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By J. SELDEN WILLMORE, M.A.

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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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THE SPOKEN ALPHABET

OF EGYPT

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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 general l'Hebreu 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'Hebreu 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 *thamānin* f. *thamāniyātun* *eight*, *thaurun* *ox*, *dhirā'un* *arm*, appear in Aramaic as *temānēy* f. *temanyā*, *tôr* and *derā'*, in Egyptian Arabic as *tamanya*, *tôr* (*tôr*), *dirā'*.¹ The vernacular *shirsh* *root* exists in Hebrew, Syriac, and Aramaic, but not in classical Arabic; the noun *qashsh*, regarded, it seems, by parists 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 Hġira, 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

¹ *Nahwy*, or Chancery Arabic, follows the Hebrew in representing the Koranic *th* and *dh* by sibilants, thus Hebr. *shôr*, *zerâ'* (*zerf*), *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."¹

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*).² I observe that, with the exception of *ab*, all these words are written with a double consonant in Spiro's Arabic vocabulary.³ *Damm blood*, omitted in the first edition, is now added to the list.

The reviewer next disputes the orthography of the words written with *t*, *d*, *s*, 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 *ketabs* reporting the exact pronunciation of the speaker. The following, for instance, I have recently noticed: *nīdauwar*, *zābūt*, *faras*, *lamda*, *darb* (*quarter, district*), *şōt*, *aşauwat*, *îâr* (*revenge*), *âtaṭha* (*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 *t*"—or *s* 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.⁴

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

² See also Spitta.

³ He doubles the *b* of *ab* in the plural only.

⁴ *Tawa* has now been omitted from the list, though *intawa* and *ittawa* 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 wāhid 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 wāhid sitt, wāhid hita, &c., will often be said by natives of the lower orders who are in constant touch with Europeans, just as they will say itnén fursha and itnén kurbāg. Many of them will even commit these barbarisms in conversation with one another. — Yeqallidu l aḥrang bi l kalām bi sabab innuhum 'ashu t Talyānya wi l fgrig wi l Inghiz,” 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'fihim, &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, yuga'ni rāṣi, *my hand aches*, not tōga'ni rāṣi; lamme yigi's sitt, not lamme 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 yuga'ni rāṣi 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 *Speech-jagd* 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'addi*, 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 *béyin*, with and without the suffixes suggested by the reviewer, is the correct one, and that *béyinnu* (for so it should be written) stands for *béyin innu*, but I think there can be no objection to saying that it is used adverbially in such phrases as *ma'andakshe béyin*, *gayin bukra béyin*, 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'ni* 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.¹

I am most grateful to the reviewer for having pointed out several errors and misprints which had escaped my notice.² 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.³ 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

¹ As they do in Turkish into which language the word has been imported.

² Some of the corrections of spelling which he proposes I am unable to accept, as *quṣṣad* for *quṣad*, 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 *ī* in *riwāya* (see Appendix to the present edition), but the *i* of *li'b* is beyond all doubt the same as that of *fīl*, *bi't*, &c. *Giddan* is only used '*ala hasab in-sahab*'.

³ 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 *Muglatuf* since the year 1881.¹ 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 *Hindost Mungati*, 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,

¹ 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 found¹ 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

¹ 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 observer¹ 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

¹ 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*¹ 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 qarabak*? 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

¹ 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 Vulgärdialectes 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 (*w*) is used for *ā*, *e*, and *aw*, another (*y*) for *i*, *ē*, 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.¹ 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 adopting 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;

¹ Thus both katab *he wrote*, and kufib *it was written*, are represented by the letters *kth*; malak *he possessed*, malik *king*, and milk *properly*, by *mlk*, and the letters *mw* will be read according to the context *mawt* or *mīt death*, *marwit he killed*, or *marwīt 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 *Qāmûs*. 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 Chairene and other spoken dialects, no final vowel in the 3rd person singular of the verb, making *kātib* and *ktab* respectively (lit. Arab. *kataba*¹) in the past tense, nor in any person of the aorist 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,² 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

¹ Literary Arabic drops the final short vowels in the jussive only.

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

the place of an accent, thus *malka qe'en, ze this*; ¹ *ay* becomes *é* and an *o* in certain cases, as *bêth house* (lit. Arab. *bayt*), *bôç*; a full vowel disappears under circumstances similar to those described in § 53 of the grammar, as *melek, malka, g'vôl boundary, ligvâl*; ² *q* in the early stages of the language stands for *qaf'a* in such words as *'arbhiyim* (later, but rarely, *'arbhirim*) *Arabs*, or the *qaf'a* falls out, as *rém* for *re'm* (cf. *ris, etc.*); the vowel of the first syllable in certain cases is thrown out and prefixed to the first radical, as in *ezrô* (for *zerô*) *arm. eshar'inger* (cf. grammar, § 15); the *e* and *i*-sounds frequently replace the *a*, as in the verbs (above), or as in *melek, ehad* (lit. Arab. *malik, ahad*), *ve* (but also *va*) *and*; there are traces of both *itfal* and *itfa'al*; the letter *dh* of the literary Arabic is unknown, being replaced by *z*; ⁴ *ve and* is softened to *â* before a labial and before a consonant moved only by a *sheva*; the pronoun of the 1st person is *hemma* (lit. Arab. *humma, Qair. humma*), the interrogative *mî* (lit. Arab. *man, Qair. min*); and 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 hu the man he*.⁵

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,⁶ though we have neutrals of the form *pal* (*fa'il*), with corresponding actives of the form *pal* (*fa'al*), the vowel of the 2nd radical of the acrist 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 *ethpal*⁷ (= *itfa'al*, unknown even as *tafa'al* in literary Arabic); in the first derived form we have both *pal* and *pa'el* (= *fa'al, fa'il*), with *ethpa'al* (*itfa'al*, lit. *tafa'al*) for

¹ Syriac *bitô his daughter*.

² So also in Ethiopic.

³ Aramaic *had*.

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

⁵ Such expressions, unknown to literary Arabic, are commoner in *Aramaic* even than in *Hebrew*.

⁶ It is hardly traceable either in *Hebrew*.

⁷ Hebr. *hitpa'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*);¹ 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 Koraish 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.²

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.³ 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

¹ Ethiopic is the only other member of the family which admits of broken plurals.

² In Assyrian the vowel of the preformative syllable of the aorist was *e* 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.

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

another for conversation would be out of place here.¹ 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* (ʿarabī naḍīf), the spoken as *unclean* or *broken* (ʿarabī maksūr),² while the lower classes term the spoken ʿarabī and the written naḥwī.³ To us it seems strange that it should be necessary to write of *bread* and *water* as khubz and maʾ, while we speak of them as ʿiṣ-ṣ and moiya,⁴ or to read from a document yaktub or yaktubu,⁵ 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

¹ 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.

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

³ Naḥwī 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.

⁴ Khubz is colloquial in the dialect of Syria.

⁵ 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.¹

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 *timsih crocodile*, *libsh* (Copt. *lebsh bush, road*), 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 prejudice² 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

¹ Dugy says of the early "purists": "Méconnaissant 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 déperdition 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 dédain et du mépris pour les innovations plus ou moins involontaires de leurs contemporains."

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

started by the press,¹ 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,² 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-

¹ 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.

² 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 Islamic 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. . . . 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,²

¹ 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* (ʒ) in the vernacular.

² 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 <i>or</i> naṣba	o	ô <i>or</i> rof'a
e	ê <i>or</i> khefḍa	u	û <i>or</i> ruf'a
i	î <i>or</i> khifḍa		

CONSONANTS.	NAME.	CONSONANTS.	NAME.
b	bê	ṣ	ṣâd
t	tê	sh ¹	shîn
ṭ	ṭâ	'	'ên
g	gîm	f	fê
gh ¹	ghên	q	qâf
h	hê	k	kâf
ḥ	ḥâ	kh ¹	khâ
d	dâl	l	lâm
ḍ	ḍâd	m	mîm
r	rê	n	nûn
z	zên	w	wau
ẓ	ẓâ	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.

¹ 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*.—*Naṣba*, *khifda*, and *rufa* are by the learned termed respectively *fatha*, *kasra*, and *damma*. *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 (*imila*) of *a*, but as its sound approaches more nearly that of *khifda*, 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	bānasab or bānasāb;
”	bi	”	bīkhifad or bīkhifād;
”	bu	”	būrufa’ or būrufā’;
”	ta	”	tānasab; ¹
”	ti	”	tīkhifad; ¹
”	tu	”	tūrufa’; ¹

similarly *kānasab*,¹ *kīkhifad*,¹ *kūrufa*,¹ 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*, *bē fōḥa*² *naṣba*; *bi*, *bē taḥtiha*,³ *khifda*; *bu*, *bē fōḥa rufa*. 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*, *ā qaṭ’a u*⁴ *naṣba*; if *i*, *ī qaṭ’a u khifda*; if *u*, *ū qaṭ’a u rufa*. *Bā* is spelt *bānasab alif waṣl*; *bi*, *bīkhifad yē waṣl*; and *bū*, *būrufa’ wau waṣl*.

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

Thus the name *Ibrāhim* may be spelt—*i qaṭ’a u khifda abbi gazam rānasab alif waṣl hīkhifad yē waṣl ammigazam*; or *alif taḥtiha qaṭ’a u khifda wē bē fōḥa gazma wē rē fōḥa naṣba wē alif waṣl* (*la fōḥa wala taḥtiha*) *wē hē taḥtiha khifda wē alif waṣl wē mim fōḥa 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 *ā*, and this even before two consonants, as in the words *’ala* *or*, *yig’al he makes*, *gum’a week*, *’ammu has uncle*.

¹ Or *tānasāb*, &c.

² *Above it* (pronounced also *fūḥa*).

³ *Below it*.

⁴ Or *wē* (*and*).

(b) It becomes of necessity broadened when in proximity to the consonants *t*, *q*, *ṣ*, and *z*.¹

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

(d) It is thinned to *i* or *e*, as balad *village*, ḡināne *garden* (for ḡinēna), 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.²

§ 3. Long *a* (*ā*) 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 'āda *custom*, khālīs *entirely*, khān *inn*, bazaar; but its usual value is that of a lengthened *a*, such as is heard in the Italian word *padre*; e.g. bāb *door*, ḡaga *flang*. The Fellahs and others weaken it to short *a*, but a Cairene will never say riggala *me*, though he pronounces the *a* in that word much less broadly than in nār. A sound approaching to that of *ā* is, however, sometimes heard before *qayā* or *y* replacing *qayā*,³ and *q*, as in bā'in (bāyin) *appearing*, shā'if (shāyif) *seeing*, zabā'in *customers*, bāqī *remaining*, tellqī *you will find*. Under the influence of the emphatic consonants *t*, *q*, *ṣ*, *z*, *ā* becomes so much broadened that an inexperienced ear might confound it with the sound heard in the English word *water*, e.g. yāb *he recovered*, dāf *he added*, ṣām *he fasted*, zālim *oppressor*, bāt *arrived*.

§ 4. *e* sounds as *e* in *men*. It occurs mostly in unaccented open syllables, and is then hardly distinguishable from short *i*, as in yeshūf (or yishūf) *he saw*.⁴

¹ See remarks on these letters (§ 19).

² Cf. yanāyir, fibrāyir with sibtimbar, &c. Most of the numerous examples given by Spitta of *imāla* or thinning of the *a*-vowels are illustrations of foreign (fellah, bedawi, or barbari) pronunciation. Such forms as kelām, lamde, do not occur in the dialect of Cairo as spoken by natives.

³ As in the pres. particip. of verbs whose middle radical is *w* or *y*. See §§ 19 and 27, under the letter *y*. Bāyin is practically pronounced bāyin, and is so written in the grammar.

⁴ *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*, *d*, *s*, or *z*, as in hêta *a wall*, bêd *eggs*, sêf *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 ‘ilêwî *high*.

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

§ 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 san‘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*), khidêwî *Khedive*, hina *here* (with a slight tendency only to *e*), yikhtaf *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 tal‘in *going out* (pl.), tisma‘ish *thou (f.) dost not hear*, tis‘in *ninety* (practically tal‘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*, *d*, *s*, *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*.

¹ So Hebr. *bath* for *bayth*, &c.

REMARK.—The ‘ in *arbē’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.* *ahô there he is*, *hôn mortar*, *yôm day*.¹ 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*), *qutṭa cat* (nearly *qotṭa*), *burqu’ veil*, *‘umr life*, *‘uṣmân, pr. n.* (pron. almost *burqo’*, *‘omr*, *‘oṣmân*).² 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.* *shuwaitya a little* (for *shuwayya*), *ithaiyar he was perplexed*.³

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*, *istughummoiya 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

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

² Or rather *‘oṣmân*, the *u* being doubly broadened by the combined influence of ‘ and ṣ.

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

the third.¹ 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 *him* *they*, *their*, while *i* is employed in most other cases. Thus we say *darabtuhum* *I struck them* (for *darabthum*); while from *shuft* *I saw*, and *ha* *her*, is formed *shuftiha* *I saw her*: so *umim* *mother*, *ummiha* *her mother*, *ummukû* *your mother*.² 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*; ³ e.g. *shuft* *I saw*, *râgil* *a man*, *shufte râgil* *I saw a man*, *darabte walad* *you struck a boy*, *shiribte ketîr*, but *shiribti ketîr* or *shiribti ketir* *you drank much* (a slight pause being made in the latter case between the two words to assist the emphasis falling on *ketîr*), *il haqqe lik* or *il haqqi 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 nsibi* *my brother-in-law's sister*; from *ṣaḥn* *dish*, and *uaḥâs* *copper*, *ṣaḥni nḥâs*.

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

¹ Cf. the use of *shewa* and of *segol* in Hebrew.

² *e* is occasionally used for *i*, as *ummeha* for *ummiha*; and *ummaha*, &c., will be heard, especially in the *midna* or "city."

³ Note that it becomes *i* when lengthened, as in *waqtiha*.

vowel (§ 21), the insertion of *e* in such combinations as *ibne asl* *a man of a good stock*, *qunte 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 *islinsa* *pantry* (Ital. *dispensa*), *iksibiriss* *express*.¹

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,² *e* and *o* being generally changed to *i* and *u* respectively,³ as :—

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

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 :—

hâthum	<i>bring them</i>	ishâbna	<i>our friends</i>
yegib li (ye-	<i>he brings to me</i>	mafihs (or	<i>there is not</i>
gib li)		ma fihs)	
gôzha, bîtna, &c. ⁴			

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

² The syllable containing the originally long vowel does not, however, lose its accent by reason of the vowel being shortened ; thus we say *yegûm yegûl*, not *yipum yepûl* ; 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.

³ The *e* is sometimes maintained, as in *kîfkum* *as you like*, *ma g'etsh* *I did not come*, *ma valôksh*, *not on you*.

⁴ 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 kēfiyâ-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 *yigî* (for *yigi*) *he'll come*, *fi anî gîha* (for *giha*)? *in what direction?* *waqtiha 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*, *bik 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>shufûhum</i>)	<i>they see them</i>
<i>mudîriya</i> ¹	<i>province</i>
<i>tani marra</i> (for <i>tânî</i>)	<i>another time</i>
<i>manîsh 'ârif</i> (for <i>mânîsh</i> <i>'ârif</i>)	<i>I don't know</i>
<i>ma rahîtsh</i> (for <i>râhitsh</i>)	<i>she did not go</i>
<i>qam ir râgil 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 *fi in* is almost invariably pronounced *fi* in conjunction with its substantive, as *fi maṣr 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 Lîsh masalan râhit* (for *walâ hish*, &c.) *nor indeed has she gone*.²

¹ And thence *mudriya*.

² 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 *mim* only, affixed to the verb, and *ya* similarly as *ye* 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>throat!</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*, *Mehammad, pr. n.*, *melâqi jînling*.¹

(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 *yiridd* (or *ye'idd*) *he counts*, *teqûl thou sayest*, *yeshîlu they carry away*.

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

(f) Where *â* 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 hîwa and he*, *û'a yâ wad! look out, boy!* (pron. *u'ay wad*), *ketîr much* (the final syllable being much emphasised).

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 *shafnî he saw me*. In such nouns as *babûr steamer*, *egypt*, *kanûn steam*, 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.

¹ 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*, *diris dry clover* (*dris*), *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*, *yiḡûl* (or *yeḡûl*) *he says*, *ignâs kinds* (Kor. *yaktubu*, *yaḡûlu*, *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'ti *my arms* (for idri'ti), zîrîra *buttons* (for izîrîra, the accent still remaining on the second syllable), sinân *teeth* (for isnân), imrât or mirât *wife*, ibriḡ or birîḡ *jug*,¹ Ibrâhîm or Birâhîm,² 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 Luḡsûr (*i.e.* il uḡsûr = il quṣûr) *the castles*, *Luror*, uṣbâ' (for ṣubâ') *finger*.³

§ 16. The vowels are one and all thicker and more rounded in Arabic than they are in our language,⁴ 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,"⁵ 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

¹ Cf. Hebr. *zrô'* and *ezrô'* *arm*. Lee (Hebr. gram.) cites *establish* and *estabish*, $\lambda\theta\acute{\epsilon}\varsigma$ and $\acute{\epsilon}\lambda\theta\acute{\epsilon}\varsigma$.

² In *Birahîm* the *i* is not always pronounced very rapidly, and sometimes *Barahîm* is heard.

³ Hebr. *ezbar*.

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

⁵ 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*, *s*, *z* 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 *ṣamūla nut* (*screw*), the first *a* is thick, the *u* slightly so, while the final *a* scarcely feels the influence of the *s* 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*, *g*.

§ 17. The following words spelt in Arabic dictionaries with the dentals *t*, *d*, or the sibilants *s*, *z*,¹ are pronounced in the dialect of Cairo with *t*, *d*, *s*, or *z*, 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 *s*.

t for *t* :—

ihṭār ²	<i>be bewildered</i>	ṭāṭan	<i>sometimes</i>
ikhṭār ³	<i>choose</i>	ṭāza	<i>fresh</i>
istanāṭ ⁴	<i>listen</i>	ṭarabīza (or	<i>table</i>
*inṭāzar ⁵	<i>wait</i>	tarabīza)	
baṣṭān	<i>stick</i>	ṭarāb (or	<i>dust</i>
ṭār	<i>vengeance</i>	tarāb) ⁶	
ṭār	<i>sort of drum</i>	ṭamar	<i>beer fruit</i>

¹ *s* includes the Koranic *th*, and *z* the Koranic *dh*, pronounced respectively *z* and *s* in *Nahary*.

² So partic. *miḥṭār*, &c.

³ So mukḥṭār *chosen*, and ikḥṭiyār *choice*, *old man*.

⁴ So qāṭa' is *saṭ keep quiet*.

⁵ So partic. **muntāzar*, but *mintizir*.

⁶ So *ṭarrab* *to cover with dust*, and pass. *iṭṭarab*, &c. The

ṭamr (or tamr)	<i>dates</i>	tôr (but pl. <i>oc</i> tirân) ²	
ṭumbâk (or tumbâk)	<i>Persiantobacco</i>	tâtûra	<i>thorn apple</i>
ṭandif	<i>cleaning</i>	tisṭ (and pl. tushût)	<i>basin</i>
*ṭanfid ¹	<i>dusting</i>	za‘ṭar	<i>thyme</i>
*ṭurumbêṭa	<i>tambourine</i>	ṣanṭi	<i>centimetre</i>
iṭ ṭaurât	<i>the pentateuch</i>	ṣôt ³	<i>voice</i>
ṭunis (and pl. ṭawânis)	<i>sakieh rope</i>	ṣiṭ ⁴	<i>repute</i>
ṭaiyâr	<i>current</i>	naṭar (or *naṭar) ⁵	<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 *uṭṭen (for ôḍitên) *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 *t* 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 ṭaṣâṭ *cups*, its conversion to the palatal is complete.

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.

¹ 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 *ẓ* do not affect the dental in the same degree as *t* and *d*, thus we say ṭanṣir (not ṭanẓir) *baptism*; nor does *t* usually influence *s* and *ẓ* unless in close proximity to them.

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

³ So ṣauwaṭ *shout*, &c.

⁴ So ṣaiyit, missaiyaṭ *reputed*.

⁵ So manṭir *angry*. We say naṭaru ‘ala ṭûl dirâ‘u *he thrust it an arm's length off*, but *naṭaru fi l arḍ *he threw it on the ground*.

d for *d*:—

bārūd ¹	gunpowder	didd (or	against
bardu ²	also	didd) ⁵	
baḍāra ³	young hens	dufda ⁶	frogs
ghaḍḍār ⁴	treacherous	daḥrag	to roll
ḥidāshar (or	eleven	dār, dauwar ⁷	to turn
ḥidāshar)		radī	bad
darb (and	street	radāwa	barleness
pl. durūb)		ṣaiyād,	fisherman
dabbūr (also	hornet	sēyād	
dabbūr)		ṣadar	proceed
darfa (or	leaf of shutter	‘aṣīda (or	soup of flour
darfa)	or door	‘aṣīda)	
darra	udder	quṣād	opposite
dura	maize	mabrad	file
durra (or	parrot	namrūd (but	tyrant
durra)		pl. na-	
daštūr	by your leave	marda)	

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

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

s for *s*:—

aṣṭabl	stable	buṣāt (and	carpet
aṭlaṣ	satın	pl. ibṣīṭa)	
aṣṣar	impress	burnuṣ (pl.	cloak
iṣmarr ⁸	get brown	barānīṣ)	
uṣṭa	master	baṣṭa	step
baṣāt ⁹	spread out	Būluṣ	Paul

¹ So *barūda* gun (but also *barūda*).

² But more generally *bardu*.

³ But singular *bidriya*.

⁴ So *magḥḍūr* deceived, but generally *ghadar* he deceived.

⁵ So *ḍiddiyāt* animosities, though *ḍiddiya* in the singular on account of the thin *a* after *y*.

⁶ In the dictionaries *dufda*.

⁷ So *dār* turn. *Dār*, &c., are often pronounced with *d*: we say in *nār dārit* the fire spread, *id darbe dār* blows fell thick, though *dār* when it stands alone.

⁸ So *aṣmar* brown, &c., but *mismirr* getting brown, brownish.

⁹ And derivatives *inbaṣāt* he pleased, *inbaṣāt* pleasure, &c., but *baṣīt* simple. These words are all also pronounced with *s*.

baṣṭawīya	<i>roll of stuff</i>	ṣahrān ⁸	<i>sitting up at night</i>
baṣṭ	<i>reed pen</i>	iṣṣarmalī ⁹	<i>to live fast</i>
baṣṭarma	<i>dried meat</i>	ṣara (but	<i>be in force</i>
buṣṭa	<i>post</i>	aor. yisrī)	
buṣṣumāt	<i>biscuits</i>	ṣagar, ṣagara	<i>trees, a tree</i>
(usually)		iṣṣattāh ¹⁰	<i>to lie flat</i>
bulīṣ	<i>police</i>	ṣaṭṭar ¹¹	<i>to rule lines</i>
tāsa	<i>bowl</i>	ṣatarang	<i>chess</i>
tāsa	<i>to cheat</i>	ṣatal	<i>intoxicate</i>
tass	<i>to strike</i>	ṣaṭl	<i>bucket</i>
ghuṭus (and	<i>to dive</i>	ṣata (and de-	<i>to attack</i>
deriva-		rivatives)	
tives)		ṣallaṭ, &c.	<i>incite</i>
haraṣ ¹	<i>to guard</i>	ṣaltāh	<i>to smooth</i>
ḥaṣra ²	<i>pity</i>	iṣṣaltān, &c. ¹²	<i>be overweening,</i> <i>&c.</i>
ḥuṣūm (fre-	<i>hot days in</i>	ṣalaṭa (or	<i>salut</i>
quently	<i>month of</i>	salāṭa	
also hu-	<i>Baāna</i>	ṣamat, &c.	<i>to scald</i>
sūm) ³		ṣandara	<i>loft</i>
rās (pl. rūṣ) ⁴	<i>head</i>	ṣandarūs	<i>varnish</i>
rafaṣ (and	<i>kick</i>	ṣanṭil	<i>sort of harp</i>
deriva-		ṣammar (us-	<i>to nail down</i>
tives)		ually) ¹³	
ṣaṭūr	<i>chopper</i>	ṣamfar, &c.	<i>smooth with</i> <i>sandpaper</i>
ṣakḥat ⁵	<i>revile</i>	ṣanṭ	<i>acacia nilotica</i>
ṣarr ⁶	<i>to cheer</i>		
ṣarāb ⁷	<i>feces</i>		
ṣarāya	<i>palace</i>		
ṣarba	<i>to hurry</i>		

¹ So ḥārīṣ *guardian*, il Maḥrūṣa *Cairo*, &c.

² So ithaṣṣar *regret*, &c.

³ Though double pl. form ḥuṣūmāt.

⁴ But rismāl *capital*, itrasmil *acquire capital*, &c.

⁵ So maṣḥūt *turned into stone*, &c.

⁶ So ṣurur *joys*, maṣrūr *joyous*, but masirrāt *pegs*.

⁷ And ṣarabātī *servant*.

⁸ And sometimes ṣihir, &c., *to sit up*.

⁹ So sarmaḥa *debauchery*, but sirmāh *debauchee*.

¹⁰ So siṭṭa *lying flat*, saṭṭa *roof*.

¹¹ So ṣaṭr *law*, maṣṭara *ruled*, &c.

¹² But perhaps more usually iṣṣaltān, suṭṭān, &c.

¹³ So muṣṣmār or miṣṣmār *nail*.

šimšār (or šimsār)	<i>broker</i>	fāṣṣār	<i>explain</i>
šinnāra	<i>fish-lure</i>	fiṭiṣ (and de- rivatives)	<i>be killed</i>
šōṭ	<i>lash</i>	fiṭāṣ	<i>cistern</i>
šōgar ¹	<i>insure</i>	qarmaṣ	<i>be chilled</i>
šūra	<i>chapter of</i> <i>Koran</i>	qaṣṣat, &c.	<i>divide</i>
šur*	<i>reins</i>	qiṣṭ	<i>pitcher</i>
šufra (or sufra), &c.	<i>table</i>	kharaṣān	<i>stones broken</i> <i>small</i>
šukkar (or sukkar), &c.	<i>sugar</i>	khalbaṣ ⁵	<i>to lie</i>
šultāniya (or sultāniya	<i>basin</i>	khuruṣ ⁶	<i>be dumb</i>
šuqūṭ ²	<i>to fall</i>	khuruṣ ⁷	<i>be spoilt</i>
‘aṣalla	<i>may be</i>	lauwaṣ ⁸	<i>be spatter</i>
‘arūṣa ³	<i>bride</i>	māṣūra ⁹	<i>pipe</i>
‘itīṣ, &c.	<i>to soothe</i>	maṣkhara ¹⁰	<i>buffoonery</i>
‘uṣmān	<i>Osman</i>	nāghōṣ (pl. nawāghīṣ)	<i>large bell</i>
faraṣ ⁴	<i>mare</i>	numrūṣī (or numrūṣī ¹¹)	<i>dealer in china</i> <i>lamps, &c.</i>
		waṣṭ, wuṣṭ ¹²	<i>middle</i>

z for z:—

alīnāz (alīnās)	<i>diamond</i>	bazabart	<i>passport</i>
azār	<i>tailless</i>	bazramīṭ	<i>monkrel</i>
izzantar	<i>get morose</i>	ṭāza	<i>fresh</i>
it‘antāz	<i>be arrogant</i>	ṭarabēza (or tarabēza)	<i>table</i>
izzallīṭ	<i>to slip</i>	ṭuzzina	<i>dozen</i>
izzarbin	<i>storm at</i>		

¹ But sukurtah insurance.

² So ṣaqt misadventure, ṣuqqāṭa door-latch, &c.

³ But ‘arīs bridegroom.

⁴ But fāris horseman.

⁵ So khalbūṣ liar.

⁶ So ikhruṣ, khuruṣ dumb, &c., but occasionally we hear khurus, &c.

⁷ And derivatives khaṣṭān spoilt, khaṣāra loss, paṭṭ, &c.

⁸ Literary lauwaṭha.

⁹ So dual māṣurṭan, but pl. mawāsir.

¹⁰ With verb itmaṣkhar, &c.

¹¹ Pl. namāṣa.

¹² So itwaṣṣat intervene, wuṣṭān middle, &c.

ṭuzze fishsh	nonsense	ḡallaṭ, &c.	strip
ṭiz	buttocks	ḡalaṭ	stone pave- ment
garaz (garaz)	bell	zambaliṭa	brawl
gazar ¹	to butcher	ḡammar, &c.	play on a reed
gazar	carrots	ḡammaṭ	tighten
gambaz	deal in horses	zahr, zuhûr ⁹	flowers
gumbâz	gymnastics	zaura ¹⁰	a choking
ganzar	be rusty	zôr	throat
ginzâra ²	kind of eye- lotion	zûr	force
ḡazzûra ³	story, riddle	‘arîza	petition
ḡauwar ⁴	forge, tell lies	faẓar, &c.	burst
zafar ⁵	fat, grease	fanṭaz ¹¹	make display
zâr ⁶	to visit	farûzî, farôzî	of turquoise
zât ⁷	make merry	kharazân (or khazarân)	cane
zabaṭ	mud	lazhar	college of El Azhar
za‘bûṭ	woollen cloak	lazlaz	plump
za‘tar	thyme	ma‘zûr ¹²	excused, excus- able
za‘faran	saffron	mazmûr	tight
ḡagar	glare at	mazyara ¹³	stand for zîr
ḡaḡraṭ ⁸	shriek from joy		
ḡagaṭ	swallow		
ḡaqṭaṭ	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.

¹ So ḡazzâr *butcher* and other derivatives, but we frequently hear ḡazar, &c., and always yingizir, &c.

² But ginzâri *nile-blue*.

³ But ḡazzar or ḡazzar *to guess*. Children say ḡazzûra.

⁴ So zûr *false*, but tazwir *forging*.

⁵ So zaffar, &c., but zifir *greasy*.

⁶ And most derivatives, but ziyâra or ziyâra *a visit*.

⁷ So zêṭa *noise*.

⁸ And substantive ḡaḡrûṭa, &c.

⁹ But double pl. zuhûrat, and zuhriya *a flower vase*.

¹⁰ So yizwar *he chokes*, but ziwir *he choked*, and zaurân *choking*.

¹¹ So fanṭaziya *parade*.

¹² But ‘uzr *excuse*.

¹³ Although zîr (*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> ¹	tizâlik)	
tarraz	<i>embroider</i>	turnâta ²	<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 ³	<i>be narrow</i>	dufda'	<i>frogs</i>
dîrs (pl.	<i>molar tooth</i>	madagh, na-	<i>masticate, chew</i>
dirûs)		dagh	
dihik, &c.	<i>laugh</i>		

s for *ṣ*:—

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

z for *ẓ*:—

qazâra (also qazâra) *filth*

¹ Of a serpent.

² But more usually turnâta.

³ And derivatives daiyaq *narrow*, &c.

⁴ So sabbâgh *dye*, &c.

⁵ So sadiq *true*, &c.

⁶ So saq'a *frost*, saq'an *frosty*.

⁷ So sigha, masâgh, *jewellery*.

⁸ As in sâgh salim *sage* and *sound*, qirshe sâgh a *tarif* *peasie*.

⁹ So sidr *waistcoat*.

¹⁰ Though aşlar *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 *yithak*, &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 *ḏ*, 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*, *gîr lime*, *môg waves*.

gh is perhaps identical with the Northumbrian *r*, and is nearly equivalent to the Provençal *r grassièr*. 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*, *afham I understand*, *nadah to call*; though between two vowels it is sometimes rather slovenly pronounced, as *shehadtu his evidence* (almost *shadtu*).

ḥ is a smooth but very strong guttural aspirate (see remarks under ʿ). A portion of the breath is forced with some violence through the nostrils¹; *e.g.* *ḥâga thing*, *balah dates*.

¹ Spitta says that a short *a* (of the nature of a *furtive pathakh*?) is inserted between *i* or *â* and *ḥ* (thus—*ri^{ah}*, *rû^{ah}*), 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. *dāf* *he added*, *hādīr* *ready*, *add* *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. *rigl* *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*.

ṣ as in *scat*, 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. *shabb* *youth*, *shāsh* *muslin*. It generally represents the Turkish *tch* in words borrowed from that language. In the foreign words *shakk* *cheque*, *shaketta* *jacked* (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* (pronounce optionally *qazd*, &c.).

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

¹ Its exact sound in conjunction with the different vowels can only be acquired by practice. The following description of ʿ and *h* 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* (*h*), as distinguished from *h*, the Spanish aspir. If this *hha* is made sonant it becomes *ʿaim*. 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 lissa¹ *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 yifdaḥ *he disgraces*, yifdal *he remains*, khifda *the vowel i*, yifza' *he frightens*, meḥafza *government*, lafz *word*, yifshakh *he cuts in two*, yifṣaḥ *he explains* (pronounce yivdaḥ, &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'a² (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 faqat *only*, daqâ'iq *minutes*, laqêt *I found*, baqêt *I remained*, yeqûm *he gets up*. Bi qadde êḥ? *by how much?* becomes

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

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

² 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 éh, and haqqiqatan *truly*, hayátan.¹ *iq* before a consonant sometimes sounds almost as *é*, as in itkhániqt *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.²

k is perhaps slightly aspirated. The tongue should touch the roof of the mouth and not be too hastily withdrawn; *e.g.* kán *he was*, lík *to thee*. Before *b* and *d*, and sometimes at the end of a syllable, its sound approaches that of *g*, as in shuwaiya kbír *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.* lél *night*, kalb *dog*. The double *l* in Alláh *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.* nóm *sleep*, khán inn, bazaar. Before *b*, and generally before *f*, it sounds as *m*, as in ganbu *his side*, mín ba'd *after*, manfúkh *blown* (pronounce gambu, &c.).³ When *ny* occur together, they are pronounced as in English *ring*, as in yingah *he recovers*, gets out of a difficulty, sílinga *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 dílw *bucket* (pronounce almost dílū).⁴ With *a* it forms the diphthong *au*, as in battauten (for battawtén contracted from battáwiten) *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

¹ The word is contracted to haqqatan, then to hayatan, and the qat'a converted to *y*.

² 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.)

³ Some words seem to be more easily pronounced when *n* retains its value before *f* than when it has that of *m*, as manfús (not mamfús) *jealous, angry*.

⁴ It bears the same relation to *u* that *y* does to *i* or to qat'a in such a word as tiyátro (ti'átro) *theatre*.

lie halfway between *y* and *qat'a*; ¹ 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'ala 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 *qunt 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 '*ên*', 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.²

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

¹ With which it is often interchanged.

² *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 Ifrausa, or Firansa¹ (or Fêrausa) *France*, ifrank (or ferank) *frank*, berimo *first* (Ital. primo), sifing (ising) *sponges*. but the natives of Cairo often pronounce *er*, *gr*, *fr*, *kr*, and *q^l*, as in krumb *cabbage*, ingliz *English*, as nearly as we can do ourselves without the intervention of a helping vowel.²

§ 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 tibn³ (or less frequently tibn^a) *straw*, duhr *dawn*. 'in this position causes the preceding consonant to be sounded very sharply, while it has but little value itself,'⁴ as in rub⁵ *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 fahhîm *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 abb⁵ *father*, akklkh *brother*, damm *blood*, fumm *mouth*, and yadd⁶ *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 akbkhê dih *this brother*, bat abbîh *his father*, akbûhum *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.⁷

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

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

³ There is a vast distinction between this sound and the *tibn* of Upper Egypt or of the inattentive foreign resident. The half vowel inserted is equivalent to the Hebrew sheva, and the fifth order of the Ethiopic vowels.

⁴ Spitta.

⁵ Cf. Syr. and Chald. abba, whence Lat. *abbas*, Eng. *abbot*.

⁶ 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 *agda*.

⁷ The double *t* of walla *or*, is not always distinctly pronounced in hurried talk, as wala twn *or two* (for walla twn, 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^h (or ragge^e) *he shook*. Occasionally the second is dropped even where there is no pause, as khash 'aleh (for khashshe 'aléh) *he went into his presence*.

§ 25. Euphonic tashdíd 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, sh, ṣ, k, n*; e.g. *il tibn the straw*, *il darba the blow*, *is sēf the sword*, *iṣ sēf the summer*, *in nār the fire* (for *il tibn, il darba, &c.*).

REMARK.—The *l* not uncommonly remains unchanged before the letters *g* and *k*, as *il gazzār* (or *ig gazzār*) *the butcher*, *il gum'a* (or *ig gum'a*) *the week*; *il kursī the chair*, is preferred to *ik kursī*, while *ig girān the neighbour*, is more used than *il girān*. 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*, *ishsharmat 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*)¹ *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* to *t*, as *khattu* (for *khadtu*) *I took it*, *rabattū* (for *rabattū*) *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 *rabattū* being less palatal than the first.

(d) Where the third consonant of the third pers. sing. of the past tense of the triliteral 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 yikhlass* (or *yikhlashsh*) *he does not*

¹ 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.

(c. 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 litnēn (for min litnēn) *from the two*, sakkhhal lu (for sakkhhan lu) *he heated for him*, mir rigl'h (for min rigl'h) *from his feet*, khulkhar rigl'ha (for khulkhāl) *the anklets on her feet*, khanna (for khalna) *our uncle*, qunna (for qulna) *we said*, ishtiri nna (for ishtiri lna, i.e. ishtiri lina) *buy for us*, ana minni r rūhi (for minni l rūhi, i.e. minni li rūhi) *I of myself*, ir ra'adit (for in ra'adit) *if it thunders*, il laqēt (for in laqēt) *if I find*, kam māsik (for kan māsik) *he was holding*.

REMARK.—The *f* of the preposition fi is sometimes assimilated to a *h* following it (the *i* dropping out), as qā'adu b Bariz *they stayed in Paris*; and *sh* of mush *not*, to another sibilant, as muz zanbi *it is not my fault*, mus sahih *it is not true*. Kunt *I was*, thou wast, is very frequently pronounced kutt, as kutte fēn? *where were you?* and bint *daughter*, giri, bitt.¹

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. thaql *heavy*, thalāta *three*, nahw. saql, salāsa; colloq. talāta, tiql, ittāqil, or (less usually) issāqil *ala to be harsh*.

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

§ 27. *h* interchanges with *m*, as maṭālōn (or bantālōn) *trousers*, minādīm (for bin ādam) *son of Adam*, rubatizm *rheumatism*. *h* regularly represents the *p*, and occasionally the *x* of foreign languages, as bāba *papa*, baṭāṭis *potatoes*, baṭō *pile-ōt*, bāra *pava* (a small Turkish coin), babūr *train*, *steamboat* (Ital. *vapore*).

g with *b*, as bagār for babūr; with foreign *j*-sound, as ginnīār *general*.

¹ Hebrew and Syriac batt *daughter*.

gh with *q*, as *yighdar* *he is able* (for *yiqdar*); with *kh*,¹ as *kbishi* (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; ² *e.g.* *betahtu* *his*, for *beta'tu* (less usual), *biht* (for *bi't*) *I sold*, *rauwaḥ* *go away*, but *rauwa'* '*ala bêtak* *go away home*, *ihtaraf* *to confess*, '*afaq* (or *ḥafaq*) *to seize*.

d with *b* (or *p*) in *lamḍa* (pl. *lumaḍ*) or *lamba* *lamp*.

r with *n*, as *dundurma*³ (or *durdurma*) *ice-cream*, *Bonte Sa'id* (or *Burte Sa'id*) *Port Sa'id*; with *l*, as *râkhar* *the other also* (for *lâkhar*, *i.e.* *il âkhar*), *raṣṭabl* *the stable* (for *laṣṭabl*). *Revolver* becomes *lifurfur*.

z and *ẓ* with *s* and *ṣ*, as *izbitalya* *hospital*, *baḥabort* *pass-port*. (See also under pronunciation.)

sh with *s* and *ṣ* in a few words, as *sams* (or *shams*) *sun*, *sakhsh* (or *shakhs*) *person*, *ṣaṭrang* (or *shaṭrang*) *chess*, *ṣagara* (*nahwy* *shagara*) *tree*; ⁴ 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*.⁵ *Eau gazeuse* is called *gazzûsa* or *kazzûza*. The *nahwy* *tilqâ'i nafsu* *of his own accord*, is pronounced *tilka nafsu* in the spoken language; with *kh* in *baqshish* *largess, present*, from Pers. *bakhshîsh* (through Turkish); with *q* (see above).

¹ *ḥn*, when = *ghên*, is represented by *kh* in Assyrian.—(S.)

² The Hebr. *ʿayn* is said to have been pronounced very much as *h* at one time.

³ The Turkish form.

⁴ *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.

⁵ 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 *qarnabîṭ* and *karnabîṭ* *cauliflower*, are said.

k with *kh* in a few foreign words, as *khartūsh cartouch*, *kharrūb carob*.

l with *n*, as *‘ilwān* or (less usually) *‘inwān address, superscription*, *inbāriḥ* (pronounce *imbāriḥ*) for *il bāriḥ yesterday*, *Isma‘in Ishmael*, *in fiḡān* (sometimes) for *il fiḡān the cup*, *kabsūna capsule*, *malifātūra manufacture*, *armali* (Turk. *ermek*) *Armenian*, *barakāt warsal* (Turk. *berekat versin*) *thorak you*, *tantana* (or *tantilla*) *tae* (Ital.), *‘ala ṭubbil ghāḡil* (for *ṭubbin*) *respectably*. (See also under pronunciation.)

m with *b* (see above); with *n*, as *naḡait* and *maḡarit it rained*, *maḡagh* and *naḡagh cher tobacco*, *Faṭma* and *Faṭma. pr. n.*, *malin mellième*, *shindi* (Turk. *shindi*) *at once*. (See under this letter, § 19.)

w with the *r* of foreign languages, as *wabūr* (though more often *babūr*) *vapour*, *warsin* or *warsal* (above); with *y* in some parts of weak verbs and verbal nouns, and in the expression *ya būwa* (sometimes) for *ya būya! my father!*

y with *w* (see above); with *qāṭ’a*, as *qāvil* (for *qāḡil*) *smiley*, *tivātro theatre* (Ital. *teatro*);² 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: *ḡafar* (or *fahar*) *to dig*, *ḡalibāt* (or *khaliḡāt*) *confuse*, *arānib* or (rarely) *an‘arib hares*, *na‘al* *to curse*, and *yin‘al* *he curses* (or *la‘an* and *yil‘an*), *igḡauwiz* *to marry*, and (*nahry*) *izzauwig*, *ḡōz husband*, *ḡōza wife*, and (*nahry*) *zōg* and *zōga*, *bartainān* and *martabān earthen pot*; so *ḡamālana demijohn*, *ḡinninār general* (*n* = 1).

CONTRACTION

1. ELISION

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

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

² Cf. literary *bir* with Cairene *bir* (= *bīr*), *a well*.

of course, there is a pause between the words;¹ 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 minni (for illi 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.²</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 zmi 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

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

² 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 min?* (for *da ibne min?*) *whose son is that?* will be pronounced *dab-ne min*; *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 *quæ*.

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 ruhte ana when I went*, 'ande ukhtu *at his sister's house*, at another, *lamma ruht 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 li (or lī) ummu (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.* mi-nēn (for min ēn) *whence*, ki seh ? (for kis eh ?) *what purse?* rās *head* (*nahw* rā's), in sha llah (or in sha Allah) *if 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' li *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, ¹ *e.g.* lazma (for lāzima) *necessary* (fem.), khaṭru (for khāṭiru) *his desire*, qintu (for qimītu) *its value*, kifaytu (for kifāyītu) *it*

¹ Comp. *i-tis* in English for *it is*.

² For the shortening of the long vowels see § 13 *sup.*, 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. malika, &c.

sufficiency, *wirmit* (for *wirimit*) *it swelled* (fem.), *khadtu* (for *khaditu*) *she took it*, *itkhanqu* (for *itkhāniqu*) *they quarrelled*, *walditu* *his mother*, *ṣaḥib il bêt* (for *ṣāḥib 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‘ākhīza* *blaming*, *lāzīma* *necessary*, *ya Bēshir!* *Beshîr!* instead of the contracted form, the vowel of the antepenult being pronounced half long. We hear ‘*alimin* as the plural of ‘*ālim* *learned*, because it hardly belongs to the colloquial language, but ‘*alma* (for ‘*ālīma*) *a female singer*.¹

REMARK *b*.—*a*, being the strongest of the vowels, generally retains its place, especially when surrounded by strong consonants, as *baladu* *his village*, *ḍarabit* *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*, *ṣaḥni nḥâs* *a copper dish*, and even *talâta nṣâra* (for *talâta naṣâra*) *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 *ghālīban* *probably*, *sāniyan* *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 *â* standing for *aw*, 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 *baqit*) *il fulûs* (for *baqiyit*² *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 *ḍarabu bha* (for *ḍarabû biha*) *they struck with it* (fem.), *qultî lhum* (for *qulte luhum*) *I said to them*, *nahârak sa‘id wi mbâarak* (for *mu-bâarak*, *mebâarak*) *good morning!* *fi kmânu* (for *kumânu*) *in his sleeves*, *bitqûl* (for *biteqûl*) *she says*, *yalla bna*, *imshi bna* (for *yalla bina*, &c.)³ *let us be going*; *ma lqu lhumshê ḥâga* (for *ma laqû luhumshê*) *they found nothing for them*, *moïya nḥîfa* (for

¹ 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 *shêva*.

² The *y* here sounds as a weak *qaf*.

³ The fuller forms are very frequently used.

nidifa) *clean water*, mit ginéh wi ksûr (for we kusûr) £100 *val*, ma misiktûsh (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*, ittaub¹ (for ittâwib) *yaen*, illau (for illâ we) *except, only that*, 'al (for 'ala) *on*, âdin, adin (for âdini) (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 fikri lûga *I have something in my mind*.

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

§ 34. The vowel of the article is sometimes dropped, as laḥṣa *the best*, litnèn *the two*, laẖhar *the university of El Azhar*, listambûli *the man from Stamboul*, lâkhar or (more usually) râkhar² *the other*, lihmal *the burdens*, liswid *the black*, laḥmar *the red*,³ Luqûr (for il uqûr = il quşûr),⁴ as litnèn gum *both came*, il waraq labyad *the white paper*, imrât lefendî *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 biqûl⁵ (= biyqûl) for biyîqûl (or biyeqûl) *he is saying*.

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

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

² See § 27.

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

⁴ See § 15, *Remark*.

⁵ The *î* of biqûl is not pronounced very long in hurried conversation. The *iy* often remains unchanged, as in miyten *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 on*, 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*.¹ 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*² (or *haiyatan*) *truly*, *sa‘âtak* or *sa‘tak* (for *sa‘âdi-tak*)³ *your Excellency*, *sid*⁴ or *si* (for *saiyid*) *lord, master*, *lissa* (for *li is sâ’a*) *yet, still*, *mahûsh, mûsh, mush, mish* (for *ma huwâsh*) *he, it, is not, not*, *ma hish* (for *ma hiyâsh*) *she is not*, *wala hish* *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-admin* (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. *qâsh qonmâz*) *asparagus*, occur in Arabic as in other languages.⁵

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

² See § 19, *note*.

³ *Sa‘âdtak* is also in use, as indeed are all the full forms of the examples except *li s sâ’a*.

⁴ Whence Spanish *Cid*.

⁵ The last example is an instance of “popular etymology,” the Turkish words having been changed into others of similar sound but different meaning. Comp. *Roten 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*, *biridī I became cold*.
2. In the following words when standing alone: *anhā, anhī, anhē, anhum, minhū, minhē, minhūm which, who, &c.*; *ahō, ahē, ahūm there he, she is, they are*; *ikhkhi! pugh!* *adī see here! iyī! (pronounce iyī-i-h!) how now! ikhshī! for shame! iffī! jē!*¹
3. Exceptionally, by way of emphasis, the other syllables being also, but not to an equal degree, accented, as *abadān never! ḥasib look out! tannu qārid henāk lammā . . . dār abūh 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*² (Fr. *rabot*) *plane*, *sukurtâ*² *insurance*.

REMARK.—*Da, dih, dī 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,³ as *ir ragil da this man*, *il bintī dī this girl*, *‘ala da on this*, *da wi dih this and that*, *makhṭūbā*⁴ *lu betrothed to him*.

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

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

³ As *ze* in Ethiopic and *za* in literary Arabic, in the expressions *liha, minza*.

