ* *this place in which we are sitting*; *yeqûm ir râgil illi kan mâslû dib*.

<sup>1</sup> When a mother is congratulated, the following words are often added: *wi tṭahrîḥ wi tgauwizu fi ḥayâtik we fi ḥayât abûḥ*.

<sup>2</sup> = 'auwada llah aḥsan 'awad.

(f) Interrogatives, especially ê (êh), lê, kâm, min, and the conjunction emta,<sup>1</sup> are usually at the end of the sentence.

(g) A verb is never in a strict sense preceded by its object, but the object may be mentioned absolutely (for the sake of emphasis or clearness) before the verb, and be represented and so repeated after the verb by means of the pronominal suffix, as ir râgil shuftu, never ir râgil shuft.

(h) When the subject follows the verb, the object and other words as well may come between the two, though it is more usual for the subject to be near the verb, as katab ir râgil il gawâb, or katab il gawâb ir râgil; min ba'de ma khadit il khamisa ginêh il 'agûza *after the old woman had taken the £5*; qal lu tayyib il Bêh "good!" said the Bey.

(i) With verbs of giving, &c., the indirect object should precede the direct as in English, unless the former is governed by a preposition, when it may either precede or follow, as a'ta l walad il kôra, but a'ta l kôra li l walad, or a'ta li l walad il kôra.

(j) It is better in a conjunctive clause to place the verb before its subject, whether definite or indefinite, especially where there is another verb connected by the copulative; thus lamma gih ir râgil u shâf halt il walad is much preferable to lamma r râgil gih, &c.

(k) The auxiliary kân may be separated from the principal verb, as kânit min qable fi l babûr talabitu minni *she had asked it of me before in the boat*; kan waqtihâ abûya fih 'andu shugl *my father was busy at that moment*.

Râyih, râh, when used with the aorist, should not be separated.

(l) The vocative may occur in the middle of the sentence, even between subject and verb, as ana ya sidi ma 'amaltish hâga : qulte ya bitti fi nafsî lâzim tikhallikî qalbik gâmid *I said to myself, My girl, you must keep a brave heart*; is sikkâ dî ya gadar terûh min hina 'ala fên? *where, my lad, does this road lead?* ana na ma'îsh yâ khî fulûs; hâti ya bitte kursî.

(m) The adverbs ketîr, qawî, follow in most cases the words they qualify, as tayyib qawî, but ketîr sometimes precedes. Izzêy in the sense of *how, to what degree*, also follows an adjective, as shûf rufaiya'in izzêy *see how thin they are*, and is usually at the end of the sentence, in accordance with rule (f), as mât izzêy? &c. Others, as taqrîban *about*, tamallî *always*, may either

<sup>1</sup> This is apparently due to Coptic influence—(S). The conjunction mata (= emta) always precedes, but it is very rarely used.

follow or precede an adjective which they qualify, as tamallî naḍif or naḍif tamallî, but they should follow when unemphatic.

(n) Adverbs should not intervene between subject and verb or verb and subject unless very emphatic; thus ir râgil qam ḥâlan *the man got up at once*, but ir râgil ḥâlan qâm (or qam ḥâlan ir râgil) *the man immediately got up*; so da halbatte ma yiṣahḥish *that certainly won't do*; ana s sanâ dî mush râḥ asâfir; huwa da'îman<sup>1</sup> tamallî yibqa 'aiyân.<sup>2</sup>

(o) An emphatic word will often be put in a prominent place, though its natural order would be elsewhere, as kânu l qâdî meshaiya'il lu *as to the Kadi, they had sent for him*; ma fish fi l bêt 'êsh.

## FIGURES OF SPEECH

### ELLIPSE

§ 585. By this figure we understand the omission of a word or words, to be supplied from the general sense of the phrase. The following are instances of its use:—

(a) The omission of the name of God in such expressions as kattar khêrak, in'al abûk.<sup>3</sup>

(b) The verb qâl is sometimes omitted in a narrative, as giryit in nâs . . . "khabar êh" *the people ran up (saying) "What's the matter?"*

(c) Uṣbur, or a word of similar sense, is often understood before lamma, as gara lhum êh? *Lamma s'alhum what's happened to them? Wait till (or I'll tell you when) I have asked them.*

(d) When the object, to which the action of the verb has reference, has just been mentioned, and would, if referred to, be represented by a pronominal suffix if definite, or by wâhid if indefinite, it is frequently omitted altogether, as ana qulti lak tigib li l kitâb da; lêh ma gibtish *I told you to bring me that book; why didn't you bring it?* 'auz kursi? Êwa, hât *do you want a chair? Yes, bring one.*

(e) Words are omitted in a few other expressions of common occurrence, as the nouns sinû and 'alqa (*a beating*) in ibne 'ashara, iddi lu; khad bêh, bâsha (for rutbît bêh, &c.); innama lâga;<sup>4</sup> kêfak (for 'ala kêfak) *as you like*; 'andu ulûf *he has*

<sup>1</sup> Notice the accent.

<sup>2</sup> Notice the difference between shakwitu tamallî ma tinfa'sh and shakwitu ma tinfa'sho tamallî.

<sup>3</sup> As in English *Bless you! Curse you!*

<sup>4</sup> *Mais il y a une chose; c'è una cosa.*

*thousands (of pounds), is very rich*; mush 'auz yidaiya' *he doesn't wish to spend (money)*; id dinya nâwîya (or nâwîya 'ala niya) *the weather is threatening*. Fih moiya qadde tûlên (*i.e.* tûl raglên). Sa'id and khêrak are often said in reply to nahârak sa'id and kattar khêrak with an ellipse of the first word.<sup>1</sup>

§ 586. The form of ellipse called brachylogy of comparison is illustrated by such expressions as qimtu râgil *its height is that of a man* (for qimtu qîmit râgil); wishshu nâ'im zêyi l harim *his face is soft like a woman's*; so şan'itu naggâr *his trade is that of a carpenter*; hilif 'alêha bi t ʔalâq inniha ma tftush il bêt = qal laha ma tftûsh il bêt we hilif 'alêha bi t ʔalâq iza fâtitu.

## EUPHEMISM

§ 587. The avoiding of unpleasant or unlucky words by others more propitious, sometimes implying the exact opposite, is an idiom not unknown to Arabic. Instances are:—

Iddi lu l ma'lûm *give him his present or bribe (you know what)*; itwakkil (*sc.* 'ala lla) *to go away (lit. commend one's self to God)*; khud il malyân *take away the full (cup), meaning the empty one*; itwaffa (tuwuffi) *die*.<sup>2</sup>

A person saying an unpleasant thing to another, or of another, will often address him, or speak of him in the latter case, as il bi'id (or il ab'ad) *the far, the farthest one*, to avert the evil from himself or from the person addressed, as ya kalb il ab'ad *you dog*; yin'al abu l bi'id *curse your father*; ikrush il ab'ad dih *drive away this fellow*; akhkh il ab'ad mât *his brother has died*.<sup>3</sup>

Bid 'annî and bid 'annak (= bi'id 'annî, &c., *i.e.* ish sharr *the evil*) are used for the same purpose, as huwa bi'aiyaṭ leh? 'ashân bid 'annak mât abûh.

A man generally speaks of his wife as gamâ'itna (or il gamâ'a 'andîna), and occasionally as bêti (or able bêti, or familiyite);<sup>4</sup> so gama'tak, &c., *your wife*; wilâdi may include the whole family—wife as well as children.

The word bayâd *whitewash* is used for zift *pitch*. A house should not be spoken of as maqfûl.<sup>5</sup>

<sup>1</sup> See also §§ 261, 300, 313, 357.

<sup>2</sup> It is paralleled by the word *defunct*.

<sup>3</sup> Comp. il 'umre ʔawflak, above.

<sup>4</sup> Familyiti is after the Turk. *familyam*, and rarely used by the uneducated.

<sup>5</sup> Zift will be used, of course, by those who have to deal with it. "Il bêt maqfûl" might imply that there had been a death in it. The word menaffad should be used.

RHYME, USE OF SIMILAR SOUNDING WORDS, AND  
ALLITERATION

§ 588. This figure occurs:—

(a) When words of the same origin, but of different parts of speech, are placed together, as will naturally happen in a language where most words are derived from a verb root. Thus there is nothing clumsy in such expressions as *darabûh darba*; *qismit il qisma innî fate decreed that I . . . huwa meqâwil wâhid 'ala meqaula he has made a contract with one*; *ish shêyâl shâl ish shêla the porter carried the burden*; *wâhid 'âbid biyi'bid Rabbuna fi l gabal yiwahîdu a hermit worshipping the Lord in the mountain, and declaring His Unity*; *yimtur il maṭar it rains*; *yirga' margu'na li our story now reverts to (lit. our returned returns)*; *il kâtib katab il kitâb the writer (clerk) wrote the writ*;<sup>1</sup> nor will an effort be made in any case to avoid the similarity of sound by using a synonym.<sup>2</sup>

(b) In proverbs and other expressions where the rhyming of two or more words serves to impress the meaning of the whole sentence on the memory; e.g. *ma ya'rafshe bû'u min kû'u he does not know his right hand from his left (lit. the bone of his toe from his elbow)*; *kulle ma ḥaşal waşal, i.e. every little helps*; *il insân fi t tafkir wi r Rabbe fi t tadbîr, i.e. man proposes and God disposes*; *lisânak ḥuşânak wi n şuntu şânak your tongue is your horse*; *take care of it, and it will take care of you.*

(c) Where a particular word is emphasised by another or others of similar sound rhyming with it, but not necessarily expressing the same sense, or indeed any sense at all. The second word is often identical with the first, but appears with a new initial letter, generally *m*,<sup>3</sup> and often in a lengthened form; e.g. *lâ yi'raf kalâm wala salâm (of a boor)*; *dakhal lâ dastûr walâ ḥudûr he entered without asking permission (saying dastûr) or announcing his presence, i.e. without ceremony*; *la fêsh wala 'alêsh, i.e. without any result*; *hòs dòs pell-mell*; *khalṭa balṭa confusedly, topsy-turvy*; *la lha nafa' wala shafa' of no use or advantage*; *ma 'andish wala bêt wala ghêt, i.e. I am homeless and penniless*; *ana râgil min bêti li ghêtî, i.e. simple*; *isme bala gism*; *iddinya baqat*

<sup>1</sup> *La yu'qal li 'aql 'âqil* is a favourite phrase among the educated.

<sup>2</sup> *Gibna l gibna we have brought the cheese* would be more pleasing to the ear than *ḥaddarna l gibna*.

<sup>3</sup> Cf. *Hârût* and *Mârût*, the names of two rebel angels. The Koranic names for Cain and Abel are *Qâbil* and *Hâbil*.



kulliha 'ôşa u lôşa *nothing but dirt and mud in the streets*; ma shuftish wala râgil wala tâgin, i.e. *no one and nothing*; <sup>1</sup> tamallî qâyim nâyim (tûl in nahâr fi bêtu) *of a stay-at-home*; wala fayda wala 'ayda *of no use or profit (return)*; hâlan bâlan *at once*; haudât u laudât *bends and curves*; dus dughri <sup>2</sup> *in a straight line*; tannuhum yikkallimû fi haqq in nâs we yeqûlu qâl u qil u qulna u kân u filân wi 'illân u tirtân *they went on gossiping about people and saying, "he said," and "it was said," and "we said," and "he was," and "such a one," and "so and so"*; wala kitâb wala mitâb *ma fish there is no book, nor anything like a book*; dauwarte 'alêh fi şalqaţ u malqaţ *I searched for him up hill and down dale*; kulle hin u min *every now and then*; ma 'andish shughla wala mashghûla *I have nothing whatever to do*; la shê' wala mashwê' *nothing whatever*; ma fish hadde wala maḥdûd wala shê' wala mashwê' *nobody and nothing*; hâga miḥtâga *something or other*; itmalêna turâb ihna u ḥalna u miḥtalna (or miḥtiyalna) *we were covered with dust as well as everything belonging to us*; bala kâni wala mâni, i.e. *don't talk nonsense*; ma tuq'udshi tqul li lâ kâni wala mâni wala dukkân iz zalabânî (or il fakharânî).

So great is the love for rhyme, that grammar is sometimes sacrificed for it, as itghadda tmadda (for itmadd), it'ashsha it-mashsha, i.e. *after dinner rest awhile, after supper walk a mile*; birgalâtak birgalâtak ḥalaqa dahab fi widanâtak; <sup>3</sup> lôla l kasûra ma kânit il fakhûra.<sup>4</sup>

## PLEONASM AND TAUTOLOGY

§ 589. This figure is naturally very common in a rich language like the Arabic, where the same idea can be dressed in manifold garbs. It is due usually to the desire of the speaker to make his meaning clear by repeating it in different words, or by translating a *nahwy* term into its corresponding *dâriy*, or *vice versâ*. As in other languages, it is much more prevalent in the talk of the lower classes than in that of the educated; e.g. dakhalna gûwa fi d dukkân (where dakhalna fi d dukkân or dukhalna d dukkân would express the same sense); so kharag barra; kan sabaq qablu (= sabaqu); dughri fi l hâl *immediately*; fi awân waqt iş şêf *in the summer season*; ma bênnâ u bên ba'd;

<sup>1</sup> They say of a bachelor, la 'andu mara wala tâgin.

<sup>2</sup> Turkish.

<sup>3</sup> See Exercise XIII.

<sup>4</sup> Above, § 535 *e.* Kasûra, though used by foreigners (for *kasr*), is not Arabic.

rigi' tâni *he returned*; moiyt il maward *rose water*; aḥsan ziyâda *better*; basse faqaṭ *only*; lamma shafha qa'da galsa henâk *when he saw her sitting there*; rasamhum 'ala ḥasab taswîrit šûrit bani Âdam *he drew them in the form of men*; da'imān tamallî *always*; ya'nî ma'nâha *I mean, that is to say*; kaffit kulle ḥâga *every single thing*; la budde min innî le innî arûh *it is imperative that I go*; 'ashân ikminnu mush 'auz *because he doesn't want*; kân aḥsan lâzim terûh<sup>1</sup> *you should have gone*; in sha' Alla Rabbuna yirzuqak bi walad *please God, the Lord will give you a son*; waḥdânî li waḥdu *quite alone by himself*; ana mara 'azba we gôzi mât *I am a widow woman, and my husband is dead*;<sup>2</sup> mabsûṭ min qôl kalâmu *pleased with his words*; gallâbiyitha kânit izzêyiha? *what was her robe like?* baqa lâzim tequl li 'ala l kalâm id dughrî we 'ala l kalâm iṣ ṣaḥîḥ we ti'mil ma'rûf tequl li qôl sharaf—il waqt illi ruḥte fih kan f ani waqt?<sup>3</sup> Wâḥid yôm gih il bashmu-handiz gih hina fi l bêt—kan ḥâḍir il khawâga lamma gih, u waqtiha lamma gih ma kanshe maugûd Sâlim hina kan râh fi d diwân waqtiha is sâ'a tamanya kede. We amma l bashmu-handiz lamma gih kânit ya sîdî is sâ'a titla' ya'nî taqriban tis'a au tis'a u rub'ê kede, izzêyak,<sup>4</sup> u lamma gih . . . Rikib ḥuṣânu we tannu mâshî huwa wi l khaddâm betâ'u we s sâyis betâ'u we tannu mâshî 'ala bêtu u nizil fi l bêt betâ'u.<sup>5</sup>

§ 590. The words baqa, qâm, betâ', ya'nî, izzêyak, abṣar êh, as we have seen, are often slovenly inserted without adding to the force of the words, but the first two, though generally merely expletives, sometimes add a nervousness or elegance to a sentence which is lost in a literal translation. To these we may add ma t'âkhiznîsh (for ti'âkhiznîsh) *excuse my saying so (passez moi ce mot)*, an expression frequently employed, especially when the speaker is addressing a superior, without any reason; ti'raf *you know*; qal, yeqûl *he said, says he* (in a narrative); walla ḥâga *or something*, as mush kunte yôm min dôl dakhalte fi bêtu walla ḥâga *didn't you go into his house one day or something?*

REMARK a.—Ti'raf (or ta'raf) and qal, yeqûl are by no means as commonly used as their equivalents in European languages, but the latter are often used after verbs of asking, ordering, &c., converting an indirect into a direct sentence, as sa'alha we qal

<sup>1</sup> A mixture of ideas. The expression is a very common one.

<sup>2</sup> Cf. 2 Sam. xiv. 5.

<sup>3</sup> Notice the mixture of construction.

<sup>4</sup> See below, § 590.

<sup>5</sup> The last sentences illustrate the prolixity of the lower classes.

laba *he asked her, saying . . .*; yigi yuṭlub min abûh we yequl lu . . .

REMARK *b.*—The use of *ism* in such expressions as the following may here be noticed: da ismu bêt! *do you call that a house? is that a house?* dî ismiha ‘arabiya! *call that a carriage!* yibqa ismak ghalabtini *so you have beaten me or it is a case of your having beaten me.*

§ 591. The words *masal* (or *masalan*) *for example* and *bard* (or *bard*), with the pronominal suffixes, are often repeated several times in the same sentence, as lau masalan raḥ min ‘andak masalan hâga *if, for instance, you (for instance) lost something*; bardu ya sidî zêye ba‘du ya‘hi bardu ma fish mâni bardina niqdar ni‘mil kede.

§ 592. Repetition may intensify or convey a plural notion, as dughri dughri *quite straight*; bukra bukra *to-morrow “as ever is”*; min barra barra *straight away*; iskut sâkit *keep quiet*; haṣal haṣal *it has assuredly happened*;<sup>1</sup> illi katabtu katabtu;<sup>2</sup> wâhid wâhid *one by one*; humma wiskhîn wiskhîn; emta emta (or emta u emta) yigi? fên u fên râh? “*where and oh where?*” fên hayhât u hayhât lamma nshûfak marra = kulle hîn u hîn marra; hitta hitta *piece by piece* (§ 106); ikwâm ikwâm *in heaps*; kharramu kharrûm khurûm *pierce it all over with holes*; ‘ûd il qaṣab yibqa kullu ‘uqal ‘uqal *a stick of sugar cane is full of notches*; fidil yidrab yidrab yidrab fih *he kept striking him one blow after another*; yikhaiyaṭ, yikhaiyaṭ, yikhaiyaṭ, *stitching, stitching, stitching*; fi l aḥsan we aḥsan we aktar we aktar minnu.

§ 593. The principal clause is very frequently repeated with a temporal conjunction by way of introducing a new event consequent upon the first, as qa‘adit hîya; ba‘de ma qa‘adit gih abûha *she sat down, as soon as she had sat down her father came*; dakhalt il bêt, lamma dakhalt il bêt shuft . . . *I went inside the house, when I went inside the house I saw . . .*

<sup>1</sup> Or *it has happened, and there is an end of it.*

<sup>2</sup> “ὁ γέγραφα γέγραφα.”

## EXERCISES ON THE SYNTAX

### I

Kan lâbis badlit id diwân. Ir rikâbât yitrakkibu fi z zukham wi l ligâm fi r râs ig gild. Hat li hitta hittitên sukkar. Mush tis'alnî su'âl bi l ma'rûf? Ir râgil iṭ ṭaiyib yibân min kalâmu u min wishshu. Kan wâhid miggauwiz waḥda ismiha Sitt abûha. Fataḥ qahwit ḥashîsh. Ya râgil ya qahwagî hat lina kam fingân qahwa. Qanâsil Fransa wi l Miskôf. Ir râgil il qahwagî qaddim lu l laḥm wi mi'u l 'êsh wi l malḥ. Qul li 'ala mas'alt il binte di. Fên il gôz il ḥamâm? Raddum humma l kull it talâta we qâlû. Kan mabnî 'alêh sûr min il bulâd. Rabaṭu l qôl waiya ba'd we qâlû. Ana ma yiṣahḥish innî arkab il ḥuṣân 'ala sarge ḥalfa; illi zêyina ma yirkabshe 'ala s surûg il ḥalfa. Lamma tikḥlaṣ min shughl il bêt. Hûwa dilwaqtî fi 'izze bulûghu. Il uṣûl 'anduhum lamma l wâhid yiddaiyif 'anduhum yigibû lu l qahwa. Ḥatte idu fi gêbha, fi gêb il gallabiya l aṭlaṣ betâ'itha. Énta tirkab fi l 'arabîyit il kubbêl we ana rkab fi l ḥanṭûr. 'alêha ḥâgât faḍda. Kal lâbis badlit it tashrifâ. Kan fi idha qirtâs melabbis. Fidil il qirtâs il melabbis fi idha. Ilbis mal-bûsâtak il harîr. Ishtarêna tôbên talâta shâsh min ish shâsh il marmar. Shêyâḥ lina itnâshar kursi min il kharazân au min il karâsi l 'âda illi mafrûshîn bi l qashsh il akḥḍar. Ṣanîyit 'asha kibîra wi ṭishṭe ḥammâm. Tahafna lha hittit ṣuḥbit warde kuwaiyisa. Ṭishṭên talâta ghasil li l hidûm min il kubâr wi ṣanîyit fanagil min in naḥâs 'ashân shurb il qahwa, we hân ḥagar luzûm il maṭbakh. Dôl aṣluhum gayîn min il barr il gharbî illi hûwa gharb il Giza. Ba'de ma ṭallaqha iddâha waraqit ṭalaqha. Gâbû lu ḍulmit qar' we ḍulmit bedingân we laḥmit kabâb mistiwiya fi s samm. Kunte fi safariyit is Sûdân? Il kanûn il 'arabî huwa mabnî min iṭ ṭûb we l ḥugâra, we amma l kanûn il afrangi hûwa ḥadid. Yuṭbukhum fi ḥilal min naḥâs u fiḥ nâs yuṭbukhum fi brâm fukḥkhâr. Hat li shuwayyit zêt salḡam. Lamma tirkḥaṣ il mulukhiya yibqa r raṭle fiha bi 'ishrîn faḍda ta'rifa. Yegîbu r raṭlên il mulukhiya 'ala shân il khamas sitt unfus yikaffihum 'asha wi fṭûr. Khalli n nâr mewallâ'a taḥt il ḥalla lamma tighli l moiya. Yisluqu l bêd fi l moiya. Yifrumu

l lahm fôq tabliya khashab au qurma khashab. Fên ratlên il lahm illi ddêthum lak? Dif 'alêh guz'e min is sukkar we guz'e min is samn. Il hulqân il hadîd. Hat li l fursha sh sha'r. 'ala s̄bahha dibla dahab bi gdîla. Yeduququ l filfil fi l gurn il hagar au fi gurn rukhâm au khashab we yedishshu l fûl fi l rahâya l hagar. Iş sahn il fûl in nâbit. Yêbillu l fûl fi l moiya u ba'dên yisaffûh, lamma yinabbî, min moiyytu. Kulle yôm yishtiru 'êsh 'ala qaddi kfâyit il 'cla. Fî 'andak ma'laqtên fadla? Ish shuwaiyit il malh wi t tumnit ir ruzz illi gîbtuhum min is sûq hâtiṭhûm fên? İstîrî li shuwaiyit lamûn min il baladi. İddi lu l kûz il moiya. İt tabikh kan maḥtût fi qalbe ṭâgin fukkhâr. Wazant il kilt<sup>1</sup> id dura? Hat lina u nuşse qadaḥ ir ruzz. Qûtîṭ Iskandariya zayda fi l halâwa wi fi t ṭa'm we fi l kubr 'an qûtîṭ il gharb, wi ahsan minha fi s salâtât wi fi t tabikh. Yebî'u l lubya il qadaḥ filha bi qirshên saḡh au bi talâta saḡh. İlli yebî'u l başal il akhdar yenâdu 'alêh fi s sikak, yeqûlu: "ahla min il 'asal ya başal." Ma fish fi bêtu ṭushût ghasil idên. Teḥîbb il fiṭir abu zêt? Ṭaiyîb, iddini talatt arba' fatâyir ummât samn we fiṭirtên itnên ummât zêt. In nâs illi 'anduhum il qirsh 'anduhum işhab. Min is sana li s sana. Kan mit-hazzim bi shanilit şûf fi wuṣtu. Minhum yilbisu l qumşân il ghazli we yilbisum il 'azba<sup>2</sup> fôq ruşhum; wi minhum yilbisûhum min harîr, wi minhum yilbisûhum min qutne hindi. İl fingân il qahwa s sida bi 'ishrin ta'rifa, wi l fingân il qahwa l hilw abu sukkar bi qershe ta'rifa. İddini miblit khamast iyân. İl hawa hawa maṭar. Humma gharqânin fi n nôm. Kha-du n nôm. Khadha l bard. Ana kutte 'aiyân bi sh shams. Hûwa bifauwit zamânu bi l lib. Khud lak shuwaiyit ramla min il bêda. İḥna msafrîn fi babûr il 'asr. Hiya dakhalit fi l khamsin. İl hawa ddauwar li qibli. Wilâd il harâm yirafu ba'd. İr râgil da tamallî 'andu ziyâdit kalâm. İḥna 'auzu nâs ahle khîbra yikshifu 'ala l bêt. Humma tneû we hûwa tâlithum. İddânî talattâshar hitta bi qersheûât we talat hitat bi 'asharât. Li bnî âdun minna lu rb'ein shubah. Ma shuftûsh min sâ'it abûya ma râh. Fuqarîṭ êh! 'anduhum gibâl fulûs. İd dinya harîba shidd wi namusha kitîr. Adî sabab ma ruḥtish ana. Kullîha bi şifat taqriban. Kânîṭ mak-shûfa l wishsh. Mesâfîṭ ma yistiwi l bêd akûn nizîl. Mit-yassar minhum gib u mit-yassar minhum ma gûsh. İd dinya n nahar da bardê zôyi s sinim. Humma kulluhum mamrûḍîn il gism. Kan mi'âh barûda umme shuṭfa. Shuf wishshî r râgil abûkâtu dih. Qumma s sâ'a khamisa afrangi. Iş şur it talṭan

<sup>1</sup> *J. k' lit.*<sup>2</sup> *Or 'a, l. a.*

illi hûwa luzûm il ligâm. Il kalam<sup>1</sup> da kan nahâr il hadd. Qa'ad 'andu mesâfa li ba'd id duhr. Rîsha min faqda u rîsha min dahab. Min hîya l kibîra fihum. Il amri lak<sup>2</sup> ya malik is sa'âda. Gab luhum maḥrama qaṣab. Gat luhum il ḥurma l khaṭba. We humma l gôz il khêl it taqm illi 'alêhum min in nahâs laṣṣa, we 'ala kulle raṣ ḥuṣân maḥrama, ya'nî litnên khêl 'ala râṣlum maḥramtên, wi l itnên sîyâs kânu labsîn badla mulki bi s sidériyât il qaṣab u bi t ṭarablisât il ḥarîr u bi l kuffiyât il ḥarîr. Il ashyât il ma'kûlât yeqaddimûha kullîha li l ma'âzim. Shuf li 'arabiya bi guz khêl nuḍâf. Kaffit ma yekun luzûm il farah. Iz zaffa kânit il 'isha nahâr il itnên ma' lêlt it talât. Il wilâd dôl wâhid fuq raṣ wâhid, ya'nî wâhid ibne tamanya we wâhid ibne 'ashara we wâhid ibne itnâshar sana. Hat li kursi au itnên, huṭṭuhum fi l balakôn. Ir râgil gôz il marra min dôl. Qallibu 'ag ganbên. Lônû hamâr bi safâr. Illi yebî il gazar yeliffe fi l hawârî we yinâdî wi yeqûl: "ya rûmî ya 'asal ya gazar sukkar." 'ûd il qaṣab tûl ir râgil au tûl râgil u nuṣṣ. 'auz qadde êh ugritha? Hittit it tir'a dî ya tara 'ôm walla khôd? 'arabiya bi ḥṣân fard. Baqa gismu moiya. Aḥsan minnu t taq itnên. Id dinya ḥarîrî shdid. Ziyadt il khêr khêrên. Il kidbe ma lûsh riglên. Ma kanshe lâzim tequl li l kalam da l kidb. Da wâhid zimîlu. Il iyam dôl barde kitir. Indah li wâhid min il bulîṣ. Kan yauriya tnên wara l khidêwi mbârîh. Rîgî' bi îdu faḍya. Kânu n nâs waqtiha l ma'âzim qaydîn fi udt il mesafirîn, wi l bê kan qâ'id waiyâhum ṣâhib il farah. Hittitên khalâkhîl fi riglêha. Is ṣa'ayda luhum kalâm gîns. Shufna hittit nitfit binte fulla khâlîṣ, lâkin 'alêba gôz 'iyûn u gôz khidûd zéyi l bannûra, nagafa khâlîṣ. Qul li 'ala maṭlûbak.

## II

Intî bêyina waliya ṭaiyiba min bêt nas ṭaiyibîn. Ṣaniya stambûli kuwaiyisa w iṣḥun ṣînî. Kan malfûf 'ala l kurbâg min ba'de ḥâga min il ḥarîr. Huṭṭe dôl fi qalb is sultaniya s ṣînî. Walla'u l 'iṣhrîn shama'a liskandurâut. Il maulûd bint mush walad. Farraghu ṣ ṣaḥn li n niswân il ma'âzim kullîha. Fâḍil khamas sitte khîrfân wi talatt arba' 'ugûl gâmûs lissa ma ndabahûsh. Igtama'u n nâs wilâd il balad il agniya wi l fuqara kulluhum. Yilbisum hidumhum in nuḍâf wi yedûru fi l balad. Hat shuwaiyit filfil madqûqîn. Is salaṭât il afrangiya aḥsan min kulle ḥâga. In nâs il fransawiya wi t ṭalyâniya mistani-

<sup>1</sup> See § 1, note 2, and § 29, Rem.

<sup>2</sup> Or amre lik, but not amri lik.

yinak. Il hälla yekun maḥtūt fi 'arriha shuwaiyit sann wi shuwaiyit diqiq şughaiyara. Is sara baqat me'allaqa fi l hēt bi maşamir tuwāl haddádi. Nirmil lak salaḥa rūmī wala 'arabī? Is sittāt il 'usmalli yirkabu 'arabiyāt kubbél. Il khiyam mansūba walla lissa? Iḥna ma nibis qumsān ghazli. Timshi tamalli bi riqléha háfi. Yeqlú le inne yôm il khamis we yôm litnén humma as'ad u mabrúkin min iyâm il gum'a kulliha, leinn ihwáb is sama tibqa mfattaḥa, wi za kán il insân yequm masal fi lét ig gum'a fi nuşş il lét we yişalli lu rakitén we yiḥtillib min Alláh le innu yekun sâ'id, huwa wi mrátu u wládu, yinkin Rabbuna yiqbal minnu. Il ḥitán betú il falláhn quşaiyara ma tkunshe ṭawila. Inta ḥmáya mi-kófi? Il 'uşye dól kulliha 'üg. Suqna l ḥuşan 'ala ákhir şur'. Fáḍil khamas daqáyiḡ 'ad duhl. Iddini shuwaiyit gibna rūmī. Iż zubbát dól ṭubgiya walla sawári? Ishtarét iswira min waḥda mara şwalliya. Đarabúhum kulle wáhid ḍarba mufrid. Til'um meqabbil. Dól nâs turk we laghwithum turkí. Miláya riggáli qutn. Il kilma di sirri ma benna. Iddini l kam qirsh illi 'andak. Abyad il 'esh ya qasháti!

## III

Intum bêyinín nas ṭaiyibín we umara ktir qawí. Enta bitiqbaḍ mahiyitak fi ákhir ish shahr au fi auwilu? Il ma'rúf wi ṭ ṭaiyib illi 'amaltu waiyák inta kamán lâzim ti'milu fi l wilâd dól. Id dinya waḥla qawí n nahar da. Min húwa l kibir betahlum? Baqa lu talâtin sana fi khidmit il miri. Kan lâbis iswid we rákib ḥimâru bi l maqlúb. Huwa bifauwit zamânu fi l fâriḡh. Is sikka tinzil li l wáfi we titla' li l 'âli, ya'ni kulliha nuqar. Húwa biringi wáhid sharríb fi l ḥashish. Iḥna n naharda fi d dinya we bukra fi l akhra. Enta ta'raf 'arabí 'anní. Hat waraq buşta min abú talâta mallin. Fiḍilte benák kitir? La', basse shahr itnén kede. Kânit sayqa 'arabiya b arba'a khél.

## IV

Ana nta mbâriḡ il had qulti li le innak bukra tibqa tfakkarri. Kan waqtiha minabbih 'aléna le innak tehadḍar is sanâtiḡ is sâra sitta baḍ iq duhl. Iḥna girân wi l bôt betahlum ganbe bitna, wi ḥna l kulle saknín fi ḥára waḥda. Itfaddal qul li aléha, hiya éh il mas'ala dí? Basse ádi lli ḥna 'auz'nu minnak. Adí nta shayif ir ráḡil da lli húwa 'ammíha. Gib yiştaghal 'andina u bardu kattar khêru illi mshéya'u. Ṭaiyib adin 'irift il mas'ala hiya éh. Il khashab díh rayḥín ti'milú fóqu éh? Qal lu: "ya akhi ma fish maṭraḡ annám fih?" Qal lu: "lêh ya sidi?" Qal lu: "ana gharíb we 'auz maṭraḡ abát fih."

'andina hikâya gharîba. Êh hiya? Haddûtî is sultân wi hmâru. Min yi'mil li sh shughla dî? 'andî min yi'milhâ lak. Quddâmu sikkî is salâma we sikkî in nadâma we sikkî illi yerûh ma yirga'sh; fi rah hûwa min is sikka illi ma haddish yirga' minha. It fâmi' yeqillê ma gama'. Simi'te hisse niswân beyitkhanqum waiya ba'd. Izzêy inta ma ntash 'arif illi 'auzinu? Ma ntish nasya hâga? La', ma fish hâga nasyâha. Il husân beta'na rakkâh hiya. Il humâr gih fi riglu zalâta. Îddênâha min kaffit ma yilzimha. Qul lina 'al malh' illi ntû 'auzinu kâm. Illi hna hasul ish sharaf bi wgudhum. Idêhum humma litnên fi ba'duhum. Laqûhum kulluhum maugudin humma t talâta, illi qâ'id 'ala kursi wi lli qâ'id 'ala diwân—kulluhum qa'dîn. Hiya ma hish bintukum? Êwa ya sittî; taiyib ana 'arfa lha wâhid 'aris kuwaiyis. Ana basma' kulle min kân beyishkur fih kitîr qawî. Qal liha: "hâgit êh illi qadêtiha lha?" Nihaytu êyulia wahda minhum wi s salâm illi tigi 'andik qûli lha. Êyin kan wâhid minhum yigi 'andak minhum tibqa tis'alu 'an il mas'ala. Shûf 'auzin êh. Il mahall illi hna qa'dîn fih dih. Mahu ana ma rditshe agi 'ashân mikhtishî. U bardên il walad umnu rahit lu we qalit lu. Qal li: "inta 'auz kam qirsh?" Ya salâm u sallim ya khî wi l ugra dî ketîr 'alêya. Fih min il 'âl u min id dîn. Wi l 'arabiyât hanmilûhum il 'arbagiya. Dî shihadt in niswân kulliha zûr; yimkin yekun minhum 'ashara ma tisdugshe minhum wahda. Ma tibqish teshilî hâga tqila tekun teqila qawî. Fi auwul lêla ma twaladit il bint. Ahl il bint ma kanshe 'anduhum khabar. Hatifdal il hâga mi'âh illa ma sha Allah. Minhum nâs yirkabum khîyûl wi ykânunm labsin minhum yekun lâbis id dimîr wi sh shîrwâl, we minhum yekun lâbis il manţalôn lafrangi; u minhum yirkabum ibghâl u minhum yirkabum hamîr. Kulle ma hadde yigi ye'ayid 'alêhum wi yequl luhum: "kulle sana wi ntum taiyibin." Il khârûf minhum yekun bi qarnên kubâr wi yekûnunm zahrîn min râsu. Kulle manhu minhum yislitiri lu akl 'ala hasab marghubtu. Min ba'de nâs min il fallâhin kânu mashyîn wuste sikka min sikak Maşr beyiftikirû inuhum fi glutanhum, fe dâs 'alêhum 'arabiya. Ma tiftikirshe le inne linsân min in nâs il fuqara iza nzalam shakwitu ma tinfash. Iddihum qadde mahum 'auzin. Illi yekun hâdir luhum yidrabûhum bu. Yehuttû min il mallî fôq min il fûl. Dif 'alêh bardishe filfil. Nâs min il Igrig Khanqûh. Is sikka illi ghêti minha râhî fiha. Kadit ma yilzim in kan min shûhûn walla min kubbâyât. Minhum nâs yekûn il maulûd 'aziz 'anduhum yeliffûh fi hîttitên khulqân. Il wiliya lli hiya waqfa quddâmak. Il hakîm ma 'irifsh il 'aiya lli huwa 'aiyân buh. Wassu' in naqb



'ala qadde ma yefût ir râgil minnu. Il maṭara nizlit zêyi d durbêsh illi yekun nâzil min hêtîr bêt bihiddûba. Yiddâru f hîtta waṭya tkûn aṣliha birka. Il kalbe tamallî yehibbe yeruḥ waiya ṣahbu maṭraḥ ma yimshî. Ruḥ maṭraḥ ma yigibak. Kulle shê luḥ waqt. Waddîha tâni maṭraḥ ma gîbtîha. Il wâhid a'an min it tâni. Ana baqul lak tór, teqûl ihlibu.<sup>1</sup> Is sanâ di ḥarriha shdid. La gawâbak wiṣil wala gawâbi. Illi yisraq il bêda yisraq il farkha. Il qirde 'ande ummu ghazâl. Fih efendiyyât id dârig beta'hum shuwaiya laḥsan in nâs yiftikiru innuhum 'ammîya. Ma mi'ish fulûs illa dôl. In kân ana walla nta wâhid zêye barḍu. Ma qal lîsh 'ala min (or 'ala lli, 'alli) qarabu. Dôl nâs agniya. Agniyit eh? Illi 'anduhum khamsîn shabîrî mush ismuhum ghunây. 'auz askun fi êye bêt in kân. 'auz tishtirî li dawâya. Min ani dukkân? min êy in kan wâhid, ya'nî min êyiha dukkân in kânit. Shuf lina êyiha bêt in kân 'ashân is sakan. Kulluhum ausakh min ba'ḍ. Ana 'auz ṣagara labakh. Ṭaiyib wi di ṣagarit labakh. 'aizin nekhushe fi gnintak nedauwar 'ala kûra gat fiha. Da shê yi'lamu Allâh. Hûwâ na batkhâniq waiyâku? Da wâhid ma ya'rafshe ḥâga. Min hûwa? Da lli ḥina fi Maṣr. Lâzim timna'û 'an kede. La', bi khlaf kede. Adî il ihna 'auzinu. Ba'ḍishe gih wi l bâqî ma gâsh. Akhûya 'andu tunnemit ginêh. Bâsma' inne di iftirâla. Yimkin mauwîtu ḥadde yekun yiqrab lu. Illi gab da 'auz waṣl. Ana basma' kulle min kân beyishkur fik. Shuf li 'arabiya tkun kuwaiyisa wi khêlha ṭaiyiba. Ba'de ma 'irifna l walad leinnu mabsûṭ. Anî filum kuwaiyis? Litnên mush kuwaiyisîn. Da shê ma shufnahshe bi 'ênêna we lâkin simi'na nâs yeqûlû 'annu. Humma fi maṭraḥ wâhid? La, dôl fi gîha wi dôl fi gîha. Il walad illi mush ma'rûf isnu da. Il qar' il idrâf illi hûwa fih me'auwig u fih dughrî u lônu akhdar we hûwa ṭawil. Kânu beyiqallibûh min il ganbî da wi l ganbî da. Itbukh<sup>2</sup> li shwaiyit ṭabikh min êye ṣanf in kân. Fih nâs bûz il kalb 'anduhum nigis, u fih nâs yinaggisu gîsmu kullu. It ṭaiyib luḥ we li u nâs, wi r raḍî li waḥdu. Ikrush il 'alam dôl il wiskhîn min quddâm bitna. Ana bâkul lêla fûl wi lêla 'ads. Inta fi fikr w ana fi fikr. Kulle wâhid shikle 'an it tâni. Addi lak is sandûq bi ṭûlu walla bi lli fih? Imshî waiyâh maṭraḥ ma yimshî. Shuftuhum fên? Shuftuhum fi maḥalle ma kânu qa'dîn. Humma tnên ikhwa aḥsan min ba'ḍuhum. Fih wilâd ḥammûra yeshukku l ḥimîr betuḥhum bi mismâr dâkhl min 'aṣâya ismiha nukhkmsiya. La shê illa ma luḥ âkhir. Kulle wâhid yuṭlubnî arûḥ 'andu. Qul ma tqûl.

<sup>1</sup> Of an impossible thing.<sup>2</sup> Or idbukh.

## V

Gih fi rigl il ḥuṣān zaḷaṭa fidlit gūwa ḥafru. Yirkab rukubtu in kânit faras au ḥuṣān au baghla au ḥmâr wi tannu mâshî hūwa wi l khaddâm betâ'u. Iqfil ish shabâbik 'ashân la yigî 'ufâr fi l bêt wala yitkassar ḥâga. Ḥaṣal il qisma wi tqâbilna ma' ba'dina. Il mas'ala illi qulnâ lik 'alêha we qulti lna 'alêha ḥadiḥna qadênâhâ lik. Min ba'de ma stardum 'ala l mablagh ahl il 'arûsa, mishyit umm il 'aris wi l 'aris w abu l 'aris humma l kull, we khadît ba'diha we râhit il ḥurma. Qa'adit ummiha wi ummu w abûh w abûha fi ôda tanya. Yindâf 'alêh sann u sukkar. Fî gamâ'a dyûf gum 'anduhum. Ṭaiyib, istardêna bi l mahr illi humma t talâtin ginêh. Il ḥarim tannuhum nazlin min 'ala 'arabiyithum we dakhalum min gūwa l bâb wi tannuhum dughri tal'în 'as salâlim. Shal luhum is sitâra l farrâsh. Min ba'de ma ṭili' fôq il ḥarim. Kan waqtiha l ḥarim gaybin lamûn we 'asrinu we malu l kubbâyât. Kânit iz zagharit dayra fôq fi l ḥarim. Yishtiri lha masâgh in kânit zatûna au in kânit libba. Nazzilu l 'afsh il 'arbagiya min 'ala l karruwât. Terûh il ḥurma we guzha fi bêt il qâdi we ahliha kamân waiyâha. Shakwitha ma ḥaṣalshe minha sâmara. Min ba'de ma tamn it talatt ishḥur. Wi l mazzika ba'de ma tikhlas min id daqq tit-'ashsha, we yakhdam ugrithum wi baqslushhum. Yifdal basse talatt arba't iyâm 'ala âkhir ish shahr. Dabaḥu l fuhûl il gamûs ig gazzârîn bi l ugra l me'aiyina. Fi l 'êd il kibir il madâfi' tidrab fi š subḥ u fi d duhr u fi l 'isha ḥatta tikhlas il arba't iyâm betû' il 'êd. Yiwalla'u wil'a qulaiyila taht il ḥalla 'ashân it ṭabikh ma yakhudshe siwa ktîr. Yiflaqu l qara nuṣṣên. Yikharraṭûha hitat hitat au ḥalaq ḥalaq. Yikharraṭu l qar'e takhrif ḥalaq, u ba'dên yighlûh ghalwitên talâta 'ak kanûn. In kânun yekûnu 'êla illi rayḥin yaklum. Walla' wil'a khafifa. Yekûnu malyinḥa min in nahyitên. Ba'de ma yihritu l arde bi l mahârît yikhaṭṭaṭûha kluṭût, wi yirnu l bizr fi ḥarf il ḥuṭût. Min 'att<sup>1</sup> il qûta bizriha yia'uwâq ketir fi l ard ḥatta yiṭla' fuq wishshiba. Khâfit laṣan yidrabha 'alqa. Baqat tir'ad id dinya ra'de khafif wi baqat nazla maṭara nuzûl qawiya.<sup>2</sup> Hidûmak dâbit min 'ala kû'ak. Zi'il za'al shidid. Kan ruziq bi walad. Êsh gâbak Maṣr? Ba'dên 'iyit 'aiya shidid qawî. Wakkilu shuwaiyit laḥm. 'ashân yerûh<sup>3</sup> minnu l 'ên illi ḥasalit lu. Id dumû' nizlit min 'ênêh. Bukra ḥaniṭla'

<sup>1</sup> For 'adt.

<sup>2</sup> For qawî, qawiya agreeing with maṭara.

<sup>3</sup> For terûh.

iş şêd. Gûna gamâ'a min aşhabna. 'ashân êh tit'ab kull it ta'ab dil? A'rafu mi'rîfit wishsh. Ma tsaddaqshe kull il hals illi beyihlisû lak, wala kull ir raghy illi beyirghih lak fi haqqî. Il hidûm dôl 'auza tinsitîf sha'fa miliha. 'ênêh kânit mewalla'in zêye sharart in nâr. Ketîr ulûf minhum safrit is Sûdân. It mutâtîya lli tîâtîha di tiwaqqa'ak min 'al huşân. Hizz iş şagara hazzitên kede.

## VI

Ana takhminî leinne ma f humshe turâb. Riglu kânit min'asha tîn. Ma ghbarshe akhud hadde minku akhaddimu. Kashaf 'al hêta laqâha mashqûqa nuşşên. Lamma tigû takhlû 'andî haqaddim luku hâga hîlwa. Ti'mil mar'ûf we tibqa twaşşi r riggâla, illi tibqa tishtaghal hina, yibqu mmâl lamma yehiddum yehiddum bi hsâb. Intum mewaddiyin il khashab da fên? Iha gayin nishtaghal 'andak bukra. Kattar khêru illi yekun li wahdu wi ykun yeshûf shughl 'ala qadde kede. Iha shêfinak râgil taiyib. Laqênâhum tâni yôm nahâr it talât beyishtaghalu u fatahu lhum sbînîsha fi l hêt. Lamma shuftûhum beyibnum. Raş ramâha fi qalb il bir, khallâha. Giri birib min il balad. Qa'ad yebih we yishtiri fi kulle hâga hatta kusub lu mâl ketir. Sâr yitmashsha fi qalb il balad. Raş 'andû we hûwa ma ya'rafshe le inn ir râgil da guzha. Qa'ad yishrab fi l qahwa lamma li ghâyit nuşş il lél. Ana khaddâmak. tibât 'andi hina. Hat hina 'asha lâkin yekûn il ma'kûl şanfe wâhid. Dakhalu tfassalûm fi l ginêna. Uqûd hina talatt iyân u bardên teruh 'and is sultân we titqaddim quddamu wi tbûs il arû we tit'akhkhar; yequl lak: "gibt il hâga di?" qul lu: "hagiblu bukra." Issâwum waiya ba'qûhum we qâlu ihna nmauwitu fi s sikka wi hûwa gâi min 'and abûh. Is sultân kan minabbih ma haddish yeqid nûr fi l balad. Qumt ana tli'te agri 'ala fôq is sillim betâ' il khaddâmin. Ana ma bahsibkish bitqulli kede. Hiya kânit mishyit betihisibhum arbara sâgh. Laqêtha nasya l kitâb. Qal li le inni garrêt il huşân ketir. Wi nta ya 'ammi Mhammad qulte êh fi l mas'ala di? Tekhali bâlik, ma tinsish, tekhalliki fakra taiyib. Khallihum yigu yitfadûlum yisharrafum 'andina. Ana ahibbo le innik tibqî mabsûta. Taiyib, ana nzil astafhim minnu 'annu. Maddi lu îdu we rah dughri baysha. In sha Alla Rabbuna yihmik li min 'ênên in nâs. In sha lla Rabbuna yisma' minnak. Kan waqtih l khaddâm betâ'u gâiib lu l furaş betahûtu we qâid mithadûr biha we mistannih. Nisina nis'al 'ala kede. Enta râyih teruh waiyâna walla fâdil hina? Waqt iz zaffa kânit il 'arabiya meghatîya b shâl wi infantûza

kulliha bi l fantaziya l kuwaiyisa. Kís yehuttû fih dih u dih. La samah Allâh leinnî akdib 'alêkî. Lamma gat tûlid il mara. Yeqûmu l girân yisa'dûhum yi'ginu wi yikhbizu waiyâhum. In nâs il fallâhîn illî yekûnu yigum hina f maşr illî yekûnu yebî'u wi ishtirum<sup>1</sup> humma yisma'u l kalâm min il balad lenne bukra ş şiyâm. Yerûh il gazzâr dâbiḥ il kharûf bi idu, we qable ma yimashshi s sikkîna 'ala raqabt il kharûf yeqûl: "bi smi llâhi Allahu akbar," we yeruḥ gârir is sikkîna marratên. Yirga'u yifaşşasu râş il qarnabîṭ fişûş fişûş. 'ala bâl ma yistiwi l fûl yekûnum ghasalum it tumnit ir ruzz. Yegibu farkha yekûnû sharyinha min is sîq. Lâzim tisqi l arde ḥatta yedûr il bizr u yenabbît u yitla' 'ala wishshiha. Lamina yedûr il walad we yisabba'. Fidil ir râḡil nâyim wi l kalbe ḥarşu lamma dâr u lâḥ il fagr. Bidâl ma nta qâ'id hina aḥsan teruḥ tindah li l ḥakim. Ḥaiyâk Allâh! Nazla maṭara rufâiya'a. Ma lqênâsh garâ lu ḥâga. Shâwir lu yigî. Ana mrabbîha min şughre sinniha. Tannak mâshî dughrî 'ala tûl lamma tdûr u tûşal wi tqul lak: "adîni." Shâriḥ min ên? Iftakarna l quṭṭ, gâna yenuṭṭ. Il kilma dî betitniṭiq bi t tē walla bi t tâ? Kan dâyir yiras'is zēyi l a'ma. Ma tqulshe li ḥadd ana 'amalte kede u kede. Kan ḥaqqiha tigi. Ma ḥiqshe yigî. Kunna mashyîn nitkallim. Inta ya şta<sup>2</sup> merakkib il gamâ'a dâl? Kan waḡṭiha minabbih<sup>3</sup> 'alêya le inni a'allaq il ḥuşân bi l 'arabiya. Bi sabab kunte qâyil lu yirmi l waraqa. Iza kunte mewaşşih 'ala 'arabiya ma kunnâsh nit'ib nafsina. Tigi badrî, ú'a tkun tinsa.<sup>4</sup> Enta tirkab 'arabiya we tannina ḥna l kull merauwahîn sawa. Inta mkbhallif minha 'iyâl? Biddik tistalḥraşi l nafsik. Kulle yôm kunna nşum we niṭar fi l maghrib. Illî ḥabbûḥ itnên yekun Rabbuna tâlithum. Fi l 'âbid yu'şur ir rummân fi buqq il walad kulle yôm ḥatta trabba u baqa kbîr. Min ên<sup>5</sup> 'andak ḥaqqi tqul li ḥâga zēyi dî? Hâl in shiribha raḥ nâyim. Min ḥâtîṭ da hina? Huwa dâyir yidauwar 'ala bûh.

## VII

Iza kân ana qulti lak le inn id diwân ill ana fih ma fihshe shughl lēh enta betis'alni 'ala waḡifa? Sawa in kan şahbak walla in kan qaribak. Ana manish 'ârif wala ma mi'ish khabar in kânu 'auzîn walla mush 'auzîn. Iqfil ish shabâbik 'ashan la yigî 'ufâr fi l bêt wala titkassar<sup>6</sup> ḥâga wala miḥtâga. Intum

<sup>1</sup> For yishtirum.<sup>2</sup> uşta.<sup>3</sup> Pluperfect.<sup>4</sup> Or ú'a la tinsa.<sup>5</sup> Pron. minên.<sup>6</sup> Better yitkassar.

bitiz'alû lêh? İhna ma lwa? Yinfa' ma yinfa'she zêye bardu İnta za'alân lêh yâba? Lâla l'êsh wi l malh ma kuntish tauwiltê mi'âk. Qilit lu iza kân abûk yidra innak ghibte min il bêt? Qal liha: kunte aql lu innî ruht aghîb. Binte in dihkît tifattah ish shams wi n 'aiyaçit yir'ad ir rad we yimtur il maçar. In kânit tis'al 'alêya tibqî tindahi 'alêya. In kan hûwa walla hiya zêye ba'ðu. We lau wi nuina ma shufnâsh il bint we lakin ihna sadlaqna qôlik 'ala inniha kuwaiyisa. 'ala hasab le innina ma kunnâsh ni'rafhum wala humma ma yi'rafunnâsh. In iddêtini walla ma ddêtinish barðu wişil. Ma tkhafshe ya walad wala tikhtishî; ma fish hina illâ na w abûk wala ma fish hadde gharîb gherna. Ahsan in kuntû ti'milû ma'rûf wi tkhallâna li waħdina. İza kânûm yis'alum 'an 'arabiyât qul luhum yegibu 'ashanna hna. Taiyib, ana rayh addi lak kilma waħda, 'ashara ginêh; iza kan khallaşak ma fish mâni'; ma khallaşakshe, zêye ma yi'gibak baqa. W adin qulti lak 'ala l qôl iş sahih illi ma ba'dûsh 'andi kalâm. İl khamastîshar qirshe döl yikaffâk walla ma yikaffukshe, wi tkun mabsût walla ma tkunshe mabsût? Ana ma kaltish minnu hâga wala shirîbte minnu hâga wala nahabte minnu hâga. Lamma n nâs it' tayyibin is şalhin yeqûlu lhum: "da ħarâm 'alêkû; Allah yigâzikû," yeqûmu yeqûlu lhum: "ħarâm ħalâl, iza kan yi'azzibna Rab-buna walla ma yi'azzibnâsh yibqa zêye ma ya'raf yi'mil fina: we amma intû ma lkûsh da'wa lina in kunnâ nşûm au nişar." In ma kanshe maugûd lamûn baladi we yikun ma gâsh il awân betâ'u wala yekunshe tarah fi şagaru wala yekunshe gih itbâ' fi s sûq, wi ykun waqtihâ maugûd lamûn adalya shirîri, fe tishtiri minnu hûwa. İza kan ma ltaqûsh mush kunte dawwart? In kan ma llumshe khabar yi'milû êh baqa? Guht ma guhtîsh ma yehimminish. Shayifsh il kalb il maktûb fi şikkitna? Ma 'rafshe yi'gibni êh. In kunte ma ntish misaddaqi. Qirât bakht wala faddân sha'âra.<sup>1</sup> İza ruht ana tighdar ma truhş inta. Lau kunte a'lam inniha battâla lam kunte arghab ig gawâz. Qulti li kân le innak tibqa tfakkaru' 'ala innî ashêyah-hum lu. İza khuluste badri ruht. Hûwa qal li qul innalhum kânû maymin mi'i. Mush tis'alna surâl bi l ma'rûf! Zêye barðu in kan sukkar walla in kan tin walla n kânit kumunitra. Ana shuftu hina kân min zamân. La yirham wala yikhalli rahîmî Rabbina tinzil. La gih wala shaiya' khabar. Is'al megarrab wala tis'al tabib.

<sup>1</sup> *An ounce of luck is worth a pound of wit.*

## VIII

Ruḥte raṣṭabl ṭammart il ḥuṣân. Qam sa'alni we qal li, "râyih fên?" Lâzim tifakkarni 'ashân abqa a'ṭik il mâhiya bukra. Inta lêh baqêt ma gâyib il muftâh li ghâyit nahâr yôm litnên ya'ni yibqa mbâriḥ il ḥadd u yôm il itnên? Istannêtu lamma dâr u libis hidûmu. Ba'dên tanni mistanni lamma dâr u gih. Lâzimni gawâb tiwaddih il buṣṭa. Ruḥ rauwah il ḥuṣân fi raṣṭabl wi bqa ta'âla 'al bêt. Lamma yibqû yiṭlubûh ana bqa qul lak. Ba'dên ṣabaḥum, tâni yôm nahâr il itnên ir riggâla gum. Baqa akhi ihna 'auzin niṭla' fôq minnu. Khallâha betimla min il bîr. Qum 'abbî li ta'mîra. Tigini l bêt is sâ'a 'ashara. Il ginêna dî baqa lha talat sinîn ma tfataḥitsh. Rauwah ir râgil bêtu za'lân. Izzêy li inni abqa ibne bâsha w arkab ḥimâr! Aḥsan ne'allim il bêt we niṣbalî nib'at luhum. Ramêtu fên? Ramêtu l baḥr. Baqêt makrûsh 'ala âkhir nafas. Ḥatta le inni baqêt akhud sillimtên talâta fi khatwa waḥda. U ba'dên gih abûh qam qa'ad ganbu. We baqat il 'arûṣa mirât il 'aris. Qâmit itlaffit fi milâyitha wi zzaiyarit bi l izâr betahha we khadit ba'diha u tanniha qayma 'ala ḥalha.<sup>1</sup> Qumt ana w ana bashrab il qahwa baṣṣêt laqêt binte ṣughaiyara. Il walad baqa mikhtishî qawî we innu yequm yâkul waiyâhum. Taiyib, ana abqa ddih lak min ba'de ma khadtu min akhûya. Yalla, in kuntû rayḥîn, tinzilû baqa. Fi l aḥsan dilwaqti lâzim baqat nuṭlub ir râgil nafsu we nis'alu. Lâzim ti'mil ma'rûf wi tqul lina baqat 'al il meqaula hîya kam qirsh. Yitannu hûwa qâ'id yighannî we humma qa'dîn yistimi'um il ghuna. Tauniha l mazzika tduqqe quddâm 'arabiyit il 'arûṣa ḥatta le innuhum dârum kulluhum we rauwahum 'ala bêt il 'aris. Baqa z zagharit dayra fi s sikak. Râhit wakḥda l maḥruna l qaṣab. In qultu l kalâm kidb ḥa yibqa harâm 'alêkû. Qam qal liha: "Ya wliya inti!" qâmit hîya siktit; qam qal liha: "Inti ya ḥurma ma truddi 'alêya." 'âṣu l maḥrama dammu. Lamma yedûr u yibrad. Illi raḥ yiṭla' il ḥigâz yiktib ismu fi z zabṭiya 'ala yadde mashâyikhhum le innuhum khalyîn id diyûn ma 'alêhumshê ḥâga. Ana basa'dak lagle inta, lamma yekun 'andi ḥâga, tibqa tsâ'idni. Khallih 'an nâr ḥatta yedûr u yistiwi. Baqat qadde gum'a sbêfa shughla zêyi u nâs, u baqat tîmil le inniha mara taiyiba. We hûwa 'ala ḥasab ṣughre sinnu nisi ummu. Ana ma yikhallaṣnîsh tuq'udî lina waiyâya. Zêyi li yekûnû ṭal'in il ḥigâz. Fidlit tikḥbat fi l bâb u tidrab fi l garaz ḥatta nizlum ahl il bêt. Baqâ lu talatt iyâm ma stiḥam-mâsh. Il bab da baqâ lu khamustâshar yôm maqfûl. Qam

<sup>1</sup> = mashya dughrî 'ala kêfha.

râqid 'aiyân. Ana rah a'nîl şaiyâd. Nizil biyiştâd. Kan bâşîş miş shibbâk. Khabbaru l bâsha 'ala innina ma lqenahsh. U'â tigi wala warrinî wishshak. Ma yehunshê 'alêh yişrif. We lau iniha tunţur. Lau ma kanshe haşal 'uzre kunte ruht. Iza kân il kidbe yingî kân is sidqe ahsan. Mush timshî fi adabak? Il fuţûr mush hâdir? Éwa hâdir. Taiyib, inzil. Il khêra l auwilaniya illi khţarha linsân hiya lli ahsan. Min hêsu kân ana biddî arûh. Min ba'de ma kânit hatiddiha itnên ginêh iddâha khamsa. Ma titgabbarûsh 'alêya. Ihna hanitgabbar 'alêk fi êh? Il bâb ma yiftahshe min barra. Entî nisiti l wişiya illi waşşêtik biha. Kusub fi t tigâra dî maksab, lâkin bahre tês. Hûwa lli shammimni l khabar. In nâs yeqûlu inn akl il 'irûq bitû' il figl il baladî bi l waraq betâ'u yihşal minnu manfâ'a li n nazar. Khallî şahbu yigi yuţlubu minni. Baqa min il merauwahin. Inţarash ţarsha gamda. Ana li muddit yômên ma shuftûsh. Iza bêyitte 'ala sh shughla dî hatişbah fâdî. Khushsh il ôda. Shillum shêl wâhid. Yakhdû l hagar min il gabal we yinazzilûh il baħr. Luh min 'ande Rabbuna kulle yôm righif. Ihna nhibbe le innak tekun mabsûţ minna. Taiyib, ya gid'ân, bardû kattar kherkum. Rayhin nerakkibu zêye ma hna 'aizin. Êsh 'arrakkum biya innî râgil taiyib? Il walad biyis'al il qahwagi biyequl lu . . . Itfađđal it 'ashsha. Kalum lituén wi nbasatûm; ba'd il 'asha qal lu: "Ya akhî inta min anhi balad?" Inta sâ'it ma hadaftiha fi l bir ana stilaqqitha. Wi humma beyitfassahum fi l ginêna laqu göz hamâm. Ba'at li umu il banât, gabha qal lila. U ba'dên we hiya bitqul li kede wi btindah 'alêya qunt ana bahsib li inniha bitqul li tarâli fôq. Gih fi widni l kalâm zêy illi hiya bitqul li. Simi'te hissik wi nti betindahi li. Ma khuluştish lissa min hina? Mush tisma kalâmî 'an kalâm dôl? Qabl il 'aşr bi yigi sâ'a. Il huşân da khâsis; lâzim tizauwid lu l 'aliq. Ir râgil da shaqi nâr. Ma yehunshê 'alêya âkul fi bêt ghêr bêtak. Izakan qa'ade hina gambî yibqa kuwaiyis. Taman it talagrâf khamsin sâgh; kan fih kilma unigwiz. San'itu yebi' karâsi. Ma bêtsh u bêm hâga. Kulle kam yôm yigi? Betigrî lêh kunt? Kunna khayfin la tihrab minna l bint. Dôl wilâd 'amme ba'd. Kulle wâhid minhum yeqûl kalâm shikl. Il hâga dî tâhit ma bën Zêd we 'umar we Râghib. 'ala kullan ahsan min bâlâsh. Gharramnâh nuşşên taiyibin. Dabbar lu 'ala môtâ. Fâđil 'ibâra 'un khamas daqâ'iq kede. Ihna lissa fi l kalâm w abîyu madah li. Iza kan tezid 'annî fi l li'b yibqa ismak ghalab-tini. Il qalam yizbuţ 'an il 'aql. Il ghina yegib ishâb. Qâmûs yithatte fi l gêb. Shuftuhum? Éwa, tauwuhum faytin 'ulêna. Lam yizal li ghâyt il ân biyişrif fulûsu fi l li'b wi l qumâr. Id

dinya dalma kuhl. Il bâb yiftah bahri. Lihiqtu wagadtu fi l bêt. Iḥna msafrîn bukra. Il arde di mazrû'a baṭâṭis walla eh / Dôl hâgât taqribiyya. Ma shuftish illa tnên sammithum<sup>1</sup> lak. Mishyû min is sikka illi nahyit il gabal wara bêt 'alî Bâsha. Gih fi 'ĕnu zalaṭa we lâkin zalaṭa mistaufiyya qawî. Fidlit waiyâh ḥatta leinnu gih fi l bêt. Il ḥuşân da ḥuṭṭu lu sh shull laḥsan yibrad. Il wâhid minna lamma yekun ma'nâha ibne khamastâ-shar sana. Taiyib ummâl bitis'alnî 'ala gawâz lêh lamma ma ma'akshi flûs? Iḥna khaddâmin lik we li bnak. Adi l kalâm illi 'andî illi fi şarîrtî. 'adt il maşriyîn il uşul 'andudum yigi l qâdî yiktib il kitâb fi bêt il 'arûşa. Il uşul illi l maşriyîn yimshû 'alêha. Baqat tequl li kede we tirma' tequl li kede? Azraṭ min ba'dhum litnên. Kau mâsik riglêha tinḍirib. Bikhîta illi hiya ukhte talta luh.

## IX

Iddi kursî li s sitt tuq'ud tistirêyah. Qa'adit hiya; min ba'de ma qa'adit ṭalabu lha l qaliwa. Istaghlit il mahr wi qâlit inn il mahre da ktîr. Min ba'd ir râgil ma simi' kalâmi. Humma 'auzin yista'rafu bkum wi ntum kemân mush 'auzin tista'rafu bhum? Ma qultî lish le innuhum in kânum riggâla walla nisa. Min ba'de kulle wâhid minhum ma nizil. Ana ṭi'te wi nta wâqif fi l bâb. Rayḥîn nêgibu hina yiktib lina l gawâb quddamna. Kulle ma gibt ana ḥâga f bêti takhudha inta. Qal liha: "izzêye gôzik li innu biyishshakka minnik? Irkhi dri'tak gambe minnak. Ma ti'milshe karkaba min gher luzûm. Hatshûfn wi nta ṭâli' wi nta nâzil. Sikitnâ lu, dakhâl bi l ḥumâr.<sup>2</sup> A'allimak is sirqa, tehuṭṭe idak fi gêbi. Qalbu mahrûq 'ala hlu illi mâtû lu. Kulle da ḥaşal wi hiya shayfa. Fataḥ lu<sup>3</sup> dukkân. Luh ibn 'amme nâqiş il manâkhîr. Ya zauwidnî ya balâsh shughl. Manish qâdir arsi li 'ala ḥâga. Biddi astaqrab sikka tkun quraiyiba. Ana ḥassêt bi riglak wi nta mâshî. Qam abûh khaṭab lu bint, binte râgil taiyib, u sharat 'ala bûha, we qal lu we qal l ummiha kamân, qal luhum . . . Yinkhilûh bil mankhul. Akl il figl in nîli kuwaqiyis 'an is şêfi. It ṭwâla aṭwal min il karawêta murratên fi ṭ ṭûl. It ṭabbâlin yitabbîlu wi z zammârîn yizannarum. Min ba'de ma yinwi niyitu illi huwa nâwî 'alêha. Ma tiz'alîsh waiya gôzik za'al kibîr qawî, le innu iza kan hûwa yiz'al 'alêki lâzim tişrifî uti z za'al; 'ashân ir râgil yimkin yekun gây ta'bân min shughlu we yimkin

<sup>1</sup> For sammêthum.

<sup>2</sup> I.e. *we gave him an inch and he took an ell.*

<sup>3</sup> I.e. *li nafsu.*



yequl lik: qūmi, ya bitti, hāti hāga, teqūm inti ma ttau'ihsh<sup>1</sup> wala tisma'ish kalāmu, yimkin yekun ganbu 'aşāya walla hāga, yequm min za'alu yeruḥ ḍarbiḳ biha walla hāga; aḥsan bi l aḥsan tekūni ya binti muṭira li gōzik. Ana ya sidi, Rabbuna yiṭauwil 'umrak, rāgil faqir, ma yiṣahhish inni aḍrab in nās wala sraq minhum wala ḡallimhum. Ba'de gum'a ana mush hina. Tequl lu ya 'amm? Ya ritha kānit ḍarabitak. Ana bidd(i) akhalli n nahar da yekūn iswid 'ala l ab'ad. In nās il fuqara yiḥatu lhum nuqra fi ḡda min il bēt, wi yegibu qidra fuḳlkhār we yiṣurrū fulus-hum fi ḥittit khalaqa qadima, we yirmūha fi qalb bi qidra we yinazzilū bi lli fiha l qidra fi n nuqra, we yiḡhaṭṭū 'alēha balāṭa, wi l balāṭa tekun min shikle balāṭ il ḡda, we yilzaqu l balāṭa bi ḥabbit izmint au bi shwaiyit gibs. Lamma tir'ad id dunya wi l barqe yibqa yubruq yeqūlū waqtiha linsān yimkin iza kan yiṭṭillib min Allāh yekun bāb is sama maftūh, zēye fi lelt ig gum'a, we yistigāb minnu Rabbuna. Waqt il akl wi auwul ma yiṭqaddim yeqūl il insān: "bi smi llah ir Rahmān ir Rahim;" u lamma yishba'um min il akl yeqūlū: "il ḥamdu li llah Rabb il 'ālamīn:" wi n nās illi ma yeqūlūsh kede yeqūlū le inn Allāh yinazzil fi baṭnuhum il qaḥṭ, wi yeqūlu le innuhum, madām ma sammūsh<sup>2</sup> 'ala l akl wala ḥamadūsh Rabbuna, yeqūmū yaklū min hina, wi l 'afariṭ yakhlū l akle min baṭnuhum wala yibqāsh ḥaşal 'anduhum qun'.

## X

Iza kān linsān minna 'auz yishtiri hāga min sūq, zēye masal sūq Khān il Khalīlī, yeruḥ il wāḥid li l bēyā min dōl, we yiḥsil waiyāh masalan siggāda walla hāga, wi yequl lu: "Ana 'auz is siggāda di ashtirihā minnak." Yequl lu: "Ṭaiyib, ya sidi, marḥaba; da ḥna tiḥṣal lina l baraka bik." Yeqūm il wāḥid yequl lu: "Allāh yibārak fik." Yequl lu: "Ṭaiyib itfarrag 'ala lli nta 'auzu." We ba'de ma tfarrag il insān 'ala s siggāda illi ti'gibu yeqūl li t tāgir: "Qul li nḥaytu 'ala ākhir taman." Yequl lu: "Ifsil zēye ma nta 'auz, ya'ni ma tikhtishish." Yequl lu masalan: "Inta qul li qabla is siggāda bi kām?" Masalan huwa raḥ yequl lu: "Bi takatīn ginēh." Yequm bi sabab innu qa'ad 'andu we ṭalab lu fiḡān qahwa yequm yikhsia 'alēh le innu yeffātu wi yeruḥ yishtari min ḡḥeru bi sabab shurbu fi l fiḡān il qahwa, yequm yequl lu: "La', dilwaqti ihna ha niṣim il baḍad muṣṣin; khallaṣak walla la? Iza khallaṣak maf-sh māni; am dli lak il khamastāshar ginēh w abqa zabānak l kullit il ḥāḡāt illi tilzami; nna bqa gi ukluhha min 'andak."

<sup>1</sup> = tiṭawirish.<sup>2</sup> = Se. Allēh.

Yeqûm yeqûl: "Tigî bardu tsharrafna, lâkin ana ma ykhallaşnîsh it taman da; ana biddî aksab, ma biddîsh akhşar." U ba'dên il wâhid yequl lu: "Ṭaiyib, ana ddi lak sittâshar." Yequl lu: "Yiftah Allah." "Ṭaiyib, sittâshar u nuşş." "La', yirzuq Allah." "Ṭaiyib, ya Shêkh, khallaşak sabahtâshar illa rub'?" Yequl lu t tâgir: "Ya akhî, ma tuq'udshî tnâkifnî; balâsh menakfa: ða mush shira dih illi nta betishtirîh." Yeqûm il wâhid baqa, lamma hûwa yequl kede u yiz'al, yizauwidu rub', wi yequl lu: "Khallaşak bi sabahtâshar walla la'?" Yequl lu: "Baqa ma 'akshe ziyâda 'an is sabahtâshar dôl?" Yequl lu: "La', dôl sharyin waḥda fi l bêt bi sittâshar u nuşş, w ana ddétak dilwaqti ziyâda nuşşe ginêh 'an illi 'andina fi l bêt." Yequl lu: "Ṭaiyib, 'aql lak ya ma yi'auwad; Allah yikassibak; hât il fulûs; khaşrân kasbân nihaitu ḥadiḥna bi'na wi s salâm."

## XI

Iza kan wâhid khaditu sh shams, il aḥsan yikhallî wâhid yid'aku min wuṣṭu wi yemashshî idu fi qanâyit ḍahru li raqabtu ḥatta yiṭalla' ish shams; we ḥiya sh shams tibqa mkabbiba fi l qûra zêyi l 'inaba. U ba'd id da'k yihuttu 'ala l 'inaba di mandil we yiqrushûha bi snanhum; teqûm ish shams tiṭaqqe wi tfarqa' zêyi l bêda illi tkun fi n nâr wi yekun zâd 'alêha s siwa. U ba'dên yegîbu shwaiyit moiya f lingâl qahwa, wi yidauwibû shwaiyit malḥ fi qalb ish shuwaiyit il moiya, u ba'dên yihuttû l insân<sup>1</sup> fi widânu min il moiya bi l malḥ; wi auwul ma yihuttûhâ lu yingidî' 'ala ganbu sh shimâl, we yihuttûhâ lu fi l widn il yemin; teqûm il widni ttaşhtash zêyi l babûr, ti'mil shi . . . sh, au zêyi bêda ttaşhtash fi s samn 'ala n nâr. Wi yequm min 'ala ganbu sh shimâl, yifarragh widnu l yemin; teqûm il moiya tişşaffa min widnu; lâkin waqtiha yequm yilqi l moiya fi idu sukhna nâr, zêyi l moiya lli tkun bitighli fi ḥalla 'ala l kauûn, min quwwit 'azm ish shams. We yirga' tânf yenâm 'ala ganbu l yimin; tequm titaşhtash il widn it tauya zêyi l auwilâniya; we dimâghu, ba'de ma kânit betubrum we bitliffe 'alêh, tequm terûq, wi hûwa yefûq li nafsu. U ba'dên yegîbu lu shuwaiyit lamûn baladî, ya'ni lamuntên talâta baladî banzahêr, yisharrabûh, wi yenaiyimûh wi yeghaṭṭûh; yequm yişbah fâyiḡ zêyi l ḥuşân, wi yeruh yis'a 'ala shughlu.

<sup>1</sup> For l il insân.

## XII

Yeǵûlu n nâs leinn it ti'bân illi hûwa 'âmir il bêt ʔul ma hûwa qâ'id fi l bêt aḥsan bi l aḥsan iḥna ma n'azzihshe wala hûwa kamân ma y'azzinâsh ; leinn iḥna in azzânâh au mauwitnâh tequm wiliŧtu tiǵi masalan tilâqi ḥalla fiha ʔabikh walla ma'ûn yekun fih laban yimkin tekun tebukhkhe fih ; u waqte ma bakhkhit bi ḥanak-ha yimkin iŧḥâb il maḥalle yi'yum au ḥadde min wiladhum ; we amina iza kân il insân ma yeǵarrabshe bi l 'ummâr illi humma s sukkân illi humma t ta'âbin, wala ma ye'azzihumshe wala ma yemauwitshe minhun ḥâga, humma rukhrin, ḥatta iza kân il akle maksûf, yekûnû meḥafzin 'alêh wala yeǵarrabû lubshe wala yebukkhûsh fih wala yi'milûsh aziya fi l bêt abadan. We ʔul ma yuq'udum we yi'auwilu fi l bêt we yifqisu we yûlidum yifdalu l 'umre kullu meḥafzin 'alêh. We fih nas min nâs il qudm yeǵûlum dôl 'ummâr il biyût, we aḥsan ma nkallimhumshe wala nidrahumshe wala minauwithumshe leinnuhum makhâliq, Rabbuna khâliqhum bi rwâl zêyina ; we yimkin bi sabab leinnina ma n'azzihumshe wala humma ma y'azzûnâsh yimkin illi zêye dôl yekûnum<sup>1</sup> quduhum sa'ad 'alêna, we yimkin ba'de ma nkûn fuqara Rabbuna yis'idna 'ala quduhum.

## XIII

Lamma twaladit il bint bashsharu abûha leinniha bint ; qam abûha zi'il shuwayya leinniha bint ; qâmu qâlû lu : " Ya bni inta betiz'al 'ala shân êh ? da l bint rizqiha bi rizqên,<sup>2</sup> we amma l walad bi rizqe wâḥid." Hina r râgil, lamma simi' il kalami da minhum, ḥamad Rabbuna we qal : " Il ḥamdu li llah Rabb il 'âlamîn, iḥna mistardiyîn bi lli dlah lina Rabbuna." U mba'de wiladt il bint gâbu l ummiha talatt igwâz firâkh u fard, u baqum yiḏbukhu lha kulle yêm farkha, we gum il girân yibarkhu lha ; we lamma tamm is subû' gâbu lha shuwayyit nuqle 'ala kam sham'a iskandarânî, we yeqibu lha ŧaniya we yehuttû fiha shuwayyit moiya, we yegibu lha qulla (leinn il maulûda bint) we yehuttûha fi qalb iŧ ḧaniya u talatt arba' shamrât, u qâdûhum u ḥattûhum ḥawalên il qulla u tammuhum qaydin lamma dârum wi nḥafum. We fi auwil lclit ma twaladit il bint, ḥattitha d dâya fi għurbâl u hazzitha fih marratên talâta, we tann il bint

<sup>1</sup> § 464.

<sup>2</sup> *L.e.* a double gift from God, as He will provide for her sustenance.

nayma fi l ghurbâl lamma li s subû'. Hina şabahîyit is subû' gat id dâya wi ddu lha shuwaiyit malḥ we faqṭaqiṭhum<sup>1</sup> (ish shuwaiyit il malḥ) fi wuṣṭ il ḥâra; u lammit laha saba' tamantâshar 'aiyil, u baqum kulle wâhid minhum mâsik sham'a we yeqûl: "Birgalâtak, birgalâtak,<sup>2</sup> ḥalaqa dahab fi widanâtak"<sup>2</sup> qadde 'ashar daqâyiq wi l 'iyâl ṭaffu sh sham'e, nafakhûh bi ḥnikithum, we khadu kulle manhu sham'itu illi f idu li nafsu; we gâbit id dâya shuwaiyit nuqle min nuql is subû' u farraqitu 'ala l ûlâd; we ḥiya khadit il bâqî u khadit ba'ḍiha u tanniha mashya 'ala bêtha; u tamme baqa l wilâda wi s subû' betâ' wilâd il 'arab il fuqara; we dumtum bi khêr.

## XIV

Yeqlû le inn il 'irsa lamma tigî tûlid tequm tiffhar liha shaqqe walla guḥr, wi t'ashshish fib bi shwaiyit sha're zêye ḍifira qadîma millî yidḍaffaru bha n niswân, walla bi shuwaiyit khulqân 'ala shwaiyit quṭn; u ba'dên ti'arbid liha fi l bêt ḥatta ti'tar liha 'ala zatûna walla meshakhlaqa walla ḥalaq dahab au asâwir faḍḍa walla burqu' bi 'aruṣtu wi l 'aruṣa tkun min dahab bunduqî, we takhudhum 'andiha fi guḥriha. We 'ala ra'ye qôl in nâs le inniha ma tulidshe illa 'ala masâgh min dahab au min faḍḍa. We ḥiya lamma tigî fi l bêt teqûm tiṣrukh şarkha wiskha bishî'a yitmili bha l bêt kullu min fôq li taḥt, yeqâmu şhâb il bêt yeqlû lha: " 'andina Mḥammad 'arîs," yiftikuru le inniha tilrab min il kilmâ di.

## XV

Iza kân yekun ti'bân barrânî illi ma ykunshe 'âmir il bêt gay yewishshe min il khala we qâsid il maḥall illi yekun linsân sâkin fiha, auwul ma yikrifu 'âmir il bêt min bi'id yeqûm yukhrug fâzi' 'ala l gharib, wi yeruḥ mekarrashu min nahyit il bêt; u ba'dên yirga' sidna 'ala guḥru, we hûwa l gharib yimkin min khôfu, we hûwa gârf yewishshe, yimkin yefût il gûhara betaḥtu; u waqtîha iza kan linsân yekun wâqif we bakhtu qâyim yequm yakladha wi t ti'bân yiz'al yefaqqe yemût 'ala shân il gûhara illi kan mâshi 'ala murha. Wi t ti'bân 'enêh ag-har ma yighdarshe yeshûf min ghêr il gûhara; wi n fâtitu l gûhara di

<sup>1</sup> To keep off the evil eye.

<sup>2</sup> Notice that the masculine is maintained though the child is in this case a girl, the phrase being stereotyped, but widanâtik is sometimes said. Birgalât is a nonsense word.

yi'ma l bi'id<sup>1</sup> ma yshufsh. Wi l gûhara dî yeqûlu n nâs iza kân Rabbuna yi'tîha li l insân we yakhudha we yeruḥ biha fi bêtu we yegib ḥabbit radda, walla ḥâga, we yiḥuṭṭuha fi wa'âya fukkhâr au ḥabbit nishâra khashab, we yiḥuṭṭuhum fi âye mâ'ûn iu kân yekûn ḥâdir, we yiḥuṭṭ il insân ig gûhara fi qalbu-hum we yirmi qirshe sâgh taḥt ig gûhara we yighaṭṭî 'ala l ma'ûn we yikhallih fi maḥalle muḥtakif<sup>1</sup> lagle ma yibqâsh 'alêh rigl, yiṣbah iṣ ṣubḥ we yikshif il mâ'ûn yeqûm yilâqî min ba'de ma kan ḥâṭiṭ qershe waḥid yilâqîhum<sup>2</sup> itnên; wi n ḥaṭṭe ḥitta bi 'ashara yilaqiha ḥittitên bi 'asharât, wi n ḥaṭṭe riyâlên yilâqî-hum arba' riyâlât, we tannu baqa fi z ziyâda lamma yehuṭṭe waḥid yilâqîhum itnên.

## XVI

Kan fiḥ râgil we huwa lissa maugûd ismu Meḥammad, huwa min Damanbûr il Biḥêra, u kân it'aiyin waiya l gêsh il inglizî fi muddit ḥarb is Sûdân il auwilânî, ya'ni min muddit khamastâshar sana, we kânit waziftu gazzâr; we qa'ad waiya l gêsh kulle waqt is safarîya, u fidil ba'diha muddit talatt arba' sinin fi s Sûdân. U lamma ḥabbe leinnu yigî yisâfir 'ala barre Maṣr we yirauwaḥ baladu qam mishî fi sikka fi wuṣṭ ig gabal, u kan yetûh fiha; u kan yuq'ud mâshî shahrên talâta lamma wuṣul fi wâdî ismu wâdî l kilâb, ir riggâla betû' il balad kilâb wi n niswân betu'hum bani âdam; u lamma wuṣil 'anduhum qânum garyîn il kilâb 'alêh u laffum ḥawalêh; u wâhid min il kubârât betu-hum shaiya' wâhid min ṭarafu li l malik betahum leinnu yigî yeshûf ir râgil da l gharîb yitfarrag 'alêh, leinnu hûwa râgil bani âdam. We lamma gih is sultân itfarrag 'ala r râgil u shâfu u ḥabbe leinnu yi'zinu 'andu; wi l akâbir, illi humma l 'umad betû' il balad, kânu 'auzin rukhrîn yi'zinûh 'anduhum. We lamma s sultân ṭalab yi'zinu 'andu humma takhkharam wi qâlum: "min ba'de ma yikhlaṣ is sultân min 'azumtu ihna kamân ni'zinu 'andina." Fe râḥ ir râgil fi tilk il yôn wi f tilk il lêla t'azam 'and is sultân, fi s sultân basaṭu wi dâfu we ikramu 'ala l ghâya; u bâṭ fi bêṭ is sultân u ṣabah fiṭir iṣ ṣubḥ, u gâbû lu l qahwa, shirib u nbasat, u gum il 'umad betû' il balad wi ṣab- bahum 'as sultân we qâlû lu: "Nahârak sa'id u mbârak, ya sa'dt is sultân; ihna biddina nista'giz minnak leinnina mukhud id dēf dih nedifu 'andina." Is sultân qal luhum: "Itfadḍalû khudûh." We humma khadûh we dâfûh 'anduhum in kânum

<sup>1</sup> § 587.

<sup>2</sup> Or muḥtikif (for mu'tikif).

<sup>3</sup> -hum referring to itnên.

'ashara tuâshar nafs walla 'ishrîn nafs min akâbir il balad humma l kull dâfûh 'anduhum we ḥarimhum humma llî biya'rafu l lugha betâ' riggâlithum, wi l kalâm illî yeqûlûh ir riggâla humma l ḥarîm yitargimûh li r râgil bi l 'arabî. Tannu r râgil lamma qa'ad fi l balad yigî muddit shabr lamma li yôm min zât il iyâm kân binte wâhid min in nâs il kubâr, w abûha râgil 'umda min dînni l balad, qâlit l ummiha : " Ya ummî, kull in nâs 'azamu r râgil da wi ḥna kamân 'auzîn ni'zimu." Qam ir râgil qâl : " Ma fish mâni' ; iḥna ni'zimu." We hûwa raḥ fi l bêt illi kan ma'zum fih id dêt ṭalabu minnu ; qal lu : " Ṭaiyib itfadḍal khudu." U fi lélitha r râgil it'ashsha 'anduhum wi nbasat wi l mara mrâtu basatitu min akl u shurb u min kaffit kulle ashya, igrannu hûwa r râgil da huwa gada' shabbe ṣughâr we ṣurtu gamila. Qâmit il bint—bint ir râgil—'ishqitu we ḥabbitu, we ḥabbit leinniha tgauwizu. U ba'de ma nâm abûha w ummiha fi nuṣṣ il lâl kân ir râgil nâyim fi maḥall il maḍyafa, wi l binte qâmit min in nôm mafzû'a ma baqâsh gayi lha n nôm fi lélitha min ḥubbiha fi r râgil id dêt ; we qâmit raḥit lu, w abûha w ummiha khamrânîn fi 'izz in nôm, we biya khallathum fi aḥlâha nôma we ṣaḥḥit ir râgil we qâlit lu : " Qum bina, ya m'allim Meḥammad." Qal liha : " Aqûm aruḥ fên?" Qalit lu : " Qûm iṣḥa min in nôm w uq'ud 'ala ḥêlak ; ana biddi aqullak 'ala ḥikâya." Hûwa r râgil qam min in nôm u ṣiḥi u qa'ad 'ala ḥêlu we qal liha : " Inti 'auza êh, ya sitte Zbêda." Qâlit : " Ana ḥabbêtak wi nta ya tara ḥabbitni zêy ana ma ḥabbêtak?" Qam qal liha : " Ana ḥabbêtik ketîr qawî, lâkin manish qâdir aqûl, leinni khâyif min abûki we min ummik la yimauwitûni. Qâlit lu : " Ya tara iza kân ana aqul luhum leinnuhum yigauwizûni lik tiqdar tuq'ud hina fi l balad we illa la'? Lâzim tiqul li qable ma aqul luhum, ya'ni in kunte râḍi walla ma ntash râdi." Qal liha : " Ana khâyif aqullik manish râḍi trûḥi tiftini 'alêya, wi n qulti lik ana râḍi ma qdarshê leinni aghîb 'an wilâdi wala shufhumsh, leinni baqâ li dilwaqti khamas sitti snîn fi l ghurba wala shuftish wilâdi ; w adîn qulti lik 'ala l ḥaqq, wi r ra'y illi tî'milih mâshî 'alêh. Qâlit lu : " Ana âyis<sup>1</sup> waiyâk w afût ahli w afût bakdi 'ala shâmak ; innama ya gada', amant Allâh, ma tibqâsh tifarrat fîya fi blâd il ghurba, ya'ni f baladak?" Qal liha : " Da hûwa da yiṣaḥḥ ya sitti Zbêda l Ana shilik fuq râṣi u mâ li baraka illa ntî." We humma l bint wi r râgil khadu ba'duhum, we ḥaṭṭit ḥîya idha fi idu we râḥu gâbu ba'ir we rikbum we ḥaṭṭum kitî fî ṭ ṭariq ; u tannuhum mashyîn lamma dârum u waslu li ḥadd il baḥr ; wi l binte kânit mistaḥraṣa 'ala

<sup>1</sup> a'âyis (pronounce almost ais).

shuwaiyit zâd waiyâha; tannuhum yaklum u yishrabu fi l 'êsh illi gaybâh il bint; we lamma wuṣlum li l baḥr il mâlih,<sup>1</sup> we hiya l mesâfa di muddit 'ashar itnâshar yôm min widyân il kilâb, nizlum fi merkib. We hina agrann abûha w ummiha lamina qâmu min in nôm baṣṣum lâ laqu l bint wala laqu r râgil id dâf. Dârum yigrum fi l balad wi yidauwarum ma lqu lhumshe riha wala ghubariya. Haṭṭum kitf we, agrannuhum humma min 'âdithum ya'rafu l gurra illi linsân yekun mâshî fiha, tann ir râgil wi mrâtu wi wlâdu ṣubyân u banât ṣughaiyarîn we humma l kull rakbin gimâl tannuhum lamma wuṣlum liḥadd il baḥr, mesâfit itnâshar yôm gabûha fi 'ashart iyâm; u nizlum min 'ala gmalhum. U baqa r râgil yi'au'au 'ala bintu wi yindah 'alêha we yiqul liha bi r ruṭân betalhum: "Ya bint irgâ'i u fûti r râgil il khâyin dih u ta'âlî l ummik wi l abûki we li khwâtik." Qâlit: "Ti'ai-yaṭum ma ti'aiyaṭûsh manish gaya." Wi humma rig'u âkhir ma ghulbum, u rauwahum 'ala bladhum za'lânîn 'ala shân il bint, we qâlu: "bi khâtirha azinniha mâtit." Wi r râgil khad il bint u tannu mâshî min babûr il baḥr li babûr il barr ḥatta wiṣil li baladu, Damanhûr il Biḥêra, we rauwah 'ala bêtu; we qa'ad il bint fi bêt makhṣûs li wahdiha u katab 'alêha wi ggauwizha. Il mara l qadima ṭalabitha leinniha ti'zimha 'andiha; qam ir râgil khâf 'ala l bint lahṣan tesimmihâ, we huwa ma rḍish yikhallîha truḥ 'andiha. U fidlit mabṣûta u f hazz u nbiṣât; we khallifit minnu banât u ṣubyân, we tanniha maugûda waiyâh li ghâyit il yôm. U tammit hikâyit wâdi l kilâb illi humma rig-gâlithum kilâb u ḥarimha minadmîn.