⁴ 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 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*, *biridū you (plur.) took cold*, *shāfitu*¹ *she saw him*, *ʿaskārī soldier*, *wagadītu she found him*, *ṣagaritī*² *my tree*.
3. For emphasis, as *daʿīman always* (for *daʿīman*).

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, *akhaditu*, *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.* *arbĕʿīn forty*, *mewallāʿīn lighting (plur.)*, *Ismaʿīn, 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*, *zĕyukum 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 *tāratan* (or *tārātan*) *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 *khamas tuwad five*

¹ Sometimes pronounced *shāfitu* or contracted to *shaftu*.

² 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. dārabu *they struck*, bāladu *his village*, me'ākhiza¹ *reproach*, ṣōgaru *he insured it*.

REMARK.—Where the vowel of the antepenult is *ū* standing for *iu* or *uw*, the accent will be on the penult, as yūlidu *they give birth*, as also when the antepenult contains the diphthong *ai* (or *ê*) standing for *ay*, as kuwaiyisa, *pretty* (*f*). sometimes in hurried speech does not fall on any particular syllable, as in the word tani in tani marra ma ti'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 wī t tanya wī t talta *I have told you once and twice and thrice*, inta ṭlīte kaddāb bī kalāmak nafsū *you have proved to be a liar by your own statement*. The prepositions bi, li, with the pronominal suffixes and the demonstrative da, di, become enclitics when not emphatic, and are regarded as part of the preceding² word. Even dau (for da we) throws back its accent, as in kulle mā dau.

EXERCISE IN PRONUNCIATION AND ACCENTUATION³

Hikāyit il harāmi l mazlūm.

Kān fi harāmi rāḥ yōm min dōl yisraq bēt wāhid tāgir. Qam ṭilī' 'ala l hēta we misik fi sh shibbāk. Ṭilī' ish shibbāk fi idu. wiḡit 'ala l ard, inkasarit riglu. Khad bā'du we rāḥ yr'rug and il qāḍi; qal lu: "Ana kūnte rayḥ asraq bēt it tāgir il fulāni; ṭilīte 'ala l hēta we misikte fi sh shibbāk; qām ish shibbāk ṭilī fi idi; wiḡit, inkasarit rigli." Qam il qāḍi āmar wāhid 'askari yerūḥ⁴ yegib saḥb il bēt. Rāḥ gābu we gih quddām il qāḍi.

¹ But words of this form are generally contracted.

² Though they are not so printed in this work, to prevent confusion.

³ The words contained in the following story will be found in the vocabularies.

⁴ See § 11, *note*.

Sá'alul qâdî: "Izzêy, yâ râgil, shibbâkak mush mešámmar taiyib? áhu l harâmi da l maskîn kân râyiḥ yisraq bêtak; ṭili 'ala l hêta; misik fi sh shibbâk; qâm ish shibbâk ṭili' fi idu; wiqî', inkasarit riglu; báqa l haqqê 'alêk dilwâqt." Qal lu sahḥ il bêt; "W ana mâ li, yâ sîdî? 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 harâmi da lli kan râyiḥ yisraq bêt ir râgil da wiqî', inkasarit riglu." Qal lu: "W ana mâ li, ya sîdî? da mush shúghli: da shughl il bannâ illi rakkib ish shibbâk da fi l hêta." Qâl il qâdî: "Taiyib, hâtu l banna." Râhu gâbûh. Sá'alul qâdî: "Lêh ma rakkibtish ish shibbâk da taiyib?" Qal lu: "Wallâhi, ya sîdî, da w ana bâbni l bêt da kânit binte hîlwa fáyta 'alêya lábsa gallâbiya masbûgha sâbgha kuwaiyisa. Baššêt liha, qumt itlahêt 'an shughl we mâ 'iriftish arakkib ish shibbâk zêyi n nâs." Qal luhum il qâdî: "Rûhu hâtu l bint illi kânit lábsa g gallâbiya k kuwaiyisa di." Qâmu râhu, gabûhâ lu. Qal liha l qâdî: "Lêh kunti lábsa g gallâbiya l masbûgha?" Qâlit lu: "W ana mâ li? da l haqqe 'ala s sabbâgh illi sâbagh il gallâbiya lli kunte lábsâha." Amar il qâdî yegibu s sabbâgh. Râhu gâbûh; lâkin ma 'irifshe yeqûl hâga. Qâm il qâdî qal luhum: "Khudûh, ishnuqûh 'ala bâb dukkân." Khadûh yishnuqûh, laqûh ṭawîl we bâb id dukkân wâtî. Râhû qâlû li l qâdî: "Da r râgil ṭawîl qawî we bâb id dukkân ṣughaïyar; rayḥîn nishnúqu zzêy?" Qal luhum il qâdî: "Rûhû shûfú lkum wâḥid qušaiyar, ishnuqûh." Râhum dauwâru 'ala wâḥid qušaiyar, khadûh, shanaqûh.

THE ARTICLE

§ 40. There are two articles in Egyptian Arabic—the definite article il¹ *the*, which is indeclinable, and the indefinite wâḥid, which agrees in gender and number with its noun, whether expressed or understood, as il bâb *the door*, il mara *the woman*, ir riggâla² *the men*, wâḥid râgil *a man*, waḥda marra *a woman*, waḥda gat *a (woman) came*.

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

¹ 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 *tashdîd*. It is written *il* in Maltese. It often has an obscure, neuter sound.

² 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>
bēt	<i>house</i>	wiqi'	<i>he fell</i>
walad (pl. wilād)	<i>boy</i>	kān	<i>he was</i>
bint (pl. banāt)	<i>girl, daughter</i>	rāh	<i>he went</i>
kitāb	<i>book</i>	'add	<i>he bit</i>
qalam	<i>pen</i>	yigī	<i>he will come</i>
hawa	<i>wind</i>	shidid	<i>strong, violent</i>
ḥuṣān	<i>horse</i>	kuwaiyis	<i>pretty</i>
kalb	<i>dog</i>	'agūz	<i>old</i>
bābūr	<i>steamboat, train</i>	ṭāza	<i>fresh</i>
kursī	<i>chair</i>	ṭaiyib	<i>good</i>
rās (f.)	<i>head</i>	iswid	<i>black</i>
īd	<i>hand</i>	kibír (f. kibīra)	<i>big, old</i>
quṭṭa	<i>cat</i>	ṣughaiyar	<i>small, little</i>
ṣufra, sufra	<i>dining-table</i>	battāl	<i>bad</i>
gih	<i>he came, has come</i>	gī'ān, ga'ān	<i>hungry</i>
iddīnī	<i>give me</i>	huwa, hūwa	<i>he, it</i>
shuft	<i>I saw</i>	hina	<i>here</i>
katabna	<i>we wrote</i>	bukra	<i>to-morrow</i>
		-u ¹	<i>his, him, it</i>
		-ha ¹	<i>her, its, it</i>

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

EXERCISE 1

Ummī gat. Iddīnī qalam. Shufte ḥuṣān iswid. Ir riggāla hina. Katabna l kitāb. Il banāt ḍarabū ummī. Il walad wiqi'. Il ḥuṣān kuwaiyis. Ir rāgil 'agūz. Il hawa kān shidid. Hūwa rāh. Il kalbe 'add il bint. Il bābūr yigī bukra. Il kursī iswid. Il 'esh ṭāza. Waḥda mara gat. Abūh rāgil ṭaiyib. Kalbu ga'ān. Qalamha battāl.

¹ 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,¹ 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, şagar	<i>trees</i>	şagara, şagara	<i>a tree</i>
fûl	<i>beans</i>	fûla	<i>a bean</i>
baţâtis	<i>potatoes</i>	baţaṭsa (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 ³	<i>a job, some- thing to do</i>
qatta	<i>a kind of cu- cumber</i>	qattâya ⁴	<i>a cucumber</i>
kummitra	<i>pears</i>	kummitrâya	<i>a pear</i>
yusfendi ²	<i>mandarin oranges</i>	yusfendiya	<i>a mandarin</i>
buntî (or bulţî)	<i>a kind of fish</i>	bulţiya	

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

² For Yûsif Efendî.

³ Shughlana is used in the same way.

⁴ The *a* is lengthened by the accent falling on it.

REMARK *a*.—The primitive forms *baqar*, *ṣagar*, &c., are collective nouns, denoting the whole class, not, strictly speaking, plurals.¹ 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*, *sikkin* and *sikkina a knife*, *shûm* and *shûma a thick stick*, and some others are used indifferently of the single object only.²

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:—

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

¹ 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.

² We say *bî l lâl by night*, *fî l lâl in the night*, *lâl u nahâr night and day*, but *lêla a night*, *il lêla to-night*. The higher classes use *qamara* 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 *i* or the Turkish termination *gî* being added to the plural, and occasionally to the singular of the primitive noun; e.g. *sâ'ati watchmaker* (from *sâ'ât*, pl. of *sâ'a watch*), *barad'î maker of donkey-saddles* (from *barâdi'*, pl. of *barad'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 *tashrifa*), *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*.¹

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 *i* falling out,² *farargî poulturer* (from *farârîg*, pl. of *farrûg*), *turshagî seller of pickles* (from *turshî pickles*), *burûgî bugler* (from *bûri bugle*), *tazkargî ticket-collector* (from *tazkara ticket*)—the *a* falling out; so *'arbagî coachman* (from *'araba* ³ *carriage*), *huşarî mat-maker* (from *huş mats*). In *ṭurabî grave-digger* (from *ṭurâb earth*), and *khudari greenprocer* (from *khudâr greens*), the *a* is shortened. In *sanadgî trunk-maker* (from *sanâdiq*, 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. *barasmi vendor of clover*, *dakhakhni tobacconist*, *faṭatri pastry-cook* (from supposed plurals *barâsîm*, *dakhâkhîn*, *faṭâtîr*), *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 fâsikh (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'addiya ferry*); *'utuqî cobbler*, seems to be formed from the adjective *'atîq ancient*:

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

² It is retained, however, in *sakâkinî cutler*, and some others.

³ A Turkish word for which *'arabiya* is used in Arabic.

‘azabangi *bachelor*, is a lengthened form of ‘azib; 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 ittifâqî), bâshawiya *pushashîq*, behawiya *beyskip*, shitwiya *winter season*, maghribiya *time of sunset*, şubhiya *morning*,¹ ‘aşriya² *afternoon*, safariya (or sifariya) *time spent in travelling, trip*,³ himâriya *donkeyishness*, ‘umâliya *the office of ‘umla (headman of a village)*, mashghûliya *a being busy* (from partic. mashghûl), mafhûmiya *comprehension*, maqşûdiya *purposing*, nuţûriya (adj. naţ) *uncouthness*, ‘uzûbiya *celibacy* (adj. ‘azib), gumûdiya *hardness*, khushûniya *roughness*.

The same form sometimes denotes concrete objects; e.g. nâmûsiya *mospito 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 harbiya *the war-office*, for (nazart) il umûr il harbiya.

REMARK b.—Sometimes there is no noun in use to which the substantive can be referred for its origin, as fasqiya *fountain*, hanafiya *tap*, battâniya *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), Ruḥaiyim,⁴ *pr. n.* (from raḥim *merciful*), biḥêra *lake* (from baḥr *sea*), quţêţ *kitten* (from quţ *cat*), kulêb *puppy* (from kalb *dog*), shuwêsha *a little tuft of hair* (from shûsha), ‘ubêd *little slave* (in *pr. n.* ‘ubêd Alla), suwêqa *a little market-place* (from sûq), ḥinêni *small loaf* (from ḥanûm), sattûta (or sattût) *young lady* (from sitt), fashûsa *small abscess*, qarqûsha *small biscuits*, dallûra *spoilt child* (no primitive noun). Faţţûma and Faţţûm *little Fatma*, ‘aiyûsha *little Aisha*, Zannûba

¹ *Matinée*, as distinguished from şubḥ *matin*.

² As distinguished from aşr.

³ *Safar a voyage, journey*.

⁴ A *beḥari* name.

⁵ Not much used in Cairo.

little Zénab, baḥrâya *pond* (from baḥr), gabalâya¹ *hillock, grotto* (from gabal *mountain*), ṣagarâya *shrub*, moiya (for muyya, for mawâya) *water*, from ma' (not used).

(d) A collection or multitude of things, as maqât *a bed of cucumbers* (from qatta).²

VOCABULARY

hât	<i>bring</i>	lî	<i>to me</i>
iddâ	<i>he gave</i>	fên?	<i>where?</i>
gâb	<i>he brought</i>	fôq	<i>on, up, over</i>
yegîb	<i>he will bring</i>	qawî	<i>very</i>
fataḥ	<i>he opened</i>	min	<i>from</i>
Efendî	<i>gentleman, sir</i>	'ala	<i>on</i>
kabrit	<i>matches</i>	min 'ala	<i>from off</i>

EXERCISE 3

Is sukkariya 'as sufra. Il 'arabiya battâla qawî. Is sâ'atî yegîb is sâ'a bukra. Shuft il kalb fi l maqât. Lefendi wiqî' min 'ala ḥuşânu. Il kulêb 'add il quṭṭa. Il gazmagî gâb il gazma. Ir râgil idda l ḥuşân bersîm. Gih hina râgil 'agûz qawî.³ Il 'azabangî râḥ il bêṭ (*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

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

² The only instance, perhaps, in the spoken language. The literary form is maqṭha'at, from qiththat (= qatta).

³ 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 men</i>	” rigâl (pl. of râgil)	
sanawî	<i>yearly</i>	” sana	<i>year</i>
ghalabâwî	<i>chattering, talkative</i>	” ghalaba	<i>chatter</i>
auwilânî	<i>first</i>	” auwil	
tarfânî	<i>at the end, last</i>	” tarf	<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>	tantâwî	<i>a native of Tanta</i>
simmâwî	<i>magician (from simm poison)</i>	dungulâwî	<i>a native of Dongola</i>
maşrâwî	<i>an Egyptian</i>		
turkâwî (or tirkâwî)	<i>a Turk</i>		

REMARK b.—Fôqânî *upper*, is formed from the preposition fôq, tahtânî *lower*, from taht *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 sharqiya, the province of that name; so gharbâwî *native of Gharbiya*, bahrawî (from bahr) *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),¹ farayîhi (for farâyîhi) *relating to a wedding* (from farah), fasafîsi *whimsical* (from fassisa).

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

¹ 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 ¹	<i>short</i>	
ṣughaiyar ¹ (or zughaiyar)	<i>small</i>	
khufaiyif ²	<i>thinnish</i>	from khafif <i>thin</i>
kuwaiyis ³	<i>pretty, neat</i>	
ḥilêwa	<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> ⁴	kitabkhâna <i>library</i>
rismâl (for râṣ mâl)	<i>capital</i>	‘arbakhâna <i>coach-house</i>
qâyimmaqâm	<i>lieutenant- colonel</i>	antikhâna (for <i>museum</i> antikakhâna)
bâshkâtib	<i>head clerk</i>	taḥsildâr <i>tax-collec- tor</i>
(Turk. bash and Arab. kâtib) ⁵		(Arab. with Persian ter- mination)
agzakhâna	<i>pharmacy</i>	yuzbâshî <i>captain</i>
(Arab. agza		sirdâr ⁶ (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*.

¹ From the rarely used forms qaṣîr, ṣaghîr.

² Rarely used.

³ From a supposed form, kawîs.

⁴ I.e. *tea like amber* (a street cry).

⁵ So bashmuhandiz, bashshawish (often pronounced bitshawish), bashmufattish, &c.

⁶ Pronounced sidredâr by the uneducated.

VOCABULARY

wishsh	<i>face</i>	laqêṭ	<i>I found, have found</i>
gawâb	<i>letter</i>	illî	<i>who, which</i>
Maṣr	<i>Cairo</i>	inbâriḥ	<i>yesterday</i>
qalam ruṣâs	<i>lead-pencil</i>	fi	<i>in</i>
waraq	<i>paper</i>	wi, 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>		
ṣallah	<i>he repaired</i>		
râḥû	<i>they went</i>		

EXERCISE 5

Ir râgil gâb il bunduqiya min il bâṭ 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 bêṭha we gâbu l baskawit wi l kummitra. Is sâ‘atî ṣallah 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 (<i>şaghir</i>)
aktar	<i>more</i>	„ kitir (<i>much</i>)
arkhaş	<i>cheaper</i>	„ rikhiş
andaf	<i>cleaner</i>	„ niḍif
akwas	<i>prettier</i>	„ kuwaiyis
aḥsan	<i>better</i>	„ ḥasan (unused except as a <i>pr. n.</i>)
aqall	<i>less</i>	„ qalil
akhaif	<i>lighter</i>	„ khafif
aghla	<i>dearer</i>	„ ghâli
auḥash	<i>uglier</i>	„ wiḥiḥ
al'an	<i>more accursed</i>	„ mal'ûn
ahamm	<i>more important</i>	„ muhimm
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, ahamm for ahmam. Shidid *strong*, has the two forms ashdad and ashadd.

VOCABULARY

tiffāḥ	<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>
ginēḥ	<i>£ sterling</i>	-hum ¹	<i>them, their</i>
abûya	<i>my father</i>	-na ¹	<i>us, our</i>

EXERCISE 7

Huwa ištara şufra we kursi rikhiş we gablum 'ala l bêt. Il kursi ghâli 'an iş şufra. Iddini qalam ruşûş ṭawîl. Il bâb akwas miş shibbâk. Is sandûq tiqîl, lâkin akhaife min il barnul. Il binte aṭwal min ummî, wi l walad quşaiyar 'an abûya. Il bîra arkhaş min in nibit wi l moiya arkhaş w aḥsan mil litnên. Il walad ištara qamiş aṭwal min baṭṭaniya. Huwa laşghar wi l akwas.

¹ 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,¹ as *umm mother*, *bint girl*, *faras mare*, *Zinab, pr. n.*

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

ish Shâm	<i>Syria</i>	Bughdâd	<i>Bagdad</i>
Maṣr	<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*, *manḥiqā qawī the mīm*, *the (syllable) mu is strongly pronounced*.

§ 52. By form are feminine:—

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

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

¹ 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 akhina*.

² See § 2 (d).

³ A few words, which are pronounced in two different ways.

(b) The following ending in *â* :—

imdâ	<i>signature</i>	şalâ	<i>prayer</i>
gizâ	<i>punishment</i>	shitâ	<i>winter</i>
ghinâ	<i>riches</i>	ma'nâ	<i>meaning</i>
himâmâ,	<i>fever</i>	miḥmâ	<i>bath-heater</i>
humînâ		mirsâ	<i>anchor</i>
durâ	<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>
îd(andyadd)	<i>hand</i>	rûḥ	<i>spirit; barrel</i>
batn	<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>
râş	<i>head</i>		

REMARK *a*.—Tôb, ghêt, furn,¹ 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!* ḍahr² 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 Rabbûna, or both may be used at different times by the same person.

¹ A fem. form, furna, also exists.

² Masc. when meaning *back*.

REMARK *b*.—*Manâkhîr* nose, *fulûs* money, *nâs* people, *şutûl* roof, terrace are in reality “broken plurals,”¹ 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. *yemin*) 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>kibir</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>wahda</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>humâr</i>	<i>ass</i>	<i>humâra</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*, *akhh brother*).

VOCABULARY

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

¹ See § 76.

EXERCISE 9

Ana laqêṭ is sanadqî fi l warsha. Il merakbî gâb fulûka kibîra. Il furn illi f bêtu sughaiyara qawî, lâkin hiya akbar min furnina. Shufna kalbe gî'ân we quṭṭa miskîna 'ala ş şutûḥ. Il gazmagî ishtara bunduqiya 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 fasqiya. Ish shitwa gat, lâkin ish shamse lissa hâra. Binte hilwa zêy il qamara. Il walad rama l quṭṭa fi l bir, lâkin waḥda mara ṭaiyiba ṭalla'itha minha. Ṭabbâkh aḥsan min ṭabbâkha. Is sikkîn metallîma.

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.¹ 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>	mara	<i>woman</i>
walad ²	<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 ³	<i>father</i>	walda ³	<i>mother</i>
'amm	<i>paternal uncl.</i>	'amma	<i>paternal aunt</i>
khâl	<i>maternal uncl.</i>	khâla	<i>maternal aunt</i>
kalb	<i>dog</i>	kalba	<i>bitch</i>

¹ Translate *her eye*.

² The plur. wilâd is used of *children*—*boys or girls*.

³ Lit. *parent*.

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

qamar	or	qamara	moon
sikkîn	or	sikkîna	knife

Gubân *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	second	tanya (for tâniya)
‘âlî	high	‘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>	barrâniya
Talyânî	<i>Italian</i>	Talyâniya

REMARK.—Gâhil *ignorant*, and the participle *mistiḥaqq deserving*, have the forms *gahliya*, *mistiḥaqqiya*, as though from *gahli*, *mistiḥaqqi*.¹

§ 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	red	ḥamra
akhḍar	green	khadra
aṣfar	yellow	ṣafra
abyaḍ	white	bêḍa (for bayḍa)
a‘rag	lame	‘arga
akhraṣ	dumb	kharṣa
ahtam	toothless	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

¹ Mistiḥaqq is also used, especially by the educated, and gahla (pl. gahala) occasionally.

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

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

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

(a) The comparatives,² as il hinte aṭwal, il kummitra arkaḥaṣ.

(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 *i*), 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 ³	<i>little</i>	‘âl	<i>excellent</i>
ḥâf	<i>plain, by itself</i>	khâbis ⁵	<i>imprisoned</i>
dûn	<i>low, vulgar</i>	khalâṣ	<i>finished, ready</i>
ḍaiyân ⁴	<i>sound</i>	khâm	<i>raw</i>
ṣughâr	<i>small</i>	khum ⁶	<i>lethargic</i>
shemâl	<i>left</i>	yemîn	<i>right</i>

¹ See § 27, p. 26; lukhra is not used.

² 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*).

³ Used also substantively.

⁴ Used generally with sâgh, as qirshe sâgh ḍaiyân *a tariff piastre*.

⁵ In the expression ʿâla khâbis, *i.e. a room without windows*. Adjectives of this form do not generally take the feminine termination in the literary language.

⁶ In khumm in noun.

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 defined¹ 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 ²	<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 Allâh)	<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*,³ 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>

¹ *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*.

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

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

(2) In a few nouns used adverbially¹ 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*.² *E.g.*:—

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

² 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>	Khalift (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>	riggâlit (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>		
nibit			

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,¹ as:—

şalâ	<i>prayer</i>	zakâ ²	<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 nabi	

Ma'na *meaning* may make ma'nât or ma'nit, or remain unchanged: mîrsâ *anchor*, ghuwâ *jugglers*,³ shurakâ *partners*, zumalâ *comrades*, make mîrsât or mîrsit, 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. Imda *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.:—

¹ As in the written language.

² Zikâ is in more common use than zakâ.

³ 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 l 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 hâga	<i>the hiding of</i>	ishtiha l	<i>the father's long-</i>
	<i>the thing</i>	walid	<i>ing</i>
lughâ ² l	<i>the language of</i>	ghada, 'asha	<i>the boy's lunch,</i>
ingliz	<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 all *the year* 1000, ṣifatu *his qualification* (for sanit, ṣift);³ 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>Solymân's brother</i> ⁴

§ 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,⁵ originally a substantive meaning *property*. It is inserted pleonastically between a noun and its genitive, and in opposition to the former, as il bêt 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 betâit by the rule stated above, or, if followed by a vowel, betât or betâht (§ 19), as il 'arabiya betâht is sitt *the lady's carriage*.

¹ The *a* is shortened according to rule before two consonants.

² 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*.

³ Ṣift is perhaps never heard.

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

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

VOCABULARY

madrasa	<i>school</i>	kulëra	<i>cholera</i>
talagrâf (or tiligrâf)	<i>telegram, tele- graph office</i>	şâhib	<i>master, owner, friend</i>
Lundîre (Lundra)	<i>London</i>	taqribi	<i>approximate</i>
lôn	<i>colour</i>	nimsâwi	<i>Austrian</i>
makhzan	<i>cellar, store- room</i>	min?	<i>who?</i>
makhzan	<i>luggage-van</i>	dîl	<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 ticket, &c.)</i>
buşa	<i>post</i>	saraq	<i>he stole</i>
burnêta	<i>hat</i>	kasar	<i>he broke</i>
farkha	<i>fowl</i>	şuqut	<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, send (imperative)</i>
gêsh	<i>army</i>	ya sidi	<i>sir</i>
bahr	<i>sea, river</i>	tânî	<i>back, again</i>
in Nil, bahr	<i>the Nile river</i>	quddâm	<i>before, in front of, near</i>
in Nil		fi	<i>in it (case.)</i>
says (sâys)	<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 kên fi l ôja l berrâniya betâht il makhzan.
Ibn il kutbî yerûh il madrasa l nimsâwiya. Ana laqût sâra fi
l ard quddâm il bâb il berrâni betâ' bôtak; hiya betârit min
Mo'iyit bahr in Nil hilwa. Tamar il talagrâf innên giñh.
Warrînî siggôda wardînîrî, u wâhda şunu kaman. Iqta' li
tazkarâ daraga ûla u wâhda şugundu kaman. Lân il husên betâ'
Meħammad iswid. Huşt il 'afshe betâ' il ofendî fi l bahîr—il
kibîr fil makhzan il fransâwi, wi ş şughaiyar fi il diwân. Il

buṣṭa n nimsâwiya tigî bukra. Hawa l yômên döl kân shidid. Il babûr linglizî sâfir imbârih w abûya sâfir fih. Il walad illi shirib il moiya l wiskha betâ'it baħr in Nil 'aiyân bi l kulêra. Ibn il merakbî gih bi l merkib betaħt abûh, lâkin kull il 'afshe betâ' il efendî illi kân fiha wiqî' fi l baħr. Hat li kummitra tanya hah kede ṣughaiyara, aṣghar min il auwilaniya.

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.¹ 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-chief² of the Egyptian army is an Englishman. Is the carpet finished? Yes, sir! Good!³ 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, not⁴ 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*; *râgil a man*, *raglên (or râgilên) two men*; *il Mehammidên 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*,¹ which is liable to fall out in accordance with the rules laid down in § 33; e.g. :—

quttitên	two cats	futtên (from <i>two towels</i>)
ṣagartên	two trees	ṭattâ

¹ *tani*.

² § 46.

³ *ṭaiyib!*

⁴ *mush*.

⁵ The *a* is occasionally retained, as in *maratên two women*, *ṣifatên two qualities*.

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

ghatā	<i>a cover</i>	ghatayên
samā	<i>heaven</i>	samawên
kursī		kursiyên

while *ô* becomes *uw* or *iy*, as:—

mangô ¹	<i>mango</i>	manguwên
balṭô	<i>overcoat</i>	balṭuwên (or balṭiyên)

REMARK *a*.—Where final *ô* is accented, the aspirate *h* is inserted,² as in barô³ *chest of drawers*, rabô³ *jack plane* (dual barôhên, rabôhên);³ abb *father* makes abbên, but the *nahwy* abuwên is sometimes used.

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

shitā	<i>winter</i>	shitwitên <i>two winters</i> (from shitwa)
ghadā	<i>lunch</i>	ghadwitên <i>two lunches</i> (from ghadwa)
‘asha	<i>dinner</i>	‘ashwitên <i>two dinners</i>
ṣalā	<i>prayer</i>	ṣalwitên
lughā		laghwitên ⁴

REMARK *c*. Ukht *sister* makes regularly ukhtên, but occasionally ikhwatên is heard.⁵

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 aides-de-camp* (for yauriyên). Such forms as kuntratuwên *two contracts* (from kuntrātu), karruwên *two carts*,⁶ bâshawên *two pasbas*, 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 *forepaws, pincers*. Their own dual would be g kalbitên, *a pair of pincers*, &c. Widn rarely has a dual form.

¹ Often called manga.

² Comp. § 39 *a*, note.

³ We might even write barôh, rabôh (as ginôh, from Eng. *guinea*). Barô is from Fr. *bureau*, rabô from *rabot*.

⁴ § 67, note.

⁵ It savours of Syrianism.

⁶ We say ‘arabiyên karro or itnên ‘arabiyât karro.

the plural being used instead, as *widâni* (or *widâni litnen*) *my ears*.¹

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

<i>dirâ'êya</i> ²	<i>my arms</i>		<i>'ênêh</i> ³	<i>his eyes</i>
<i>riglêk</i>	<i>your feet</i>		<i>idêhum</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 wâhid isn't it, wouldn't it be better? not only better, but doubly, ever so much better*.⁴ *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 *în*, *ât*, *ya* (or *îya*), or *a* to the singular.

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

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

¹ 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 *ummen*.

² Pronounce *dirâ'aiya* (see § 4); *dirîti litnen* is also said.

³ Sometimes pronounced *'anêh*.

⁴ The name *Meḥammadîn* 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>ready</i>	kâtib	<i>writing</i>
taiyib		maktûb	<i>written</i>
baṭṭâl			

(pl. gâhizin, maktûbin, &c.).

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

‘âli	<i>high</i>	pl. ‘alyîn (for ‘âliyin)
mistannî	<i>waiting</i>	„ mistanniyîn
‘adu	<i>enemy</i>	„ ‘aduwin

(b) Many nouns of the form barrâk,¹ 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 ²	<i>liar</i>		

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

¹ 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 qarab, 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*, insik *seen*, are said to be of the forms *fa‘âl*, *fi‘âl*, and *îf‘âl* 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 knuckled*) are used throughout this work in preference to *f*, ‘, *l*, as offering no difficulties of pronunciation. For words containing four radical letters, the word lakhibat *confuse* is substituted for the *fa‘âl* of the grammarians.

² 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. guwāniyîn, &c.).

Gâhil *ignorant* makes gahliyyîn (gâhiliyyîn).

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

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

(a) A large number of substantives ending in *a* (including nearly all those in *îya*),¹ 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>
darba	<i>a blow</i>	lamba (or	<i>lamp</i>
milâya	<i>sheet</i>	lamḍa)	
‘awâga	<i>cripple</i>	barrîma	<i>corkscrew</i>
‘arabîya			
‘ishrîniya	<i>a twenty piastre</i>		
	<i>piece</i>		

(plur. ṣagarât, gâmûsât, ‘arabîyât, lambât,² &c.).

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

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

(c) Nouns ending in *â*, and most of those which end in *u*, *o*,³ 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 *ur*, 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 ⁴		khâlâ	<i>desert</i>
ustâ	<i>master</i>		

(plur. samawât, bâbawât, &c.).

¹ Exceptions are gallâbiya *a robe*, which has the broken plural galalib, though gallâbiyat is also in use, sulṭaniya *basin* (plur. sulâtîn).

² But more usually lumad.

³ Most of these may be pronounced optionally with *u* or *a*.

⁴ Also, but less commonly, bâshât.

tiyâtru	<i>theatre</i>	fitro (-u)	<i>filter</i>
kuntrâtu	<i>contract</i>		
(plur. tiyâtrât, ¹ &c.).			
sâku	<i>overcoat</i>	mango (-u)	<i>mango</i>
(plur. sâkuwât, &c.).			
bintu ²	<i>a napoleon</i>	bintiyât	
şugundu	<i>an under-servant</i>	şugundi-yât	
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. :—

sîdêri	<i>waistcoat</i>	bantufli ³	<i>slippers</i>
baladi	<i>countryman</i>	guwantî ⁴	<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>
(plur. sîdêriyât, 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 b, n, the syllables ma*.

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

(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 plur. of *alf*) *thousands*; similarly :—

kushûfat	<i>lists</i>	qadâyât	<i>cases, matters</i>
gurûhât	<i>wounds</i>	qutûrât	<i>railway trains</i>
rutûrât	<i>perfumes</i>	kubârât	<i>granules</i>
quyûdât	<i>shackles</i>	‘ishrinât	<i>twenties</i>
wîşûlât	<i>receipts</i>	talâtînât	<i>thirties</i>
ashyât	<i>things</i>	qirshênât	<i>pieces of two piastres</i>
kutubât	<i>books</i>		

¹ A confused form *tiyâtrutât* is sometimes heard.

² From Ital. *endi*. A more common plural is *banâti*.

³ Or *bantufli*.

⁴ Ital. *guanti*.

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

mashrûbât	<i>drinks</i>	melaúwinât	<i>things of</i>
masrûqât ¹	<i>stolen goods</i>		<i>various colours or kinds</i>

(i) A large number of verbal substantives, including all those of the form *barāk* 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>
		ta'sîr	<i>mark</i>
kitâb	<i>book</i>	tafṣîl	<i>detail</i>
su'âl	<i>question</i>	ikrâm	<i>bounty</i>
hiwân	<i>animal</i>	taḥammîl	<i>bearing malice</i>
gidâr	<i>foundation, low wall</i>	imtiḥân	<i>examination</i>
		istiḥsân	<i>approval</i>

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

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

aṣṭabl	<i>stable</i>	faramân	<i>firman</i>
balâkôn	<i>balcony</i>	qazân	<i>caldron</i>
buḳs	<i>horse-box</i>	sharâb	<i>stocking</i>
bahlawân	<i>wrestler</i>	alây	<i>regiment</i>
qayimmaqâm	<i>lieutenant</i>	brîns	<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. aṣṭablât, buksât, dukkârât, brînsât, &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>
gîfir	<i>shield</i>	'êyâr	<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.).²

¹ Not in use among the lower classes.

² 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 ¹
umm	<i>mother</i>	ummahât
zât	<i>person</i>	zawât
lurd (or lord)	<i>lord</i>	lurdawât (or lurdât, lordât)
akh (akhh)	<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 bið women with white clothes*. Akhh 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 shitwîyât three winters or winter seasons*. (îhadâ 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‘îya	<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>	tâşa	<i>bowl</i>
sigâra	<i>cigarette</i>	maḥaṭṭa	<i>station</i>
wuṣṭ	<i>centre, middle</i>	kitabkhâna	<i>library</i>
sûq	<i>market</i>	Urubba	<i>Europe</i>
		bilâd it Turk	<i>Turkey</i>

¹ 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>
diyûf	<i>guests</i>	haddar	<i>bring, get ready, 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>	yehibbû	<i>they love</i>
khayrî	<i>good, beneficent</i>	'amal	<i>he did, made</i>
hâdir	<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 lêla	<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 haddar il ôda, 'ashân fih nâs diyûf gayin il lêla. Is saqqayin illi gâbu l moiya inbârîh batâlin qawi; humma miskû banât kânû¹ mashyîn fi s sikka we darabûhum we ramûhum fi l ard, we saraqû fulus-hum minhum. Ana shufte fi l gurnâlât inn il bâshawât il maşriyin illi râhu stambûl mabsûtîn min tashrifât is sultân. Ana shtarêt (ishtarêt) barôhât mis sûq, wâhid minhum 'âlî 'an it tanyîn. Wâhid râgil gabbâr darab il quţta l maskina illi kânit fi makhzan Meḥammad Efendî talat darbât gamdîn bi fâs kânit² f idu we mauwitha; lâkin riggalt il gam'îya l khairîya betaht il ingliz, illi kânû hâdrin waddûh it tumn. Şahb (şâhib il bêt 'amal it taşlihât il lazmin fi gninti (ginênitî). Il buşta gat inbârîh, we gâbit li gawâbât min il

¹ Supply illi.² For illi kânit.

banât ikhwâtî illi fi blâd inglîz. Id dunya ahsan in nahar da : fih țarâwa kuwaiyisa. Il milâyât wiskhîn wi l battâniyât ausakh kamân. Guztu râhit is sîq we gâbit lu biqtên (bêditên) we hittit lahna țâza. It talagrâfât betû' in nahar da ahamme min betû' inbârih. Biyût qunsulâtât Fransa we Nimsa nabniyin fi wușt il balad. Il wilâd is șughaiyarîn gum. Fên il kitâbât betû' abûya? Laqêt il waraqât 'ala ț țarabêzât. Il bantufliyât fi l ôda betaht il farsh. Is sandûqên betû' abûk gandin. Șaiyah li qalamên. 'auz il kitâbên wi l waraq illi f îdak. Is sa'tên illi f uđtak mazbûttîn litnên? ana shribte (shiribte) sigartên bass in nahar da. Șuft id dukkârên fi dukkânu; litnên kuwaiyisîn qawî. Banâtu 'aiyânîn kulluhum, raqđîn fi l bêt. Is șagartên 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 employes 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 French¹ boys and another for German boys, and there are English masters at² 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 for³ 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 head⁴ 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 of⁵ Europe. The Beys have brought (some)

¹ Trans. *the French, the German*.

² *ii*.

³ betû'.

⁴ Trans. *his head*.

⁵ 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. :—

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

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

REMARK a.—Efendi, qunṣulâtu, bankiêr, and nouns ending in bâshî have also plurals in *ât*. (See above.) Bitshawish *chief constable* has a duplicate form, bitshawishiyât.

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*, tamarqiya *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>cashierman</i>
hattâb	<i>wood-cutter</i>	sammâk	<i>fisherman</i>
ṣarrâf	<i>money-changer</i>	shaiyâl (or	<i>porter</i>
gammâl	<i>camel-driver</i>	shêyâl)	
hammâr ³	<i>donkey-boy</i>	khauwâf	<i>timid</i>
		rallâs	<i>kicker (horse)</i>

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

¹ Turkish.

² More usually kawalînî.

³ Hammârin 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	akkil	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
bantâlôn	trousers	sâyib	he let go
ugra	hire, wages	şallahû	they repaired
nahwi	Chancery lan- guage	şahû	they woke
masgûn	imprisoned	khallaşû	they rescued
bâqî	remaining, rest	miskû	they seized, caught
lâzim	necessary	kâm?	how many? ¹ how much?
qâdir	powerful	ketir (kitir)	much, very
nâyim	sleeping	min ghêr	without
talat	three	hatta	even, in fact
kulluhum	all of them	-î ²	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 baqyin yilbisû gallâbiyât we yikkallimû 'arabi; lâkin lefendiyât kamân we hatta l bâshawât yikkallimû 'arabi fi biya thum. Il harâmiya dakhalu bêt in maggârû wi saraqû kalbitên

¹ With noun in the singular.

² 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 sôyibûhum. Il gammâla darabu l hammâra we khallaşûhum il hattâba. Il abukâtiya kkallimû ketîr. Il khaiyâta shtarû talat lamûnât we burtuqantên we fak-ha tanya kamân, we hattûhum fi 'êyarât wi sh shêyâlin gabûhum 'ala bêtum. Il hekimdâriya mabsûtin min il bitshawishiyât, wi l bitshawishiya mabsûtin min ish shawishiya. Ishtiri nna¹ san dîqên mis sanadqiya betâ' is sûq we hathum qawâm. In naggârin gâbu l khashabât we mistanniyîn fulus-hum ; wi sh shaiyâla kamân 'auzîn ugrithum. It tamargiya wi t tamargiyât nâs taiyibîn

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 at² 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 all³ 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, burk ; *e.g.* :

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

and the two foreign words —

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

¹ For ishtiri lina.

² fi or tand.

³ kulluhum after the verb. ⁴ Collective noun. ⁵ *I.e.* 'ibra.

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

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

e.g. :—

balta	<i>axe</i>	bulaṭ
takhta ¹	<i>bench</i>	tukhat
lamda	<i>lump</i>	lumad
harba	<i>lance</i>	ḥurab
ôda ¹ (for awḍa)	<i>room</i>	uwaḍ
gidid (gadid)	<i>new</i>	gudad;
ḥufra	<i>hole</i>	hufar
bulgha (also balgha)	<i>kind of shoe</i>	bulagh
ukra	<i>door-handle</i>	ukar
ṣūra	<i>picture</i>	ṣuwar
orta ¹	<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,² 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
'abit	<i>simpleton</i>	'ubṭ; ³
ḥaṣira	<i>mat</i>	ḥuṣr;
akhraṣ	<i>dumb</i>	khurṣ
aḥwal	<i>squinting</i>	hûl (for ḥuwl)
a'wag	<i>crooked</i>	'ûg (for 'uwg)
aḥmar	<i>red</i>	ḥumr
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 ⁴

¹ Turkish.

² Expressing colours and bodily infirmities.

³ Also 'ibt and 'ubata.

⁴ A few of these words have also the plur. form burkân, birkîn.

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

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

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

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

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

² A rare form. *Midan* and (less commonly) *midâ'in* are those in use.

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

⁴ *Ûlâd*, *ûrâq* are often used by the educated, as also *aulâd*, *aurâq*.

⁵ *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*, *barki*, *birk*, *burk* ; *e.g.* :—

batn	<i>belly</i>	butûn
gaḥsh	<i>foal of donkey</i>	guhûsh
dab'	<i>hyena</i>	dubû'
sab'	<i>lion</i>	subû'
naqz	<i>leafless branch</i>	nuqûz
barr	<i>shore</i>	burûr
tall	<i>hill</i>	tilâl
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 ; ¹
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 saris. sâyis)	<i>groom</i>	siyâs
'âyîq	<i>dutty</i>	'îyâq

¹ More usually *shuhhûd*, especially amongst the lower classes.

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

qâsir	<i>minor</i>	quṣṣar
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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
hâriṣ	<i>guardian</i>	ḥurrâṣ
shâhid	<i>witness</i>	shubhâd
zâbiṭ	<i>officer</i>	zubbât
kâfir	<i>infidel</i>	kuffâr
ḥagg (for ḥâgig)	<i>pilgrim</i>	ḥiggâg (ḥug- gâg)
hâkim	<i>judge, ruler</i>	ḥukkâm
shâtir	<i>clever, cunning</i>	shuṭṭâr ¹

11. Buraka,² from sing. forms barâk, barik, barika, bârik, birik ;³ *e.g.* :—

amîr	<i>chieftain</i>	umara
‘abîṭ	<i>imbecile</i>	‘ubâṭa
qadîm	<i>ancient</i>	qudama ⁴
hakîm	<i>physician</i>	ḥukama
Khalîfa	<i>Caliph</i>	Kḥulafa ;
ḥâwî	<i>juggler</i>	ḥiwa ⁵ (for hiwaya) ;
qâdî	<i>judge</i>	quḍa ⁵ (for qudaya) ;
bikhîl	<i>greedy</i>	bukhala
shirik	<i>partner</i>	shuraka

12. Barik 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 ;
ḥimâr (or ḥumâr)	<i>donkey</i>	ḥimîr

¹ These words were all originally present participles. Shâtir has sometimes the perfect plur. shaṭrîn.

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

³ Weakened form of barik.

⁴ This form is only used as a substantive.

⁵ Or ḥiwa, quḍâ (pronounce hiwâh, quḍâh). So sâ‘î messenger, su‘a or su‘âh.

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

farkh	<i>sheet of paper</i>	ifrūkh
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, bârik, 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') ; ¹
qafas	<i>cage</i>	iqfâs
khâl (for khawal)	<i>maternal uncle</i>	ikhwâl
bâb (for bawab)	<i>door</i>	ibwâb
nâb (for nayab)	<i>canine tooth</i>	inyâb ; ²
ṣâhib	<i>owner, friend</i>	ashâb, iṣhâb ;
gins	<i>kind</i>	ignâs
'ibb	<i>breast-pocket</i>	i'bâb
gidd	<i>grandfather</i>	igdâd
dinn	<i>wine-cup</i>	idnân
bizz	<i>breast</i>	ibzâz ³
sinn	<i>teeth</i>	isnân ³
gil	<i>century</i>	igyâl
ṭin	<i>land, soil</i>	atyan
waqt	<i>time</i>	auqât ⁴
bîr (for bi'r)	<i>well</i>	ibyâr
zîr	<i>water-jar</i>	izyâr ⁵
dîlw	<i>bucket</i>	idlâw

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

² Pronounced also niyâb (see § 15).

³ Or bizâz, sinân.

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

⁵ Or ziyâr.

‘id	<i>festival</i>	i‘yâd
sîd	<i>lord</i>	isyâd; ¹
tuql	<i>weight</i>	itqâl
gurn	<i>barn</i>	igrân ¹
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 (= arâ of the classical); ism *name* asma (classic. asmâ’).

15. Ibrika² 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>scabbard</i>	igriba
ḥigâb	<i>amulet</i>	iḥgiba
ḥirâm	<i>woollen cloak, blanket</i>	iḥrima
birâm	<i>earthen saucepan</i>	ibrima
lisân	<i>tongue</i>	ilsina
zirâr (itself plur. of zirr)	<i>buttons</i>	izrira;
busât	<i>carpet</i>	ibsiṭa
ḥuṣân	<i>horse</i>	iḥsina
ghurâb	<i>crow</i>	ighriba;
righîf	<i>loaf</i>	irghifa
sibîl	<i>fountain</i>	isbila

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

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

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

¹ Or siyâd, girân.

² Including ibrika of the classical. Many words of this form are pronounced birîka (see § 15).

³ The qat’a changing to n.

⁴ 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 *bârîka*), *bârik*, *burk*, *barîka*: *e.g.*:—

<i>hadsa</i>	<i>occurrence</i>	<i>hawâdis</i>
<i>fak-ha</i>	<i>fruit</i>	<i>fawâkih</i>
<i>nadra</i>	<i>incident</i>	<i>nawâdir</i>
<i>madna</i>	<i>minaret</i>	<i>mawâdin</i> ;
<i>hâfir</i>	<i>hoof</i>	<i>hawâfir</i>
<i>khâtim</i>	<i>signet-ring</i>	<i>khawâtim</i> ;
<i>dufr</i>	<i>finger-nail</i>	<i>dawâfir</i> ;
<i>şaniya</i>	<i>tray</i>	<i>şawânî</i>

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

18. Barâyik (*barâ'ik*),¹ from sing. forms *barik*, *barîka*, *barîk*. *barûka*, *birka*, *birîk*,² *birîka*,² *birêka*, *burka*, *burûk* ; *e.g.* :—

<i>habîb</i>	<i>friend</i>	<i>habâyib</i> ;
<i>garîma</i>	<i>crime</i>	<i>garâyim</i> ;
<i>'agûz</i>	<i>old</i>	<i>'agâyiz</i> ;
<i>'azûma</i>	<i>banquet</i>	<i>'azâyim</i>
<i>'arûşa</i>	<i>bride</i>	<i>'arâyîş</i> ;
<i>shiffa</i>	<i>lip</i>	<i>shafâyîf</i>
<i>silfa</i>	<i>husband's brother's</i> <i>wife</i>	<i>salâyîf</i> ;
<i>bihîm, bihîma</i>	<i>cattle</i>	<i>bahâyim</i> ;
<i>gidîla</i>	<i>lock of hair</i>	<i>gadâyîl</i>
<i>midîna</i>	<i>city</i>	<i>madâyîn</i> ;
<i>ginêna</i>	<i>garden</i>	<i>ganâyîn</i> ;
<i>durra</i>	<i>one of two or more</i> <i>wives</i> ³	<i>darâyîr</i> ;
<i>zubûn</i>	<i>customer</i>	<i>zabâyîn</i>

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.* :—

<i>shabb</i>	<i>youth</i>	<i>shubbân</i>
<i>fâr</i> (for <i>farr</i>)	<i>mouse</i>	<i>fîrân</i> ⁴ (for <i>fîrân</i>)
<i>ţâr</i>	<i>tambourine</i>	<i>ţîrân</i> ⁴ (for <i>ţîyrân</i>)
<i>ţôr</i> (for <i>ţawr</i>)	<i>bull</i>	<i>ţîrân</i>

¹ For the pronunciation of these words, see § 19.

² Weak forms of *barîk*, *barîka*.

³ In their relationship to one another, *co-épouse*.

⁴ Generally pronounced *fîrân*, *ţîrân*, &c. (§ 15).

hòsh	<i>enclosure for cattle</i>	hîshân
hêd	<i>tank, basin</i>	hîdân
kôm	<i>heap</i>	kimân
ghêt (for ghayt)	<i>field</i>	ghîtân ;
tâqa	<i>window</i>	tiqân ;
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>	bibân ;
khalafa	<i>old garment</i>	khulqân ;
ghazâl	<i>gazelle</i>	ghuzlân
ghatâ	<i>cover, lid</i>	ghutyân ;
‘arîs	<i>bridegroom</i>	‘irsân
‘arîsh	<i>pole of carriage</i>	‘irshân
qadîb	<i>rod</i>	qudbân
shagi‘	<i>brave</i>	shug‘ân
şabî	<i>lad, apprentice</i>	şubyân ;
râhib	<i>monk</i>	ruhân
hêt (for hâ‘it)	<i>wall</i>	hîtân ;
kû‘	<i>elbow</i>	ki‘ân
kûz	<i>mug</i>	kîzân
ghûl	<i>ogre</i>	ghîlân ;
shugâ‘	<i>brave</i>	shug‘ân
ghurâb	<i>crow</i>	ghîrbân ;
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 *mara woman*.

20. *Barâka*, from sing. forms *barka* (including *bârîka*), *barîk*, *barkan*, *birka*, *birkân*, *birîka*, *barkânî*, *burkânî*; *e.g.*:—

halwa	<i>sweetmeat</i>	halâwa
zauya (zâwiya)	<i>angle chapel</i>	zawâya ;
yatim	<i>orphan</i>	yatâma ;
hibla	<i>pregnant</i>	habâla ;
‘iryân	<i>naked</i>	‘arâya ; ¹
tikiya	<i>Moslem monastery</i>	takâya ;
ghalbân	<i>wretched</i>	ghalâba ;
naşrânî	<i>Christian</i>	naşara ;
	<i>(Nazarene)</i>	
wuṣṭânî	<i>central</i>	wasâṭa

¹ The perfect plur. ‘iryânîm is much more common.

21. Buruka, from sing. form barrik; *e.g.* :—

qassis	priest	qususa
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22. Barâkî (for barâkiy), from sing. forms bark, barka, barkiya, barakkiya, birka, birki, birkiya, birkâya, burki; *e.g.* :—

ard	earth	arâdî
ahl	family	ahâlî
sakw	overcoat	sakâwî;
darwa	claim	da'âwî
lêla (for layla)	night	layâlî
qahwa	coffee, coffee-house	qahâwî
shakwa	complaint	shakâwî
hâra	quarter (of a town)	hawârî;
shamsiya	umbrella, shutter	shamâsî
fasqiya	fountain	fasâqî;
ma'addiya	jerry	ma'adî;
birba	ancient temple	barâbî
migra	stream	magârî
kilwa	kidney	kalâwî
mikhla	nose-bag	makhâlî
mirsa	anchor	marâsî;
birrî	wild	barâri waste lands
sîsî	pony	sayâsî;
bittiya	cask	batâtî;
hiddâya	kite	hadâdî
mikhbâya	hiding-place	makhâbî;
burghî ¹	screw	barâghî
kursî	chair	karâsî
kubrî ¹	bridge	kabârî

REMARK.—Dura maize, balṭu 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	stone	hugâra;
ḡa'if	weak	ḡa'âfa ²

¹ Turkish.

² ḡa'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,¹ from sing. forms bârâk, bârik, bârûk, bârûka, barrûka, birâk; *e.g.* :—

mâ'âd	<i>time, period</i>	mawâ'id;
târîkh	<i>date (time)</i>	ṭawârîkh;
'âmûd	<i>column</i>	'awâmîd
ṣâtûr	<i>chopper</i>	ṣawâtîr
bâsûr	<i>hæmorrhoid</i>	bawâsîr
gâmûs	<i>buffalo</i>	gawâmîs
ṭâ'ûs	<i>peacock</i>	ṭawâ'îs;
ṭâhûna	<i>mill</i>	ṭawâhîn ²
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. Lakhâbit, from sing. forms lakhbat, lakhbata, lakhbatî, lakhbît, lakhbiṭa, likhbît, likhbîṭa, lukhbît, lukhbat; *e.g.* :—

mabrad	<i>file</i>	mabârid
magma	<i>assembly</i>	magâmi'
mafrash	<i>table-cloth</i>	mafârish
rafrâf	<i>splashboard (of car-riage)</i>	rafârf
barbakh	<i>culvert</i>	barâbikh

¹ Usually pronounced bawarîkh, with a very slight accent on the second *a* (see § 13)

² Sâmulâ rivet sometimes makes ṣamâwil (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 ;
bûlîṣa (bawliṣa)	<i>invoice</i>	bawâlîṣ ;
gilgil	<i>small bell</i>	galâgil ;
gingima	<i>skull</i>	gamâgim ;
burqu'	<i>veil</i>	barâqi'
gumruk ¹	<i>custom-house</i>	gamârik
dungul	<i>axle (of carriage)</i>	danâgil

REMARK.—Mêbar (for maybar) *packing needle* makes mawâbir.

29. Lakhâbit,² from sing. forms lakhbât, lakhbâta, lakh-bâtî, lakhbâtîya, lakhbît, lakhbîta, lakhbût, lakhbûta, likhbât, likhbâta, likhbît, likhbiyât, lukhbât, lukhbâta, lukhbatîya, lukh-bêt, lukhbêta ; e.g. :—

ballâṣ (or ballâṣî)	<i>kind of jar</i>	balâlîṣ ;
ṣaḥâra	<i>trunk, box</i>	ṣaḥâhir ;
gallâbiya	<i>gown</i>	galâlîb ;
tafâṣil	<i>detail</i>	tafâṣil
mazzîka	<i>music, band</i>	mazâzik
barrîma	<i>corkscrew</i>	barârim ; ³
barghût	<i>flea</i>	barâghît
katkût	<i>chicken</i>	katâkit
zarbûn	<i>low, vulgar</i>	zarâbin
ma'zûm	<i>invited, guest</i>	ma'âzim
maṣgûn	<i>prisoner</i>	maṣâgin
mazlûm	<i>oppressed</i>	mazâlim
ma'mûr	<i>a Government re- presentative</i>	ma'amûr ;
tannûra	<i>skirt</i>	tanânir ;
birwâz	<i>picture-frame</i>	barâwiz
shubbâk	<i>window</i>	shabâbik ;
sikkîn	<i>knife</i>	sakâkin ;
shintiyân	<i>trousers worn by women</i>	shanâtîn ;
muftâh	<i>key</i>	maftâh
dôlâb, dûlâb	<i>cupboard</i>	dawâlîb ;
sultânîya	<i>bowl, basin</i>	salâtîn ;
qustûk	<i>kind of watch-chain</i>	qasâtik
burnêta	<i>hat</i>	barânîṭ

¹ Turkish.

² The second *a* is practically short, as above.

³ Better barrimât.

30. Lakhbaṭa (lakhâbiṭa), from sing. forms lakhbaṭ, lakhbaṭi, lakhbâṭ, lakhbâṭi, lakhbiṭ, lakhbiṭi, lakhbûṭi, lakhbuṭân, lakhabûṭ, likhbûṭ, lukhbuṭâwî; *e.g.* :—

sharkas	<i>Circassians</i>	sharaksa ;
samkarî	<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 ¹
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 Fayoum* (fayayma) may be included in this list.

The quinquiliteral kustibân *thimble* makes kasatbîn ; ² 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>	mashâtikh (mashâyikh)
râṣ	<i>head</i>	rûṣ ³
yôm	<i>day</i>	êyâm, iyâm, iyâm, yâm, yam
râ'î ⁴	<i>shepherd</i>	ru'âh
(ma') ⁵	<i>water</i>	mi'âh
miya	<i>hundred</i>	miyâh

Khêl *horses*, niswân (or nisa) *women*, nâs *people* are represented in the singular by ḥuṣân, mara, and insân respectively.

¹ But generally talâmiz.

² But more usually kustibânât.

³ *Nahwy* ra's, ru'ûs.

⁴ See below under buraka.

⁵ 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 litnén my two arms*.

§ 85. A few plurals, as *fulûs money*, *manâkhir nose* (literally *nostrils*), *uṣûl 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. *Ṣuṭûh roof* and its singular *ṣaṭḥ* 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*, *rigl foot*, and *ʿen eye* use the dual form for the plural, as *arbaḥt idên four hands*, *riglên il ḥuṣân the horse's feet*.¹

§ 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 *ḍal' rib* makes *idlâ'*, *idlu'*, or *ḍulû'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 forms² are those which are most commonly heard:—

¹ *ʿiyân eyes* is, however, sometimes heard, as in *Allâh yihimik min ʿiyân in nâs God protect you from the eyes of men* (i.e. *from the evil eye*).

² 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

kâra (1)	ball	matnî	doubled,
li'b	game		warped
'umda (2)	notable, head-	yishtaghalû	they work
	man	yeshîlû	they carry
qutṭa (2)	cat	yigû	they come
sikka (1)	street	yebî'û	they sell
haram	pyramids	yimshû	they walk
maṣûra (26)	pipe	yelimmû	they pick up
ṣa'id (or ṣi'id)	Upper Egypt	yekhâfû min	they fear
gammâs (-a)	buffalo-drover	rikbû	they rode
Muski	a street in Cairo	ishtarû	they bought
sauwâh	tourist	ṣaraft	I spent
gâmi' (17)	mosque	yeshûfû	they see
lukanda	hotel	qa'adû	they sat
shanta	bag, portman-	yuq'udû	they sit
	teau	waddâ	he brought, led
sitâra (18)	window-blind	ramû	they threw
dahr	back	gâbû	they brought
'utuqî	cobbler	yisallahu	they mend, re-
tikhîn (5)	thick		pair
ṭâlib	asking	nazzil	bring down,
maḥtûṭ	placed		draw down
râkib	riding	sim'û	they heard
lâbis	wearing	shirbû	they drank
ma'kûl	eaten	ḥuṭṭ	put
rikhâṣ (5)	cheap	yihkumû	they judge, give
ṭarî	fresh		decisions
bardân	cold (of per-	khamas	five
	sons)	minhum	some of them
maksûr	broken	walla	or

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'zûmin they are invited*, but *il ma'âzim* (or *il ma'zûmin*) *gum the guests have come*, *il katbin* (*kâtibin*) *those who are writing* (or *have written*), but *il kutaba the clerks*.

EXERCISE 17

Ir riggâla lli yishtaghalâ fi wirash in naggârin betû' Maşr minhum shuttâr u minhum ghushm. Ik kuwar betû' li'b it tanis bid wi kbâr (kubâr), we betû' il iskoshrakit humr we şughaiyarin. Fi gnint ig Giza fih dubû' wi sbû' kubâr wi nmûra we hiwânât şughaiyarin kamân. Il hurrâş betû' ghîtân il fallâhin yeshilû 'usye kubâr tukhân, we lamma yigu l harâmiya yidrabûhum. Idyâr il qibat minhum qudâm qawî. Il agzagi shaiya' ladwiya wi l 'utûrât. Il 'arbagiya mabsûftin min¹ zabâyinhum. Yebi'u l khirfân fi l iswâq. Zubbât il gûsh il maşri minhum ingliz u minhum wilâd 'arab. Il mashâyikh wi l 'umad yikhumû fi l bilâd. Lighriba (il ighriba) yimshû fi l ganâyin we yelimmû hitat 'esh we hâgât tanvin min il arâdî. Il firân yekhlâfu min il qutât, wi l qutât yekhlâfu min il kilâb. Shil il hûgâra min is sikak. Il 'urbân betû' il harâm yikkallimû inglizi ahsan min il hammâra betû' Maşr. Il 'irshân betû' it talat dakâkir kânû maksûrin; min şallahhum? Şubyan il kawâlingiya gum we talbin il ugar betû' me'alliminhum. Il fayayma rikbû himirhum we râhu ishtarû talat inghifa min il farrân. Ana şarapte khamas ginêhât we talat banâti f arbaht iyâm. Il khêl betû' ikhwâtu shuqây. Il kitâbat illi fi kitâb-khantu kulluhum gudâd. Il huşre mahtûftin qudlâm ibwâb il uwad. Ikhwâti khurş w ummî w abûya hûl. Is sayâsi betû' ikhwâtak şumre walla sûd? Fih kilâb ghalâba naymin fi rastabl; şallahhum barra. Ikhwannâ gum we 'ayzin yeshûfu l biyût. Il moiya tigi fi l ganâyin min il mawâsir betû' kumbaniyit il mi'âh.² In nâs gum rakbin khêl wi bghâl wi himir. Il 'irsân khadu l 'arâyis 'ala biyuthum. Fih qabâwi kubâr fi Maşr. Shuft il barâbî betû' il qudama fi ş sa'id? Il gammâsa qarabu l gawâmis betuhhum 'ala ruşhum. In nişwân il 'agâ'iz râhû 'ala bilâdhum. Il harâmiya kânû labsin 'ibye wi hîma. Il qudâh qa'adû fi l mahâkim we sâyibu l masâgin. Libwâb il wasâta matniyin mish shams.

¹ With.² 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.¹ The sisters took² the blind (men) by³ their hands and led them to their houses. The Bedouins threw their lances at⁴ 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.⁵ 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) *dervish*
 fanûs (26) *lantern*
 sarg, serg (7) *saddle*
 sigâra (18) *cigar, cigarette*
 ʔarbûsh (29) *fez*
 ma'laqa (28) *spoon*
 shôka (2) *fork*

kammâsha *pair of tongs,
 pincers*
 musmâr (29) *nail*
 zanbîl (29) *basket, hamper*
 sillim (28) *ladder*
 maşyada (28) *trap*
 qunşul (28) *consul*

¹ Trans. *eaten by (min) the moths.*

² misik.

³ min.

⁴ ʔala.

⁵ Trans. *put on them (ḥuṭṭi lhum) the cloths.*

'aşûr (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>
'afrîr (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>
ibrîq (29)	<i>jug, jar</i>	khud	<i>take</i>
ibrîq '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>
sirîr (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>	miştîni', 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>
şirsâr (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>	iftah	<i>open</i>
shakêta	<i>jacket</i>	yiṭla'um	<i>they go up</i>
rubbâwî (or	<i>European</i>	iqfil	<i>shut</i>
urubbâwî)		gû, gum	<i>they came</i>
'askari (28)	<i>soldier</i>	hattêt ?	<i>did you put ?</i>
muslim	<i>Mussulman</i>	bilâd barra	<i>abroad</i>
malyân	<i>full, loaded</i>	iş şubh	<i>this morning</i>
maskûn	<i>inhabited, haunted</i>	ketir	<i>much, too much</i>
me'allaq	<i>hanging, hung up</i>	bashqa ¹	<i>one thing, an- other thing</i>
'arîd (5)	<i>broad</i>	min ghêr	<i>without</i>

EXERCISE 19

Il barabra harabû min id darâwish. Il hanâtîr betû il bâsha-
wât khabatû f dakâkir iz zubbât we kasaru rafârifhum we fawâ-
nis-hum. Gum nâs ulûfât we sim'û l mazâzik fi l ganâyin. Fih

¹ Turkish.

tramwâyât fi shâri' id dawâwîn we fi kull is shawâri il kubâr betû' Masr. Is surûg betû' il khêl bashqa wi l barâdi' betû' il himîr bashqa. Is sufragîya illi yishtaghalu fi byût ir rubbâwiyîn minhum barabra u minhum danagla, u minhum shuttâr u minhum tanabla. Il merakbîya wiq'um min il marâkib we ghirqum fi l baħr Il ħaramîya saraqû burad wi ħrima we galâlîb min dawâlîb girânhum. Ishtirinna talat sanadiq sagâyir min 'and id dakhakhniya. Lefendiyât il muslimîn yilbisu țarâbîsh, wi n nașâra minhum yilbisû țarâbîsh, we minhum yilbisu barânîț. Shufte nâs mașarwa fi blâd barra labsîn barânîț sûd țuwâl. Ish shuwak wi l ma'âliq wi s sakâkîn mahtûțîn 'as sufra; itfađđal uq'ud. Fên il mafâtiĥ betû' ibwâb il balakônât? Khud kammâshât we qawâdim we țalla' il mașâmîr min iz zanâbîl. It taragma betû' il lukandât wi l khamâmîr ya'rafu 'arabî wi nglîzî wi fransâwî we laghwât tanyîn kamân. Is salâlim betû' bitna 'alyîn. Shufte wilâd 'urge mașâkîn mashyîn bi l'akâkîz. Misikna frân (firân) fi l mașâyid. It talamza mabsûțîn min il madâris wi l me'allimin. Qanâsil Fransa wi l miskôf safrû fi babûr wâĥid. Il 'așâfir me'ashshishîn fi sh shamâsi betû' shabâbikna. Fih galâgil me'allaqîn min raqabîyit quțțitna. Is sifariya kânit¹ 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 on² your fingers. Yes, they (are) from the nails in³ 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.⁴ Put the mattresses on⁵ the bedsteads. The carpets in³ the upstairs rooms are longer and wider than the mats in³ 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 the⁶ bazaars. The women fill the jars from the canals and carry them on⁷ 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 all⁸ forged. The customs-officers seized the boxes, opened them, (and) found them full (of) snakes. The public offices are closed to-day. They

¹ *Would be.*² *fi.*³ *Trans. which (are) in.*⁴ *Trans. by (min) the spirits.*⁵ *'ala.*⁶ *betû'.*⁷ *fôq.*⁸ *kulluhum.*

brought ladders and went up on¹ the roof. The engineers have built bridges over¹ the large canals. The workmen wear large wide hats on-account-of² the sun. The Soudanese³ 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. wahda) | 7. sab'a, saba' |
| 2. itnên | 8. tamanya (for tamâniya),
taman |
| 3. talâta, ⁴ talat | 9. tis'a, tisa' |
| 4. arba'a, arba' | 10. 'ashara, 'ashar |
| 5. khamas, 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, 'auzin 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 *-it*, as talâta riggâla, sab'a madrûbin, tamanya nâs, tis'a khurs, 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 harîm, gâmûs, naml.

5. With pieces of money, when used in the singular (§ 350), as talâta (or talata) franc, khamas ginêh £5, arba'a riyâl (but arba' riyâlât).

6. Generally with words belonging more properly to the

¹ fôq.

² 'ashân.

³ sūdāniya.

⁴ 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).¹

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*),¹ &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>tisah't</i>)
6. <i>sitt</i>	10. <i>'ashart</i>

Example:—

<i>talatt ishûn</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 *talâtît*, *khamasît*, *tamanyît* (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>hiḍâshar</i> (or <i>ihḍâshar</i>) ²	16. <i>sittâshar</i>
12. <i>itnâshar</i>	17. <i>saba'tâshar</i> (<i>sabahtâshar</i>)
13. <i>talattâshar</i>	18. <i>tamantâshar</i>
14. <i>arba'tâshar</i> (or <i>arbahtâshar</i>)	19. <i>tisa'tâshar</i> (<i>tisah'tâshar</i>)
15. <i>khamastâshar</i>	

REMARK. —It will be observed that the above are composed of *'ashar* *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 *hiḍâshar* and *itnâshar* appear also in a truncated form. Note that the *d* of *wâhid* becomes (according at least to the usual pronunciation) *ḍ* in *hiḍâshar* (§ 17).

¹ See below.

² Or *hiḍâshar*, *ihḍâshar* (see § 15).

§ 96. The cardinals from 20 to 99 are :—

20. 'ishrîn	40. arbē'in ¹
21. wāḥid u (or we, wi) 'ishrîn	50. khamsîn
22. itnēn u „ „ 'ishrîn	60. sittîn
25. khamṣa u „ „ 'ishrîn	70. sab'in (sab'ēn) ¹
29. tis'a u „ „ 'ishrîn	80. tamānin
30. talâtîn	90. tis'in (tis'ēn) ¹

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. alfēn
101. miya u wāḥid	3000. talatt ālāf
102. miya wi tnēn	4000. arbaht ālāf (arba't ālāf)
121. miya wāḥid u 'ishrîn	5000. khamast ālāf
199. miya tis'a u tis'in	6000. sitt ālāf
200. miytēn (mitēn)	7000. sabaht ālāf (saba't ālāf)
300. tultemiya	8000. tamant ālāf
400. rub'emiya	9000. tisaht ālāf (tisa't ālāf)
500. khumsemiya	10,000. 'ashart ālāf
600. suttemiya	11,000. ḥidāshar alf
700. sub'emiya	100,000. mit alf
800. tumnemiya	1,000,000. malyūn
900. tus'emiya	2,000,000. malyūnēn (or itnēn malyūn)
1000. alf	3,000,000. talat malyūn
1001. alf u wāḥid	
1021. alf, wāḥid u 'ishrîn	
1199. alf, u miya, tis'a u tis'in	
1314. alf, tultemiya w arbahtāshar	

5,246,817 khamas malyūn, miytēn sitta w arbē'in alf, tumnemiya u sabahtāshar.

REMARK *a*.—When used with the tens, wāḥid does not take the feminine form, as wāḥid u 'ishrîn *marā*. 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.

¹ 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.*—Wāhid (with feminine waḥida) is often used with the numerals above 10, and occasionally with the units, to emphasize the number, as kân fih kam rāgil? alf wāhid *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. Waḥ-ditên 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 mit 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 mit kitâb u wāhid *101 books*, mit kitâb wi tnên (or mit 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 wāhid kitâbât is occasionally heard for miya u wāhid 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. ūla, ¹ auwilâniya)	6th. sâtî (f. satta) ²
2nd. tâni (f. tanya)	7th. sâbir (f. sabra)
3rd. tâlit (f. talta)	8th. tâmin (f. tamna)
4th. râbî (f. raba)	9th. tâsi (f. tas’a)
5th. khâmis (f. khamisa)	10th. ‘ashir (f. ‘ashra)

§ 99. The remaining ordinals are identical with the cardinals, as ir ragil is *sittâshar the 16th man*.

¹ 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.

² *Nahwy* sâdis, sâdisa.

§ 100. The ordinals below 10, except the form *auwilāni*, 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 *tālit raḡil*, *tālit mara*, or *ir raḡil it tālit*, *il mara t tālit* *the 3rd man, the 3rd woman*. The former construction is the more idiomatic. *Tāni yôm* signifies *the next day* or *the day following*, as *tāni yôm il 'id* *the day following the festival* or *the 2nd day of the festival*. *Last* is expressed by the word *ākhir*, which may also precede the noun, or by *ākhirāni*, 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. <i>biringi</i>	6th. <i>altingi</i>
2nd. <i>ikinci</i>	7th. <i>yedinci</i>
3rd. <i>utshingi</i> ¹	8th. <i>sekizingi</i>
4th. <i>durtingi</i>	9th. <i>dukuzingi</i>
5th. <i>beşingi</i>	

§ 102. The Italian words *bərimu*, *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 *marra* *time*, as *marra waḥda*, *marratn*, *talat marāt*, &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 darbāt* *I struck him twice, thrice*. (See § 554 d.)

REMARK.—Notice the expressions *darabtu auwil marra wi t tanyā* *once and again*, *darabtu marratn wi talāta*; *kulle yôm wi t tāni*, or *kulle yômūn* or *kulle tāni yôm* *every other day*; *auwil b auwil* *first of all*; *auwil wāḥid A I*; *tālithum* or *it tālit fihūm* (or *minhum*) *the third one of them*; *itnēn fi talāta* *twice three*; *darab talāta f arba* *to multiply three by four*.

§ 104. Multiplicative adverbs are rendered by the word *tāq* *fold* with the article followed by the cardinal numerals, as *huwa ghaṇi 'anna it tāq itnēn*, *it tāq talāta* *he is twice, three times, as rich as I am*, *zayī t tāq arba* *as much as before*.

¹ Turk. *utshunju*.

² *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')	
metamni	<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) ¹	
(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:—

khatwa	<i>step by step</i>	râgil râgil,	<i>one man, book,</i>
khatwa		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.—Wahda wahda is used adverbially in the sense of *slowly, cautiously*, wahda kede u wahda kede = *half and half*. Tûra is used of things that are sold in fours, as 'ishrin tûrit lamûn ; dasta of a packet of a dozen or thereabout ; 'ishriniya of a score of piastres (= riyâl).²

§ 107. Numeral adjectives of the form buraki³ 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*.

¹ 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'a warbê'in *mother of 44 (fort)*, i.e. *the centipede*. (See § 261.)

² For goz a *pair*, see § 313.

³ 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	$\frac{1}{2}$ tamn
$\frac{1}{3}$ tilt	$\frac{1}{6}$ suts ¹	$\frac{1}{5}$ 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) $\frac{1}{20}$ hitta min talātin $\frac{1}{30}$, guz'en min ihdāshar $\frac{1}{11}$, tamantāshar min sab'a u sab'en *18 parts out of 77* ($\frac{18}{77}$). *About 20 or 20 odd* is expressed by 'ishrin wi kṣūr (wi kusūr).

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 sanā di alf	<i>the present</i>
qabl, ba'd,	A.M., P.M.	u tultemiya	<i>year, Arabic</i>
id duhr		u khamas-	<i>year, as 1315</i>
nuṣṣ il lēl	midnight	tāshar	
kām is sār'a ?	<i>what time is it ?</i>	'arabi, or is	
(or is sār'a		sanā di	
kām ?)		'arabī (or	
is sār'a	<i>it is one, two,</i>	'arabiya) alf	
wahla,	<i>o'clock</i>	u tultemiya	
itnēn		u khamas-	
ta'āla fi s	<i>come at eight</i>	tāshar	
sār'a tamanya	<i>o'clock</i>	afrangi (or	A.D.
arba'a u rub'	<i>a quarter past</i>	afrangiya)	
	<i>four</i>	or milādi	
talāta u tilt	3.20	(milādiya)	
khamisa u nuṣṣ	<i>half past five</i>	fi sanat alf	<i>in the year</i>
sab'a u	<i>five minutes</i>		<i>1000</i>
khamisa,	<i>past, to, seven</i>	in nahar 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, talāta		khamisa we	
darabit (or	<i>it struck nine</i>	'ishrin in	
dappit) tis'a		nahar da	

¹ The literary suds is sometimes heard.

auwil,	<i>the 1st, the 5th</i>	lêlt il khamis	<i>Wednesday</i>
khamisa	<i>of January</i>		<i>night</i> ¹
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 khamisa,	<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>
buliṣ	<i>police</i>	khamis	
nafar (14)	<i>person</i>	nahâr ig	<i>Friday</i>
bilâd ish	<i>Syria</i>	gum'a	
Shâm		nahâr is sabt	<i>Saturday</i>
ḥarîqa	<i>fire</i>	yanâyir	<i>January</i>
shahr (13)	<i>month</i>	fibrâyir	<i>February</i>
siim	<i>age</i>	mars	<i>March</i>
shakk ²	<i>cheque</i>	abril	<i>April</i>
fadda	<i>silver</i>	mâyu	<i>May</i>
diqîqa (18)	<i>minute</i>	yunya	<i>June</i>
ṣâla	<i>drawing-room</i>	yulya	<i>July</i>
ṣaff (7)	<i>row, line, file</i>	aghustus	<i>August</i>
nahâr (or	<i>Sunday</i>	sibtimbar	<i>September</i>
yôm) il		uktûbar	<i>October</i>
hadd ³		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 ⁴ (or			<i>near to</i>
larba ⁵)		ṭabbû'ala	<i>they fell upon</i>

¹ The Arabs consider that the night belongs to the following day.

² See § 19.

³ Nahâr and yôm may be omitted in each case. Yôm is more generally used by those who wish to speak "correctly."

hasal	<i>happened</i>	qasim 'ala	<i>he divided by</i>
mauwit	<i>they killed</i>	talla', qata',	<i>he deducted</i>
yisrif	<i>he spends</i>	istanzil	<i>from</i>
yerôhû	<i>they go</i>	min	
yisallimâ 'ala	<i>they greet</i>	q'im	<i>he arose</i>
yeqûm	<i>he, it, starts</i>	'annauwil	<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>
fâtît	<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>
yitla'	<i>he goes up,</i>	ba'd id dula	<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>	lamna	<i>when</i>
	<i>to bed</i>	zêy	<i>like, about</i>

EXERCISE 21

Il fu'ala 'auzin ugrit talati iyâm. Abûya gih nahâr il khamis we gâh ikhwât larbara. Il harâmîya saraqû sitte sât we khamast ilisita wi helîshar battaniya min bêt giranna. Il bulis misik il khamastâshar shaql illi tabbû 'annauwil 'at¹ talat bilâd betûr is sa'id we mauwitû wâhid we 'ishrin nafar. Gâbû tisa' gimal u rub'emir hus'in u wâhid min bilâd ish shâm. Fih kam berber fi bilâdâk? Khamastâlaf, miyîn u 'ashara tamâm. Yisrif kulle sana ziyâda 'an alfîn u khumsemit ginâh. Auwil yôm il 'id yerôhû l muslimîn we yisallimû 'ala ashbabhum. Nazzil il kitâbat min sâtir u sâbr raif we khallî 'illî fi l khamis wi r rabî'. In nahar da wâhid u talâtir fi sh shahr. Hasal harqa kbira fi Landura fi sanat alf u suttemiya sitta u sittin. Is senê di alf u tammemiya tura u tis'ân afrangi. Gêt min bilâd barra fi kûlî talata sibtimbar. Ihna dilwaqti fi khamastashar ukûbar. Il qamar yeqûm rub'e sara ba'de mûss

¹ § 36.

il lél. Fi aní sâ'a yeqûm il babûr? Ghâliban yeqûm is sâ'a hîdashar illa khamisa ba'd id dühr; taiyib, haqqar il 'afsh; fên ish shanṭa t talta? Enta kunte fên? ana ruḥte bêtak khamas marrât. Khamisa fi sab'a tibqa khamisa u talâtin. 'Ishrin min tamânin tibqa sittin. Fi arbê'in¹ 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? Fi êh? is sâ'a? La', fi sinnak. Meḥammad akbar min Ḥasan bi santên. Khud ish shakk we hat li sab'a we 'ishrin ginêh min il bank, itnên faḍla w arba'a nsâs² wi l baqyin ṣuhâh. Tiltên u khamast inṣâs tibqa talâta u suts. Bukra nahâr il ḥadd we hûwa âkhir yôm ish shahr. Enta sâfirt f auwil aghuṣṭus walla fi âkhir yûlya? Qasam 'ashara 'ala khamisa. Qaṭa' tamantâshar min sitta u sittin? Lamma sâfirt ana kân khamisa fi sh shahr. Is sâ'a kâm 'andak? Sa'tak kâm? Daqqit kâm? Ḍarabit tamanya u nuṣṣ. Mistaqraba li tnâshar. Wafit hîdashar. Tammit itnâshar u rub'. Naqsa diqiqtên li lurb'a. 'umrak kâm sana? 'andi talâtin fâtum. Hîya thaṣṣal itnâshar. Yiṭla' fi s sinn zêye khamsin sana. 'umri yiṭla' 'ishrin tamâm. Huwa mistaqrab li t tamânin. Yigî arba'a u nuṣṣ.³

EXERCISE 22

There are 320 books on the shelves in the drawing-room. 2417 men were killed⁴ in the battle. The wine-merchants⁵ 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 365¹/₄ days in the year. Eight times thirty are 240. I came to Egypt in (the) beginning⁶ of (the) year 1887. He left in the second week of January and returned at⁷ the end⁸ of the month. My father is older than my mother; he is fifty-six.⁹ 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 fifteen¹⁰ in London. We returned¹¹ to Egypt on the 28th of November.

¹ Or fi l arbê'in.

² *I.e.* £1 in half sovereigns; four half sovereigns would be arbaht inṣâs.

³ Understand fi s sâ'a.

⁴ Trans. *died*.

⁵ Trans. *merchants of the wine*.

⁶ *auwil*.

⁷ *fi*.

⁸ *âkhir*.

⁹ Trans. *his age is fifty-six*.

¹⁰ Repeat times.

¹¹ *'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. It¹ (is) three o'clock. He will come at² 5:30. It wants three minutes to six. 2:39 P.M. The boy was born twenty minutes after midnight. He went to bed at² 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, hūwa ³ (huwwa)	hiya

PLURAL FOR BOTH GENDERS

1st pers. ihna
2nd pers. intū (or intum)
3rd pers. humma, hum

§ 112. Huwa is sometimes contracted to hū, hē, hu, or he when preceded by the conjunction wa (always so pronounced in this connection), the particles ma, da, the preposition fēn *where?* the interrogative pronouns min, man, the inseparable interrogative particle an, en, and the interjections ha, a, ā. The length of the first vowel depends on the emphasis thrown on it. Similarly, hiya becomes hīya, hī, hē (occasionally also hā), while humma is shortened to hum; thus wahu gih *and he came*; wahya, wāhi, wahē *and she*; ya mahu laʾif! *how agreeable he is!* daho *that's he!* minhu? *who is he?* fēnhu (also fēnu)? *where is he?* ahē *there she is.*

REMARK a.—Ho is used as an interjection, without distinction of gender, in the expressions hinahō! *here you are!* kede hō! *so!* look!

REMARK b.—With the negative particles ma and sh, ana becomes manish; huwa mūsh, mash, or mish, and hiya mahish, but the fuller forms mahuwāsh or mahūsh and mahiy sh, mahyāsh are also in use.⁴

¹ is sā'a.

² fi s sā'a.

³ When emphatic.

⁴ 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. nī	nī
2nd pers. ak, k	ik, kī
3rd pers. u, ū, h	ha

PLURAL FOR BOTH GENDERS

1st pers. na
2nd pers. kû, kum ¹
3rd pers. hum

§ 114. *ak*, *ik* and *u* are used after consonants; *k*, *kī* and *h* after vowels; e.g. :—

darabni	he struck me	darabûkû	they struck you
darabnâk	we struck thee		(plur.)
darabik	he struck thee	iddihni ²	give it to me
	(f.)	ma darab-	we did not
kballâki	he left thee	nahsh	strike him
	(f.)	ma darabuhsh	they did not
darabha	he struck her		strike him

§ 115. The vowel *u* becomes *û* when placed immediately between the verb and the *sh* of the negative, as *ma darabûsh* *he did not strike him*.³ *Ma darabnâsh* is occasionally heard for *ma darabnahsh*, and *ma darabûsh* for *ma darabuhsh*.³

§ 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.

¹ Kû and kum are used optionally in most cases. The latter is, however, more "educated," as being the only form used in writing.

² An instance of two suffixes attached to the same verb.

³ *Ma darabûsh* may thus mean either *he did not strike her*, or *they did not strike*, or even *they did not strike him*.

1. Bi *by, with, to* :—

SINGULAR

MASC.

- 1st pers. biya, bi
 2nd pers. bak, bik, bik¹
 3rd pers. buh, boh, bu

FEM.

- biya, bi *by me*
 bik, biki, biki *by thee*
 biha, biha *by him, her*

PLURAL FOR BOTH GENDERS

- 1st pers. bina
 2nd pers. bikum, bikum, bukum
 3rd pers. biham, biham, buhum

2. Li *to* :—

SINGULAR

MASC.

- 1st pers. li, liya
 2nd pers. lak, lik
 3rd pers. luh² loh, lu

FEM.

- li, liya
 lik, liki
 laba, 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 *la*, 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 tak, lik for the fem. when appended to a verb or other word. *E.g.* :—

lik sâ'a?	<i>have you (m.) a watch?</i>	iddâ lak	<i>he gave you (m.)</i>
likî g'iz?	<i>have you a husband?</i>	iddâ lik	<i>he gave you (f.)</i>
ma likshe sâ'a?	<i>have you not a watch?</i>	mâ lak?	<i>what is the matter with you? (m.)</i>
ma liksh (for ma likish) g'iz?	<i>have you not a husband?</i>		

REMARK.—The forms biya and liya are used when standing alone, bi and li when appended to other words, including gene-

¹ The Koranic form bika is used in the expression *a'udhu bika min I ilay to Thee (i.e. God) for protection from.*

² 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*.¹ 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, &c.</i>
2nd pers.	<i>ma'ak, ma'âk</i> ; neg. <i>ma ma'aksh</i>	<i>ma'âki</i> ; neg. <i>ma ma'âkîsh</i>
3rd pers.	<i>ma'âh, mi'u</i> ; neg. <i>ma mi'ûsh</i>	<i>ma'âha, mi'ha</i> ; neg. <i>ma ma'âhâsh</i>

PLURAL FOR BOTH GENDERS

1st pers.	<i>ma'âna, mi'na, mi'na</i>
2nd pers.	<i>ma'âku, ma'âkum, mi'kum</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>fîkî</i>
3rd pers.	<i>fih</i> ; neg. <i>ma fi'ish, ma fi'ish, ma fi'ûsh</i> ²	<i>fiha</i>
Plural	<i>fina, &c.</i>	

REMARK.—*Fih* often signifies simply *there is* as well as *there is in it*, *ma fi'ish there is not* ; and the *h*, when they are used in this way, is often dropped, especially in the negative, as *ma fi'ish 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>warâki</i>
3rd pers.	<i>warâh</i>	<i>warâha</i>
Plural	<i>warâna, &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

¹ *Ma lûsh* (for *ma li'ûsh*) is also said, but the above are the more usual contractions.

² Or, by assimilation, *ma fu'ûsh*.

the 3rd pers. sing. may, like *fi*, drop its *h* with the negative, making *ma'alēsh* for *ma'alehsh*.¹ *Hawalēn around* 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 ²

PLURAL FOR BOTH GENDERS

1st pers. minna (or minnina)
2nd pers. minkū, minkum (rarely minnukū)
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. 'andi	'andi
2nd pers. 'andak	'andik
3rd pers. 'andu ('anduh) ³ ; neg. ma 'andūsh ('anduhsh)	'andiha

PLURAL FOR BOTH GENDERS

1st pers. 'andina
2nd pers. 'andukū (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*, *izzāy, izzēy how*, *tauw until*, and a few others. With the conjunctions they have the same forms as when attached to the

¹ In prepositions ending in *a*, the *h* should be maintained, though *warāsh* is sometimes heard.

² Never *minnāh*, as Spitta.

³ *Tahtih under him* is sometimes used for *tahtu*, as mere emphatic, so *tahtik*, &c. Similarly *qablih before him*, and a few others.

prepositions; e.g. inni, inniha *that I, that she*, izzâyak (or izzâyak) ? *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.¹

REMARK *a.*—The negatives *ma*, *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 qawânnak, iyâk, &c.² 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)	
qalamhum	<i>their pen</i>	waraqitna	<i>our paper</i>
ibnuhum	<i>their son</i>	khulafithum	<i>their caliphs</i>
ṣahnina	<i>our dish</i>	ghaṭāya	<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, akhîna, akhîku, akhûhum. In the vocative *ya khî* (i.e. *ya akhî*) is used as well as *ya khûya*, and occasionally *ya khaîy*, when the speaker wishes to convey a reproach, as *ikhîshî ya khaîy*.³ *Ya ba my father* and *ya mma my mother* are heard for *ya abûya* and *ya ummî*.⁴

¹ *Ha* is not used with the second person.

² See § 570, under *ii*, note.

³ — Classic diminutive *ukhaîy*.

⁴ In Upper Egypt *ya mma* 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 *ruyasīya* (or *ruyasīti*) *my chiefs*, *khulafatna* *our caliphs*, *shāwishiyyathum* *their constables*, *uṣṭāti* *my master*. The same is the case with a few feminine singulars in *a*, as *luḡhāhum* *their language*, *ḍarāti* *my maize*.¹ *Ikhwa* *brothers, sisters*, makes *ikhwati*.

REMARK *c.*—Some nouns in *i* take *y* only in the first person, as *baladiy* *my countryman* (for *baladiya*). 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*.²

Nouns ending in long accented *ā* or *ī* insert *h* between the vowel and suffix, as *burāhi* *my chest of drawers*.³ Others in *ā*, *e* (or *u*) change the final vowel into *i*, as *baltīya* (or *baltiy*) *my overcoat*, *baltīyak* (or *baltik*) *your overcoat*, *ballīna* *our hat*. *Saku* (*sakw*) *overcoat* makes *sakwi*.

REMARK *d.*—The possessive adjective *betā*, with the suffixes, is used where it would be clumsy to append them to the noun itself. Feminine plurals in *āt* are many of them not considered susceptible of the suffixes: thus we say *it tāsā*; *betā* *my boots*, not *tasāt*.

REMARK *e.*—For the disappearance of the final *a* with the suffixes in the dual of *id*, *rigl*, and *dīnā*, see § 74.

REMARK *f.*—The full form of the pronoun may in all cases follow a word which already has the suffix, as *beti ana* or (by contraction) *bī ana*, *alēhum humma*, *ḡarabnā līna* *he struck us*, &c. (See § 370.)

REMARK *g.*—The Turkish suffix *m* (= Arabic *i*) occurs in the word *Efendim*,⁴ *my sir, sir, Monsieur*, and *ī* (= Arabic *ā*) in a few other words borrowed from that language.⁵

REMARK *h.*—For other ways of expressing possession see Syntax, §§ 261, 393–96.

¹ See § 65.

² Both forms, *magi* and *magiy*, exist in the literary language.

³ See § 39.

⁴ From the Greek Αἰὲς τῆς.

⁵ Expressing military grades, as *unbāshi*, &c.

VOCABULARY

shabah	<i>likeness</i>	gibt	<i>I, you brought, have brought</i>
khalāqa	<i>bit of old cloth- ing, rag</i>	ṭalla'	<i>take out</i>
makhdūm	<i>master (of ser- vant)</i>	safrīt	<i>travelled (f. sing.)</i>
hurma	<i>woman, lady</i>	sallim	<i>deliver</i>
gumla, gimla	<i>total, quantity, number</i>	bi't, biht	<i>you sold</i>
maktab	<i>writing-room</i>	zara'na,	
gēb	<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>
hamāt	<i>mother-in-law</i>	uqaf	<i>stop (imperat.)</i>
bizr	<i>seeds</i>	miggauwiz	<i>marrying, married to</i>
shā'ir (11)	<i>poet</i>	me'lauwar	<i>looking round</i>
baṣṣ	<i>he looked, peered</i>	'ala	<i>for</i>
ta'ālū	<i>come (pl.)</i>	mashhūr	<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>		
rabatū	<i>they fastened, bound</i>		
rafaṣū	<i>they kicked</i>		

EXERCISE 23

Ummiha qa'da 'ala kursiha we hawalcha wiladha. Abāya baṣṣe fi wishshūha we qal liha: "Ya binti inti shabah ummik tamām." Fēn is sagāyir betūrak? Humma 'andi fi gābi. Ta'ālū ya gid'an, ana mistannikū. Ir rāgil ghanī qawī w ana mabsūt, ya ukhti, le innik miggauwizāh. Ma lūsh akhkhe maugūd. Guzha ṭallaqha, wiha¹ khaḍit khalaqitha we rāpit 'ala bēt abīha. Huwa darab akhk? La', darabni ana; w ana w akhūya darabnāh darba kuwaiyisa. Il qalam illi 'andak betā akhūya; la', huwa betā ana; akhūna (ipldah li. Hīya mara battāla we guzha zēyīha tamām. Ir rāgil illi ganbīha gōz ukhtiha wi li warāyā na (warāya ana) ibne 'ammīha. Hīya gat mīlha. Il ṭalīb illi ma fi'ish malla mush kuwaiyis. Shufte baltiy (la', ana kam m me'lauwar 'alēh. Is sitte 'anzaki fi s sāla. Imratu darabit bint(i) ana. Humma dūh l abūk (li abūk)? la', hīya. Hīya

¹ For wi hīya (hīya).

Ḍlatū lak walla liya? lik. Il walad illi quddāmik ibnik? Liki wilād ya ḥurima? la', ma lish. Rūh udt in nōm betā'i we ṭaller is sagāgīd illi fiha 'ala ṣ ṣuṭūh, u naffaḍhum ṭaiyib. Il ḥarāmīya gum 'andina¹ fi l lēl, we saraqū minna fulus-na. Inta usit balīk fi bitna. Shu'arāna mashhūrīn 'an shurarit biladkum.² 'Arbaḡiyir Maṣr aḥsan min ḥammāritha. Is sitte gat mīri we kān abūha kamān ma'āna. Humma baladiyāti, ya'nī kullina min balad waḥda. Ya khi ana qutilak innī 'aiyān. Fān barāqihha? ana ḍlithum³ liha anwil inbārīh. Ghasaltē idēya fi l fasāṭiya betahṭak. Darabu l walad gumlit ḍarbāt 'ala riglēh. Waḥda min 'ānāk asghar min it tanya. Inta khadt id daftar betā'i, w ana 'auzu bukra. Shaiyārū li l lēla.

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 me⁴ on my head and shoulders.⁵ 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 with⁶ the papers that were in it. A small boy put his hand in her pocket and took her purse out of⁷ it, but she seized him by⁸ 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 at⁹ the house in front¹⁰ 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 lady¹¹ is sitting on it. The gentleman who (is) with her gave it to me.

¹ To our house.² Your country.³ i for ē.⁴ Trans. struck me with (hī) their feet.⁵ Trans. my shoulders.⁶ bi.⁷ min.⁸ 'and.⁹ Trans. which (is) in front of you.¹⁰ 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*, *rûh* *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 hâdir	<i>keep yourself</i>	iltaqit ruhha	<i>she found her-</i>
	<i>ready</i>	gûwa bêt	<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 nafs	<i>he killed</i>	shakhṣu	<i>person</i>
	<i>himself</i>	ana zâti	<i>I myself</i>
		khadu ba'd or	<i>they took them-</i>
		ba'dhum	<i>selves off</i>

§ 123. *Tâl* *length* is sometimes used in the same way, as *lamme ṭûlu* *he poked himself off*; ¹ and in the case of mental operations the words *bâl* *mind*, *'aql* *intelligence*, as *ana shâwirte 'aqli* (or *nafsî*) *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 nafs* (or *hûwa bi zât nafs*) *he his very self*, *qal fi 'aql bâlu*. *Ḥâlâtî* and *ḥâlâtak* ² (literally *my, your, condition*) have the force of reflexive pronouns in such expressions as *râgil zêye ḥâlâtî* *a man such as myself*. *Ba'd* also expresses the idea of reciprocity or mutuality (generally without, but often with, the suffix), as *darabna ba'd* *we struck one another*, *mauwitu ba'dhum* *they slew one another*.

THE DEMONSTRATIVE PRONOUN

§ 124. The demonstratives are :—

(1)	MASC.	FEM.	
	da, dih, and (rarely) deh	dî, di	this

PLURAL FOR BOTH GENDERS

dêl, dêli, dôla, dêlat	these
------------------------	-------

REMARK *a*. *Dih* is more emphatic than *da*, the latter being mostly used as an enclitic, throwing back its accent to the preceding word.

¹ Cf. the expression *ana gît bi ṭûlî* or *ṭûlî* *I came by myself, alone*.

² Only the two persons are in use.

REMARK *b.*—In the “*midina*” or city¹ *dah* is often heard for *dih*, and *diya* for *di*.

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 hó* *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 rāgil dih*, *ir rāgil da*, *il mara dī*, *il marā dī*, *ir riggāla dōl*; but *da khaddām* *this (man is) a servant*, *dōl betūn* *these (are) mine*. *Dōl* is rarely, and *dōla*, *dōlat* 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-rāgil duk-ha dih*, *il bāb duk hauwa dih*, *il mara dik-haiya dī*, *that man, door, woman gender*; *duk ham dōl illi quddāmak* *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 dī*, *dak dōl*.

REMARK. *Dōl* is occasionally heard with the singular forms (including *dik*), giving them a plural sense, as *duk ha dōl*, *duk hauwa dōl*, *dik dōl*, *dik haiya dōl*, *dik hat dōl*.

(3) *Dik* (or *dik*), *dāk* (*zāk*).² *tilk* masc. and fem. *that*.

They are used with a few words expressive of time, as *dik in nahār*, *tilk il yōm* *that day*, *dāk il waqt* *that time*, *fi tilk il lēla* *on that night*, and have no plural form. They must be immediately followed by the article.

(4) *Zālik* *that*.

This word is seldom heard in the colloquial language, and

¹ *I.e.* in the *Sidna l Hisn*, *Gamaliya*, and neighbouring quarters.

² A *mahwy* form of the literary *dhāk*, 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),¹ háhó! ahe, ahi! 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 *di, di*, with *a, á*, 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 battâla that's a dirty man, a bad woman*; *adi qershên here are two piastres*. The union of *ana* with *adi* results in the forms *adini, adini, adin, or adín*, as *adini hina quddâmak, adín gêt*.

REMARK *c*.—*Da*, and even the fem. *di*, are also used adverbially in certain cases. (See Syntax, § 416.)

REMARK *d*.—In the expressions *il yôm to-day*, *il lëla to-night*, *is şubh 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, enhân anhi, enhi, anhe, enhe, an-luwa, enluwa (anhûwa, enhûwa)*.

FEM.—*enhîn, anhi, enhi, anhe, enhe, anhiya, enhiya*.

PLUR.—*anhun, enhun, anhûm, enhûm which, what?*

¹ 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 an^hū? *which? which one?* fi anhi bīt, bakad? *in which house, town?* The accent is, however, sometimes on the final syllable when the demonstrative da follows, as anhi-da¹ for anhu da? Those which end in a consonant are only used alone, the indeclinable ani being substituted for the plural forms.

(3) Ani, enī² *which, what?* for both genders and all numbers, as ani rāgil? ani mara? ani bilād?

THE RELATIVE PRONOUN

§ 126. The relative pronouns are, for all genders and numbers:—

(1) Illi, used both of animate and inanimate objects.