## XVII

Kan wâhid shâmî tâgir u wâhid tâgir maṣrî; we kânu litnên humma shuraka waiya ba'duhum, we kânu biyisrahum fi kalfit il bilâd waiya ba'd, we yifdâlum qaymîn u naymîn u waklin we sharbîn sawa. U mba'de ma ktasabum min it tigâra we si'dum, we ḥebbe kulle wâhid minhum le innu yakhud naybu we yirga' 'ala baladu, qam ish shâmî khad manâbu illi ṭli' lu fi t tigâra, il maksab wi r risâmâl, u wadda' ṣaḥbu we qal lu: "Ya akhi nshûf wishshak fi khêr;" we sallimu 'ala ba'd, u khadu ba'duhum bi l ḥudn, we da qul li da: "ṭariq is salâma, nshûf wishshak fi khêr." Qul leinne, ya sidi, sh shâmî khad ba'du u sâfir 'ala blâd ish Shâm, wi l maṣrî rigi' 'ala Maṣr. U ba'de ma wuṣil 'ala baladu t tâgir ish shâmî we rauwah bêtu we sallim 'ala 'iltu we 'ala girânu wi staqâm fi d dâr betalitu, nâm lêla min il layâlî 'ala

<sup>1</sup> So distinguished from il baḥr *the Nile*.

ganbu 'ala smâkh widnu ; u ba'dên we huwa nâyim, lâkin nâyim sâhî, qam beyiftikir it tigâra wi l ahwâl illi kan fiha waiya t tâgir il maşrî, u beyi'mil hisbitu ; u kan beyiftikir lenne luh 'and it tâgir il maşrî maiyidî, we qam qal : " Allah! ya wad da nta lik mêyidî 'and it tâgir il maşrî illi hûwa kan shirikak ; illa tqum dughrî wi thutte kitfe 'ala Maşr we tuţlub il mêyidî min shirikak wala tfûtu luhshe abadan." Qam ir râgil qam min balad ish Shâm, u gih mesâfir makhşûş 'ala shan yigî yakhud il mêyidî 'ande shiriku. Fi l waqt illi râyih yetubbe fih ish shâmî fi Maşr, ya'ni waqtiha huwa dâkhil min bauwabt il ḥadid wi r râgil il maşrî qal : " Allah! ya wad ;" wi ftakar fi nafsu we qal : " da nta 'andak mêyidî li shirikak it tâgir ish shâmî ; ana qalbî bîdillînî le inn ir râgil da yimkin yeqûm min bilâd ish Shâm we yigî yetâlibnî bi l mêyidî illi 'andî luh." Wi ba'dên huwa beyiftikir fi l mas'ala dî, w agrann ir râgil ish shâmî ṭabbe quddâm bâb il bêt. Qam il maşrî simî'u we 'irif hissû we qal li mrâtu : " Ya mara ana râḥ aqul lik 'ala mas'ala." Qalit lu : " Ya râgil râḥ tequl li 'ala mas'alit êḥ? ya tara fyâk tekun khêr." Qal liha : " Intî mish 'arfa illi bikhabbat 'ala l bâb da min?" Qalit lu : " La'." Qal liha : " Ana 'irifte hissû, we 'irifte hûwa min ; da t tâgir ish shâmî gay yakhud il mêyidî illi 'andî luh." Qalit lu : " Ba'dên ma niftaḥ luhs il bâb?" Qal liha : " La' ; işburî lamma ahrab qable min fôq is şutûḥ." U ba'dên qâm ir râgil u harab u naṭte min fôq is şutûḥ. Qâmit il mara fatahit il bâb li sh shâmî, we qalit lu : " Inta 'auz min?" Qal liha : " Ana 'auz shirikî (fulân il fulâni)." Qalit : " Taiyib, da fulân sâfir il Higâz." Qal liha : " Taiyib, w ana kamân waiyâya l ḥumâra betaḥtî wildit fi s sikka, 'auz abni lha madwid ḥiya we bintila, f astanna hina fi Maşr lamma yidûr u yigî." U ba'de sabaḥt iyâm başş ir râgil il maşrî laqa sh shâmî lissa maugûd 'andu, fe qal li l mara : " Ana aḥsan râḥ a'mil 'aiyân, u ba'dên a'mil mêyit, u ba'de ma mût yiwaddûni n nâs it ṭurba yidfinânî, u mba'de ma yidfinânî huwa râḥ yakhud minnî êḥ?" U ba'dên ir râgil 'amal il ḥila dî u mât, u waddûḥ u dafanûḥ u ghaṭṭû 'alêḥ u fâtûḥ, u tannuhum mashyîn. U min dimn in nâs illi kânu mashyîn fi mashhadu kan mâshi sh shâmî. Qal : " baqa ya wad râḥ tigi min bilâd ish Shâm wi tkallif nafsak we tişrif il maşârîf dî we tighramba? Aḥsan bi l aḥsan lumma yekhushsh il lêl we yehawwid teruḥ takbud minnu ḥaqqak." Is sâ'a talâta min il lêl râḥ ir râgil 'ala bâb it ṭurba, u ṭalla' sikkîna min gêbu u qa'ad ganb ir râgil il mêyit we qal lu : " Ana lâzim akhud ḥaqqî min gildak walau ḥitta min kafanak." Qam ir râgil il maşrî qam fâzi' bi l kafan u qa'ad 'ala ḥêlu, u fakk il kafan min nafsu u qal lu : " Baqa ya râgil tigi min bilâd



ish Shâm makhlûs ‘ashân mêyidi wâhid?’ Qam qal lu sh shâmi: “Wi shmi’na<sup>1</sup> nta ya maşri lamna smi’tini khabaṭṭe ‘ala bab bêtak qumte naṭṭêt min fôq is şuṭûh harabt we qulte li l mara: ‘ana msâfir il Hîgâz;’ u lamna laqitni ṭauwilde saba’ tamant iyâm w ana sârih u mrauwaḥ ‘ala bêtak khufti tkallifni ‘ala nafsak bi ḥâga? We lâkin il maşrûf ill ana şaraftu fi akl u f shurb şaraftu min gôbî, wi nta takhud ba’dak u tigi min fôq is şuṭûh wi tṭubbe fi l bêt tâni we ti’mil ‘aiyân u ti’mil mêyit, wi tkalli n nâs yidfinûk bi ṭ ṭurba bi l ḥâya we da kullu ‘ala shân il mêyidi! Ana w Allâhî we lau akhud ḥitta min kafanak bidâl il mêyidi betâi.” Qal lu: “Ya akhî ana lâni nutte wala garâ li ḥâga; wi dilwaḡti râyak êh? Qul li.” Humma fi l kalâm u mitlu illa gamâ’a ḥaramiyya agrannuhum sarqin khazinit mâl u miḥṭârin yeshûfû maṭrah yiqsimu l mâl fih, we mush laqyin; we tannuhum mashyin u harbânin bi l mâl ḥatta wuşlu l qarâfa illi fiha ṭurbit ir râgil il maşri. Fu<sup>2</sup> humma l ḥaramiyya laqû sham’a qayda fi ṭ ṭurba; qam wâhid minhum qal: “Ya gid’ân ihna ninzil niqsim il mâl ‘ala ba’dina fi ṭ ṭurba l menauwara di.” Humma nizlum, in kânu ‘ishrin walla talâtin, bi l mâl illi waiyâhum. Qam il maşri qal li sh shâmi: “Ga lak il farag; yalla ni’mil mêyitin wi mâm ihna litnên fi ṭ ṭurba lamna n nâs döl yinzilum wi nshufhum rayhîn yi’milû êh; iyâk yekul<sup>3</sup> lina qisma fi lli waiyâhum. U ba’dên litnên nâmû, wi l ḥaramiyya nizlum biqassimu l mâl ‘ala ba’duhum; u mba’dê ma tqassim il mâl fidil waiyâhum wâhid nâqis min zimlâthum ma khadshe nişibu min il fulûs. Humma mirâhum sêf me-faddad yisâwi manâb wâhid; qâmum qâlû li sh shakhs, illi hûwa fâdil dih ma khadshe manâbu, qâlû lu: “Ya (fulân) ihna ‘auzin niddi lak is sêf dih fi manâbak.” Qam hûwa starḡa; qâlû lu: “Ṭaiyib, ya shâṭir, niddi lak is sêf fi manâbak, lâkin ish shurûṭ ‘ala kede ihna biddina inta tidrab in nâs il itnên il mêyitin illi naymin ganbe ba’dê döl.” Qam ir râgil qal: “Ya khwanna, ya tara ana drabhum we humma mêyitin? Mush ḥarâm ‘alêna?” Qâlû lu: “Wi nta mâ lak? Ihna shuruṭna waiyâk ‘ala kede, wi n ma darabtuhumshe bi s sêf ma lakshe manâb ‘andina.” Qam hûwa qal: “We ‘ala shân êh rah aṭla’ min ghêr mauâb masalan?” Qam misik is sêf bi fidu we rah fâzi ‘ala litnên il mêyitin rah yidrabhum. Qâmu humma faza’um ‘ala l ḥaramiyya, ‘afraṭûhum. Tafashu humma we fâtu l mâl, we fâtu s sêf, we kulle wâhid giri fi naḥya. Qam il maşri qal li sh shâmi: “Kede, ya akhî, ahî gat min Allâh, we Rabhuna ‘tâna khêr bi zyâda min ‘andu we gat lina bi n niyâba

<sup>1</sup> — êsh mi’na.

<sup>2</sup> By assimilation.

<sup>3</sup> yekun.

u gat lina 'aṭ ṭubṭâb." Nihaytu l ḥaramîya lamma harabum we giryum qam il maṣrî qa'ad yiqsim il mâl waiya sh shâmî; qasamûh nuṣṣên; kulle wâḥid khad nuṣṣ il mâl. Qam il maṣrî qal li sh shâmî: "Khud manâbak we rauwah 'ala baladak baqa bi salâma, w ana akhud manâbî w arauwah 'ala bêti." Qam qal ish shâmî, qal li l maṣrî: "Ya akhi, ana 'auz il mêyidi btâ'i; ana ma futshe ḥaqqi." Qam qal: "Ya akhi, mush mekaffik il mal da kullu, u lissa biḍḍauwar 'ala mêyidi wâḥid kamân minnî?" Humma fi l kalâm u mitlu waiya ba'duhum baṣṣû laqû wâḥid min il ḥaramîya bâṣiṣ min ṭaqt it ṭurba, we hûwa waqte ma kan bîbuṣṣe 'alêhum min il khurm betâ' it ṭurba qam il maṣrî 'ala hêlu; u waqtiha kân ir râgil il ḥarâmî lâbis libda fuq râṣu, we kân il maṣrî rah khâṭif il libda minnu. Qam il ḥarâmî khâf u giri; we kân il maṣrî qal li sh shâmî: "Waddi l libda fi l mêyidi btâ'ak, wala tit'ibnîsh wala tit'ibshe nafsak, u adinta khuluṣṭe bi ḥaqqak w ana khluṣṭe bi ḥaqqi, wi 'tâna Rabbuna khêr bi zyâda." U sallimn 'ala ba'd, u kulle manhu rauwah 'ala baladu.

## XVIII

In nas yeqûlu 'ala l ihrâm fi âkhir iz zamân lamma tqîm il qiyâma yiqûmum yigu l ḥabash min kutruhum, le innuhum kutâr zêyi l naml, yigum bi salâtinhum bi wuzarithum bi 'askarhum bi ḥalhum bi miḥtiyalhum bi ḥarimhum bi 'iyalhum, yigû dughrî 'ala l ihrâm; wi l ihrâm titḥaiya' luhum fi ṣifat dahab kasr; we humma yitkhanqû waiya ba'duhum fuq ḍahr il haram, wi yeqûmum 'ala ba'd, wi yidrabum ba'duhum; wi da yakhud shuwayya wi da yakhud kêtîr, we yimauwitu ba'de ba'duhum bi ba'd, wi yerûḥum kulluhum fi sharbit moiya ke innihum ghirqu fi l baḥr, we ta'abhum yeruḥ min gher fayda.

## XIX

Il agrûd huwa illî yekûn min gher daqn wala shanab we yibqa wishshu amlas nâ'im zêyi l ḥarîm. Wi llî yistibîḥ buh yifdal ṭûl in nahâr me'aknin wi yeqûl: "A'ûzu bi llâh, da râgil ṣabâḥu wilîsh u ṣabah ṣabâḥna 'ala ṣ ṣubḥ, ya Fattâḥ, ya 'alim, bi wishshu r radî dih; ya'nî ḥuṣ ṣabahna niṣtibîḥ illâ bi wishsh ir râgil da! Rabbuna yifauwit ṣubḥiyitu 'ala khêr in nahar da le inni ana bashshauwim min wishsh il agrud da! Lâkin hama'mil<sup>1</sup> êḥ baqa' ish sharre maqdûr." We 'ala ra'y il masal le inne ṣabâḥ il qurûd wala<sup>2</sup> ṣabâḥ il agrûd.

<sup>1</sup> For ni'mil, as the imper. a'mil sometimes for i'mil.

<sup>2</sup> = aḥsan min.

## XX

Kan fiḥ wāḥid ganayni kulle yôm iṣ ṣubḥi kân yâkul arbê'in lamûna baladî banzahêr bi qishruhum. U yôm min dôl kân ir râgil da mâshî fi s sikka, we qablu wāḥid simmâwî; wi s simmâwî dih yeqûlû 'alêh le innu beyibqa fi îdu maqra'â grid min girid in nakhl, u maktûb 'alêha sihr; wi yeqûlû le innu auwul ma yikhbat insân 'ala râṣu bi l maqra'â di yitannu mâshî warâh in kan râgil au mara au walad. Hina lamma shâf ir râgil da l ganênî mâshî fi s sikka u shâfu gisim simin raḥ khabtu 'ala râṣu bi l maqra'â; qam il ganênî mishi wara r râgil is simmâwî, we tannuhum mashyîn litnên lamma dakhalum bêt is simmâwî; wi r râgil is simmâwî ḥabas ir râgil il ganênî gûwa l bêt, u sakk il bâb 'alêh u khad ba'd, we raḥ yiṣtâd ghêru. Qam il ganênî gâ' we qarasit 'alêh batnu mig gû'; qam qal fi bâlu: "ya wad, qum dauwar lak 'ala ḥâga fi bêt ir râgil da tâkulha." We huwa ma kanshe 'arif leinne da simmâwî, wi le inne fi bêtu fiḥ simme minshâl; u kan waqtîha laqa magûr fukḥkhâr, we huwa dâ'ir y'arbid, wi l magûr makfi; qam 'ân ḥarf il magûr bi îdu, laqa taḥte minnu ṣaḥn, wi f qalb iṣ ṣaḥn ḥâga miṣfirra we yabsa; we lamma shafha miṣfirra wi f lôn il 'ads, lamma l 'êsh yissaqqa fiḥ, qam min gû'u qal: "ya wad, madâm enta ga'ân adi nta laqêt tasqiyit 'ads ahê quddâmak; kul minha lamma tishba' walla kullha kullîha in qidirta 'alêha we sittin sana sab'ên yôm hûwa râyih yigî yi'mil lak êh? Iza kan râyih yigî we yidauwar 'alêha wi yis'alni, ana qul lu min gû'i akâltilha." Qa'ad ir râgil kalha kullîha wi nbasat; wi agrann ir râgil is simmâwî gih fataḥ il bâb we dakhal bi r riggâla wi l 'iyâl wi u niswân illi hûwa ṣâyidhum min barra, qam qa'adhum fi maṭrah, we ḥabas-hum. U bardên qal fi nafsu: "ya wad, qable ma tish-tighil, shûf il ḥâga illi nta shêyilha." Raḥ yidauwar taḥt il magûr 'ala ṣ ṣaḥn; qam laqâh ṣaḥne ma lhûsh, zêye ma ykun maghsûl bi l moiya; qam nadah li r râgil ig ganênî, u qal lu: "Ta'âla, ya râgil, hina." Qal lu: "Na'am, 'auz ḥâga?" Qal lu: "Il magûr fên?" Qal: "Ana, ya sidi, ana wallâh min gû'i kaltîha." Qal lu: "Ya râgil, kaltîha izzêy? di ḥâga tmauwit, u zzêye kaltîha?" Qal lu: "Di ma mauwitiṭnîsh; da na laqîtha ḥilwa wi ḥsibtîha fattit 'ads, qunte kaltîha." Qam qal lu: "Enta kunte uslak ṣan'itak êh?" Qal lu: "Min suḡhrî li kubrî li ghâyit il ân w ana ganayni, we kulle yôm, ya sidi, ana aqul lak il ḥuqq, aghaiyar ir riq 'ala rbe'in lamûna benzahêr." Qam qal lu: "Ya shâṭir, nafadte bi 'umrak dilwaqt; ana qa'adt aḥawwish tûl is sinin dôl kam shahr au wi s sama<sup>1</sup> illi ana

<sup>1</sup> = au kam sana ḥatta.

lammêtha fiha adi nta kaltuhum fi sâ'a waḥda; yalla, ya gada', tarîq is salâma, ruh fi ḥâlak; Allâh yihauwin 'alêk; baqa nafadte bi 'umrak." U ba'dên qal fi nafsu s simmâwî: "râyih tuq'ud ti'mil êh baqa fi l balad di madâm illi ḥauwishtu fi sana ahó rah fi daraga waḥda? Aḥsan terûḥ terauwah baqa 'ala baladak." U sêyib in nâs illi kau gâyibhum, u qal luhum: Rûḥum intû kamân li ḥalkum." We khad ba'du u mishi 'ala blâdu. Wi l ganaynî lamma rauwah 'ala baladu qam qal il mas'ala di fi l balad betaḥtu; u wâhid yeqûl li wâhid lamma kull id dinya khadit khabar buh. Wi l qôl da yeqûlûh il wilâd is ṣughaiyarîn min muddit Efendîna Ismâ'in Bâsha.

Wi yeqûlu n nâs lamma s simmâwî yakhud in nâs we yidakhhalthum fi l bêt betâ'u we yighfîl 'alêhum, yekun meḥadḍar qazân kibîr nahâs, wi l qazân yikhud lu qadde qirbitên moiya, we yekun mewalla' nâr taḥt il qazân; wi yegîb in nâs yi'allaqhum min riglêhum, ya'nî yikhallî riglêhum li fôq we raṣhum li taḥt fi l qazân; u waqte ma yi'allaqhum bi ṣ ṣifa di yeqûlu n nâs min ṣahd in nâr yeqûm yinzil is simme min banî âdam min ḍufre riglêh li ghâyit sha're râṣu fi qalb il qazân; wi lamma yiṣṣaffa yeshilu wi yegîb ghêru yi'allaqu. Wi yeqûlû le inn is simme dih illi beyikhrigu s simmâwî min gittit banî âdam yeqûlû le innu yiwaddih li s sulṭân betâ'u; wi huwa mgîyu fi Maṣr we akhdu s simme min in nâs bi amr is sulṭân.

## XXI

Fîh nâs min id darâwîsh il wâhid minhum yimsik sêf min in nahyitên bi idêh litnên we ba'de ma qal: "bi smi llâh, Allâhu akbar," yeruḥ yidrab nafsu bi s sêf 'ala baṭnu, walla 'ala kitfu we yigi l khalifa yegîb wâhid darwîsh 'ala yemînu u wâhid 'ala shmalu; wi r râgîl illi f idu s sêf yenâm fi l arḍ wi yehuttî is sêf 'ala baṭnu, wi yigi l khalifa yistinid bi idêh litnên we yehutte idêh kulle id 'ala kitfe wâhid, we yiṭla' bi riglêh litnên fôq dahr is sêf we yittakka bi riglêh bi quwwitu 'ala âkhir 'azmu, wi s sêf yibêyit gûwa baṭn id darwîsh; u ba'dên yequm 'ala hêlu yebussu n nâs la yilâqûh kharre damme min gîsmu wala ḥasal lu ḥâga; we auwul il Khalifa ma yiṭalla' is sêf bi idu yebilli ṣbâ'u bi rîqu min ḥanaku wi yemashshîh 'ala baṭn id darwîsh 'ala maṭrah is sêf. Wi l wilâd is ṣughaiyarîn yehuttu lhum shîsh fi ḥanakhum we yinaffidûh fi sidâghum nahyitên, wi yehuttu lhum lanûna fi ṭarf ish shîsh min nahyitên; wi minhum wilâd il wâhid minhum yimsik qarrâya walla qandîl fi idêhum we yeruḥ dughrî qatmu we zâghîṭ il qizâz fi kirshu. Wi minhum nas min riggâla kubâr bi dqn, wi l wâhid minhum yimsik it ti'bân bi idêhum

litnên we yitannu yuq̄tum we yiqarqash fiḥ bi ḥanaku bi laḥmu bi 'adnu bi ḥālu wi yibla'u fi baṭnu ma ykhallish minnu ḥāga. U minhum nās yimsiku l ḥittit il wil'a, ya'nî ḥittit faḥma miwahwiga, kulliha ḥamra, wi yerūḥū dughrî balghinha 'ala ṭûl.

## XXII

Il fallâhin iza shâfu binte min banâthum bitkallim walad yikun shabb u bâligh u ḥiya kmân bâligh yeq̄mu marratên talâta yinabbihu 'alêha abûha u ummiha wi yeq̄lu lha : " 'êb ya bint ! Ma timshîsh waiya bni flân ; " u mba'de ma yinabbihu 'alêha wi yeshufûha mishyit waiyâh tânî, au waiya ghêru, yeq̄m ir râgil abûha iṣ ṣi'îdî dih, yequl liha : " Ya bint il manbûsh,<sup>1</sup> ana 'amma qul lik marra u itnên u talâta ma timshîsh waiya bn il medaffisîn ; inti ma 'ammâsh tisma'î kalâmî lêh ? lâkin khudî bâlik u rauwahî 'al id dâr." U ba'dên il bint khadit ba'dîha u râhit 'ala dâr abûha, we ummiha qâlit laha : " Intî kutti fên ya bittî ? " Qalit liha : " Ana kutte 'amma mla moiya min il baḥr fi zarawîye, w abûi<sup>2</sup> ragabnî<sup>3</sup> u giri warâye u gatalnî<sup>4</sup> u gal<sup>5</sup> li rauwahî 'ala d dâr, u gibt iz zarawîye u gêt agrî karsh 'ala d dâr." Qâlit laha ummiha : " Ya ṣabîye w anî ma gulti lik la trûḥîshe timli min zarawîye walla ḥāge min il baḥr. Mâdâm inti ma smi'tîsh kalâmî aho abûkî yigtilik wala yikhalliki ; aho yibga<sup>6</sup> bi kēfu 'ād ya bnaiyiti." We hina r râgil lamma shâf il bint talat arba' marrât, walla khamas sitte marrât, zimiq minha we qal liha : " Ana 'amma gul lik 'al kalâm wi ntî ma 'ammâsh tisma'î minnî ya bint iṣ ṣubaiye,<sup>7</sup> ana la khalli l aghribe wi ṭ ṭiyâr ma yshimmû lik riḥa wala khalli lik asâr 'ala wishsh il ard." Il binte aysit, kharagit min id dâr u râhit waiya l walad illi kânit bitdûr waiyâh. Hina shafha baqa, u qal liha : " Intî bardiki 'amma tdûri waiya ṣ ṣabî dih w ana 'amma traggab<sup>8</sup> 'alêkî fi sh sherg<sup>9</sup> u fi l gharbe ma 'ammâsh alâgiki,<sup>10</sup> u ba'dên adin ragabtik u shuftik dilwakêt." <sup>11</sup> U ba'dên ir râgil kan waiyâh ṭurya, u kan biyi'zaq biha fi l ghêt, u qal li l bint " Istannîni lnhil,<sup>12</sup> ana 'auz arauwih<sup>13</sup> ma'âkî d dâr." Il binte maskîna ma kânîtshe 'arfa, u, lagle akhir 'umriha we agalla,

<sup>1</sup> A mother will call her own child bint il kalb, bint ish sharmûta, &c.

<sup>2</sup> abûya.

<sup>3</sup> raqabnî.

<sup>4</sup> qatalnî.

<sup>5</sup> qal.

<sup>6</sup> yibqa.

<sup>7</sup> ṣabîya.

<sup>8</sup> atraqqab.

<sup>9</sup> sharq.

<sup>10</sup> alâqiki.

<sup>11</sup> dilwaqt. Cf. Syrian halqêt.

<sup>12</sup> hina. Cf. Syrian honik.

<sup>13</sup> arauwah.

qa'adit fi l ghêt lamma gih abûha we gâb it ðurya, haţţiba 'ala kitfu u khad il binte fi îdu we haţte kitf 'ala l khala, we tannu mâshî lamma raḥ taht talle 'âlî; u faḥat taht it tall bi ð ðurya, u gâb il bint u raḥ dâribha bi ð ðurya, mauwitha, u dafanha fi l birka illi faḥatha taht it tall, u ramâha fih u radam 'alêha; u tanne mâshî merauwaḥ 'ala bêtu. U ba'dên, lamma râḥ il bêt, umm il bint sa'alitu we qâlit lu: "Ya bne flân, ya'nî min waqt il binte ma raḥit tiwaddî lak il 'êsh fi l ghêt, ya'nî dilwakêt imsa l lêl wi l binte ma gatsh." Qâm ir râgil qal laha: "Ya wliya inti ḥa tug'udî<sup>1</sup> tegurri<sup>2</sup> we tigrugi<sup>3</sup> wi tzinni 'ala shân êh? Iza kân inti ma ntîsh rayḥa tikhfî di s sira<sup>4</sup> (sirt il bint) ana fut lik il balad di b illi fiha w atannî mâshî." Qâmit qâlit lu: "Taiyib, ya fulân, ana baz'al 'ala bintî wi nta za'lân 'ala shân êh?" Qam qal liha: "Nihaytu ana rayḥ agûl lik 'ala kilme waḥde,<sup>5</sup> wala tgurri 'alêya wala tigrugi 'alêya wala ḥaga; il bint khamas sitte marrât walla saba' marrât ana shuftiha waiya l wêd<sup>6</sup> we hiya mashya waiyâh, qulti lha: 'ya şabiyyiti ya bintî irga'î ma tigturish<sup>7</sup> waiya l wêd dih;' hiya ma sim'itshe kalâmî; ana, âkhir ma ghlubte minha, khadtiha fi idi u ruḥte fi l khala u darabtiha bi ð ðurya u faḥatti lha birka u lagaḥtiha<sup>8</sup> fiha bi khulganha, we dannêti mâshî u gêt 'ala d dâr; w adin gulti lik 'ala mas'alitha we shûfi nti kêf raḥ ti'milî êh бага." Qâlit lu: "We kêf, ya bú 'ammu, gataltiha u mauwuttiha?" Qal liha: "Adin gataltiha we mauwuttiha bi ð ðurya, ya'nî dabaḥtiha, wâhiya râḥit li ḥalha; shûfi kêf a ti'milî бага." Qâlit hiya: "'âd, ya bu 'ammu, u kêf ma zmaghshe 'ala bittî!" Qal liha: "Tizmagî ma tizmagish 'ala kêfik ya şubiye." U ba'dên il mara min za'alha 'ala bintiha şauwaḥit u şarrakhit; u kan waqtiha ð ðof maugudin fi l balad u simî' şirikh il waliya; we waqtiha r râgil min za'alu hûwa kan raḥ yiqtil il mara we yidbaḥha 'ashân hiya kânit bitşauwaḥ u bitşarrakh; u ba'dên lamma şauwaḥit gum il ghufara, wi r râgil kan bidûr 'ala sikkîna lamma hiya garrasitu bi ş şirikh betahha, u f waqte wugûd it şauwâfa ḥabbum 'ala r râgil we qafashûh; u râḥum dayrin kitâfu, ya'nî dauwarum idêh wara ktâfu u kattifûh bi ḥable til qinnib (biyi'milûh bi z zift teqûm tilâqih zêy il ḥadîd), we ramû fi riglêh qêd ḥadid we garrâh litnên, wâhid min 'ala l yimîn u wâhid min 'ala sh shimâl; we hûwa baqa f wuštuhum ir râgil illi hûwa şâḥib il 'amla; wi l mara mrâtu mishyit warâhum we humma wakholîn ir râgil, u tannuhum lamma waşşalûh li l ḥukûma u sallimûh li l buliḥ betâ' il mudiriya.

<sup>1</sup> tuq'udî.<sup>2</sup> tiqurri.<sup>3</sup> tiqruqt.<sup>4</sup> is sira di.<sup>5</sup> waḥda.<sup>6</sup> wad.<sup>7</sup> tiqturish.<sup>8</sup> lagaḥtiha.

XXIII<sup>1</sup>

Kan fi hikâya ‘an hurma fi bilâd ir rif le inniha kânit ‘andiha shabbîb baqara; qam ṭalabla shêkh il balad le innu yeshaghghalha ‘andu fi l mihrât au fi l gurn ṣukhra.<sup>2</sup> Qâmit il mara khâfit ‘ala baqarîtha, qâlit lu: “Ana ma ghdarshe addihâ lak, di bit‘aiyishnî u bit‘aiyish ‘iyâlî, u warâya ‘iyâl yutama.” Qam shêkh il balad ma snî’she minha u talab minha ir rusûm betâ il mirî. Qâlit: “Ma hîltish.” Qam khad minha l baqara bi l ghadre ‘anha, u ṭalab wâhid gazzâr u khalla g gazzâr dabaḥha; u kauwim il baqara kwâm, u ṭalab nâs il balad qadde talâtîn arbê’in khamsin sittin nâs ‘ala qadde miqdâr likwâm; u kulle wâhid minhum khad lu kôm bi t taman wi l kôm bi riyâl, ya’nî qul sittin kôm bi sittin riyâl, u khad il fulûs qarabhum fi ‘ibbu. Qâmit il mara ‘aiyaṭit qâlit lu: “Ana ‘auza taman il baqara btaḥti walla baqartî bi nafsîha leinn il baqara btaḥti tisâwî lha miya u ‘ishrin riyâl.” Qal liha: “Ya wliya ma lkîsh ‘andî ḥâga; rūḥi shtikî maṭraḥ ma tishtikî.” Râḥit ‘and il mudîr wi shtakit ir râgil illi ḥûwa shêkh il balad, wi qâlit lu: “Ya ḥadrit il mudîr shêkh il balad (il fulâniya), illi ḥiya baladî, ṭalab minnî rusûm iṭ ṭin; qulti lu: ‘ana ṣahbîb ‘iyâl itâm wala ma mi‘ish fulûs dilwaḥti; lamma yigîni.’ Qal li: ‘ma yinkinshe; ma ghdarsh at’akhhâr ‘an fulûs il mirî.’ Qam zalamni we garre baqartî minni bi l gabre ‘annî we ḥaddar il gazzâr, u dabaḥha we kauwinha kiwâm, sittin kôm, kulle kôm bi riyâl.” Qam qal laha l mudîr: “Ya wliya, unmâl baqartik tisâwî fi t taman kâm?” Qâlit lu: “Ya ḥadrit il mudîr, tisâwî miya u ‘ishrin riyâl.” Qam il mudîr ṭalab shêkh il balad we ḥaddar il mara we ḥaddar in nâs illi shtarû l ikwâm min laḥm il baqara wi g gazzâr illi dabaḥ il baqara bi nafsu, wi n nâs kullilha magnû’a, we amar bi lanme meshâyikh il bilâd kulhum, we ḥaddar qâdî l mudiriya we s’alu, we qal lu: “Êh il gâyiz, ya ḥadrit il qâdî, illi mi’milu fi r râgil da zêye ma zalam il mara di fi baqarîtha?” Qam il qâdî qal li l mudîr: “Yilzam leinn il gazzâr yi’mil fi r râgil da zêye ma ‘amal fi l baqara btaḥt il mara, ya’nî yidbaḥu g gazzâr we yiqassimu kwâm we yifarraḡ likwâm ‘ala s sittin nâs illi humma khadu kwâm il baqara, kulle kôm bi riyâlên, yibqû miya we ‘ishrin riyâl, ḥukme ma ṭalabit il mara taman baqarîtha, ‘an amr il qâdî we amr il mudîr.” Gum il masha’liya kattifu r râgil illi ḥûwa ‘umdit il balad we ramûh fi l ard, we dabaḥu l gazzâr, u kauwunu kwâm we furraq ‘as sittin nafs, kulle kôm bi riyâlên; we amar il

<sup>1</sup> This story is told by Lane (*Mod. Egypt.*, chap. iv.).

<sup>2</sup> Adverbially.

mudir leinn il gazzâr yakhud râş ir râgil f ugritu zêye ma khad râş il baqara fi dabhiha ugritu. Wi l mara khadit il fulûs taman il baqara min îd il mudir, we da'it li l qâdî we li l mudir le innuhum khallaşu lha ţarha min ir râgil.

## XXIV

Kan fih bint, binte bikr, 'andiha 'ashara tnâşhar sana, we laha mirât 'abb, we mirât abûha kânit tamalli mkhallîya l binti dî dayra fi l khala wi tdûr tiqashshish laha 'afsh u haţab lagli l khabîz wi t ţabikh. Qâmit yôm min zât liyâm il binte mashya laqat ţâqa maftûha zêye nuqra fi l arđ we laqatha betidwi zêye lôn il fadda; we kânit tinzil il binti b maqţafha, malit il maqţaf bi 'ênu, u shâlitu fôq raşha khaditu wadditu 'ala bêt abûha, iddatu limrât abûha wi qâlit laha: "Ya mrât abûya, khudî." Qâmit il mara shâfit il maqţaf we 'irfit illi fih le iunu mâl. Qâlit laha: "Ya bitte gibţî da min ên?" Qâlit laha: "Y umm, gibtu min il khala; laqêt nuqra w ana dayra baqashshish, qumte malêt il maqţaf wi tannî gâya." Qâmit qalit laha: "Ummâl rûhî hâti kamân nôba lagl aghaddiki ghadwa hilwa." Qâmit il bint, maskina, khadit il maqţaf wi rigi't tânî lagle ţama' mirât abûha fi d dunya l fanya. Qa'adit il bint tinla l maqţaf min il maţlab; wala kal lihâsh illa l marra l auwilânîya lagle qismitha we qadar 'umriha we agalha; qam il maţlab inqafal 'alêha wi l binte halakit min il 'aţash we hîya lissa haya. Wi f waqtiha kân abûha rauwah il bêt min barra barra sa'alha (mirâtu) 'ala bintu we qal liha: "Fên il bint, ya (fulâna)?" Qâlit luh: "Il amre mahu kaza wi di d dôr il auwilânî illi gâbitu we shêya'tila tegîb dur tâni." Qam ir râgil zi'il 'ala bintu wi qal lâha: "Ya wliya f ani hitta râhit?" Qalit lu: "Fi l hitta (l fulânîya)." Qam rah yidauwar 'ala bintu fi l hitta illi qalit lu 'alêha l mara; qam simi' hisse bi'aiyat; laqâh hisse bintu, we 'irif taht il arde bit'aiyaţ. Qal liha: "Ya binti ya (fulâna)." Qâlit lu: "Yâba 'aşhâna; isqini," marratên talâta. Qam fahat 'alêha ţûlên talâta, ma ţalhâsh, wala smi'sh illa l hisse min bi'id 'ala ţûl mesâfa; u ba'dên qal liha: "Ma bi l yadde hila; ha da amr Allâh hakam 'alêki we qismitik hakamit 'ala qadde kede we 'ala qadde ma lik 'êsh fi d dunya." We tarak 'awadu 'al Allâh. We qal: "Allâh yibri dimmitik u yisamhik." U ba'dên bana lha sbil fuq minha, we kulle yôm yinla moiya li n nâs yishrabû minnu, li r râyih wi g gay.

## XXV

Fi daqqe yeduqqûh in nâs 'ala dri'ithum. Iza kân yekun gada' min dôl 'âshiq wahda bint yikhalli l fiqi walla l mara



yiktib ismiha 'ala drâ'u we yegib mara ghagariya we yequl liha : " Duqqî li 'ala drâ'i 'ala l ismi da ; " fe hiya tduqqi lu. Wi l mara min dôl tisrah fi l hawâri min dôl, wi tza'âq wi tqûl : " Nibêyina<sup>1</sup> zên we nadmura<sup>1</sup> zên wa nduqqe zên wa ntâhir il banât zên wa nkhuṭṭe b il wada' zên ; illi luh raqaba<sup>2</sup> yiduqq walla yitâhir walla yidmur walla yeshûf bakhtu." We minhum min niswân il ahrâr fi blâd il fallâhin yeduqqum 'ala daqnuhum talat khuṭûṭ u nuqṭa au talat nuqat fuq qûrithum 'ashân iz zîna lagle tibqa hilwa u ti'gib ir râgil yimkin yihbibbiha ziyâda 'ala shân id daqq. Wi l bint il bikr tiduqq 'ala drâ'ha sh shimâl ðirs (bi shikle tadwirit ðirs is saqya) u 'ala qûritha ; we waqtiha lamma yibqa d daqqe fi idha taḥte khunqitha we tibqa labsa l asâwir il fadḍa fi idêha, wi s sigħa fi raqabitha wi l ḥalaq fi widanha we tilbis liha qamiş iswid we taḥte minnu gallâbiya bêdâ tibqa l ḥâgât di mibêyinâha leimniha hilwa. Yeduqqum kemân 'ala sidr il insân 'ala shân il buhâq. Leinne kân fih wâhid ḥaşal lu 'aiya, wi l 'aiyâ dih baqa y'râṭṭashu ktîr we yikhallih yishrab moiya min gher qânûn, u baqa yâkul il akl it talat tâqât we ma baqâsh il akle yimri 'alêh wala yinfa' ; u ba'dên shâwir 'aqlu we qâl aḥsan as'al wâhid min in nâs il mitqaddimin fi s sinu ; fe rah sa'al wâhid 'umru yiṭla' sab'ên sana, we qal lu leinni, ya 'amme fulân, ana ḥaşal 'andî 'aiya kaza kaza ; fi hûwa qal lu : " Yimkin ya bnî leinnak kunte yôm min dôl, walla ḥâga, wiqifte 'ala furn wi ddaffêt 'alêh we stahlêt id dafa, we yimkin aṣlak kunte bardân lamma kunte wâqif quddâm il furn ; fe yimkin waqtiha l furne dih yekûn is sabab aṣliha mara tekûn ḥaṭṭit tawâgin samak fi l furn wi nta ma khadtish fi nafsak wala 'têt<sup>3</sup> leinne da aṣlu yekun samak maḥṭûṭ fi l furn, we bi sabab qillit fikritak khallêt riḥt is samak tigi 'alêk min il furn we hiya lli 'aiyitak ; walla yimkin kutte 'atshân u kassilt u nimte bi 'aṭashak wi nta 'arif nafsak leinnak 'atshân, we lâkin min tuqle dimâghak ghalab 'alêk in nôm we nimt, fi l 'aiya ḥaşal 'andak bi sabab il 'aṭash ; fi l aḥsan teruḥ 'ande wâḥda ghagariya tikhalliha<sup>4</sup> tiduqqi lak 'ala sidrak." We hûwa daqqe zêye ir râgil ma qal lu, u ba'dên khaff.

## XXVI

Fih nâs yimshum fi s sikka we yitḥadditum li walḍuhum we humma yekûnû yimkin beyiftakarû fi 'ibâdit Rabbina we mash-ghûlin fih, we yimkin yekûnu labsin hudûm quddâm mesharmatîn au meraqqa'in au yimshû 'iryânin ; in nâs yeqûlu 'alêhum dôl magânin au magâzib au auliya. We amma min 'adt il walî ma

<sup>1</sup> For nibêyin, niḍmur.

<sup>2</sup> = iftakart.

<sup>3</sup> I.e. 'umro ṭawil.

<sup>4</sup> § 12 b.

yakhudshe min ḥadde fulûs wala yiqbalshe min ḥadde ḥâga; we iza akhadû ḥâga, fulûs au hidûm, humma yifarraquhum li n nâs il masâkin; we yimkin iza akalum walla shirbum yimkin yakhlum bi guz'e min il fulûs illi tgi lhum, wi l baqî yifarraquh; we lâkin ma ḥaddish yighdar yishufhum biyakhlum êh walla biyishrabû êh wala ḥaddish yighdar yeshufhum biyenâmum wala ma binâmûsh, ya'nî Rabbuna hûwa llî 'âlim buhum. Wi n nâs yerûlû 'anduhum yezûrûhum iza kânum yekûnû ḥayîn. U mba'û in nâs yuq'udum quddamhum, wi yekûn il insân 'auz yiftikir fi mas'ala yiftakarha fi 'aqlu min gher ma yeql luhum bi l ḥanak, humma yeqûlû lu iza kan fiha nafa' yeqûlû 'alêha; ma filâsh, yeqûlû: "Il mas'ala dî ma lhâsh nafa', wi s sikka dî au l mishwâr dih au l balad dî au l giha dî ma timshîsh fiha."

## XXVII

Kan lêla min zât il layâlî kan fiha khatmit Qur'ân 'ala shân farah; wi l farah da kan fiḥ ṭuhûr walad, we kan fiḥ fiqî bêyiqra; wi l fiqî da şôtu kuwaiyis, ya'nî mişşaiyat fi l qirâya, we kânit in nâs malmûma qa'da betisma'û; we kan wâhid yifizze min nâs<sup>1</sup> illi qa'dîn, we kan yeqûl: "Ya salâm u sallim! amma şôt il gada' da gamil illi biyiqra." Waqtiha kân abu l fiqî ḥâdir; qam simi' kilmit ir râgil, u qam 'ala ḥêlu wi kân yeruḥ ḍârib kaffî f wishshu. We kân il walad raḥ şârikh, we kânit in nâs teqûm 'ala şarkhit il walad, we qâlîl luh: "Lêh, ya râgil, ala shân êh? Harâm 'alêk; darabt il walad il kaffî da lêh?" Qal luhum: "Nihaytu nafad is sahm, wi l ḥamdu li llâh ḥaşal khêr 'ala kede." We maqsûd abu l fiqî ḍarab<sup>2</sup> il kaffe 'ala kede 'alashân khâyif 'alêh min il 'ên, aḥsan yinḥisid, u f ḍarb il kaff ma ḥaşal lûsh ḥâga illa kull il khêr.

## XXVIII

Lamma yi'ya 'aiyil şughaiyar yeqûm ablu yeqûlû: "da yimkin fulân ḥasadu walla fulâna ḥasaditu;" yeqûmu yegibu shuwaiyit malḥ yiṭaṭaṭûhâ lu; u yimkin yakhdû ḥittit khalaqa min il khulqân il qadîma, ḥitta şughaiyara medauwara qadd il qersh, yequşşûha bi l maqaşş we yakhdûha, ma yikhallûsh ḥadde yeshufhum, we yibakhkharu bha l 'aiyil, ya'nî yewalla'ûha waiya l malḥ fi n nâr waiya ḥittit shabba zifra min 'and il 'aṭṭâr, wi yedakhkharûh 'ashân ir riḥa lagle ma yeshimmiha il 'aiyil; u tauwu ma bakhkharûh bi r raqwa yetîb.

<sup>1</sup> Contracted from min in nâs. Stress is laid on the min.

<sup>2</sup> = fi ḍarb (nahw. fi kônu ḍarab).

## XXIX

Iza kan yekún zir maugûd fi bêd min biyut wilâd il ‘arab. wi z zir da masalan malyân moiya walla hâga, we gih iz zir wiqi, min ‘ala l hammâla betahtu we tabbe fi l ard, teqûm il mara tiz’al we tinwihir, we qalbiha yetubbe, wi tqûl: “ya tara rah yigra êh fi l bêd?” U ba’dên yimkin tequm teqûl fi nafsiha: “ya bitte rayha tiza“alî nafsik lêh? Yimkin hatihsal<sup>1</sup> mušiba walla hâga, wi tkûn ašliha nazra walla nifs walla hâga min râgil walla min mara, yekun hadde dakhal gûwa bêtik we shâf il farsh wi l maṭraḥ mehaiya’, we yimkin, lamma dakhal, shahaq wala qalshe ‘ma sha’ Allah,’ wala hâga, fi l mas’ala di ḥaşalit min kede we lâkin il ḥamdu li llâh illî gat ‘ala kede.”

## XXX

Iza kân il ‘aiyil ibne talat sinin walla khamsa sitti snîn, we ‘auz il insân yi’mil lu tašwira yiḥraqha ‘ala shân in nazra, yegib ḥittit waraqa we yigib ibra walla dabbûs, we yimsik il ḥittit il waraqa bi idu we yiquşşuha bi l maqaşş we yirsimha ‘ala ḥasab rasme tašwirit baniâdam, we yikharraq il waraqa bi l ibra we yequl: “fi ‘ên fulâna u flân u flân u flâna,” we huwa beyikharrâq fiha, ya’ni n nas illi huwa zânin leinnuhum ḥasadû ibnu walla bintu; wi mba’dê ma yikharraq il waraqa khurûm khurûm yegib ‘ud kabrit we yimsik il waraqa fi idu we yiḥarrarha, ya’ni yişaddar il waraqa quddâm wishsh il ‘aiyil we yiwalla’ha we yidarriha fi l hawa, teqûm il ‘ên teruḥ min il walad. Ya immatan yakhud qaṭaru, ya’ni in kan bint yakhud mandilha min ‘ala raşba iza kânit ‘iriqit filh we hiya ‘aiyâna, walla iza kan walad yakhud ṭaḥitu illi ‘iriq fili, we yiwaddu l qaṭar ‘ande wâhid min il fuqaba illi yekun ya’raf yeqis il qaṭar wi ykun yi’raf yiktib ḥigâbat li l ‘iyâl; we hûwa tauwu ma qâs il qaṭar yeqûm yi’raf il ‘aiya illi ‘aiyân buh il ‘aiyil we yiftal il kitâb we yi’mil ḥisâb in nigm we yiktib il ḥigâb ‘ala ḥasab muqtada nigm il ‘aiyil, we yiktib fi l ḥigâb âya min âyât il Qur’ân ish sharîf; we umm il ‘aiyil takhud il ḥigâb min il fiqî bi qabûl minnu bi niya khalša, we takhdu tigallidu bi ḥittit gilde sikhtiyân aḥmar walla şfar walla khdar, zêye ma tkûn, we tdî lu qershe ta’rifa walla qershe sâgh ugrit it taglid; we takhdu ti’allaqu li l ‘aiyil fi raqabtu bi ḥittit qifân walla shirîṭ wi tfauwitû lu min taḥte bâtu sh shimâl; we tauwu ma khaff il ‘aiyil ‘ahu l ḥigâb terûḥ il mara tiwaddi r rashwa li l fiqî ‘ala ḥasab shuruḥlum wniya ba’dulum.

<sup>1</sup> See § 469 rem.

## XXXI

Hina f Maşr iza kân il wâhid yegib hittit baţţikha au raţlên lahma yekun shârihum li 'iyâlu wi yekun dâkhil buhum 'ala l bêt, yeqûm iza kânit mara walla râgil min in nâs illi humma ahle ḥasad we 'ênêhum betâkḥud wi betisrah fil l insân, yeqûmû yeqûlû: "ya salâm da fulân da kulle sâ'a beyishtirî ḥâgât wi yekhushshi bha 'ala bêtu ilbatti lli zêye dih mahu 'ala maksab kuwaiyis willa<sup>1</sup> fi khidma kuwaiyisa 'ande gamâ'a frank walla yekun fi şraya betâ'it bashawât turk." We yimkin fi waqte ma humma yuq'udum yikkallimu wi yequrrû wi yzinnû yeqûm il insân yiddi l ḥâga li mrâtu we hiya tkun gayba shuwaiyit bama walla shuwaiyit mulukhiya we tigi tqatṭa' il hittitên il lahma, wi tkun mekharrata l başaltên we ramya lhum il ḥabbit is samn fi 'arr il ḥalla; we tauwu ma ramit il hittitên fi qalb il ḥalla, we waqtiha tkûn il mara qa'da quddâm il ḥalla, wi tbuşsi tlaqi l ḥalla naţţit wi nshâlit min fôq il kanûn li waḥdiha wi truḥ makbûba li waḥdiha min ghêr ma ḥadde yezuqqiha wala ḥadde yigi yammitha, we tauwe ma kkabbit il ḥalla yekûn ir râgil kharag u gih min shughlu, teqûl: "Ya bu (flân) ma tiz'alsh, ihna kallifna 'al ḥalla 'ashara tnâshar qershe sâgh, we lâkin hiya nafad fiha s sahm u nkabbit li waḥdiha." Yequl liha: "Ya (fulâna) ana kunte dâkhil min bâb il bêt u shâfitnî (fulâna u fulâna) we lâkin il ḥamdu li llâh illi gat 'ala ḥabbit iṭ ṭabikh wi kkabbit, u nafadit 'ênêhum fiha.

Wi za dakhal wâhid bi baţţikha walla êye ḥagt in kânit illi ykûn shâriha li l akl wi yekun mara walla râgil shâfûb, we hûwa râkhar shafhum, yiftikir leinne dôl yimkin nâs ḥasûdiyîn wi yeqûl: "ya ritna ma kuntish shuftuhum wala shafûnî; yimkin, ya wad, madâm dôl shâfûk tâqa' minnak il baţţikha li waḥdiha tinkisir wala nâkul wala nishrab minha." Wi n ma kkasaritsh il baţţikha yimkin yikhâniq mirâtu walla wilâdu; we tauwe ma ḥaşal il khinâq walla ba'd il insân ma yinfadde min il khinâq wi yerûq yeqûl: "W Allâh ya (fulâna) iz za'al illi ḥaşal lina dih da min 'ên (fulâna) illi shâfitnî w ana dâkhil bi l baţţikha."