(2) Mā, 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 bintī. (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 shān mā qīl *on account of that which he said*, aḥsan mā kān *the best (which) there was*, muddit mā kān henāk *during the time that he was there*, kulle mā³ tūqil lu *whatever you say to him*, ya mā sarāqt u qatadt ih, *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 rāgil illi ḥuṣānu gih, *literally the man whose horse came*.

REMARK *d*.—The word min (Koranic *man*) is used in place of illi in some proverbs and semi-religious expressions, as min tarāk shē 'ash balāh *who leaves a thing lies without it*, Allāh yunsurak 'ala min yradik *God give thee victory over (him) who is thy enemy*. It is used also with kull (§ 127) and with awwil, as awwil min shufin, &c.

¹ Sounding rather as anhuḥ da than anhiḥ da.

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, êyiha¹ (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 fulâni² *such a one*; kaza³ *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*,⁴ 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'd, minba'd (either alone or followed by the preposition min) *some*, tâni *other*, bashqa *one thing, another thing*.⁵

VOCABULARY

kalâm	<i>word, talk</i>	lisân	<i>tongue</i>
guwâr	<i>environs</i>	fi'l	<i>deed</i>
maṭrah	<i>place</i>	‘esh	<i>bread</i>
mahiya	<i>salary</i>	ahl il bêt	<i>family</i>
mas'ala	<i>question, matter</i>	qarib (18)	<i>relation</i>
sibîl	<i>drinking-fountain</i>	shidda	<i>violence</i>
khaddâm	<i>servant</i>	auwil	<i>beginning</i>
		qirsh, qirshe	<i>a tariff piastre</i>
		sâgh	

¹ The accent is generally on the antepenult.

² Fulân never takes the article, while its adjective fulâni is never without it.

³ Kaza is the nahwy form of the adverb kele (class. *kadhâ*).

⁴ But see § 63 c, note.

⁵ 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>	saiyibt	<i>I left</i>
shâyif	<i>seeing</i>	(sâyibt)	
(shâyif)		‘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>	insaraq	<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>	wahdu (or li	<i>by himself</i>
itkhanqû	<i>they quarrelled</i>	wahdu)	
nadahte li	<i>I called, sent for</i>	wahdiha (li	<i>by herself</i>
ragga	<i>he returned,</i> <i>replaced</i>	wahdiha)	
qata’t	<i>I cut, deducted</i>	fa, fi, fe	<i>but, and</i>
(qataht)		wi	<i>by (in oaths)</i>
yeshûf	<i>he sees</i>	‘ala	<i>on, of, about</i>

EXERCISE 25

Kalle yôm aksab li qershên. Adi l kalâm illi ‘andi. Kulle min kân yiskur fih ketir qawî. Kulle wahid qatid ‘ala kursi. Addi lu khamisa sâgh walla eh? Iddi lu eye hâga. Fân ir râgil illi kân ‘andak? gara lu eh? Êsh gâbak hina? ana gêt bi zâtî. Humma gum li wahduhum. Kulle manhu yakhul ugratu. Haelihna nazlin. Da khaddâm ‘andi. Da bnukum walla bne min? Qulte ‘ala min? Da lli hina gambina. ‘Irfite ism il balad di? Êwa, hiya ismiha Qina. Adi l gawab illi gih bi l busta betahî in nahar da. Lâlit kaza min ish shahr. Min hurwa r râgil illi wâqif dak dih? Gûwa l balad ti l madina, ya’ni fi Sûna l Hisân wi l Gamaliya wi gwarcha yaqûl ir râgil dah wi l hurma diya. Inta shâyif duk hammat dol illi waqtin henak? Min illi gih? Huwa l malik nafsî. Il barâbra, illi

* Kench, 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 eh? Ana nadahte li l ḥakim; gih, raggaḥha; we qataht ugrit il ḥakim min maḥiyit illi ṭallahha. W Allâhî 'amalte ṭaiyib. Il wâḥid lâzim yerûḥ¹ yeshûf il mas'ala bi nafsu. Il babûr yeqûn min maṣr fi ani sâ'a? Huwa kulle yômên talâta yigi 'andina. Kulle min qâm nisa walla rigâl.² Lisânu kan marbûṭ min shiddit ma ḥaṣal lu. Hat li shuwaiyit 'êsh min ḥêsu kân. Ahumma dak dôl illi waqfîn 'and il bâb. Kulle min kân yeqûl innu râgil ṭaiyib. Tigî f ani sâ'a? Il balad di anbin fihum. Kunte mâshi fi s sikka we 'irifte nafsî leinni 'atshân; fe ruḥte shiribte moiya min is sibil illi wara bâtik. Qul gih 'andak fulân il fulâni, teqûl lu eh? Min êye sikkitin ruḥt bardilha 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.³ By which boat did you come? Everybody who was there was pleased. Why did you leave me these and take the best for⁴ yourself? Husbands and wives should⁵ always love one another. He who smokes ten cigarettes a day⁶ smokes too many. Is there anybody here? To talk is one thing, to do is another.⁷ The two brothers live in the same house.⁸ 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.⁹ I have given you the best I had.¹⁰ 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.

¹ *I.e.* it is necessary that.

² A plur. of râgil less used than riggâla.

³ *Older than him by (bi) fifteen years.*

⁴ *li.* ⁵ *lâzim.* ⁶ *Trans. in the day.*

⁷ *Trans. The talk . . . and the deed . . .*

⁸ *Trans. in one house.*

⁹ *Trans. from the beginning to the end.*

¹⁰ *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 qat'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,¹ 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*, *ṣuḡhur* *he was small*, and the tense is conjugated thus:—

	SINGULAR	
	MASC.	FEM.
1st pers.	darabt	darabt
2nd pers.	darabt	darabt
3rd pers.	darab	darabit

¹ The passive is usually expressed by one of the derived forms, but see below, § 141 and §§ 505–506.

PLURAL FOR BOTH GENDERS

1st pers. darabna (-nâ)	<i>we struck, &c.</i>
2nd pers. darabtû (or darabtum) ¹	<i>you struck, &c.</i>
3rd pers. darabû (or darabum) ²	<i>they struck, &c.</i>

§ 138. Similarly shirib and şughur; but it must be remembered that the short vowels *i* and *u* often disappear between two consonants.³

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, &c.</i>
3rd pers. yiḍrab	tiḍrab	<i>he, she strikes, &c.</i>

PLURAL FOR BOTH GENDERS

1st pers. niḍrab	<i>we strike, &c.</i>
2nd pers. tiḍrabû (or tiḍrabum)	<i>you strike, &c.</i>
3rd pers. yiḍrabû (or yiḍrabum)	<i>they strike, &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.⁴

¹ 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.

² Possibly the older form. Cf. Aramaic p'alûn.

³ See § 33.

⁴ 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.,¹ as *bildi nifham*, *ta'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*.² 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.), *yug'ud* *he sits* (for *yi'ud*). In *ya'raf*, &c. (from *'irif*), *ya'mar* (from *'imr*) *to be inhabited*, *ya'rag* *he limps*, and a few others, it is assimilated to the *a*.³ 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 *yar-ḥamkum Allāh* (for *yirḥamkum*)! *God have mercy on you!*

§ 141. The following verbs take *a* in the final syllable of the aorist:—

(1) Those whose second radical is *ḥ*, *h*, or *'*, except:—

(a) <i>taham</i>	<i>accuse</i>	<i>saḥal</i>	<i>loosen</i>
<i>taḥaf</i>	<i>give as a present</i>	<i>saḥar</i>	<i>enchant</i>
<i>ta'ah</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>shir</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>shahau</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>maḥal</i>	<i>grant a respite</i>
<i>ra'adit</i>	<i>thunder</i>	<i>nir</i>	<i>be drowsy</i>

which take *i*, making *athim*, *athif*, &c.

(b) <i>sha'ar</i>	<i>feel</i>	<i>maḥak</i>	<i>crush</i>
<i>qa'ad</i>	<i>sit</i>		

which take *u*, making *ash'ur*, &c.

¹ In Algerian and Maltese *n* is regularly the sign of the 1st pers. sing.

² So in Hebrew, and in the 3rd pers. sing. and plur. and the 1st pers. plur. in Assyrian. In Ethiopic it is *e*.

³ But *yiraf*, &c., are used.

REMARK.—

rahan *pledge*
(rihin)

zihid *loathe*
dahash *tread on*

take *a* or *i*: ni'is occasionally makes an'as; zahar, zahir *appear* occasionally *azhir* (for *azhar*).

(2) Those whose final radical is *h*, *ḥ*, *'*, *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.¹

(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*,² 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) ²		tilim	<i>be blunted,</i>
bikhil	<i>be stingy</i>		<i>blunt</i>
(bakhil)		tuqul, tiqil	<i>be heavy</i>

¹ Qanaḥ *commit of an offence* and lafaḥ *sew* may be added to this list of exceptions, but they scarcely belong to the colloquial language.

² 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.

³ But yibluḡ ḡharāḍu *he attains his desire*.

ṭamar (ṭumur, <i>bear fruit</i> ṭimir) ¹	
ṭurush, ṭirish	<i>become deaf</i>
ṭafash	<i>run away</i>
gifil (gafal)	<i>be shy, shy</i>
gimid	<i>get hard</i>
ghifil	<i>dose</i>
(ghuful)	
ghilit, ghuluṭ	<i>err</i>
ghurum	<i>pay a fine</i>
(ghirim)	
ghimid,	<i>be closed</i>
ghumud	
harab	<i>flee</i>
hurun	<i>be restive</i>
ḥilim	<i>be patient ;</i> <i>dream</i>
ḥizin	<i>be sad</i>
ḥidīr, ḥudūr,	<i>be evident,</i>
ḥadar	<i>appear</i>
ḥafaḍ, ḥafaz	<i>retain in one's</i> <i>mind</i>
ḥimid,	<i>become sour</i>
ḥumud	
ḥaṣal	<i>happen</i>
dibil	<i>wither</i>
dirik (darak)	<i>arrive at</i> <i>maturity</i>
rimid (or rimid)	<i>have ophthal-</i> <i>mia</i>
raghab ²	<i>desire</i>
rikhiṣ,	<i>get cheap</i>
rukhuṣ	
zaman	<i>continue, last</i>
simin	<i>get fat</i>
silim	<i>be safe</i>
sikhin,	<i>get hot</i>
sukhun	

silik	<i>behave well</i>
ṣuqut	<i>fall</i>
ṣuduf	<i>chance</i>
ṣughur	<i>become small</i>
shibit	<i>hold on, climb</i>
(shabat)	
shimit	<i>gloat</i>
shimis	<i>bask in the sun</i>
‘uṭul	<i>be interrupted</i>
‘urug ³	<i>be lame</i>
‘ilim	<i>know</i>
‘irid	<i>be wide, broad</i>
‘imir (‘umur)	<i>be inhabited</i>
‘igiz	<i>become infirm</i>
‘uqul	<i>be, become, wise</i>
‘irif	<i>know</i>
‘itir	<i>stumble</i>
‘itiṣ, ‘uṭuṣ	<i>sneeze</i>
‘itiṣh, ‘uṭuṣh	<i>be thirsty</i>
(faragh) firigh	<i>be empty</i>
fiḍil	<i>remain</i>
fiṭir	<i>breakfast</i>
fitir	<i>be tepid</i>
fiṭish	<i>choke</i>
qirib, qurub	<i>draw near</i>
qishil,	<i>become bank-</i>
qushul	<i>rupt</i>
qidir	<i>be able</i>
qīṣir, quṣur	<i>be, get, short</i>
quḍum,	<i>become old</i>
qidim	
kibir	<i>grow big,</i> <i>grow up</i>
kafar	<i>rebel, be dis-</i> <i>obedient</i>
kimil	<i>be finished</i>
kisil, kusul	<i>be lazy</i>
kutur, kitir	<i>increase</i>

¹ Also aṭmir. The forms in brackets are less used than the others.

² Also arghib.

³ ‘Arag, yirug is more usual.

khuluṣ	<i>be finished, end</i>	khiṣir,	<i>be spoilt, lose</i>
(khalas,		khuṣur	
khiliṣ)		khuruf	<i>drivel, be im-</i>
khimir	<i>leaven, ferment</i>		<i>paired</i>
(khumur,			<i>(intellect)</i>
khamar)		lizim	<i>be necessary</i>
khidil	<i>be weary</i>	libid	<i>lie in wait for</i>
khigil	<i>be ashamed</i>	nidif	<i>be clean</i>
khuruṣ,	<i>be deaf and</i>	nidim	<i>repent</i>
khiriṣ	<i>dumb</i>		

To the above list must be added the following verbs, which, having a corresponding active form, may be regarded as pure passives¹ :—

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) ²
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)
qiriṣ, quruṣ	<i>be stung</i>	(„ qaraṣ)
qirif, quruf	<i>be disgusted, bored</i>	(„ qaraf)
qusum ³	<i>be divided, allotted</i>	(„ qasam)
mirid	<i>be made, get, ill</i>	(„ marad)
nishif	<i>be dried, get dry</i>	(„ nashaf,
		<i>rarely used)</i>
niqīṣ, nuqūṣ	<i>be lessened, grow less</i>	(„ naqaṣ) ⁴

¹ 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.

² As hamadu bi l ‘aṣāya.

³ Mostly in the expression qusumit il qisma *it was fated*.

⁴ 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,¹ 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:—

darab	<i>strike</i>	shirib	<i>drink</i>
daman	<i>guarantee</i>	qibil	<i>accept</i>
hiblit	<i>conceive</i>	kasar	<i>break</i>
rikib	<i>ride, drive</i>	kusub	<i>gain</i>
ṣakhat	<i>turn to stone</i>	khaṭaf	<i>snatch</i>

§ 142. The following verbs take *u* in the second syllable:—

(1) Those whose second radical is *t*, *d*, *ṣ*, *sh*, or *kh*, except:—

(a) The few which take *a* (§ 141).

(b) The following which take *i*:—

faṣal	<i>divide</i>	lakham	<i>embarrass</i>
khaṣam	<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*:—

basat (baṣat)	<i>please</i>	faqar	<i>impoverish</i>
saḥar	<i>enchant</i>	fakar	<i>think, imagine</i>
shahar	<i>speak well of</i>	qahar ²	<i>annoy</i>
shi'ir ²	<i>make verses</i>	nakar	<i>deny</i>

REMARK.—Zahar, zahir *appear*, 'arad *exhibit*, 'aṣar *squeeze out*, farad *impose, duty on*, naẓam, *put in order*, take either *u* or *i*.

¹ Qutil (for inqatal) and a few others may perhaps be excepted.

² Mentioned above (§ 141, 1 a).

(3) The following :—

barad	<i>file</i>	şarakh ¹	<i>cry</i>
balas	<i>extort</i>	şalab	<i>crucify, torture</i>
buram	<i>twist</i>	şarad	<i>run away</i>
buraz	<i>project</i>	şarakh ¹	<i>split</i>
bazaq ¹	<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>
talab	<i>demand</i>	farak	<i>rub</i>
tabakh ¹	<i>cook</i>	faram	<i>mince</i>
tarad	<i>expel</i>	qaras	<i>sting</i>
ghanag	<i>be coy</i>	qa‘ad ²	<i>sit</i>
haraş	<i>guard</i>	kharag ³	<i>go out</i>
haram	<i>bereave</i>	kharam	<i>pierce, bore</i>
hakam	<i>judge</i>	lakam	<i>touch, strike</i>
darag	<i>insert</i>		<i>gently</i>
damagh	<i>brand</i>	laqam	<i>catch (a ball,</i>
damak	<i>compress</i>		<i>&c.)</i>
dakhal	<i>enter</i>	malakh ⁴	<i>pull from its</i>
raqad	<i>lie, lie ill</i>		<i>socket</i>
raqaş	<i>dance</i>	malak	<i>possess</i>
zaghad	<i>push</i>	nakhal	<i>sift</i>
sabak	<i>cast lead</i>	nakhas	<i>prick, annoy</i>
sikin	<i> dwell</i>	naqaf	<i>strike</i>
sikit	<i>be silent</i>	nafakh ⁴	<i>blow</i>
samal	<i>withstand, en-</i>	nakat	<i>change one’s</i>
	<i>dure</i>		<i>mind</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.

¹ Mentioned above (§ 141, 2 b).

² Mentioned above (§ 141, 1 b).

³ But kharag yikhrig *distil*.

⁴ 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>
maṭbakh	<i>kitchen</i>	laḥsan	<i>lest, or</i>
talğ	<i>ice</i>	li ḥadd	<i>until, up to</i>
		kulle ma	<i>all that, when-</i>
		(kulli ¹ 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 ragil min wishshu. Inta qa'adte 'ala kursiya wana qa'adte 'ala kursik. Lêh yirbuṭu riglên il khirfân? Lamma lefendiyaṭ yitla'um barra fi ş şef yiftahum shamâsihum laḥsan 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'² aq'ud fi l ôda l fôqâniya li ḥadd id ḡuhr. Inti ya hurma ḡarabti l walad da ş şughaiyar lêh?³ Il binte di tishbih abûba. Il mara tuṭbukh li guzha wi wilâlu. Ish shugle yikhlas ba'de bukra. Lêh, ya bint, tuq'udi kulle yôm hina? Il gazma betahṭak qudmit. Illi yisraq il bêda yisraq il farkha.⁴ Lamma ti'tar 'ala ḥsân kuwaiyis iddini khabar. Illi yâkul kuwaiyis yisman u yitkhan. Il muslim yiftar fi ramadân 'ala⁵ l maghrib. Taiyib! ana qbal ish shartî da. Il hidûm tinshaf fi sh shams. Tifdal

¹ When the penult is accented.

² We is often omitted between two verbs. (See Syntax, § 572.)

³ The interrogative is often placed at the end of the sentence.

⁴ Proverb.

⁵ at.

fi l bêt walla tukhrug barra? Lamma yiqbaḍu ‘ala l ḥarâmîya yihbisûhum. Illi yiṣhar fi l lêl yirqud fi n nahâr. Nâmûsa qaraṣitni fi ṣbâ‘î. Il wilâd yirkabu ḥmîr wi r riggâla yirkabû khêl. Lamma tiksar kubbâya walla ḥâga fi l bêt bass iddinî khabar ‘ashân a‘raf. Lamma l wâḥid yiṭṭas yeqûl: “il ḥamdu li lla Rabbu l ‘âlamîn.” Il bêt da sikin ‘amnauwil walla la’? Kullima yikallimha râgîl tughnug. Suqṭit min ‘al ḥumâr we kasarit rigliha. Lamma yigi l khaddâm yiṭruq ‘ala l bâb aqûm dughri w albis. Lâzim tifriq il kuwaiyisîn. Min ên ‘iriftu l ḥikâya di? Mush lâzim tinkiru l ḥaqîqa. Il masâkîn hilku min il gû‘. Lamma smî‘na l garaz ṭilî‘na barra we fataḥna 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.¹ The girl snatched the stick out of² her brother's hand. At³ what time did you breakfast yesterday? She denies everything. When the women shriek and the men fire⁴ off their guns, the robbers run away. When you blow with the bellows the fire catches⁵ the coals. The sun burns the grass. When the bell rings⁶ 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 by⁷ 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,⁸ 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.⁹ She laughed at¹⁰ him and ran away. A¹¹ 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.

¹ Trans. *after an hour.*² min.³ fi.⁴ ḍarab.⁵ misik fi.⁶ ḍarab.⁷ ganb.⁸ Trans. *the box of (betâ‘) the ice.*⁹ ba‘de shuwaiya.¹⁰ ‘ala.¹¹ 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.¹

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 *niḍrab let us strike*, *khallinî aḍrab* (or *khallin aḍrab*), *khallihum yḍrabû 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. betiḍrab	betiḍrabi	<i>thou art striking</i>
3rd pers. beyiḍrab	betiḍrab	<i>he, she, it, is striking</i>

PLURAL FOR BOTH GENDERS

beniḍrab	<i>we are striking</i>
betiḍrabû (betiḍrabum)	<i>you are striking</i>
beyiḍrabû (beyiḍrabum)	<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 *beniḍrab*.

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*)

¹ See § 491.

I am in the habit of striking, or simply *I am striking*, inti 'ammāla betidrabi (or tidrabi), hunma 'ammālin beyidrabi.¹

REMARK *d*.—The unfinished present may also be expressed by the active participle with the substantive verb understood, as ana dārib, hiya darba, ihna darbin *I am, she is, we are, striking*.²

§ 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 betidrāb	kuntī betidrabi	
3rd pers.	kân beyidrāb	kânit betidrāb	

PLURAL FOR BOTH GENDERS

1st pers.	kunna benidrāb
2nd pers.	kuntû (-um) betidrābû (-um)
3rd pers.	kânû beyidrābû (-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*, kân 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 betidrāb	tekûni betidrabi	
3rd pers.	yekun beyidrāb	tekun betidrāb	

PLURAL FOR BOTH GENDERS

1st pers.	nekun benidrāb
2nd pers.	tekûnû (-um) betidrābû (-um)
3rd pers.	yekûnû beyidrābû (-um)

REMARK.—This tense may also be expressed by the aorist of kân with the active participle, as akun ḍarib, tekun ḍarba, yekûnû ḍarbin *I, she, they will be striking*.

¹ It is in more frequent use in Upper Egypt, where it generally appears in the contracted form 'amma, without change of gender or number.

² Syntax, § 428.

§ 149. The finished future (future perfect) is composed of the aorist of *kân* followed by the past tense. Thus *akun ñarabt I shall have struck*, *tekûnî ñarabti thou (f.) wilt have struck*, *yekûnû ñarabû, &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>) ¹ <i>rah aḍrab</i> , or <i>ḥaḍrab</i>	<i>rayha</i> (for <i>râyihā</i>) <i>adṛab</i> ² <i>râh aḍrab</i> , or <i>ḥaḍrab</i>	<i>I will or am going to strike</i>
2nd pers. <i>râyih tiḍrab</i> , <i>rah tiḍrab</i> , or <i>ḥatiḍrab</i>	<i>rayha tiḍrabî</i> <i>rah tiḍrabî</i> , or <i>ḥatiḍrabî</i>	
3rd pers. <i>râyih yiḍrab</i> , <i>rah yiḍrab</i> , or <i>ḥayiḍrab</i>	<i>rayha tiḍrab</i> , <i>rah tiḍrab</i> , or <i>ḥatiḍrab</i>	

PLURAL FOR BOTH GENDERS

1st pers. *rayhîn niḍrab*, *rah niḍrab*, or *ḥa niḍrab*

2nd pers. *rayhîn tiḍrabû*, *rah tiḍrabû*, or *ḥatiḍrabû*.

3rd pers. *rayhîn yiḍrabû*, *rah yiḍrabû*, or *ḥayiḍrabû*.

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 rah aḍrab*, or *kunte ḥaḍrab*, &c., *I was going to strike*, &c., *kan râyih yûqa'*, *rah yûqa'*, *ḥayûqa'* *he was near falling*. (Syntax. § 186.)

REMARK *b.*—*Ha* is appended to the imperative in the donkey boys' cry, *ḥarga'*! (*i.e.* *ḥa irga'*).

¹ Note that the qata of the first syllable generally disappears, so that *rayh*, *râh aḍrab* will be pronounced *ray*, *ra*, *ḥaḍrab*.

² Or contracted, *rayhâ ḍrab*.

REMARK *c.*—The inseparable particle *la* conveys with the aorist an oath or a threat,¹ 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 adrabu 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	property,	akûn	<i>I shall be</i>
	riches	kunna	<i>we were</i>
namûs	mosquitoes	dakhkhal	<i>he put in</i>
waqt	time	zi'îl	<i>he got angry</i>
hâga	thing, any-	gêt	<i>I, you, came</i>
	thing	ṭili' fôq	<i>he ascended</i>
'ashâ	dinner	maṭarit, na-	<i>it rained</i>
shi'îr	barley	ṭarit ²	
hamḍ	acid	qafal	<i>he shut, closed</i>
bûya	paint	qable ma	<i>before that</i>
ḍarab bûya	<i>he painted</i>	bidâl ma	<i>instead of</i>
fi		tamalli	<i>always</i>
farrân	baker	iza (with	<i>if</i>
khiṣâra	pity	past tense)	
(khuṣâra)			

EXERCISE 29

Betidrâb il khêl lêh? Lamma kânû beyidrâbu l banâdiq kunte betirqud walla la? Hiya betikhrug kulle yôm is sâra tnên ba'd id duhr. Il huṣân betisman 'ala sh shirîr. Betidḥak 'ala min? Badḥak 'alêk. Lêh? 'ashân betirkab huṣânak zây illi beyirkab auwil mara. Intî, ya bittî, kutti btimîlî êh fi l ginêna betâ'it giranna? Qable ma rigî'na kân ish shughle khuluṣ. Kuntu ṭliṭtû lamma gih il ḥakim 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 sâra sitta akûn lissa

¹ It is not very often heard in the spoken language.

² *Dunya world, weather* is understood.

bal'ab bi l kûra barra, welâkin iza gêt is sâ'a sab'a akûn rigî't
 'ala l bêt. Inta râyih tukhrug emta? Ana rah akhrug is sâ'a
 rba'a u tilt. Humma rayhîn yirkabu nnaharda walla la'? La',
 bass is sitte hatirkab. Itla' min hina. Ishrabî moiya ndifa.
 Ifdalû fil bêt lamma rga'ana. Khallina niftah ish shibbâk. Id
 dakâkin fathîn bukra ş şubhî? La', qaflin 'ashân il 'id. Fih
 kubbâya maksûra : min kasarha? Hiya maksûra min nafsîha
 kede. Kunna bnishrab qahwa. Kânit betimtur wi btir'id wi
 btibruq tûl in nahâr.

EXERCISE 30

Where¹ were you sitting? At what¹ was she laughing? I ran
 away from him when I saw him getting angry.² In England they
 used to hang thieves,³ but now they imprison them. The water
 is getting less every day. They covet her riches. She was
 going upstairs⁴ two steps at a time. They were painting the
 house when I came. They will be sitting in the kitchen laugh-
 ing⁵ with the cook till dinner-time.⁶ You will have returned,
 my daughter, before we go out. We are going to beg (some)
 cigarettes of⁷ 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 with⁷ 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 doing⁸ 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.⁹ Shut the windows and open the
 doors. The clock was striking twelve when we went out. I am
 being stung all day long by¹⁰ 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.

¹ The interrogatives should be placed at the end of the sentence.

² Unfinished present.

³ Trans. *the thieves*.

⁴ tili' 'as salâlim.

⁵ Unfinished present.

⁶ Trans. *the time of dinner*.

⁷ min.

⁸ Aorist.

⁹ Act. particip.

¹⁰ 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,¹ 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 ḍarabitsh</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 tidrabsh</i>	<i>ma tidrabish</i>
3rd pers.	<i>ma yidrabsh</i>	<i>ma tidrabsh</i>

PLURAL FOR BOTH GENDERS

1st pers.	<i>ma nidrabsh</i>
2nd pers.	<i>ma tidrabūsh</i>
3rd pers.	<i>ma yidrabūsh</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>

¹ Comp. *ne . . . pas* in French. (See further Syntax, § 533 seq.)

2nd pers. fem.—

ma darabti ^h sh	<i>thou didst not strike him</i>
ma darabti ^h hâsh	„ „ <i>her</i>
ma darabti ⁿ ish	„ „ <i>me</i>
ma darabti ^h umsh	„ „ <i>them</i>
ma darabti ⁿ âsh	„ „ <i>us</i>

3rd pers. masc.—

ma darabû ^h sh	<i>he did not strike him</i>
ma darabhâ ^h sh	„ „ <i>her</i>
ma darabak ^h sh	„ „ <i>thee (masc.)</i>
ma darabik ^h sh	„ „ <i>thee (fem.)</i>
ma darabni ^h sh	„ „ <i>me</i>
ma darabhu ^h sh	„ „ <i>them</i>
ma darabkû ^h sh	„ „ <i>you</i>
ma darabnâ ^h sh	„ „ <i>us</i>

3rd pers. fem.—

ma darabi ^t ûsh	<i>she did not strike him</i>
ma darabi ^t hâsh	„ „ <i>her</i>

PLURAL

1st pers.—

ma darabnah ^h sh	<i>we did not strike him</i>
ma darabnâ ^h hâsh	„ „ <i>her</i>
ma darabnak ^h sh	„ „ <i>thee (masc.)</i>
ma darabnâ ^k ish	„ „ <i>thee (fem.)</i>
ma darabnâ ^h umsh	„ „ <i>them</i>
ma darabnâ ^k ûsh	„ „ <i>you</i>

2nd pers.—

ma darabtuh ^h sh	<i>you did not strike him</i>
ma darabtû ^h hâsh, &c.	„ „ <i>her</i>

3rd pers.—

ma darabuh ^h sh	<i>they did not strike him</i>
ma darabuk ^h sh	„ „ <i>thee (masc.)</i>
ma darabû ^k ish, &c.	„ „ <i>thee (fem.)</i>

SINGULAR

1st pers.—

ma drabû ^h sh	<i>I do, will, not strike him</i>
ma drabhâ ^h sh	„ „ <i>her</i>
ma drabak ^h sh	„ „ <i>thee (masc.)</i>
ma drabik ^h sh, &c.	„ „ <i>thee (fem.)</i>

2nd pers. masc.—

ma tidrabû ^h sh, &c.	<i>thou (m.) dost, will, not strike him</i>
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2nd pers. fem. —

ma tidrabiḥsh	thou (f.)	„	„	him
ma tidrabiḥāsh, &c.	„	„	„	her

3rd pers —

ma yidrabbūsh	he does, will not strike him
ma yidrabbāsh, &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 lūsh* *she did not cook for him*, *ma ṭabakhitu lūsh* *she did not cook it for him*, *darab bi l 'aṣāya? la'*, *ma darab biḥāsh* *did he strike with the stick? No, he did not strike with it*. But we may also say *ma ṭabakhitshe luh*, *ma ṭabakhitūsh luh*, and *ma darabshe biha*.

§ 155. In the compound tenses the *sh* is generally attached to the auxiliary, as *ma kunnāsh kharagna*, but sometimes both of the negative signs will, for the sake of emphasis, accompany the principal verb, as *kuma ma kharagnāsh* (§ 541).

§ 156. In prohibitions the aorist is used instead of the imperative, or, in other words, the initial *t* reappears, as *ma tidrabsh*, *ma tidrabbūsh* *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 huwāsh*) *not he*, *ma lish*, *ma 'andūsh* (*it is*) *not to me, with him*, i.e. *I have, he has, not*, *ma 'umrish shuftu* *I never saw him in my life*, *ma 'ilmish* (*it is*) *not my knowledge*, i.e. *I do not know*. They are very commonly joined to the indefinite pronoun *hadd* *one, anybody*, as *ma ḥaddish 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 fiḥ*) signifies *there is not*.

§ 158. *Mush* or *mish* (contracted from *ma hūsh*, *ma huwāsh*) 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 gūwa* *he hasn't gone out, he has come in*, *mush qarabha?* *didn't he strike her?* *Mush qultá lak tigi?* *didn't I tell you to come?* *Mush tigi waiyāna?* *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*.¹ The emphasis would be lost if we said *ma kharagshe barra*. In the other sentences there is implied a strong belief

¹ 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 hūsh ʿarif* *I went in without his knowing*.¹

VOCABULARY

bāl	<i>mind, memory</i>	ghēr	<i>besides, other than</i>
bilyardu	<i>billiards, billiard-table</i>	yimkin	<i>it is possible that, possibly</i>
kīs	<i>bag, purse</i>	zēy in nās	<i>as one should, properly</i>
bikhil	<i>stingy, avaricious</i>	abadan	<i>never, not at all</i>
kanas	<i>sweep</i>	min ʿen	<i>whence, how</i>
ṣaraf	<i>spend</i>	bi z zūr	<i>by force</i>
dafaʿ	<i>pay</i>		
zāhir	<i>clear</i>		

EXERCISE 31

Ma humnāsh ṣughaiyarin. Ma fish ḥadde gherna fi l bēt. Il ʿoda lli mā fihūsh sagāgīd mush kuwaiyisa. Yimkin mā nismahsh. Ma ʿrafūsh la zātan wala isman. Ana mā ʿrafhāsh wala hiya tirafni. La yishrab wala yākul. Tishrab wala tākulsh. Likshe² ikhwa? Ana kulle shahr badʿa lak talat ginēhāt wala tīmilshe shuglak zēy in nās. Bālaksh³ il ḥāga dī? Ana mā ʿumrīsh simihte ḥāga zēye dī. Ma ntish fahma kalāmi? La, kalāmak mush zāhir abadan. Ma kuntish be-tindahi li? Ihna mush rayhīn nishḥat minhum ḥāga. Mush kān ibnak hina qabl il duhr? Ma ḥaṣal luhumshe ḥāga. Hiya mish rayha titlaʿ tūl in nahār? Tani marra mā tīmīlish ḥāga zēye dī. Mush niknis shuwaīya qable ma tuḡud? Maʿaksh qirshēn? Ma lish akhkhe wala ukht. Mush ana lli kasart il fanāgin; da r rāgil illi kan beyidrāb būya fi l bēt, hūwa lli kasarhum. Il bikhil mā yīṣrīfshe fulūs illa bi z zūr. Ihna mā kunnāsh ʿarfin leinnik mā btiksabshe ziyāda ʿan kede. Lamma mā tindahihshe ḥa yaraf min ʿen leinnik ʿauzāh? Ma kānītshe ḥudrit lamma gih abūha. Ma tirkabshe ḥuṣān beyirug.

¹ See further Syntax.

² Ma is omitted in some circumstances (§ 534).

³ The preposition *fi* is understood (§ 585 c).

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.¹ 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 man² 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 shaghhil *cause to work* form exceptions to the above rule (but shaghhil 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 *qar'ad cause to sit*, *kassar break in pieces*, *habbis imprison a number of persons*.³ *Naggis* signifies either *to cause to be* or *to consider unclean*, *saddaq consider true, believe*. Instances of intransitive verbs of this form are: *bahhar go north*, *gharrab go west*, *gaddar have smallpox*, *zallaq be slippery*, *'affin 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 *dabbish fetch rubble* (*dabsh*), *bannig put under chloroform* (*bing narcotic*), *ṣabbin to soap* (*ṣabūn*).⁴

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*, *'igiz* (or *'aggiz*) *get old*.

¹ Trans. *the sunset*.

² Trans. *the man*.

³ We may say *habas-hum* or *habbis-hum*, but we cannot say *habbisu* in this sense.

⁴ From the Italian through Turkish.

REMARK c.—A few are used both transitively and intransitively, as *shahhil hurry*, *qarrab come or bring near*, *battal 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, barraktî
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, ¹ tibarrak	tibarriki, tibarraki
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, ² bitbarrak	bitbarriki, bitbarraki
3rd pers. biyibarrik, beyibarrak (or bibarrik, &c.)	bitbarrik, bitbarrak

PLURAL FOR BOTH GENDERS

1st pers. binbarrik, binbarrak (or binebarrik, &c.)
2nd pers. bitbarrikû ² (-m ³), bitbarrakû (-m) (or bitebarrikû, &c.)
3rd pers. bîbarrikû (-m), ⁴ bîbarrakû (-m)

¹ Or *tebarrik*, and so throughout.

² For *biti (te) barrik*, &c.

³ *I.e.* -um, the *u* being shortened when the *m* is added, and so throughout.

⁴ 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.).¹

¹REMARK. —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</i>
qabbil	<i>go south</i>		<i>turn</i>
khabbar	<i>inform</i>	'azzib	<i>torture</i>
gallid	<i>bind (books,</i>	kaddib	<i>give the lie to</i>
	<i>&c.)</i>	kassil	<i>grow lazy</i>
fassah	<i>make room,</i>	dakhkhan	<i>smoke (chim-</i>
	<i>walk (act.)</i>		<i>ney, &c.)</i>
	<i>about</i>	ta'ab	<i>tire</i>
hammil	<i>local</i>	fahhim	<i>inform</i>
farrag 'ala	<i>show over</i>	ṭaffish	<i>drive away</i>
khaddim	<i>employ</i>	qashshar	<i>shell, peel</i>
fassal	<i>cut out (cloth,</i>	kattar	<i>increase, make</i>
	<i>&c.)</i>		<i>much</i>
ḥadaf	<i>throw</i>	sallim 'ala	<i>salute</i>
ṣabbar	<i>keep waiting</i>	'allim	<i>teach</i>
gabbis	<i>grow hard,</i>	'allim 'ala	<i>sign</i>
	<i>harden</i>	menaggid	<i>upholsterer</i>
ballaṭ	<i>pare</i>	qumāsh	<i>stuff</i>
gammid	<i>harden</i>	ḥisilla	<i>peas</i>
sallit	<i>lend</i>	ganayni	<i>gardener</i>
kharrag	<i>take out</i>	barasmi	<i>seller of clover</i>
fassar	<i>make clear</i>	nuzūl	<i>descending, de-</i>
khassar	<i>spoil</i>		<i>scend</i>
(khassar)		ṭulū'	<i>ascend</i>
dahhak	<i>make laugh</i>	ḥamla	<i>haul, burden</i>
ghabbar	<i>throw dust</i>		

¹ 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.

² From gibs *expense*.

³ Sometimes pronounced ganēm.

EXERCISE 33

Ana rayh agallid kitâben 'and il megallid. Dimâghu me-gabbisa. Bahhar sana wala ttabbil yôm. Il furne bitdakhkhan ketir; lâzim nenadlafha bukra š šubḥ. Iḥdif li kôra wahda, mush haddif li l kull. Sallim li 'ala wilâdak. Inta lli 'irift il hikâya, khabbarni 'anha. Taiyib, ama hafabhimhâ lak. Yâ barasmi inta bithammil humârak hamla qadde kede tiqila leh? tirazzibu leh, yâ gabbâr? Allâh yirazzibak zêve ma 'azzibtu. Hat lina l waraqa 'ashân neallim 'alêha. Khaddimtish il barabra dôl fi bêtak? Ya gusayni! ma tkattarsh il moiya; rah tikhaššar il ward. Dabbish ya walad 'ala l bannâ. Il gammâl kân râyiḥ yibarrik gimâlu. Khalli wâhid menaggid yinaggid lina mertabtên. Hiya rah tikallimik 'an il mas'ala. Nazzil it tara-bêza di min 'aš šutûḥ. Ma tkharragûhâsh 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;¹ what tires me is going up.² 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.³ 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 lâribni (= lârib waiyâya) *he played with me*.⁴ Others have an apparently primitive sense, the simple verb not being in use or bearing an entirely different

¹ Trans. *from the descent*.

² Trans. *the ascent*.

³ The Koranic bârak(a) (rarely heard).

⁴ In the former it sometimes remains indirect, as sâbi; 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)

AORIST

SINGULAR

	MASC.	FEM.
1st pers.	abârik	abârik
2nd pers.	tibârik ¹	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 ²

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* *bless*.

¹ Or tebârik, yebârik, &c.

² 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,</i> <i>business</i>	'ârid ¹	<i>expose, exhibit</i>
shârik	<i>take as a part-</i> <i>ner</i>	ḥâsib	<i>settle accounts</i> <i>with, beware,</i> <i>look out</i>
'âkis	<i>annoy, tease</i>	ḥâfiz 'ala	<i>look after</i>
sâbiq	<i>race with</i>	bitqûl	<i>you say</i>
khâlîf	<i>oppose, con-</i> <i>tradict</i>	fâyit	<i>passing</i>
shâtîm	<i>insult, bandy</i> <i>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. Ihna rayḥîn neqâbilhum fi l mahatta. Mîn 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 miggauiwiz gidid; mush rah tibârik lu? Tamalli lamma tkûn fayta min hina, yiraksûha l wilâd döl. Il waladên duk-hamma rah yisabqu ba'd fi l gary. Hasbî ya wliya! Ihna kunna mraḥûn ba'dîna bi l fulûs 'ala s sabqa. Il binti di tamalli mkhalfânî fi l kalâm. Kânû beyishatmû ba'd quddâm bitna lamma gih ish shawish u waddâhum it tunn. Iuta mush rah tefâriqnî abadan? Bitkhanqî² l walad da lēh ya bint? Ghâlibnâ-hum fi l kōra. Bitqûl khañqûh walla khañqûh? Bârak³ Allâh fi r râgil il mush'arânî wala bârak Allâh fi l mara l mush-'arâniya.

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 by⁴ the train which leaves at 2:36 p.m. They weren't helping us; we did it by ourselves.

¹ Better 'arrad.² For bitekhâniqî.³ For the use of the past tense, see § 473 c.⁴ ma'⁵ yeqûm.

Your enemy does not always become¹ 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 of² your pocket, and I will settle with you afterwards. When they quarrelled my brother reconciled them. You are responsible, and must³ look after everything.

§ 166. III.—Ibrak⁴ 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, tibriki, 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 *causing 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 musal *blest*, and a few others.

VOCABULARY

imkan (am-kan)	<i>be possible to one</i> ⁵	irân	<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>
ibrad	<i>remove</i>	kutr	<i>cross</i>
itqan	<i>perfect, make nice</i>	rasm (î)	<i>law</i>
		zirâ'ât	<i>crops</i>

¹ yigi.

² min.

³ lâzim with aor.

⁴ Comp. Phonic. if'il.

⁵ With a direct object.

EXERCISE 37

Ma mkannish agahhiz il gawabât betûrî qable qiyâm il busta. Ana lzamtak leinnak tîfdal hina, ya'ni tkûn inta malzûm u mas'ûl 'an kulle hâga. Lâzim titqin nina (titqin lina) t̄ ṭabikh ziyâda shuwaîya maharda, 'ashân fih diyûf. Lamma miskû l haramiya kânû misri'in bi l gary. Ana lamma gêt inta 'andi. mush akramtak? Yimkin nirkab sawa bukra.

EXERCISE 38

The excessive taxation¹ was impoverishing the country. Won't it be possible for you to write² 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.³ It generally serves as the passive of the primitive verb; thus from ḥabas *imprison* is formed ithabas *to be imprisoned*, from misik *seize*, itmasuk *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 itbasat̄ *be pleased*, from bisit̄ (little used), ittālāb *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 malbûs, 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, broken off</i>
itfaham	<i>be understood</i>	itqalab	<i>be upset</i>
itkhabat̄	<i>be knocked, bumped</i>	it'abad	<i>be worshipped</i>

¹ Trans. *the excess of the taxes*.

² Aor. (*that*) *you write*.

³ 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 itbarak.

itgama',	<i>be added up</i>	itrafas	<i>be kicked</i>
iggama'		itrafat	<i>be raised</i>
itkhamam	<i>be served,</i> <i>waited on</i>	itrafad ¹	<i>be dismissed</i>
ithamaq	<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>	khulq	<i>temperament</i>
		hamâqa	<i>foolishness</i>
		taqm	<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 battâl yitrifid. Il hagar dih lâzim yitrifi' min hina. Itkhabatna min 'arabiya fi s sikka quddâm bêtak. Issarafit fulûs ketir qawi fi l binâya di. Ish shamse kânit betit'ibid 'and il 'agam. Lamma titgimi' il gumla hana'raf qimt il kull. Ir râgil da mithimi² we shukali ketir; kullima tkallimu yithimi³. Huwa yin'irif bi l hamâqa betahtu. Hiya mittilba min Allâh leinne Rabbina yirzuqha 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, or³ you will be kicked by⁴ 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.—Itbarrik, itbarrak.⁵ This form is constructed

¹ Itrafat in the dictionaries.

² Or mahmûq.

³ lahsan.

⁴ min.

⁵ 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>
hakkim	<i>give one autho- rity</i>	ithakkim	<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*, hadditu (or ithaddit 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 versâ*, 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,¹ 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).²

¹ But only in imitation of the literary dialect. The Chaldaic form is the only one, properly speaking, in use in the colloquial language.

² 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	roll (intr.)	itrattib	be arranged
itbashshar	be blessed with, lucky in	itfaḍḍal!	please! pray!
itbassas ('ala)	play the spy	itfassah	take a walk
itbassim	smile, laugh knowingly	it'allaq	be suspended
itba'ad	be removed, keep away	itfarrag 'ala	be shewn, look, over
itfarrab	be covered, filled with dust	itrakab	be driven, ridden
itqaddim	be advanced	itghasal	be washed
ithaggar	be harsh,	kabbar nifsu	give oneself airs
'ala	rough, with	khaff	be recovered
ittallit	look with dis- dain on	bīqūl	he says
itrakkib	to put up, set in	gitta	body
itgarrah	be tried	bakht	good fortune, luck
itgallid	be bound	khabbās	charlatan
ithassar	regret	kbaīyaṭ	tailor
ithaffaz	be in safe	raml	sand
('and)	keeping	wahl	mud
ithammil	bear malice	serg, surg	saddle
(min)		ḥamd il finik	phenic, car- bolic, acid
issabbīn	be soaped	waga'	pain
itfaṣṣal	be cut out (clothes, &c.)	arḍiya	floor, ground
		sawa	together
		zamān	long ago

EXERCISE 41

Il ḥuṣān kan beyitmarragh fi l ḥashish 'ashān gittitu sukhna we yimkin titbarrah. Il ḥuṣān kār kār bi l ḥuṣān da, ya'nī ḥaṣal 'andina bakht. Guṣtu kānit betitbassas 'alāh lamma kān beyitbassim li waḥda mish shibbāk. Il ḥamdu li llāh fāriquṯ dilwaḡti r rāḡil da l khabbās wi tbarrah minni. Is sikka dilwaḡti mitfarraba bi shuwaiyit raml; ma fiḥāsh moiya wala wahl. Kan zamān min aṣḥābi, lākin min yōm ma tqaddim fi l ḥukūma kabbar nifus wi ttallit 'alāya. Il ḥuṣān betarna beyitrikib basse bi s serg; lissa ma tgarrahshē fil 'arabiya. Il ḥuṣān gabbār biyit-ḡaggar fi l kalām 'an in nās, ya'nī biqul luhum kalām ḡamid.

Ba'de ma kan khaffe min il 'aiyâ itqallib 'alêh il waga' tâni. Hûwa thakkim 'alêya we qal li i'mil di u di. Beyithaşşar ketir 'ala nafsu bi lli râh minnu.¹

EXERCISE 42

They were talking together a long time. The book has been in his-keeping (for) years. If you beat him at² the game, he will owe you a grudge. The windows were put in yesterday only. The floor must be well³ soaped and washed with carbolic acid. His jacket was cut out for him by⁴ a tailor. The books were arranged on the shelves. Pray sit down! The boots are cleaned every morning. We are going to take a little⁵ walk after dinner.⁶ 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 itqâbiltu waiyâh) *I met him*. It is conjugated precisely as the second derived form, the aorist being atbârik, titbârik, titbarkî, &c., the imperative itbârik, &c., and the participle mithârik 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>	iddâkhil	<i>interfere</i>
issâ'id	<i>be helped</i>	kattar	<i>thank you</i>
ishshârik	<i>be associated</i>	khêrak	
issâdif	<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>

¹ I.e. *he has lost*.

² *ṭaiyib* (after verb).

³ *shuwaiya* (after the verb).

² *fi*.

⁴ *min*.

⁶ Trans. *the dinner*.

EXERCISE 43

Il ḥurma tbarkit bi wugûd ish shêkh 'andiha. Huwa kân beyitghâmiz waiyâya 'ashân amsiku. Ir râgil da ttâqil 'alêya ketîr qawî, ḥatta ḥaşal lî za'al min kalâmu. Il 'arbagî da mush basse ma qibilsh ugritu lâkin itghâsir 'alêya we ḍarabnî bi kurbâgu. Il khaddâm betâ'î ma yitkhâšimshe waiya ḥadd. Inta titrâzil lêh 'an in nâs dôl we tishtimhum min ghêr sabab? Huwa r râgil da, illi hûwa missâ'id biya fi shughlu kullu, ma qal lishe ḥatta "kattar khêrak." Ikhwâtu mishsharkin waiyâh fi l bêt. Kânu biyishshaklu waiya ba'd wara l gâmi'. Iza ššâdifte 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 together¹ 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 inḥaraq (or iṭḥaraq) *be burned, burned down*, inḥakam (or iṭḥakam) *be judged*; but it not infrequently bears a middle or a reflexive sense, as inqafal *be shut, shut*, infataḥ *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.

¹ 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	<i>be seized</i>	ingama'	<i>be collected</i>
(inmasak)		itnaqal	<i>be removed</i>
inzalat	<i>be swallowed</i>	intaqab	<i>be pierced, bored</i>
ingadal	<i>be plaited</i>	sôgar	<i>insure</i>
intaqan	<i>be done with precision</i>	wagad	<i>find</i>
ingazar	<i>be slaughtered ; be grieved at</i>	nahya	<i>direction</i>
inga'aş	<i>lounge</i>	gild	<i>leather</i>
inhabas	<i>be imprisoned</i>	isbinsa	<i>pantry</i>
inbahat 'ala	<i>gaze lovingly at</i>	(sibinsa)	
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 lli gildiha mush taiyib tinbirish qawâm. Hûwa minbisit ketir min kalâmak. Hât it tasha l kuwaiyisa illi gat min bilâd barra. La', hiya minkisra' 'andi fi l isbinsa. Da râgil taiyib, munkasir 'ala llah.² Lamma inmasak il harâmî wagadû waiyâh il fulûs? La', di inzalatit minnu u nizlit fi batnu. Da r râgil da tamalli yinbihit 'ala l mara,³ we hiya kamân mabhûta 'alêh. It tabikh lâzim yintiqin kemân shuwaiya. Hiya rah tingizir qawi milli hasal lila. Il hâble da qudum ma yingidilsh. Khabar êh! it tabikh lissa ma ngarafsh? Qa'adna mag'ûşin 'ala l masnid betâ il 'arabiya. Inqilib 'ala l ganb it tâni. Il 'esh inkhabaz? La', lissa ma nkhabass.

¹ Or maksâra.² *Trusting in God.*³ 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 that¹ 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 collected² outside the omda's house. Where will the wood be bored? You will be imprisoned (for) three years. The garden ought to have³ been watched as-well-as⁴ 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.—Ibtarak.⁵ Verbs of this form may be:—

(a) Reflexive (the reflex object being usually direct, but occasionally indirect), as *ihtaras guard, protect, oneself from*, *istanad support oneself against*, *iqtadar acquire power, wealth, for oneself*.

(b) Reciprocal, as *ishtarak 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 *ihtaram honour*, *istalaf borrow* (from *haram deprive of*, *sallif lend*).

§ 176. The aorist is *abtirik*, &c., the imperative *ibirik*, *tibtirki*, &c., and the participle *mibtirik* (or *mabrûk*).

REMARK.—*Ashtaghal* and *aftakar*⁶ *I think, imagine*, are in use as well as *ashtighil* and *aftikir*; and *multarik* and *multarak* are sometimes heard, as in the words *muqtadir well off*, *mukhtalif opposing, different*, *mushtarik associating, subscriber*, *muhtaram honoured, honourable*, *mutamad trustworthy*, *mutabar respected, respectable*.

¹ *mabsûl leinn.*

² *kân lâzim*

³ This form is a variant of *itbarak*, and is comparatively rare in the colloquial language.

⁴ In the literary language *ashtaghil, aftakir*.

² Fem. sing.

⁴ *mush bass.*

VOCABULARY

Igtama'	<i>gather together</i> (intr.)	khatrak	<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>	wahda	
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 nuss il lël. Ana htaramt akhûk 'ashân khatrak. Hûwa fën? Aho! mishtighil fi l ginëna. Kalâmu mikhtilif, ya'nî sâ'a yeqûl hâga we sâ'a yeqûl hâga tanya. Il 'agin rah yikhtimir dilwaqti. Irtaga'hua l iyâm dôl min shurb il qahwa wi s sagâyir. Hûwa qtadar ketir u baqa ghani 'an ikhwâtu. Lamna htazar gih 'andi wi stalaf minni khamas ginchât. Ana htamadte leimnak tisallif li l kitâbât dôl. Kân fi ma'isha wahla waiyâna, lakin muftarad dilwaqti li wahdu. Itifit li shuglak.

EXERCISE 48

Why are you shivering? have you¹ fever? No, I am only shivering from the cold. It is raised² three metres from the ground. She was supporting herself against³ the wall. She is a woman of means.⁴ I must borrow a few pounds from my brother. Trust in⁵ God. Are you in partnership with your uncle, or not? Don't ever work after eleven o'clock at night.⁶ 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-up⁷ myself. She was once very rich, but now she has become poor. We were very much occupied⁷ all day.

¹ 'andak.² Particip.³ 'ala.⁴ Particip. of iqtadar.⁵ 'ala.⁶ bi l lël.⁷ 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 *khāḍar 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	ibrakkit

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	become blue	aşl	origin, original
ismarr,	become brown		condition
ışmarr		bayâd	white, white
ihmarr	become red		colour
ışfarr	become yellow	hamâr	red, redness
ighmaq	become dark	khala	desert
igradd	get faded	zahra	blue (for wash-
izradd	get flushed		ing)
irmadd	be affected with	bâ'in, bâyin,	appearing,
	ophthalmia	bêyin	evident
yehûshu	they keep away	min waqtiha	ever since
insabagh	be dyed		

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 lingliz kal¹ lônî bayâd bi hamâr lâkin bâyin 'alêya dilwaqti leinni şmarrêt min kutr ish shams. Kunte baftikir leinn iş şagara di mêvita, lâkin dilwaqti baqa waraḡha kullu mikḥḍîr. 'Enên wilâd il fallâḥîn tirmaddi ktîr 'ashân ma yikhsilûsh wishshuhum wala yehûshû minnu d dibbân. Lamma tinshaf il bûya tighmaq.

¹ For kân.

EXERCISE 50

Her body has all turned yellow from the disease. His face was red from over running.¹ We got very much sunburnt² when we were riding every day in the desert. The paint on³ 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 has⁴ fever.

§ 178. X.—Istabrik, istabrak.⁵ It is:—

(a) Reflexive,⁶ 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*.⁷

(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.

¹ Trans. *from excess of the running*.

² Trans. *browned by the sun*.

³ Trans. *which is in*.

⁴ *yekûn ‘andiha*.

⁵ 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*.

⁶ 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.)

⁷ 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,¹ 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.—Istibarrīk, istibarrak, a variant of the tenth form, and very rarely heard as a derived form of the perfect verb.

VOCABULARY

istab'ad	<i>consider, find too far</i>	istakmil	<i>be finished, complete</i>
istatqal	<i>consider heavy, too severe</i>	istamlik	<i>acquire dominion over</i>
istaghlib	<i>acknowledge oneself conquered</i>	istanzil ('an)	<i>renounce</i>
istahsin	<i>find good</i>	istaṣghar	<i>consider small, too small</i>
istahkim	<i>exercise authority over, domineer</i>	istiḥallif	<i>take an oath, threaten</i>
istakhbar	<i>get news from</i>	istahfaz 'ala	<i>protect, guard</i>
istakhrag	<i>extract</i>	garah	<i>to wound</i>
istaghrab	<i>be astonished</i>	'auwart	<i>you damaged</i>
istabrak	<i>be blessed, find lucky</i>	ghawa	<i>beguile</i>
istadrag	<i>get to understand</i>	qatal	<i>kill</i>
istarzaq	<i>get one's living</i>	khabṭa	<i>a knock</i>
istarṣad (li)	<i>waylay</i>	nôm	<i>sleep</i>
istazraf	<i>consider nice, good</i>	'aiyil	<i>child</i>
istas-hil	<i>find easy</i>	fikr	<i>idea</i>
ista'gib	<i>be astonished</i>	qal'a	<i>citadel</i>
istaqrab	<i>find, consider, near</i>	mishwâr	<i>walk, errand</i>
istaghraq	<i>be drowned, sink deep in</i>	moiyit il maward	<i>rose-water</i>
		zahr	<i>flower</i>
		Musyu	<i>Monsieur, Mr.</i>
		shugla	<i>job</i>
		agâza	<i>leave, holiday</i>
		brins	<i>prince</i>
		wuṣûl	<i>arrival</i>
		fârigh	<i>empty</i>

¹ 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 fli'na min il bêt kan fikrina nerûh mashyin 'ala riglêna li hadd il qal'a, lakin wi hna¹ fi nuş is sikka istab'adna l mishwâr u rikibna 'arabiya. Kunte rayh aqul lu l kalâm da lâkin istatqaltu shuwayi. Mâdâm 'auwarti ktâbu lâzim tistahsil lu² wâhid ghêru walau bi l fulûs. Hiya tamalli betistahmarni u btistaghshimni, ya'nî betiftikir leinni ghashim mâ 'rafshe hâga. Ir riggâla dôl nâs battâlin; istahfaz 'ala nafsak minhum. Saraqt il hâga di lêh? Aho stahkim 'alêya sh shêtân wi gwâni we saraqt. Humma beyistihallifû li 'ala innuhum, lamma yitqablû waiyâya fi s sikka, yikhanqûni. 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 istazrafit 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'q. Ma smîhtinish lamma khabbatte 'ala l bâb? La', kunte mistaghrag fi n nôm u ma smîhtish wala khabta. Istafraghte 'aqlu, laqêtu zêyi l 'aiyil. Anhi sikka mistaqrabba, di walla di? Lamma yigi inta lâzim tistaqbilu wi tqa'adu. Ba'de ma stamliku l hitta banûha biyût. Istaghlib napsu 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?³ Possibly you will be astonished at my statement, but it is none the less true. Two men waylaid 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-

¹ When we were, whilst we were.

² Find him a good one.

³ Trans. before employed you Mr. A.

favour-of¹ one of the other employés.² Who is going to receive the prince on³ his arrival at⁴ 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 by⁵ a small boy. We must inquire of⁶ 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. mādīd (fem. madda, plur. maddin).
articip. pass. mamdûd.

¹ li.

² Particip. of istakhdim.

³ and.

⁴ fi.

⁵ li.

⁶ 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 *biṭmidd*), the 3rd pers. *bimidd* (*i.e.* *biymidd* for *biyimidd*), and the 1st pers. plural *binmidd* (for *binimidd*). 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*, *s*, *q*, *k*, *kh*, or *ʿ*, have *u* for the second vowel in the aorist, except:—

taqq	when meaning to die	ṣahh ʿadd	be correct bite
which take <i>a</i> , and			
tann ¹	<i>tinkle</i>	qabb	<i>rise to the sur- face</i>
ghashsh	<i>cheat</i>	qarr	<i>confess</i>
harr	<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>	kass	<i>get thin</i>
ṣann	<i>wait</i>	khaff	<i>recover</i>
farr	<i>flee</i>	ʿarr	<i>disgrace</i>
fadd	<i>end (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

bakhhkh	<i>sprinkle</i>	hagg for	<i>pilgrim</i>
gakbhkh	<i>boast, talk big</i>	ḥagig (10)	
gazz	<i>shear</i>	ḥashsh	<i>cut grass, mow</i>
gass	<i>sound</i>	ḥatt	<i>put</i>
ḥagg	<i>go on a pil- grimage</i>	ṣaff	<i>arrange in a row</i>
		khall	<i>be deranged</i>

¹ 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>	‘alīq, ‘alūq	<i>fodder</i>
radd	<i>give back, re- ply, put to (a door)</i>	ballâ‘a	<i>sink, drain</i>
		fanella	<i>flannel</i>
		ṣaḥb (ṣāḥib)	<i>landlord</i>
		il bêt	
ranim	<i>repair</i>	bashtakhta ¹	<i>writing-table</i>
kabb	<i>pour</i>	ḥugga, ḥigga	<i>the 12th Mo- ammedan month</i>
hadd	<i>demolish</i>		
ḍarr	<i>injure, hurt</i>	rabṭa	<i>bundle</i>
naṭṭ	<i>leap</i>	ghasil	<i>washing, wash</i>
dall (‘ala)	<i>indicate</i>	dubâra	<i>string</i>
shadd	<i>pull</i>	shull	<i>horse-cloth</i>
maghshûsh	<i>false</i>	maṭara,	<i>rain</i>
fakk	<i>unfasten</i>	naṭara	
ḥâsib	<i>look out</i>	sha‘r	<i>hair</i>
ni‘im	<i>get soft</i>	buffêh	<i>sideboard</i>

EXERCISE 53

Hâsib! ma tbuklikhinish bi l moiya. Ir râgil da tamalli biyegukhkhe bi l kalâm, we ma yikallimnîsh illa ‘an nafsu. Ye-gizzû 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 muslimin yehiggu fi shahr il ḥugga. Huṣânak khâsis qawi, yimkin ‘alîqu shuwaïya. Il bersim maḥshûsh walla lissa? Hiya kânit ḥaṭṭa burnâtitha ‘at tarabêza. Kull il qazâyiz maḥtûṭin we mas-fûfin fôq il buffêh. Êsh yekhussak bi l mas‘ala di? Mush shughlak. Inta ‘aqlak makhlûl walla êh? Lâzim teduqqi l batâtis wi tma‘amih. Ana ma zunmish innu yigi nuahar da. Il fanella di ma tkhishshish fil ghasil. Ishrabi d dawa dih, yimkin tekhiffi ‘alêh. Ma kanshe yîṣaḥḥi lu yîḍrab in nâs dâl il masâkin. Il kûra ba‘de ma nizlit qabbîṭ ‘ala wishsh il moiya. U‘a l kalbe da lahsan yîradḍak. Madâm inta ‘aiyân lâzim tikiṣne nafsak min il bard. Il ḥuṣân bikulḥe shuwaïya l lêla. Taiyib, iddi lu brannashsh we ḥuṭṭu lu sh shull. Il maṭara bit-rukke shuwaïya.

¹ 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 top¹ to bottom.² 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 jumping³ 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, tibāṣṣas	amaddid, timaddid, &c.
Imperat. baṣṣaṣ	maddid
Particip. ⁴ mebaṣṣas	memaddid
IV. Itmadd <i>be stretched</i>	
Aor. atmadd, titmadd, &c.	
Imperat. itmadd	
Particip. mitmadd	
V. Itbaṣṣas <i>play the spy</i>	itmaddid <i>stretch oneself</i>
Aor. atbaṣṣas, titbaṣṣas	atmaddid, titmaddid, &c.
Imperat. itbaṣṣaṣ	itmaddid
Particip. mitbaṣṣaṣ	mitmaddid
REMARK.—Mitraddad is sometimes heard for mitraddid.	
VII. Indarr <i>be injured</i>	
Aor. andarr, tindarr, &c.	
Imperat. indarr	
Particip. mindarr	

¹ fôq.

² talit.

³ Trans. *and he is jumping*.

⁴ The same form is used for both voices.

VIII. Imtadd *be stretched, lengthened out*

Aor. amtadd, timtadd, &c.

Imperat. imtadd

Particip. mimtadd

X. (a) Istiqall¹(b) istaqlil *consider little, too little, small*

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>
raṣṣas	<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>	inḥashsh	<i>be mown</i>
itgarr	<i>be pulled</i>	inṣarr	<i>be pleased</i>
ithabb,	<i>be loved</i>	inkabb	<i>be poured, spilt</i>
inḥabb		inkhadd	<i>be frightened</i>
ithakk	<i>be scratched</i>	istihāqq	<i>deserve</i>
itradd,	<i>be put to (door)</i>	istihass (hi)	<i>perceive</i>
irtadd		istidall	<i>inquire</i>
ithatt,	<i>be put</i>	istigann	<i>consider mad</i>
inḥatt		istiqarr	<i>confess</i>
itlamm,	<i>be gathered,</i>	isti'add	<i>be ready</i>
iltamm	<i>collected</i>	shabb	<i>to rear</i>
itramm	<i>be repaired</i>	hasana	<i>charity, alms</i>
iggaddid	<i>be removed</i>	hibr	<i>ink</i>

¹ Note that *i* here takes the place of the *a* of the perfect verb.

EXERCISE 55

Il khaddâm da mistigadde 'andi. Humma mistiqarrin 'ala nafsuhum. Il mara di l maskina mistiḥaqqiya¹ l ḥasana. Istimarret fi sh shughl tûl in nahâr. Itgarr il ḥabl min in nahyitên. Indarrêt ketir min kalâmak. Ingarr! imshi min quddâmi! Huwa meḥibbi li ketir qawi. Il mas'ala di bitganninnî. Il ghitân meḥaddidîn min kulle giha. Ithaqqaqit il mas'ala walla lissa? Ithakke gild il kitâb minnî.² Allâh yihannin 'alêk. Kutte bastidalle 'ala bêtak. Kunna binistikanne min il bard. Il kitâbât kânû miraşşasin fi r rufûf. Kan mirtadd³ il bâb walla maftûh? Iltammêna kullina fi s sikka. Inti mitraddida 'ala i'mâmu? Kânit mistaqilila⁴ l fulûs.

EXERCISE 56

He doesn't deserve a piastre. You will get wet, as⁵ you have⁶ 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 wanting⁷ :—

'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. Aşşar (fi) *impress, annoy*

Aor. a'aşşar, ti'aşşar, &c.

Particip. me'aşşar, &c.

¹ See § 60. Rem.

² By me.

³ Mardûd is more usual.

⁴ Or mistiqalla.

⁵ mâlâm.

⁶ ma'âk.

⁷ 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. iltahad¹ (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. âkhud²

2nd pers. tâkhud

3rd pers. yâkhud

âkhud

tâkhudī

tâkhud

PLURAL

nâkhud

tâkhudû (-m)

yâkhudû (-m)

Imper. khud, khudī, khudû (-m).

Particip. act. wakhid, wakhda, wakhdin.

Particip. pass. wanting.⁴

¹ A corruption of ittahad. The latter form is in use among the educated.

² The *a* of the first syllables of the aor. is not pronounced very long.

³ Mâkhid &c. will sometimes be used.

⁴ Makhûz 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 tákhlzúnish (plur. ma tákhlzúnish) *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). atakhkhar. 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.¹
- I. Iddâ, *give*.
- Aor. addî, tiddî, &c.
- Particip. act. middî.
- I. Waddâ *convey* (the literary adda), 3rd pers. sing. fem. iddat (for iddit).
- Aor. awaddî.
- Particip. mewaddî.
- Azâ *hurt*, yî'zî, particip. wanting.
- I. Azzâ.
- III. In particip. mu'zi *injurious*.
- IV. Itrazâ *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'assî.
- X. Particip. mista'sif, *regretting*.
- I. Ashshar *mark*, a'ashshar, &c.
- V. it'ashshar *be marked, &c.*
- Aras *inherit*, a'ris, wâris.²
- I. Akkid ('ala) *insist, press*, a'akkid, &c.
- V. it'akkid *be convinced, &c.*

Akal *eat*. The qaf'a and vowel almost always disappear in the

¹ The Nahwy mur'azzin is sometimes heard, especially when used substantively of the man who calls to prayer.

² Aras has a duplicate form, wiris.

spoken language, and the verb is conjugated throughout like *khal*, as *kalit she ate*, *kalna we eat*, *âkul I eat*, *yaklu they eat*, *kul eat*, *wâkil eating*. In the particip. pass. *makûl*,¹ the *qata* 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 auikor*.

V. *It'allif* *be composed, &c.*

Amar *command*.

Aor. *a'mur, ti'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. *îsta'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, mistannî*.

X. *Istâhil* (for *ista'hil*) *be worthy, deserve, astâhil, mistâhil*.

I. *Aiyid* *affirm, confirm, a'aiyid, &c.*

V. *it'aiyid* *be affirmed*.

II. *Âyis* *risk, brace, despair of, a'âys* (for *a'âyis*), *me'âys* (for *me'âyis*).

Ân (for *awan*) *arrive* (of a time or season), *yîin*, particip. *wanting*.

I. *Warrâ*² *show, awarrî, mewarrî*.

V. *itwarrâ* *be shown, atwarrâ, mitwarrî*.

¹ In *makâlât editions*. *Mittâkhil* is ordinarily used for *makûl*.

² Perhaps etymologically connected with *arâ*, the third form of which (*arâ*) signifies *to show* in literary Arabic, and appears as *aurâ* (aor. *aurî*), in the dialect of Syria, as though from *warrâ*. *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 wākhid (for 'ākhid), wāḥhid (for 'aḥhid), or into *y*, as in istāsar (for istaysar, for istasar): or disappears altogether, an *a* preceding it being lengthened to *ā*, as in yākul, yākhud (for yākul, yā'khud), istāhil (for ista'hil):¹ or is assimilated to *t*, as in ittāḥad (for it'aḥad), ittākil (for it'ākil), and to *n* in istanna (for ista'na).

(b) The two verbs iddan and iddā take *i* irregularly for *a* in the first syllable. Both drop qat'a with its vowel in the aorist, and iddā also in the participle,² middi (for mīridi).

(c) Mīzin *permitting* is quite irregular, resembling the participle of the third form.³ It should be wāzin (for āzin), but it would then have the same form as the particip. of wazan *to weigh*.

(d) Ittākhil, ittākhid, and ittākhir (for it'ākhil, &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 wāḥhid *i* for *a* in the second syllable, that it may resemble in sound the word wāhid.

(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 sar'al *ask*.

The three latter are conjugated regularly, the aorist being araf, tiraf, &c., the imperative iraf &c., the particip. act. rāyif (for rā'if), the particip. pass. mar'uf; but note that while ra'af and sar'al take *a* in the final syllable of the aorist and imperative, sha'am takes *i*. Mas'ul 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'ā (for ra'ay) makes ra'ēt *I saw*, &c. (regularly); aor. ara'i, tira'i, &c. (irregularly, for aray,

¹ Or, in the language of the grammarians, the hamza (qat'a) is converted into the *alif productionis*.

² 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. Iddā is perhaps the literary addā, which also, as has been seen, appears as waddā in the spoken language.

³ *I.e.* murzin, 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.¹

§ 190. Final qat'a likewise occurs in a few verbs only. Most of them are conjugated regularly, as kâfi' *reward* (second derived form of unused primitive verb), kâfî't, kâfî'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 shayî') *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',² &c., in the aorist. The imperat. and particips. are not in use.

REMARK.—Several verbs which have final qat'a in the classical language have *y* in the Cairene dialect, as qarâ (*i.e.* qaray)³ *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 qat'a in the expression in sha' Allah *if God will*, which then becomes in sha llah.

VOCABULARY

Khad 'ala	<i>get 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 ⁴	<i>cupboard</i>
		sitt	<i>grandmother</i>
		maḥkama	<i>court</i>

¹ Rê't (for ra'êt) is used by fellahen universally, and by Cairenes in the expression ya rê't *would that*, &c. The literary form of the aorist ara, &c., occurs in ya tara.

² 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.

³ See § 208 *seq.*

⁴ Turkish.

EXERCISE 57

Akhûya min zamân mitîşir 'annî ma yikallimish. Il qutîa di dilwaqî wakîda 'alêna. Ana akhiztu ketîr fi l mas'ala di. Lêh? ma tirakhzûsh, hûwa ma'zûr. Hîya tamallî betittâkhid min ghêr sabab. Lâzim tirâkhîr nafsak shuwaita. Kânû mittakhrîn we qa'dîn bî'îd 'annî. Il mirâddîn biyiddan kulle yôm fi d duhr. Abûya ma yîzil lîsh¹ leinni atraddad 'ala n nâs bi l lîl. Min mîddî lu l kitâb da? Ana. Il gêsh il mas'î mistêsar 'asûkir min betû' id darâwish. Il gîlda betaht il kitâb da me'ashshara. Ittâkhîr 'annî shuwâiya lahsan id dinya harr. Lâzim tirakkid 'alêh leinnu yiwaddî l fulûs 'ala bêti. Hîya aysit 'ala 'umriha we ramit nafsîha fi l bahr. Ana mirâyîs waiyâkû, zêye ma tigi tigi.² Ma yirâfshê abadan 'ala l khaddâmin min ish shughl. Hûwa ha yirâ'îni w ana mush harâth. Zêye ma sirak siru. Humma tûl in nahâr yistahzû'î. Hîya mâ kanitsh misî'â lik.

EXERCISE 58

Are you going to eat this apple yourself or give it to the horse to eat?¹ She was convinced that you had not taken the medicine. She has composed a dictionary and a grammar. If he permits me,² I will go. The tree will bear when its time comes.³ 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 to⁴ take one of his old garments⁵ 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.⁶ Give us the pleasure of your society⁷ this evening. He does as he likes. Please God, we shall see you here to-morrow.

¹ For yî'zin lîsh.

² Fem. in a neuter sense. (See § 467.)

³ Wakkil, with double direct object.

⁴ Trans. *to me*.

⁵ The verb to precede its subject.

⁶ 'ala innî.

⁷ hîlma min hidûmu l qudâm. (See § 443, note 2.)

⁸ Delaying.

⁹ 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 *auʿid*, *tûʿid*, *yûʿid*, &c. (for *awʿid*, *tiwʿid*, &c.); in the imperat. *ûʿid* (for *iwʿid*), and in the particip. pass. *mauʿûd* (for *mawʿûd*). Similarly, *auqaʿ*, *yûqaʿ*, &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*.—*Waqaf* *stop* makes in the aorist *tuqaf*, *yuqaf*, &c., and occasionally *tiqaf*,¹ &c. The imperat. is *uqaf*. *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*, *yiquaʿ*, &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*, *q*, or *kh*:—

wagab	arrive (time or occasion)	wirim	swell
wagad	find	wiṣil	arrive

and occasionally *wiris* *inherit*.²

§ 194. *Waṣaf* *describe* takes *i* irregularly for *u*, and the following *i* irregularly for *a*:—

wahag	confuse	waḥash	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 *yûgid* is heard (in an active sense only) for *yûgad*.³ *Wagab* makes *yûgib*, when meaning *be incumbent upon*.⁴

In the eighth form the *w* is assimilated to the *t*, as in verbs

¹ But *tiqaf* is scarcely pure Cairene.

² *Yûris* is the common form in the spoken language.

³ But hardly from the lips of a true Cairene.

⁴ But it is rarely used colloquially in this sense.

whose first radical is qat'a, as ittaṣal *reach*, from wiṣil (for iwtāṣal).

§ 195. The following are examples of the derived forms:—

I. Wahhash <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
wâfiq <i>agree with</i>	usually
III. augab <i>approach</i> (of a	itwaga')
time, season)	VIII. ittaṣal, <i>reach</i>
IV. itwagad, <i>be found</i>	attiṣil,
atwigid,	mittiṣil ¹
&c.	IX. Not in use.
V. itwahhal <i>besmeared with</i>	X. istauhash <i>become wild</i>
mud	istaulid <i>beget genera-</i>
itwaggih <i>be turned, di-</i>	<i>tions of chil-</i>
<i>rected</i>	<i>dren</i> ²

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-</i>
wassa'	<i>make room</i>		<i>between</i>
wâfiq	<i>agree with</i>	wadd	<i>love</i>
itwahas	<i>get entangled,</i>	wazz	<i>incite</i>
	<i>stuck, stranded</i>	kashaf	<i>uncover, per-</i>
itwahhash	<i>be turned into a</i>		<i>ceive</i>
	<i>savage</i>	bahrî	<i>north</i>

¹ Nahwy muttāṣil.

² 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 nerûh 'ala bêtu. Ma tûgadshe 'andina hâga zêye dî. Ma twagadtish ana fi raṣṭabl lamma saraqû l khêl. Humma kânu mitwaggîhîn 'ala l baḥr. Il ḥitta illi tkûn moi'yitha shuwa'ia tuqaf fiha l merkib we titwiḥis. Inta raḥ tûḥashnî lamma tsâfir. Huwa râgil mitwaḥḥash zêyi l waḥsh. Wiqif yitwiḥil¹ fi l kalâm. Hiya raḥ tûris abûha w ummîha li waḥdiha. Wârib² 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 wisqe³ gâmid 'alêh. Ir râgil da stauḥash fi l gibâl. Hiya wildit waladên fi baṭne waḥda.⁴ Iṣ ṣagara warraqit walla lissa? Ma kanshe lâzim tiwizzu 'alêh yidrabha. Ūzil 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.⁵ She doesn't love him. The letter ought to have been weighed. Stop, girl, or you will fall down⁶ the steps. She will describe the house to you. We had arrived (at) the Pyramids before they left⁷ the hotel. You (*plur.*) are overloading⁸ your donkeys. I will act as your go-between⁹ in the matter. Make a little room for me, please. Don't stop¹⁰ the carriage in the middle of the street.

¹ The aor. is often equivalent to the particip. in English.

² I.e. *put it to a little*.

³ I.e. *with a burden*.

⁴ I.e. *twins*.

⁵ Particip. of *itwârib*.

⁶ Trans. *from on*

⁷ ḡil' min.

⁸ Trans. *over* by *ketir* at end of sentence.

⁹ Trans. *I will act as a go-between for (li) you*.

¹⁰ First derived form of *wiqif*.

VERBS WHOSE MEDIAL RADICAL IS W¹

§ 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 qat'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)		qulti (for qawalti)	
3rd pers.	qâl (for qawal)		qâlit (for qawalit)	

PLURAL FOR BOTH GENDERS

qulna (for qawalna)
 qultû, qultum (for qawaltû-m)
 qâlû, qâlum (for qawalû-m)

A O R I S T

SINGULAR

1st pers.	aqûl (for aqwul)	aqûl
2nd pers.	tiqûl ² teqûl (for tiqwul)	tiqûlî, teqûlî (for tiqwulî)
3rd pers.	yiqûl, yeqûl (for yiqwul)	tiqûl, teqûl

¹ 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.

² 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.¹

REMARK *a*.—The Nahwy passive of this verb, qil (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 tâwi' *obeying* (also tâyi'). The participle of 'âz *want* is either 'âwiz (in pronunciation almost 'auz) or 'âyiz ('ayz). Yî'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.²

§ 198. Sâ' *contain*, khâf³ *fear*, nâm,⁴ and zâl (in the expression lam yazal, § 545) take *a* in the final syllable of the aorist.⁵ 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. ahlil, but hauwil, ithauwil, &c.; tâ' *obey*, yi'îr, makes tauwa' or taiya' 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:—

tiwil ⁵	<i>grow tall</i>	dawakh	<i>make giddy,</i>
ghawat (and its passive ghuwut)	<i>dig down deep</i>	dawash	<i>overpower</i>
hawas	<i>talk con-</i>	ziwir	<i>drafen</i>
	<i>fusedly,</i>	'awag	<i>choke</i>
	<i>drive silly</i>	kawa'	<i>bend</i>
hawal	<i>squint</i>	khawat	<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).

¹ Mitqâl or minqâl are used instead; so mindâs *troubled on*, &c.

² Literary nawima. In the literary language all these have *i* for the second vowel.

³ Yukhâf is sometimes heard for yikhâf.

⁴ Nâm is often used with a passive signification, as il qizaz da lizim yenuâm *these bottles must be laid down*.

⁵ Also tâl, 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, ghawat¹ ghuwut, and ziwir take *a* in the aorist, the rest *i* (dawakh and kawa' irregularly).²

§ 201. The following are instances of the derived forms of those which contract:—

I. dauwar ³	<i>turn round (dâr)</i>	
tauwib	<i>cause to repent (tâb)</i>	
II. gâwir	<i>be neighbour to</i>	
gâwib or (by contraction)	<i>answer</i>	1st pers. gâwibt; aor. agaub; imperat. gaub; particip. me-gaub
III. aqâm	<i>reside</i>	1st pers. aqamt; ⁴ aor. aqim; particip. muqim, meqim ⁵
IV. ithâsh	<i>be kept off</i>	1st pers. ithasht; aor. athâsh; particip. mithâsh
V. iddauwar	<i>be turned round</i>	
ishshauwaq	<i>long for</i>	
iggauwiz	<i>be married, marry</i>	
VI. ittâwil ('ala)	<i>assault, abuse</i>	
ittaub (for ittâwib)	<i>yaun</i>	particip. mittâwib, mittaub
VII. inhâsh	<i>be kept off, get away</i>	1st pers. inhasht; aor. anhâsh
inhawag (un-contracted)	<i>beg</i>	aor. yinhiwig
VIII. ihtâg or (un-contracted)	<i>beg</i>	
ihdawag		1st pers. ihtagt or ihtawagt; aor. ahtâg or ahtiwig; particip. mihtâg or mihtiwig

¹ Ghawat is rarely used, especially in the past tense, the second form, ghauwat, generally taking its place.

² See § 141 (2).

³ Or dauwar.

⁴ Observe that in the derived forms the *a* of the past tense is maintained throughout.

⁵ III. is very rarely used. Istiqâm (istauqâm), with same meaning, is more common than aqâm.

IX. iswadd	<i>turn black</i>	1st pers. iswaddêt; aor. aswadd; parti- cip. miswidd ¹
X. istigâb ² or (un- contracted) istagwib	<i>grant a request</i> <i>interrogate</i>	1st pers. istigabt, is- tagwibt; aor. asti- gâb, astagwib; par- ticip. mistigâb, mis- tagwib
istamwit	<i>pretend to be</i> <i>dead 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*)³ 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*.⁴

REMARK b.—The *i* of the first and fifth forms sometimes becomes *u* under the influence of the first syllable, as *khauwuf frighten*, *itkhauwuf* (for *khauwif*, &c.).

VOCABULARY

bâr	<i>be left idle, on</i> <i>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>	ridit	<i>I consented</i>
bâs	<i>kiss</i>	murmin	<i>believer, faith- ful</i>
fât	<i>pass, leave</i>	akhras	<i>deaf and dumb</i>
'auwaq	<i>delay, be long</i>	qilla	<i>scarcity</i>
lauwit	<i>let pass</i>	hagar	<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>		

¹ Fem. miswidda, but the form miswadda is used as a substantive meaning *a rough copy*.

² Occasionally pronounced istagâb.

³ Note *qâm yeqûm rise*, but *qâm yeqim raise*.

⁴ No doubt they are in reality distinct verbs.

EXERCISE 61

Qillit is sūq tibauwar il budā'a. Lamma baqa l 'ēsh nāshif bushnāh fi l moiya. Ummu ḥṭawagit li fi¹ kam qirsh w ana ma rditsh addihum liha. Il malaka tbauwishit maṭrah 'ammiha. Ikhwāni 'ayzin yitauwibūni 'an shurb id dukkhān. Il bihim beyittaub zēy il insān. Lēh ma stigartūsh lamma ḍarabūkū? It ṭabbākha betā'itna miggauwiza wāḥid akhraṣ. Ana ṭhashte min id il buliṣ we naṭṭēt fi l baḥr. Mush lāzim tiṭṭāwil 'ala n nās we tishtimhum. Hiya betistaṭwil nafsīha we tiftikir inniḥa waḥda kbira. Inti lamma qumti mush qulti li abaddar il fuṭūr? Kunna mnaiyiminu fi l arḍ 'ashān neshūfu ṭaiyib. Il 'askar ḥautit il biyūt. Hūwa 'aunni min 'andū bi kam nuṣṣ. Il ōḍa betā'itna miṣwidla kulliḥa min id dukkhān betā' furne garna. Inta meḡāwil min 'ala sh shughle da? Il mara di tiḥwil bi l 'ēnēn litnēn. Qūli li min ḍarabik. Ir rāgil da ma yekhafshe min Allāh. Ma fish ḥaga tikḥauwufu abadan. Inta shayf ir rāgil 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 bed² yesterday at half-past ten and got up at a quarter to nine; how many³ 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 for⁴ years. This stone has been kissed by thousands of⁵ the faithful. The closeness of the atmosphere of the court overpowered the judges. She raised her child from⁶ 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 F

§ 203. These are very few in number, and offer no peculiarity, except that the syllables *tī*, *yī*, *nī* become *tī*, *yī* and *nī*, as *yibis* become *ḥard*, *aybas*⁶ (aor.), *tibas*, *yibas*, &c. The imperat., if used, would be *ibas*.

¹ *Beppod of me.* We might equally well say *iḥtagit li*.

² *nām.*

³ *kam*, with substantive in sing.

⁴ *min.*

⁵ *min 'ala.*

⁶ 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 *i*. 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')¹ 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.²

§ 206. Bân *appear*, bâṭ *pass the night*, and sha' (for shaya')³ take *a* in the aorist (making abân, &c.). Hâb *fear* and nâl *obtain* generally make tihib, yinil, but occasionally yuhâb, yunâl.⁴

REMARK.—The verb khayal *dazzle* does not contract either in the simple verb or in any of the derived forms.

¹ The *â* of the participle in âyi sometimes sounds nearly as *i*, as bâyi', bêyi' (or bā'i, &c.). (See § 3.) Similarly, verbs with *e* for the middle radical, but some of them often contract to one syllable. (See above.)

² The particip. pass. is not much used, that of the fourth or seventh derived form generally taking its place.

³ For the conjugation of sha', see § 191.

⁴ *a* for *i* in the first syllable, apparently in the belief that it sounds educated.

§ 207. The derived forms are as follows:—

I. <i>khaiyaṭ</i>	<i>sew</i>	
‘ <i>aiyid</i> (‘ <i>ala</i>)	<i>visit on a fête day</i>	
<i>sêyib</i> (for <i>saiyib</i>)	<i>let go</i>	
II. <i>sâysis</i> (generally contracted)	<i>groom, manage</i>	
‘ <i>âyir</i>	<i>reproach</i>	
III. <i>a‘âsh</i> ¹	<i>make live</i>	aor. <i>a‘îsh</i>
IV. <i>itbâ‘</i>	<i>be sold</i>	<i>atbâ‘, mitbâ‘</i>
V. <i>itbêyin</i> (for <i>itbaiyin</i>)	<i>to make clear</i>	
VI. <i>it‘âyiḡ</i>	<i>think oneself a dandy</i>	
<i>iddâyin</i>	<i>be in debt</i>	
VII. <i>inbâ‘</i>	<i>be sold</i>	<i>anbâ‘, minbâ‘</i>
VIII. <i>iḥtâr</i>	<i>be puzzled</i>	<i>yiḥtâr, miḥtâr</i>
IX. <i>ibyadd</i>	<i>turn white</i>	<i>abyadd, mibyidd</i>
X. <i>istigâs</i> ²	<i>call for help</i>	<i>astigâs, mistigîs</i>
<i>istatyib</i> (uncontracted)	<i>find good, approve</i>	
XI. <i>istiraiyah</i> ³ (or <i>istirêyah</i>)	<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

<i>qâd</i>	<i>light</i>	<i>khaiyish</i>	<i>put wrapping</i>
‘ <i>âsh</i>	<i>live</i>		(<i>khêsh</i>) <i>on</i>
<i>bâi</i>	<i>lay eggs</i>	<i>daiyin</i>	<i>charge with a</i>
<i>sâl</i>	<i>flow down</i>		<i>debt</i>
<i>qâs</i>	<i>try on</i>	<i>bêyin</i>	<i>expose</i>
<i>shâl</i>	<i>raise, take away</i>	<i>issêyib</i>	<i>be let go, escape</i>
‘ <i>allaḡ</i>	<i>hang, put to</i>	<i>iddâyin min</i>	<i>be made a</i>
<i>ḡaiyar</i>	<i>perplex</i>		<i>debtor by</i>
<i>saiyah</i>	<i>melt (act.)</i>		<i>owe</i>

¹ But no verbs of this form can be fairly said to exist in the colloquial language.

² *Istaḡâm* is sometimes used for *istiqâm*, and some others similarly both of the *w* and *y* class.

³ This form is in use also in other spoken dialects.

ikhtâr	<i>choose</i>	râş is sana	<i>New Year's</i>
(ikhtâr)			<i>Day</i>
iştâd	<i>fish</i>	khaiyâta	<i>dressmaker</i>
inshâl	<i>be carried away</i>	wâdi (pl.	<i>valley</i>
inzâd	<i>increase, rise</i>	widyân)	
zalam	<i>wrong</i>	ketir ma	<i>often</i>
béyin	<i>evident</i>	(before	
wasâkha	<i>dirt</i>	verb)	
fanûs	<i>lantern</i>	ghaşbe ¹ 'an	<i>in spite of</i>
		ikminn	<i>because</i>

EXERCISE 63

Uşbur lamma bévil lak il mas'ala min auwilha li ákhirha. Râh raştabl we qul li s sâysis² yitallaq il khêl bi l 'arabiya, we yegibhum hâlan. Humma ma ya'rafûsh yimilu 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 kullila. Ilma bitna nbârîh âkhir marra fi bitna; bihnâh li garna. Ana ma kuntish 'auz aḍrabu; il 'aşâya ssâyibit min idi ghaşbe 'anni. Béyin 'alék innak ma nimtish tûl il lêl. Kanit shayla bintiha 'ala raḥa. Qid il fawanis betû' il 'arabiya. Il mahkama daiyinitu bi rasm il qadiya. Ir râgil da ddâyin minni kam qirsh. Hûwa tamalli mâshî mit'âyiq fi nafsû fi s sikak. Kan me'ayru ikminnu ma kramnish zêy innâs.

EXERCISE 64

I told you to bring³ me two chairs; why didn't you bring them to me? I have lived all my life in the same⁴ village and in the same⁴ house. We often pass the night in town.⁵ The white hen has laid two eggs. The matter puzzles me altogether.⁶ I am not going to increase your pay until⁷ your work is⁸ better. The Nile is rising every day. A groom who does not know (how) to manage⁹ a horse is no groom.¹⁰ We are going to get up early to-morrow morning and fish in the sea. It was New Year's

¹ Sometimes pronounced *ghaḥb*.

² Pronounce almost *says*.

³ Trans. *you bring*.

⁴ Trans. *in one*.

⁵ *In the town*.

⁶ *khâliš*.

⁷ *illa lamma*.

⁸ *Aor. of kân*.

⁹ *Aor.*

¹⁰ *mush ismu sâysis*.

Day, and all the inhabitants¹ 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 to² the dressmaker to-morrow to try on³ her new ball⁴ 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 *barik* for *birik*, 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. ṭâfi. Particip. pass. maṭfi.

¹ in nâs betû il balad.

² and.

³ Aor.

⁴ betû il ballu.

⁵ 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 *laqet*) 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 *et*, 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.¹

¹ *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 ¹	<i>remain, become</i>	şifi	<i>be bright,</i>
ţiri	<i>get soft, cool</i>		<i>limpid</i>
	(weather) ²	şifi ⁵	<i>be healed, get</i>
gara	<i>happen</i>		<i>well, heal</i>
ghili	<i>be dear</i>	şiqi	<i>overwork one-</i>
ghishi ³ (or	<i>faint</i>		<i>self, weary</i>
ghushi)		‘işî (‘uşî)	<i>disobey, be</i>
‘ala			<i>rebellious</i>
hidi	<i>become docile</i>	‘ili	<i>be high</i>
hifi	<i>go barefooted</i>	‘imi	<i>be blind</i>
hili	<i>be sweet</i>	fiđi	<i>be at leisure</i>
himi	<i>be hot</i>	qara	<i>read</i>
hiyi	<i>come to life</i>	qisi (or qasa)	<i>be cruel</i>
diri	<i>know</i>	qiwi	<i>be powerful,</i>
difi	<i>get warm</i>		<i>autocratic</i>
ridi	<i>consent, accept</i>	khiri	
ra‘a	<i>see</i>	laqa ⁶	<i>find</i>
sa‘a	<i>help</i>	mala	<i>fill</i>
sihi ⁴	<i>forget</i>	misi ⁴	<i>become evening</i>
şihi	<i>wake</i>	nisi	<i>forget</i>
		wiđi	<i>be low</i>

and a few passives and neuters, as *ţifi* (or *ţafa*) *be extinguished*, *şifi* (and *şufi*) *be healed*, *khifi* (or *khufi*) *be hidden, hide oneself in shame*, *khizi* (and *kluzi*) *be ashamed, be given the lie, be eclipsed*, *khishi* *be shy* (aor. sometimes *yukhsha* for *yikhsha*), *nigi* (*naga*) *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. *imli* *fill*, fem. *imli*.

¹ The final vowel of these verbs is not pronounced sufficiently long for it to be necessary to continue to mark it with a circumflex.

² *Id dinya ţarrit* is more usual than *id dinya ţiriyit*.

³ Used impersonally.

⁴ Used also impersonally, *sihi* (or *suhi*) *‘aleh*, *misi* *‘aleh* (*il waqt*).

⁵ Act. *shafa* *heal*, *yishfi*.

⁶ Also *yilqî*.

⁷ So that we have *ţafa yifî* *extinguish*, *ţafa yiffa* *be extinguished*.

⁸ But *naga yingî* *save*.

VOCABULARY

badā	<i>begin</i>	liḥiq	<i>reach, overtake</i>
barā	<i>sharpen</i>	shaqī	<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>&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>	ibrīq	<i>pot</i>
bana	<i>build</i>	sham'a	<i>candle</i>
khafa	<i>hide</i>	sharr	<i>wickedness</i>
rama	<i>throw</i>	darb	<i>striking, blow</i>
rakha	<i>loosen, let grow</i>	ballâṣi	<i>pitcher</i>
ḥama	<i>protect</i>	kasarôna	<i>saucepan</i>
giri	<i>run, flow</i>	bi l lēl	<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? Iḥya tamalli tibdi bi l kalâm qable ma yikkallimu n nâs. Ibrī li l qalam da min faḍlak. Bikîna qawī lamīna smī'na l khabar. Tanu l fatla marratēn 'ashân tibqa ganda we ma tinkisirsh. Il qamar makhzi; rūḥi shûfih qable ma yiṭla'. Il binte tikhza minīna, mush raḍya tiqâbilna. Ana grit (girit) 'ala âkhir nafasī¹ wi lḥiqtu fi l maḥaṭṭa qabl il babûr ma yeqûm. Iḥkû li l ḥikâya kullīha 'ashân a'raf gara lkum êh. Ana mush 'arif 'ashân êh ma yirdâsh yis'â li fi l mas'ala. Shīyû 'ala darb is sā'a tamâm. Il bira dī betirghī raghwa kbira² we tibqa qayma li fôq. Iḥna risīna waiya ba'd 'ala kede. Ma tinsish tiṭfi³ l lamda qable ma trûḥi. Il ḥuṣân hidi ba'de ma kan shaqī. Iḥni ṭûlak lagle tiqdar tefût. Mush lâzim ti'sa l buliṣ.

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 teapot⁴ till⁵ it boils. She refuses (doesn't consent) to come with us. She doesn't let

¹ *I.e.* till I had no breath left.

² See § 103.

³ The first derived form ṭaṭla is in more common use.

⁴ betâ ish shay.

⁵ illâ lamīna.

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 (r.) put out the candle before you went to bed? If¹ you read too much at night you will grow blind. I want you to do² something for me. The cook was frying fish in the saucepan. The goods are getting dearer³ every day. Are you going on foot?⁴ This house was not built⁵ 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	rabbêtî	
3rd pers.	rabba	rabbî	

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 ⁶	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

¹ *izâkân* with aor.

² Trans. *getting dear*.

⁵ Particip. pass.

² Trans. *I want you to do* (aor).

⁴ Particip. of *mishi*.

⁶ 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.,¹ imperat. *i'tî*, &c., particip. *mu'tî*.

ikhla	let go	imsa	become evening
ifta ²	pronounce a	irma	throw
	fetwa	isqa	water

IV. *itbara be sharpened*, aor. *atbirî*, imperat. *itbiri*, 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. *iltiqi*, particip. *miltiqi*.³

IX. Not in use.

X. *istabda begin*, aor. *astabda*, imperat. *istabda*, particip. *mistabdi*.

XI. *istilaqqa catch, receive*,⁴ 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.

¹ *Ta'tî*, &c., is sometimes heard for *ti'tî*, in the belief, perhaps, that it is educated, though the literary form is *tu'tiyu*.

² Also *afta*.

³ *Mishtarî buying, customer*, is sometimes heard for *mishtirî*, *mistawî cooked*, very rarely for *mistiwi*. Instead of *imtala be filled*, *intala* is often heard.

⁴ *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>	istaḥla	<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, &c.)</i>
gâza	<i>punish</i>	istihamma	<i>take a bath</i>
râ'a	<i>tend sheep,</i>	ḥaffad	<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 yinfash yitrimî. Ma tkhallish ḥadde yekhushshe qable is sâ'a khamisa. Ba'd il maşarwa yitrabbû fi blâd barra. Kull in nâs yistaḥlu s sukkar il maşrî 'an betâ' barra. Rûh istasma 'an şalh il arde di. Il ḥarâmiya fidlû mistikhabbiyîn fi waraq iş şagara lamma ntafit il lamḍa. Ilûwa min muddit talat sinîn ma stihammâsh. Rûh itkhiffi min hina! Mush 'auz asma' il kalâm da wala¹ şûf wishshak. Rûh itkhaffa bi libse tâni ghêr illî 'alêk. Qulto li t tabbâkha: dafî li l luqma di shuwaiya 'ala n nâr. Ilûwa rtada lâkin ana ma rḍitsh. Ha trabbî shar min tâni² ba'de ma qaşşetu? Il khôga râ'a l walad 'alqa 'ala riglêh 'ashan yihaffadu l lôh. Khallî bâlak lamma tiftah ish shambanya hiya tirghî wi tqûm minnak. Ha titqalla bi himu ish shams iza qa'adte henâk. Râh fên? ana mush melâqiyâh. Ana mush fâdî; rûh inta wi stilaqqâhum. Intalat il qizâza walla

¹ For wala ashûf.² let grow again.

lissa? Il kharîf yinhishi bi lôz u gôz u ghêru. Hîya betiddîf 'alêya innî saraqte kîs-ha. Il walad kan masmî Mahmûd. Allah yigâzîk!