## XXXII

Wugûd il ḥamâm fi l bêt ḥirze li l ûlâd, ya'ni l bêt illi maugûd fih il ḥamâm ma tkhushshûsh wilâd il gân il ashqîya we da yeqûlû le innu bi sabab tamalli l ḥamâm yizkur Rabbuna we yiwahḥid Allâh wi yeqûl: "ya Ra'ûf!" Illi yeqûl "ya

<sup>1</sup> = we illa (i.e. walla).

Ra'ûf" humma l hamâm ir rûmî l abyad we hûwa fi riglêh rîsh, we lub shuwêsha rîsh fi râsu; wi llî yeqûl "Allâh! Allâh!" hûwa l yamani l iswid, şughaiyar 'an ir rûmî wi nhîf fi gismu. We amma l baladî yizkur Allâh râkhar, we lâkin il ginsên dôl yizkurûh ziyâda 'an il baladî; wi l baladî bîd menaqqatîn nuqaţ nuqaţ, aḥmar 'al abyad. U fih firâkh baladî minhum dik ismu dik me'ôshar lub fi riglêh 'ashar şawâbi', wi hûwa abyad khâlîş fi l lôn; we yeqûlu le inne hûwa râkhar ḥirze fi l bêt, wi l bêt illî yibqa maugûd fih yibqa murzaq we mus'ad, we lamma yi'uz yiddan yisma' dik il 'arsh we yiddan warâh.

## XXXIII

Il kalb il agrab lamma yigî quddam bêt il insân yeqûm il wâhid ma yilzimshe leinnu yidrabu wala yi'zîh; aḥsan bi l aḥsan yiḥsin 'alêh bi luqmit 'êsh wi yekhallîh yerûḥ bi l ma'rûf; aḥsan yimkin yekûn il kalbi da yekun wâhid min ikhwanna l gân yiṭla'um fi n nahâr au fi l lêl fi şifat kilâb walla f şifat quqaţ. Wi za kân il mara min dôl walla r râgîl min dôl yeshûf il kalbe dih au il quqaţa dî wi yerûḥ yegîb 'aşâya yidrabhum yeqûm il mara au ir râgîl yiltibis fi drâ'u walla fi riglu, au il mara yiltibis gismiha kullu, u ba'dên il wâhid minhum yi'ya.

## XXXIV

Iza kan wâhid we hûwa beyistiḥamma fi l ḥammâm yikhabbat bi riglêh, walla ḥâga, fi l ard, we yekun waqtiha wâhid min il gân fi l maḥall illi huwa khabbat fih dih, yeruḥ waqtiha yiltibis ish shakḥî da, u waqtiha, bi sabab ma libsu l gân, yibqa 'aiyân fi gismu, wala ma yefuqshe min il 'aiya btâ'u illa n kan yeruḥ yezûr shêkh min il mashâyikh; we yimkin ma' kutri zyartu fi l mashâyikh, yinşirif minnu l 'aiya; we illa fih nâs min il fuqaha min in nâs il 'âlimîn, illi yekun 'anduhum ma'rifa ṭaiyib<sup>1</sup> bi l kitâba, humma yighdarum yiktibû lu ḥigâb; we yilmi lu li nafsu, we yimkin, bi sabab ḥaml il ḥigâb dih, Rabbina yakhud bi yaddu we yishfih we yinşirif minnu r riḥ dih. Wi l ḥarîm rukhrîn iza kân waḥda minḥun nayma masal za'alâna min guzla ikminnu miggauwiz 'alêha, au yekun 'aiyil min 'iyalha mât au min ḥadde yekûn yiqrab liha, u f waqtiha teqûm min numba<sup>2</sup> mafzû'a, we yimkin takhud moyit ghasil wishshiba au ghasil idêha au riglêha wi truḥ ḥadfâha fi bêt ir râḥa wala tdastarshe, yequm yilbisha r

<sup>1</sup> Adverbially, for ṭaiyiba.

<sup>2</sup> nômha.

rîh walla l ginn; we lamma yifhamum ahliha leinne dî 'alêha rîh yeqûmu yakhdûha we yizauwarûha l mashâyikh, wi sh shêkh, illi tistiraiyah 'ala zyartu, tamalli tzûru lamma yinşirif minha.

## XXXV

Suknit il gân tekûn fi l hammaâmât au fi maḥallât biyût il adab au fi maḥallât maḥgûra ma ḥaddish yekun sâkinhum, ya tkun sukneathum fi l khala, ya'nî fi l gibâl au fi l maghârât; u minhun min il aḥmar u minhun min il iswid. Wi za kân il insân yekun nâyim fi bêṭ maḥgûr me'aggaru, we hûwa r râgil da yimkin yekun 'âzib li waḥdu—we illa n kânit mara tkun 'azba li waḥdiha—we li sabab il bêṭ da yekûn inhagar we min ghêr suknit nâs âdamiya yimkin yekûn il gân yiskunûh. We hina n kân ir râgil ma yekunshe 'ârif inn il bêṭ dih maskûn, yeaggaru we y'azzil 'izâlu; we yimkin min auwil lêla ma yebât fil, we da bi sabab ma ykunshe waiyâh 'aiyil wala mara, yeqûm lamma yenâm yequm yisma' takhbîṭ fi l bêṭ we huwa nâyim fi ḍ ḍalma; u min khôfu yeqûm min in nôm yiwalla' lamḍa walla sham'a; u tauwe ma walla' il lamḍa yibuşşe ma yelâqish takhbîṭ wala ḥâga. Wi za ṭaffa, we yinâm tânî marra, yimkin yebuşşe yilâqi t takhbîṭ dâr tânî; yequm yiwalla' il lamḍa, we yetannu qâ'id 'ala ḥêlu tûl il lêl wala yshûf in nôm bi 'ênu lamma yedûr in nahâr we yiṭla' 'ala khêr. Wi za ma walla'she yimkin yigî lu l wâḥid minhun fi şifat kalb, walla f şifat quṭṭ, walla f şifat sab'e walla ḍab'e walla arnab walla ḥâga min il wuḥûsh. We yiqdar yizhar we yigî li bani âdam fi şifat kulle ashya min il ḥiwânat au f şifat banî âdam. We hina tauwu ma zuhur li r râgil au li l mara yequm yihbishu bi îdu au bi riglu; yeqûm il wâḥid minhun mafzû' min nômu; u waqtiha iza kan yekun yiraf yiqra, yimkin yequm yitwaḍḍa we yişalli rak'itên u yiqra ş Şamadiya talat marrât, we âyit il Kursî marra, wi yenâm; we waqtiha iza kan fil sukkân min il gân fi l bêṭ il maḥgûr yihbaqu kulluhum. We amma iza kân wâḥid masalan 'auz yekhushshe maḥille bêṭ il adab walla bêṭ maḥgûr yeqûl: "A'ûzu bi llâhi min ish shêṭân ir ragîm;" u waqte ma dakhal ithafaz<sup>1</sup> min kulle ḥâga bi sabab le innu ista'âz bi llâh min ish shêṭân u min kulle gân; fe yiṭla' sâgh salîm ma yigra lulshe ḥâga. Wi f shahre Ramaḍân, ya'nî bi sabab iş şiyâm wi l adân fôq il mawâdin we qirâyit il Qur'ân fi l biyût kulle waqt, we tanniha l qirâya dayra fi l gawâmi'—fe hina bi sabab kulle zâlik, we 'aṭiyit iz zika kamân, yifḍalu l gân masgûnin min auwil ramaḍân li akhru, li ghâyit il 'îd iz zughaiyar.

<sup>1</sup> § 473 c.

## XXXVI

Iza kan wâhid mâshî fi l khala li waḥdu fi blâd il aryâf naḥyit ig Giza au naḥyit lihrâm au gherha, illi fihum nâs ‘arab min qattâ’in iṭ ṭariq beyiq‘udum tamallî fi l khala ‘ashân yilâqû wâhid yistafradû bu we yimsikûh in kan waiyâh ḥittit ḥumâra walla ḥittit ḥumâr walla gaḥsha walla gamal walla qa‘ûd ; iza kan nâs min dôl yilâqu wâhid mi‘âh min il ḥâgât dî in kan min ḥiwanât walla min fulûs walla min malbûs, yakhdûha minnu we yiqtilûh, wala yisma‘û minnu kalâm lamma yequl luhum : “ Fi ‘arḍukum, sêyibûnî ; madâm khadtu l ḥâga betaḥti,” illa n kân yinikin ‘umru ṭawîl ; wi n kan ‘umru ṣughaiyar yeqûlû lu : “ Ya râgil iḥna nsêyibak izzêy ? Yimkin teruḥ tiftin li l ḥukûma au truḥ tukhbuṣ li ahâli l balad beta‘tak, u ba‘dên il ḥukûma tak-hud khabar, u humma yigum yakhdûna wi yewaddûna l karakôn we yisaffarûna l baḥr il abyad au yewaddûna fi lumân ig Giza au f lumân Ṭura. Aḥsan bi l aḥsan iḥna mush lâzim nekhallî lak ghubâriya.” U ba‘dên humma yidbaḥûh we yidfinûh we yirdimu ‘alêh we yefûtûh. Hina tauwe ma fâtûh yuq‘ud yôm talâta arba‘a ‘ashara, ‘ala zêye ma yuq‘ud, u ba‘dên yiṭla‘ ‘afirîṭ, yibqa f ṣifat ḥumâr au arnab au quṭṭa au kalb au sab’ au dab’ au nîmr au asad au qird au nisnâs, ya‘ni fi kaffit kulle ashya ; we iza kan wâhid mâshî li waḥdu fi l khala, we hûwa yiṭla‘ fi ṣifat ḥumâr, yeqûm ir râgil yequm yirkabu we yeqûl fi ‘aqlu : “ ‘ala kulle ḥâl il ḥumâr da yiwaddîni li ḥadd il balad beta‘ti ;” we lâkin ma yi‘rafshe leinne da ‘afirîṭ ; yequm baqat hûwa wi r râgil râkib fôq minnu yeqûm fi l auwul yibqa ṭul mitr, u ba‘dên yebuṣṣ ir râgil yilâqih baqa ṭûlu talat arba‘t intâr ; u ba‘dên ir râgil iza kan yekun mi‘âh sikkîna we yiṭallahha min gêbu, we yiṭalla‘ is silâḥ min il bêt bêta‘ idu,— we humma min ‘adt il ‘afirîṭ yekhâfu min is silâḥ we min in nâr,—wi l ‘afirîṭ lamma shâf ir râgil ṭalla‘ is silâḥ min gêbu qam qal li r râgil : “ I‘mil ma‘rûf ma ṭidrâbnîsh w ana waddik li ḥadde bêtak.” U ba‘dên min ba‘de ma kan ṭul arba‘t intâr baqa fi ṭul mitre wâhid u waṣṣal ir râgil li ḥadd id dâr beta‘tu ; we yiqammaṣ zêyi l ḥumâr illi yekun ṣaḥîḥ we yeqûl : “ Ya râgil, lu ma kanshe waiyâk is silah dih ana kunte tauwihtak we kunte dilihkte ‘alêk.”

U ba‘dên yekun huwa r râgil da walla wâhid ghêru mâshî fi l khala u mi‘âh barûda mi‘ammara, we yiṭla‘ lu l ‘afirîṭ da hûwa nafsu, we yigi lu f ṣifat dab’ au dib, wi r râgil yeruḥ dârib fih il barûda yibqa l ‘afirîṭ mârid, we yibqa ṭûlu ‘ashara tnâshar mitr ; wi za kan wâhid yiqdar yiqra ‘alêh âyât il Kursî walla ṣ Ṣamadiya, tauwe ma qarâha waqtiha l mârid yelimme ṭûlu we

yerûh fi hâlu. Wi l mârid ma yiqdarshe yintiql min maṭraḥu zêye ma kan 'afriṭ auwul; <sup>1</sup> we tauwu ma yidrab wâhid fih wishsh, walla wishshên, yeqûlu n nâs leinnu yibqa fardit bartûsha qadîma.

## XXXVII

Il kalbe lamma yuqaf we yi'auwi quddâm ḥâra min dâl walla quddâm bêt min dâl yeqûlu n nâs illi yisma'ûh yeqûlu: "Mâ lak ti'au'au? Ya tara raḥ yigra êh?" Wi yeqûlû li nafsuhum: "yimkin ḥadde raḥ yemût hina fi l ḥâra walla fi l bêt illi huwa wâqif quddâmu."

## XXXVIII

Waqte wilâd il kuttâb ma yiṭla'um we yekûnu 'auzin yerauwaḥum biyuthum, sawa n kan fi Maṣr au fi l aryâf, auwul ma yigu khargîn min bâb il kuttâb, yimkin yekûnu wilâd il gân iṣ ṣugaiyarîn il ashqiya waqfin mistanniyyinuhum; lâkin fi sîfa tekun makhfiya yekûnum humma shêfin bi 'ênêhum wilâd il kuttâb we humma ṭal'in, wi l wilâd ma yekûnûsh shêfinhum: we hina dâl yigum yehibbum yishankalûhum we yeqûmu wilâd il kuttâb yedûsûhum taḥte riglêhum yimauwitûhum.

## XXXIX

Iza kan mât waḥid wi ndafan yimkin lêlitha yibqa bêyin 'and ahlu fi l bêt illi huwa mât fih we yithaiya' luhum, lenne rūḥu lissa maugûda fi qalb il bêt. Yeqûnu ahlu yegibum itnên fuqaha au wâhid fiqî yiqra l Qur'ân, u f wuṣṭ it talat layâlî hunma yimkin yeshûfûh fi n nôm, u mba'd it talat layâlî ma yeshûfuhshe la fi z zâhir; <sup>2</sup> wala fi l bâṭin; <sup>2</sup> u ba'dên il fuqaha yakhdû ugrithum we yerûhû li ḥalhum. We lâkin il fikre dih illi beyiftikirûh in nâs—leinnuhum yeqûlu yekûn maugûd khiyâl fi l bêt—fi l qâl dih yekun min in niswan au min il 'iyâl iz zughaiyarîn; we amma r riggâla yezinnu leinn il fikre dih da'if. We amma iza kân ir râgil yekun qalbu khafif wi yeqûl: "ana shufte wâhid khiyâl," we yeqûl il qâl da li waḥid min il muqriyin au il fuqaha au il 'ulema, humma yeqûlû: "il khiyâl da ma yekunsh maugûd min il maiyit illi mât: da maugûd min qable ma ymût il maiyit;" we yisbitum lenne huwa dih ish shêṭân beta' wâhid kân itqatal fi l maḥalle min qable sâbiq.<sup>3</sup>

<sup>1</sup> As he could when he was an afreet before.

<sup>2</sup> *I.e.* whether awake or asleep.

<sup>3</sup> Only the spirits of those who have met with a violent death are generally believed to roam about the earth. A Bedouin of



## XL

Lamma n nâs yeshûfu nigma we hîya nazla min is sama yeqûlû 'alêha leinniha nîzlît 'ala shêtân hâraqitu; we amma l qôl il masbût leinniha tinzil 'ala z zar'e yimkin tihraqu, ya fi gnêna tihraq il fawâkih betâ'itha au ish şagar betahha au tinzil fi l arđ u tintifi.

## XLI

Il mezêyara fi awân waqt ish şêf lamma tqum tiŧla' ba'd id duhr fi 'izz il qaiyâla lamma d dunya tibqa mşahhada wi mewalla'a zêyi n nâr, we tibqâ lak il arde sukhna zêye sharart in nâr, tibuşşi tlâqi l mezaiyara di tiŧla' lak 'ala wishsh il ard titnaŧŧat, u ba'dên tibuşşi tlaqiha labsa izâr abyad u labsa abyad fi abyad; u fi minhum illi l insân yilaqi lha wilâd qa'din gambiha walla f huđniha walla yekûnum dayrin yil'abum hawalêha wi hîya qa'da; u ba'dên, ya aklî, tebuşşi tlaqiha hatindah li l wâhid bi ismu illi huwa masmî 'âlêh, wi tqul "Ya (fulân)!" bi hisse 'âlî qawî; yeqûm il insân yerudde 'alêha 'ala hasab le inniha nadahitu bi smu; u shuwaiya yebuşşi yläqiha meqambara we metambila, idêha rakhyâha gambiha, wi tqul lu: "Da n ummak; ma tkhafsh;" yeqûm il wâhid yiqarrab 'alêha yilâqiha 'ammâla<sup>1</sup> titniqil min maŧraŧha wala timshish 'ala riglêha tilâqiha zêyi t taiyâra l manfûkha; wi l wâhid, iza kal lu agal we 'umru ŧawil, yeqûm yequl fi 'aqlu: "ya wad, da ŧaiyib we hîy ummak kânit gat fi l khala ti'mil eh? Da lbatte, ya wad, il mezaiyara illi n nâs yeqûlu 'alêha li." Wi tbuşşi tlâqi gisnu irta'ab wi rta'ash we gittitu kulliba 'aş'aşit. U ba'dên yakhud ba'du u yigrî; wi tauwu ma giri titnaŧŧat warâh zêyi l kûra. Qûl iza kân hûwa ya'raf yiqra ş Şamadiya walla âyit il Kursî, we qul tannu yiqra fiha we yigrî lamma yedûr we yinfid minha bi qaşabtên talâta; we tauwe ma laqa nafsu bi'id 'anha yeqûl: "il hamdu li llâh Rabb il 'âlamîn illi Rabbuna naggânî minha 'ala khêr." Wi za kan wâhid ma nafadshe minha biqûlu n nâs yiqba<sup>2</sup> lha bizâz hadîd, we yibqa lhum shuwak wi t termisa betâ'ithum zêyi l ibar; wi tauwe ma qarrab 'alêha linsân we ma yigrîsh minha tequm teqummu 'ala sidriha, wi tbuşşi tlâqi sh sluwak dakhalit min sidru ŧil'it min dâbru, u ba'dên yûqa' yemût.

Giza told me he met in the desert the form of an English soldier who fell while climbing one of the Pyramids. The eyes, he said, were "mewalla'in zêyi n nâr."

<sup>1</sup> § 145.

<sup>2</sup> Yibqa by transposition.

## XLII

Eikr in nâs lamma wâhid yidrab wâhid bi slâh, ya'ni bi sêf au bi sikkîna, we yiqtilu yeqûm ir riḥ betâ' il maqtûl yizhar fi s silâh we yikhabbat fih yeqûl: "qatalni (fulân)"; wi n kân is silâh fi bêtu yeqûm tûl il lél yikhabbat fih yeqille nôm ishâb il bêt; yeqûmû yishshakkû li l qâtil illi hûwa r râgil betahhum wi yeqûlû lu: "Is silâh betâ'ak da tûl il lél ma ykhallinâsh nenâm; ḥatqille numna lêh? Ma tshil silâhak min hina, aḥsan yigî wâhid dêf 'andina wi yenâm fi l lél fi qalb il bêt, ya'ni yeqûm fi l lél we huwa nâyim yisma' takhbîṭ is silâh we yimkin il 'afriṭ yequl le inne fulân qatalni; fi l aḥsan bi l aḥsan timna' silâhak min 'andina, aḥsan id dêf lamma yisma' kalâm ir riḥ yeruḥ yikhbir il ḥukûma. Nihâytu shuf lak ṭariqa, ya tirmi s silâh da fi l bir ya fi l baḥr; il maqsûd shuf lak ṭariqa timshî 'alêha êye ṭariqt in kânit, ya immatan tegîb barûda wi t'ammarna wi tidrabha fih yequm yiṭla' ir riḥ ḥittit bartûsha, wi l bartûsha ya nwalla' biha furn, ya nirmiha fi l khala, wala ḥadde wala maḥdûd yequl 'alêna ḥâga wi n'ish salâṭîn fi nafsina ṭul zamanna."

# VOCABULARY

## TO THE WORDS CONTAINED IN THE EXERCISES ON THE ACCIDENCE

### PART I.—ARABIC-ENGLISH

The following abbreviations are used in this vocabulary :—

a.	stands for adjective	pr.	stands for pronoun
ad.	„ adverb	prep.	„ preposition
c.	„ conjunction	s.	„ substantive
col.	„ collective	v.	„ verb
comp.	„ comparative	v.i.	„ verb intransitive
f.	„ feminine	v.n.	„ verb neuter
m.	„ masculine	v.t.	„ verb transitive
part.	„ participle		

### A

Augab	<i>approach</i> (time, season)	adî	<i>see here!</i> adîni, adin <i>here I am</i>
ausaklî	<i>dirtier</i>	addî	<i>I give, will give</i>
auwil, auwilânî	<i>first</i>	adwiya	<i>drugs</i> (sing, dawa)
abadan	<i>never, not at all</i>	arâdî,	pl. of arâd
abb	<i>father; abûh his father;</i>	arba'	<i>four; Wednesday</i> (§ 110)
abûya	<i>my father</i>	ard	<i>earth, ground</i>
abukâtu	<i>lawyer</i>	arâdiya	<i>floor, ground</i>
abril	<i>april</i>	arkhaş	<i>cheaper</i>
atâbî	<i>now, assuredly</i>	azan li	<i>permit</i>
aṭwal	<i>longer</i>	asfalt	<i>asphalt</i>
agâza	<i>leave, holiday</i>	aştabl	<i>stable</i>
agdad	<i>newer</i>	aşghar	<i>smaller</i>
agrumiya	<i>grammar</i>	aşl	<i>origin, original state</i>
agzagi	<i>chemist</i>	aşshar	<i>mark</i> (v.)
aghuştuş	<i>august</i>	a'dâ	<i>enemies</i> (pl. of 'adû)
ahamm	<i>more important</i>	a'rađ	<i>broader</i>
ahl it bêt	<i>family</i>	a'ma	<i>blind</i> (n.)
aḥsan	<i>better</i>		

aqall *less*  
 aqûl *I say, will say*  
 aqûm *I get up*  
 aqwa *stronger*  
 akal, kal *eat*  
 akubb *I pour, shall pour*  
 akûn *I shall be*  
 akbar *larger, older*  
 aksab *I gain*  
 akkid *insist, impress*  
 akkil *greedy, gluttonous*  
 akl *eating; food*  
 akwas *prettier, better*  
 akh *fie!*  
 âkhir (a.) *last; (v.) keep back*  
 âkhiz *blame*  
 akhraş *deaf and dumb*

akhkh *brother; akhûh his brother*  
 akhkar *postpone*  
 alzam *compel, hold responsible*  
 alf *thousand*  
 al'an *more accursed (mal'ûn), worse*  
 allif *compose*  
 amar *order, give orders*  
 ân *arrive (of a season)*  
 ana *I*  
 anî *which? what?*  
 ânîs *entertain*  
 anhu, enhu *which? what?*  
 awân *season, time*  
 âyîs *risk (v.)*

## E

Ê, êh *what?*  
 êsh *what?*  
 efendî *gentleman, sir*  
 emta *when?*

ên *where; min ên (minên) whence*  
 êwa, aiwa *yes*  
 êy, êyiha *whichever*

## I

Ibrîq *jug*  
 ib'ad *remove*  
 iblagh *inform; come of age*  
 ibn *son*  
 ibwâb (pl. of bâb) *doors*  
 it'aggar *be let*  
 it'aşas *be annoyed*  
 it'akkid *be convinced*  
 it'akhkar *be late*  
 itbauwish *succeed to*  
 itbâhis *discuss*  
 itbârik *be blessed, fortunate*  
 itbartal *be bribed*  
 itbassîm *smile*  
 itbaşşas ('ala) *play the spy*  
 itbashshar *be blessed with, lucky in*

itba'ad *be removed, keep oneself away*  
 itball *be wetted*  
 ittaşal *reach*  
 ittâqil 'ala *speak roughly to*  
 ittâkil *be eaten*  
 ittâkhid *be annoyed*  
 ittâkhir *stand back*  
 ittallit *look with disdain*  
 ittâwîb, ittaub *yarn*  
 ittâwil, 'ala *assault, abuse*  
 itgarr *be pulled*  
 itgarrab *be tried*  
 itgallid *be bound (book)*  
 itgama', iggama' *be added up*  
 itgharbil *be sifted*  
 itghasal *be washed*

- itghâsir *be bold*  
 itghalab *be conquered*  
 itghâmiz *wink at one another*  
 ithauwa *be aired*  
 ithabb *be loved*  
 ithaṭṭ *be put*  
 ithaggar *be harsh, rough*  
 ithaddit *chat*  
 ithaṣṣar *regret*  
 ithâsh *be kept off*  
 ithaffaz *be in safe keeping*  
 ithaqqaq *be verified*  
 ithakk *be scratched*  
 ithamaq *be quick tempered*  
 ithamal *be carried*  
 ithammil *bear malice*  
 itrabba *be brought up*  
 itrattib *be arranged*  
 itradd *be put to (door)*  
 itraddid 'ala *frequent (v.)*  
 itrâzil 'ala *blackguard (v.)*  
 itrafad, itrafat *be dismissed*  
 itrafas *be kicked*  
 itrafa' *be raised*  
 itrakab *be ridden, driven*  
 itrakkib *be put up, fixed up*  
 itrama *be thrown away*  
 itramm *be repaired*  
 itrawa *be irrigated*  
 itshaṭaf, ishshaṭaf *be chipped, broken off*  
 itsharab, ishsharab *be drunk*  
 it'abad *be worshipped*  
 it'aṭa *be given*  
 it'araf *be known*  
 it'azam *be invited*  
 it'âshir *associate*  
 it'afraṭ *behave like one possessed*  
 it'allaq *be suspended*  
 it'âyiq *think oneself a dandy*  
 itfataḥ *be opened*  
 itfaham *be understood*  
 itfadḍal *pray*  
 itfarrag *be shown, look, over*  
 itfassah *take a walk*  
 itfaṣṣal *be cut out (suit)*  
 itqaddim *be advanced*  
 itqafal *be locked*  
 itqala *be fried*  
 itqalab *be upset*  
 itqalla *be fried, scorched*  
 itqan *perfect (v.)*  
 itkabb *be spilt*  
 itkhabaṭ *be knocked, bumped*  
 itkhadam *be served, waited on*  
 itkhâsim waiya *have a difference with*  
 itkhafa *hide oneself*  
 itkhaffa *disguise oneself*  
 itkhâniq *quarrel*  
 itkhanqu *they quarrelled*  
 itlamm *be gathered, collected*  
 itmarragh *roll (v.i.)*  
 itmasuk *be seized, caught*  
 itnaddaf *be cleaned*  
 itnaqal *be removed*  
 itnên *two*  
 itwagad *be found, be present*  
 itwaggih *be turned (towards)*  
 itwahas *get entangled, stuck, stranded*  
 itwahal *be confused, stuck*  
 itwahhash *become savage*  
 itwârib *be slanted 'put to (door)*  
 itwazan *be weighed*  
 itwasaq *be laden*  
 itwasṣal *act as a go-between*  
 itwalad *be born*  
 itṭalab *ask for oneself*  
 itṭarrab *be covered, filled, with dust*  
 igtama' *collect together (neut.)*  
 igguddid *be renewed*  
 igga'mas *be puffed up with pride*  
 iggama' *be collected*  
 igradd *get fated*  
 igwaz *double (v.)*

igwâz (pl. of gôz)  
 ighriba (pl. of ghurâb) *crows, rooks*  
 ighmaqq *become dark (colour)*  
 ihtâg, ihtawag *beg*  
 ihtâr, ihtâr *be bewildered*  
 ihtaram *honour (v.)*  
 ihtirâm *respect (s.)*  
 iħrima (pl. of ħirâm) *blankets*  
 iħsan, aħsan *show charity*  
 iħmarr *turn red*  
 iħna *we*  
 id *hand*  
 idda *he gave; iddâni he gave me*  
 idlat *she gave*  
 idlahdar *be rolled*  
 iddarwish *become a dervish*  
 idda'â *pretend; idda'â 'ala accuse*  
 iddâkħil *interfere*  
 idlan *call to prayer*  
 iddâwa *be treated medically*  
 iddâyin min *be make a debtor by, owe*  
 idlâyiq *be pressed, squeezed*  
 iddêt *I, you, gave*  
 iddini *give me*  
 idlûh *they gave it, him*  
 idyâr (pl. of dêr) *convents*  
 irtaga' min *renounce*  
 irtadd *be put to (door)*  
 irtađa *consent*  
 irta'ash *tremble, be frightened*  
 irtafa' *be raised*  
 irtakan *lean (v.)*  
 irghifa (pl. of righif) *loaves*  
 irmadd *get ophthalmia*  
 irmi *throw (imp.)*  
 iza *if*  
 izradil *get flushed*  
 izraqq *become blue*  
 izzahlaq *slip (v.)*  
 izzây *how?*

izhar *bring to light*  
 isbinsa, sibinsa *pantry*  
 istaulid *beget generations of children*  
 istabda *begin*  
 istabrak *be blessed, find lucky*  
 istab'ad *find too far*  
 istatqal *consider heavy, severe*  
 istatwil nafsu *hold one's head high*  
 istagħash *consider a donkey*  
 istagħrab *be astonished*  
 istagħraq *be drowned*  
 istagħlib *own oneself conquered*  
 istagħmar *consider a donkey*  
 istahza' *make fun of*  
 istâhil *deserve*  
 istaħsin *approve, find good*  
 istaħfaz 'ala *protect, guard*  
 istaħkim *domineer*  
 istahla *find sweet*  
 istahmil *last, endure*  
 istadrag 'ala *get to understand*  
 istarzaq *get one's living*  
 istarşad li *waylay*  
 istarkhaş *consider cheap*  
 ista'zin *ask permission*  
 istazraf *consider nice, good*  
 istas-hil *find easy*  
 istasma 'an *inquire name of*  
 istaşghar *consider small, too small*  
 istashhid *call as witness*  
 ista'fa *take (drinks, drugs, &c.)*  
 ista'gib *be astonished*  
 ista'gil *urge on; make haste*  
 istara'af *make acquaintance of*  
 istafhim *impire*  
 istafragh *romit; find empty*  
 istaqbil *receive*  
 istaqrab *find, consider, near*  
 istakmil *be finished*  
 istakħbar *get news from*  
 istakħdim *be employed*

- istakhrag *extract* (v.)  
 istalaf *borrow*  
 Istambûl *Stamboul, Constantinople*  
 istamlîk *acquire possession of*  
 istanzil *deduct*; ('an) *renounce*  
 istanna *wait*  
 istawa *agree*; *become ripe, be cooked*  
 istêsar *make prisoner*  
 istigadil *be new, recent*  
 istigâr *call to assistance*  
 istigann *consider mad*  
 istiḥass (bi) *perceive*  
 istiḥaqq *deserve*  
 istiḥallif *take an oath, threaten*  
 istiḥamma *take a bath*  
 istiḥbâb *chumming together*  
 istidall *inquire*  
 isti'add *get, be, ready*  
 istiḡarr *confess*  
 istiḡall, istiḡlil *consider too small*  
 isti-laqqâ *catch, receive*  
 istikann *seek shelter*  
 istilâm *receipt*  
 istimarr *continue, persevere*  
 issâbiq *contend, race*  
 issattit *play the grand lady*  
 issâ'id *be helped*  
 issaltân *lord it*  
 issâwa *conspire*  
 issâyib *be let go, escape*  
 Iskandariya *Alexandria*  
 iskandarâni *Alexandrian*; sham'  
     iskandarâni *wax, wax candles*  
 iskoshrakit *squash-racquets*  
 ism *name*  
 isman *by name*  
 iswadd *turn black*  
 iswâq (pl. of sûq) *markets*  
 iswid *black*  
 ištâd *fish*; *shoot*  
 ištâbbin *be soaped*  
 ištâdif *chance to meet*  
 ištâraf *be spent*  
 ištarr *turn yellow*  
 ištarr *turn brown*  
 ishtaghal *be busy, work*  
 ishtara *buy*  
 ishtarak *be in partnership*  
 ishtarêt *I bought*  
 ishtarû *they bought*  
 ishtiri *buy* (imp.)  
 ishtirinna (= ishtiri lina) *buy for us*  
 ishshâhid *apparently*  
 ishshâhin *wrangle*  
 ishshârik *be associated*  
 ishsharmat *be torn*  
 ishshâkil *quarrel*  
 i'tazar *excuse oneself*  
 i'tamad *trust, rely*; *be convinced*  
 i'lan, a'lan *notify*  
 i'mâm *uncles* (pl. of 'amm)  
 iftaḥ *open* (imp.)  
 iftarad *retire, live alone*  
 iftaqar *become poor*  
 iftakar *imagine, think*  
 ifrangî *European*  
 ifqar *impoverish*  
 iqtadar *become wealthy*  
 iqta' *cut* (imp.); *take* (ticket)  
 iqfil *shut* (imp.)  
 ikram, akram *treat with honour*  
 ikkallîmu *they talked*  
 ikminn *because*  
 ikhtâr, ikhtâr *choose*  
 ikhtalaf *be contradictory*  
 ikhtamar *rise* (dough)  
 ikhtiyâr *old*  
 ikkhî *ugh!*  
 ikhwât *sisters*  
 ikhwân *brothers, comrades*  
 ilbis *put on* (imp.)  
 iltafat *attend*  
 iltamm *be gathered, collected*  
 illa *except, less*

illi *who, which*  
 ilwân (pl. of lôn) *colours*  
 inberâfôr *emperor*  
 imrâtu *his wife*  
 imkan, amkan *be possible*  
 inbahat 'ala *gaze at*  
 inbadal *be changed*  
 inbarash *be pulled asunder,*  
*split; sprawl*  
 inbârih, imbârih *yesterday;*  
 auwil inbârih *the day before*  
*yesterday*  
 inbâs *be kissed*  
 inbasat, inbasat *be pleased (min)*  
*enjoy*  
 inball *be wetted*  
 inbana *be built*  
 inbisât, inbisât *enjoyment*  
 intaqab *be pierced*  
 intaqan *be done with precision*  
 intala, imtala *be filled*  
 in'afa *be extinguished*  
 in'awa *be folded, bent*  
 ingadal *be plaited*  
 ingarah *be wounded*  
 ingarr *take oneself off*  
 ingazz *be shorn*  
 ingazar, ingazar *be slaughtered;*  
*be tortured (mentally)*  
 inga'as *lounge*  
 ingamar *be collected*  
 ingharaf *be dished up*

Ingliz *English*  
 inglizi *English*  
 in'abas *be imprisoned*  
 in'haras *be guarded*  
 in'hasha *be stuffed*  
 in'hashsh *be mown*  
 in'habb *be loved*  
 in'halab *be milked*  
 in'darr *feel oneself injured*  
 inzâd *increase, rise*  
 inzalât *be swallowed*  
 insabagh *be dyed*  
 insaraq *he, it, was robbed*  
 insawa *be cooked*  
 in'sarr *be pleased*  
 inshâl *be carried away*  
 inshirâh *gaiety*  
 in'araf *be known*  
 inqatal *be killed*  
 inqalab *turn over (neut.)*  
 inkabb *be poured, spilt*  
 inkatab *be written*  
 inkasar *be broken, be humbled*  
 inkasuru *they were broken*  
 inkhabaz *be baked*  
 inkhadîd *be frightened*  
 inmasak, inmasak *be seized*  
 inn *that (c.); innulum that*  
*they*  
 innama *except that, only that*  
 iyâk *beware! see that*  
 iyâm, iyâm (pl. of yôm) *days*

## O

Ôda, ôda *room*

## U

-U *it, his*  
 ugar (pl. of ugra)  
 ugra *pay, hire*  
 ud'û, ud'tu (= o'ditu) *his room*  
 Urubba *Europe*

urubba'wî *European*  
 û'â *look out, beware (imp.)*  
 uqaf *stop (imp.)*  
 uq'ud *sit, be seated (imp.)*  
 uktûbar *October*



ukra *door handle*  
 ukht *sister*  
 ukhtu *his sister*  
 ūla *first (f.)*  
 umm *mother*

ummâl *rather, pray*  
 ummî *my mother*  
 uwad, uwad (pl. of ōḍa, ōḍa)  
*rooms*

## B

Bauwâb *doorkeeper*  
 bauwar *leave idle*  
 bâb *door*  
 habûr *engine, steamboat, train*  
 bâṭ *pass the night*  
 baṭâṭis *potatoes; baṭâṭsa a potato*  
 baṭṭâl *bad*  
 baṭṭaniya *blanket*  
 baṭn *stomach*  
 bahlawân *restler*  
 baḥtar *spill, scatter*  
 baḥḥar *go north*  
 baḥr *sea; Nile*  
 baḥri *north*  
 bada *begin*  
 badrî *early*  
 bād *lay eggs*  
 bâr *be left idle, on one's hands*  
 bahâ'in, bahâyim *cattle*  
 bara *sharpen (pencil, &c.)*  
 barâbî (pl. of birba) *ancient temples*  
 barasni *seller of clover*  
 barâqit *it lightened*  
 barâqî' (pl. of barqu')  
 baramil *barrels (pl. of barmil)*  
 bârid *cold*  
 Bariz *Paris*  
 bârik li *congratulate; bârik ti bless*  
 barô, barôh *chest of drawers*  
 barûd *powder*  
 barbârî, berberî *Berberi, native of Berber*  
 barṭul *bribe*

bargim *talk confusedly, mutter*  
 bard *cold (s.)*  
 bardân *cold (of persons)*  
 barda'a *donkey saddle*  
 bardu *none the less*  
 barra *out; bilâd barra abroad*  
 barrânî *outer*  
 barrik *make kneel*  
 barqûq *plums; barqûqa a plum*  
 barwiz *frame (v.)*  
 bâs *kiss (v.)*  
 bass *only*  
 baskawit *biscuits; baskawita a biscuit*  
 baṣṣ *he looked, peered*  
 bâsh *soak*  
 bâ-sha *pasha*  
 bashbish *soak*  
 bashṭakhta *writing table*  
 bashqa *other, different*  
 bâ s ll  
 bâ'u *they sold*  
 bard *after; barde bukra the day after to-morrow; barde ma after that*  
 ba'dên *afterwards, next*  
 ba'd *one another*  
 baqa *become (§ 560)*  
 baqar *coats, kins; baqara a cow*  
 bâqî *remaining, remainder*  
 baqqâl *grocer*  
 bakht *luck*  
 bukhkh *sprinkle*  
 bâl *mind, memory*  
 baladî *countryman*  
 balâsh *no need*

balakôn, balkôn <i>balcony</i>	bîr <i>a well</i>
balta <i>axe</i>	bîra <i>beer</i>
baltu <i>overcoat</i>	birid <i>get cold, catch cold</i>
ballâs, ballâsi <i>jar</i>	birka <i>pond, lake</i>
ballaṭ <i>pare</i>	birwâz <i>picture frame</i>
ballâ'a <i>sink, drain</i>	bizr <i>seeds</i>
ballôn, balloon	bisilla <i>peas</i>
ballu <i>ball, dance</i>	bi'id <i>far, distant</i>
bân <i>appear</i>	bi't I. <i>you, sold</i>
bana <i>build</i>	biqûl <i>he says</i>
banâti (pl. of bintu) <i>napoleons</i>	biki <i>weep</i>
banu <i>they built</i>	bikhil <i>stingy</i>
bantuṣ, bantuṣi <i>slippers</i>	bilâd (pl. of balad) <i>towns, villages</i>
bantâlôn <i>trousers</i>	bilyardu <i>billiards</i>
bank <i>bank</i>	bimbâshî <i>colonel</i>
bannâ <i>builder</i>	binâya <i>bullying</i>
bayâd <i>white, white colour</i>	bint <i>girl, daughter</i>
bâyîn, bêyin <i>appearing, appar-</i>	biyût (pl. of bêt) <i>houses</i>
<i>ent, apparently</i>	budâ'a <i>merchandise, goods</i>
bêt <i>house</i>	burtuqân <i>oranges</i>
betâ' (pl. betû') <i>belonging to, of</i>	burda, burḍa <i>kind of coat worn</i>
bêh (pl. behawât) <i>bey</i>	<i>mostly in Upper Egypt</i>
bêd <i>eggs</i> : bêda <i>an egg</i>	burqu' <i>veil (s.)</i>
bersîm, barsîm <i>clover</i>	burnêṭa <i>hat</i>
beyikkallim <i>he is speaking</i>	busât <i>carpet</i>
bêyin (baiyin) <i>explain, expose</i>	buṣṭa <i>post</i>
bi, be, bu, in, with, by	buffêh <i>sleeboard</i>
bitt (= bint) <i>girl, daughter</i>	bukra <i>to-morrow</i>
bitshawish <i>chief constable</i>	bulis, buliṣ <i>police</i>
bitqûl <i>you say</i>	buliṣa <i>invoice; railway receipt</i>
bitna (bêtna) <i>our house</i>	bunduqîya <i>gun</i>
bîghâl (pl. of baghl) <i>mules</i>	bûya <i>paint</i>
bidâl <i>instead of</i>	brîns, berîns <i>prince</i>
bid (pl. of abyad) <i>white</i>	burniṭṭak <i>for burnêṭitak</i> (§§
bid'ên for bêd'ên (§§ 11, 17,	11, 17, 33)
33)	blâd <i>for bilâd</i>

## T

Tauwîb <i>cause to repent, cease</i>	taht <i>under</i>
tâb <i>repent; ('an) get up, re-</i>	tahtânî <i>lower</i>
<i>nounce</i>	taḥdir <i>getting ready, bringing</i>
taṭ'îm <i>vaccination</i>	taḥwid <i>turning</i>
tâgir <i>merchant; (v.) be in com-</i>	taḥwîl <i>cheque</i>
<i>merce</i>	tara; ya tara <i>I wonder</i>

tarabêza *table*  
 targim *translate, interpret*  
 targumân *interpreter*  
 tazkara *ticket*  
 tazyîr *clothing oneself in*  
 taswiya *cooking*  
 tashihât *repairs*  
 tashrif *reception*  
 tashrifatgi *muster of ceremonies*  
 ta'â, ta'âlâ *come (imp.)*  
 ta'bân *tired*  
 ta'ab *tire*  
 taqâwi *seeds*  
 taqriban *approximately*  
 ta'âlû *come (imp. pl.)*  
 ta'liq *suspending*  
 takhud *she takes, catches*  
 takhmîn; bi t takhmîn *at a guess, approximately*  
 talat, talâta, talata, *three*  
 talât *Tu sluy*  
 talagrâf, tiligrâf *telegram, telegraph office*  
 talg *ice*  
 talmiz *scholar*  
 tamargi *hospital nurse (f. tamar-giya)*  
 tamallî *always*  
 tamâm *completely, exactly, just*  
 taman *price*  
 tammit *she completed*  
 tana *fold (v.)*  
 tanabila (pl. of tanbil)  
 tâni *other; second; again*  
 tanis *tennis*  
 tanbil, tanbal *lazy; tanbil be lazy*

tangid *carding, making mat-tresses, &c.*  
 tandif *cleaning*  
 tannu, tannitu *he remained, continued (§ 218)*  
 tanniha, &c. (§ 218)  
 tawahân *wool gathering*  
 tekûn *you will be*  
 tekûni *you (f.) will be*  
 tenâm *you sleep*  
 tibqa *she remains*  
 titakhbîf *being knocked, knocking (s.)*  
 tigâra *trade*  
 tigharbil *sifting*  
 tihassal *she reaches*  
 tira *canal*  
 tîrb *get tired*  
 ti'bân *snake*  
 tiraf, taraf *you know*  
 tiffâh *apples; tiffâha an apple*  
 toqil *heavy*  
 tikhin *grow thick*  
 tilim *get blunt*  
 tilt *a third*  
 tiwaddi *she, it, leads, conveys*  
 tiyâtru *theatre*  
 tôb *dress, gown*  
 tubha *her gown*  
 tuggâr (pl. of tûgir)  
 Turk *Turk, Turks; bilâd it Turk Turkey*  
 tuq'ud *you sit*  
 tukhân (pl. of tikhin) *thick*  
 tumn *an eighth; police station*  
 tramway *tramway, tram*

## T

Taiyib *good*  
 tauwil *be long, diffuse*  
 tabakh *cook (v.)*  
 tabikh *cooked dish*

tabb *stumble; come suddenly*  
 tabba *a stumbling*  
 tabbaq *fold (v.)*  
 tabbâkh, f. tabbâkha, *cook* \*

ṭāṣa <i>boil</i>	ṭall <i>overlook</i>
ṭabbû 'ala <i>they fell upon, at-</i> <i>tacked</i>	ṭalla', ṭallaḥ <i>he took out, away ;</i> <i>imp. take out, away</i>
ṭâṭâ <i>bend down</i>	ṭalla'it <i>she pulled out</i>
ṭarabêza <i>table</i>	ṭallaq <i>he divorced</i>
ṭaraḥ <i>bear fruit</i>	ṭalyânî <i>Italian</i>
ṭaraq <i>knock</i>	ṭawa <i>fold (v.)</i>
tarâwa <i>freshness</i>	ṭamar <i>bear fruit</i>
ṭarî <i>fresh</i>	ṭawil <i>long, tall</i>
ṭarbûsh <i>fez</i>	ṭâyir <i>flying</i>
ṭâza <i>fresh</i>	ṭilî' <i>go out. up</i>
ṭa'ûs <i>peacock</i>	ṭil'û <i>they went up</i>
ṭa'am <i>vaccinate</i>	ṭimi' <i>fi covet</i>
ṭaffa, ṭafa <i>extinguish</i>	ṭôr <i>bull</i>
ṭaffish <i>drive away</i>	ṭûba <i>the 5th Coptic month</i>
ṭaqṭaq <i>explode</i>	ṭurshî <i>pickles</i>
ṭaqm <i>suit</i>	ṭûl <i>height. length ; ṭûl il the</i> <i>whole</i>
ṭâl <i>reach</i>	ṭulû' <i>ascent, rising, departing</i>
ṭalabû <i>they demanded</i>	
ṭâlib <i>asking</i>	