EXERCISE 68

Go (and) warm yourself a little by ¹ 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 ² the town. Boil me a little water in a saucepan. Hide yourself there till he comes. He has gone to say his prayers.³ 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.⁴ 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, tâfî	ûfî	(act.) wâfî (pass.) maufî.
wî'î ⁵	<i>be aware</i>	au'â	û'â (f.) û'î	(act.) wa'î (pass.) marwî.
rawa	<i>irrigate</i>	arwî	îrwî	(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 ⁶	<i>show</i>	aurî, târî, &c.		(pass.) maurî ⁷
ihya ⁸	<i>restore to life</i>	ahyi		

¹ And.² fi kull.³ Aorist.⁴ To each one.⁵ Wara is also used.⁶ For aurâ, but the *u* is not generally pronounced very long. This form is not nearly as frequent as warra.⁷ As though from a simple form, wara.⁸ Very little used.

- IV. Itrawa *be watered*, atriwî, mitriwî.¹
 V. Itwaffa² *die*, atwaffâ, mitwaffî.
 Itrauwa *be watered*, quenched.
 VI. Iddâwa *be treated*, addâwâ, middâwî.
 Issâwa *agree*, conspire.
 VII. Inîawa *be folded*, anîwi, minîwi.¹
 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 *hiyi* has *istaḥa blush* as the tenth derived form (for *istaḥyâ*),³ aor. *astiḥî* (for *astaḥyâ*), particip. *mistiḥî*.

REMARK *b*.—The following verbs take *a* in the aorist:—

sawa ⁴	<i>be worth</i>		‘iyi	<i>be ill</i>
hiyi	<i>revive</i>		wi’i	<i>beware</i>

Wufi *be completed* (of a term, &c.), though a pure passive, makes *yûfi* only.⁵

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.

¹ Marwî and maṭwî are used by preference.

² Literally, *be fulfilled*. The nahwy form *tawaffa* is sometimes heard.

³ *Istaḥya* in the written language means *to revive*, *istaḥa to blush*, the simple verb (*hayiya*) also bearing both these meanings.

⁴ *Sâwa* is used in the same sense as, and much more frequently than, the simple verb.

⁵ 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. gêt, gît	gêt, gît
2nd pers. gêt, gît	gêtî, gîtî
3rd pers. ga', gih; negat. ma gâsh	gat

PLURAL FOR BOTH GENDERS

1st pers. gêna, gîna
2nd pers. gêtû, gîtû (-m)
3rd pers. gû, gum

AORIST

1st pers. agî	agî
2nd pers. tigî, tîgî	tigî, tîgî
3rd pers. yigî, yîgî	tigî, tîgî

PLURAL FOR BOTH GENDERS

1st pers. nigî, nîgî
2nd pers. tigû, tîgû (-m)
3rd pers. yigû, yîgû (-m)

Imperat. masc. ta'âla, ta'â; fem. ta'âlî, tâ'î; plur. ta'âlû, ta'â.¹

Particip. act. masc. gâÿ, gay, gê; fem. gâÿa, gaya; plur. gâÿîn, gayîn.²

REMARK. —The *a* of *ga'* is lengthened (the *qa't'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 *râÿih*, *rah*, or *ha*, be conjugated either with or without them, as follows:—

¹ Ta'û is never heard. With the affirmative particle *ma* (§ 491), *tigî*, *tigû*, should be used, but *ta'âla-û* are sometimes heard.

² The *y* is only half sounded (§ 20).

PAST TENSE

SINGULAR

	MASC.	FEM.
1st pers.	tannî, tannitî, ¹ mâshî	tannî, tannitî, ¹ 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

Râyiḥ tannî, atannî, tannitî, atannitî, mâshî ; rayḥa tanniha, ttanniha,² tannitha, ttannitha,² 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 ṭûl *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 tannu 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.

¹ Occasionally also tannitnî and tannêtnî.

² For titanniha, &c.

§ 219. The conjunction *mâdâm* *seeing that* (composed of *mâ* and the obsolete verb *dâm last*) sometimes makes *madumt*, *madumti*, 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*¹ *give, bring* (fem. *hâti*, 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.*:—

bashbish	<i>soak</i>	bâsh ²
rakhrakh	<i>loosen</i>	rakha
şaşaş	<i>squeak</i>	şawa
başbaş	<i>ogle</i>	başş ²
balbil	<i>wet</i>	ball
dashdish	<i>smash to pieces</i>	dashsh
shamshim	<i>sniff</i>	shamm
qabqab	<i>rise, swell</i>	qabb

REMARK.—*Dahdah* *weaken* (originally *da'da'*)¹ appears to be an intensive form of the perfect verb *da'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.*:—

¹ 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.

² 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.

³ Cf. the literary *başır see*.

⁴ *Dā'dā'* is still heard, though less frequently than *dahdah*.

da'mish	<i>be half blind</i> ¹	'imish
dahdar	<i>roll, slope</i>	indahar
ghatrash	<i>turn a deaf ear</i>	ṭirish
iṣṣarmah	<i>live fast</i>	raamah ²
shaqlib	<i>upset</i>	qalab
sha'laq	<i>suspend</i>	'alaq
shaqlif ³	<i>throw</i>	qadaf
sha'bat	<i>climb, hold to</i>	shibit
khalbat	<i>confuse</i>	khalat
qarbat	<i>be stingy</i>	qarrat
iṣṣalbat	<i>be incited</i>	ṣallat
kharbaq	<i>pierce with many holes</i>	kharraq, kharraq
kharbish	<i>scratch</i>	kharash ⁴
kharwish	<i>scratch (as a mouse)</i>	kharash ⁴
qarqash	<i>munch</i>	qarash
idda'bil	<i>fade</i>	dibil
lahlib	<i>blaze</i>	lahab
sha'ilil	<i>burst out in flames</i>	sha'al
zaghlil	<i>be dazed</i>	zaghal ⁵
halwis	<i>talk inanely</i>	hawas
sharmat	<i>tear to pieces</i>	sharat
qarmish	<i>munch</i>	qarash
farshin	<i>spread out</i>	farash
itfaltin	<i>live fast, become a rogue</i>	itfalat ⁴
it'atwin	<i>grow strong</i>	it'âfa
itma'yaq	<i>play the fop</i>	it'ayiq
ma'yar	<i>revile</i>	'ayir
ma'gin	<i>make putty</i>	'agan
itma'shaq	<i>become enamoured</i>	it'ashiq
matwih	<i>lead astray</i>	taiyih
itmakhitar	<i>swagger</i>	khatar ⁶
inga'mas	<i>recline</i>	inga'aş

¹ As in the expression 'ênu mida'misha.

² We say yiṣṣarmah (or yirmah) wara n niswân. For the initial sibilants, compare the *ist* of the tenth derived form and the sister languages Aramaic and Ethiopic.

³ Shaqdif has recently fallen into disuse.

⁴ Not in use; fakat means *to get loose, escape*.

⁵ Cf. also zagh in 'ênih zâghit. Many triliterals are themselves only lengthened forms of weak verbs, or verbs with a doubled radical, as shaqqar from shaqq ('ala) *to visit*; so başar, baş (above). See below, Rem. b.

⁶ Cf. ishshakhtar *to bluff* (a word, however, not in common use).

itna'nis	<i>revive</i>	na'ash ¹
lahwig	<i>goad</i>	lahag ²
laswa'	<i>flog</i>	lasa'
lahwis	<i>lick clean</i>	lahas
it'ôlaq	<i>behave lasciviously</i>	'alaq
khôzaq	<i>impale</i>	khazaq ¹
qarwat ³	<i>cut off</i>	qarat ¹
naqwar	<i>insult</i>	naqar
shah'war	<i>smear with soot</i>	shah'har
itqaryif	<i>get disgusted</i>	qirif
waṣtan	<i>place in middle</i>	waṣṣaṭ
it'alqan (= it'ôlaq, from 'alaq)		
itrabbīn	<i>become a monk</i>	itrabbih

(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 (from cold, &c.)</i>
ṭaṣṭaṣ	<i>fizz</i>	ra'ra'	<i>be fresh and green</i>
daḥdar	<i>roll</i>	karkib	<i>put in disorder</i>
dardish (fi l kalām)	<i>get confused (in speaking)</i>	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,⁴ 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 rail</i>	burqu'
garnāl	<i>write about one in a newspaper</i>	gurnāl
itrasmil	<i>be a capitalist</i>	rismāl
ṣagar	<i>insure</i>	sukurtā
kartin	<i>put into quarantine</i>	karantina
mazraṭ	<i>bluster</i>	mizraṭ
itnamrād	<i>be like Nimrod, i.e. act tyrannically</i>	

¹ These verbs are not in use in the Cairene dialect.

² The primitive verb generally means *to cheat* in Cairene.

³ Cf. also qurma *log, stump*.

⁴ Unless ṣabbīn *to soup* and nammar *to number* (namara) 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 quadriliteral, and that *m* and *w* are more frequently added than any other letter. Those which insert *r* and *l* correspond to the Syriac *parēl* and *parēl*, regarded in that language as forms of the trilateral verb.

REMARK *b*.—Sometimes both the quadriliteral 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. Quadriliterals, 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 quadriliteral 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*, *shankal* (or *shankil*)¹ *look*, *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.	<i>daḥḍart</i> , <i>karkibt</i>	<i>daḥḍart</i> , <i>karkibt</i>
2nd pers.	<i>daḥḍart</i> , <i>karkibt</i>	<i>daḥḍartī</i> , <i>karkibtī</i>
3rd pers.	<i>daḥḍar</i> , <i>karkib</i>	<i>daḥḍarīt</i> , <i>karkibīt</i>

PLURAL FOR BOTH GENDERS

1st pers.	<i>daḥḍarna</i> , <i>karkibna</i>
2nd pers.	<i>daḥḍartû</i> (-m), <i>karkibtû</i> (-m)
3rd pers.	<i>daḥḍarû</i> (-m), <i>karkibû</i> (-m)

AORIST

SINGULAR

1st pers.	<i>adaḥḍar</i> , <i>akarkib</i>	<i>adaḥḍar</i> , <i>akarkib</i>
2nd pers.	<i>tidāḥḍar</i> , ² <i>tikarkib</i>	<i>tidāḥḍarī</i> , <i>tikarkibī</i>
3rd pers.	<i>yidaḥḍar</i> , <i>yikarkib</i>	<i>tidāḥḍar</i> , <i>tikarkib</i>

¹ Both foreign words.

² Or *tedāḥḍar*, &c.

PLURAL FOR BOTH GENDERS

1st pers. nidaḥdar, &c.

2nd pers. tidaḥdarû, &c.

3rd pers. yidaḥdarû, &c.

Imperat. masc. daḥdar, karkib; fem. daḥdarî, karkibî; pl. daḥdarû, karkibû (neg. ma tdaḥdarsh,¹ &c.).

Particip. midaḥdar, mikarkib (or medaḥtar, &c.).

REMARK.—The verb *tâtâ* "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, *metâṭî* in the participle.

§ 226. There is only one derived form, and this we construct by affixing *it* to the simple verb, as *itlakḥbaṭ* *be confused*, *iddaḥdar* *be rolled, roll oneself*, *ikkarkib* (*itkarkib*) *be thrown into disorder*.

REMARK *a*.—A second form, *ilkhabiṭ*,² occurs in the word *itma'inn* (simple verb *ṭamarā*) *be easy on one's mind, confident*; aor. *aṭma'inn*; particip. *miṭma'inn*. This verb, however, is not in common use, like its kindred trilateral *itamminn*.

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*,⁴ aor. *aṣṭabbar*, particip. *miṣṭibbar*, used in a neuter as well as an active sense, and often with no reference to machinery.

VOCABULARY

bargim	talk con- fusedly, mutter	barṭal	bribe
taubil	be lazy	barwiz	frame
khaṣar	clench	baḥtar	spill, scatter
targim	translate, in- terpret	izzahlaq	slip
		itrahwin	amble
		'anwin	address
		gharbil	sift

¹ Or ma tdaḥdarsh.

² *Tâtâ* in the written dialect.

³ Corresponding to the literary *ilkhabiṭ* (*iṣṭakalla*).

⁴ Cf. the Alexandrian *ma ṣṭabbanish* from *ṣṭa* *to stop* (S.). *Iṣṭabbi* is also used as an imperative, but somewhat jocularly. *Iṣṭabbar* is not to be confused with *iṣṭabar*, the eighth form of the verb *ṣabar*.

karṭin 'ala	<i>put into quarantine</i>	ṭabbaq	<i>fold</i>
qarbaṣ	<i>tie to the pomel of the saddle¹</i>	ghanna	<i>sing</i>
igga'maṣ	<i>be puffed up with pride</i>	rajaṣ	<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 derish</i>	it'aṭa	<i>be given</i>
		dār	<i>walk about</i>
		lawā	<i>twist</i>
		gizr	<i>embankment</i>
		ṣūra	<i>picture</i>
		shammām	<i>water-melons</i>
		frūta	<i>fruit</i>
		ruzz	<i>rice</i>
		mafrash	<i>table-cloth</i>
		sabat	<i>basket</i>

EXERCISE 69

Inti ddawṭi 'ande min? Istawṭa sawa 'ala kede. Ir riggāla dōl issau² 'ala bni yidrabūh. Il bēl yithaṭṭe fi l kasarōna wi yinsiwi. Ma takulsh ish shamīmāna dī; mush mistiwiya. Ma titwish dir'āi, 'auz tikassaru? Il 'aṣāva kānit mittāwiya wara dahru. Hāti, ya bitte, kursi aḡud 'alēh. Ta'ā ya wad, warri li lli fi idak. Agi ana 'andak walla ḥa tigi inta 'andi? Ga³ lukshe khabar 'an abūk, ya'ni yigi walla la? Ma hyāsh gaya llēla? La', ilḥa lli gayin. Il binte tanniha taḥt is ṣagara lamma gih abūha. Tannuhum mashyīn humma wi r riggāla 'ala biyuthum. Tammitik ṭaḥa waiyāhum 'ala fōq. Tannina ḥna l kull mērauwaḥin sawa. Tanniha l mazzika tduqqe quddām il 'arabiyāt. In niswān tannuhum lamma ḥaṣṣalu l bāt. Inti lēh tamalli titannik fi matrah wāhid? Ma tamakshi tqul ḥāga zēye dī. Tamalli biyebargim bi l kalām; mush 'arif biqūl ēh. Il arde mibashbisha bi l moiya, ma tighdarshe tilab. Rayḥin nigarnal il mas'ala fi l garanin (garānīl). Da rāgil metanbil u kamān nigga'maṣ fi nafsū, biyiftikir ma fish ḥadde ghēru. Kunna mēlahdarin il kūra fi l ard' bidal ma niḥdīfha 'ah.

¹ From qarbūs (qarabūs). The verb is used of forcing up the head of a donkey, &c., by tying the reins to a ring in the saddle.

² Contracted from issawū. The accent is on the final syllable.

³ 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 mikhar-baqa. In nâr sha'lilit fi l bêt. It'afraḡ il ḡuṣân lamma wiḡ'it il 'agala taḡte riglu. Hiya khaṣarit il fulûs fi idha, ya'nî ṭabbaḡit idha 'alêhum. Il maraḡ ḡa'ḡa'u ktir. Naḡaru medaḡ-dah. Il bersîm lamma yikbar fi l ard we yikḡarr, yeḡum¹ yera'ra'. Ma tḡarbassî ḡmartak kede; ḡarâm 'alêk!

EXERCISE 70

The papers are all in confusion;² why didn't you number them?³ 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.⁴ 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 went⁵ rolling down the bank till we fell into the canal. I saw you standing there shivering⁶ with⁷ cold. The horse was going at an amble. She always plays the grand lady with me. You had better⁸ register⁹ 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 in¹⁰ the middle and fold it (in two). What¹¹ was she whispering in his ear? Why didn't you come when I called to you? You will get ill if¹² you eat unripe¹³ fruit. The fields will be irrigated¹⁴ 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*).

¹ §§ 11 (2), 559.

³ 3rd pers. sing. fem.

⁵ *tann*.

⁷ *min*.

⁹ *sôgar*.

¹¹ After the verb.

¹³ Trans. *which is not* (mush) *ripe*.

¹⁴ Fem. sing.

² Particip. fem.

⁴ Verb before subst.

⁶ Continued present.

⁸ *aḡsan*, at beginning of sentence.

¹⁰ *min*.

¹² *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, *ṣuḡr* 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 *muftah* key (from *fatah* to open).

(g) Of the vessel containing that which is produced by the action of the verb, as *mihlâb* a milkpail (from *halab* 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. <i>bark</i>	<i>ša'b</i> hard, <i>sahl</i> easy
2. <i>barak</i>	<i>gada'</i> brave, <i>Ḥasan</i> , <i>pr. n.</i> (beautiful)
3. <i>burk</i>	<i>murr</i> bitter
4. <i>birik</i>	<i>khishin</i> rough, in lumps, <i>tikhit</i> thickset
5. <i>barâk</i>	<i>khalâs</i> finished, <i>ḥarâm</i> forbidden, disgraceful
6. { <i>barik</i>	<i>adib</i> well-bred, <i>da'if</i> weak, <i>haliq</i> shaved
{ <i>birik</i> ¹	<i>bikhîl</i> stingy, <i>tiqîl</i> heavy, <i>gidid</i> new ²
7. <i>barûk</i>	<i>ḥasûd</i> envious, <i>'agûz</i> aged
8. <i>bârik</i>	<i>kâtib</i> , <i>tânî</i> , <i>tâlit</i> , <i>sâhil</i> easy.
9. <i>barrâk</i>	<i>baṭṭâl</i> bad, <i>baṣṣâs</i> spy, <i>khaiyât</i> tailor
10. <i>barrik</i> ³	<i>akkîl</i> glutton, <i>qassis</i> priest, <i>ṣaiyîṭ</i> singer
11. { <i>barkân</i>	<i>sakrân</i> drunk, <i>'aṭshân</i> thirsty, <i>kharrbân</i> spoilt
{ <i>birkân</i>	<i>'iryân</i> naked ⁴
12. <i>abrak</i>	<i>aḥmar</i> , <i>abyaḍ</i> , <i>aḥwal</i> , &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.

¹ *Birik* is a weakened form of *barik*. The *a* is always maintained when the enclosing consonants are strong.

² Notice *wilif* companion (= literary *alif*).

³ Intensive of *barik*.

⁴ *Ga'an* (and occasionally *grân*) is for *gaw'an* (from *gâ'*), the *u* having fallen out.

REMARK *b*.—A few quadriliterals have an adjective of the form lakhbûṭ, as khalbûṣ *deceiving, a rogue*.

REMARK *c*.—Bârik is confined to the participle and the ordinal numbers. Barrâk and barrik are generally intensive in meaning.¹ 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. Barik, barûk, and barkân are often identical in meaning with the passive participle of the active verb (whether in the simple or first derived form),² as qatîl *slain* (= maqtûl), rasûl *one sent, a messenger* (= marsûl),³ kharbân *spoilt* (= makhrûb).

REMARK *d*.—Barik and birik 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 find*; madiya, 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 baiyik (or bêyik), as maiyit (mêyit) *deaf* (from mâṭ), ṭaiyib *good* (ṭâb, yeṭib).

§ 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 ⁴ <i>a being black, black</i>
4. barûk	qabûl <i>accepting</i>

¹ Kaddâb is used of one who has just told a lie, though it properly signifies one addicted to lying, a *professional liar*.

² Brik is the pass. particip. of the primitive Syriac verb, as barûk is of the Hebrew.

³ Used as the pass. particip. of irsal (arsal) *send*, which is not, however, in colloquial use.

⁴ All the colours have this form.

FORM	EXAMPLES
5. birk	'ilm <i>knowing, knowledge, kidb lying, lie</i>
6. birak	gilas <i>sitting, rida consenting, consent, ghina</i> (burak) (ghuna) <i>a being independent, riches</i>
7. birâk	kitâb <i>writing, book</i> , ¹ qiyâm <i>rising, starting</i>
8. birik	nihîq <i>braying</i> ²
9. burk	sukr <i>a getting drunk, shurb drinking, tûl (for tuwl) being long, length</i>
10. burâk	surâl <i>questioning, question</i>
11. { burûk { birûk	{ dukhûl <i>entering, entry, luzûm being necessary, necessity, surûr being glad, gladness, wişûl arriving, arrival, ghilûw being dear</i>
12. barka	rahma <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. birika	migiba <i>bringing, migiya coming</i>
18. burâka	ghufâra <i>watching, guarding</i>
19. burûka	şurûba <i>being difficult, difficulty, suhûla being easy, facility</i>
20. barakân	dawarân <i>turning, shawafân seeing, dawakhân getting giddy, tawahân (or tayahân) going astray, wool gathering, khararân leaking</i>
21. barkana	şaghkana <i>being childish, farsana being courageous, intrepidity</i>
22. birkân	bunyân <i>building, nisyân (nusyân) forgetting</i> (burkân)
23. birkiya	shiddiya ³ <i>strength</i>
24. burukiya	sukhuniya <i>being hot, gumudiya being hard</i>
25. mabrak	mashâl (for mashyal) ⁴ <i>carrying</i>
26. mabrik	mibi' (mebi'), for mibyi', <i>selling, migi' coming</i> (mibrik)
27. mibrâk	mirwâh <i>going</i>
28. mabraka	maqdara <i>being powerful, mashyakha being a sheikh</i>
29. mabrika	ma'rifa <i>knowing, knowledge, ma'isha (for ma'yisha) living</i>
30. mi (me)	mehabba <i>loving, affection</i> barka

¹ In a passive sense.

² The verb is only used in the first derived form (nalhaq).

³ A lengthened form of shidda.

⁴ 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; burakiya 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).¹

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 triliteral 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).
tahliya *sweetening* (halla).

REMARK.—The first and fourth of these forms are by far the most common, the latter being confined exclusively to verbs whose

¹ Wagah is not itself in use.

final radical is *y*. A fifth form, *tabrāk*, occurs in the word *takrār* *repeating* (*karrar*), and a sixth in *tilqa'* *a bringing face to face with* (*laqqa*); but the former is scarcely colloquial,¹ and the latter is used only in the expression *min tilqa'* ² *nafsu, nafsak, &c., of his, your, &c., own accord.*

II.

1. *mī* (me, mu), *bârīka* ³
as *mekhalīfa* *contradicting, a contravention* (*khâlīf*),
mī'âkhīza *blaming* (*âkiz*), *muwafqa* *agreeing*
with (*wâfiq*), *migauba* *answering* (*gâwib*),
mī'ayra *reproaching* (*'âyir*).
2. *birāk* as *hîsâb* *taking account, bill* (*hâsib*).

III.

1. *ibrāk* as *îflân* *publishing*.
2. *abrâka* ⁴ 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. *tabarrīk, tibarrak, tibarrik*, as *takallim* *speaking, tiḥarrak*
being moved, tiqaddim *being advanced, taḥarri* *investigating, inrestigation*.

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. *inbirāk*, as *inkisâr* *being broken, humiliating oneself* (*inkasar*).

REMARK.—This form likewise is very rarely heard.

VIII. *ibtirāk* as *istilâm* *receiving* (*istalam*),
ishtiyâq *yearning* (*ishtâq*).

IX. *ibrikâk* as *iḥmirâr* *getting red*.

X. and XI. *istibrāk* as *istifhâm* *getting information*.

2. *istibrâka*, as *istiḡâma* *rectitude, istighâsa* *calling for aid,istirâha* *reposing*.

¹ *Takrîr* is the form in use.

² *Tilqa'* is corrupted colloquially to *tilka*.

³ The first syllable is occasionally *u*, especially before *w*. The *i* usually falls out (§ 33).

⁴ 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 *istigwāb*, after *istibrāk*.

REMARK *b*.—In some cases the noun is in use, though the verb has become obsolete.¹ 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 *lakhbāṭa*; ² that of the derived verb *ti(te)lakhbiṭ*, as *daḥḍara rolling*, *kharbasha scratching*, *ti(te)bartil a bring 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*.³

REMARK *b*.—With the exception of *barrak*, the derived forms very rarely, if ever, admit of a noun of this class. The word *muṭāṭiya a bending* is an irregular formation, being the feminine of the participle of *tāṭā* treated as the form of a triliteral instead of a quadriliteral, as it is in reality.

REMARK *c*.—In the quadrilaterals the derived form *tilakhbiṭ* becomes *tilakhbāṭa*,⁴ as *ti(te)makhmaḍa a being upset by shaking*, *ḡc.*, *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 *waḥida* must be added if the idea of unity is to be emphasized.

§ 234. Nouns of time and place derived from the simple

¹ Or exists only in the literary dialect. The colloquial sometimes borrows one part of speech, while it rejects others belonging to the same root.

² *Lakhbiṭa*, as well as *tilakhbiṭa* (see below), is sometimes used by the higher classes.

³ The plur. *ghalwāt* is preferred to *ghalyāt*.

⁴ The learned say *tilakhbāṭa*.

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*; ¹ *e.g.* :—

maghtaş	<i>a large basin for plunging</i>	(from ghuṭuş, yiğhtaş)
maṭbakh	<i>kitchen</i>	(from ṭabakh, yiṭbakh)
maktab	<i>school</i>	(from katab, yiktib)
maglis	<i>place or time of sitting, as- sembly</i>	(from galas, yiglis)
maghrib	<i>time of going west, sunset</i>	(from gharab, yighrib)

REMARK *a*.—The noun of time and place of verbs whose medial radical is *w* becomes mabāk, as maqām *woodwork round the tomb of a sheikh* ² (from qām, yeqūm), 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 madrasa *school* (from daras, yidris). A few derived from verbs whose initial radical is *w* or *y* take the form mibrāk, as mi'ād ³ *appointed time* (from wa'ad *promise*), milād *birthday* (from wilid).

§ 235. Class *f*, denoting the instrument, takes the forms mabrak, mibrak, to which the feminine termination is sometimes added, and mabrāk, mibrāk; *e.g.* :—

mabrad	<i>a file</i>	barad
maqaşş	<i>scissors</i>	qaşş
misann	<i>a steel for sharpening</i>	sann
mamsaha	<i>a cloth for wiping</i>	masah
maşyada	<i>a trap</i>	şad
minashsha	<i>a fly whisk</i>	nashsh
muftāh	<i>a key</i>	fatah
minshār	<i>a saw</i>	nashar
mingâr	<i>a chisel</i>	maqar
miqyās	<i>a gauge</i>	qâs
mizân (for miwzân)	<i>a balance</i>	wazan

¹ In these cases it is *u* in the written dialect, as katab, yaktub.

² The meaning *dignity, position*, is not generally known, though the expression saḥib maqām is used sometimes even by the uneducated.

³ More commonly ma'ād.

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* *mirāya* *looking-glass*, the *qaṭ'a* falling away.

§ 236. Verbal nouns denoting a vessel take the same forms as those of class *j*, as *mihlāb* *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:—

<i>ḥitta</i>	<i>a bit</i>		<i>luqma</i>	<i>a mouthful</i>
<i>ḥiṣṣa</i>	<i>a portion, share</i>			

(*b*) Garments, coverings, &c., many of which take the form *birāk*, as:—

<i>libās</i>	<i>drawers</i>		<i>girāb</i>	<i>sheath, bag</i>
<i>ḥirām</i>	<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 *barrāk*, as:—

<i>mallāḥa</i>	<i>a salt-mine, salt-cellar</i>		<i>tarrāḥa</i>	<i>a mattress</i>
			<i>ʿaṣṣāra</i>	<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 *misʿad*¹ *fortunate*, and *mibkhit* *very lucky* and *mitiyiz* *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:—

<i>shibbāk</i>	<i>a window</i>		<i>tiffāḥ</i>	<i>apples</i>
<i>dibbān</i>	<i>flies</i>			

§ 239. It should be noted also that a particular form is not necessarily confined entirely to a class. Thus *shammām* *water-melons* has the form of nouns denoting trades, &c.

¹ Unless it represents the passive participle of the verb *ʿasād*. (See § 167.)

VOCABULARY

khatt	<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>	titakhbîṭ	<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>
inşirâḥ	<i>gaiety</i>	kuḥḥa	<i>coughing, cough</i>
wişiya	<i>order</i>	ghuma	<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,	<i>contentment,</i>		
inbişât	<i>pleasure</i>		
hana	<i>happiness</i>	taman	<i>price</i>
ḥinniya	<i>kindness, com- passion</i>	‘amaliya	<i>doing, deed</i>
radâwa	<i>depravity</i>	fôt	<i>a passing, going through</i>
ghiyâr	<i>changing</i>	dikka	<i>bench</i>
madad	<i>stretching, scope</i>	fiṭîr	<i>pastry</i>
shôf	<i>seeing, view, vision</i>	sham‘idân	<i>candlestick</i>
dashsh	<i>crushing</i>	‘ankabût	<i>spider</i>
ṭulû‘	<i>rising, depart- ing</i>	ḥabara	<i>kind of cloak</i>
hadad	<i>demolishing</i>	ḥalla	<i>pot</i>
iḥtirâm	<i>respecting, re- spect</i>	riq	<i>saliva</i>
mushtara	<i>buying</i>	furn	<i>oven</i>
(mishtara)		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>weakness</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>	taqtaq	<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>jill</i>	ke‘innuhum	<i>as though they</i>
ta‘am	<i>vaccinate</i>	(keyinnu- hum)	
‘azzib	<i>torture, punish</i>	‘ala ḥasab	<i>according to</i>
gahhiz	<i>prepare</i>	lagl, li agl	<i>for, in case of</i>
rabba	<i>bring up, educate</i>		

EXERCISE 71

Il faḥme da kullu nâ‘im; khallih yegḡb lina khishin. Il khatte betâ‘ak ṣa‘be qawi; min yiqrah? Il qassis da râgil akkil; bidâl ma yâkul luqmitên khad il kull. Ana ‘atshâna qawi; idlinî shurbit moiya. ‘Add 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 mirwah-hum. Taman ish shi‘ir bi l mashâl tisîn sāgh. Mush ṣahbi hûwa, basse ma‘rifî. 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 yerafsh il kitâba wala l qirâya. ‘Ande wiṣûl il ḥaramiya yekân il firâr aḥsan min il meqauma. Katm il ḥaqîqa mush nâdir ‘and ish shuhbâl. Idfa‘ ‘ala ḥasab maqdartak. Simirte titaqtiq il barûd lamma miskit fih in nâr. Mutaṭṭiyitak di li ṣ sala mush tamâm; tâṭi kemân shuwaiya. Wishshu simih we bôyin ‘alḥ leinnu râgil ṭaiyib. Ghalêt il moiya ghalwitên walla ghalya wahda bass? Il ḥuṣân ṭabbe ṭabba ganda. Itgawwitzte ḥittit hint, lâkin liṭiya ‘âl. Ana, ma fîsh luzûm agl. Lar, tigi; migiyak yinfar. Hûwa lissa ma khuluṣṣe min taḥḍir il ‘arabiya? Sharraftina we ânistina we ḥaṣal lina ṣ ṣurûr wi l inshirâḥ bi

wuġūdak 'andina. Zêye ma waṣṣētūni adini 'amalte bi l wiṣiyya lukum. Hūwa qal lak kede qōl ṣalīh? Lāzim neqāwil wāḥid 'ala talīq in naġaf wi sh sham'idānat luzūm il farah we 'ala taḥdīr is sagāgīd luzūm id dikak liagle qu'ād in nās 'alēla. Guzla shtara lha ḥabara lagli t tazyir biha. Qaddimu l farkha bi ḥashwitu. Tannuhum fi ḥazz wi mbisāt we fi hana we ti ṣrūr lamma yedūrum we yirga'um 'ala bēthum. Ana ra'aftu min himmīyit qalbi 'alēh. Min raḍāwit qalbiha 'alēna qāmit darabitna wi khaṇaqitna, we baqat¹ nafasī mīldāyīq min maskitha fi raqabtī, u baqēt a'aiyaṭ min khaṇqiha fiyya u min darbiha fiyya. Akl il fawākīh yinfa' li għiyār ir riq. Fi nās yehibbu t ṭabīkh ḥādiq shūwaiya zēye nuṣṣe ḥuduqiyya. Shūf 'ala maddad shōfak.² Ma tiṭla'sh il khamṣa min ġebu illa bi qal' id dīrs. Khallī bālak maly ik kubbāya yekun khaṭif laḥṣan yitkabb in nibit 'aṣ ṣufra. Kutr il kalām yidurr. Il walad min ġumudiyyitu u min shiddiyyitu raḥ dughri misik ir rāgil u ramāh 'ala qahru. Qaulu l minagġid 'ala tangid il marātib. Khallih 'an nār lamma yistiwi u tibqa taswīyitu zēy iz zibda. Min ba'de ma yikhlaṣū min dāshish il fūl yigharbilūh, u ba'd it tigharbil yihutūh fi l halla. Ana shāyif leinn il maṣūra di fiha khararān. Bētu fi ani sikka? Auwil taḥwiḍak 'ala l yimin.

EXERCISE 72

As soon as I had finished cleaning³ the house. It was broken by a stone falling on it when the wall was being pulled down.⁴ From her limited knowledge of Arabic.⁵ When he had got down from⁶ the horse. He showed⁷ them great honour, as though they were big people. Choose me a good carriage from the stand. You must make a contract with him for⁸ 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

¹ See § 560.

² Or 'ala maddit shōfak (or ish shōf).

³ Trans. *from the cleaning of*.

⁴ Trans. *the descent of a stone on it at the time of the pulling down of the wall*.

⁵ Trans. *the smallness of her knowledge in the Arabic*.

⁶ Trans. *after his descent from on*.

⁷ 'amal l.

⁸ 'ala.

smallpox.¹ 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 spend² two or three days in the preparation of their food,³ until the time for⁴ the departure of the *malamal* approaches.⁵ The meat is only half-cooked.⁶ Leave it there in case of need. We arrived before sunset and left before sunrise.⁷ The price for slaughtering⁸ a lamb is five piastres tariff. We are not satisfied with⁹ our food and clothing. I heard a knocking at¹⁰ the door. Why didn't you prevent him from striking her?¹¹ Tying¹² is easier than untying.¹² They do all these things¹³ to make fun of people.¹⁴ When it first came down,¹⁵ the rain was slight. She has a violent cough. Give me a little drinking-water,¹⁶ please. The king gave orders for his head to be cut off.¹⁷ I recognised him by¹⁸ his¹⁹ gait. They were busy with²⁰ their drinking and singing. If speech is silver, silence is gold.²¹ He is ever wool gathering.²² Going bare-footed²³ is harmful to the health in winter.²⁴ I saw him as I was passing through²⁵ Cairo.

¹ *The vaccination of the children is for the preservation from the . . .*

² fidil.

³ il akl wi sh shurb.

⁴ *Of.*

⁵ Verb before the subject.

⁶ Trans. *cooked half a cooking.*

⁷ Trans. *before the setting (uuzûl) of the sun . . . before its rising.*

⁸ Genitive.

⁹ fi.

¹⁰ *Of, genitive.*

¹¹ Trans. *his striking at (fi) her.*

¹² Trans. *the tying, the untying.*

¹³ Trans. *doings.*

¹⁴ 'ashân id dihk 'ala n nâs.

¹⁵ Trans. *in its first descent.*

¹⁶ Trans. *water (of) drinking.*

¹⁷ Trans. *for (bi) the cutting off (of) his head.*

¹⁸ min.

¹⁹ betâ'u.

²⁰ fi.

²¹ Trans. *if speech is of . . . , silence will be of . . .*

²² Trans. *he has ever (tamalli) wool gathering.*

²³ Trans. *the going, &c.*

²⁴ Trans. *in the winter.*

²⁵ Trans. *in my passing through ('ala).*

THE PREPOSITIONS

§ 240. The prepositions may be divided into two classes :—

(1) Inseparable,¹ 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, wo *by* (in swearing), as w Allah, w Allāhi *by God*, wi hyāt rāsak *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 *zāhir 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>
bén	<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>
ṭûl	<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>
hawalén	<i>around</i>	ghâyit	<i>until</i>
didd	<i>against</i>	ma', mi'	<i>with</i>
ḍimn	<i>among</i>	mitl ³	<i>like</i>
zêy	<i>as, like</i>	min	<i>from</i>
'ala ²	<i>on, against</i>	waiya, wiya	<i>with</i>
'an	<i>from</i>	wara	<i>behind</i>
'and	<i>by, with, &c.</i>	wuṣṭ	<i>amid</i>

¹ They are written as separate words in this work, to prevent confusion.

² '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*.

³ 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:—

abadan	<i>never</i>	zaman, zêye	<i>formerly</i>
aşlu	<i>originally</i>	zaman	
auwilan, fi l	<i>firstly</i>	sâ'a, sâ'ât	<i>sometimes</i>
auwil		dilwaqt, dil-	<i>at present</i>
emta?	<i>when?</i>	waqti ²	
imbârih	<i>yesterday</i>	hâlan	<i>at once</i>
in nahar da	<i>to-day</i>	summa ³	<i>then, next</i>
badri	<i>early</i>	'amnauwil	<i>last year</i>
ba'd, ba'diha	<i>afterwards</i>	qabla, qabliha	<i>before</i>
ba'dên	<i>afterwards</i>	lissa	<i>not yet, still</i>
bukra	<i>to-morrow</i>	nihaytu, in	<i>finally</i>
tamalli	<i>always</i>	nihaya	
tânî ¹	<i>again</i>	wakhrî	<i>late</i>
dawâman,	<i>always</i>		
dayman			
(da'imân)			

¹ The Nahwy form *saniyan* is sometimes heard.

² For *di il waqt* (§ 416). The *i* seems to emphasize the word. Cf. *dôli these here*, *kamâni* (for *kamân*); similarly, perhaps, the final *ak* in *ya dôbak*, &c. (See § 570, note.)

³ 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>
güwa	<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 ²	<i>doubt, pro-</i>
bardu, bardu	<i>also, all the</i>		<i>bably</i>
	<i>same</i>	dughrî ¹	<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>
belkî, ¹ belkin	<i>perhaps</i>	ziyâda	<i>more</i>
bi hsâb	<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>	sirr	<i>secretly</i>
bi l aqall	<i>at least</i>	shawâhid.	<i>evidently</i>
bi t taklmin.	<i>approximately</i>	ish shâhid	
taklmin		shuwaîya	<i>a little</i>
tamâm, bi t	<i>completely</i>	‘aşalla	<i>perhaps</i>
tamâm		‘ala l mahl	<i>slowly, gently</i>
taqriban	<i>about</i>	faqaţ	<i>only</i>
tês, bahre tês	<i>very much</i>	qawî	<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, ⁴ 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>	mâni	

¹ Turkish.² For il batt *the conclusion*. The *h* is frequently dropped.³ Used also with the pronominal suffixes.⁴ Not in general use.

keinn, ke- yinn ¹	<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>	yitla'	<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 ²	<i>but, when</i>	ham ⁴	
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</i>
iza, izakân	<i>if</i>		<i>fact</i>
in	<i>if</i>	sâ'it ma	<i>at the time that</i>
inn, illa	<i>that</i>	'ala shân,	<i>in order that,</i>
illa inn	<i>except that</i>	'ashân (ma)	<i>because of</i>
ikminn	<i>seeing that, be- cause</i>	'ala inn	<i>that</i>
innama	<i>only that, ex- cept that³</i>	'ala bâl ma,	<i>until</i>
'iwad, 'uwad ma	<i>instead of</i>	'abâl ma	
ba'de ma	<i>after that</i>	fa, fi, fe	<i>and, so</i>
bidâl ma	<i>instead of</i>	qable ma	<i>before that</i>
tauw, tauwe ma	<i>as soon as, no sooner</i>	kulle ma,	<i>whenever</i>
ṭul ma	<i>as long as</i>	kulli ma	
ghêr inn	<i>except that</i>	keinn, keyinn	<i>as if</i>
		le inn	<i>because, that</i>
		lagl (lî agl)	<i>in order that</i>
		lagle inn,	<i>in order that</i>
		lagle ma	

¹ With the pronominal suffixes.

² As in *amma nshûf lî me see*.

³ Fr. *subordonné*.

⁴ Turkish, from Persian.

lahsan	lest	mâdâm	inasmuch as
li hîn, li hîn	until	ma'inn	although,
ma			whereas
lâkin, we	but	(wa), wi, we, û	and
lâkin		walla	or
lau, welau	if, although	wala . . . wala	neither . . . nor
lôlâ	if not, but for	waqte ma	at the time that
lamma	when	ya . . . ya	or . . . or
mata ¹ (only	when	ya imma . . .	or . . . or
with past		ya imma ²	
tense)			

INTERJECTIONS AND EXCLAMATIONS

§ 246. The following are in frequent use:—

Allah, Alla	dear me	tay tay	to call a goat
(God)		ta-a-ta	when teaching
allahumma	in truth, in-		a child to
	deed		walk
âh, ah-h ³	ah, alas, oh	trrrr	to make a
akh, akh min	fie on		camel kneel
ikhkhî,	pugh, ugh	gay gay gay	help
ukkhkh, iffî,		hus	to quiet a
uff, uffên			dog, &c.
ikhş ('ala)	jie, for shame	hó, hé (hoh,	here
iy	mind	hêh) ⁵	
îyâk	beware, see that	hay hay hay	to call goats
	you	hay	
îyâh, îyâha	there he, she, is	hâ-ah, hârga'	to urge a
î-i-yih	ugh, not really		donkey
inzil, shinzil ⁴	move	hiss	to quiet a
ôh, o, oh	oh, oho		donkey
ummâl	rather, I should	sik sik sik	to call goats
	think so,	sik	
	pray	shi-ih	to urge a beast
bi llâhi	by God		of burden
bis bis bis	to call a cat	shê gharib	how strange

¹ Mata is rarely heard.

² Also ya immatan, savouring of Nahwy.

³ Expresses mostly distress and admiration, and sometimes an emphatic assent.

⁴ Used especially to a horse. Shinzil is intensive, and is used when the first cry (inzil!) has no effect.

⁵ Mostly with a and kede prefixed (§ 124).

kis kis kis	to make a horse go back	la ¹	to express surprise
kh-h-h-h	to make a camel kneel	ma	but
khât	to make a camel step cautiously	ya ma ḥsan	how much, how very
khatt, khattî	to a donkey for the same purpose	yalla	surely
khud	to call a person's attention, hey!	ya rêṭ	come on
		ya salâm, ya sâtir	would that
		yiss, yisse ²	fancy, dear me
		baqa	to make a horse stop
		yu-ûh (ya sâlim)	oh

VOCABULARY

fagr	dawn	istafhim	inquire
kû'	elbow	darab bulṭa	take a stroll
shanab	moustache	khalat	mix
karsha	hurrying	waqqa'	let fall, drop
fusha	recreation	bi kh(i)lâf	contrary to
khidma	service	bi l marra	once for all, not at all
kinisa	church	istihbâb	chumming together
ista'gil	haste	mandil	handkerchief
'âm	swim, float	mallin	millième
ṣaḥḥ	be correct, proper	ṭûl	length
sakk	to lock	lisân	tongue
fiṭir	to breakfast	kalûn	lock
sihir (ṣihir)	to sit up, watch	quwwa	strength, power
iftakar	think	(qûwa)	
birid	catch cold, a chill	'âda	custom
shadd	pull	ṣaḥîḥ	true
nâwil	hand, reach	ṣaḥîḥa	truth
istâd	shoot	kidb	falsehood, false
samak	fish	balṭa	aw

EXERCISE 73

Inta râyih 'ala fân? Fih mandilên f uḍṭi fôq it tarabîza; bat li wâhid minhum. Ma mi'ish fulûs wala mallim; fih 'andak

¹ La is followed by the personal pronouns, huwa, hiya, and humma, being appended to it in their shortened forms, as lahu giḥ! lahê gat! lahum gum! It is but rarely used with the 2nd pers. (la nta).

² The y is barely pronounced.

inta? Itla' 'ala fôq we shûf iza kan hûwa râyih yinzil wala la'. Khalli şotak qadde tîlak. Bêyin inni sakkêt il bâb 'ala l fâdi, ya'nî 'ala l huwa, bidal ma (a) dakhkhal lisân il kalûn fi l hadîd. Beyishtaghal 'ala qadde quwwitu. Shiddi nna l garaz. Ana gay 'andak taht iş şagara. Intu mşalla'tin in nas döl 'alêya lêh? Humma tîl'um min hina ya tara wala lissa? Lâzim neqûm bukra badri lahsan ma nilliaqsh il babûr. La', ma darabtûsh qadde kede gâmil: khafif.¹ Humma mashyîn 'ala mahlhum ketir: khallihum yistagilu shuwaiya fi l mashy. Li hadde dilwaqti ma shuftish wala wâhid minhum. Balâsh kalâm hina; iskut! Rah tigi emta? Ba'de sâ'a u nusse agi. Ilna lissa ya dôb kunna fitirna lamma tabb ir râgil. Kân² il qizâza ya dôb 'ayma fôq wishsh il moiya. Ilna kunna 'andu min yigi sâtên. Ishtaghalna tîl il lél lanma li ghâvit tultû il fagr. 'ashân eh 'amalte kede bi khlâf 'adtak? Sitritak mashrûta min 'and il kûr. Râgil mitlak mush lâzim tikhâf min walad şughaiyar. Şikirna lamma s sâ'a talâta min il lél. Tiftikir leinnu yigi? Ma 'rafsh, ya yigi ya ma yigish. Uq'ud henâk inta lanma (a)rûh ana agibha. Il huşân khadu bard ikminnu wâcif min ghêr ish shull. Ish shâb'd nihaytu zêve ma qult ana. Illi yibêyil li shawâhid şahihit qôlak hûwa kalâm akhûk w ukhtak. Atâbi r râgil da kalâmu şahih, we lâkin 'ammu atâbih râgil kaddâb. 'Iwad ma tibqa hina min ghêr shughl ahsan bi l marra tigi tishtighil 'andi fi l ghêt. Litnên saknin sawa istilbâb. Wi hyât shanabak, ya sidi, kalâmi mush kidb; ana râgil faqir, ma yîşahhish inni akdib 'alêk. Yehibbiha môt. Il kalâm da na ma smiltûsh illa dilwaqti. Ya zauwidni³ ya balâsh shughl. Nihaytu qul li êyuha wahda minhum wi s salâm illi tkun nizlit. Hûwa qal li 'ala innu ha yigi bukra ş şubh. Râşu kbîra khâliš mush kebîra bass. Humma qalû li a'mil ish shughle dih ana b nafsi. Îyâk tefût 'alêya u ma tinsâsh. Ilna kunna min dimnuhun. Hiya tawila? la', basse garbik tawila. Yeçûlû "imshi" keinniha⁴ karsha, we "mashshi" keinniha⁴ fusha. Ya mahsan yekun garâ lu hâga; ummâl 'auwaq lêh? Abûya ma mât min zamân. Ma tigi tiftaddal tuq'ud 'andina shuwaiya. Ya ma nta wisikh ya walad! İkkhi 'alêh, da râgil mal'ûn. Akh minnak illi 'amalt il 'amaliya dî. Ma niqdarshe niqlub minnu shughle ketir hâkim hûwa râgil 'agûz. Mahma kânit il hâga teçila tinsâl. Lahna kunna hina! ma kunnâsh. Lahu ana darabtu?

¹ Adjectives used adverbially. (See Syntax, § 336.)

² For kânit (§ 458, d).

³ I.e. *my pay*.

⁴ Syntax, § 387.