## G

ga', gih <i>come</i>	gazz <i>shear</i>
gâb <i>bring</i>	gazzâr, gazzar <i>butcher</i>
gâbit <i>she brought</i>	gazma <i>pair of boots. shoes</i>
gâbû <i>they brought</i>	gazmagi <i>shoemaker</i>
gabbâr <i>eruel</i>	gass <i>sound (v.)</i>
gabbis <i>grow hard, get hardened</i>	ga'ân, gi'ân <i>hungry</i>
gat <i>she came</i>	gakhkh <i>talk big, boast</i>
gâhiz <i>ready, newly made</i>	galsa <i>sitting</i>
gâhil <i>ignorant</i>	gallâb <i>slave dealer</i>
gâhiz <i>prepare</i>	gallâbiya <i>gown</i>
gada' <i>fine fellow</i>	gallid <i>bind (books)</i>
gâr <i>neighbour</i>	gamal <i>camel</i>
gara <i>it happened</i>	gâmid <i>hard, strong</i>
garaḥ <i>wound (v.)</i>	gâmi' <i>mosque</i>
garaṣ, garaz <i>bell</i>	gamûs <i>buffaloes ; gamûsa a</i> <i>buffalo</i>
gardal <i>bucket</i>	gam'iya <i>society, meeting</i>
garra <i>make run</i>	gammâs <i>buffalo drover</i>
garnal <i>publish, write about, in a</i> <i>paper</i>	gammâl <i>camel driver</i>
gary <i>a running</i>	gammid <i>harden</i>
gâza <i>punish</i>	ganâ'in, ganâyin (pl. of ginêna)

ganênî, ganainî *gardener*  
 ganb *beside, near*  
 gannin *drive mad*  
 gawâb *letter*  
 gawamîs (pl. of gamûs)  
 gay *coming*  
 gâb *pocket*  
 gât *I came*  
 gêsh *army*  
 gibt *I, you, brought, have brought*  
 gitta *body*  
 giĥ *he came, has come*  
 giĥa *direction*  
 gidâr *foundation, low wall*  
 gidîd, gedîd *new*  
 gidri *smallpox*  
 gid'ân (pl. of gada')  
 giri *run*  
 gizamâti *shoemaker*  
 gîsr *embankment*  
 gîld *leather; gîlda piece of leather, binding*  
 gîlgîl *small bell*

gimla, gumla *total quantity, number*  
 gimîd *get hard*  
 ginêĥ *pound (money)*  
 ginêna *garden*  
 ginnînâr *general (s.)*  
 gôz *husband*  
 gôz *walnuts*  
 gôza *wife*  
 gû, gum *they came*  
 gudad, gudâl (pl. of gidîd)  
 gurnâl *journal, newspaper*  
 guztu *his wife*  
 guzĥa *her husband*  
 gû' *hunger*  
 gu'rân *scarab*  
 gumuliya, *hardness, hardness*  
 gumruk *custom-house*  
 gumrukshî *custom-house officer*  
 gumra *Friday; week*  
 gûwa *in, inside*  
 guwâr *environs*  
 gninti *my garden (for genêniti)*

## GH

Ghabbar *throw dust*  
 ghaṭâ *cover (s.)*  
 ghadâ *lunch (s.)*  
 gĥarĥ, gĥarbi *west*  
 gĥasal *wash*  
 gĥasalt *I, you, washed*  
 gĥasil *washing, wash (s.)*  
 gĥassâla *washerwoman*  
 gĥasbe 'an *in spite of*  
 gĥashim *simple, clumsy*  
 gĥala *boil (v.t.)*  
 gĥalab *conquer*  
 gĥalâba (pl. of gĥalbân) *wretched*  
 gĥâlî *dear*  
 gĥâlîb *try to conquer*  
 gĥâlîban *probably, generally*

gĥalwa, gĥalya *a boiling*  
 gĥanag *be shy, coy*  
 gĥanî *rich*  
 gĥanna *sing*  
 gĥawâ *he bequiled*  
 gĥawit *deep*  
 gĥâya *end*  
 gĥêĥ *field*  
 gĥêr *other, besides, other than; min gĥêr without*  
 gĥîbna *we went away, were absent*  
 gĥîtân (pl. of gĥêĥ)  
 gĥîriq *be drowned*  
 gĥîrqum *they were drowned*  
 gĥîli *boil (v.i.)*

ghilib, ghulub *be conquered, worsted*  
ghiyâr *a changing*

ghurûb *west*  
ghuluṭ *err*  
ghuna *a singing*

## H

Hât *bring (imp.)*  
hah *little, few*  
hadad *a demolishing*  
hadd *demolish*  
harab *flee, ran away*  
harabû *they fled*  
haram *pyramids*  
hanâ *happiness*  
hidi *become docile*

hawa *wind, air, atmosphere*  
hidiya *present, gift*  
hidma *garment*  
hilik *parish*  
hina *here*  
hîya *she*  
humma *they*  
huwa, hûwa (huwwa) *he, it*

## H

Ḥa, ha *sign of future*  
ḥaiyar *perplex*  
ḥauwish *hoard up*  
ḥabara *kind of cloak*  
ḥabas *imprison*  
ḥabb *love (v.)*  
ḥabl *rope*  
ḥatta *even, until*  
ḥatṭṭ̣ *put*  
ḥatta for ḥâṭita *putting (f.)*  
ḥattâb *wool-cutter*  
ḥattêt *I, you, put*  
ḥattû *they put*  
ḥaga *thing, something*  
ḥagar *stone*  
ḥagg *pilgrim*  
ḥagg *go on pilgrimage*  
ḥadaf *throw*  
ḥâdiq *salt, brackish*  
ḥadd *some one, Sunday; liḥadd until*  
ḥaddid *bound, limit*  
ḥâdir *present, ready; (pl. ḥâdirin)*  
ḥâddar *prepare, bring*  
ḥâr *hot*  
ḥaraq *burn*

ḥarâm *wrong, shame*  
ḥarâmî *robber, thief*  
ḥariqa *fire*  
ḥarba *lance*  
ḥarbiya *war office*  
ḥarr *heat, hot*  
ḥazz *enjoyment*  
ḥasab; 'ala ḥasab *according to*  
ḥasana *charity, alms*  
ḥâsib *settle with; (imp.) beware, mind*  
ḥaşal *happen*  
ḥaşira *mat*  
ḥaşşal *reach*  
ḥâsh *keep away*  
ḥashîsh *grass*  
ḥashsh *cut grass, mow*  
ḥashwa *stuffing*  
ḥafa *a going barefooted*  
ḥâfiz *look after*  
ḥalfiâḥ *make learn by heart*  
ḥaqîqa *truth*  
ḥaqq *truth, right*  
ḥaqqaq *verify*  
ḥaka *relate*  
ḥakim *doctor*

hâlan *immediately*  
 hâlawâni *confectioner*  
 hâlla *pot*  
 hâma *protect*  
 hamât *mother-in-law*  
 hamâr *redness, red colour*  
 hamâqa *foolishness*  
 hamâm *doves, pigeons*  
 hamd *acid*  
 hammâr *donkey-boy*  
 hammâm *bath*  
 hammil *load (v.)*  
 hamla *load (s.)*  
 hana *bead*  
 hanak *mouth*  
 hanûr *victoria*  
 hannin *cause to pity*  
 hawal *squint*  
 hawalên *around*  
 hâwi *juggler*  
 hâwit *surround*  
 hêt, hêta *wall*  
 hêsu kân *whatever*  
 hekimdâr *commandant*  
 hibr *ink*  
 hitat (pl. of hitta)  
 hitta *bit, piece; piece of land*  
 higgâ, hugga *12th Mohammedan month*  
 higgâg (pl. of hagg)  
 hidâshar, hidâshar, ihdâshar, ihdâshar *eleven*

hidir *appear*  
 hizin *be sad*  
 hisâb *account*  
 hifna *humble*  
 hifz *preserving, protecting*  
 hikâya *story*  
 hikma *wisdom*  
 hilw *sweet*  
 himîr (pl. of humâr)  
 himû *heat*  
 himma *fever*  
 hinnîya *compassion, kindness*  
 hiwân *animal*  
 hûd *tank*  
 hôsh *enclosure*  
 hubb *love*  
 huţţ *put (imp.)*  
 hugâra (pl. of hagar)  
 huduqîya *saltiness*  
 hurrâş (pl. of hârîş) *guardians*  
 ‘hurma *woman, lady*  
 huşari *mat-maker*  
 huşân *horse*  
 huşr *mats*  
 hufra *hole*  
 hukûma *government*  
 hûl (pl. of aḥwal) *squint-eyed*  
 humâr, himâr *donkey*  
 humud *get sour*  
 humr (pl. of aḥmar) *red*

## D

Da *this*  
 daiyin *charge with a debt*  
 dauwar, dauwar *turn; ('ala) search for*  
 dabbish *fetch rubble*  
 dabî *slaughtering*  
 dahdâr *roll (v.t.)*  
 dahhak *make laugh*  
 dâr *walk about*

daraga *degree, class*  
 darwish *dervish*  
 dashsh *crushing*  
 dafa' *pay*  
 dâfi ('an) *protect*  
 daftar *ledger, writing book*  
 daffa *warm (v.t.)*  
 dâq (dâq) *be narrow, be pressed, squeezed*

daqq *beat, pound, mash; play*  
*(music)*  
 daqn *beard; chin*  
 dakhal *enter*  
 dakhalû *they entered*  
 dakhkhal *he brought, put, in*  
 dakhkhan *smoke (chimney)*  
 dall ('ala) *imlicate*  
 dawakh, dauwakh *make giddy*  
 dawâya *inkpot*  
 dêl *tail*  
 di *this (f.)*  
 dibbân *flies*  
 diḥik *laugh*  
 diḥk *laughing*  
 dirâ *arm*  
 disambar *December*  
 diqâqa *minute*  
 dikka *bench*

dilwaqt, dilwaqtî *now*  
 dimâgh *brain, head*  
 diwân *office, ministry, compart-  
 ment*  
 diyâna *religion*  
 dôb; dôbak, ya dôb *scarcely*  
 dôl *these, those*  
 dubâra *string*  
 dughrî *straight, straightway*  
 durg *drawer*  
 duk-hamma *those*  
 dukkâr *dog-cart*  
 dukkân *shop (f.)*  
 dukhûl *entry*  
 dâlâb, dôlâb *cupboard*  
 dûn *low*  
 dungulâwî *native of Dongola*  
 dunya, dinya *world; weather*  
 drâ' = dirâ'

## D

Ḍab' *hyena*  
 ḍahr *back*  
 ḍarab *he struck, beat, rang (a  
 bell), fired (a gun); ḍarab  
 būya he painted; ḍarab baṭta  
 he took a stroll*  
 ḍarabit *she struck*  
 ḍarabû *they stroke*  
 ḍarabnâh *we struck him*  
 ḍarb *striking; blow*  
 ḍarba *a blow*

ḍarr *injure, hurt*  
 ḍa'if *weak*  
 ḍa'da' *weaken*  
 ḍaman *guarantee, insure*  
 ḍêf *guest*  
 ḍirs molar *tooth*  
 ḍimn *among*  
 ḍiyûf (pl. of ḍêf)  
 ḍubû' (pl. of ḍab')  
 ḍu'f *weakness*  
 ḍufr *finger-nail*

## R

Ra'a *see*  
 ra'af *be element, excuse*  
 rauwah *go away*  
 rabaṭ *tie, bind*  
 rabaṭû *they fastened, tied*  
 rabâh *plume*  
 rabb *Lord, lord*  
 rabba *bring up*

rabṭa *bundle*  
 râgîl *man*  
 raggaḥa = ragga'ha (§ 27)  
 ragga' *he brought back, re-  
 turned, replaced*  
 ragha *froth, foam, effervesce*  
 raghwa *froth, effervescence*  
 râlin *waiver (v.)*



râh *he went*  
 râhû *they went*  
 radd *give back, return; put to*  
     *(a door)*  
 radâwa *depravity*  
 razaq *bestow upon, bless with*  
 rasm *tax*  
 râş *head; râş is sana New*  
     *Year's day*  
 raştabl = il aştabl  
 raşraş *tremble (from cold)*  
 raşşaş *place in a row*  
 râ'a *tend sheep, watch; chas-*  
     *tise*  
 ra'adit *it thundered*  
 ra'ra' *get fresh and green*  
 rafaşû *they kicked*  
 rafras *splashboard of carriage*  
 raff *shelf*  
 raqaba *neck*  
 raqabiya *collar*  
 raqad *lie down*  
 raqaş *dance*  
 râqid *lying, lying ill*  
 râkib *riding*  
 rakk *rain (v.)*  
 rakha *loosen, let go*  
 rakhrakh *loosen*  
 rama *he threw*  
 ramit *she threw*

ramû *they threw*  
 raml *sand*  
 ramm *repair*  
 rann *ring (v.i.)*  
 rawa *water, irrigate*  
 râyih *going*  
 rêt; ya rêt *would that I*  
 rigi' *he returned*  
 rigi'na *we returned*  
 riggâla (pl. of râgil)  
 riggalt = riggâlit (§ 33)  
 riğl *foot*  
 riħa *smell (s.)*  
 ridi *accept, consent*  
 riđit *I consented*  
 rizq *sustenance*  
 risi *reach; come to agreement*  
 riş *village, country*  
 riş salira  
 rikib *ride*  
 rikbû *they rode*  
 rikhiş *cheap*  
 rubât *tying*  
 rubbâwi *European*  
 rub' *quarter*  
 ruħt *I, you, went*  
 ruzz *rice*  
 rûş (pl. of râş)  
 rufûf (pl. of raff)  
 rukn *corner*

## Z

Zauwid *increase (v.t.)*  
 zabâ'in, zabâ'in (pl. of  
     zabûn)  
 zabûn *customer, client*  
 zâtan *personally*  
 zâd *increase (v.)*  
 zara' *to throw*  
 zara'na, zarahna *ice soiced*  
 za'al *anger*

zaketta *jacket*  
 zaman *time; (v.) last*  
 zamân *long ago*  
 zambil *basket, hamper*  
 zêy *like, about; zêy in nâş*  
     *properly*  
 zirâ'ât *crops*  
 zi'il *get angry*  
 ziyâda *more*

## Z

Ẓâbiṭ *officer*  
 zâhir *clear*  
 zahr *flower*  
 zahra *blue (for washing)*  
 zalam *wrong (v.)*

zann *think*  
 zubbât (pl. of zâbiṭ)  
 zughannan, zughattat *tiny*  
 zuhûr (pl. of zahr)  
 zûr *force, forgery*

## S

Sa' *harm (v.)*  
 sa'al *ask*  
 sauwâh *tourist*  
 sabab *reason*  
 sabat *basket*  
 sâbiq *rare with*  
 sabt *Saturday*  
 sab' *lion*  
 sabqa *race*  
 saggân *gaoler*  
 sâgh; qirshe sâgh *tariff piastre*  
 sadd *block (v.)*  
 saddaq *believe*  
 saraq *steal, rob*  
 saraqû *they stole*  
 sarg, serg *saddle*  
 sa'a *strive, help*  
 sâ'a *watch; sâ'a . . . sâ'a some-*  
*times*  
 sâ'âtî *watchmaker*  
 sâ'id *help*  
 safar *journey (s.)*  
 sâfir *travel, go away, start*  
 safirt *I, you, travelled*  
 safrit *she travelled*  
 safrû *they travelled*  
 saqqâ *water-carrier*  
 sakar *make drunk*  
 sâku *overcoat*  
 sakk *lock (v.)*  
 sâl *flow down*  
 salâm *peace, greeting; wi s*  
*salâm once for all*  
 sallif *lend*

sallim *deliver; sallim 'ala sa-*  
*lute*  
 sallimit *she delivered*  
 samak *fish*  
 sâmilî *pardon (v.)*  
 sana *year*  
 sanadgî *trunk-maker*  
 sandûq *box*  
 sawa *together*  
 sayâsî (pl. of sîsî)  
 sâyis *groom, manage*  
 sêyah, saiyah *melt*  
 sêyibû, they let go  
 sêyibt, saiyibt *I, you, left*  
 sibil *fountain*  
 sibtimbar *September*  
 sitâra *curtain, window blind*  
 sitt *lady, grandmother*  
 sitt, sitta *six*  
 sitra *coat*  
 sigâra *cigarette*  
 siggâda *carpet*  
 sign *prison*  
 sîl *lord, master*  
 sidêri *waistcoat*  
 sirir *bedstead*  
 sirdâr, sidredâr *commander-in-*  
*chief*  
 sîsî *pony*  
 sifariya *journey, trip*  
 sikak (pl. of sikka)  
 sikit *be silent*  
 sikir *get drunk*  
 sikin *be inhabited*

sikka *street*  
 sikkîn, sikkîna *knife*  
 sillim *steps, ladder*; sillima *one step*  
 simâ' *hearing (s.)*  
 simîh *bright, smiling*  
 simî' *hear*  
 simin *grow fat*  
 sim'û *they heard*  
 sinin (pl. of sana)  
 sinn *age*  
 sôgar *insure*

subû' (pl. of sab')  
 suts *a sixth*  
 sûd (pl. of iswid) *black*  
 sûq *market*  
 sûdânî *Soulanese*  
 sufra *dining-table*  
 sufragî *table-servant*  
 sukkar *sugar*  
 sukkariya *sugar basin*  
 sukhûna, sukhuniya *fever*  
 sukhn *hot*  
 sultân *sultan*

## S

Şaiyâd, şeyâd *fisherman*  
 şabî *youth, apprentice*  
 şabbar *keep waiting*  
 şagar *trees*; şagara *a tree*  
 şâhib *friend, owner*; şahb  
 (şâhib) il bêt *landlord*  
 şahîh *true, whole*  
 şahîha *truth*  
 şahîh *be correct, proper*  
 şahîhû *they awoke*  
 şaraf *spend*  
 şarâft *I spent*  
 şarakh *shriek (v.)*  
 Şa'id, Sîd *Upper Egypt*  
 şa'b *difficult*  
 şaff *row, line, file*; (v.) *arrange*  
*in a row*  
 şala *prayer*  
 şâla *drawing-room*  
 şalîh *reconcile*  
 şalla *pray*  
 şallaţ *incite*

şallah *he repaired*  
 şallahû *they repaired*  
 şaniya *tray*  
 şef *summer*  
 şihî *wake*  
 şihir (sihir) *sit up, watch*  
 şirşâr *cockroaches*  
 şot *voir*  
 şubâ' *finger*  
 şubh *morning*; iş şubhî *this morning*  
 şubyan (pl. of şubî)  
 şu'ûh *roof, terrace*  
 şugundu *second*  
 şughaiyar *small*  
 şughr *childhood*  
 şûra *picture*  
 şuramâtî *cobbler*  
 şurûr *joy*  
 şufra *table*  
 şuquţ *fall (v.)*  
 şumar (pl. of aşmar) *brown*

## SH

Sha' *wish (v.)*  
 shaiyuh, shévalh for shaiya',  
 shéya' *sond*  
 shaiyâl, shéyâl *porter*

shabah *resemble*; (s.) *likeness*  
 shabaka *net*  
 shabb *young man*  
 shabb *rear (of a horse)*

- shatam *insult* (v.)  
 shâtim *insult one another*  
 shâṭir *clever* (pl. shuṭṭār and shāṭrin)  
 shagar *trees*; shagara *a tree*  
 shagî' *bold*  
 shâhid *witness* (s.)  
 shahhîl *hurry* (v.)  
 shahr *month*  
 shahat *beg*  
 shadd *he pulled*  
 sharâb *stocking, sock*  
 sharaṭ *tear* (v.)  
 sharad *run away*  
 shâri' *street* (pl. shawâri')  
 shârik *take into partnership*  
 sharba *draught*  
 sharṭ *condition*  
 sharr *wickedness*  
 sharrâf *honour* (v.)  
 sharqâwî *native of the province of Sharqîya*  
 shâ'ir *poet*  
 sha'r *hair*  
 sha'lîl *burst into flames*  
 shâf *he saw*  
 shaqî *unruly*  
 shaqq *fissure, crevice*  
 shakâta *jack*  
 shakûsh *hammer*  
 shakk *cheque*  
 shakwa *complaint*  
 shâl *he carried, took away*  
 shâlû *they carried*  
 Shâm; bilâd ish Shâm *Syria*  
 shamâsi *sunshade, umbrella, shutter*  
 shambanya *champagne*  
 shams (f.) *sun*
- sham'a *candle*  
 sham'idân *candlestick*  
 shamm *smell* (v.t.)  
 shammâm *water-melons*  
 shanab *moustache*  
 shanaq *hang*  
 shanṭa *bag, portmanteau*  
 shankal *hook*  
 shawâhid *apparently*  
 shawish *constable*  
 shâ'if, shâyif *seeing*  
 shê *thing*  
 shêṭân *Satan, devil*  
 shêya'û *they sent*  
 shibbâk *window*  
 shitwa, shita *winter, rain*  
 shihid *witness* (v.)  
 shidid, shedid *violent*  
 shidda *violence*  
 shiddîya *robustness*  
 shirib *drink*  
 shirik *accomplice, partner*  
 shiribt *I, you, drank*  
 shirbû *they drank*  
 shî'ir *barley*  
 shîl *take away* (imp.)  
 shôf *a seeing, view, vision*  
 shôka *fork*  
 shughl *work, business*; shughla *piece of work, job*  
 shuhhâd (pl. of shâhid)  
 shurb *drinking*  
 shu'ara (pl. of shâ'ir)  
 shuft *I, you, saw*  
 shuqây (pl. of shaqî)  
 shukâlî *quick-tempered, quarrelsome*  
 shall *horse-cloth*  
 shuwaiya *a little*
- 'aiya *disease, illness*  
 'aiyaṭ *weep*  
 'aiyâu *ill*
- 'aiyid 'ala *visit on a fête day*  
 'aiyil *child*  
 'auz, 'aiz *wanting*

- 'auwar *damage, ruin* (v.)  
 'auwart *you damaged*  
 'auwaq *be late, delay*  
 'âb *dishonour, be dishonourable*  
 'abâya *coarse woollen cloak*  
 'abba *fill*  
 'at = 'ala *it*  
 'atshân *thirsty*  
 'agala *wheel, bicycle*  
 'agam *Persians*  
 'agâyiz (pl. of 'agûza)  
 'agin *dough*  
 'agûz *old*; 'agûza *old woman*  
 'adû *enemy*  
 'âda *custom*  
 'adda *cross*  
 'add *he bit*  
 'arabî *Arab, Arabic*  
 'arabiya *carriage*  
 'arag, 'urug *be lame*  
 'arâyis (pl. of 'arûşa)  
 'arîd *broad*  
 'ârîd *expose*  
 'aris *bridegroom*  
 'arîsh *shaft, pole (of carriage)*  
 'ârik *quarrel with*  
 'arûşa *bride*  
 'arbagî *coachman*  
 'âz *want* (v.)  
 'azabangî *bachelor*  
 'azzib *torture, punish*  
 'asâkir (pl. of 'askarî)  
 'askarî *soldier*  
 'aşâya *stick* (pl. 'uşy)  
 'aşfûr *small bird, sparrow*  
 'âsh *live*  
 'ashâ *dinner, supper*  
 'ashân = 'ala shân *for, because*;  
     'ashân kede *therefore*  
 'ashwa *dinner, supper*  
 'afirî *spirit, devil*  
 'afsh *luggage*  
 'aql *understanding, intelligence*  
 'ak = 'ala ik (il)
- 'âkis *annoy, tease*  
 'al = 'ala *il*  
 'âl *very good, first rate*  
 'ala *on, to, at, of, about*  
 'âlam *world*  
 'âli *high, loud*  
 'âliq *heal, attend*  
 'âliq, 'alûq *fodder*  
 'alqa *a thrashing*  
 'allaq *hang up, put to, attack*  
 'allim *teach*; ('ala) *sign*  
 'âm *swim, float*  
 'amal *he did, made, has done.*  
     &c.  
 'amaliya *doing, deed*  
 'amalt *I, you, did*  
 'âmil *treat*  
 'amm *paternal uncle*  
 'amma *paternal aunt*  
 'amnauwil *last year*  
 'an *from, than*; = 'ala *in* (il)  
 'and *at, by*  
 'andak *you have*  
 'andî *I have*  
 'ankabût *spider*  
 'anwin *address* (v.)  
 'awag *crooked*  
 'âwin *assist*  
 'âyir *reproach*  
 'êsh *bread*  
 'ên *eye*  
 'éyar *kind of basket*  
 'îby (pl. of 'abâya)  
 'îtir *stumble*  
 'itta *moth*  
 'îtiş *sneeze*  
 'îd *festival, holiday*  
 'irif *he knew, perceived, recog-*  
     nised  
 'irift *I, you, knew, perceived*  
 'irsân (pl. of 'arîs)  
 'îrshân (pl. of 'arîsh)  
 'îşi *be rebellious, disobey*  
 'ishrinîya *20-piastre piece*

'ilm *knowledge*  
 'imi *get blind*  
 'iwadma *instead of* (with verbs)  
 'iyi *get ill*  
 'ôza *need*  
 'utaqî *cobbler*

'uṭurât *perfumes*  
 'ûga, 'ôga (f. of 'awag) *crooked*  
 'urbân (pl. of 'arab)  
 'ukkâz *crutch*  
 'umad (pl. of 'umda)  
 'umr *age*

## F

Fa, fi, fe *but, however, and*  
 fauwit *let pass*  
 fât *pass, leave*  
 fataḥ *open* (v.)  
 fataḥû *they opened*  
 fâtîṭ *she passed*  
 fâtîḥ *opening, open*  
 fâtum *they passed*  
 fatla *piece of string*  
 faṭaṭri *pastry-cook*  
 fagr *darn*  
 fahhim *give to understand, in-*  
*form*  
 faḥm *coal*  
 fâdî *empty*  
 fâdda *silverer*  
 faḍl : min faḍlak *by your leave,*  
*kindly*  
 fâr *mouse, rat*  
 farah *wedding festivities*  
 farargî *poulturer*  
 faraq *separate* (v.)  
 fârigh *empty*  
 fâriq *part from, leave*  
 farrag 'ala *show over*  
 farrân *baker*  
 farsh *bed, bedding*  
 farkha *hen*  
 fâs (f.) *axe*  
 fassah *make room ; walk about*  
 (v.t.)  
 fassîya *fountain*  
 faṣṣal *cut out* (cloth, &c.)  
 fâ'il *workman*  
 faqîr *poor*

fakahânî *fruiterer*  
 fak-ha *fruit*  
 fakk *unfasten ;* (s.) *untying*  
 fallâḥ *cultivator, fellah*  
 fanella *flannel, vest*  
 fanûs *lantern*  
 fayayma (pl. of fayûmî)  
 fâyt *passing*  
 fayûmî *native of the Fayoum*  
 fên *where*  
 fi, fi *in*  
 fibrâyir *February*  
 fitir *get tepid*  
 fiṭîr *break the fast, breakfast*  
 fiṭîr *pastry*  
 fiḥ *in it, him, there is, are*  
 fihim *understand*  
 fiḍil *remain*  
 firâr *a fleeing*  
 firân (pl. of fâr)  
 fi'l *deed*  
 fikr *idea*  
 finîk *phenic (acid)*  
 ftuu *vine*  
 fiḡân *cup*  
 fôt *a passing, going through*  
 fôq *on, up, above, over*  
 fôqânî *upper*  
 fut *I, you, passed, left*  
 fûṭa *toe*  
 fuṭûr *breakfast*  
 futtên for fûṭitên (§§ 13, 33,  
 17)  
 furn *oven, stove*  
 furnîna *our oven*

fuṣḥa *recreation*  
fulân *such a one*  
fulûs *money*

fulûka *skiff*  
Fransa *France*  
frûta *fruit*

## Q

Qabad *seize*  
qâbil *meet*  
qabilt *I met*  
qabb *rise to surface*  
qabbil *go south*  
qabl *before; qablema before*  
(with verbs)  
qatal *kill*  
qaṭa' *cut, extract*  
qaṭa't *I cut, deducted*  
qaṭ' *cutting, cutting off (s.)*  
qahâwi (pl. of qahwa)  
qahwa *coffee, coffee-house*  
qâd *light (v.)*  
qâdir *powerful*  
qadim *old*  
qadûm *hammer*  
qadd *limit, power, extent*  
qaddim *bring forward, present.*  
*serve*  
qada *do, perform*  
qâdi *judge*  
qaḍiya *affair, case*  
qara *read*  
qaraṣ *sting (v.)*  
qarêt *you read*  
qarîb *relation*  
qarṣ *stinging, sting, bite*  
qasam 'ala *he divi ed by*  
qarbaṣ *tie to pommel of saddle*  
qarrab *approach*  
qâs *measure, try on*  
qâsir *orphan*  
qaṣṣ *cut*  
qashshar *shell, peel (v.)*  
qa'ud *sit*  
qa'adû *they sat*  
qâ'id *sitting*

qâfil *shutting, shut*  
qafal *shut*  
qâl *say*  
qala *fry*  
qala' *take off, extract*  
qalb *heart*  
qal' *extracting*  
qal'a *citadel*  
qalam *pen; qalamha her pen*  
qalam ruṣâs *lead pencil*  
qâm *he rose*  
qamar, qamara *moon*  
qamîs *shirt*  
qamûs *dictionary*  
qanṭara *bridge*  
qawâm *quickly*  
qawi *very*  
qâwil *give contract to, enjoy*  
qibaṭ (pl. of qibṭi)  
qibil *accept*  
Qibṭi *Copt*  
qibli *south*  
qidir *be able*  
qirâya *reading (s.)*  
qirsh, qersh *piastre; qirshenât*  
*two piastre pieces; qirshe saġli*  
*a tarij piastre (2½d.)*  
qizâza *bottle*  
qilla *scarcity*  
qima *amount, value, statur*  
qinnûb *twine, hemp*  
qiyâm *starting, departure*  
qôl *stat. ment, declaration*  
quṭeṭ *kitten*  
quṭṭa *cat*  
qudâm (pl. of qudim)  
qulama (il) *the ancients*  
qudum *be worn out with age*

quddâm *in front of, before*  
 quḍâ, quḍâh (pl. of qāḍi)  
 quruṣ *be stung*  
 quṣaiyar *short*  
 quṣâd *opposite*  
 qu'âd *sitting (s.)*

qûl *say, suppose (imp.)*  
 qult *I, you, said*  
 qumâsh *stuff*  
 quṣul *consul*  
 quṣulâtu *consulate*  
 qûwa (quwwa) *strength, power*

## K

Kabb *pour*  
 kabbar naisu *give oneself airs*  
 kabrîṭ *matches*  
 katab *write*  
 katabt *I wrote*  
 katabna *we wrote*  
 kâtib *clerk*  
 kattar *increase, make much ;*  
     kattar khêrak *thank you*  
 katm *concealing*  
 katma *closeness (of air)*  
 kaḥḥ *cough (v.)*  
 kaddâb *liar*  
 kaddib *give lie to*  
 karâf *decanter*  
 kartin 'ala *put into quarantine*  
 karsha *hurrying (s.)*  
 kaza *so and so*  
 kasar *break*  
 kasarôna *saucepan*  
 kasarû *they broke*  
 kassar *break to pieces*  
 kassil *grow lazy*  
 kasbân *losing*  
 kashaf *uncover, perceive*  
 kal (akal) *eat*  
 kalâm *word, talk*  
 kalûn *lock*  
 kalb *dog ; kalbu his dog*  
 kalbitên *forceps*  
 kalt *I, you, ate*  
 kam *four*  
 kâm *how much ? how many ?*  
 kamân, kemân *too, also, still*  
 kammâsha *tongs, pincers*

kân *he was*  
 kanabê *sofa*  
 kanas *sweep*  
 kânit *she was*  
 kânû *they were*  
 kann *cover, shelter (v.)*  
 kanûn *native store*  
 kawalînî *locksmith*  
 kawalingî *locksmith*  
 keinn *as though*  
 ketîr *much, very ; ketirma often*  
 kede *so, thus, just*  
 kelubb *club*  
 kibir *grow big*  
 kibir, kebîr *big, old*  
 kitâb *book*  
 kitâba *writing (s.)*  
 kitabkhana *library*  
 kitf *shoulder*  
 kidb *falsehood, false*  
 kîs *purse*  
 kilâb (pl. of kalb)  
 kinîsa *church*  
 kôm *mound*  
 kubâr (pl. of kibir)  
 kubârât *grandees*  
 kubhâya *glass, tumbler*  
 kubr *being big, manhood*  
 kutbî *bookseller*  
 kutt *for kumt*  
 kutr *excess*  
 kuhha *couch (s.)*  
 kûra *hall*  
 korbâg *whip*  
 kusub *gain, win*



kû' *elbow*  
 kulêb *little dog*  
 kul'ra *cholera*  
 kull *all* : kulle min kân *every one* ; kulle manhu *whoever* ; kulle ma *all that, whenever*  
 kulluhum *all of them*  
 kumbaniya *company*

kummitra *pears* ; kummitrâya *a pear*  
 kursi *chair*  
 kunt *I was, you were*  
 kunna *we were*  
 kuwaiyis *pretty*  
 kuwar (pl. of kûra)

## KH

Khairî (f. khairiya) *charitable*  
 khaiyât *tailor*  
 khaiyish *put wrapping* (khêsh) *on*  
 khauwâf *timid*  
 khauwif, khauwuf *frighten* (v.)  
 khabatû *they knocked*  
 khabar *news, matter*  
 khabat, khabbat *knock* (v.)  
 khabbar *in form*  
 khabbâs *charlatan*  
 khabta *a knock*  
 khatâf *snatch*  
 khatî *handwriting*  
 khatrak *your sake*  
 khôga *master*  
 khadit *she took*  
 khâlû *they took*  
 khadt *I, you, took*  
 khad *take* ; khad 'ala *take to, get accustomed to*  
 khaddâm *servant*  
 khaddim *employ*  
 kharag *go out*  
 khararân *leakage*  
 kharâq *bores, pierce*  
 kharrif *sheep*  
 kharbaha *scratches* (s.)  
 kharbaq *piece with holes*  
 kharrag *take out*  
 kharq *hole*  
 khass *get thru, shrink*

khass *concern*  
 khassâr *spoil*  
 khashab *wood* ; khashaba *a piece of wood, board*  
 khashsh *enter*  
 khâf *fear* (v.)  
 khafa *hide*  
 khafif *light, slight*  
 khaff *get well*  
 khâl *maternal uncle*  
 khala *desert* (s.)  
 khalaq *mir*  
 khalaqa *ray*  
 khâlîs *completely*  
 khâlîf *oppose*  
 khâlifa *caliph*  
 khallbat *confuse, mix*  
 khall *be deranged*  
 khalla *let, leave*  
 khallaşû *they rescued*  
 khalli *leave, let* (imp.)  
 khamas, khamisa *five*  
 khamis *Thursday*  
 khaminâra *iron*  
 khamaq *throat*  
 khâniq *quarrel with*  
 khansar *bench*  
 khamq *thrilling* (s.)  
 khawâga *merchant, Mr.*  
 khêsh *wrapping, wrapping*  
 khêl *bores*  
 khilma *service*

khirfân (pl. of kharûf)  
 khizi *be eclipsed, be shy*  
 khilâf; bi khlâf *contrary to*  
 khud *take (imp.)*  
 khudâr *greens, vegetables*  
 khudârî *greengrocer*  
 khurûg *going out, exit*  
 khuruf *be impaired (intellect)*

khurş (pl. of akhraş) *deaf and dumb*  
 khurm *hole*  
 khuşâra, khişâra *pity*  
 khulâlî *quick-tempered*  
 khuluş *be finished*  
 khulsit *is finished (f.)*  
 khulq *temperament*

## L

La (particle) *expressing surprise*  
 (§ 246)

la' *no*

lâ, la *not*

lau, lô *if; lau in even if; lôlâ if not, but for*

laban *milk*

lâbis *wearing, having on*

labbân *milkman*

lagl, leagl *that, in order that*

laghwa *language, dialect*

laḥsan *lest; because*

lâḥim *meat; laḥma bit of meat*

lâzim *necessary (pl. lazmin, § 33)*

laşghar *for il aşghar*

lâ'ib *play with*

lañ *fold (v.)*

laqa, lâqa *find*

laqêt *I, you, found, have found*

laqû *they found*

lâkin *but*

lakhbat *confuse*

lamûn *lemons; lamûna a lemon*

lamba *lamp*

lamḍa *lamp*

lamm *pick up*

lamma *when, until*

lawa *twist*

leinn *that, in order that*

lêh *why?*

li, le, lu *to*

lêl, lêla *night; il lêla to-night*

li, liya *to me*

libis *clothe, put on*

libs *clothes, costume*

ligwâz *for il igwâz*

liḥiq *reach, overtake*

lisân *tongue*

lissa *still*

li'b *game*

liqîya *a find*

lingliz, *for il ingliz*

lôḥ *board*

lôz *almonds*

lôn *colour*

lugha *language*

luh *to him, it*

luzûm *necessity*

luqma *morsel, mouthful*

lukanda *hotel*

Lundura, Lundûra, Lundra  
*London*

## M

Mâ, ma *which, what*

mâ, ma *not*

maiyyit, mēyyit *dead*

mauḡûd *existing, alive, present*

mauḡaf *place of standing, stand*

mauwit *he killed*

- mauwitû *they killed*  
 mabrad *file (s.)*  
 mabsût *contented, pleased*  
 mabni *built*  
 mâtû *they died*  
 matni *doubled, warped*  
 maṭara = naṭara *rain*  
 maṭarīt = naṭarīt *it rained*  
 maṭbakh *kitchen*  
 maṭrah *place*  
 maghrib *sunset*  
 maghshûsh *false*  
 mahiya *salary*  
 mahl, 'ala mahil *slowly*  
 mahma *however*  
 maḥaṭṭa *station (railway, &c.)*  
 maḥâkim (pl. of maḥkama)  
 maḥṭûṭ *plowed*  
 maḥsan, ya maḥsan *surely*  
 maḥfaḍa *portfolio*  
 maḥkama *court, tribunal*  
 maḍal *stretching, scope*  
 maḍâm *seeing that*  
 madd *stretch out*  
 madrasa *school*  
 maḍna (mâdina) *minaret*  
 mara *woman*  
 maraḍ *illness, disease*  
 marbâṭ *tied*  
 martaba *mattress*  
 marra *time, occasion*: bi 1  
     marra *once for all*  
 mars, mâris *March*  
 mazzika *music, band*  
 mazbûṭ *fixed, correct*  
 masagûn (pl. of masgûn)  
 masâfa *distance*  
 masal *for example*  
 mas'ala *question*  
 mas'ûl *responsible*  
 masgûn *imprisoned, prisoner*  
 maska *holding, seizing*  
 maskîn *wretched*  
 maskûn *inhabited, haunted*  
 masmî *named*  
 masnid *back of a carriage*  
 maṣarwa (pl. of maṣri)  
 maṣ'ûra *ḥâḍir, barrel of gun*  
 Maṣr *Egypt, Cairo*  
 Maṣri *Egyptian, Cairene*  
 maṣyada *trap*  
 mashâl *carrying, portorage*  
 mashâyikh (pl. of shékh)  
 mâshi *walking*  
 mashghûl *busy*  
 mashhûr *renowned*  
 mashsha *make to walk, wall*  
 mashy a *walking*  
 ma' *with*  
 ma'addiya *ferry*  
 ma'âna *with us*  
 ma'îsha *a living*  
 ma'rifa *acquaintance*  
 ma'laqa *spoon*  
 ma'lûm *known; no doubt, of course*  
 maftûḥ *open*  
 mafrash *tablecloth*  
 maqât *bed of cucumbers*  
 maqaṣṣ *scissors*  
 maqḍara *power, ability*  
 maqfûl *closed*  
 ma'kûl *eaten*  
 maktab *writing-room, study*  
     maktab il buṣṭa *post-office*  
 maksûr *broken*  
 makhdûm *master*  
 makbzan *cellar, storehouse*  
     makbzan fransâwi *luggage-ran in a train*  
 mâl *property, riches*  
 mala *jill, loaf (a gun, &c.)*  
 malik *king*  
 malika *queen*  
 malḥ *salt*  
 mal'ûn *accursed*  
 mallîn *millime*  
 maly *a filling*

malyân *full, loaded*  
 mandîl *handkerchief*  
 maward, or moiyyit il maward  
     *rose-water*  
 mawasîr (pl. of maşîra)  
 mâyu *May*  
 metallim *blunt*  
 megiba, migiba *a bringing*  
 megiy, megiya *a coming*  
 mehandiz *engineer*  
 mehibb *loving, friend*  
 medauwar 'ala *looking around*  
     *for*  
 merasha *messenger*  
 merakbi *boatman*  
 merkib *boat, ship*  
 mesâfir *journeying, starting, a*  
     *visitor*  
 me'ashshish *nesting*  
 me'allaq *hanging, hung up*  
 me'allim *teacher*  
 meqauma *resistance*  
 mekbalfa *a contravening, police*  
     *offence*  
 menaggid *upholsterer*  
 mittâkil *caten, gnawed*  
 mitr *metre*  
 miggauwiz *married*  
 miħha *with her*  
 midina *town*  
 mir = min ir (il)  
 mirwâh *a going, departure*  
 mis = min is (il)  
 misik *size*  
 mistaqrab li *approaching, near*  
     *to*

mistakhdim *employed*  
 mistannî *waiting for*  
 misri', musri' *hurrying*  
 miskû *they seized*  
 mişîni' *forged*  
 mish = min ish  
 mishi *walk (v.)*  
 mishtara, mushtara *a buying*  
 mishwâr *walk, errand*  
 mishyû *they walked, went on*  
 mi'i *with me*  
 mi'za *goat*  
 mil = min il  
 milâya *sheet*  
 milli' = min illi  
 min *from, than; min 'ala*  
     *from off; minha from her*  
 min *who?*  
 minshâr *saw*  
 minfâkh *bellows*  
 moiya *water*  
 mô't *death; exceedingly*  
 môz *bananas*  
 muţâţiya *a bowing, bending low*  
 muħsin *charitable*  
 mudda *period, time*  
 Muski *name of a street in*  
     *Cairo*  
 Muslim *Mussulman*  
 musmâr, muşmâr *nail*  
 Musyu *Mr.*  
 mush = mahuwash  
 mushrik *polytheist, idolater*  
 mushrarânî *hairy*  
 muftâh *they*  
 mu'min *believer*

## N

Na us, our  
 najyim *lay down*  
 naţara *rain*  
 naţarît *it rained*  
 natî *leap (v.)*

nagaf *chandeliers*  
 naggâr *carpenter*  
 naggid *card, make mattresses*  
 naggis *consider un-lean*  
 nahâr *day; in nahar da to-day*

nahya <i>direction, in the direction of</i>	nibit, nebit <i>wine</i>
nadah <i>call (v.)</i>	nihaitu <i>finally</i>
nadaht <i>I called</i>	nidif <i>clean</i>
nâzil <i>descending</i>	nidim <i>repent</i>
nazzil <i>bring, draw, down</i>	nizil <i>go, come, down</i>
nazar <i>eyesight</i>	nisa <i>women</i>
nâs <i>people</i>	nisi <i>forget</i>
Naṣrānī <i>Christian</i>	nisit <i>I, you, forgot, have forgotten</i>
nâshif <i>dry (a.)</i>	niswân <i>women</i>
nashr <i>saving</i>	nishif <i>get dry</i>
nâ'im <i>soft</i>	ni'im <i>get soft</i>
nafar <i>person</i>	Nil <i>Nile</i>
nafakh <i>blow (v.)</i>	nimt <i>I, you, slept</i>
nafs <i>self</i>	nimir <i>tiger</i>
naffaḍ <i>shake, dust</i>	Nimsa <i>Austria, Germany</i>
nâqış <i>wanting</i>	nimsâwī (f. nimsâwīya) <i>Austrian, German</i>
naqqa <i>choose, select</i>	niyâba <i>procurator</i>
nakar <i>deny</i>	nôm <i>sleep</i>
nâm <i>he slept, went to bed</i>	nuzûl <i>descent</i>
namûs <i>mosquitoes</i>	nuṣṣ <i>half</i>
nammar <i>number (v.)</i>	nuquṣ <i>get less</i>
nâwil <i>hand, reach, pass</i>	nufambar <i>November</i>
nay <i>rare</i>	numûra (pl. of nimir)
nâyim <i>lying, sleeping</i>	
nerûh <i>we go, will go</i>	

## W

Wabûr <i>boat, train</i>	ward <i>roses, flowers</i>
wâṭl <i>low</i>	wardinâri <i>ordinary, common</i>
wagad <i>he found</i>	warra <i>shot</i>
waga' <i>pain; (v.) hurt, pain</i>	warraq <i>put on leaves</i>
wudd <i>love (v.)</i>	warri <i>shoe (imp.)</i>
wâhid (f. waḥda) <i>one, a</i>	warsha <i>workshop (pl. wirash)</i>
waḥdu, li waḥdu <i>by himself</i>	wazan <i>weigh</i>
waḥsh <i>wild beasts</i>	wazz <i>incite</i>
waḥl <i>meat</i>	wasâta (pl. of wuṣṭâul)
wad = wahud	wasâq <i>load (v.)</i>
wâdi (pl. of widyân) <i>valley</i>	wasâkha <i>dirt</i>
wadda <i>he brought, led</i>	wassa' <i>reiden, make room</i>
waddû <i>they conveyed, brought</i>	wasaf <i>describe</i>
wara <i>behind</i>	wassa <i>charge, enjoin, order</i>
warraq <i>paper, papers, leaves</i>	wasl <i>receipt (pl. wuṣulât)</i>
wârib <i>slant, put to</i>	wafit <i>she completed</i>

wâfiq *agree with*  
 washwish *whisper*  
 wâqif *standing, stopping*  
 waqt *time; waqtiha at that time*  
 waq'a *battle, fight*  
 waqqa' *to let fall, drop*  
 waqqaf *stop (v. t.)*  
 wakil *agent*  
 wakkil *make eat, feed*  
 walad *boy*  
 walla *or*  
 wannis *console, keep company*  
 wi, we, u *owl*  
 welau *even if, although*  
 widn (f.) *ear*  
 widyân (pl. of wâdi)  
 wirâq (pl. of waraq)

wiris *inherit*  
 wirim *swell (v. i.)*  
 wisq *load*  
 wisikh *dirty*  
 wişil *arrive*  
 wişiya *charge, order*  
 wişûl, wuşûl *arrival*  
 wishsh *face*  
 wişlit *she arrived*  
 wiqi' *he, it, fell*  
 wiqi't *I, you, fell*  
 wiq'um *they fell*  
 wiqif *stop (v. i.)*  
 wilid *beget, give birth to*  
 wugûd *presence*  
 wuşul *arrival*  
 wuş' *middle, centre*  
 wuş'ânî *centre, middle (a)*

## Y

Ya *O, oh*  
 ya *either, or*  
 yatîm *orphan*  
 ya'nî *that is to say*  
 yâqa *collar*  
 yâkul *he eats*  
 yanâyir *January*  
 yebi'û *they sell*  
 yetalla'u *they draw out*  
 yegib *he brings*  
 yehîbbû *they love*  
 yehûshû *they keep off*  
 yerûh *he goes, will go*  
 yerûhû *they go*  
 yeshilû *they carry*  
 yeshûf *he looks, sees*  
 yeshûfû *they see*  
 yeqûl *he says*  
 yeqûlû *they say*  
 yeqûm *he, it, stands up, rises*  
 yekhâfû *min they fear*  
 yelimû *they pick up*  
 yewaddi *he takes, conveys*  
 yiţla' *he goes up, reaches*  
 yiţla'um *they go up*

yigû *they come*  
 yihkumû *they judge*  
 yidrabu *they strike*  
 yizkur *he mentions, speaks well of*  
 yisallimû 'ala *they salute*  
 yiskunû *they live, dwell*  
 yişallahu *they mend, repair*  
 yişrif *he spends*  
 yishbikû *they entangle*  
 yishtighilû, yishtaghalû *they work*  
 yishrab *he drinks*  
 yirafû, ya'rafû *they know*  
 yikallim *he speaks to*  
 yikkallimû *they speak*  
 yilbisû *they dress, put on*  
 yimshû *they walk*  
 yimkin *it is possible*  
 yimlû *they fell*  
 yôm *day*  
 yuzbâshî *captain*  
 yuq'udu *they sit*  
 yulya *July*  
 yunya *June*

# VOCABULARY

TO THE WORDS CONTAINED IN THE EXERCISES  
ON THE ACCIDENCE

PART II.—ENGLISH-ARABIC

## A

A <i>wāḥid</i> (§ 247)	agent <i>wakīl</i>
ability <i>maqḍara</i>	agree with <i>wāḥiq</i> ; agree together <i>istawa</i>
able <i>qādir</i> ; be able <i>qādir</i>	agreement; come to agreement <i>risi</i>
about (nearly) <i>zēy</i> , <i>taqrīban</i>	air <i>hawā</i> ; give oneself airs <i>kabbar nifsu</i> ; be aired <i>ithawca</i>
above <i>fōq</i>	Alexandria <i>Iskandarīya</i>
abroad <i>fi bilād barra</i>	alive <i>mauḥūd</i>
absent; we were absent <i>ghāibna</i>	all <i>kull</i> ; all day <i>ḡal in nahār</i> ; all of them <i>kulluhum</i>
abuse (v.) <i>shatam</i> ; iḥḥimil 'ala	almonds <i>gōz</i>
accept <i>qīlāl</i> , <i>riḍi</i>	alms <i>ḥasana</i>
accomplice <i>shirīk</i>	alone <i>wahdu</i> , <i>liwalḥu</i> ; live alone <i>iftarad</i>
according to 'ala <i>ḥasab</i>	although <i>welaw</i> , <i>welaw in</i> , <i>ma' in</i>
account (s.) <i>ḥisāb</i>	always <i>tamallī</i>
accuse <i>idda'a 'ala</i>	amble (v.) <i>itrahūcin</i>
acid <i>ḥamḍ</i>	among <i>fi</i> , <i>ḍimn</i>
acquaintance <i>ma'rifa</i> ; make acquaintance of <i>ista'raf</i>	amount <i>qīma</i>
add <i>yama'</i> , <i>zauwūl</i> ; be added <i>īyama'</i> , <i>īyyama'</i>	ancient <i>qalīm</i> ; the ancients <i>il qudama</i>
address 'ancin	and <i>we</i> , <i>wi</i> , <i>u</i>
advance <i>quḍim</i> ; be advanced <i>īquḍim</i>	anger <i>za'al</i>
affair <i>qaḍīya</i>	angry <i>za'bin</i> ; get angry <i>za'il</i> ; get angry quickly <i>īḥamaq</i>
after <i>ba'd</i>	
afterwards <i>ba'dan</i>	
again <i>kamān</i> , <i>kamān marra</i> , <i>marra tayya</i> , <i>tānī</i>	
age 'umur, <i>sinu</i> ; come of age <i>īblagh</i>	

- animal *hiwân*  
 annoy 'âkis; be annoyed  
*it'aşar, ittâkhið*  
 another *tânî*; *kamân wâhid*;  
 one another *ba'd, ba'dîna*,  
*şc.* (§§ 398 seq.)  
 apparently *bâ'in, bâyin, bêyin*,  
*shawâhid, ish shâhid*  
 appear *bân, hidir*  
 apple *tiffâha* (col. pl. *tiffâh*)  
 apprentice *şabî* (pl. *şubyan*)  
 approach *qarrab*  
 approve *istahsin*  
 approximately *taqrîban, bi t*  
*takhmîn*  
 April *abrîl*  
 Arab 'Arab (pl. 'urbân), 'arabî  
 Arabic 'arabî  
 arise *qâm*  
 arm *dirâ'*  
 army *gêsh*  
 around *hawâlên*  
 arrange *rattib*; be arranged  
*itrattib*  
 arrive *wişil*, (of a season) *ân*  
 arrival *wişûl, wuşûl*  
 ascend *filî'*  
 ascent *fulû'*  
 ask *sa'al*; *ţalab*; ask for  
 oneself *ittalab*  
 asking (s.) *su'al*, (part.) *ţalib*  
 asphalt *asfalt*  
 assault *ittâwil 'ala*  
 assist *sâ'il, 'âwin*  
 assistance; call to assist-  
 ance *istigâr*  
 associate (v. i.) *it'âshir*; be  
 associated *ishshârik*  
 astonish; be astonished  
*istaghrab, ista'gîb*  
 asunder; be pulled asunder  
*inbarash*  
 at 'and, 'ala  
 atmosphere *hawâ*  
 attach 'allaq  
 attend *iltafat*; (medically)  
 'âliq  
 August *Aghuştus*  
 aunt (paternal) 'amma;  
 (maternal) *khâla*  
 Austria *Nimsa*  
 Austrian *nimsâwî* (f. *nimsâ-*  
*wîya*)  
 awake (v. t.) *şahha*; they  
 awoke *şahhû*  
 axe *balta*

## B

- Bachelor 'azabanjî  
 back (s.) *dahr*; (of carriage)  
*masnid*; stand back *ittâkhir*  
 bad *baţţûl*  
 bake *khâbaz*; be baked *inkha-*  
*baz*  
 baker *farrân*  
 balcony *balakôn, balkôn*  
 ball *kûra* (pl. *kuwar*)  
 ball (dance) *ballu*  
 balloon *ballôn*  
 banana *môza* (col. pl. *môz*)  
 band (music) *mazzika*  
 bank *bank*  
 barefooted; a going bare-  
 footed *hafa*  
 barley *shî'r*  
 barrel *barnil* (pl. *baramil*);  
 (of gun) *maşûra*  
 basket *sabat*  
 bath *hammâm*; (v.) *istihamma*  
 battle *wa'ra*  
 bazaar *sûq* (pl. *iswâiq*)  
 be *kîn*; I shall be *akûn*; you  
 will be *tekûn*; I was, you  
 were *kunt*, we were *kunnâ*;



- they were *kānu*; there is, are *fi. fih*  
 bear (endure) *istahmil*  
 beard *daqn* (f.)  
 beast; wild beast *wahsha*  
 (col. pl. *wahsh*)  
 beat *ḍarab*; *daqq*  
 because 'ala *shān*, 'ashān,  
*lahsan*, *leinn*, *ikminn*  
 become *baqa*  
 bed *farsh*; go to bed *nām*  
 Bedouin *balawī*  
 bedstead *sirīr*  
 beer *bīra*  
 before *qabl*, *qable ma*  
 beg *shahat*; *ihtaway*, *ihtōy*  
 beget *wilid*; beget generations  
 of children *istaulid*  
 begin *bada*, *istabda*  
 beginning *awil*  
 beguile *ghawa*  
 behind *wara*  
 believe *saddaq*  
 believer *mu'min*  
 bell *garaq*, *quruz*; (small) *giljil*  
 belonging to *betā'* (pl. *betū'*)  
 bellows *minfākh*  
 bench *dikka*  
 bend *hana*  
 bending (bowing) down (s.)  
*muḥāṭiya*  
 Berber, native of Berber, *ber-*  
*berī*, *barbarī*  
 beside, beside him, her *qanbu*,  
*qanbiha*  
 besides *ghēr*  
 bestow upon *razaq*  
 better *aḥsan*, *akwas*  
 beware (imp.) *ū'ā*, *hāsib*, *iyāk*  
 bewilder; be bewildered *ihtār*,  
*ihtar*  
 bey *bē*, *bēh* (pl. *bēhawāt*)  
 bicycle, 'ayala, *bisiklett*  
 big *kebīr*, *kibīr* (pl. *kubār*)  
 billiards (*li'b*) *il bilyardu*  
 bind *rahaṭ*; (books) *gallid*; be  
 bound *itrabaṭ*; *itgallid*  
 binding (cover of books) *gildu*;  
 (books) *taglid*  
 bird (large) *tēra* (col. pl. *tēr*);  
 (small) 'asfūra (col. pl. 'asfūr)  
 birth *wilāda*; give birth to  
*wilid* (f. *wildit*)  
 biscuit *baskawīta* (pl. *baskawit*)  
 bit *hitta* (pl. *hitat*)  
 bite (v.) 'add  
 black *iswid* (f. *sūda*, pl. *sūd*);  
 turn black *iswaid*  
 blackguard (v.) *itrāzil* 'ala  
 blame *ākhiz*  
 blanket *baṭṭānīya*, *hirām* (pl.  
*ihrima*)  
 bless *bārik fi*; bless with *razaq*;  
 be blest *istabarak*, *itbārik*;  
 be blest with *itbashshar bi*  
 blind (a.) *a'ma*; get blind 'imi  
 block (v.) *sūld*  
 blow (s.) *ḍarba*; (v.) *naḥakh*  
 blue *azrauj*; (for washing)  
*zahra*; become blue *izraqq*  
 blunt (a.) *metallin*; get blunt  
*tilim*  
 board (s.) *lōh*  
 boast *gakhkh*  
 boat *merkib*  
 boatman *merakbī*  
 body *gitta*, *qism*  
 boil (v.t.) *ghala* (v.i.) *ghāli*  
 boiling (s.) *ghalwa*, *ghalya*  
 bold *shagī'*; be bold *itghāsir*  
 book *kitāb*  
 bookseller *kutbi*  
 bore (a hole) *kharaq*  
 born; be born *itwalad*  
 borrow *istalaṭ*  
 bottle *qizāza*  
 bound (v.) *ḥablid*  
 bow (bend down) *ṭāṭā*

- bowing (s.) *muṭâṭīya*  
 bowl *tāsa*  
 box *sandūq*  
 boy *walad, wad* (pl. *wilāl, ūlād ualād*)  
 brackish *hâliq*  
 brain *dimāgh*  
 bread 'esh  
 break *kasar*; they broke *kasarū*; break to pieces *kassar*; break the fast *fiṭir*; be broken *inkasar*; they were broken *inkasarū*  
 breakfast (s.) *fuṭur*; (v.) *fiṭir*  
 bribe (v.) *barṭal*; be bribed *iṭbarṭal*  
 bride 'arūsa (pl. 'arū'is, 'arūyis)  
 bridegroom 'arīs (pl. 'irsān)  
 bridge *qanṭara*  
 bright (person) *simih*  
 bring *gāb, wadda*; I, you, brought *gibt*; she brought *gābit*; they brought *gābū*; bring it *hātu*; he brings, will bring *yegīb*; bring in *dakhkhal*; bring back *ragga'*; bring up *ṭalla'* (imp. *ṭalla'*), (educate) *rabba*; bring down *nazzil*; be brought up *itrabba*  
 bringing *meqība, taḥḍīr*  
 broad 'arūd (comp. *a'rad*)

- broken *maksūr*  
 brother *akhhk*; my brother *akhūya, akhī*; his brother *akhūh*  
 brown *aṣmar* (pl. *ṣumr*); become brown *iṣmarr*  
 bucket *gardal*  
 buffalo *gamūsa* (col. pl. *gamūs, pl. gavamīs*)  
 buffalo-drover *gammās*  
 build *bana*; they built *banū*; be built *inbana*  
 builder *bannū*  
 building (s.) *bināya*  
 built *mabnū*  
 bull *ṭōr*  
 bump *khabaṭ ji*  
 bundle *rabṭa*  
 burn (v. t.) *ḥaraq*; be burnt down *inḥaraq*  
 business *shughl*  
 busy *mashghūl*  
 but *lākin, fe, ji*; but for *lālā*  
 butcher *qazzār, gaẓẓār*  
 butter *zibda*  
 buy *ištara* (imp. *ištirī*); I, you, bought *ištarēt*; they bought *ištarū*  
 buying (s.) *mishtara*  
 by *min, bi*; 'and; (in oaths) *wi*

## C

- Cairo *Maṣr*  
 caliph *khalīfa*  
 call (v.) *nadaḥ*; I, you, called *nadaht*  
 camel *gamal*  
 camel-driver *ganūmūt*  
 canal *tir'a*  
 candle *sham'a*  
 candlestick *sham'ūlān*  
 captain *yuzbāshi*  
 card (v.) *naqqid*

- carding *tanqīd*  
 carpenter *naqqār*  
 carpet *siggāda, busāṭ*  
 carriage 'arabīya  
 carrier *shēyāl*  
 carry, carry away *shāl* (imp. *shāl*); they carried *shālū*; they carry *yeshīlū*; be carried *iṭhamal*; be carried, carried away *inshāl*  
 carrying (s.) *mashāl*

- case (affair) *qadiya*  
 cat *qutṭa*  
 catch *istilaqqa*  
 cattle *bahá'im, baháyin*  
 cellar *makhzan*  
 centre (s.) *wuṣṭ*; (a.) *wuṣṭânî*  
 (pl. *wasâṭa*)  
 ceremony; master of cere-  
 monies *tashrifatgî*  
 chair *kursî*  
 champagne *shambanya*  
 chandeliers *naqqaf*  
 change (v.) *ghaiyar*; be changed  
*itghaiyar, (exchanged) itbadal*  
 changing (s.) *ghiyâr*  
 charge (s.) *wiṣṭiya*, (v.) *waṣṣa*  
 charity *hasana*; show charity  
 to *ihsan (ahsan)*  
 charitable *muhsin*; *khairî* (f.  
*khairiya*)  
 charlatan *khabbâṣ*  
 chastise *gâza*  
 chat *hadlit*  
 cheap *rikhîṣ* (comp. *arkhaṣ*);  
 find cheap *istarkhaṣ*  
 chemist *ayzaḡî*  
 cheque *shakk, taḡwîl*  
 chest *sidr*; (of drawers) *burôh*  
 child *'aiyil*  
 childhood *ṣughr*  
 chip, be chipped *ishshaṭaf*  
 cholera *kutêra*  
 choose *naqqa, ikhtâr, ikhtâr*  
 Christian *Naṣrânî*  
 church *kinisa*  
 chumming together *istihbâb*  
 cigarette *sigâra*  
 citadel *qa'â*  
 class *daraga*  
 clean (a.) *nidiṣ*; (v.) *naddaf*;  
 be cleaned *itnaddaf*  
 cleaning *tandîf*  
 clear *zâhir*  
 clement; be clement *ra'af*  
 clench *khanṣar*  
 clerk *kâtib*  
 clever *shâṭir* (pl. *shuṭṭâr,*  
*shatrin*)  
 cloak (woollen) *'abâya* (pl. *'iby*)  
 closed *maqfûl, gûṭîl*  
 closeness *katma*  
 clothes *hidûm*  
 clover *bersim*; seller of clover  
*barasmî*  
 club *kelubb*  
 coachman *'arbaḡi*  
 coal *faḡm*  
 coat *sitra*  
 cobbler *ṣuramâtî, 'utaḡî*  
 cockroach *ṣirṣûr*  
 coffee *qahwa*  
 coffee house *qahwa* (pl. *qahâwî*)  
 cold (s.) *bard*; (a.) *bârîd*; (of  
 persons) *bardân*; get cold  
*birid*; catch cold *akhad, khad,*  
*bard, khawlu bard*  
 collar *yîqa*  
 collect *gama'*; be collected  
*iqgama', inḡama', itlamm,*  
*iltamm*  
 colonel *binbâshî*  
 colour *lân* (pl. *ilwadn*)  
 come *ga', giḡ* (imp. *ta'âla, ta'a*)  
 (pl. *ta'âlu*); I came *gêt*; she  
 came, has come *gat*; they  
 came *gû, gum*; he comes,  
 will come *ḡiḡ*; they come  
*ḡiḡû*; come down *nizil*  
 coming (s.) *meḡiy, meḡiya*;  
 (part.) *gay*  
 commandant *hekimdâr*  
 commander-in-chief *sirdedâr,*  
*sirdâr*  
 commerce *tigâra*; be in com-  
 merce *tâḡir*  
 common *wardinârî*  
 company *kumbanîya*, keep  
 company *wannâs*

- compartment *diwân*  
 compassion *ḥinnîya*  
 compel *alzam*  
 complain *ishtaka*  
 complaint *shakwa*  
 completely *tamâm*, *khâliṣ*  
 compose (book, &c.) *allif*  
 concealing *katm*  
 concern *khaṣṣ*  
 condition *shart*  
 confectioner *ḥalawânî*  
 confess *qarr*, *istiḡarr*  
 confuse *lahhbat*, *khalbat*; be  
 confused *itwahal*  
 confusedly; talk confusedly  
*barḡin*  
 congratulate *bârik li*  
 conquer *ghalab*; try to con-  
 quer *ghâlib*; be conquered  
*itghalab*; own oneself con-  
 quered *istaghlib*  
 consent *ridi*, *irtada*; I con-  
 sented *ridit*  
 console *anis*, *wannis*  
 conspire *issâwa*  
 constable *shawîsh*; chief con-  
 stable *bitshawîsh*  
 Constantinople *Istanbûl*  
 consul *qunṣul*  
 consulate *qunṣulâtu*  
 contented *mabsûṭ*  
 contentment *inbisûṭ*  
 continue *istimarr*, *tann* (§ 218)  
 contract; give contract to *qâwil*  
 contradict, *khalif*  
 contradictory; be contradic-  
 tory *ikhtalaf*  
 contrary to *bî khlâf*  
 convent *dêr* (pl. *idîâr*)  
 convey *wadû*  
 convince; be convinced *i'tamud*,  
*il'ukkid*
- cook (s.) *ṭabbâkh* (f.), *ṭabbâ-  
 kha* (v.) *ṭabakh*; be cooked  
*insawu*  
 cooking *taswîya*  
 Copt *Qibtî* (pl. *Qibat*)  
 corner *rukn*  
 correct (a.) *maẓbûṭ*; be correct  
*ṣahḥ*  
 costume *lib*  
 cough (s.) *kulḥa*; (v.) *kaḥḥ*  
 country *bilâd*; *rîf*, *iryâf*  
 countryman *baladî*  
 court *maḥkama* (pl. *maḥâkim*)  
 cover (s.) *ghaṭâ*  
 covet *ṭimî fi*  
 cow *baqaru* (pl. *baqar*, *ba-  
 qarât*)  
 crevice *shuqq*  
 crooked 'away (f. 'ûga, pl.  
 'ûg)  
 crops *zirâ'ât*  
 cross (v.) 'alida  
 crow *ghurâb* (pl. *ighriba*)  
 cruel *gabbâr*  
 crush *dashsh*  
 crushing *dashsh*  
 crutch 'ukkâz  
 cucumber *khiyâr*; bed of  
 cucumbers, *maqâtu*  
 cup *finḡin*  
 cupboard *dûldb*, *dôlûb*  
 custom 'âda  
 customer *zubûn* (pl. *zabû'in*,  
*zabâyin*)  
 custom-house *gumruk*  
 custom-house officer *gum-  
 rukshî*  
 cut *qaṭa'* (imp. *iqṭa'*), *qaṣṣ*;  
 cut out (cloth) *faṣṣal*; I,  
 you, cut *qaṭa't*, *qaṭaht*;  
 be cut out *itfaṣṣal*  
 cutting, cutting off (s.) *qaṭ'*

## D

- Damage *'awcar*; I, you, damaged *'awcart*  
 dance (ball) *ballu*; (v.) *raqaṣ*  
 dandy; think oneself a dandy *i'āyiq*  
 dark; become dark *ighmaqq*  
 daughter *hint*, *bitt* (pl. *banūt*)  
 dawn *fagr*  
 day *yōm* (pl. *iyām*, *iyām*).  
*nahār*; New Year's day *rās is sana*  
 dead *méyit* (*maiyyit*)  
 deaf; deaf and dumb *akhraṣ*  
 (pl. *khurṣ*)  
 dear (price) *ghālī*  
 death *mōt*  
 debt *dén*; charge with a debt *daiyyin*, *déyyin*  
 debtor; be made a debtor *iddāyin*  
 decanter *karāf*  
 December *disambar*  
 declaration *qōl*  
 deduct *qaṭa'*, *istanzil*; I, you, deducted *qaṭa't*, *qaṭaht*  
 deed *'amaliya*, *jī'l*  
 deep *ghurīf*  
 defend *dāfī'* 'an  
 degree *ilraya*  
 delay (v. i.) *i'ukhhkar*  
 deliver *sallim*  
 demand (s.) *ṭalab*; (v.) *ṭalab*; they demanded *ṭalabū*  
 demolish *hadd*  
 demolishing *halaḥ*  
 deny *nakar*  
 depart *sijir*  
 departure (s.) *qiyām*, *ṭulū'*  
 depravity *raḍāwa*  
 derange; be deranged *khall*  
 dervish *darwīsh*; become a dervish *iddarwīsh*  
 descend *nizil*  
 descending (s.) *nuzūl*; (part.) *nāzil*  
 descent *nuzūl*  
 describe *waṣaf*  
 desert (s.) *khala*  
 deserve *istiḥaqq*, *istāhil*  
 devil *shēṭān*, *'afrīt*  
 dialect *laḡwa*  
 dictionary *qāmūs*  
 die *māt*; they died *mātu*  
 difference *fariq*; have a difference *itkhāsim*  
 different *bashqa*  
 difficult *ṣa'b*  
 diffuse *ṭawīl*; be diffuse *ṭawīl*  
 dine *i'asha*  
 dinner *'ashā*, *'ashwa*  
 direction *qiba*, *naḥya*; in the direction of . . . *naḥyit* . . . be turned in the direction of *itwaqqih li*  
 dirt *wasōkha*  
 dirty *wisikh* (comp. *ausakh*)  
 discuss *itbāḥis*  
 disdain, look with disdain *ittallit*  
 disease *marād*, *'aiyī*  
 disguise oneself *itkhayfa*  
 dish *ṣaḥn*, *ṭabikh*; be dished up *iniharaf*  
 dishonour (v.) *'āh*  
 dismiss *rafal* (*rafāt*); be dismissed *itrafal*  
 disobey *'isi*  
 distance *masāfa*  
 distant *bi'ūd*  
 divide *qasam*  
 divorce *ṭallaq*  
 do *'amal*, *qaṭa*, I, you, did *'amall*  
 docile; become docile *hī'li*

doctor <i>hakîm</i>	drawing-room <i>şála</i>
dog <i>kalb</i> (pl. <i>kiláb</i> )	dress (s.) <i>libs, tób</i> ; (v.n.) <i>libis</i> ; they dress <i>yilbisú</i>
dog-cart <i>dukkâr</i> (pl. <i>dakakîr</i> )	dressmaker <i>khaiyâta</i>
doing (s.) <i>'amalîya</i>	drink <i>shirib</i> ; I drank <i>shiribt</i> ; they drank <i>shirbú</i> ; he drinks <i>yishrab</i> ; be drunk (water, &c.) <i>itsharab, ishsharab</i>
domineer <i>istahkim</i>	drinking <i>shurb</i>
donkey <i>himâr, humâr</i> (pl. <i>himâr</i> ); consider a donkey <i>istuhmar, istaghâsh</i>	drive <i>sâq, rikib</i> ; be driven <i>itrakab</i>
donkey-boy <i>hammâr</i>	drop <i>waqqa'</i>
donkey-saddle <i>barda'a</i>	drown, be drowned <i>ghiriq,</i> <i>istaghraq</i> ; they were drowned <i>ghirqum</i>
door <i>bâb</i> (pl. <i>ibwâb</i> )	drug <i>dawa</i> (pl. <i>awâiya, idwâiya</i> )
door-handle <i>ukra</i>	drunk <i>sakrân</i> ; get drunk <i>sikir</i> ; make drunk <i>sakar</i>
doorkeeper <i>bawwâb</i>	dry (a.) <i>nâshîf</i> ; get dry <i>wishif</i>
double (a.) <i>migwiz, (v.) igwaz</i> ( <i>agwaz</i> )	dust <i>turâb, furâb</i> ; (v.) <i>naffad</i> ; be covered, filled, with dust <i>itfarab</i>
doubled <i>matnî</i>	dye (v.) <i>sabagh</i> ; be dyed <i>insabagh</i>
doubt (s.) <i>shakk</i> ; no doubt <i>ma'lâm</i>	
dough <i>'aqîn</i>	
drain <i>ballû'a</i>	
draught <i>sharba</i>	
draw out <i>talâ'a</i> ; they draw out <i>yettallâ'û</i>	
drawer <i>durg</i>	

## E

Ear <i>widn</i> (f.)	either; either . . . or <i>ya</i> . . . <i>ya</i>
early <i>badrî</i>	elbow <i>kû'</i>
earth <i>arḍ</i> (f.) (pl. <i>arḍî</i> )	eleven <i>hūdāshar, hūdīshar,</i> <i>ihūdāshar, ihūdīshar</i>
easy; find easy <i>istas-hil</i>	embankment <i>qisr</i>
eat <i>akal, kal</i> ; I ate <i>kalt</i> , he eats <i>yâkul</i> ; make eat <i>wakkil</i>	emperor <i>imberâṭér</i>
eaten <i>ma'kûl, mittâkil</i> ; be eaten <i>ittâkil</i>	employ <i>khaddim</i>
eclipse; be eclipsed <i>khizi</i>	employee <i>mistakhlîm</i>
effervesce <i>raqha</i>	empty <i>fâḍî, fâriqh</i>
effervescence <i>raqhira</i>	enclosure <i>hōsh</i>
egg <i>bêḍa</i> (col. pl. <i>bêḍ</i> )	end (s.) <i>ghâya</i>
Egypt <i>Maşr, barro Maşr</i> ; Upper Egypt <i>iş Sa'âl, iş</i> <i>Sî'âl</i>	endure <i>istahmil, zaman</i>
Egyptian <i>maşrî</i>	enemy <i>'adû</i> (pl. <i>a'uld</i> )
eighth (s.) <i>tumu</i>	engage <i>qâwil</i>
	engineer <i>mchāntiz</i>
	English (s) <i>Inglîz</i> ; (a.) <i>inglîzî</i>

enjoin *waṣṣa*  
 enjoy *inbasat min*  
 enjoyment *inbisât, ḥazz*  
 entangle; they entangle *ḡish-*  
*bikû*; get entangled *itwaḥas*  
 enter *dakhal, khashsh*; they  
 entered *dakhalû*  
 entry *dukhûl*  
 environs *ḡucâr*  
 err *ḡhuluṭ*  
 errand *mishwâr*  
 escape *harab, issêyib*  
 Europe *Urubba*  
 European *ifrangî, rubbâri*  
 (*urubbâri*)  
 even *hatta*  
 everybody *kulle min kân*

exactly *tamâm*  
 example *masal*; for example  
*masal*  
 except (ad.) *illa*; except that  
*innama*  
 excess *kuṭr*  
 excuse; excuse oneself *i'tazar*  
 existing *maḡûd*  
 explode *ṭaqṭaq*  
 expose 'arid'; (make clear)  
*bêyin (baiyin), (to view) 'arid*  
 extinguish *ṭafṭa*; be extin-  
 guished *intafa*  
 extract *qala'*; *istakhrag*  
 extracting (s.) *qal'*  
 eye 'en  
 eyesight *nazar*

## F

Face *wishsh*  
 fade *igradh*  
 faithful *mu'min*  
 fall *icqi', ṣuquṭ*  
 false *kidb*  
 falsehood *kidb*  
 family *ahl il bet*  
 far *bi'id*; find too far *istab'ad*  
 fasten *rabaṭ*; they fastened  
*rabaṭû*  
 fat; grow fat *simin*  
 father *abb*; my father  
*abûya*; his father *abûh*  
 fathom (get to the bottom of)  
*istaṭraqh*  
 Fayoum, man from the Fayoum  
*fayûmî (pl. fayayma)*  
 fear (s.) *khôf*; (v.) *khâf (min)*;  
 they fear *yekhâfû*  
 February *fibrâyir*  
 feel *ḥass*  
 fellow *ḡada'* (pl. *ḡid'ân*)  
 ferry *ma'adliya*  
 festival 'ûl

fever *ḥimma (ḥumma), sukhûna,*  
*sukhûniya*  
 few *shuwaiya, kam, hah*  
 fez *ṭarbûsh*  
 fie *akh*  
 field *ḡhêt (pl. ḡhêtân)*  
 fight (battle) *waḡ'a*  
 file (row) *ṣaff*; (tool) *mabraṭ*  
 fill *mala, 'abba*; they fill *yimlû*;  
 be filled *intala (imtalû)*  
 filling (s.) *maly*  
 finally *nihaitu*  
 find (s.) *liḡiyya*; (v.) *laḡa, lâḡa,*  
*waḡal*; I, you, found *laḡét*;  
 they found *laḡû*; be found  
*itwaḡad*  
 fine *finu*  
 finger *ḡubâ'*  
 finger-nail *dujir*  
 finish; be finished *khulus*  
 (f. *khulṣit*), *istakmil*  
 fire *nâr*; *ḥarîqa*; (v.) *ḡarab*  
 first *awil, awilâni*; first class  
*daraja ûla*

fish <i>samaka</i> (col. pl. <i>samak</i> ); (v.) <i>iṣṭād</i>	forget <i>nisi</i> ; I, you, forgot <i>nisīt</i>
fisherman <i>ṣēyād</i>	fork <i>shōka</i>
fissure <i>shaqq</i>	forward <i>quddām</i> ; bring for- ward <i>qaddim</i>
five <i>khamas, khamsa</i>	fountain <i>fasqīya</i> , (drinking) <i>sibīl</i>
fixed <i>mazbūt</i>	four <i>arba', arba'a</i>
flame; burst into flames <i>sha'til</i>	frame (s.) <i>birwāz</i> ; (v.) <i>barwiz</i>
flannel <i>fanella</i>	France <i>Fransa</i>
flee <i>harab</i> ; they fled <i>harabū</i>	Frenchman <i>fransāwī</i>
fleeing, flight <i>firār</i>	frequent (v.) <i>itraddid 'ala</i>
float <i>'ām</i>	fresh <i>tāza, ṭarī</i> ; get fresh and green <i>ra'ra'</i>
floor <i>ard, ardīya</i>	freshness <i>ṭarāwa</i>
flow down <i>sāl</i>	Friday ( <i>yôm, nahār</i> ) <i>ig gum 'a</i>
flower <i>zahr</i> (pl. <i>zuhūr</i> ); <i>warda</i> (pl. <i>ward</i> )	friend <i>ṣāḥib</i>
flush <i>izradd</i>	frighten <i>khawwuf</i> ; be frightened <i>irta'ash, inkhadḍ</i>
fly (s.) <i>dibbāna</i>	from <i>min</i> ; from her <i>minha</i>
flying <i>ṭāyir</i>	front; in front of <i>quddām</i>
foam (s.) <i>raghwa</i> ; (v.) <i>ragha</i>	froth (s.) <i>raghwa</i> , (v.) <i>ragha</i>
fodder <i>'alīq, 'alūq</i>	fruit <i>frūta, fak-ha</i>
fold (v.) <i>tana, ṭabbaq, ṭawa</i>	fruiterer <i>fakahānī</i>
foolishness <i>ḥamāqa</i>	fry <i>qilī</i> ; be fried <i>itqala, itqalla</i>
foot <i>riḡl</i>	full <i>malyān</i>
for <i>'ala shān, 'ashān</i>	fun; make fun of <i>istahza'</i>
force <i>zūr, qāwa</i>	
forged <i>miṣṭini'</i>	
forgery <i>zūr</i>	

## G

Gaiety <i>inshirāh</i>	generally <i>ghālīban</i>
gain <i>kusub, kisib</i> ; I gain <i>aksal</i>	gentleman <i>efendi</i>
game <i>li'b</i>	get; get up <i>qām</i> , (imp.) <i>qūm</i> ; I get up <i>aqūm</i>
gaoler <i>saggān</i>	giddy; make giddy <i>dawakh,</i> <i>dawcakh</i>
garden <i>qināna</i> (pl. <i>ganū'in,</i> <i>ganāyin</i> )	girl <i>hint, bitt</i> (pl. <i>banāt</i> )
gardener <i>ganēnī</i>	give <i>iddā</i> ; I give, will give, <i>addī</i> ; give me <i>iddīnī</i> ; he gave me <i>iddānī</i> ; they gave him it <i>iddūh</i> ; sue gave <i>iddat</i> ; I, you, gave, <i>iddēt</i> ; give back <i>rajga', radd</i> ; be given <i>it'ata</i>
garment <i>hidma</i>	
gate <i>bāb</i>	
gather; gather together (neut.) <i>igtama'</i> ; be gathered to- gether <i>iltamm, iltamm</i>	
gaze at <i>inbahat 'ala</i>	
general (s.) <i>qinninār</i>	



glass *qizáz*; *kubbáya*  
 gluttonous *akkíl*  
 gnawed *mittákil*  
 go *ráh*; I, you, went *ruht*; she went *ráhit*; they went *ráhú*; he goes, will go *yerúh*; we go, will go *nerúh*; they go *yerúhú*; go away *rauwaḥ*; go out *ṭili*; *kharag*; they went on *mishyú*; they go up *yiṭla'ū*  
 go-between, act as a go-between *itwassaṭ*  
 going (s.) *mirwáh*; going out *khurúq*; going through *fót*  
 goat *mí'za*  
 good *ṭaiyib*; find good *istahsin*; *istaṣraf*  
 goods *buḍá'a*  
 government *hukúma*  
 gown *tób*, *gallabíya*; her gown *tubha*

grammar *agruméya*  
 grandees *nas kubárát*  
 grandmother *gidda*, *sitt*  
 grass *ḥashásh*  
 greedy *akkíl*  
 green *akhḍar*  
 greengrocer *khudart*  
 greens *khudár*  
 greet *sallim 'ala*; they greet *yisallimá 'ala*  
 grocer *baqqál*  
 groom (s.) *sá'is*, *sá'yis*, (v.) *sá'yis*  
 ground *ard* (f.) (pl. *aráḍt*)  
 grow; let grow *rakha*; grow up *kibir*  
 guarantee (v.) *daman*  
 guard; be guarded *inḥaraṣ*  
 guardian *ḥáris* (pl. *ḥurráṣ*)  
 guest *déj* (pl. *diyáḥ*)  
 gun *bunduqíya*

## H

Hair *sha'r*  
 hairy *mush'arúná*  
 half *nusṣ*  
 hammer *shakúsh*, *qulám*  
 hamper *zanbíl*  
 hand (s.) *ú*; (v.) *náwil*  
 handful *ḥifna*  
 handkerchief *mundíl*  
 handle (of door, &c.) *ukra*  
 handwriting *khaṭṭ*  
 hang *shanaq*  
 hanging (s.) *shanaq*; (part.) *me'allaq*  
 happen *ḥaṣal*, *gara*  
 happiness *ḥuwa*  
 hard *gámid*; get hard *gimíd*, *gabbis*; hard up *ma'zár*  
 harden (v.t.) *gammid*; (v.n.) *gabbis*  
 hardness, hardiness *gamulíya*

harm (v.) *darr*, *sa'*  
 haste, make haste *ista'yil*, *shahhíl*  
 hasten *shahhíl*  
 hat *burnéta*  
 haunted *maskún*, *nahyúr*  
 have. I have *'undí*; you have *'audak*  
 he *huwa*, *húwa*  
 head *rás*; hold one's head high *istaṭwil naḥsu*  
 headman (of a village) *'umda*  
 heal *'alig*  
 hear *simi'*; they heard *sim'ú*  
 hearing (s.) *simá'*  
 heart *qalb*  
 heat *ḥarr*, *ḥimúl*  
 heavy *tigíl*; consider heavy *istatqal*  
 height *fúl*

help *sá'id* ; be helped *issá'id*  
 hen *farkha*  
 here *hina* ; see here! *adî*  
 hide (v.t.) *khafa* ; hide oneself  
*ikhlafa*  
 high *'âlî*  
 him -*u*  
 himself *nafsu*  
 hoard *hawwish*  
 hold *misik*  
 holding (s.) *maska*  
 hole *khurm*, *hufra*, *kharq*  
 holiday *agâza* ; *'id*  
 honour (s.) *ihtirâm*, (v.) *sharraf*,  
*ihtaram*  
 hook (s.) *shankal*  
 horse *huşân* ; horses *khêl*

horse-cloth *shull*  
 hot *hâr*, *harr* ; *sukhn*  
 hotel *lukanda*, *hammâra*  
 house *bêl* (pl. *bîyût*, *buyût*), our  
 house *bitna*  
 how *izzêy* ; how much ? *kâm*  
 however it be *mahma kân*  
 hunger *gû'*  
 hungry *gu'an*, *gi'an*  
 hurry (v. t. and i.) *shahkil*  
 hurrying (s.) *karsha* ; (part.)  
*misri'*, *musrî'*  
 hurt (v.) *ḍarr*, (pain) *waga'*  
 husband *gôz* (pl. *igwâz*) ; her  
 husband *guzha*  
 hyena *ḍab'* (pl. *ḍubû'*)

## I

I *ana*  
 ice *talq*  
 idea *fikr*  
 idle ; leave idle (on one's  
 hands) *hawwar* ; be left idle  
 (on one's hands) *bâr*  
 idolater *mushrik*  
 if *iza*, in *lau* ; even if *lau in*,  
*welau in* ; if not *lôlâ*  
 ignorant *gâhil*  
 ill *'aiyân* ; get ill *'iyi*  
 illness *'aiyâ*  
 imagine *iftakar*  
 immediately *hûlan*  
 impair ; be impaired (intellect)  
*khuruf*  
 important *m e h i m m* (comp.  
*ahamm*)  
 impoverish *ifjar* (*afjar*)  
 impress *akkil* (*'ula*)  
 imprison *habas* ; be imprisoned  
*inhabas*  
 in *fî*, *fi* ; *bî* ; *gûca* ; in it *fîh*

incite *şallaḥ*, *wazz*  
 increase (v.t.) *zawwid*, *kattar* ;  
 (v.i.) *zâd*, *inzâd*  
 indicate *dalle 'ala*  
 inform *khabbar*, *fahhim*, *iblaḥh*  
 inhabit *sikin*  
 inhabited *maskûn*  
 inherit *wiris*  
 injure (v.) *ḍarr* ; feel oneself  
 injured *inḍarr*  
 ink *hibr*  
 inkpot *dawâya*  
 inn *khammâra*  
 inquire *istafhim*, *istidall*  
 inside *gûca*  
 insist *akkid*  
 instead *bidâl* ; *bidal ma*, *'iwâd*  
*ma*  
 insult *shalam* ; insult one  
 another *shâtim*  
 insure *sôgar*, *daman*  
 intelligence *'aql*  
 interfere *iddâkhal*

interpret <i>targim</i>	irrigate <i>rawa</i> ; be irrigated
interpreter <i>targumân</i>	<i>îrawu</i>
invite 'azam; be invited <i>il'azam</i>	Italian <i>îalyîni</i>

## J

Jacket <i>zaketta</i>	judge (s.) <i>qâdî</i> (pl. <i>quddâ</i> ); (v.)
January <i>yanâjir</i>	<i>hakam</i> ; they judge <i>yihkumû</i>
jar <i>ibrîq, ballâş, ballâşî</i>	jug <i>ibrîq</i>
job <i>shughl</i>	juggler <i>hâwî</i>
journey (s.) <i>safar</i>	July <i>yulyu</i>
journeying <i>mesâjir</i>	June <i>yunya</i>
joy <i>şurûr</i>	

## K

Keep; keep away, off <i>hâsh</i> ;	kine <i>baqar</i>
they keep away <i>yehâshû</i> ;	king <i>malik</i>
be kept away, off <i>inhâsh</i> ;	kiss (v.) <i>bâs</i> ; be kissed <i>itbâs</i>
keep back <i>âkhîr</i>	kitchen <i>mafbakh</i>
keeping; be in safe keeping	kitten <i>qufêt</i>
<i>ithâffâz</i>	kneel <i>birik</i> ; make kneel <i>barrîk</i>
key <i>muftâh, miştâh</i>	knife <i>sikkîn</i>
Khedive <i>Khulêwî</i>	knock (s.) <i>khabta</i> ; (v.) <i>şaray,</i>
kick <i>rafâş, darab bi riglu</i> ;	<i>khabat, khabbat</i> ; they
kicked <i>rafâşû</i> ; be kicked	knocked <i>khabatû</i> ; be knocked
<i>itrafâş</i>	<i>itkhabat</i>
kill <i>mauwit, qatal</i> ;	know 'irîf; I, you, knew 'irîft;
they killed	they know <i>yîrafû</i> ; be
<i>mauwitû</i> ; be killed <i>inqatal</i>	known <i>it'araf, in'araf</i>
kind (s.) <i>gîus</i>	knowledge 'ilm
kindly <i>bi l lutf</i>	
kindness <i>hinîya, lutf</i>	

## L

Ladder <i>sillim</i>	lantern <i>fâmus</i>
lady <i>sitt</i> ; play the grand lady	large <i>kebîr, kibîr</i> (comp. <i>albar</i> )
<i>issattil</i>	(pl. <i>kubâr</i> )
lake <i>birka</i>	last (a.) <i>âkhîr, âkhirâsî</i>
lame; be lame 'araq, 'urug	last (v.) <i>zaman, istahmil</i>
lamp <i>lamba, lamda</i>	late <i>wakhrî</i> ; be late 'auway,
lance <i>harba</i>	<i>it'akhhâr</i>
land <i>ard</i>	laugh <i>dihik</i> ; make laugh <i>dah-</i>
landlord <i>şahb (şâhîl) il bêt</i>	<i>hak</i>
language <i>lugha, lugha</i>	laughing (s.) <i>dihk</i>

- lawyer *abukātu*  
 lay (down) *naʿiyim*; (eggs) *bâdīt*  
 lazy *kaslūn, tanbīl, tanbal* (pl. *tanabla*); be lazy *tanbīl, kassil*  
 lead (s.) *rušās*  
 lead (v.) *wadda*  
 leaf *waraqa* (col. pl. *waraq*); put on leaves (tree) *wurraq*  
 leakage *khararân*  
 lean on *irtakun ʿala*  
 leap (v.) *naṭṭ*  
 learn *itʿallim*; make learn by heart *haṭṭad*  
 learned *ʿâlim*  
 leather *gild*; piece of leather *gilda*  
 leave (s.) *agâza*; by your leave *min fadlak*; (v.) *khalla, séyib*; I, you, left *seyibt, futt*; they left *seyibû*; (quit) *fâriq*  
 ledger *daftar*  
 lemon *lamûna* (col. pl. *lamûn*)  
 lend *sallif*  
 length *tûl*  
 less *aqall*; get less *nuyus*  
 lest *lahsan*  
 let (permit) *khalla, imp. khallî*; they let go *séyibû*; be let (house) *itʿayyar*; be let go *isséyib*  
 letter *qurʿib*  
 liar *kaddâb*  
 library *kutubkhâna*  
 lie (down) *nâm, raqad*  
 lie (s.) *kudb*; give lie to *kahlīb*  
 light (s.) *mûr, (v.) qûd*; bring to light *izhar*  
 light (not heavy) *khawfif*  
 lighten *baraqit (id dinya)*  
 like (a.) *zêy, mill*  
 likeness *shabah*
- limit (s.) *ḥadd, qadl*; (v.) *ḥadilil*  
 line *khatt*  
 lion *sabʿ* (pl. *subûʿ*)  
 little (s.) *shuwaʿiya*; consider little, too little *istiqall, istaqlil*  
 live (v.) *ʿûsh*; (inhabit) *sikin*; they live *yiskunu*  
 living (s.) *maʿisha*; get one's living *isturzaq*  
 load (s.) *ḥamla, wisq*; (v.) *ḥammil, wasaq, ʿabba*; be loaded, laden *itwasaq*  
 loaf *riḡḡif* (pl. *irḡiḡa*)  
 lock (s.) *kâlîn, (v.) sakk*  
 locksmith *kawalînî, kawalînḡi*  
 London *Lundura, Lundûra, Lundra*  
 long *ṭawîl* (comp. *aṭwal*); long ago *zamân*  
 look (v.) *baṣṣ*; (search) *dawwar*; look after *ḥâjiz ʿan*; look over *ifjarrag ʿala*  
 look out! *ûʿû*  
 looking for *medawwar ʿala*  
 loosen *rakha, rakhrakh*  
 lord *rabb, sût*  
 lose *râḥ minnu*  
 loud *ʿâlî*  
 lounge *inqaʿus, inḡaʿmaṣ*  
 love (s.) *ḥubb, (v.) ḥabb, wadd*; they love *yehibbû*; be loved *ithabb, inḡabb*  
 loving *meḡhibb*  
 low *wâṭî; dân*  
 lower (a.) *taḡtânî*  
 luck *bakht*  
 lucky; find lucky *istabrak*  
 luggage *ʿafsh*  
 luggage van *makhzan fransâwî*  
 lunch *ghadî*  
 lying (down) *nâʿim, naʿyim*; lying down, lying ill *râjîd*