EXERCISE 74

I took cold yesterday from not wearing¹ an² overcoat. Since when have you been in Cairo?³ Please reach me that⁴ pencil from the top of the cupboard. I wonder who has torn these leaves out of my book? If you go to bed⁵ early, you must not get up late. He fell off⁶ the bank into the water, and they were only just able to pull him out before he was drowned. You were making fun of me behind my back. We returned without anything⁷ after two days' shooting.⁸ What is the distance from Cairo to the Pyramids? About two hours and a quarter walking.⁹ He said that he will do¹⁰ 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 for¹¹ my watch, or make inquiries about¹² it? The water flows round the village, and the inhabitants fish in¹³ it. He is always trying¹⁴ to talk Nahwy, and says, for example: "ir ragul allazi ga' 'indî ams"¹⁵ for "ir râgil illi gih 'andi imbârih." Tell me approximately how long you have been in the Government service.¹⁶ At what time do they ring¹⁷ the bell for dinner? The telegram didn't come till two in the afternoon. Is his house next-door-to¹⁸ the post-office or opposite to it? When our work is finished¹⁹ we will take a stroll as far as the market. Why did you mix the good with the bad? It would-have-been²⁰ better if you had taken the eggs out of the basket before you dropped it on²¹ the floor. I wish (I had)! Go straight on²² and turn to²³ the left after the English church. You will find it right at the top.²⁴ Even²⁵ if she comes now she won't catch²⁶ 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, only²⁷ you must let me know before,²⁸ so that I may get it ready for²⁹ you. Is the lady in or out?

¹ Trans. *because I (ikminni) did not wear.*

² Trans. *the.*

³ Trans. *you since when in Cairo?*

⁴ *da.*

⁵ Past tense with iza.

⁶ *From off.*

⁷ *hâga.*

⁸ *We had shot.*

⁹ Trans. *to the walker.*

¹⁰ Aorist. ¹¹ 'ala.

¹² 'an.

¹³ min.

¹⁴ 'auz with aor.

¹⁵ Trans. *the service of the Government.*

¹⁶ *darab.*

¹⁷ *ganb.* ¹⁸ Aor. The verb to precede its subject.

¹⁹ *kan.*

²⁰ *li.*

²¹ Trans. *in front of you.*

²² 'ala.

²³ Trans. *above, entirely.*

²⁴ *hatta.*

²⁵ *lihiq, aor.*

²⁶ *bass.*

²⁷ *min qabl.*

²⁸ *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*.¹

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 *a'* or *el*, is assimilated only to *t*, *ṭ*, *d*, *ḍ*, *r*, *z*, *ẓ*, *s*, *š*, *sh*, and *n*.

Words are frequently used in their uncontracted forms (§ 33).

a replaces the colloquial *i* in a large number of words,² 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

¹ In Hebrew also and other Semitic languages *s* and *z* answer to the Koranic *th* and *dh* in a large number of words.

² 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.	rigâluṇ
G.	rigâlin
A.	rigâlan
N.	‘usmânu
G. A.	‘usmâna

Dual and Perfect Plural as above.

BROKEN PLURAL

N.	dirâhimu
G. A.	dirâhima ¹

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*, *kitâbuḥu his book*.

Abun father and *akhun brother* are, under these circumstances, declined as follows:—N. *abû, akhû*; G. *abi, akhi*; A. *abâ, akhâ*; while the dual loses the termination *nî*, and the perfect plural the termination *na*, and *î* is substituted for *û*, as *mustakhdamih 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.
ahad(un)	iḥda
wâḥid(un)	wâḥida(tun)
2. isnân(i)	
3. salâs(un)	salâsa(tun)
8. samân	samâniya
10. ‘ashr(un)	‘ashara(tun)
11. ahada ‘ashara	iḥda ‘ashrata
12. isna ‘ashara, &c.	
18. samâniya ‘ashara, &c.	
20. ‘ishrûn(a), for both genders	
30. salâsûn, salâsin, &c.	
80. samânûn, samânin	
100. mi‘atun, mi‘ah	
200. mi‘atân(i)	
300. salâsu mi‘a(tin), &c.	

¹ The student must consult the grammars of the literary

The ordinals are:—

MASC.	FEM.
1st. 'auwal(un)	ûla
2nd. sânf	sâniya(tun)
3rd. sâlis(un)	salisa(tun), &c.
8th. sâmin(un)	sâmina(tun)
11th. hâdi 'ashara, &c.	

The pronouns which must be regarded as Nahwy 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 nahn(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.¹

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. *burrika*, 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 : *zanma to think*, *zanantu*, *zananna*, &c., instead of *zannêt*, &c., and similarly all verbs with a doubled radical, *qala I was said*, aor. *yuqûlu* ; *anâta he put to death*, aor. *yumîtu*.

The quadriliteral is *lakhbaṭa*, aor. *yulakhbiṭu* in the act., and *lukhbiṭa*, *yulakhbiṭu*, in the pass.

The prefix *sa-*, and occasionally *sauf*, is employed to give the aorist a future sense, as *ha*, &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 rāḥ since he has gone* or *the fact of his having gone*. Sometimes

¹ 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*.¹

APPENDIX B

PROVINCIAL PRONUNCIATION

The following provincial peculiarities should be noted:—

In Upper Egypt—

q is pronounced throughout as hard *g*, *z* generally as *z*.

The fem. termination *a* usually becomes *e*, as *ginéne* (for *ginéna*): so also in *ane*, *inte*, *ta'âle* (for *ana*, *inta*, *ta'âla*).

In other positions *a* is liable to be changed to *i*, as *Mehimmid* (for *Mehammad*), *Îmad* (for *Ahmad*), 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*, *adrib* (for *asraq*, *adrab*),² and in the second syllable of verbs of the first derived form, and of quadrilaterals, as *khallîs* (for *khallas*), *fantîz* (for *fantaz*).

¹ § 589. If speaking in public, the educated would say *wâlidî* (or *waldî*) *tawaggah ila Amerika*, but they generally "descend" from the *mahwy* 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.

² So in the classical language. On the other hand, *a* is often heard for *i* in the past tense, as *masuk*, *sakat*, *zaralt* (for *misik*, &c.); *i* is sometimes heard for *u*, as *shift* 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*.¹ Thus we hear *jemel* for *gamal*. *d* and *‘* are pronounced with considerable emphasis.

In the Fayoum *q* is sometimes sounded as in *nahwy*.

¹ Some sound it as *s* in *pleasure*.

SYNTAX

THE ARTICLE

§ 247. The indefinite article agrees with its noun in gender, as *wāḥid rāgil 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*,¹ 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*.—*Wāḥid* and *waḥda* may be used alone of a man, a woman, as *shufte wāḥid I saw a (man)*, *waḥda gat li 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? iddīnī waḥda have you any balls? Give me one*.²

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 riggāla (or ba'de riggāla or kam rāgil) fī s sikka I saw some men in the street*.³

§ 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 rāgil it ṭaiyib the good man*, *il bint il 'aiyāna the sick girl*, *khaddāmīnak il baṭṭālīn it talāta*

¹ I.e. "*Much ado about nothing*." *Ḥa'ga'a min ghêr ṭāḥn 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.

² For further uses of *wāḥid*, see under distributive and definite pronouns.

³ See § 451.

your three bad servants, ir rāgil in naqqāsh *the painter*, lefendi l kâtib *Monsieur le commis*, il qalam ir ruṣaṣ *the lead-pencil*, il fiṅḡān il qahwa *the cup of coffee*, iṭ tiṣṭ iṭ ḡhaṣil *the wash basin*, il ḡallābiya laṭlaṣ *the satin gown*, il burnġeta l khōṣ *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 ḥadid¹ *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 döl *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!²

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*.³

(c) With abstract nouns and substantives denoting a class or spoken of as a whole, as iṣ ṣurūr *joy*, il 'adl *justice*, id dâ'a aḡsan min in nôm *prayer is better than sleep*, sinān il 'aql *wisdom*, 'andu tûl il bâl *he is long-suffering*, abu l hōl *father of terror (the Sphinx)*, rāgil 'andu l qabāḡa *an insolent man*, tōb min il ḡarir *a robe of silk*, shurb id dukkhkhān *tobacco-smoking*, il kilāb *dogs*, il laḡm *meat*, il ḡidri *smallpox*, bêt mabnî min iṭ tûb *a house built of bricks*, ibn il 'amm *cousin*, kubbayt in nibit⁴ *a wine-glass*, ikḡsilu bi ṣ ṣabūn *wash it with soap*, iṣṭarġtu bi l fulūs *I bought it with money*, fi s sâ'a kḡamsa ba'd id ḡuhr *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 qabāḡa, tōb min ḡarir, mabnî min tûb, salām 'alġkum or (less usually) is salām 'alġkum *peace be with you, hast*, 'aiyān 'aiya ḡubb (or marād il ḡubb) *love-sick*, 'umru fġq il arbġm (or

¹ *Le chemin de fer — la voie ferrée.*

² See further, § 285.

³ But arġu bi llāh diḡ. (See syntax of demonstrative pronouns.)

⁴ *The wine-glass* is usually expressed by il kubbāya botaḡt in nibit.

fôq 'an il arbe'in or fôq 'an arbe'in) *he is more than forty*, it talâta nuṣṣ is sitta (or talâta nuṣṣe sitta) *three is half six*. We invariably say li l bê' *for sale*, bi l huṣân, bi l humâr *on horse, donkey, bark*, bi l 'arabi *in Arabic*, and usually bi l ugra *for hire*, bi l fulûs *for money*, though bi ugra and bi flûs are admissible; while, on the other hand, bi zibda *with butter*, bi siyâsa *diplomatically*, moiya bi zêt, bi malḥ *water with oil, salt, &c.*, bi ḥibr *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 hâl, 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 Suêz, ish shâm *Damascus*, sêyidna l Hisên *our lord Hisên*.

(e) With the names of the seasons, as ish shita *winter*, fi ṣ ṣêf *in summer*; the days of the week, as litnên *Monday*, nahâr il khamis *Tuesday*; the divisions of the day, as fi d ḡuhr *at noon*, fi l maghrib *at sunset*, bukra ṣ ṣubḥ *to-morrow morning*; so bi n nahâr *by day*, bi l lêl *by night*.

REMARK.—We say, however, yôm itnên min dôl *a Monday*, kulle yôm talât *every Tuesday*, nahar ḥadd *of a Sunday*, kânit maghrib (or il maghrib) *it was sunset*, ṣallêna ṣubḥ u ḡuhr, we 'aṣr 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 quṭṭa fôq is ṣagara *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 ruṣāṣ 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 ḥittitên il bûs the two bits of reed*, is *sukkar in nabât the sugar-candy*, *il farkh il waraḥ dih this sheet of paper*, *il melâḥiz il buliṣ the inspector of police*, *il maraḍ 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*.¹ 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 *nusṣe faddân the half acre*, *il banî âdam the sons of men, mortals*, *iṣ ṣaffe zaḥîṭ the non-commissioned officer*, *il qamar id din the (dish called) qamar id din*.

We may, however, also say, with perhaps a slight nuance of meaning, in *nusṣ il faddân dih* and *nusṣ il faddân dih*, and *banî âdam* is more usual than *il banî âdam*.²

(b) With the ordinal numerals and adjectives denoting extremes, as *awwil, 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 *khavar êh?* (or *il khavar êh*, but less usually) *what's the matter?* *bî qudrîṭ Qâdir by the might of the Majesty (God)*, *qattâ tariq a highwayman*, *lissa ma dakḥalshe dinya he has not yet come into the world* (of one who has no experience), *mefattish qiblî the inspector of the South (provinces)*.

¹ For *fard*, see § 300.

² *Nusṣe kūz il moiya dih this half jug of water* is more usual than *il nusṣe kūz il moiya dih*, and *umme khamṣa di this piece of five (piastres)* than *il umme khamṣa di*. For omission of the article with the demonstrative, see § 420.

REMARK.—The article is generally omitted by the lower classes with the word *afukātu* (or *abukātu*) *advocate, lawyer*, as *afukātu Hasan* (for *Hasan il afukātu*), *afukātu gih*.¹ 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 'arabi* *he knows Arabic*, *fi shahre ramadân* *in the month of Ramadan*, *gahannam* *hell* (but *il ganna* *heaven*),² *min yôm li yôm* *from day to day*, *min id li id* *from hand to hand*, *dah̄r fi dah̄r* *back to back*, *'ala ghafla* *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*³ *a policeman*, *ibne ḥarâm* *a child of sin*, *baḥri*, *qibli*, &c., *North*, *South*, &c.⁴

§ 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*⁵ *I want to wash my hands*, *hûwa khuşara fi l mêt* *it would be a pity to kill it*, *zanwid lu l 'âliq* *increase his forage*, *khassarti 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*.⁶

¹ Comp. the use of *Master* in older English and *Maitre* in French, especially as a legal title.

² Literally *the garden, paradise*.

³ The plural, however, is usually *'asâkir il buliṣ*.

⁴ See also above, § 248, *c.*, Rem.

⁵ Comp. *me laver les mains, die Hände waschen, &c.*

⁶ 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*, *shatart in naggâr 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 muṣalma 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 hubb 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 beg by courtesy only*, *sirqit il farkha the theft of the fowl*, *ishâb is sirqa, is sirqa the victims of a theft*, *sirqit il harâmiya the theft committed by the robbers*, *ṣaḥb il gitta the owner of the corpse, i.e. the dead man*, *ḥaddût it is sultân the story about the sultan*, *mashy il ḥafa 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 *ḥittit laḥm a piece of meat*, *râṣ is sana the beginning, first day, of the year*, *awwil, tâlit, âkhir ish shahr the first, third, end of the month*, *shuwayyit malḥ a little salt*, *gimlit nâs a number of people*, *ba'd ir riggâla some of the men*, *kull ish shughl the whole of the business*, *tûl il lel the whole of the night*, *gamiḥ (gami') in nâs all the people*.

(d) *Cause and effect, origin*, as *walḍi my father (literally my begetter)*, *Ḥasan 'ali Ḥasan, son of Aly*, *kâtib il gawâb the writer of the letter*, *katb il gawâb the writing of the letter*, *nûr il qamar the light of the moon*, *simm il fâr ratsbane*.

(e) *Material*, as *gallabayit shâsh a muslin gown*, *ṣaḥni nḥâs a copper dish*, *sikkit il ḥadid the railway*.

(f) *Measure of time, space, value*, as *mesâlit yôm, a day's*

distance, qimit 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*,¹ qimit taḥḍir 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 kubbâyt in nibit *a glass for wine, wine-glass*,² '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'rifit 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*, fikri, takhlîni leinnu yigî *it is my notion, conjecture, that he will come*, amar bi ḥḍâru *he ordered him to appear*, but amar bi taḥḍiru, bi mgibtu *he ordered him to be brought*, nuzûl il ḥuṣân min il gabal lâzim yekûn bi mnaẓrit *is says the descent of the horse from the hill must be under the groom's superintendence*, istilâḥna 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.³ 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

¹ 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 maghrib bi nuṣṣe 'alqit shadûf . . . *half a turn at the shadûf*.

² Or kubbâya li n nibit or betâ' in nibit.

³ § 69.

followed by *betâ'a* and the latter always.¹ 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.² When it is used as an adjective signifying *proper* or *peculiar to*, it cannot be omitted, as *il 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 betâ'i*, *'auz betû' akhûya* *I don't want mine, I want my brother's*, *betâ' il 'êsh*, *il 'ads*, *il hamâm*, *il hammâm*, *il mantalôn*, *il burnêta*, &c., *a seller of bread, lentils, doves, a bath-keeper, one who wears trousers, a hat, &c.*, *betû' 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 timil 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 *& cetera*, as *biyizra' batâtis, fûl, gazar betâ'* (or *betâru*) *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, is şirâya di, taba' min?* *to whom does this house, this palace, belong?*

§ 261. The substantives *abû*,³ *umm*, *ibn*, *bint*, *ahl*, *sâhib* have in certain expressions the sense of *possessed of*, *endowed*

¹ *Sittî* 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.

² Thus we should say *ult is şufra betâ'tak* *your dining-room*, not *êdit şufritak*.

³ 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 bušta min umme qirshe sâgh postage stamps worth a piastre tarijî*, *umme quwêq the screech-owl*, *barûda umme shutfa, 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 'ishrin containing twenty (piastres)*, i.e. *a dollar*, *râgil abu mitên (or mitên ginêh) a man who has £200 a month*,¹ *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 khamisa* or *hitta min umme khamisa* or *hitta bi khamisa*, *five piastre pieces* by *hitat min umme khamisa* or *hitat min umme khamisât* or *hitat bi khamisa* or *hitat bi khamisât*.² Similarly, a *ten piastre piece* is *umme 'ashara, &c.* *Umm* may take the plural form *ummât*, as *ummât qershênât two piastre pieces*, but *hitat 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 *fih nâs in niswân minhum yitharqau 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 miire 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 *ch?* as *shuft il hâga di? hâgit ch? (or hâgt ch?) 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 tariqtin by any means*, but *bi êye tariqa 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 wahdin kân*.

¹ 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.

² We may also say simply *khamisât, 'asharât, &c.*

min êye gihitin kânit.¹ 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 êyihā is not followed by a noun with the case ending, as êyihā 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 nîbit (or li n nîbit).

§ 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, shavings*, sikka hadid *a railway*, hittā dahab *a piece of gold*, aṭā lu wazīfā nâzīr *he gave him the functions of a minister*, tazkara rāyih gay *a return-ticket*. To emphasize the material we may employ the preposition min, as ṣulūn min nahās (or min in nahās).

REMARK.—We may also say nishārit khashab, hittit dahab; and wazīfīt nâzīr is more usual than wazīfā nâzīr. *The piece of gold* is hittit id dahab (or il hittā d dahab), *a railway train* babūr sikka hadid, *the railway train* babūr is sikka l hadid (or babūr sikkit 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 midinit Maṣr *the city of Cairo*, ṣagarit labakh *an acacia tree*, ṣagart il filfil *the pepper tree*, nimrit wâhid, itnēn No. 1, 2, qōlit 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 hittit id dahab *the piece of gold*, il ilbit id dukkhān *the tobacco box*, is sikkit il hadid,² il kēlt il qamḥa di *this measure of corn*, il ghēt il bersim *the field of clover*, waraq is ṣagarit il qūṭa *the leaves of the tomato plant*, ik kubār ish shuqāy *the greatest of scoundrels*, il bīz il kittān *the lent seed*, the first and second noun with its article being regarded as one word.

§ 268. A definite noun which limits a superlative of degree

¹ But see § 63.

² Hadid is not here used as an adjective, for we say sikkit il hadid as well as is sikka l hadid.

may be regarded as a genitive of relation, as in *aḥsan in nās* *the best of people*.

§ 269. The genitive of possession is sometimes employed in Arabic where we would use a preposition, as *moiṣit 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 khamas 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,"* *sikkîl 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.).¹

§ 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 wisdom and integrity of the judges*, *ṭûl 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 *ṭûl 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*, *sitrîtî we sidêriya we sitrit 'âlî we sidêrih* *Ali's and my coat and waistcoat*. We may, however, often shorten these

¹ Perhaps for *sanata*, *sâ'ata*, accusative forms used as adverbs.

sentences with the help of *betâ'*, as *sitriti we sidêriya wi btû' 'âli* (or *wi lli btû' 'âli*). When the object determined is one and the same in each, the English construction will be used, as *bêt Hasan we 'ali Hasan and Aly's house*; but the full form of the personal pronoun must be added after the suffix, as *qôlak enta wi l ħurma dî this lady's and your assertion*.

§ 275. The ideas peculiar to the dative are mostly expressed in Arabic by means of the preposition *li*.¹

§ 276. It has been seen that the objective or accusative case has rarely a distinctive sign except sometimes when used as an adverb.² Motion, too, one of its chief characteristics, is usually expressed by the prepositions *li*, *'ala*, &c.;³ 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,⁴ as *râgil kebir is sinn a man old (advanced) in years*; *ketir, qalil, il kalâm loquacious, taciturn*; *mekhattata 'anĕha with pencilled eyes*; *riġlu min'asa ħin his foot besmeared with mud*; *arġe mazrû'a ġura land sown with maize*; *ġarde khâlîš il uġra a prepaid parcel*; *khumu in nôm lethargic*; *ġawil il id long-fingered* (of a thief);⁵ *ġawil 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 *maridġ il ġism ill in body*; *ġamilt iš šûra, il wišš beautiful of countenance*; but *khalša l uġra*,⁶ *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 *kebir fi s sinn*; *nâs nayîn fi l kalâm crude, raw of speech*; *marġân bi ġismu*. It is more colloquial to say *ana nazari ġarif I have a weak sight* than *ana ġarif in nazar*; *a foot broad, long, &c.*, can only be expressed by *arġu, ġulu qadam, &c.*

§ 279. Not only verbs with their participles, but adjectives having the force of a participle, may take a direct object, as *šarrib 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

¹ See § 570.

² See § 63, *d*.

³ See § 570.

⁴ As in Greek and Latin. The noun sometimes takes the sign of the accusative in post-classical Arabic.

⁵ Eng. *light-fingered*.

⁶ *Khalšit il uġra* 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 'amme¹ Meḥammad *Uncle Mohammed*, or Me'allim 'alî *foreman Ali*, might be addressed by *ya 'ammi Mḥammad, ya m'allim 'alî*; 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 qâḍî 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 'at-shân!² oh thirsty one!* *ya râgil ya atrash! you, you deaf man!* *ya 'auza l qûṭa 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 shâyîl il mishanna, ya lli mâshi min gher ma tiftah 'înak 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!²*

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*).

¹ 'amm is applied as a title of respect to an elderly man or one older than the speaker.

² Street cries. The water-seller sometimes says 'at-shân 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 looks!* *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!* *akhâr ya kurrât akhâr!*

§ 286. Somewhat similar to the above is the use of *ya* as a cry of distress or surprise, as *ya râşî!* *ya 'êni!* *oh my head!* *oh my eye!* *ya lêla şôda!* *oh unlucky night!* *ya ana maskin!*¹ *oh wretched me!* *ya bakhtak!* *what luck is yours!* *ya ritna!* *oh I would 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,² as *tigî s sâta 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 sabên yôm, i.e. the devil I care*, *ruhna msâfa kbira we went a great distance*.

REMARK.—In such expressions as *şufte wâhid dir'û maksûra*, *wishshu mkashshar* *I saw a man with a broken arm, a very 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,

¹ More commonly used by Fellaheen.

² Many of them may be regarded as adverbial expressions.

and explicative of it, is said to be in apposition to it, as *Meham-mad il farrân* *M. the baker*; is *sultân ‘abd il Hamid*; ¹ *guz khêl batâti* *a pair of horses, barrels* (i.e. *as round as barrels*); in *nâs il bashawât wil bahawât*; *fiḥ gamâ’a diyûf* *‘andina* *we have some guests in our house*; *râgil khaddâm, bêyâ’, khaiyât, &c.*; *qususa banât priestesses*; in *nâs gamilḥum* *the people, all of them*; *il gibna kulliḥa* *the whole of the cheese*; *hûwa sh Shêkh* *he the Sheikh*; *hiya rukhra* *she the other* (i.e. *she too*); *intû litnên* *you both*; *iddêttû 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*.²

§ 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 *Meham-mad illi hûwa l farrân, il qususa illi humma banât*.

§ 294. The nouns *nafs, shakhṣ, 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 shakhṣu*; *il ḥurma nafsḥa*; *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 gamilḥum* *the people all came*; *il inglîz waḥduhum* *the English by themselves, alone*.

REMARK.—The preposition *bi* and (with *waḥd*) *li* often intervene, as *il hint bi zatha*; *ta‘âlû intû bi ‘enkû* *come yourselves*; *ana bi tûli* *I by myself*; *humma 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*

¹ The order is sometimes inverted, as *il Khidêwi ‘abbâs* for *‘abbâs il Khidêwi*.

² § 249, a, Rem.

is superior to everybody (else), is untrue. (Here the words from ‘ala inn to in nās 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 material¹ or a condition (as the state of the weather); e.g. gallabīya shāsh, *a muslin robe*; mandhl harīr *a silk handkerchief*; burnēṭa khōṣ *a straw hat*; kitāb gild *a bound book*; biba khashab *a wooden pipe*; sikka ḥadid *an iron (rail) way*; sā’a dahab *a gold watch*; ṣuḥūn naḥās *copper dishes*; il kalbe ‘anduhum nagāsa *the dog with them is an unclean thing*; id dinya bard, ḥarr, nār *the weather is cold, hot, hot as fire*. id dinya ‘atma, ḍalma, shard, waḥla, zaḥma, ramadān *it is dark, blowing a sirocco, muddy, crowded, Ramadan*; kalāmak naḥla u kidb *your statement is foolish and false*; maṭraḥ ḍalma, ‘atma *a dark place*; ḥāga ‘ēb *a disgraceful thing*; ḥda katma *a close room*.² qumāsh alwān *a stuff of (many) colours, i.e. variegated*; samak, baskōt ignās *various fish, mixed biscuits*; ‘ishrin muftāḥ ishkāl *twenty different keys*; kalām zūr *false statement*; rāgil kulma *a rag of a man (i.e. worn-out)*; walad lakkma *a muddle-headed boy*; nura, zabūn ṭarab *a charming woman, a splendid customer*; kitāb khara *a worthless book*; qōl sharaf *word of honour*; da shughla karbe qawi *that is a very fatiguing business*; il baḥre ‘om *the river is deep enough to swim in (not fordable)*; zaḥma mōt *a deadly crush*; idu shalal *his hand is withered*; ‘iyār nār *a shot from a gun*; ishun luzūm *is sufra, khudārāt luzūm il akl, it ṭabikh, &c.*

§ 297. Verbal substantives will sometimes be followed by a substantive clause as their object, as takhmīnī leinnu yigī *it is my conjecture that he will come*; biddu yerūḥ il balad *it is his want, i.e. he wants to go to town*; ḥaqquhum kān yidrabūh *it was their right to strike him, i.e. they ought to have struck him*; or the object may be another substantive, as ḥaqquhum ish shanq *they ought to be hanged.*

NUMBER

§ 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 tībān *snake*

¹ As is the case in English.

² = ḥda khabīs (§ 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 hilwa *we were in the middle of a sweet sleep*. Môta 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? Éwa, 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 fardit gazma,¹ shurâh, 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 ḥsân 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 balah *two paniers of dates*; fardit ḥuşân *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 farda² *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 zirr 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?* zirre khiyâr, shammâm *a cucumber, a melon*.

REMARK.—'ûd kabrit shamr' *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,³ though the adjective or pronoun qualifying it will be in the plural, as kam qizâza? *how many bottles?* nazzil il kam kubbâya döl il kuwaiyisîn *bring down these few pretty glasses*.

§ 303. When the plural pronominal suffixes are appended to the word ism *name*, or words denoting *self*⁴ or *parts of the body* or *the body itself*, the nouns often remain in the singular, and

¹ Note that although gazma means *a pair of boots*, and consequently gizam *pairs of boots*, we may say guz gizam for *a single pair*.

² Or farda k(i)rîma.

³ Comp. Italian *qualche bottiglia*.

⁴ See § 122.

in this case the qualifying adjective will also remain unchanged, as *ismuhum éh?* *what are their names?* *nafsuhum themselves*; *laqnuhum řawila* *their beards are long*; *simi'na kalamhum bi wiđnina* *we heard their statement with our ears*; *gismuka* (or *gittitku*) *kullu* (*kulliha*) *min'as* (*min'asa*) *wahl* *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 *ħadritkū¹ mabsūtīn?* *are your Honours satisfied?* *sa'aditkū shuftūhum?* *dōd your Excellencies see them?*

REMARK.—*ċn* is more frequently used in the plural in this connection. In such an expression as *řaffu sh šamrāt 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 *wāħid* or, when persons are spoken of, *raġil* or *mara* or the singular of the noun itself, followed by the preposition *min*, as *wāħid min il khaddāmīn*; *wāħda min is salālim* *one of the steps*; *raġil, mara, min il 'urbān²* *one of the Arab men, women*; *sallima min is salālim*; *ghamama min ghamamak* *one of your sheep*; *yōm min il iyām* *one day*.³

§ 306. The plural demonstrative *dōl* is often used instead of the class being named, as *yōm min dōl* *one of these days*. The noun in the singular may be preceded by *wāħid*, as *wāħid yōm min zāt il iyām*, or be made definite for emphasis, as *il mara min dōl*.

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 wlad d l gam min ċn?* *darabāk leh?* *so dōl kitābatī ama* (though only two); *ir raġla fi buyuthum* (not *bētenuh*), *intū ařāb?* *are you (two) friends?*

¹ The more educated sometimes say *ħadritkum*.

² We may also say *raġil, mara min bet' il 'urbān*.

³ Or *min zāt il iyām*. (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 *hât 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 harâmîya dôl, kitâbâtî dôl litnên*.

§ 311. Similarly, *raglên*, *shakhsên*, *two men, two persons*, and similar words, may precede a plural noun limiting their sense, as *gâ li shakhsên 'umal 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*¹ *two carts*; *itnên riglu* *two kicks* (at a game resembling *rounders*); *itnên daqqu*, *simu*, *kaḥku* (other terms used at that game); *itnên bulîṣ* *two policemen*.²

(b) Most foreign pieces of money and a few other foreign words, as *itnên malin*, *ifrank*, *riyâl*, *gînêh*, *two mellems, francs, dollars, pounds*; *itnên malyân* *two millions*.

REMARK.—*Malinên*, *riyâlên*, and *malyânên* are also in use, and *qersh piastre* always takes the dual form.

¹ 'Arabîyitên *karru* is also in common use.

² *Itnên mîlet*, *bîra*, *laban*, &c., will be heard at restaurants. *Itnên bulîṣ* is elliptic for *raglên* (or *nafarên*) *betû il bulîṣ*.

(c) Proper names occasionally, as *fiḥ itnên* 'abdurrahḡmân *there are two Abdurrahmans*.

REMARK a.—The nuances resulting from the various constructions may be illustrated by the following examples:—

Fiḥ Meḡammadên there are two M.'s; *fiḥ Meḡammadên itnên there are two M.'s*; *fiḥ itnên Meḡammad there are two men of the name of M.*; *fiḥ itnên Meḡammadên there are two men both Mohammeds*; *fiḥ itnên Meḡammadât there are two—more than one M.*; *fiḥ Meḡammadât 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.¹

REMARK c.—*Ḥasanên* is used for *Ḥasan* and *Ḥisên*, the two sons of *Ali*, cousin of the Prophet. Among the fellaheen individuals are often named by the dual, as *Meḡammadên*, 'auwaden, &c. (§ 75, note).

§ 313. *Twice* is expressed by the word *ṭāq* with the definite article followed by *itnên*, as *huwa ṭawil 'annak it ṭāq itnên he is twice your size*; both by *litnên* or *da wī da* (or *da w diḥ*, often pronounced *daudih*), fem. *dī wī dī* (or *dī u dī*); *double* by the indeclinable² adjective *migwiz*; *a pair* by the word *gōz*, which, like *fard*, is sometimes used alone, the objects to which it refers being understood, as *gōz khêl a pair of horses*; *kan fi ḡdu gōz*, i.e. *a brace of pistols*; *il ḡṣān da yiqṭab bi l gōz 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, nuṣṣên, give him a piastre or two, some small money*; *il qershên betûri my little fortune*; *iṣbur shuwaivitên wait a couple of seconds*; *'addi kḡatwitên min hina wī tlāqī l bet quddimāk you have only to go two steps from here and you'll find the house in front of you*.

¹ *Ma'na itnên* (for *ma'nitên*) *two meanings* is sometimes said. The expression *kurbāḡ bi itnên lisān*, quoted by Spitta, might be used carelessly even by a native, but it should not be imitated.

² 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 ṭaiyib*; *ir rāḡil ṭaiyib*; *il mara ṭaiyiba*; *ir rigḡāla*, in *niswān, ṭaiyibān*.

§ 317. As adjectives and participles have no dual form, they must be placed in the plural when qualifying dual substantives, as *ir raglān ṭaiyibān*; *il haḡtān mafhūmān 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 *āl*, as *il khāl il baṭṭāla il kibira*; *widānu ṭawila his ears are long*; *fulūs qulaiyila little money*; *il kilāb ish shārāna the mad dogs*; *nās iktiṭyāriya old people*; *il kitābāt il qadīma*; *is ṣaḡarāt ‘alya the trees are high*; *ir rigḡāla mitrattiba ‘ala ṣfūf the men are arranged in rows*; in *naggārān il mistakhdīma ‘andī the carpenters employed at my house*; *ish shawishīya il baṣṣāsh is sirriya the secret police constables, spies*; *is salātāt it ṭalyāniya Italian salads*; *il maḡābis illi maḡbūsa min the prisoners imprisoned with him*; in *niswān it ṭawila the tall women*; *il ‘askar is sūdāniya the Sudanese troops*; *dōl* (referring to a plural substantive) *fransāwiya 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 ṣaḡarāt ‘alyān*, *khāl kubār*, *widānu ṭuwāl*, &c., and generally would say in *naggārān mistakhdīmān*, *il maḡābis illi maḡbūsān mīrah*. The only rules that can be laid down for the learner's guidance are the following:—

(a) Perfect plurals, especially those in *in*, 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 *i* rarely agree in number with a plural substantive, unless it ends in *in*.

It follows that *kitābāt kubār* is more usual than *kitābāt kebira*, and *kutub kebira* more usual than *kutub kubār*, and that we should say *niswān kubār gumāl* (or *gamālāt*) in preference to *niswān kibira gamila*.

§ 319. A noun in the dual occasionally has its adjective in the feminine singular, and this even (especially if the adjective ends in *i*) when expressing an animate object, as *‘enêh şughaiyara, humra, mewalla’a* *his eyes are small, red, darting fire*; *hintên, raglên, talyâniya* *two Italian girls, men*; *ir raglên il mistakhdima ‘andi, il hağtên 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 *arbahtâşar râğil tayyibin* (or *tayyiba*) *fourteen good men*; *‘ishrin ‘ilba şughaiyara* (or *şughaiyarin*) *twenty small boxes*; *mit maqtâf malyâna* (or *malyânin*) *a hundred full baskets*. Similarly with the word *kâm*, as *kan fib kam darwish maqtûlin* (or *maqtûla*)? *how many dervishes were there killed?* *il kam darwish il harbin* *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 *itnâşar ginêh maşri mitqaddim* *twelve Egyptian pounds paid in advance*, for we might also say *‘ashara ginêh*.

§ 321. Nouns of multitude are generally qualified by adjectives in the plural, as *il gamâ’a döl za’lânin minni* *these people are angry with me*; *ğirîtna*¹ (for *ğiranna*) *wiskhin* (or *wiskha*) *we have dirty neighbours*. So also are the words *shuwaita* and *habba* *a small quantity* (lit. *a grain*), as *ish shuwaitit it tibne döl lazmin?* *are these few bits of straw wanted?* *il habbit ir radla illi maugûdin* *andak the little bran you have in your house*; but the adjective sometimes agrees, as *hat shuwaitit, habbit, moiya nâifa* *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 kuwayisa*; *il waraq il abyad*; *il ghafar* (but better *il ghufara*) *il battâlin döl* *these bad watchmen*.

REMARK.—Adjectives ending in *i* 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.

¹ 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*; ‘asākīr, gazīna, sawāri *cavalry, riding boots*; il badla l mulkī *the civil costume*; arde sharāqī (rarely sharāqiya) *dried (unflooded) land*; masāmīr qabāqībī *tin tacks, small nails*; qahāwī ṣahhārī *coffee-houses, taverns, kept open all night*; is sikka ṭ ṭauwālī *the straight road*; sikka suṭānī *high-road*; ‘aṭfa naḥādī *a lane with an outlet*; ‘arabiya mallākī *private carriage*; bināya bughdadlī¹ *lath and plaster building*; ‘umla barrānī (occasionally barrāniya) *bad money*; laḥma dānī, baqārī *mutton, beef*; ṣaniya stambūlī (istambūlī) *a tray from Constantinople*; iṣhun, iṭbāq, ṣini *china dishes, plates*; fulūs ‘arabī *Arab money*; arghifa baladī, ‘arabī *native, Arab, loaves*; dura shāmī *Syrian maize*; itnēn ginēh maṣrī *L. E. 2*; natiga ‘arabī *an Arab almanack*; il ḥinna l wahhābī *Wahhab y henna*; kilma ṣi‘idī *a word used in Upper Egypt*; iz zawāt il ‘uṣmallī *Turkish grandees*; riggāla hindī *Indians*; bunduqiya fallāḥī *a gun such as the peasants use*; gazon, qumṣān, ḥārīmī *women’s shoes, shifts*; ḥidūm riggālī *men’s clothes*; gallābiya ḥarīrī, ghazlī *a silk, spun silk, gown*; ḥāgāt, iṣnāf, werdinārī *ordinary, second-class articles*; bunduqiya mīrī² *gun supplied by the Government*; sakrān sakra inglizi; laqēt il ōḍa fōqānī talṭānī *I found the room upside down*; kilma sirrī *a secret, private, word*; iṭḥassēt bi ḥāga khafifī *I felt a slight sensation*; banī Ādam khiyālī, ma yighlibūsh³ illa l mōt⁴ *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 malū l balad kulliḥa* *these foreign (dogs, 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

¹ But *mara bughdadliya a woman from Baghdad*.

² From Arabic *amīr*, borrowed by the Turks and returned to the language in its truncated form.

³ Note that the singular verbal suffix is here used, *banī Ādam* being regarded as a collective. *Banī* is used in a few expressions for *banū*, the literary construct plur. of *ibn*.

⁴ 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.¹ *E.g.* *ir râgil kan sakrân sakra ingliziya ktir qawi; il kilma kânit sirriya; is sikka di 'umûmiya? is this a thoroughfare? iftaḥ ish shabâbik 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 inglîziya 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 turkâwî); khêl turki (or turk); nâs turk; bâshawât turk (or turki); ir râgil da turk; ḥuşân inglîzî; khêl inglîzî (more rarely khêl, ḥamîr, inglîz, and occasionally khêl, &c., ingliziya); khiyûl ingliziya; mara ingliziya; nâs, niswân inglîz; râgil ifrang a European; milûk ifrang; khêl ifrang; mara, faraş, ifrangiya; ḥuşân 'agami a Persian horse; khêl 'agami (or 'agam); mara 'agamiya, nâs 'agam; ir râgil da 'agami; râgil, ḥuşân, sharkasi a Circassian, a Circassian horse; mara, faraş, sharkasiya; nâs sharaksa; khêl sharkas (or sharaksa); khiyûl sharkasiya (or sharaksa); râgil hindi (rarely hind) an Indian; riggâla, bâshawât, hind (rarer hindi); mara hindiya; niswân hindiya (or hind); râgil 'arab (or 'arabi); ibne 'arab; mara arabiya; nâs, niswân, 'arab (or 'urbân); kilâb 'arab; râgil badawi a Bedouin; riggâla, niswân, bidw; mara badawiya; ḥuşân magar a Hungarian horse, faraş magar, khêl magar;² râgil arna'ût (or arna'ûṭi) an Albanian; faraş, mara, arna'ûṭiya, khêl arna'ût (or arna'ûṭi); khiyûl arna'ûṭiya; nis aranta; râgil nimsâwi an Austrian (or German), mara,*

¹ 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 'usmalli* above; *iz zawât il 'usmalliya* 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.

² The adjective form is rarely used. We might say *da wâḥid magari*, but *magar* would be more correct.

faras, nimsâwiya; nâs nimsâwiya; in nâs döl nimsâwi; naggârûn nimsâwiya: ¹ râgil, huşân, talyânî; mara talyânîya; riggâla, nâs, talyânîya; râgil malakân (or malakânî) *an American*; nâs malakân (or malakânîya); râgil, huşân, rûmî *a Greek, Greek horse*; mara rûmîya; nâs rûmîya (or irwâm); râgil igrîgi *a Greek*; mara grîgiya (or grîgi); nâs igrîg (or igrîgi); shilikht *Bohemians*; râgil shilikht (or shilikhti); mara shilikhtiya.

§ 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>	qâhir	<i>bad, abandoned</i>
bâligh	<i>marriageable</i>	qalîl, qulaiyil	<i>little</i>
dârig	<i>current</i>	midrig	<i>marriageable</i>
hâmil	<i>pregnant</i>	migwiz	<i>double</i> ²
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 di; binte bâligh (rarely balgha); tîlîna salim (occasionally sulâm or salmîn) *we came out safe and sound*; 'enêh ag-har (also guhr); il hâga di qalîl *this is a little thing* (more correct than qalîla); mara qâhir (rarely qahra); kilma dârig (less usually darga) *a word in common use*, but il lugha d darga *the colloquial language*.

In the expression leltak sarîda 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*, 'ishrîn, talâtîn, &c., illa wâhid *save one*, although the objects referred to are feminine, as 'umrî khamsîn 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.³

§ 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

¹ The plurals nimsâwiyîn, talyânîyîn, are not frequently used, inglîziyîn, rûmiyîn, &c., are never heard.

² But binte migwiza *a marriageable girl*.

³ 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 ʔaiyib* (or *ʔaiyibîn*) *three's all right*, *il balad illi nta râyiḥha tekûn mis-tab'ad* (or *bi'îd*) *'alék, i.e. it will be too far for you to go to the village you are making for* (but *il masâfa birida*); *itfaddali min gher maṭrûd*, i.e. *make yourself at ease without fear of being sent away*; *khaḍte ḥâga mityassar kede* *I got something which put me in easy circumstances*, but *ḥâga mityassara* *a comfortable sum*; *ruh 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*¹ (= *is sâ'a l mazbûṭa*)? *have you the right time?* *qal luhum mabrûk* *he congratulated them*; *ṭil'u mbaḥḥar* (or *mbaḥḥarin*) *they went away towards the north*; *qulti lha hâti li kursi*; *qâlit li ʔaiyib ḥâdir* *I said to her, Bring me a chair, and she replied, All right*, lit. (*I am*) *ready*; *mishyu mqabbil* *they went south*; *ishtarêthum rikḥîṣ* (or *rukḥâs*) *I bought them cheap*; *ḥaṭṭiha wâṭi* (= *ḥatte nafsu wâṭya*) *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 lamda betâ' is ṣâla* *bring the drawing-room lamp*; *il ḥâga dî betâ'* (or *betâ'it*) *hina*; *iṭ ṭaḥûna betâ' bunn*² *a coffee-mill*; and b, occasionally when the first is indefinite, as *kitâbat 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, lēla*:³ *gamil il lamda*! *fine lamps*!⁴ *lissa fâḍil khamastâṣhar yôm* *there are still remaining fifteen days*; *kan maugûd nas ketir* *there were present many people*; *ketir marra* *many a time*; *kân marsûm*⁵ *'alḥ riḡl insân* *there was delineated*

¹ They also say *'andak zabṭ?*

² Or *betâ' il bunn*.

³ § 353.

⁴ §§ 248, 285.

⁵ 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* ; lazmaḥ ḥāga? *do you want anything?* il marḥûm¹ walditi *my departed mother* ; iza kan maugûd 'anduhum ḥāga *if they had anything with them* ; fiḥ nāqış waḥda, but fiḥ waḥda nāqışa *there is one (f.) missing* ; kan b yin 'alêhum 'alâmât *there were marks apparent on them* ; ya 'aziz râşak (as an imprecation) ; mabrûk (or mubâarak) 'alêk il waḥîfa *congratulations on your (new) post* ; kuwaiyis (or kuwaiyisa) minnu l mar'ûa di *it was fine of him to show such humanity (such humanity was fine on his part)*.

REMARK a.—We say lâzimnî ḥāga *I want something*, mush lâzinhum 'arabiya, &c. ; but generally lâzima ḥāga, 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 fiḥ ukhti *the house in which my sister resides*.

REMARK c.—The participle bâyin (bêyin) is sometimes used adverbially and impersonally, and at others personally, and is in the latter case in concord with the substantive,² 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 gayin rukhrin? *are you coming too?*³

§ 331. An adjective or participle may be used as a substantive, as it ṭawil yetûl *the tall can reach* ; il ḥadrîn *those who are (were) present* ; il maulûd gidid *the new born* ; il miri *the government* ; darab fi l 'âlî *he fired high above* ; mityassar balaḥ *a few dates* ; il kibir betalhum *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* ; meḡauwara *a scoop* ; it ṭibbiya *the doctors* (for il ḥukuma ṭ ṭibbiya) ; falatiya *bad characters* ; mashrûbât *things drunk, beverages* ; il bâqî *the remainder* ; maktûb *a letter* ; il baṭṭâl *the evil* ; il waḥid *the one*, &c.

§ 332. An adjective is not uncommonly used in this way with the preposition min following and separating it from the

¹ But also marḥûma.

² Comp. the use of δῆλος and φανερός in ancient Greek.

³ 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 khaiyâtîn* *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 it taiyib wi l walad it taiyib gum* or *ir râgil wi l walad it taiyibîn gum* *the good man and the good boy, or the good man and boy, have come*; *ir râgil il battâl wi l mara l battâla* (or *ir râgil wi l mara l battâlin*); similarly, *ir râgil taiyib wi l walad taiyib* (or *ir râgil wi l walad taiyibîn*) *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 tawil rufaiya'* *a tall thin man*; *hagât wardinâri rikhiša* *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 šamra* *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 taiyib* 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*; *malıyân kitir* *very, too, full*; *kibir qawi* *very big*; *il huşân mishi hâdi* *the horse went quietly*; *kan lâbis abyad* *he was dressed in white*; *taiyib!* *well, good*; *auwil ma gât dirâti* *I came directly*; *i'mil da auwil* *do this first*; *auwil inbârih* (for *il bârih*) *yesterday*; *ma tgîsh tâni* *don't come again, &c.*; *min hina u tâli'* (or *râyiḥ*) *henceforth*; *sa'tên râyiḥ u sa'tên gâi* *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 *hiya kbîra* 'annî *she is older than I*, *humma shuttâr* '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 dî quşaiyara walla tamâm?* *is this piece of string too short or all right?* *manţalônak řawîl* 'alôk *your trousers are too long for you*.

(b) Where the object with which the comparison is made is understood, as *huwa kbîr walla nta?* *is he the taller or you?* (i.e. *huwa kbîr* 'annak walla nta kbîr 'annu?) : *mîn fiku řawîl?* *which of you is the taller?* (i.e. 'an it tânî); *ana l kibîr fîna* *I am the oldest of us*.

REMARK a.—We may also say *ana lakbar fîna*.

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 *ařsan shuwaitya*, *ketir a little, much, better*; *akbar iř řâq 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 qawî *very ill*; *kebir kebir*; *tiklîn tikhîn very thick*; so *ketir ketir very very, or very much*; *shuwaitya shuwaitya very little*.¹ In the expressions *auwil b auwil*, *ařsan bi l ařsan* (or *il ařsan bi l ařsan*, or *ařsan bi ařsan*) *first of all, best of all*, the preposition *bi* intervenes.² 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 ařsan in nâs he is the best of men*; *hiya al'an in niswân she is the most accursed of women*.

REMARK a.—The construction is the same if the class is

¹ We say also *shuwaitya řugaiyara*, *shuwaitya kbîra*.

² The expression *auwil* (or *biringi*) *wâhid A I* may be noted here.

referred to definitely, as *huwa aḥsan il wilād dōl* *he is the best of these boys*.

REMARK b.—The word *kebir* often remains in the positive in this connection, as *kebir in nās*; *kebirit (kebirt) in niswān*; *ir rāgil da min kubār ish shuqāy* *this man is one of the greatest of rascals*.¹ *Ṭaiyib* has a comparative sense in the expression *huwa ṭaiyib* *he is better (in health)*.²

§ 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 wakad diḥ* *the tallest boy (of them) is this one*; *aḥsan ‘ēsh ‘andak* (or *aḥsan ‘ēsh illi ‘andak*, or *aḥsan ma fi l ‘ēsh illi ‘andak*) *the best bread you have*; *ma qalshe alna ḥāga* *he didn't say the least thing*; *liya fi aḥsan ṣiḥḥa* *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 ikhwātu, ashqa khwātu* *he is the best, the most rascally, of his brothers*, i.e. *he is better, more rascally, even than his brothers* (for *aḥsan min, shaqi ‘an, ikhwātu*).³ We may also say *huwa aḥsan, ashqa ma fi kwātu*.

§ 343. The pronominal suffix *ha* is sometimes attached to the superlative when followed immediately by a substantive, as *huwa akbarha rāgil* *he is the greatest of men*; *adnāha, aqallīha 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 ‘āda* *he was earlier than usual*; *istakhfif mafsū ‘an wāḥid* *he pretended, considered, that he was more alert than some one*; ⁴ *zād ‘anni fi sh shagā’a* *he had more courage than I*.

¹ *Huwa min il kubār ish shuqāy* is also said, but the construction is a mixed one. Other adjectives are sometimes used in the same way, as *ṭawil il maugūdīn* *the tall one (i.e. the tallest) of those present*, and we may, of course, say *if ṭawil min il maugūdīn*.