## M

- Mad *maguân*; drive mad *gannin*; consider mad *is-ti'jann*  
 make 'amal  
 malice; bear malice *ithammil*  
 man *râgîl* (pl. *riyyûla*)  
 manhood *kubr*  
 manage *sâjis*  
 many *ketîr, kitîr*  
 March *mars*  
 mark (v.) *ashshur*  
 market *sâq* (pl. *iswâq*)  
 married *miqjauwiz*  
 mash (v.) *daqq*  
 master *makhdûm, sîd*; (teacher) *me'allim, khôja*  
 mat *hasîra* (pl. *huşr*)  
 match *kabrîta* (col. pl. *kabrît*)  
 mat-maker *huşarî*  
 matter *mas'ûla, khabar*  
 mattress *martaba*  
 mattress-maker *menuygûl*  
 mattress-making *tangûl*  
 May *mâya*  
 measure (v.) *qâs*  
 meat *luhm, luhma*  
 medicine *dawu*  
 meet *qâbil, itqâbil waiya*; I met *qâbilt*; chance to meet *işşâdîf waiya*  
 meeting *gum'îya*  
 melt (t.) *sêyah, suiyah, dauwib*  
 memory *bâl*  
 mend *şallah*; they mend *yîşallahâ*  
 merchant *tâgir* (pl. *tuggar*)  
 merchandise *buđâ'a*  
 messenger *marasla*  
 metre *mitr*  
 middle *waşţ*  
 mile *mîl*  
 milk (s.) *laban*; be milked *inhalab*  
 milkman *labbân*  
 millième *millîn*  
 minaret *madna (mûdina)*  
 mind (s.) *bâl*  
 mine (pr.) *betâ'î* (f. *betawî*, pl. *betâ'î*)  
 ministry *dîwân, nazîra*  
 minor *qâşîr*  
 minute *dîqîqa*  
 mix *khalaţ*  
 molar (tooth) *dîrs*  
 money *fulûs*  
 month *shahr*  
 moon *qamar, qamaru*  
 more *ziyûda*  
 morning *şubh*; this morning *iş şubh*  
 morsel *luqma*  
 mosque *qâmi'*  
 mosquito *nâmûsa* (col. pl. *nâmâs*)  
 moth 'ittâ  
 mother *umm*; my mother *ummî*  
 mother-in-law *hamût*  
 mound *kôm*  
 mouse *fîr* (pl. *fîrîn*)  
 moustache *shanab*  
 mouth *hanuq*  
 mouthful *luqma*  
 mow *hashsh*; be mown *m-hashsh*  
 Mr. *efendî, khawôja, musqu*  
 much *ketîr, kitîr*  
 mud *wahţ*  
 mule *bağhl, bağhla* (pl. *bağhâl*)  
 music *muzîka*  
 Mussulman *Muslim*  
 mutter *bargim*

## N

- Nail *musmâr*, *muşmâr*, *mismâr*,  
*mîsmâr*  
name (s.) *ism*; by name  
*isman*; inquire name of  
*istasma 'an*  
named *masmî*  
napoleon *bintu* (pl. *banâtî*)  
native *baladî*  
near *mistaqrab*; find, consider,  
near *istaqrab*  
necessary *lâzîm*  
necessity *luzûm*  
neck *raqaba*  
need (s.) *luzûm*, 'ôza; no need  
*balûsh*  
neighbour *gâr*  
nesting (part.) *me'ashshish*  
net *shabaka*  
never *abadan*  
new *geûûd*, *gidûd* (comp.  
*aglad*, pl. *gudad*, *gulûd*);  
be new *istigadd*  
newly *geûûd*  
news *khabar*; get news from  
*istakhbar min*  
newspaper *gurnâl*  
nice; consider nice *istazraf*  
night *lêl*, *lêla*; pass the night  
*bât*  
Nile *bahr*, *bahr in nûl*  
no *la'*  
north *bahr*, *bahrî*; go north  
*bahhar*  
not *la*, *mush*, *ma . . . sh*  
notify *i'tan* (*a'tan*)  
November *nujambar*  
now *dilwaqt*, *dilwaqtî*, *hâlan*  
number (v.) *nammâr*  
nurse (hospital) *tamargî* f.  
*tamargîya*

## O

- O, oh *ya*  
oath; take an oath *hîlif isti-*  
*hullif*  
obtain *ittaşal*  
occasion *furşâ*  
October *Uktubar*  
of *betû'* (pl. *betû'*)  
of course *ma'lûm*  
off; from off *min 'ala*  
offence *mekhulfa*  
office *maktub*  
officer *zâbit* (pl. *zabîit*)  
often *ketir ma*  
old (person) *kebîr*, *kibîr* (comp.  
*akbar*), *ikhtiyâr*, 'ayûz, (thing)  
*qadîm* (pl. *qadîm*)  
on 'ala  
once *marra*; once for all *wî s*  
*sahîm*, *bi l marra*  
one *wâlîd*  
only *bass*; only that *innuama*  
open *maftûh*, *fâtîh*  
open (v.) *fatah* imp. *iftah*;  
they opened *fatahû*; be  
opened *iftatah*  
opening *fâtîh*  
ophthalmia; get ophthalmia  
*irmadd*  
oppose *khâlîf*  
opposite *quşûd*  
or *walla*  
orange *burwîna*  
order (s. charge) *wişîya*; in order  
that *laql, li aql*; (v.) *amar*  
ordinary *wardinîrî*  
origin *aşl*  
original *aşlî*  
orphan *yatîm*

other *tání*, *bashqa*, *ghêr*  
 our -na, *beta'na* f. *betá'itna* (pl. *betu'na*)  
 out *burru*  
 outer *barránî*  
 oven (European) *furn*; (Arab) *kánún*

over *fôq*, 'ala  
 overcoat *bal'ru*, *sîku*  
 overlook (of a window) 'ala  
 overtake *lihîq*  
 owe *idlâyin*  
 owner *şâhîb*

## P

Pain (s.) *waga'*, (v.) *waga'*  
 paint (s.) *bâya*, (v.) *darab*  
*bâya*  
 pantry *isbîna*, *sibîna*  
 paper *waraja* (col. pl. *waraq*,  
 pl. *wirâq*, *urâq*, *aurâq*)  
 pardon (v.) *sâmih*  
 Paris *Barîz*  
 partner *shirîk*; take as a part-  
 ner *shârik*  
 partnership *shirka*; be in part-  
 nership *ishtarak*  
 pasha *bâsha*  
 pass *jât*; (hand) *nâcil*; let  
 pass *juwit*; she passed  
*jâtit*; they passed *jûtum*  
 passing (s.) *fôt*; (part.) *jû'il*,  
*fâyit*  
 pastry *fiñîr*  
 pastry-cook *fuñatrê*  
 pave *ballağ*  
 pay (s.) *ugra* (pl. *ugar*); (v.)  
*mahîya*; (v.) *dafa'*  
 peace *hisilla*  
 peacock *ta'ûs*  
 pear *kummîtrâya* (col. pl. *kum-  
 mitra*)  
 peel (v.) *qashshar*  
 peer (v.) *başş*  
 pen *qalam*  
 pencil *qalam ruşâş*  
 people *nâs*  
 perceive *hass*, *istihasse bi*  
 perform *qafa*

perfumes 'uñurât  
 period *mulda*  
 perish *hilik*  
 permission *izn*; ask permission  
*ista'zin*  
 permit *azan (li)*  
 perplex *haiyir*  
 persevere *istimarr*  
 Persian 'agami (col. pl. 'agam)  
 person *nağar*  
 personally *zâtan*  
 phenic *finik*  
 piastre *qirsh*, *qersh*, (tariff)  
*qirshê sâğh*; twenty-piastre  
 piece 'islarîya  
 pick (up) *lamas*; they pick up  
*yelimmâ*  
 pickles *turshî*  
 picture *şura*  
 piece *hittu* (pl. *hîttu*)  
 pierce *kharaq*, (with many  
 holes) *kharaq*; he pierced  
*intaqab*  
 pilgrim *hagg*  
 pilgrimage; go on pilgrimage  
*hagg*  
 pincers *kammîsha*  
 pipe *maşûra* (pl. *muvas'ir*)  
 pity (s.) *khişara*, *khuşara*.  
 cause to pity *hannin 'ala*  
 place (s.) *mañrah*  
 placed *mahfûf*  
 plait; be plaited *ingadal*  
 plane (tool) *rabôh*

- play (v.) *li'ib*; an instrument *daqq*; play with *lâ'ib*  
 please; be pleased *inbasat*, *inšarr*  
 pleased *mabsût*  
 plum *barqûqa* (pl. *barqây*)  
 pocket *gêb*  
 poet *šhâ'ir* (pl. *shu'ara*)  
 police *buliŝ*; police - station *tumn*, *karakôn*  
 polytheist *mushrik*  
 pommel; tie the bridle to the pommel of the saddle *qarbaŝ*  
 pond *birka*  
 pony *sîsî* (pl. *sayûsî*)  
 poor *faqîr*; become poor *iŝtuqar*  
 porter *shêyâl*  
 portmage *mashâl*  
 portfolio *mahfaða*  
 portmanteau *shanta*  
 possessed *me'afraŝ*; behave like one possessed *it'afraŝ*  
 possession; acquire possession *istamlîk*  
 possible (a.) *muṣṣkin*; be possible *imkan*; it is possible *yimkin*  
 post *buŝta*  
 post-office (*maktab*) *il buŝta*  
 postpone *akhhkar*  
 pot *halla*  
 potato *baŝaŝa* (col. pl. *baŝâŝis*)  
 poulterer *farargî*  
 pound (money) *ginêh*  
 pound (v.) *daqq*  
 pour *kabb*; I will pour *akubb*; be poured *inkabb*  
 powder *barâd* (*bariûd*)  
 power *qûwa*, *maqlara*  
 powerful *qûdir*  
 pray *ŝalla*; pray! *itjadda!* *ummâl!*  
 prayer *ŝala*; call to prayer *iddan*
- precision; do with precision *itqan*; be done with precision *intaqan*  
 prepare *gahhiz*, *haŝdar*  
 present (s.) *hidîya*; (a.) *hâdir*, *maugûd*; be present *itwagaŝ*  
 present (v.) *qadlim*  
 presence *wugûd*  
 preserving (s.) *hiŝz*  
 press; be pressed *dâq*, *iddâyiŝ*  
 pretend *idda'a*  
 pretty *kuwaiyis* (comp. *akwas*)  
 price *taman*  
 pride  
 prince *berins*, *brins*  
 prison *habs*, *siŝn*  
 prisoner *mahbûs*, *masgûn* (pl. *masagûn*); make prisoner *istêsar*  
 probably *ghâliban*  
 procurement *niyâba*  
 proper; be proper *ŝahh*  
 properly *zêy in nâs*  
 property *mâl*  
 protect *hama*, *dâjî 'an*, *istahfaŝ 'ala*  
 protecting *hiŝz*  
 publish in the paper *qornal*  
 puff; be puffed up with pride *iqga'maŝ*  
 pugh *ikkhî*  
 pull (v.) *shuld*; be pulled *itgarr*  
 punish *gûza*  
 purse *kîs*  
 put *haŝt*, imp. *haŝt*; I, you, put *haŝtêl*; they put *haŝtu*; put on *libis*, imp. *ilbis*; they put on *gîlbisû*; put to (door) *radd*, *wîrib* (harness) *'allaŝ*; be put *ithaŝt*, *inhaŝt*; be put up *itrakkib*; be put to *irtudd*, *itradd*, *itwârib*  
 pyramids *haram*



## Q

Quantity (number) <i>qumla</i> , <i>qimla</i>	quarrelsome <i>shukalî</i>
quarantine; put into quaran- tine <i>kartin 'ala</i>	quarter <i>rub'</i>
quarrel <i>itkhâniq</i> , <i>ishshâkil</i> ;	queen <i>malika</i>
quarrel with <i>'urik</i> , <i>khâniq</i> ;	question <i>su'âl</i>
they quarrelled <i>itkhanqû</i>	quickly <i>qawâm</i>
	quick-tempered <i>shukalî</i> , <i>ku- lalî</i>

## R

Race (s.) <i>sabqa</i> ; race with <i>sâbiq</i> , <i>issâbiq</i>	red <i>aḥmar</i> (f. <i>ḥamra</i> , pl. <i>ḥumr</i> )
rag <i>khalaqa</i>	redness <i>ḥamîr</i>
rain (s.) ( <i>maṭara</i> ), <i>naṭara</i> ; (v.) <i>naṭarîl</i> ( <i>maṭarîl</i> )	regret <i>iḥaṣṣar</i>
raise <i>rafa'</i> ; be raised <i>ûrafa'</i> , <i>irtafa'</i>	relate <i>ḥaka</i>
rare <i>nâdir</i>	relation (person) <i>qarîb</i>
rate; first-rate <i>'âl</i>	religion <i>diyyâna</i>
rather! <i>ummi!</i>	rely <i>i'tanad</i>
raw <i>nay</i>	remain <i>baqa</i> , <i>jiḍil</i> ; she remains <i>tibqa</i>
reach <i>ḥuṣṣal</i> , <i>ṭil</i> , <i>risi</i> , <i>ittasal</i> ; (overtake) <i>liḥiq</i> ; he. it, reaches <i>yifta'</i> ; she reaches <i>tihâṣṣal</i>	remainder <i>bâqî</i> , <i>baqîya</i>
read <i>qara</i> ; I read <i>qarêt</i>	remaining <i>bâqî</i>
reading <i>qirâya</i>	remove <i>ib'ad</i> ( <i>ab'ad</i> ); be re- moved <i>itba'ad</i> , <i>ilnaqal</i>
ready <i>ḥâdir</i> , <i>gâhiz</i> ; get oneself ready <i>isti'add</i>	renew; be renewed <i>iqjaddid</i>
ready-made <i>qâhiz</i>	renounce <i>tâb 'an</i> , <i>irtaja' 'an</i> , <i>istanzil 'an</i>
rear (v.) <i>shabb</i>	renowned <i>mashhûr</i>
reason <i>sabab</i>	repair <i>ṣallah</i> , <i>ramm</i> ; be re- paired <i>itrannu</i>
rebel (v.) <i>'iṣi</i>	repairs <i>taṣlîḥ</i> , <i>taṣlîḥât</i>
rebellious; be rebellious <i>'iṣi</i>	repent <i>tûb ('an)</i> , <i>nalâm</i> ; cause to repent <i>tawûb ('an)</i>
receipt <i>waṣl</i> (pl. <i>nuṣulat</i> ), <i>istilâm</i>	replace <i>ragga'</i>
receive <i>istalam</i> , <i>istaqbil</i>	reply (s.) <i>raḥd</i> , (v.) <i>rahd</i>
recent; be recent <i>istiqald</i>	reproach (v.) <i>'âjir</i>
reception (levee) <i>tashrif</i>	rescue <i>khallaṣ</i> ; they rescued <i>khallaṣû</i>
recognise <i>'irif</i>	resemble <i>shabah</i>
reconcile <i>ṣalîḥ</i>	resistance <i>muqâama</i>
recover (v. n.) <i>khaff</i>	respect (s.) <i>iḥtirâm</i>
recreation <i>fusha</i>	responsible <i>matzûm</i> , <i>wa'ûl</i> ; hold responsible <i>alzam</i>

retire *iftarad*  
 return (s.) *rugû'*; (v.t.) *ragga'*;  
 (v.i.) *rigi'*; we returned  
*rigi'na*  
 rice *ruzz*  
 rich *ghanî*  
 riches *mâl*  
 ride *rikib*; they rode *rikbû*;  
 be ridden *itrakab*  
 riding *râkib*  
 ring (the bell) *darab*; (of metal)  
*rann*  
 ripe *mistiwi'*; become ripe  
*istawa*  
 rise *qâm*; (of dough) *ikhtamar*;  
 (increase) *inzâd*  
 rising *fulû'*  
 risk (v.) *âyis*  
 road *sikka* (pl. *sikak*)  
 rob *saraq*; be robbed *insaraq*  
 robber *harâmî*  
 robustness *shiddîya*

roll (v.t.) *dahdar*, (v.n.) *id-*  
*dahdar*, *itmarragh*; be rolled  
*iddahdar*  
 roof *ṣaḥḥ*, *ṣuṭāḥ*  
 room *ôda* (*ôda*) pl. *uwad* (*uwad*);  
 his room *uḍtu*; make room  
*wassa'*, *fassaḥ*  
 rope *ḥabl*  
 rose *warda* (col. pl. *ward*)  
 rose-water (*moiyyit il*) *maward*  
 roughly; behave roughly  
*ithayyar*; speak roughly to  
*ittâqil 'ala*  
 row (s.) *ṣaff*; place in a row  
*raṣṣaṣ*, *ṣaff*  
 rubble *dabsh*; fetch rubble  
*dabbish*  
 ruin (v.) *'auwar*  
 run *giri*; make run *garra*; run  
 away *sharad*  
 running (s.) *gary*

## S

Sacking *khêsh*  
 sad; become sad *hizin*  
 saddle *sarg*, *serg*, (donkey)  
*barda'a*  
 sake; your sake *khaṭrak*  
 salary *mahîya*  
 saliva *rîq*  
 salt (s.) *malḥ*, (a.) *mâlih*, *ḥâlîq*  
 salute *sallim 'ala*  
 same *wâḥid*; all the same *zêye*  
*ba'd*  
 sand *raml*  
 Satan *ishshêtân*  
 Saturday (*yôm*, *nahâr*) *is sabb*  
 saucerpan *kusarôna*  
 savage; become savage *itwah-*  
*hash*  
 saw *minshâr*  
 sawing *nashr*

say *qâl* (imp. *qûl*); I say, will  
 say *aqûl*; you are saying  
*bitqûl*; he says *yeqûl*; he is  
 saying *bîqûl*; they say  
*yeqûlu*; I, you, said *qult*;  
 that is to say *ya'nî*  
 saying *qól*  
 scarab *gu'rân*  
 scarcely *ya dôb*, *dôbak*  
 scarcity *qilla*  
 scatter *baḥtar*  
 scholar *talmîz*  
 school *madrasa*  
 scissors *maqqaṣṣ*  
 scope *madaḥ*  
 scorch; be scorched *itqalla*  
 scratch (s.) *kharbisha*; be  
 scratched (thing) *ithakk*  
 sen *bahr*

- search for *dauwar* 'ala  
 season *waqt*, *awān*  
 second *tānī*; *ṣuyūmūlu*  
 see *shāf*, *ra'a*; I, you, saw  
*shuft*; he sees *yeshūf*; they  
 see *yeshūfū*  
 seeds *bizr*, *taqāwī*  
 seeing (part.) *shā'if*, *shāyif*;  
 seeing that *madām*; (s.) *shāf*  
 seize *nisik*, *qabad*; she seized  
*miskit*; they seized *miskū*;  
 be seized *itmasak*, *in(m)masak*  
 seizing (s.) *maska*  
 select *naqqa*  
 self *nafs*; himself *naṣsu*; by  
 himself *waḥdu*, *li waḥdu*  
 sell *bā'*; I, you, sold *bī't*, *bīkt*;  
 they sold *bā'ū*; they sell  
*y-bī'ū*  
 send *shēya'*; they sent *shēya'ū*  
 separate *faray*  
 September *Sibtinbar*  
 servant *khaḥlām*  
 serve *khaḥlam*; be served  
*itkhaḥlam*  
 service *khiḍma*  
 settle; settle with *hāsib*  
 severe *shedid*, *shidid*, *teqīl*; con-  
 sider severe *istatqal*  
 shaft 'arish (pl. 'irshān)  
 shame (s.) *ḥarām*  
 Sharqiya; native of the pro-  
 vince of *Sharqiya*, *Sharqīwī*  
 sharpen (pencil) *bara*  
 she *hīya*  
 shear *gazz*; be shorn *ingazz*  
 sheep *kharūf* (pl. *khirfīn*)  
 sheet *milāya*  
 sheikh *shēkh* (pl. *mashā'ikh*,  
*mashāyikh*)  
 shelf *raqī* (pl. *rufūf*)  
 shell (v.) *qashshar*  
 shelter (v.) *kann*; seek shelter  
*istikann*
- ship *merhib*  
 shirt *gamīs*  
 shoes (pair of) *gazma*  
 shoemaker *gazmagī*, *gizamātī*  
 shoot *ḍarab* (*bi l bunduqiya*);  
 (go shooting) *iṣṭād*  
 shop *dukkān*  
 short *quṣaiyar*  
 shoulder *kīlf*  
 show (v.) *warra*, imp. *warrī*;  
 show over *farrag*; be shown  
 over *itfarrag* 'ala  
 shriek (v.) *ṣarakh*  
 shrink *khas*  
 shut (v.) *qafal*, imp. *iqīl*; be  
 shut *uqafal*  
 shutter *shamsīya*, *samsīya*  
 shutting (part.) *qāṭil*  
 shy; be shy *ghanay*, *khizi*  
 si-leboard *buḥfēh*  
 sift *gharbīl*; be sifted *itgharbīl*  
 sifting *tiḡharbīl*, *teḡharbīl*  
 sign (v.) 'allim 'ala  
 silent; be silent *sikit*  
 silver *fadda*  
 simple (person) *ghashīm*  
 sing *ghanna*  
 singing *ghuna*  
 sink ( ) *ballā'a*; sink deep in  
*istaghraq*  
 sir *ḥfeḍīn*  
 sister *ukht* (pl. *ikhwāt*)  
 sit *qa'ad*, imp. *uq'ud*; you sit  
*tuq'ud*; they sat *qa'adū*;  
 they sit *yuq'udū*; sit up at  
 night *sihir*, *ṣehir*  
 sitting (s.) *qu'ad*; *qalsa*; (part.)  
*qā'ūd*  
 six *sitt*, *sitta*  
 sixth (s.) *suts*  
 skill *fulūka*, *fulūka*  
 sky *samā*  
 slant (v.t.) *warīb*; be slanted  
*itwārīb*

- slaughter *dabah*  
 slaughtering *dabh*  
 slave 'abd  
 slave-dealer *galláb*  
 sleep *nám*; you sleep *tenám*;  
 I slept *nimt*  
 sleeping *ná'im*, *náyim*  
 slight *khafíf*  
 slip (v.) *izzahlaq*  
 slippers *bantufl*, *bantuflí*  
 slowly 'ala l mahl (§ 570)  
 small *ṣughaiyar* comp. *aṣghar*;  
 consider small, too small  
*istaṣghar*  
 smallpox *gidrī*  
 smell (s.) *rīḥa*; (v.t.) *shamm*  
 smile (v.) *itbassim*  
 smiling *simīḥ*  
 smoke (s.) *dukkhkhán*; (v.) (of a  
 chimney) *dakhkhan*  
 smoking *shurb id dukhkhán*  
 snake *tī'bán*  
 snatch *khataf*  
 sneeze *'itīs*  
 so *kede*; so and so *kaza, kaza*  
*kaza*  
 soak *básh*, *bashbish*  
 soap (s.) *ṣabún*, (v.) *ṣabbín*: be  
 soaped *iṣṣabbín*  
 society *shirku*; (gathering)  
*gam'íya*  
 sock *sharáb*  
 sofa *kanabé*  
 soft *ná'im*; get soft *ní'im*  
 soldier 'askarí (pl. 'asákir)  
 some *ba'd*  
 somebody *ḥadd*  
 sometimes . . . sometimes *sá'a*  
 . . . *sá'a*  
 something *háqa*  
 son *ibn*  
 Soudanese *sádoní*  
 sound (v.) *gass*  
 sour; go sour *ḥumu!*
- south *qiblí*; go south *qabbil*  
 sow (v.) *zara'*; we sowed  
*zara'na, zaraḥna*  
 sparrow 'aṣfúra  
 speak *itkallim, ikkallim*; he is  
 speaking *beyilkallim*; they  
 speak *yikkallimá*; speak to  
*kallim*; he speaks well of  
*yizkur*  
 spend *ṣaraf*; I spent *ṣaraft*;  
 he spends *yīṣrif*; be spent  
*iṣṣaraf*  
 spider 'ankabút  
 spill *kabb*; *bahtar*; be spilt  
*inkabb, itkabb*  
 spirit (devil) 'afrít  
 spite; in spite of *ghaṣbe 'an*  
 splashboard (of carriage) *raḥraf*  
 split *inbarash*  
 spoil *khasssar, 'auwar*  
 spoon *ma'laqa*  
 sprawl *inbarash*  
 sprinkle *bakhhk*  
 spy; play the spy *itbaṣṣas*  
 squeeze; be squeezed *dáq,*  
*iddáyyiq*  
 squint *ḥawal*  
 squint-eyed *aḥwal* (pl. *ḥú'l*)  
 stable *aṣṭabl*; the stable  
*raṣṭabl*  
 stand (place of standing)  
*mauqaf*  
 standing *wáqif*  
 start (on journey) *sáfir, qám*;  
 he, it, starts *yoqúm*  
 starting *mesáfir, qá'im, qá'yim*  
 statement *qól*  
 station (railway, &c.) *muhatta*  
 stature *qíma*  
 steal *saraq*; they stole *saraqú*  
 steamboat *babúr, wabúr*  
 step (s.) *sillima*  
 stick (s.) 'uṣáya (pl. 'uṣy); get  
 stuck *itwahas, itwahal*

still (ad.) *kamáu* ; *lissu*  
 sting (s.) *qarṣa*, (v. *qaraṣ*) ;  
     be stung *quruṣ*  
 stinging *qarṣ*  
 stingy *bikhīl*  
 stocking *sharāb*  
 stomach *baṭn*  
 stone *ḥajar* (pl. *ḥujāra*)  
 stop (v.t.) *waqqaf* ; (v.i.) *wiqif*  
     (imp. *uqaf*)  
 stopping (standing still) *wāqif*  
 store-house *malḥzan*  
 story (tale) *ḥikāya*  
 straight *dughrī*  
 straightway *dughrī*  
 strand ; get stranded *itwahās*  
 street *shārī'* (pl. *shawāri'*),  
     *sikka* (pl. *sikak*)  
 strength *qūwa*  
 stretch (v.t.) *madd*  
 stretching (s.) *madad*  
 strike *ḍarab* ; they strike  
     *yidrabū* ; she struck *ḍarabit* ;  
     we struck *ḍarabna* ; they  
     struck *ḍarabū* ; they strike  
     *yidrabū*  
 striking *ḍarb*  
 string *dubāra* ; piece of string  
     *fatla*  
 stroll ; take a stroll *ḍarab*  
     *bulṭa*  
 strong *shidīd*, *qāmīd*

stuff (s.) *qumāsh*  
 stuff ; be stuffed *inḥasha*  
 stuffing *ḥashwa*  
 stumble *ṭabb*, *'itir*  
 stumbling (s.) *ṭabba*  
 succeed ; succeed to *itbawwish*  
 such a one *fulān*  
 sugar *sukkar*  
 sugar-basin *sukkariya*  
 suit (s.) *ṭaqm*  
 Sultan *Sulṭān*  
 summer *ṣēf*  
 sun (*shams*), *sams*  
 sunset *maghrib*  
 Sunday (*yôm*, *nahār*) *il ḥadī*  
 surely *ya maḥsan*  
 surface *wishsh* ; rise to the  
     surface *qabb*  
 surround *ḥāwiṭ*  
 suspend 'allay ; be suspended  
     *it'allay*  
 suspending (s.) *tu'liq*  
 sustenance *rizq*  
 swallow *bala'* ; be swallowed  
     *inḍalaṭ*  
 sweep (v.) *kanas*  
 sweet *ḥilw* ; find sweet *ist'ahla*  
 swell (v.) *wirim*  
 swim 'ām  
 sword *sēf*  
 Syria *ish Shām*  
 Syrian *shāmī*

## T

Table *ṭarabēza*, *tarabēza* ; (din-  
 ing) *sufra*, *ṣufra*  
 tablecloth *maḥrush*  
 tail *dêl*  
 tailor *khuiyit*  
 take *akhul*, *khad* (imp. *khul*) ;  
     she takes *takhul* ; I, you,  
     took *khult*, she took *khulit*,  
     they took *khulū* ; take

away *shāl* (imp. *shil*) ;  
 take off *qala'* ; take out  
*ṭalla'*, *kharray* ; take to  
 (get accustomed to) *khallo*  
*'ala* ; he takes (conveys)  
*yewalldi* ; take oneself off  
*ingan* ; take a ticket *q'ala'*,  
*tazkara* ; (drinks, &c.) *ist'*  
*'ta*

- talk (s.) *kalám*, *qól*; (v.)  
*ikkallim*; they talked  
*ikkallimú*  
 tall *ṭawíl* (comp. *aṭwal*)  
 tank *hód*  
 tax *rasm*  
 tea-pot *ibriq* *betá' ish sháy*  
 teach *'allim*  
 teacher *me'alim*  
 tear (v.) *sharaṭ*, *sharmaṭ*; be  
 torn *ishsharmaṭ*  
 telegram *talagrâj*, *tiligrâf*  
 temperament *khulq*  
 temple (ancient) *birba* (pl.  
*harâbî*)  
 tennis (*li'b*) *it tanis*  
 tepid; get tepid *jitir*  
 terrace *ṣuṭûh*  
 than *mîn*, *'an*  
 thank; thank you *kattar*  
*khêrak*  
 that (pr.) *da*, *dih* (f. *dî*), *dik-ha*  
 (§ 124); (c.) *inn*, *leinn*; that  
 they *innuhum*  
 the *il*  
 theatre *tiyâtru*  
 their *-hum*, *beta'hum*, *betaḥhum*  
 them *-hum*  
 there *henâk*  
 therefore *'ashân* (*'ala shân*), *kede*  
 these *dól*  
 they *humma*  
 thick *tekhîn*, *tikhîn* (pl. *tukhân*);  
 grow thick *tikhîn*  
 thin *rufaiyye'*  
 thing *hâga*, *shê*  
 think *zann*, *iftakar*  
 third (s.) *tilt*  
 thirsty *'atshân*  
 this *da*, *dih* (f. *dî*)  
 those *dól*, *duk-hamma*  
 though *welau*; as though *ke'inn*  
 thousand *alf*  
 thrashing (s.) *'alqa*
- three *talat*, *talata*, *talâta*  
 throttle *ḥanaq*  
 throttling *ḥanq*  
 throw *rama* (imp. *irmî*); *ḥalaf*;  
 she threw *ramît*; they threw  
*ramû*; be thrown away  
*itrama*  
 thunder (v.) *ra'adit* (*id dinya*)  
 Thursday (*yôm*, *nahâr*) *il*  
*khamîs*  
 thus *kede*  
 ticket *tazkara*  
 tie (v.) *rabaṭ*; they tied *rabaṭû*  
 tied *marbûṭ*  
 tiger *nimr*  
 time *waqt*, *zaman*; *marra*;  
*mudda*; (season) *awân*; at  
 that time *waqtiha*  
 timid *khawwâf*  
 tiny *zughannan*, *ṣughattat*  
 tire *ta'ab*, *ta'ab*; get tired *ti'ib*  
 tired *ta'bân*  
 to *li*, *le*, *'ala*; to me *li*, *liya*;  
 to him *luh*  
 tobacco *dukhkhân*  
 tobacconist *dakhakhnî*  
 to-day *in nahâr da*  
 together *sawa*  
 to-morrow *bukra*; the day  
 after to-morrow *ba'de bukra*  
 tongs *kammâsha*  
 tongue *lisân*  
 to-night *il léla*  
 too *kamôn*  
 tooth *sinna*  
 torture (v.) *'azzib*; be tortured  
*inḡazar*  
 total *ḡumla*, *ḡimla*  
 tourist *sawwâh*  
 towel *jûṭa*  
 town *balad* (pl. *bilâd*)  
 trade *tiḡira*  
 train *babûr*, *wabûr*  
 trainway *tramwây*

translate *tarjīm*  
 trap *maṣyala*  
 travel (v.) *sāfir*; I, you, travelled *sāfir*; she travelled *safīr*; they travelled *safīrū*  
 tray *ṣanīya*  
 treat (v.) *‘āmil*, (medically) *‘āliq*; be treated (medically) *iddāwa*  
 tree *ṣagara* (*shagara*)  
 tremble *irta‘ash*, (from cold) *raṣraṣ*  
 trip (s.) *saḡarīya*, *sifarīya*  
 trousers *banṭalôn*, *manṭalôn*  
 true *ṣahīḡ*

trunk *samlūq*  
 trunk-maker *sanadqī*  
 truth *ḡayq*, *ḡaḡīqa*, *ṣahīḡa*  
 try (v.t.) *ḡarrab*; try on *ḡās*; be tried *itḡarrab*  
 Tuesday (*yôm*, *nahâr*) *it talât*  
 Turk *Turk*  
 Turkey *bilâd it Turk*  
 turn (v. t. and neut.) *dawwar*; turn oneself over *inḡalab*  
 turning (up a street. &c.) *tahwid*  
 twist *lawā*  
 two *itnên*  
 tying (s.) *rubât*

## U

Ugh *ikhkhî*  
 umbrella *shamsīya*, *samsīya*  
 uncle (paternal) *‘amm* (pl. *‘mām*); (maternal) *khâl*  
 unclean *nigis*; consider unclean *naḡḡis*  
 uncover *kashaf*  
 under *taḡt*  
 understand *fiḡim*; be understood *itḡaham*; get to understand *istadrak* (*‘ala*)

unfasten *fakk*  
 unruly *shaḡī* (pl. *shuḡūy*)  
 until *ḡadd*, *li ḡauld*  
 untying (s.) *fakk*  
 up *fôq*  
 upholsterer *menagḡid*  
 upper *fôḡūnî*  
 upset *ḡalab*; be upset *itḡalab*  
 urge on *istaḡil*  
 us *-na*

## V

Vaccinate *ta‘am*  
 vaccination *taḡ‘im*  
 valley *wādî* (pl. *wādīyân*)  
 veil (s.) *ḡurḡu‘* (pl. *ḡarāḡi‘*)  
 verify *ḡayyiq*; be verified *ithaḡyiq*  
 very *ḡawî*, *ketîr*  
 victoria (carriage) *ḡanṭūr*  
 view *shôf*

village *balad* (pl. *bilâd*)  
 violence *shidda*  
 violent *shedîd*, *shûlîd*  
 vision *shôf*  
 visit; visit on a fête day *‘aiḡid*  
*‘ala*  
 visitor *dâf* (pl. *dīyâf*), *mesâḡir*  
 voice *ṣôf*

## W

Wager (v.) *râḡin*  
 waistcoat *sîdêrî*

wait *istanna*, *ṣabar*; keep waiting *ṣabbar*

- waiter *sufraqî, sufragî*  
 waiting for *mistannî*  
 wake (v.i.) *ṣiḥi*  
 walk *mishi*; make to walk,  
 walk about (t.) *mashsha*;  
 walk about (i.) *dâr*; they  
 walk *yimshû*; take a walk  
*itfassah*  
 walking (s.) *mashy, (part.)*  
*mâshî*  
 wall *hêt, hêta*; low wall,  
 foundation wall *gidâr*  
 walnuts *gôz*  
 want (s.) *'ôza*; (v.) *'âz, 'auz,*  
*'aiz*  
 wanting *'auz, 'aiz*; (deficient)  
*mûqîṣ*  
 war *ḥarb*  
 warm (v.t.) *dajja*  
 war-office *ḥarbîya*  
 warped *matnî*  
 wash (v.) *ghasal*; I washed  
*ghasalt*; be washed *itghasal*  
 washerwoman *ghassâla*  
 washing (s.) *ghasîl*  
 watch (s.) *sâ'a*; (v.) (sit up at  
 night) *siḥir, ṣiḥîr*  
 watchmaker *sâ'âtî*  
 water *moîya*  
 water-carrier *saqqâ*  
 water-melon *shammâna* (col.  
 pl. *shammâm*)  
 waylay *istarṣal li*  
 we *iḥna*  
 weak *da'îf*  
 weaken *da'da'*  
 weakness *ḍu'f*  
 wealthy; become wealthy  
*iqtadar*  
 wear *libis*; be worn out with  
 age *quḍum*  
 wearing *lâbis*  
 weather *dînya, dunya*  
 wedding *farah*
- Wednesday (*yôm, nahâr*) *il*  
*arba' (l arba')*  
 week *gum'a*  
 weep *bikî, 'aiyat*  
 weigh *wazan*; be weighed  
*itwazan*  
 well (s.) *bîr*  
 well *ṭaiyîb*; get well *khaff*  
 west (s.) *ghurûb*; (a.) *gharbî*  
 wet; be wetted *itball, inball*  
 what *ê, êh, êsh, mâ, anî*  
 wheel *'agala*  
 when *lanma*; when? *emta?*  
 whenever *kulle ma*  
 where *fên*  
 which *illî, anî, enhu* (§ 125)  
 whichever, *êy, êyiha*  
 whip *kurbâg*  
 whisper (v.) *washwish*  
 white *abyaḍ* (f. *bêḍa*, pl. *bîḍ*);  
 white colour *bayâḍ*  
 who *illî*; who? *mîn?*  
 whoever *kulle manhu*  
 whole *kull*; *tûl*; *ṣaḥîḥ*  
 why *lêh*  
 wickedness *sharr*  
 wide *'arîḍ*  
 widen *wassa'*  
 wife *gôza*; his wife *gutu,*  
*imrâtu*  
 win *kusub*  
 wind *hawa*  
 window *shibbâk*  
 window-blind *sitîra*  
 wine *nebit*  
 wink; wink to one another  
*itghâmiz*  
 winter *shîta, shitwa*  
 wisdom *ḥikma*  
 wish (v.) *sha'*  
 with *ma', waiya, bi*; with me  
*mî'î*; with her *mîḥha*; with  
 us *ma'âna*  
 within *gûwa*



without <i>min ghêr</i>	worship <i>'abad</i> , be worshipped <i>it'abad</i>
witness (s.) <i>shâhid</i> (pl. <i>shuhhâd</i> , <i>shuhûd</i> ), (v.) <i>shihîd</i> ; call as witness <i>istashhid</i>	would; would that I <i>ya rêt</i>
woman <i>mara</i> , <i>hurma</i> (politer than <i>mara</i> ); women <i>niswân</i> , <i>nisa</i>	wound (v.) <i>gurah</i> , <i>garrah</i> ; be wounded <i>ingarah</i>
wonder <i>istaghrab</i>	wrangle <i>ishshâhin</i>
wood <i>khashab</i> ; piece of wood <i>khashaba</i>	wrap <i>laff</i>
wool <i>şûf</i>	wrapping <i>khêsh</i> ; put wrapping on <i>khaiyish</i> , <i>khêyish</i>
wool-gathering <i>tawahân</i>	wrestler <i>bahlawân</i>
word <i>qôl</i> , <i>kalâm</i>	wretched <i>maskîn</i> , <i>ghalbân</i> (pl. <i>ghalâba</i> )
work (s.) <i>shughl</i> , (v.) <i>ishtaghal</i> ; they work <i>yishti'ghilu</i>	write <i>katab</i> ; I, you, wrote <i>katabt</i> ; be written <i>inkatub</i>
workman <i>fâ'il</i>	writing <i>kitâba</i>
workshop <i>warsha</i> (pl. <i>wirash</i> )	writing-book <i>daftar</i>
world <i>dinya</i> , <i>dunya</i> , <i>'ûlam</i>	writing-room <i>maktab</i>
worse <i>al'an</i>	writing-table <i>bashtakhta</i>
	wrong <i>harâm</i> , (v.) <i>zalam</i>

## Y

Yawn <i>ittâwib</i> , <i>ittaub</i>	the day before yesterday <i>awwil imbârih</i>
year <i>sana</i> (pl. <i>sinîn</i> ); last year <i>'amnawwil</i>	yet <i>lissa</i>
yellow <i>aşfar</i> ; become yellow <i>işfarr</i>	you - <i>k</i> , <i>ak</i> &c. (§ 121)
yes <i>êwa</i> , <i>aîwa</i>	young <i>şughaiyar</i> ; young man <i>shabb</i>
yesterday <i>imbârih</i> , <i>imbârih</i> ;	your (§ 121); <i>betâ'ak</i> , <i>betâ'ik</i>



## VOCABULARY

### TO THE WORDS CONTAINED IN THE EXERCISES ON THE SYNTAX<sup>1</sup>

#### A

Aṭlas <i>satın</i>	asad <i>lion</i>
agal <i>term, span of life</i>	asâr <i>trace, relics</i>
ag-har <i>half blind, purblind</i>	aşl <i>origin</i>
aggar, <i>let on hire</i>	a'wag <i>crooked</i>
agrab <i>manjy</i>	âkhîz <i>to blame</i>
agrann <i>inasmuch as, seeing that;</i> <i>just at the moment that</i>	akhdar <i>green</i>
agrûd <i>having no hair on the</i> <i>face</i>	akhrag, ikhrag <i>bring out</i>
ahl (ahâli) <i>people</i>	amâna <i>security; amant Allâh</i> <i>= bi llâh</i>
ahlan u sahlan <i>welcome</i>	amir (umara) <i>of a good family</i>
adab <i>good manners; bê il adab</i> <i>closet</i>	amr <i>command</i>
Adâliya <i>a town in Asia Minor</i>	amlas <i>smooth, polished</i>
arnab <i>hare, rabbit</i>	ânîs <i>entertain</i>
aẓinn = keinn	awân <i>time, season</i>
azraṭ <i>worse</i>	âya <i>verse of the Koran</i>
	âyis <i>to risk</i>
	ay na'am <i>certainly, yes</i>

#### I

Ibra <i>needle</i>	ittakal 'ala <i>trust in</i>
it'akhhâr <i>belate, behind; stand</i> <i>back (= it'âkhir)</i>	itgabbâr <i>play the tyrant</i>
ittakka <i>lean on, press</i>	ithaiya' <i>get ready; appear</i>
	itḥaddit <i>converses</i>

<sup>1</sup> The vocabulary also contains many of the words which occur in § 583. Words already given in the vocabularies to the exercises on the Accidence are excluded, as also many rendered familiar by the examples.

itdastar <i>ask permission, say</i>	istama' <i>listen to</i>
" dastûr " (daṣṭûr)	istawa <i>be ripe, cooked</i>
itṣaraf <i>be spent ; depart</i>	istigâb <i>hear (a prayer)</i>
it'ashsha <i>dine</i>	istiraiyah <i>to rest, repose</i>
itfadd <i>be ended</i>	istiqâm <i>take up one's abode</i>
itqâbil <i>meet</i>	issaqqa <i>be soaked</i>
itqaddim <i>be advanced</i>	issâwa <i>agree together</i>
itkabbib <i>be made round as a</i> <i>ball, in balls</i>	iskandarâni <i>Alexandrian</i>
itlaff <i>be wrapped up</i>	iswalli <i>of Assuan</i>
itmashsha <i>take a walk</i>	iswira <i>bracelet, wristband</i>
itnaṭaq <i>be pronounced</i>	iṣṭabaḥ <i>bi meet in the morning</i>
itnaṭṭaṭ <i>jump, skip</i>	iṣṣaffa <i>be strained</i>
itnaqal <i>remove one's self, be</i> <i>removed</i>	iṣṭaghal <i>work</i>
itwadda <i>perform one's ablutions</i>	ishshauwim <i>consider of ill omen</i>
iṭṭallab <i>ask for</i>	ishshakka <i>complain of</i>
iḥṭâr <i>be bewildered, confused</i>	ifti'âla <i>forgery, invention</i>
iddaffa <i>warm one's self</i>	iktasab <i>gain, earn</i>
iddaffar <i>be plaited</i>	ikhtâr, ikhtâr <i>choose</i>
idrâf <i>kind of pumpkin</i>	ikhtasha <i>be shy</i>
irta'ab <i>take fright</i>	iltaqa <i>find, meet</i>
irta'ash <i>tremble</i>	iltabis <i>be clothed ; be possessed of</i> <i>(a spirit)</i>
izâr <i>cloak, shawl</i>	inṭafa <i>be extinguished</i>
izzaiyar <i>put on the izâr</i>	intaqal = itnaqal
izmint <i>cement</i>	inṭarash <i>fall prone, on one's</i> <i>face</i>
izn <i>permission</i>	ingada' (= liter. inḡaga') <i>lie on</i> <i>one's side</i>
ista'giz <i>ask permission</i>	inhagar <i>be deserted, haunted</i>
istaghfar <i>ask pardon</i>	inḡasad <i>be envied, have the evil</i> <i>eye cast on one</i>
istaghla <i>consider expensive</i>	inḡâf <i>be added</i>
istâhil <i>deserve</i>	inḡalam <i>be wronged, tyrannized</i> <i>over</i>
istahraṣ 'ala <i>look after, see to</i>	inṣaraf <i>go away</i>
istahlâ <i>find sweet, pleasant</i>	inshâl <i>be carried, put, away</i>
istarda <i>consent</i>	infadd <i>be finished</i>
ista'zin <i>ask permission</i>	inwahaḥ <i>be frightened</i>
ista'âz <i>fly to for refuge (= 'âz)</i>	iḡâk <i>perchance</i>
ista'raf <i>bi make acquaintance of</i>	
istafrad <i>be left alone</i>	
istaqrab <i>consider near</i>	

## U

Uṣûl *regulations, custom, rule*| ummâl *of course, then*

## B

Bauwâba *gate*  
 bât, bêyit *pass the night*  
 bât *arnpit*  
 bâtin *inner, hidden*  
 baṭṭikh *water-melons*  
 baghl, baghla (bighâl) *mule*  
 balḥâri *sailor*  
 baḥr; il b. il abyad *the White Nile*  
 badan *body*  
 hadla *suit of clothes*  
 bara *set free*  
 baraka *blessing, good fortune*  
 baram *go round, whirl*  
 barûda, barûda *gun*  
 bartûsha *old slipper, shoe*  
 barr *shore, bank, country*  
 barq *lightning*  
 basat (baṣat) *to please, spread*  
 basit *simple*  
 baṣal *onions*  
 bashshar *give good news*  
 bâ' *sell*  
 ba'at *send*  
 ba'ir *camel*  
 bakht *luck*  
 bakhkh *squirt, spit out*  
 bakhkhar *sprinkle with incense*  
 balâta *slab*

bala' *to swallow*  
 bâligh *mature*  
 ball *to wet*  
 bamyâ, *the esculent hibiscus*<sup>1</sup>  
 bân *appear*  
 banzahêr, *bezoar stone*  
 bannûra *a crystal vase or bottle*  
 bêt *house; sheath*  
 bedingân *egg-plant, aubergine*  
 bêyâ' *seller*  
 bir *well*  
 birâm (ibrima) *earthen pot*  
 birka *lake, marsh, pit*  
 bizz *breast*  
 bishi' *ugly*  
 bikr *virgin; binte bikr a girl*  
 buhâq *fumes*  
 burg *tower*  
 burqu' *veil*  
 burnus *white woollen hooded cloak*  
 bûz *muzzle, snout*  
 buqq *mouth*  
 bulâd *steel*  
 bulûgh *maturity*  
 bunduqî (dabab) *24 carat (as the Venetian sequin)*

## T

Tâgin *pan*  
 tâh *go astray*  
 taham *accuse*  
 taḥaf *present, give as a gift*  
 tadwîra *circle, circumference*  
 tasqîya *broth*  
 taṣwîra *picture*  
 tashrîfa *reception, levee*

ta'mîra *load; pipeful*  
 taqribi *approximative*  
 takhmin *guessing, idea*  
 tall *hill, heap*  
 taman *price, value*  
 tammim *to complete*  
 tanbil *sit idly*  
 termisa *point; treat*

<sup>1</sup> See Lane's "Modern Egyptians," ch. v.

ti'ib *get tired*  
 tîl *linen*  
 tîla *twisted rope*  
 turba (turab), ṭurba *grave*

tuql *weight*  
 tumna *the eighth part of the qadah*

## T

Ṭaiyâr *current*  
 ṭaiyâra *kite*  
 ṭauwâf *watchman, patrol*  
 ṭauwil (bâlu) *be patient*  
 ṭabîb *physician*  
 ṭabb *beat (of the pulse or heart)*  
 ṭabbil *beat a drum*  
 ṭabliya *board, table*  
 ṭâṭâ *bend down*  
 ṭâr *revenge*  
 tarablis *a silk girdle or sash*  
 taraḥ *get ripe*  
 ṭarsha *vomiting*  
 ṭariqa *manner*  
 ṭashṭash *to jizz*  
 ṭa'm *flavour*  
 tafash *run away*  
 ṭaffa *extinguish (fire)*  
 ṭâqa *window, hole*  
 ṭaqîya *cap*  
 ṭaqṭaq *crackle, cause to crackle*  
 ṭaqq *burst; die*

ṭaqm *suit of clothes, harness*  
 ṭâl *to reach*  
 ṭalab *to demand*  
 ṭalâq *divorce*  
 ṭama' *greed*  
 ṭâmi' *covetous*  
 ṭâwi' *obey*  
 ṭêr *birds*  
 ṭisht *basin*  
 ṭêṣ; bahre ṭêṣ *exceedingly*  
 ṭin *Nile soil; land*  
 ṭôf *patrol*  
 ṭubṭâb; 'aṭ ṭubṭâb *just as wanted, à propos*  
 ṭubgî *gunner*  
 ṭuhûr *circumcision*  
 Ṭura *name of a village (the site of a convict prison)*  
 ṭurya *pickaxe*  
 ṭûl; ṭul ma *as long as*; 'ala ṭûl *straight away*  
 ṭumu' *covet*  
 ṭuwâla *sofa, mattress*

## G

Gabr *force, compulsion*  
 gada' (gid'ân) *brave fine young fellow, gaillard*  
 garr *pull, draw*  
 garrab *test, try*  
 garras *inform of, disgrace*  
 gazzâr (zz) *butcher*  
 gazar *carrots*  
 gâ' *be hungry*  
 galas *sit*  
 gallis *cause to sit*

gama' *collect, add*  
 gamâ'a *party, people*  
 gamil *beautiful*  
 gân ginn, geni  
 gawâz *marriage*  
 gâyiz *allowed, permissible*  
 gêsh *army*  
 gibs *gypsum*  
 giha *direction*  
 gidila *tress, plait, twist*  
 giri *run*

gird *palm branches*  
 Giza (ig) *name of a village (the site of a convict prison)*  
 gisim *bulky*  
 gild *skin, hide, leather*

gins, *kind, variety*  
 gûhara *jewel*  
 guḥr *hole*  
 gurra *track, footprints, spur*  
 gurn *mortar; barn*

## GH

Ghaiyar *to change*  
 ghâb *be absent*  
 ghaṭṭa *'ala cover*  
 ghagari *gipsy*  
 ghadda *give lunch to*  
 ghadr *perfidy*  
 ghadwa *lunch*  
 gharib *strange; a stranger*  
 gharram *to fine*  
 gharqân *drowned*  
 ghazâl *gazelle*  
 ghazli *of spun silk*  
 ghasil *washing*  
 ghafal, ghifil *to dose*

ghafir *watchman*  
 ghala *boil*  
 ghalab *conquer*  
 ghanî *rich*  
 ghâya *eml; li ghâya up to*  
 ghêt *field*  
 ghirim *be fined, pay a fine*  
 ghilib, ghulub *be conquered, be wearied*  
 ghina *wealth*  
 ghubariya( = asâr) *trace, vestige*  
 ghurâb *crow*  
 ghurba *strange land*  
 ghurbâl *large sieve*

## H

Hauwin *make easy*  
 hâb *fear*  
 habash *run against, fly at*  
 habaq *flee*  
 habb *fly at*  
 hâg *be excited*  
 ha da *see!*  
 harab, hirib *run away*  
 haram *the pyramid, pyramids*

hazz *shake*  
 hâş *be noisy, excited*  
 halas *talk idly*  
 hals *idle talk*  
 hamm *to interest, concern*  
 hanna *make happy*  
 hilik, halak *perish*  
 Hind (il) *India*  
 hôn *mortar*

## H

Haiya *give long life*  
 hauwid *turn a corner*  
 hauwish *collect, hoard*  
 habash *Abyssinians*  
 habba *grain, little bit*  
 haṭab *fuel*  
 hadaf *throw*

haddâdi *of a blacksmith*  
 haddit *converse*  
 haddûta *tale, story*  
 hâra (ḥawâri) *set of streets, quarter*  
 harat *to plough*  
 haraş *to guard*

ḥaram (il) ( <i>sacred shrine of</i> ) <i>Mecca</i>	ḥamad <i>praise</i>
ḥarâm <i>wrong, sin</i>	ḥamâr <i>red colour</i>
ḥarîr <i>silk</i>	ḥamal <i>bear, carry</i>
ḥarb <i>war, battle</i>	ḥaml <i>carrying</i>
ḥarrar <i>put, set, hold up</i>	ḥammâla (of zîr) <i>stand</i>
ḥarf <i>edge</i>	ḥanṭûr <i>victoria (carriage)</i>
ḥazzam <i>bind in a bundle</i>	ḥannin <i>cause to pity</i>
ḥasab 'ala <i>look after</i>	ḥâya ; bi l ḥâya <i>alive</i>
ḥasad <i>to envy</i>	ḥêt <i>wall</i>
ḥass <i>to feel</i>	ḥês ; min ḥêsu kân <i>however it may be</i>
ḥâsh <i>prevent</i>	ḥêl ; qa'ad 'ala ḥêlu <i>sit up</i>
ḥafaz <i>keep, protect</i>	ḥigâb <i>charm, amulet</i>
ḥâfi <i>barefoot</i>	Ḥigâz <i>Hijaz ; pilgrimage</i>
ḥâfir <i>hoof</i>	ḥirz <i>protection</i>
ḥaqq <i>right, what is due ; fi haqqi about, against, me</i>	ḥiss <i>sound, voice</i>
ḥakîm <i>doctor</i>	ḥisâb <i>calculation</i>
ḥâl <i>state, condition ; 'ala kulle ḥâl anyhow, however it may be</i>	ḥisba <i>account</i>
ḥâla <i>state, position</i>	ḥîla <i>trick, resource ; ma ḥiltûsh ḥâga he has no means, nothing</i>
ḥalab <i>to milk</i>	ḥilw <i>sweet</i>
ḥalaq (ḥulqân) <i>rings</i>	ḥiwân <i>animal</i>
ḥalâl <i>lawful</i>	ḥudn <i>embrace</i>
ḥalâwa <i>sweets ; pourboire</i>	ḥusûm (husûmât) <i>hot summer days</i>
ḥalfa <i>a prickly reed-like weed</i>	ḥurr (ihrâr) <i>free</i>
ḥama <i>defend</i>	ḥurma <i>woman</i>

## D

Dauwar (d) <i>cause to turn, turn</i>	dafa <i>heat</i>
dauwib <i>cause to melt, &amp;c.</i>	daqn <i>chin ; beard</i>
dâb <i>melt ; be worn out</i>	dakhâl <i>enter</i>
dabaḥ <i>to slaughter</i>	dâkhil <i>inside</i>
dabbar <i>contrive, arrange</i>	dakhkhan <i>emit smoke</i>
dâr (d) <i>turn</i>	dafan <i>bury</i>
daraga <i>step, degree ; moment</i>	dallis <i>bury</i>
dârîg <i>current, colloquial</i>	daqq <i>grind ; play (a musical instrument) ; tattoo</i>
darra <i>winnow, scatter</i>	dâm (yidûm) <i>last, continue ; (yidîm) cause to last, perpetuate</i>
dâs <i>tread, run ('ala over)</i>	damûm <i>blood</i>
dashsh <i>grind</i>	
da'a li <i>bless</i>	
da'wa <i>affair, lawsuit</i>	



dawāya *inkstand*  
 dāya *midwife*  
 dīb *wolf*  
 dibla *a plain finger-ring*  
 diri *know*  
 diqīq *flour*  
 dimāgh *head, brains*

dimir *a jacket (such as is worn  
 by sufragis and carasses)*  
 dim'a (dumû') *a tear*  
 dimma *conscience*  
 dôr *story of a house*  
 dura *maize*  
 durbêsh *dry clods*  
 dûn *low, inferior*

## D

Daiyif *entertain*  
 dab' *hyena, lion*  
 da'if *weak*  
 dâf *add, entertain*  
 dâlma *darkness*  
 damar *foretell the future*  
 damm *collect, gather*  
 dawa *shine*  
 dêf *guest*

dirs *cog-wheel*  
 difira *plait, tress*  
 diqit il khulq *impetuosity*  
 dimn *amongst*  
 duhr *noon*  
 dufr *nail (of the finger or toe)*  
 dulma *vegetables stuffed with  
 mince-meat*

## R

Ra'ûf *merciful*  
 rauwah *go away*  
 rabaṭ il qôl *agree*  
 rabb *lord, master*  
 rabba *educate, bring up*  
 raṭl *pound (weight)*  
 ragab (for raqab) *observe*  
 ir Ragim *the Stoned (Satan)*  
 raggab (Upper Egyptian) =  
 raqab  
 ragha *chatter (lit. foam at the  
 mouth)*  
 râha *rest; bêṭ ir râha closet*  
 raghab *wish for*  
 raḥam *have compassion on*  
 raḥâya *hand-mill*  
 raḥīm *merciful*  
 raḥma *mercy*  
 raḥimân *compassionate*  
 radam *cover up with earth, &c.*  
 radd *reply*  
 radla *bran*

raḍi *bad*  
 razaq *provide for*  
 rasam *draw, delineate*  
 râs *head, head-piece*  
 rashwa *bribe, reward*  
 ra'ad *to thunder*  
 ra'd *thunder*  
 raqab *look, perceive*  
 raqaba *neck*  
 râq *be clear; get better (in  
 health)*  
 raqq *grow thin*  
 raqqa' *to patch*  
 raqwa *spell, charm*  
 rak'a *bending of the knee in  
 prayer, prostration*  
 rakkib *fix, set up*  
 rakha *relax. let fall*  
 ra'y *opinion; 'ala ra'y accord-  
 ing to*  
 righif *loaf*  
 riḥ *wind; spirit*

ridî *to consent*  
 risî *come to a decision*  
 rismâl *capital*  
 rîsha *feather*  
 rîf *country, village*  
 rîq *saliva*; ghaiyar rîqu 'ala  
*breakfast on*

rikâb *stirrup*  
 riyâl *dollar, 20 piastres*  
 ruţân *lingo, foreign tongue*  
 rukûba *a mount*  
 rukhâm *marble*  
 rûmî *Greek*  
 rummân *pomegranates*

## Z

Zauwid *increase*  
 zabûn *customer*  
 zâd *increase (neut.)*  
 zatûna *bracelet*  
 zâd *provisions for a journey*  
 zaghrûta *shrill cry of joy*  
 zarawiya (= ballâsî) *a large*  
*earthen pot*  
 zar' *sowing; cultivated land*  
 za'al *anger*  
 zaffa *bridal procession*  
 zaqq *push*  
 zâl in lam yazal *does not cease*  
 (§ 545)  
 zalabânî *seller of zalabya (a kind*  
*of fritter)*

zammâr *one who plays on a*  
*reed*  
 zann *grumble, scold*  
 zawâtî *belonging to granulees*  
 zên = ʔaiyib (dialect)  
 zîfir *greasy*  
 zift *pitch*  
 zikâ *alms*  
 zimiq *get angry*  
 zimîl *comrade*  
 zîna *ornament*  
 ziyâda *surplus, more*  
 ziyâra (ziyâra) *visit*  
 zukhma *a strap*

## Z

Zauwar *take to visit*  
 zabaţ *control*  
 zâbit *officer*  
 zabţiya *principal police-office*  
 zaghaţ *to swallow*  
 zaghrûta *shrill cry of joy*  
 zahar *appear*  
 zâr *to visit*  
 zâr (zikr) *repeating the name of*

God (see Lane's "Mod.  
 Egypt," ch. xxiv.)  
 zalaţ *pebbles*  
 zammar *play on a reed pipe*  
 zammâr *one who plays on a*  
*reed pipe, piper*  
 zann *think, suppose*  
 zûr *forgery, perjury*

## S

Sa'al *ask*  
 sabagh *to dye*  
 sabbâgh *dye*  
 sabat *prone, hold true*  
 sabba' *be seven days old*

sab' *lion*  
 satr *veiling (one's sins); pardon*  
 sâda *plain, without sugar*  
 sadaq *tell the truth*  
 sagan *imprison*

sahm <i>arrow</i>	sâwa <i>to equal</i>
sâr <i>proceed</i>	sawâri <i>cavalry</i>
sarah <i>rove, travel; go to one's work</i>	sêf <i>sword</i>
sa'ad, sa'ad 'ala <i>make prosperous</i>	sidgh <i>cheek</i>
sa'âda <i>prosperity; Excellency</i>	siġha <i>jewellery</i>
sa'id, si'id <i>prosperous</i>	sihr <i>sorcery</i>
safariya <i>trip, expedition, campaign</i>	sidêri <i>waistcoat</i>
safaq <i>take a bribe</i>	sidr <i>breast</i>
saffar <i>conduct on a journey</i>	sidq <i>truth</i>
sâq <i>drive</i>	sîra <i>tale</i>
saqa <i>to water, irrigate</i>	sirri <i>secret</i>
saqsaq <i>soak</i>	sirmâh <i>profligate</i>
saqqa <i>soak (bread in broth)</i>	si'i (yis'a) <i>go, take oneself to</i>
sâkin (sukkân) <i>dwelling, haunting, spirit</i>	si'id <i>become prosperous</i>
salâta, şalâta <i>salat</i>	sikit <i>be silent</i>
salaq <i>boit</i>	sikin <i>inhabit</i>
salâm u sallim! <i>dear me!</i>	sikkîna <i>knife</i>
salâma <i>safely</i>	sikhtiyân <i>morocco binding</i>
salâmât <i>greetings</i>	silâh <i>weapon, arms</i>
salgam <i>a kind of turnip</i>	simâkh (il widn) <i>orifice (of the ear)</i>
sallim <i>deliver; make safe</i>	simm <i>poison</i>
sama <i>sky, heaven</i>	simmawî <i>magician</i>
samara <i>fruit, result</i>	siwa <i>a cooking</i>
samm <i>to poison</i>	su'âl <i>question</i>
samma <i>to name</i>	subû' <i>seventh day</i>
saminar <i>nail, fasten down</i>	sûr <i>call</i>
samn <i>melted butter</i>	sukhra, şukhra <i>corvée</i>
	sukna <i>habitation</i>
	sultânîya <i>basin, bowl</i>

## S

Şaiyâd, şeyâd <i>fisherman</i>	sâhi <i>arake</i>
şauwat <i>to shriek</i>	sâhib <i>friend</i>
şabah <i>be in the morning, &amp;c.</i>	şahh <i>be proper, besit</i>
(§ 561)	şahha <i>wake</i>
şabahîya <i>following morning</i>	şaddar <i>bring out, put in front</i>
şabar, şubur <i>be patient, wait</i>	şarîra (sarîra) <i>determination, mind</i>
şabiya <i>girl</i>	şarakh, şarrakh <i>to shriek</i>
şabluh <i>wish good-morning</i>	şarr <i>to scap</i>
şah, şutûh <i>roof, terrace</i>	şarkha <i>a cry, scream</i>
şahd <i>great heat</i>	

şafâr *yellow colour*  
 şaffa *straw, filter*  
 şâlih *pious*  
 şalla *pray*  
 şâm *to fast*  
 Şamâdiya *name of a chapter of  
the Koran*  
 şan'a *profession*  
 şanf *class, kind*  
 şêd *shooting, fishing*  
 şêf *summer*  
 şîrâya *palace*  
 şîrikh *screeching*

şî'idî *native of Upper Egypt*  
 şî(şa)nîya *tray*  
 şîfa *quality*  
 şiyâm *a fast*  
 şubhî *morning*  
 şubhîya *morning time, early  
morning*  
 şughr *smallness, youth*  
 şuhba *bouquet*  
 şur' (sur') *reins; 'ala âkhir şur'  
at full gallop*  
 şûra *face*

## SH

Sha' *to wish*  
 şa'am *be of ill omen*  
 shê(ai)ya' *send*  
 shê(ai)yil *cause to carry*  
 şabah *image, resemblance*  
 şabb *young, young man*  
 şabba *alum*  
 şaţâra *cleverness, skill*  
 şaţaf *wash, rinse*  
 şaţîr *clever*  
 şuţfa *flint-lock*  
 şahaq *sigh*  
 şahrî *monthly*  
 şadd *pull*  
 şara *buy*  
 şaraţ *make a condition*  
 şarâra *spark*  
 şaraf *honour*  
 şarba *draught of water, &c.*  
 şarţ *condition*  
 şarrab *give to drink*  
 şarr *evil*  
 şarraţ *to honour*  
 şarq *East*  
 şarînaţ *tear to pieces*  
 şâsh *muslin*  
 şa'r *hair*  
 şafa *heal*  
 şaqf *rascal*  
 şaqf *to split*

şhaqq *crack, crevice*  
 şhakar *speak well of*  
 şhakkar *thank*  
 şhakwa *complaint*  
 şhakş (şakş) *person*  
 şhâl *shawl*  
 şhâmî *Syrian*  
 şham'a *a candle*  
 şhamla *band*  
 şhamm *to smell*  
 şhankal (shankil) *trip up*  
 şhâwir *consult*  
 şhê *thing*  
 şhehâda *testimony*  
 şhêl *lifting up; carrying away*  
 şhibî' *be satisfied, satiated*  
 şhiriţ *ribbon; wick*  
 şhîrik *partner*  
 şhîrwâl *loose trousers*  
 şhîsh *an iron spike*  
 şhî'ir *barley*  
 şhî'iri *of the shape or form of  
barley*  
 şhîfa *health*  
 şhîkl *form*  
 şhînîsha *a hole through a wall  
(similar to a ţâqa)*  
 şhôka *fork*  
 şhuwêsha *small tuft of hair*

'aiya <i>make ill</i>	'aš'aš <i>become rigid</i>
'aiyaṭ <i>weep</i>	'ashshish <i>to nest</i>
'aiyid <i>to feast</i>	'āfa <i>give health and strength to</i>
'aiyil <i>child</i>	'afraṭ <i>madden, frighten</i>
'aiyin <sup>1</sup> <i>appoint</i>	'afriṭ <i>devil, sprite</i>
'au'au, 'auwa, <i>to bark</i>	'afsh <i>stuff, baggage</i>
'auwaḍ <i>compensate</i>	'afya <i>health, strength</i>
'auwaq <i>be low, delay</i>	'aql <i>reason, head, intelligence</i>
'abba <i>fill</i>	'afw <i>pardon</i>
'aṭiya <i>giving, gift</i>	'āl <i>excellent</i>
'aṭṭār <i>druggist</i>	'ālam <i>world</i>
'aḡab <i>please, suit</i>	'aliq <i>forage</i>
'aḡan <i>knead</i>	'ālim <i>learned</i>
'ād <i>to return</i>	'alqa <i>a beating</i>
'ād (in Upper Egypt) = baqa <sup>2</sup>	'allim <i>tear; mark</i>
'ads <i>lentils</i>	'amal <i>make, do; make as if, pretend</i>
'arīs <i>bridegroom</i>	'āmīr ('ummār) <i>inhabiting, frequenting; 'āmīr il bêt name given to the serpent guardian of the house where he has fixed his abode</i>
'arbid <i>search for loot</i>	'amla <i>act, deed</i>
'ard <i>honour; fi 'ardak! mercy!</i>	'ammî <i>ignorant</i>
'arr <i>to disgrace</i>	'ân <i>raise</i>
'arsh <i>throne</i>	'awaḍ <i>a recompense, compensation</i>
'arūša <i>bride: a metal or wooden ornament worn by women over the nose, supporting the veil</i>	'ēb <i>vice, shame</i>
'âz <i>seek refuge from</i>	'ēsh <i>bread; living, life</i>
'azaq <i>to till</i>	'ēla <i>family</i>
'azib <i>unmarried, widower</i>	'ēn <i>eye</i>
'aziz <i>dear</i>	'ibâda <i>worship</i>
'azzib <i>torture, punish</i>	'ibâra <i>phrase; matter</i>
'azzil <i>remove (neut.)</i>	'ibb <i>breast-pocket</i>
'azm <i>determination, energy</i>	'itir 'ala <i>stumble on</i>
'asal <i>honey</i>	'iṭish <i>be thirsty</i>
'as'is <i>grope after</i>	'id <i>festival</i>
'âš <i>soil, bespatter</i>	'iḡl <i>calf</i>
'ašar <i>squeeze, press</i>	'iriq <i>to sweat</i>
'ašba ('aṣba) <i>black silk kerchief (worn by women round the head)</i>	
'uṣr <i>the time of afternoon prayer</i>	

<sup>1</sup> The lower classes often say 'annin for 'aiyin.

<sup>2</sup> In its use as an adverb it is sometimes heard together with baqa ('ād бага).

'irsa <i>weasel</i>	'ûd <i>stick</i> . (See § 301.)
'irq <i>vein</i> ; 'urûq <i>il figl radish tops</i>	'uzûma <i>invitation; banquet</i>
'izâl <i>effects, furniture</i>	'ôm <i>swimming; unfordable</i> (water)
'izz <i>height, fulness, depth</i>	'uzr <i>excuse</i>
'isha <i>the time of evening prayer</i>	'uṣmallî <i>Ottoman</i>
'ishiq <i>fall in love with</i>	'ufâr <i>dust</i>
'ilim <i>know</i>	'uqba <i>end; recompense</i>
'inaba <i>a grape</i>	

## F

Fatan <i>tell tales, denounce</i>	faṣṣ <i>slice</i>
fatta <i>broth, bread soaked in</i> <i>milk</i>	faṣṣaṣ <i>to shell, cut into slices</i>
fattaḥ <i>emerge (of the sun)</i>	fâq <i>recover consciousness</i>
Fattâḥ <i>Opener (God)</i>	faqas <i>to hatch</i>
fahat <i>dig</i>	fâkir <i>mindful</i>
fahar <i>dig</i>	fakkar <i>remind</i>
fahl <i>calf, young of a buffalo, &amp;c.</i> (larger than the 'igl)	fakharânî <i>maker of pottery</i>
faddân <i>acre</i>	fâkhûra <i>pottery</i>
faddad <i>to silver, inlay with silver</i>	falaq <i>to split</i>
fâdî <i>empty, disengaged</i>	fânî <i>transient</i>
farag <i>chance, occasion</i>	fanṭaz <i>deck out</i>
faraḥ <i>joy, wedding</i>	fanṭaziya <i>a show, parade</i>
faraṣ <i>mare</i>	fiṭîr <i>pastry</i>
farash <i>spread out; furnish, stuff</i> (chairs, &c.)	figl <i>radishes</i>
faram <i>cut small, mince</i>	fihim <i>understand</i>
farraṭ (fi) <i>get rid of, "chuck"</i>	fidil <i>remain</i>
farragh <i>distribute; empty</i>	fîkr <i>thought, idea</i>
farrâsh <i>sweeper; a general servant</i>	fikra <i>thought, idea</i>
farraq <i>distribute, divide</i>	fiqî, fiqî <i>schoolmaster (in a kut-</i> <i>tâb), reciter of the Koran</i>
farsh <i>carpets, bedding</i>	filfil <i>pepper</i>
farqa' <i>explode</i>	fuṭûr <i>breakfast</i>
faza' <i>spring up; startle; threaten</i>	fursha <i>brush</i>
fazz <i>jump up</i>	furn <i>oven</i>
fasqîya <i>fountain</i>	fusduq, fuzduq <i>pistachio nuts</i>
faṣal <i>to bargain</i>	fukhkhâr <i>earthenware</i>
	fûl <i>beans</i>
	full <i>jasmine</i>

## Q

Qaiyâla <i>mid-day heat</i>	qabbil <i>to kiss</i>
qabad <i>to cash</i>	qatal <i>kill; strike (in dialect of</i> <i>Upper Egypt)</i>
qabûl, qubûl <i>acceptance</i>	

qaṭar <i>that on which perspiration has fallen</i>	qashsh <i>straw, stubble</i>
qaṭar <i>run after, go with</i>	qashshish, qashqish <i>pick up, gather, glean</i>
qaṭam <i>cut with teeth</i>	qa'ūd <i>young camel</i>
qattâ' it tariq <i>highway robber</i>	qafash <i>seize</i>
qaḥṭ <i>famine, hunger</i>	qall <i>bedeficient, belittle; lessen (tr.)</i>
qâd <i>to light, kindle</i>	qallib <i>turn upside down, stir</i>
qadam <i>foot</i>	qammaş <i>to skip</i>
qadar <i>appointed period, destiny</i>	qanâya <i>small canal, stream</i>
qadah <i>a dry measure (small fraction of the ardabb)</i>	qânûn <i>code of laws, rule</i>
qadr <i>worth, power</i>	qandil <i>cup or glass for holding oil, used as a lamp</i>
qadd <i>about, nearly</i>	qêd <i>fetter, shackle</i>
qaddim <i>present, offer</i>	qibil <i>accept</i>
qaḍa <i>do, accomplish</i>	qiṭân <i>cotton cord</i>
qaraş <i>to sting, pinch</i>	qidir <i>be able</i>
qarâfa <i>cemetery</i>	qidra <i>earthen pot</i>
qaraq <i>talk scandal, tell tales</i>	qirât <i>24th part of a faddân</i>
qarr <i>confess, tell tales</i>	qirib <i>be near; be related</i>
qarrâya <i>lamp (in form of a bowl)</i>	qirba <i>water-skin</i>
qarrab <i>approach</i>	qirtâş <i>cone-shaped paper bag</i>
qar' <i>vegetable marrows</i>	qird <i>monkey</i>
qarash <i>crunch</i>	qisma <i>portion, fate</i>
qarqash <i>crunch, munch</i>	qishta <i>cream</i>
qarn <i>horn</i>	qishr <i>rind, bark, shell</i>
qarnabîṭ <i>cauliflower</i>	qiyâma <i>day of resurrection</i>
qazân <i>boiler, cauldron</i>	qûta <i>kind of tomatoes</i>
qâs <i>to measure</i>	quḍûm <i>arrival</i>
qassim <i>divide into parts</i>	qûra <i>forehead</i>
qaşab <i>sugar cane; gold thread</i>	qurma <i>log</i>
qaşaba <i>a land measure</i>	qulla <i>earthen water-bottle</i>
qaşad <i>intend</i>	qunâr <i>gambling</i>
	qun' <i>contentment</i>

## K

Kauwim <i>heap up; cut up into pieces</i>	karawêta <i>sofa</i>
kabâb <i>pieces of mutton or lamb (roasted on skewers)</i>	karsh <i>hurrying</i>
kabb <i>pour, upset</i>	karka ba <i>noise</i>
kattif <i>tie the hands behind the back</i>	kashân <i>gainer</i>
karaf <i>smell out, sniff</i>	kasr (in dahab kasr) = khâm
karakôn <i>police-station</i>	rar
	kassil <i>be lazy</i>
	kashaf <i>uncover</i>
	kâfa <i>to reward</i>

kafan *shroud*  
 kaff *palm of the hand*  
 kaffa *suffice*  
 kallif *cost; expend*  
 kâf; 'ala kâfak *as you like*  
 kêla *a dry measure, the twelfth part of an ardabb*  
 kamân, kemân *also, more, again*  
 kitâb *book; marriage contract*  
 kitâba *writing*  
 kitf *shoulder; haṭṭe kitf hurry away*  
 kidib *tell a lie*  
 kidb *a lie; false*

kirsh *belly, paunch*  
 kîs *bag, purse*  
 kifâya *sufficiency*  
 kilma *word*  
 kôm *lump, piece; mound*  
 kubbêl *brougham*  
 kubr *greatness; old age*  
 kuttâb *primary school*  
 kuḥl *a black pigment for the eyes*  
 kursî *seat, throne; âyit il Kursî name of the 256th verse of the 2nd chapter of the Koran*  
 kûz *mug*  
 kuffîya *shawl worn round the head*

## KH

Khabaṭ *strike, knock*  
 khabar *news*  
 khabaz *bake*  
 khabîz *baking*  
 khabaṣ *tell lies, slander*  
 khabbaṭ *knock frequently*  
 khatma *a recitation of the Koran, Koran reading*  
 khaṭab *betroth*  
 khaṭaf *snatch*  
 khaṭba *match-maker*  
 khaṭṭ *make lines, rows*  
 khaṭṭ (khuṭṭ) *line, furrow*  
 khaṭṭaṭ *make lines, furrows, ridges*  
 khaṭwa *step*  
 khadd *cheek*  
 kharag *go out*  
 kharag (yikhrig) *distil*  
 kharazân *cane*  
 kharaq *to drill, pierce*  
 kharr *lak, fall in drops*  
 kharruṭ *cut into slices*  
 khurruq *perforate with holes*  
 khuzûm *treasury*

khas *grow thin, shrink*  
 khaṣrân *losing; lost*  
 khâf *to fear*  
 khaff *be light; get well*  
 khala *desert, open space*  
 khâlî *free from*  
 khalifa *caliph, chief*  
 khallaṣ *finish, satisfy, "do for," "do"*  
 khallif *beget*  
 khamrân *drunk*  
 khân *bazaar*  
 khâyin *treacherous*  
 khêr *goodness; good*  
 khêra *choosing, choice*  
 khibra *experience; ahl il khibra expert*  
 khilâf *difference; bi khlâf contrarily*  
 khiyâl *shadow*  
 khôḍ *shallow, fordable*  
 khuluṣ *be finished*  
 khulkhâl *anklet*  
 khunqa *wrist*



## L

Labakh <i>acacia Egyptica</i>	libda <i>felt cap</i>
lâh (il fagr) <i>to dawn</i>	lihiq <i>reach, succeed, manage to</i>
lazaq <i>to stick (act.)</i>	liziq <i>to stick (neut.)</i>
laff <i>go round; put round, wrap up</i>	lizim <i>be necessary</i>
laqa, lâqa <i>find</i>	lissa <i>still, not yet</i>
laqaḥ <i>throw</i>	lubya <i>haricot beans</i>
lamm <i>collect</i>	luqma <i>bit, mouthful</i>
lêlâti <i>nightly</i>	lumân <i>convict prison, penal servitude</i>
libba <i>a kind of necklace (see Lane's "Mod. Egypt." Appendix A)</i>	

## M

Maiyidi, mêyidi <i>old coin = one para or fadḍa (= half a mite)</i>	marmar <i>alabaster; shâsh marmar muslin of a moiré pattern</i>
maugûd <i>found, present</i>	masa <i>be evening; evening</i>
mablagh <i>sum, amount</i>	masâgh <i>jewellery</i>
maṭar, naṭar <i>rain</i>	masâfa <i>distance</i>
maṭlab <i>buried treasure</i>	masal <i>example, proverb; for example</i>
mâgûr <i>earthen basin</i>	masalan <i>for example</i>
maghâra <i>cave, cavern</i>	maṣrûf (pl. maṣârif) <i>expenses</i>
magzûb <i>lunatic, fanatic</i>	mashsha <i>cause to go; go</i>
maḥgûr <i>deserted, haunted</i>	mashhad <i>funeral</i>
maḥr <i>dower</i>	ma'rifa <i>knowledge</i>
maḥill, maḥall <i>place</i>	ma'rûf <i>kindness, politeness</i>
maḥrama <i>a cloth of coarse muslin embroidered in silk or gold threads</i>	ma'na, mi'na <i>sense, meaning</i>
maḥzûziya <i>enjoyment</i>	maqṭaf <i>basket (made of palm leaves)</i>
madfa' <i>gun, cannon</i>	maqḍûr <i>appointed, fated</i>
madwid <i>manger</i>	maqra'a <i>wand</i>
maḍyafa <i>guests' apartment</i>	ma'kûl <i>eaten, edible</i>
marâ (yimrî) 'ala <i>agree with (of food)</i>	makrûsh <i>hurried, out of breath</i>
mârid <i>an evil jinnce of a powerful class</i>	maksab <i>profit</i>
martabân <i>an earthen pot</i>	makfi <i>upset, upside down</i>
margah <i>to swing</i>	maklûb <i>mad (dog)</i>
marghûba <i>desire, fancy</i>	makhṣûs <i>special, private</i>
marḥaba! <i>welcome!</i>	mâlih <i>salt (adj.)</i>
	malbûs <i>dress, garment</i>

mallîn <i>milliène</i> (about a farthing)	a	melabbis <i>bonbons</i>
malmûm <i>collected together</i>		menaqqat <i>spotted</i>
malyân <i>full</i>		mewahwig <i>burning, on fire</i>
ma'mûr <i>official representative</i>		mithazzim <i>girded</i>
mamrûd <i>ill</i>		mitl <i>like, as</i>
manâb <i>portion, share</i>		mityassar <i>a good many</i>
manâkhîr <i>nose</i>		mihla <i>delay, respite</i>
mâni' <i>hindrance, obstacle</i>		mihrât <i>plough</i>
manfa'a <i>advantage</i>		mistaufi <i>large, enormous</i>
manfûkh <i>blown, filled out by the wind</i>		mişşaiyaṭ <i>of repute</i>
mankhul <i>sieve</i>		miskôf <i>Russian</i>
medauwar <i>round</i>		mi'akhza <i>blame</i>
mezaiyara <i>a demoness</i>		miqdâr <i>quantity</i>
mesâfir <i>travelling, traveller</i>		milâya <i>sheet, shawl</i>
ineşahhad <i>burning hot (of the sun)</i>		milîḥ <i>nice, good</i>
mesha'li <i>executioner</i>		muṭi' <i>obedient</i>
meshakhlaqa, <i>kind of necklace</i>		mudîr <i>governor, director</i>
me'aknin <i>wretched</i>		mudîriya <i>province</i>
me'allim <i>teacher, foreman</i>		murzaq <i>provided for, blest</i>
mefaddad <i>silver-plated</i>		muşîba <i>affliction</i>
meqaula <i>contract</i>		mu'takaf (nahw.) <i>secret, secluded</i>
meqambar <i>huddled up</i>		mufrad <i>alone, single</i>
mekabbib <i>in balls</i>		muqtaḍa (nahw.) <i>necessity, requirement</i>
		muqri <i>read (man)</i>
		mulûkhiya <i>a species of mallow</i>

## N

Nauwar <i>to light, throw light on</i>	nadâma <i>repentance</i>
nabash <i>dig; bury</i>	nazar <i>sight; evil eye</i>
nabbit <i>sprout</i>	naẓra <i>look, evil eye</i>
nabbih 'ala <i>give instructions to</i>	naşab <i>to set up</i>
naṭṭ <i>leap</i>	nafad <i>escape; enter, pierce, pass</i>
naga <i>save</i>	nafas <i>breath</i>
nagaf <i>chandeliers, lanterns</i>	nafa' <i>be of use; use, profit</i>
naggis <i>consider unclean</i>	nafakh <i>instate</i>
nahab <i>to plunder</i>	nâfiq <i>deceive, be a hypocrite</i>
nahâs <i>copper, copper vessel</i>	nafs <i>evil eye, envy</i>
nahya <i>direction, side</i>	naffad <i>pass (tr.) through</i>
nâda <i>call out</i>	nâqiş <i>wanting, less</i>
	naqb <i>hole</i>
	naqqat <i>mark with spots</i>

nâkif *tease, worry*  
 nakhal *siġt*  
 naml *ants*  
 nawa *intend*  
 nâyib *portion, lot*  
 nitfa *piece, bit*  
 niġis *unclean*  
 nihâya *eml*  
 nisa *women*  
 nisnâs *monkey*  
 niġib, naġib *portion, share*

nishâra *sawdust, shavings*  
 nifs *envy, spite*  
 nilî *of the Nile*  
 nimr *tiger*  
 niya *intention; niya khalġa*  
     *good faith*  
 nûr *light*  
 nuġra *hole*  
 nuql *dried fruits and nuts*  
     *(mekassarât)*  
 mukhasiya *spur, goad*

## W

Wâġi *low*  
 wagad *to find*  
 waġsh *wild animal*  
 wahl, walġa *mud*  
 wada' *sea shells*  
 wadda' *take leave of*  
 waraq *paper; leaves*  
 waġifa *duty*  
 wassa' *widen, make room*  
 waġġa *to charge, order*  
 waġġal *cause to arrive, conduct*  
 waġl *receipt*

washsh *glide (as a serpent)*  
 wa'âya *earthen bowl*  
 wali *saint*  
 wiliya *lady, old woman*  
 walla' *to light, burn*  
 widn *ear*  
 wisikh *dirty*  
 wiġil *arrive*  
 wishsh *face, surġwe, shot*  
 wilifa *companion, mate*  
 wil'a *live coal*  
 wuġt *in the centre of, amidst*

## Y

Yâbis *dry*  
 yatim *orphan*  
 yadd = id (§ 24, note)

yamani *of Yemen*  
 yamm, yamma, *side*  
 yâwir *aide-de-camp*



## APPENDIX

PREFACE, p. xxi, line 9, add Aramaic edrâ' and zerâ'.

§ 3. In prayers the â of Allâh is pronounced almost as aw in *dawn*.

§ 4. When the w following the i is itself followed by an accented vowel the i retains its natural sound as in *riwâya story*.

§ 17. The name Tadros *Theodore* is sometimes written as well as pronounced Taûdrûs.

§ 42 (b). Add mahfûdiya *learning by heart*.

§ 42 (e). Add ginêna (from ganna) *garden*.

§ 52 (b). When, as sometimes happens, the literary form is used, these nouns are regarded as masculines. Thus we say imdîtu mush zahra *his signature is not distinct*, but imḍâh mush zâhir. We hear is samâ 'âlî as well as 'alya.

§ 53. Widn *ear* should be added to the list of feminines, and also tramwây as meaning a *tramway car*; thus we say it tramwây mishyit.

§ 68. Allâh *God* becomes ilâh, as it is supposed to stand for al ilâh *the god*; thus Ilâhî *my God*, not Allâhî.

§ 78. With the lower classes mudîr *governor* sometimes makes mudîriyûn in the plural in imitation of the literary mudîrûn.

§ 79 (k). Add yadd yaddât when used of the handle of a tool, &c.

§§ 83-7. Add yadd iyûd when used of the handle of a tool, &c.

§ 109, Remark b. But we sometimes hear alf we kusûr ginêh, &c.

§ 110. Add 15 uktûbar sanat kâm? *the 15th October of what year?*

§ 112, Remark b. Ana may also assume the form anî with the negative lâ, but lâna is sûid as well as lâni.

§ 121 (b). Dura makes also durâya, but less commonly. Uṣṭa *master* makes uṣṭâti only, yaqâ *collar*, yaqâtu, very rarely yaqâh; (c) 'adû (originally 'adûw) *enemy* recovers the w, thus 'adûwi, 'adûwak, 'adûwina, 'adûwûhum.

§ 222. It has been suggested that all verbs were originally biliteral. There can be no doubt that the meaning of the verb

is often contained in the first two radicals. Compare, for example, in the dictionaries, the verbs beginning with the radicals *gz*.

§ 241. Add *gibit*, *nahyit* *in the direction of*.

§ 244. Add *bi khilfe khilâf* *opposite, crossways*, as *khalli l qazâyiz bi khilfe khilâf*, *i.e. turned in opposite directions*. *Yigi* is so completely an adverb that it may be preceded by a preposition, as *ba'diha bi yigê sanatên* *about two years later*.

§ 248 (a). Add *il ḥadrât il afukâtiya* *Messieurs les avocats*. Remark *b*. The expression *min qadîm iz zamân* *in days of old* is sometimes heard. For an explanation of this usage see Wright, "Arabic Grammar" (vol. ii. § 86, 2nd edit.). Remark *c*. So *imsik abu shamsiya* *seize the man carrying an umbrella*.

§ 254 Remark. Add *min ḥalâwit* (or *ḥalaut*) *ir rūḥ* *from the sweetness of life*, *i.e. in his desire to live*; *daushit id darb* *the noise of the beating*; *gadwil id darb* *the multiplication table*.

§ 272. *Nimra wâhid* and *nimrit wâhid* *No. 1* are both said.

§ 288. Add *sanal alf we tus 'emiya* *in the year 1900*.

§ 296. Add *môt il 'âda* *a natural death*.

§ 321. The adjective is sometimes in the feminine, as *shâf il khalqe* (or *il 'âlam*) *mashya* *he saw the people walking* (cf. § 462).

§ 380. Add *yimkin kân 'ud kabrit nâyim buh fi gêbu* *perhaps he was sleeping with a match in his pocket*.

§ 387. Add *yômiha*.

§ 389. Add *la tabanga wala ghêru* (or *gherha*) *neither a pistol nor anything else*.

§ 400. The pronominal suffixes representing the 2nd person are very commonly used as reflexives with the verb *khalla*, as *khallik hina* *leave yourself*, *i.e. remain here*, so *khallikî wara*, *khalliku* (not *khallûku*, § 144) *fi l ôḍa*.

§ 402. Add *humma ṭul ba'd* *they are of each other's*, *i.e. of the same height*.

§ 423. Notice the substitution of the demonstrative for the interrogative in the expression *tishtighil fi çh we tākul minnu?* *what do you work at to get a living?* (lit. *and eat from it*).

§ 464, note 1. So *biddina kunna nshûf* for *kan biddina nshûf*, &c.

§ 476. Add *kân ḥâliq daqnu* *he had shaved his beard*.

§ 482. Add *mauwit yimauwit* *he killed for the sake of killing*; *khuft amshî warâhum yidrabûni* *I was afraid to follow them lest they beat me*.

§ 530. Add *khâyif inne yekûn huwa* *fearing lest it be he*.

§ 545. A pleonastic negative is heard after verbs of denying, as *yinkir inne ma fish* *he denies that there is*.

§ 549. Add khadtu bêti *I took it to my house.*

§ 533. Add ḥallifnâhum il yemîn *we made them swear the oath.*

§ 554 (d) Remark. Add mauwitu môť.

§ 561. The verb 'ad return is used much in the same way as rigi, as la qulte wala 'idt, i.e. *I didn't say it either once or twice.*

§ 570. Bi. Add bi llâhi *by God*, bi z zimma wi d diyâna *by my (or your, &c.) conscience and religion*; bi l lun da *of this colour*; yimshî bi râşu 'iryâna *he walks with his head bare*; sukku bi l muftâḥ *lock it with the key.*

Zêy. So ana zêyi zêyak *we are alike.*

'ala. Add dafa'te qirshên 'al gawâb *I paid two piustres on the letter*; da şa'be 'alêk *it is hard on you*; simi'te 'alêh innu khad bâsha *I have heard that he has been made a pasha*; sitta 'ala talâta tibqa tis'a *six and three make nine.*

'an. Add 'an izrak *by your leave.*

Fi. Add kunte bâyt fi l fallâhin *I was spending the night in the country*; darab fih *he fired at him*; ma yi'rufshe fi s sâ'a *he doesn't know how to tell the time*; fi 'ashamî innu yigi *I am in hopes that he will come.*

Li. Add nâm lak shuwaiya *take a little sleep*; li khâmis yôm sâfir *on the fifth day he departed.*

Ma'. Add madbût ma'âh *seized on him.*

Min. Add it bêť minnu li l khala *there is nothing between the house and the desert*; misku min dirâ'u *he caught hold of him by his arm*; ma khadtish bâli minhun *I didn't notice them*; khad ţar abûh minnî *he avenged his father on me*; yiqrub li min il gidd *he is related to me through my (or his) grandfather.*

§ 578. Inn forms one word with the participle bêyin (bâyin) the n's coalescing, thus we hear bêyinnu gay for bêyin innu gay, bêyinnu kede, *it is clear that it is so.* Bêyinne kede is also used.

§ 583. Add—

#### TO ONE WHO HAS DRUNK WATER

Hanî'an (*good luck*). Reply—hanâkum Allâh (*God make you prosperous*).

#### TO EXPRESS THANKS

Kattar khêrak (*God increase your prosperity*). Reply—we khêrak (*and yours*).

#### TO AN INVALID

Salamtak (*your safety, i.e. God restore you to health*).

## TO ONE ABOUT TO SLEEP

Nôm il 'afya (*the sleep of health*). Reply—Allâh yi'âfik (or yi'âfi) badanak (*God give you, your body, strength*).

## TO ONE RISING IN THE MORNING

Şahh in nôm (*may your sleep have been good*). Reply—şahhe badanak or Allâh yiḥfazak (*God preserve you*).

## TO ONE STARTING ON A JOURNEY

Rabbina yiwaşşalak bi s salâma (*our Lord conduct you with safety*). Reply—ma' is salâma.

## TO ONE COMING FROM THE BATH OR THE BARBER

Na'imān (*may you have pleasure*). Reply—Allâh yin'am alêk (*God grant you pleasure or smooth your path*).

## TO A PERSON SNEEZING

Arḥamak Allâh (*God have mercy on you*). Reply—Allâh yiḥfazak or 'âfâk Allâh (*God give you health*). Reply—Allâh yi'âfik.

## BY A PERSON YAWNING

Astaghfar Allâh il 'azîm (*I ask pardon of the great God*), or a'ûzu bi llâhî min ish shêtân ir ragîm (*I take refuge with God from Satan the stoned*).

## TO A BEGGAR

Rabbina (or Rabbuna) yiftaḥ 'alêk (*may our Lord open to you, i.e. give you consolation*).

'alâ llâh (*dependent on God*) is said both by and to beggars.

§ 585 (e). Add ilḥna s sâ'a khamsa; ilḥna gum'a; il masâfa nuşse yôm mâshî; lâzim maugûd (*he must be present*).

§ 590. Remark b. Add ismak faqîr? (*do you call yourself poor?*)



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