² Borrowed, perhaps, from the Turkish *eyüdlr* (not *daha eyüdlr*).

³ Comp. the Greek idiom, imitated by Milton in “Fairest of her Daughters, Eye,” and Pliny’s (homo) “omnium non solum bipedum sed etiam quadrupedum spureatissimus.”

⁴ 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 min ma (min ma) kan ‘amṇauwil (or elliptically nin ‘amṇauwil) he is better than he was last year (than last year)*; *hiya rufaiyā’a min ma kānit she is thinner than she was*; *huwa aḥsan minma kân he is better than ever he was*.

§ 346. *Better than that* (with a verb following) is expressed by *aḥsan min inn (or min ma) or, with an ellipse of the min, aḥsan ma, as da aḥsan min innina nrūḥ ‘andu that is better than that we should go to his house*; *il môt aḥsan minma n’ish kede death is better than that we should live thus*; *aḥsan ma nnaût bi l gûi 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 nindirib (or aḥsan il wāḥid yiḍrab mim ma yindirib)*, 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 tiḡina 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 *ziyāda*, as *ana ḥatkallim waiyāḥ aḥsan, aḥsan ziyāda I will speak with him, that will be best—much better*.

§ 348. *Akbar* stands as an absolute superlative without the article in the expression *Allāḥ 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.¹ The word *nās* forms an exception to this rule, as *arbē’in nās forty people*, the reason probably being that it has no singular of its own; but it is more correct to say *arbē’in nafas (or nafar)*.

§ 350. The word *sā’a* in the sense of *o’clock* precedes the numeral, which is always the cardinal, and remains in the singular, as *tigi s sā’a (or fi s sā’a) ‘ashara*.

¹ Including, of course, collectives, so that we say *iḥlāshar burtuqāna*, not *burtuqān*.

REMARK.—Râṣ, 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) râṣ (less usually than rūṣ) ghanam *four head of sheep*, talâta 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 khaddâmin, il arba'a ghrûsh¹ dôl *these three piastres*; kan fih walîda 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 kitâbat (or il kitâbat it talâta); lâh li kitâbat 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 kitâbat talattâshar, kitâbat (or kitâb) mitên u wâhid *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' kitâbat; 'ashart infâr, riggâla, hîdâshar nafar, *three or four books, ten or twelve men*, but 'ashara tnâshar 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 râgil itnên *one or two men*; qizastên 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 sufrîtên *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

¹ 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 malyûnêh he has two millions*; *yesâwi tamanya sâgh, talâta ta'rîfa it is worth eight tariff, three small, piastres*.

§ 358. *Two-fold, three-fold, &c.*, are expressed, as has been seen, by the word *taq* with the definite article followed by the cardinal numeral, and note that *taq* 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 mit wiḥish, da sabab leinnak tiḍrabu? It's a loathsome dog. And if it is a hundred times (i.e. over so) loathsome, is that a reason why you should beat it?* *dôl 'ishrin kawdâbin 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 leaves*; *khamastâshar wiqqa u tilt fifteen and a third oaks*; *qa'ad ala rukba u nuṣṣ to kneel on one knee*; but we sometimes hear *miyten wi ksûr qersh* for *miyten 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 talâtin illa thên, wâhid I am thirty less two, save one, year*; *is sâ'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,¹ as *gēna mbārīḥ* *we came yesterday*; *iḥna gēna mbārīḥ* *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 ḥiya lâzim nerûḥ* *she and I must go*; *ana wi l walad gēna 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 darabtu l walad*; *intî we gartik betitkhanqû ṭûl 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 *iḥna gayin 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 *ḥadra* and *ganâb* *honour*, with the pronominal suffix of the second person (making *ḥadritak*, *ganâbak*), are often employed, when equals or superiors are addressed, with the verb in the second person singular, while *ḥadritu* and *ganâbu* are used when they are spoken of.²

§ 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.

¹ 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.

² The plural is *ḥadritkû* (kum), *ganabkû* (kum), see § 304. Comp. *vuestra merced* in Spanish, *vossa merced* in Portuguese, *τοῦ λογιῶν σοῦ, οὐς* 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 *abūya 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 efendiyyên the driver who brought you and the two gentlemen*; *il bulîş 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 abūya 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 rāgil illî wāqif ? do you see the man standing (there) ? ‘anz êh ? what do you want ? rāyih fên ? rāyih maşr where are you going ? I am going to Cairo ; gây walla mistannî*

lissa? *are you coming or still waiting?* *u'â!* *meḥauwidin 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 bêt did you see those people? Yes, they are poor houseless people.*¹ 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 thêir custom is to come at three;* *fi bitna lna in our house;* *qulti lu leimî ana gay 'andu fi l bêt?* *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 inta 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,² especially when there is an ellipse of the copulative verb *kân*, as *ir râgil illi huwa hina the man who is here;* *il kilâb illi humma 'addu l walad the dogs which bit the boy;* *is sâ'a illi hiya 'and abûya the watch which my father has;* *il 'âda illi hiya maugûda 'and il badawin 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 ḡhabna 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.*

¹ 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.

² As in Hebrew.

§ 374. *Huwa* (hûwa) and *hiya* 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 *hiya* 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 *hiya*.

§ 375. *Huwa* is sometimes used impersonally for the demonstrative *da*, as *huwa mush şahîl leinnu qarabak?* *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 gâi?* *isn't the man coming?* *hiya l bint bitî'mil êh?* *what's the girl doing?* *humma n naggârîn yishtaghalu tûl 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' min?* *whose book is this?* or the personal and demonstrative may stand together without a substantive, as *bitûl 'ala min?* *Hûwa da of whom are you speaking?* *Of this one;* *hiya di 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 hiya 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 bêtû fên?* *where is this man's house?* *il wiliya di l maskîna shufte khalaqitha?* *this poor old woman, did you see her rays?* *il walad da min 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 bêtû 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 *abūya shuftu?* *have you seen my father?* (not *abūya 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 *sandūq illi gābūh* *the box which they brought*; *il ‘arabiya illi rikibnāha* *the carriage in which we drove*; *il karāsī illi kasartuhum* *the chairs which you broke.* The antecedent may, of course, be understood, as *illi ‘addu t tībān yekhāf min il ḥabl* *he whom a snake has bitten starts at a rope.*

REMARK *a.*—This idiom may lead to confusion, as in *ir rāgil 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 qāl* *according to what he said*, and the same is often the case where the relative and antecedent are both omitted, as *ma mīrish 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 bēt illi quddamna min sākin fih?* *who lives in the house in front of us?* *is ṣagara di fuḡha ‘aṣāfir ketir* *there are many birds on this tree*; *in niswān luhum wilād* *the women have children*; *ir rāgil illi ‘andu flūs* *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 bāsha illi bētu ganbina* *the pasha whose house is near ours*; *il maskina di illi flusha nsaraqit* *this poor woman whose money has been stolen*; *il kalb illi rāṣu inqata‘it min ‘agalt il ‘arabiya* *the dog whose head was cut off by the wheel of the carriage*; *il mara illi guzha ‘abit* *the woman whose husband is an idiot*; *illi riglḥ tūwāl yimshū qawām* *a man with long legs walks quickly*; *il qazāyiz illi ghutyanhum fihum* *the bottles with the corks (or stoppers) in them.*

§ 382. *Betā* here again may take the place of the suffix, the noun being accompanied by the definite article, as is *sandūq illi l ghata betā‘u rah* *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 ruşâş 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 harâmiya 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 qata'û şubalîha bi sikkîn* *we raş guza bi mûs* *the old woman whose finger they cut off with a knife, and whose husband's head they cut off with a razor*,¹ *il bint illi kan qatid abûha ganb ukhtiha* *the girl whose father was sitting by her sister* ; *il badawî illi kuntî fi l khêma betahţu* *the Bedawî in whose tent you (f.) were* ; *il bâsha illi khadt il ward min ginintu* *the pusha from whose garden you took the flowers* ; *ir râgil illi ma lûsh fulûs ma lûsh işhâb* *he that has no money has no friends* ; *lefendi illi l gubannamiya 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,² 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*³ *the wall on which the honeysuckle climbs* ; *il 'ibâra illi qultî 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 gibtu* *take it to the place you brought it (from)* ; *dabbarû tadbîr yesimâmûh* *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 ilak* *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

¹ Compare the conciseness of the Arabic with the clumsiness of the English in these two phrases. The words *khaţafû* and *qata'û* might be repeated in the second part of the sentences.

² As is the case when the noun is indefinite. (See § 430.)

³ *Chêrefeuille*.

the full form *hiya*, to a plural object, and even (though unusually) to a perfect plural denoting men, as *il ashyât illi gib-tiha the things I brought*; in *nâs kulliha all the people*; *il mistakhdimîn kulliha all the employés*. 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 *nahâriha*), *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 shahrânin lâlitha we were sitting up that night*; *waqtihâ gih wâhid talabni at that moment some one came and asked for me*; *ašliha kan gammâl he was originally a camel-driver*; *ma'nâha that is to say*; *il fallâhîn ma yîriddûsh leimihâ 'êb kamma yiqla'u quddâm in nâs the fellahen don't account it an improper thing to disrobe in public*; *yibqa fiha farag kamma yigi there will be time to think about it before he comes* (lit. *there is a respite, intercal, in it*); *fâtîlha 'al bahârî¹ riding the high horse*; *ḥaṭîṭha wâfi lowering one's tow, 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*) *aḥḍafha qamîs he had on the cleanest of shirts*.²

§ 389. The masculine suffix is used in the same way with the prepositions *'ala* and *fi* in the expressions *ma 'alêsh there is nothing on it*, i.e. *it doesn't matter*; *fih* and *ma fi sh* (often corrupted to *fi* and *ma fîsh*) *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 *aqallihâ*) *at least*; *niḥaytu* (= in *niḥâya* or simply *niḥâya*) *finally*; *barda* (or *bardiha*) *all the same, nevertheless*; *ma yigîsh minnu no advantage will be gained*; *ma 'alikshe minnu no harm will come to you from it, don't worry*; *zrîl lâkin ma rdîsh yiwarrîh he got angry, but didn't want to show it*; *illi aṭakaru ana . . . my idea is that . . .*

§ 390. The pronominal suffixes are as possessive but rarely

¹ Lit. *opening it to the north*.

² § 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 döl fulûsak walla flûsî?* (for *betûtak 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 di 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 *kassarti li l qalam you have broken my pen*; *khasarti ma (= khasartu 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*.¹

¹ The possessive pronoun is replaced by the article in a few half-adverbial phrases, as *ana 'arfak leinnak ma tikdibshe 'alîya 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 imply¹ 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'duhum 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 beti 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 bêtû* (or *'ala bêtû nafsû*) *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 bêtû hûwa* (or *hûwa nafsû*).

§ 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*; *'umruhûm, tulhûm, wâhid they are of one (i.e. of the same) age, height*; *humma min dor ba'd they are of one another's, i.e. the same age, the self-same*, and words of similar import, by *nafs*, or *'en*, or the particle *îya*, with the suffixes, as *fi l lêla nafsîha on the self-same night*, *îyâhûna humma dâl those very ones*; *hiya 'enha she her very self*. *Nafs* may precede the noun, when the latter becomes a kind of partitive genitive;

¹ Like *j'ai cassé ma jambe* for *j'ai vu ma jambe cassée*.

while 'en 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 'enha, fi l yôm bi 'enu. (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 qarabu ba'd. Notice the expressions humma aḥsan min ba'd, *each is better than the other*, mâ bēni u bēn ba'd *between ourselves*, zēye 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 šōṭ yishbih šōṭ *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 kuwaiyisîn *I thought you would give me more, however, the £3 are good (acceptable)*; kattar kherkum, bardiya 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 khallaṣitnî 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 zēye ba'du, ya'nî bardu ma fish mâni' bardiya¹ 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 ashiya di *all these things*, hiya l hidûm dî tigî 'alêk *these*

¹ 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 di*¹ *these things, il mistakhdimîn di (better döl) 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 di*.

§ 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 di these sheep*, rather than *il namle döl, il ghanam döl*, we might call to a drover *limm il ghanam döl min sikkitna get these sheep together (and take them) out of my way*; so *shûf in namle döl illi mbahtarin fi kulle maṭraḥ look at these ants scattered all over the place.*

§ 409. *Shuwayya* is almost universally used with a plural demonstrative as with a plural adjective, as *shil ish shuwayyit it tibne döl 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 döl these few words, kâm kitâb döl 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 döl*. (See § 322.)

§ 412. The demonstrative may, of course, stand alone, referring to a noun understood, as *da aḥsan this is better*; *döl nâs ṭaiyibîn these are good people*; *'auz di? 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 (*burnġa*) or other feminine object, but it is sometimes used neutrally when the object is not clearly referred to, as *da (for di) ḥâga kuwaiyisa*; *da (but better di) 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;² e.g. *shûf il binte di betimil ħ henâk? see what that girl is doing*

¹ *Il ashyât döl* is more usual, but *il hâgat di* is more common than *il hâgat döl*. Experience is the only safe guide.

² This is the reason why two demonstratives can be joined together. (See § 124.)

there; il kitâb da lli shtarêtu lu mbârîh 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 ħurma 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?* kebîr da êh? *how's it large? how can you call it large?* da kalâmak êh? *what's that you're saying?* da nnaharda (or di nnaharda) *this very day*;¹ da ħna 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 ħarr *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!*² 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 dî l kebîra (or id dawâya l kebîra dî) *this large ink-horn*; il khaddamîn dol il battâlin (or il khaddâmîn il battâlin dol). It should, however, be always placed after the possessive adjective betâ' to prevent confusion; thus il khaddâ-

¹ Comp. the pleonasm in It. *quest'oggi* and Fr. *ce jour d'hui*, *oggi* and *hui* being from the Lat. *hodie* (= *hoc die*).

² I.e. *what a night of horrors, a terrible day!*

mín betûfî dôl *these servants of mine*, but il khaddâmîn dôl betûfî *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 ḥarîr (or il gallâbiya l ḥarîr dî) *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 ruṣâṣ da *this lead-pencil*; is sikka l ḥadîd di *this railway*; ir riggâla l girân dôl *these neighbours*; ir ruh in nashâdir di *this ammonia*; ish shuwaiyit, il ḥabbîṭ, il moiya dôl *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 dôl.

§ 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*,¹ but il ismu ḥ da gih (or ismu ḥ da gih) *this Mr. What's-his-name has come*.² 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 bard 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*.³

§ 422. Aho may, like da, be used adverbially; thus a woman may say aho gâya! *see, I am coming!* as well as ahê gâya! *so aho gat ahê! see, there she's come!*⁴

¹ Lit. *this I seek refuge with God (from)*.

² Abukâtu da is used by the uneducated. (See § 249.)

³ So was originally a pronoun only, though now generally used as an adverb.

⁴ Notice that aho and ahê, though for ahuwa 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 illi 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?* *bi 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 darabu 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 fihum 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 *maugûd?*) *who were present?* It may be followed by the relative *illi*, the substantive verb and the third personal pronoun being understood, as *mîn illi darab il garaz?* *who was it who rang the bell?*

§ 425. *Êh*, like *mîn*, may be used with a plural noun, as *êh il hâgât illi f gâbak?* *what are the things which are in your pocket?* *êh il kuwar dól 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 bôt mîn dól?* *to which of these houses did you go?*

¹ *Huwa* may, of course, be expressed as *mîn huwa illi gih?*

§ 426. Its use as a genitive in such phrases as *hâgit êh* (or *hagt êh*)? *sittit êh*? *how six*? (alluded to in § 64) is very common, and, with an adjective, is equivalent to that of the adverb *izzêy*; thus *'aiyânit êh*?¹ 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*?² *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 lha*? (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 then 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*; *fi h bâb beyikhat* *there is a door banging*; *fi h nâs ma yehibbuhsh* *there are people who don't like him*; *fi ragil 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*

¹ *Qat'a* often falls out, as *id dinya dâlma*. *Dalmi têh!* (for *dalmi t êh!*) *how can you call it dark?*

² *Qu'a-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'se minnu (or 'alêh) *an unobjectionable man*; kalâm mâ lûsh ašl *an unfounded statement*; gâbu l walad kânu mîhammiyînu *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 ginsu êh? (= 'auz illi yekun ginsu 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 lubshe hadde, luh Rabbina¹ *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 lli 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*,² as illi yiddi lu qirshên wi lli yiddi lu talat qurûsh wi lli yiddi lu arba'a *one gives him two piastres, another three, and another four*; illi yigû bukra wi lli 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 illi, 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.

¹ In the expression illi yiddi lak humâr ma tshufshe sinnu kâm (= *don't look a gift horse in the mouth*), illi yiddi lak is equivalent to *iza ddâ lak wâhid*.

² 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, bên, 'ashân ('ala shân),¹ &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'i *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 bên lahmar u mâ bên liswid *between red and black*; il masâfa mâ bên 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 khwâtî (ikhwâtî) *I am the oldest of all my brothers, i.e. older than any of my brothers*, maṭrah ma truh rūh, *i.e. go where you like*; 'ala qadde mâhum² 'auzîn *as much as they want*; nahâr, yôm, mâ gêt *the day that (= on which) I came*; fi msâfit mâ tit'ashsha akún hâdir *I will be ready as soon as (by the time) you have dined*; sabab mâ zi'il ir râgil (or sabab ir râgil mâ zi'il) *the reason that (= for which) the man got angry*; min kutre mâ kân za'lân³ *from the excess of his anger*; qable mâ yigî *before he comes*; 'ashan ma râh *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 zi'il, qable mâ il walad gih, but see § 579, note.

§ 434. The word *in* is often used instead of mâ in case *b* when the antecedent is a period of time, as nahâr in sāfirna *the day that we started*; tâni yôm in gêt *the day after you came*; hâl in râhum *the moment they went*.

§ 435. Mâ (or in) is sometimes omitted in case *b*, as that is in English, as arafu min yôm kunte shuftu fi bêt wâhid ṣahbî *I know him since a day I met him at the house of a friend of mine*; so sabab ir râgil zi'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 mâhum 'auzîn above.

¹ 'ashan ma = Lat. *quod*, Mod. Greek δὲότι (= δὲ ὅτι).

² When the third personal pronoun stands for the subject of the verb it may be appended in its shortened form to mâ. Hawa becomes hu, hiya, hiya, hê.

³ 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 qarêṭ il kitâbên ma huwa ktâbak wi ktâb 'alî; laqêṭ it talâta kulluhum madbûlîn, mâ huwa Meḥammad madrûb bi ruṣâṣa fi sidru wi Hasan râṣu maqtû'a wi Hsên madrûb 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 ḥâga 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 ḥay (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 kitâbât (or kulle râgil min ir riggâla, kulle kitâb min il kitâbât)*; *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 *yerûḥû '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'gibûni) *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 minhum? *La dih wala dih which of them do you want? Neither*; wala wâhid mil litnên gih (or litnên ma gûsh) *neither of them came*; ¹ huwa wi sh shêkh ma gûsh *neither he nor the sheikh came*; la na (la ana) wala nta *neither I nor you*; la Mhammad wala Hsên *neither M. nor H.*; fi barrên in Nîl *on either side of the Nile*; wala fi barre min barrên in Nîl *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*; ² 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 yizâ'al il wâhid *such a remark makes one angry*; ahsan 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 wazîftu 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 gib (agîb) 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

¹ Not *both of them didn't come*, which we would translate by mush litnên gum. We say kulla mush fi maḡillu, meaning *none of it is in its place*.

² But it is more idiomatic to say yôm min il iyâm (or yôm min zât il iyâm, or yôm min dâl).

wisikh, iddini (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 ruĥma min ġiha li ġiha, min bêť li bêť *we went from one place to another, from house to house*; riġle li fôq we riġle li taťt *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 ġawâb 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 ġins wî da ġins *that is one sort and this is another.*

REMARK.—The word *tâni* may be added to the noun repeated, as ruĥna min ġiha li ġiha tanya, &c.

§ 447. *One . . . another*, as substantives, may be translated in this connection by illi . . . illi (§ 432); *one thing . . . another thing*, by bashqa . . . bashqa:¹ 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 ġiĥ ĥadd *if any one should come*, ĥadde minkû 'auz yerûĥ? *does any one of you want to go?* the plural *any (=some)* by nâs, ĥâġa, &c. min, or simply min, as fiĥ nâs minkû râĥu Maşr? *have any of you been to Cairo?* wala ĥâġa min il wuĥûsh *nor any wild beasts*; fiĥ minhum baťťâlin? *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 ĥaddiĥ ġiĥ *nobody came*. *Anything*, when equivalent to *something*, is rendered by ĥâġa, in other cases by êyiĥa ĥâġa or kulle shin (shê in) kân, as 'andak ĥâġa tiddihâ li? *have you anything to give me?* ma tqul lûsh ĥâġa *don't tell him anything*; addi lu êĥ? Iddi lu êye ĥâġa *what shall I give him? Give him anything*; kulle shin kân yiqđi *anything will do.*

§ 449. *Some* in the sense of *about* is best translated by the

¹ Turkish.

verbs *yigî*, *yitla'*, used as adverbs, as 'umru *yitla'* tamânin *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 benâk yigî* (or *yitla' sanatên*), but *taqriban 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 leinnu wâhid he thinks he is somebody*; *something* by *hâga*. *Some . . . some* is rendered, as *one . . . another* (above), by *illi . . . illi*, or by the preposition *min* with the suffixes, as *gih talâtîn 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? Éwa. *Taiyib, iddinî minnu (or iddini) 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 *wahda tanya ghêr Bikhîta another than Bikhîta*; *ma fish hadde 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, whosoever*, &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 wahdin kân*. But as a rule an English indefinite relative may be rendered by *illi* (or *mâ*), accompanied sometimes by other words to make the sense clear, as *illi yûdrabnî adrabu whoever strikes me I will strike him*; *illi timilu amila ana whatever you do I will do*; *illi tdihi bardu akun mabsûl I shall be contented with whatever you give me*; *illi yeqûlu hêwa bardu kidb whatever he says is a lie*; *il yôm illi tigi fih bardu yekûn kuwayis; illi ma takhelûsh inta akhdu ana I'll take whichever you don't take*; *illi yigra yigra whatever will happen will happen*, i.e. *happen what may*; *waqte ma tigi tigi 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 *yiduggu l mazrika li kulle ma hadde yekhushsh the bevel strikes up in however of each as he covers it*.¹

¹ 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 wâhdin and êyiha wâhdin when followed by a verb, and remain masculine though a feminine object be understood, as êye wâhdin 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 Boy*; 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 rah; Zêd u ‘umar u Râghib u tirtân we ‘illân; iza darabak 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 râsi my head aches (lit. *pains me*); ir riggâla yishtaghalû *the men work*; ¹ 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 hamir 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*

¹ In relative clauses the verb is, of course, of the gender and number of the antecedent, whether expressed or understood, as it tâgir illi bah li l buđara; 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 bân in nâs, lâkin il hamdu li llâh aghlabha gat salima there was a great deal of illness among the people, but, thank God, most of them recovered* ; *maḥâbîs ghêru kânit maḥbûsa mi'u other prisoners were imprisoned with him* ; *is siyâs mishyit the sayces went away* ; *lamina 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 tigi*, but in *nâs dâl 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 maftûḥîn his eyes were open* ; *il wirâq kânit maktûbin 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 *lamina gat lefendiyât mishyit in naggârin when the Efendis came the carpenters went away.*

REMARK.—In *naggârin il mestakhdîmîn râḥit* (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.¹

(*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 *fataḥ luhum bâb il bêt il khaddâmin the servants opened the door of the house to them* ; but *fataḥu 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 ḥigâb 'ashân yeruḥ minnu bi izni*

¹ 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.¹

(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,² as *kân il bint fi l bêt the girl was in the house*; *kân id dawâya ikkabbit the inkstand had been upset*; *iza kân il binte tigi* (in preference to *iza kânit il binte tigi*): *kân ummu bitaiyaṭ his mother was weeping*; *kân (or kânit) is sâ'a tnén 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 bniha*; *insaraqit il 'arabiya we taqmiha the carriage and its harness were stolen*; *qumt 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 ruhna*; 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 gâmus kân fi l ghēt the buffaloes were in the field*; *iṣ 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 inḡabat min il bulis 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

¹ 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 *hasad* might be in his thoughts when he began with the verb *yerûḥ*.

² In compound tenses the auxiliary is often of a different number and gender to the principal verb, as *il gumâ'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'ḏiha *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) arḏuhum *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 ḥarim 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 'arabiyak? *are these people going to drive in your carriage?* il 'alam da. dî. dól gih, gat, gum min ên *where have these people¹ 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*; ḥabbîṭ tibn insaraqê mir riṣṭabl *a little straw was stolen from the stable*; il ba'dishi dól ma yekaffûsh (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 4×3 "equals" 12; itnâshar min 'ishrin tibqa tamanya *twelve from twenty "leaves" eight*; itnên yekaffi *two's enough*; ana raḥ addi lak 'ashara ginêh; iza khallaṣak ma fîsh mara, ma khallaṣakshe . . . zêye ma yûgibak baqa *I am going to offer you £10; if it satisfy you,*

¹ Ce monde.

well and good; *if not—why, please yourself*; kutte biddi arûh (for kan biddi) *I wanted to go*; ¹ ma kuntish lâzim agî (for ma kanshe lâzim); yeqûm dimâghu yefûq ‘aleh ² *he recovers consciousness*; illi zêyina nirkab ³ 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 ḥaḍritak, 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 maṭarit (or naṭarit) *it rained*, betishtî *it is raining*, betir’ad *it thunders*, &c.

§ 466. Dinya (dunya) is also understood ⁴ in the expressions kânit id duhr, il maghrib, 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*, hikâya is understood; in ma dakhalitshe ⁵ *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 ḥamdu li llah illi gat ‘ala kede *thank God that it has turned out that way*, ḥakamit kede *it has been so ordained, has so happened*, zêye mâ tigî tigî *come what may*, tekûn fi ḥamakak tiqsam li ghêrak, i.e. *there is many a slip twist the cap 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*; ḥaşal khêr *no harm’s done (all’s well that ends well)*; and baqa is used much more frequently than baqat ⁶ (§ 560).

¹ Kutte biddi is used nearly as frequently as kan biddi.

² The educated often use dimâgh with a masculine verb.

³ Illi zêyina yirkab may be said, but even then the plural hamîr will be used.

⁴ It is, however, frequently expressed in both cases, as id dinya kânit turâb, bitir’ad.

⁵ Or di ma dakhalitshe wala kharagit *that is neither here nor there*.

⁶ 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 raglèn gû, nizzû, or gum (gû) ir raglèn*; 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 raglèn; gatnî şagartèn*; 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 *idèh biṭlit we 'enèh rāhīt, i.e. he has lost the use of his hands and his eyes*. We may say *'enèh kânit maftûḥa, or kânit maftûḥin, or kânû maftûḥa, or kânû maftûḥin*, but *kânit maftûḥin and kânû maftûḥa* 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 darabit bintiha a woman beat her daughter; qutaṭ wi klāb teradde bard cuts and dogs bite one another; raglèn, kitābèn, gum*; but *gā lu wahda 'agūza there came to him an old woman; nizzil nās waiyāḥ 'ala l balad there went some people with him to the village; ma yibqa lish ugra zēyi n nās I don't get proper wages; kan maugūḍ nās ketir there were many people present; lissī ma fatshe sana there has not yet passed a year; ma ḥaṣalše minha sancara there has not been any good result from it; kan ḥaṣal nadra an accident had happened; lamma yigī lak gawābāt when you get letters; iza garā lu ḥāga if anything happened to him; tabbe 'alēya raglèn two men overtook me, came upon me; gih klamsa naggārīn there came five carpenters; gā li gurnālèn I received two newspapers*.

REMARK.—The verb, however, not infrequently agrees, especially when it immediately precedes the subject, or the subject is emphasized, as *ḥaṣalit lu nifs (or 'en) the evil eye has come upon him; gat lak dahya! perdition upon you! kulle ma tgi lu mara yitkhāniq waiyāḥ whenever a woman comes near him he quarrels with her; kân (or kânit) 'alèh kiswa šida 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 qaṭla garb il bāb there was a girl sitting near the door (= ḥiya kânit but illi qaṭla she was a girl who . . .); kânit (less usually kân) dawāya nkabbīt, but kân inkabbē dawāya an indignant had been upset; kânû riggāla benāk¹ they were men who*

¹ So *kânû riggāla gû = kânit riggāla gat, kân riggāla gum or kân riggāla gat*.

were there : kan riggála henák *there were men there*. In such a phrase as ma gâsh illa mrātu 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 mrātu gat.

§ 470. When following the indefinite pronoun ʿey and its noun the verb regularly agrees with the noun, but occasionally remains unchanged, as ʿey gihitin kânit *whatever direction it be*. With ḥesu, on the contrary, it remains unchanged, as ʿauz yitgauwiz binte min ḥesu 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 gîltîba 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 filum *the girls came and seized them* ; qâbilni raglên u šârû yinshû waiyâya *two men met me and continued walking with me* ; lamra yigî lak mara we tisalak *when a woman comes to you and asks you* ; itammit in nâs walâya we darabûni we saraqûni *the people collected around me and beat and robbed me* ; qâm abb il bint w ummih 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 ʿôda *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 ʿammawil *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 ḥabbih *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* ; ḥaqquba qafaltuha *you ought to have shut it*.

(d) A prayer or wish, as la samah Allâh *God forbid* ; duntum bi khêr *may you keep well, farewell* ; kattar khêrak (o Allâh) *God increase your well-being, thank you* ; gat lak dalâya *perdition seize you* ; inshallah ma reḥt *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 rāh if he come, go*; ¹ *li êye maṭraḥin ruḥt to whatever place you go*; *êye bêtin kân whatever house it be*; *kulle min kân* ² *whoever it be*; *kulle ma amartūni 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 lies without it (= waste not, want not)*; or in narrative where we could only use the present or future in English, as *il wakal minna lamma yikbar we 'auz yitgauwiz yequm yiṭlub mahre min abūh . . . u bādên lamma shâf abūh mush 'auz yiddi lu mahr hauwish ugritu u gâb mahre min 'andu we qām abūh khaṭab lu bint when one of our children grows up and wants to get married he asks his father for (money for) a dowry . . . , but when he sees his father unwilling to give it him, he saves up his earnings and finds the dowry out of his own pocket, and his father betroths him to a girl* ³.

§ 474. The verbs *khalla let*, *shâf see*, *simî hear*, *hasab believe, consider*, *laqa, wagad 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 rāh il bêt I let her go to the house*; *shuftiha gat I saw her come*; *simîna l fulūs wiq'it min gēbu we heard the money fall from his pocket*; *kutte baḥ-siblum ishtarūh I was thinking they had bought it*; *shuftu ingalal I saw him flopped*; *laq'etu nizil rāh I found him gone*.

REMARK. — We may also say *khallêtu yerāh il bet*, *simîna l fulūs tūqa*, &c., but the facts are not then so fully certified.

¹ For the conditional sentences, see § 507 *sup*.

² *Qui que ce soit*.

³ 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*,¹ or *biyerūh*.

§ 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 mḥaddarin 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 yegrib 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 iḥ* *I see him I will tell him*; *luuma 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*; *yirrif* *recognisable*; *ma yitqibilsh* *unacceptable*; *ma yitfihimsh* *incomprehensible*; *yimkin* *possible*; *qāmûs yithaṭṭe fi l gēb* *a pocket-dictionary*; *meqauwara titqauwar biha* *l ghina* *a cheese-scoop*.

§ 478. It often plays the part of the historic present, as *yeqûl ṭaiyib agî* *all right, he says, I'll come*; *yeqûm abûh yiz'al minu* *we yequal* *in his father then gets angry with him, and says to him*.

§ 479. It sometimes has the force of the imperfect present,

¹ § 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 lî lêh?* *why do you call me (= are you calling me)?* *bit'aiya? wi tza'âq kede lêh?* *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 nhigg* (or *binhigg*) *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 yitauwil '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 Rabbîna 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 arûh* *I want to go*; *yiraf yiktib* *he knows how to write*; *talabna nrûh* *we asked to go*; *ana tâlib minnak tiqdî lî l hâga 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*; *battalte ashraf dukkân* *I have given up smoking tobacco*; *huwa yikhtishi yerûh* *he is ashamed to go*; *khallih yitkallim bî hân* *speak*; *fâdishe titla?* *(are you) not free to go out?* *liddi, gharadi amauwû* *it is my wish (I want), my purpose, to kill him*; *talab minnu moiya yishrah* *he asked of him some water to drink*; *'alikû tiktibû lu* *it is for you to write to him*; *kan menabbih ma had-dish yigî* *'andû* *he had given orders for no one to come to him*; *ma qadarshe, ma rdish, ma qibilshê, yakbê* *he was unable, unwilling, he refused, to take it*; *ma arafshê arûh fên* *I don't know where to go*; *ma yehunshê 'al'ya amauwû* *I haven't the heart to tell it*; *amaru yerûh* *he ordered him to go*; *kan lâzim yigî* *he ought to have come*; *harâm, 'ûb, 'alik tequl kede* *it is disgraceful of you to say so*; *ma lhiqshê yigî* *he couldn't manage to come*;

f'â la tinsâ *take care you don't forget*; û'â tâqâ *beware of falling*; ma kanshe haqqu yidrabu *he had no right to strike him*; 'auzak tigi *I want you to come*; qul lu yiddilî lak *tell him to go to you*; ma himish (ahibbish) tiakallim kede quddâm in nâs *I don't let you to speak thus in public*; hilif yimauwitu *he swore he would kill it*; shôyart agîbu *I have sent to fetch it*; alzamtak teqîm *I command you to get up*; il hâkim harrag valêh ma yit-lâshe min il bêt the doctor forbade him to leave his house; lâzim yerûh *he must go*; lâzim yekun râh *he must have gone*; misit. fatni, aqullak *I forgot to tell you*; rah yilbis *he has gone to dress*; qarrab yikhlaş *it has come near to being finished* (i.e. it will soon be finished); qarrab yigi *he will soon be here*; khâyif yefât *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, yigri *he came running in, down*; tîlîr yigri *he started running*; shatamni fi l lél u bât şabah yishtinni *he insulted me at night, went to bed, and got up insulting me in the morning*; mâshi yighanni *singing as he went*. This idiom is very common with the verbs qarad and fidil, as qaradna ndardish tûl il lél *we sat chatting together all night*; kan qârid yigra fi l Qurân *he was sitting reading the Koran*; fidil yishrab *he continued drinking*; fidilna nimshi hamma 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 betîhsib il fulûs lissa fi gôbha *she went away thinking the money was still in her pocket*, and may also replace the aorist as an historic present, as u baden hiya bitqul li *then she says to me*; baqul lu ana mush ana illi 'amalt 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 hasab is very regularly used in the present for the indefinite or imperfect past, as inta lissa hina? baħsibak ruħte Maşr *are you still here? I thought you had gone to Cairo*; qunte ana baħsib¹ il barûda fargha *I thought the gun was unloaded*; qafalt ish shamâsi lêh? Baħsib il lampa gâya *why did you shut the shutters? I thought the lamp was coming*.

REMARK. — This tense may be preceded by the auxiliary kân.

¹ Though qâm should be followed by a verb in the past tense.

forming the unfinished past or imperfect tense, as *kunte baḥsib innak akhûh* *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 qershôn 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 raḡha* *she was shaking her head*.¹

§ 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 tigi inta arûḥ ana* *when you come I shall go*, but *iza gêt inta ḥarûḥ ana* *if you come I will go*; *arûḥ lēh?* *why should I go?* but *ana râḥ arûḥ* *I am going, I mean to go*; *tigi bukra?* *will you come to-morrow?* *ḥa tigi bukra* *shall you come to-morrow?* *inta 'auz timna'nî min il mirwâḥ, lākin 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 'asāya lli fi idak*. *Ma sallimbâ laksh* (*asallimbâ laksh*) or *mush râyiḥ asallimbâ 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 yṣaḥḥish 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 mail 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 *mesâlit ma nâkul is samak yekânû gaybîn il laḥm* *by the time we have eaten the fish, they will have brought the meat*.

¹ 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 tgrish don't come* (for *ta'ala*): *iyāk terūh mind you don't go*.

(b) When preceded by the particle *ma* or the imperative of the verb *baqa*,¹ as *ma tqul li but tell me*: *ma tigi; ibqa trūh andu go to his house*; but we may also say *ibqa ta'ala, &c.*

(c) Usually with the conjunction *ya* *either, or*, as *ya tuqud ya timshi either sit down or go away*, but *uqud walla imshi (imshi)*.

(d) Frequently in other cases to render the command less harsh or abrupt, as *tigi bukra mind you come to-morrow*: *tibqa tsallim li 'ala būk remember me to your father*.

REMARK.—*Tibqa, tibqū*, are said more often than *ibqa, ibqū*.

§ 492. To express an exhortation in connection with the first or third person we may employ the verb *khalli* (§ 144) followed by the aorist, or the aorist alone, as *khallina nrūh, khallih yitfaddal* (or *yitfaddal* alone) *let him come in, &c.*: *khallih yitribi* (or *yitribi*) *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 *imshi bina* (or *imshi bna*) *let us be going*: *uqud bina let us sit down*.

REMARK.—*Bina* is sometimes added to the first person plural of the aorist, as *neruh 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 arūh I can go*: *yimkinak tigi you can come*. The past tense may be rendered by the aorist preceded by *kān*, as *kunt ashāyā'ū lu I might, could, should, have sent it to him*: *mush kunte tiddi lham shuwayya min il kitir illi andak? couldn't you have given them a little out of the quantity you have?* *kānit tīmīl eh? what was she to do?* or by the help of other auxiliaries, as *kān yimkinu yitrabu he could have struck him*.

¹ Used pleonastically.

² 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 *rāyih*, will be employed, as *qālīt inniha tish'ya'ha, ha tiktib, rah tigi* *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 'ashān nistafhim 'an il khabar* *we went to town to inquire about the news*; *gibte kitābātī 'ashān awarrīhum lak* *I have brought my books to show (them to) you*; *ḥaddarna r rāgil lagle yihki lak hikaytu* *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'ashishim inni aqdar agi* *I hope to be able to come*; *wa'adnī innu yiktib li* *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 *'ashān* when a purpose is expressed, as *il mashye aḥsan min ir rukūb* *it is better to walk than to drive*; *ma baqa lnāsh ḥāga ghēr it taslim* *we have nothing left us but to submit*; *ithakam 'alēh bi l gild* *he was condemned to be flogged*; *guhuz li l mirwāh* *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 ṭabbēt ana* *he was writing the letter when I appeared*; *yekun fâtih il bâb lamma tūṣal* *he will be opening the gate when you arrive*; *ana gay* *I am coming*; *ana dāyir* (= *kunte badûr*) *fi l balad* *we gih wāḥid qal li* *as I was walking round the town some one came and told me*; *kan waqtiha shârib* *he was drinking at the moment*; *qam wāqif* *he stood standing* (= *he stood up*); *lamma wiṣilna laqena u nās garyin* (or *beyigrū*) *we found the people running when we arrived*; *shufna l mashāyikh ṭalyin* (*beyiḥla'um*) *min il balad rakbin ḥamirhum* *we saw the sheikhs coming out of the village riding their donkeys*; *ragga' il ṭalyin* *bring back those who are going out*; *ish shibbāk 'ala yemin id dākhil*, i.e. *the window is on your right as you go in*; *bidal ma nta qâ'id huna* *instead of your sitting here*;

ma nish qaylak imbâriḥ? *didn't I tell you yesterday?* ma fi-sh hâga nasiha? *is there nothing (you) have forgotten?* ana mrabbih andi min sugre sinnu *I have brought him up from his childhood*; kan fatih, qâil *he had shut, opened (his shop, &c.)*; so râgil qârî *a reading man, i.e. a read man*; rah dugri shârib fignân il qahwa *he went straight and drank the cup of coffee, i.e. he drank it straight off*; yeruh dugri dârib il walad fi wishshu *he straightway hit the boy in the face*; ¹ 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 madrâb bi 'asâya *I found the boy struck with a stick*; laqêt il walad beyidrâbûh (or beyidrâbû fiḥ) *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 hâdir *the man who is present*; il mara l maqtûda *the murdered woman*; kalâm maṭbû' *a printed statement*; il gawalât il mesîgara *the registered letters*; id dâkhil lâzim yikhallî bâlu *he who goes in must be careful*; il matqûl ma yikhish hikaytu, *i.e. dead men tell no tales*; wâḥid gâhil in ni'ma, nâkir il ma'rûf *one forgetful of favours, i.e. an ungrateful man*; il gârî yûshal qabl il mâshi *the runner arrives before the walker*; uq'ud sâkit *sit quiet*; il ḥuṣân mishi hâdi *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 mādâm firifte innak mush gay ṭilîte barra *knowing that you weren't coming, I went out* (not 'arîf innak); lamma takkidte inniha gat *having assured myself that she had come*, ba'de ma sakkît il bâb ḥattêt il muftâḥ fi gabi *having locked the door, I put the key in my pocket*; ma rdish yigi ikminnu ta'ban *being tired, he was unwilling to come*; ba'de ma natte 'ale l ḥet dukhal il bêt *having jumped over the wall, he went into the house*; lamma shafu beyitasha istanna fi l bâb *seeing him at*

¹ 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 tîli' 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 *mât maqtâl* ; 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 masyîn we came walking, on foot ; qam wâqif, sâkit ; fidilna tal'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 râyiḥ 'ala l balad I met him as I was going to the village ; shuḥnâh wi ḥna gayin min 'andak we saw him when we were coming from you ; w ana mâshî waiya Maḥmûd 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 barûḥ*, &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 *yehibbe dars il lugha he is fond of studying philology ; saḥn li gharḥ id dik a dish for serving the fowl ; ana badrabak 'ashân daqqitak di fi binti I am hitting you for pushing my daughter in this way ; yehibbe yiqra fi l Qur'ân he likes reading the Koran ; qam 'adla l baḥr we harab he escaped by crossing the river ; shanaqûḥ 'ala shan ma qatal imrâtu he was hanged for murdering his wife ; iggannin ikminnu (or lamma) daiya' fulûsu he went mad through having lost his money ; khadu bard ikminnu kan wâqif fi l maṭara he has taken cold through standing in the rain ; kattar khêrak illi gêt thank you for coming ; ma fish fayda fi innak terûḥ 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 *darabûh he was beaten*; *emta katabu l gawâb ? when was the letter written ?* *rayhin yishnuqûh he is going to be hanged*; *rah yiqtil we qatalûh 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 ?* *quruşte 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 harâmî* than by *il harâmî 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*,¹ *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 ruht if you had gone*; *lau kutte had-dart il huşân 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:—

¹ The form *lô* is generally used in negative sentences.

(a) Future possibility, or probability, or mere assumption: iza gih, in gih, iza kan yigî (or in kan yigî), arûh ana¹ *if he come (or comes), I will go*; iza ma gâsh, in ma gâsh, iza kan ma yigîsh, iza ma kanshe yigî, in kan ma yigîsh, in ma kanshe yigî, 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 lōma), 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 yigî² ruht, kunte ruht, kunt arûh ana *if he had come, I would have gone*; lau (lō) ma gâsh, lô la gih, lau (lō) ma kanshe gih (yigî), lau kan ma gâsh, lô lâ kan gih (yigî) ruht, kunte ruht, kunt arûh ana *if he had not come, I would have gone*.

(g) Imperfect impossibility: lau kan beyigî kunte ruht, kunt arûh, kunte barûh, ana *if he had been coming, I would have gone (be going)*; lau (lō) ma kanshe beyigî, lô la kan beyigî, lau kan ma beyigîsh kunte ruht, kunt arûh, kunte barûh, ana *if he had not been coming, I would have gone (been going)*.

REMARK a.—Iz lam yigî 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

¹ Sometimes, also, kunte arûh when the probability is remote. In kan yigî is perhaps more remote than iza kan yigî. When the fulfilment of the condition is practically a certainty, iza or in becomes equivalent to lamma, as in ʕilî in nahar nerûh, i.e. *when it is morning we will go*.

² Unusual.

to the verb in the apodosis, as *lau kunte itqâbilte waiyâha lakunte mauwittuha* *had 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,¹ 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 minhun* *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 *raysen fi merkib tighraq*, lit. *two pilots in a boat, (and) it sinks*; *kalâm il lâl mad-lûn bi zibda*; *yigla' 'alîh in nabûr, yesih the words of the night are spread with butter, if (= when) the day rises upon them they melt away*; *tigraha ma fihâsh hâga read it, and there is nothing in it*; *shâlû li fôq zêye ma fish hâga he lifted it up as if there were (it were) nothing*; *yigi ma yigish zêye bardû it is all the same whether he comes or not*; *yigi, taiyib; ma yigish, ni'mil êh? if he comes, well and good*; (*but*) *what shall we do if he does not come?* *gih gih, ma gâsh neshuf lina tariqa tanya if he comes, he comes; if he does not, we shall see what (else) can be done*; *ma fish fulâs, ma fish 'esh no money, no bread*; ² *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 fish mâni'*; *ma khallaşakshe zêye mâ yi'gibak baqa if it satisfies you, well and good; if not, why, (do) as you please*; *kebîr kan au şughaiyar whether it be much or little*; *naggâr walla mush naggâr ma mâsh 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 *bastaghrib iza kan rah yigi walla la'*, we say *bastaghrib rah yigi walla la'* or *ya tara yigi walla la'*. After verbs of asking they may be used or not optionally, as *saaltu iza kan râyih yigi* (or *saaltu râyih yigi*) *I asked him if he were coming*; but note that in the latter

¹ *Kân* sometimes remains unchanged also with *lau*, as *lau kan shuftu* for *lau kunte shuftu*.

² Turk. *para yök, kemek 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 yikhšar *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 râdî walla ma ntash râdî, 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 râgîl 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 sughaiyar *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 aqṭa' 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 ḥadd 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,¹ as qal le inni kunte sakrân waṭṭiha *he said he (himself) was drunk at the time ;* bardên ana qultî lha le inni ana ḥabbetik *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 tihaddar 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 s'alni iza kunte rayḥ agî, s'alni iza kân, &c. ; or it may be omitted, and very generally is, when there is an alternative clause, as s'alni râyiḥ agî walla

¹ So ὅτι 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 *sacalhi rah 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 *qal*, though the quotation remains indirect, as *qālū ma laqūsh il walad they said they didn't find the boy*; *isauwahin yeqūlū ma shāfūsh il haram the tourists say they haven't seen the Pyramids*; *qālū 'alēya māt (or mutt) they said of me that I had died*; *il kaban mush maghli; it tabbākha bitqāl 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 *qāl eh? qal innu biyigī; he said he didn't think by qāl 'ala innu ma yiftikirsh; they said they would bring them by qālū innuhum yegibūhum (or hayegibūhum); I asked him if he accepted by sacaltu iza kan beyrda; so qal li innu ma yarafshe hāga '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 *rah tigi bukra? are you coming to-morrow?* *shuft ir rāgil illi kan hina? or when the verb is negative and an affirmative answer is expected, as ma shuftish ir rāgil? didn't you see the man?* In other cases it is not uncommonly introduced by the word *ya'ni* (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'ni rah tigi bukra? you are coming to-morrow, then? ya'ni ma shuftish ir rāgil da? so you didn't see that man?*

§ 523. *Ya'ni* may be followed pleonastically by the noun *ma'na* with the feminine pronominal suffix, as *ya'ni ma'naha mush rādi tigi so then¹ you are not willing to come*.

§ 524. Both in direct and indirect questions the interrogative

¹ *Ya'ni* and *ma'naha* 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 'auz 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 shaihâsh *when I asked him, what did he tell me? he told me that he had never seen her in his life*; wi humma maqṣudhum êh? maqṣudhum yitafīshūhum *and what was their object? their object was to drive them away*; ana qulti lak il kalam da lēh? 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 ktābu? Shuftu (or ma shuftūsh); da ktābu? Éwa, kitābu; fi nās henāk? Fih, ma fish.

REMARK a.—Notice the insertion of la' in such expressions as gēt imbārih au innahar da? la', gēt imbarih; gibte wāhid walla tnēn? la' gibte wāhid bass; da rāgil ṭaiyib? la', ṭaiyib, the second alternative, even though unexpressed, being denied before the first is affirmed.

REMARK b.—Note that qāl 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 akhallaṣ qawām; a'auwaq? (= mâ '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 staghrabte 'ala innak ma ta'rafshê ahsan min kede *I am surprised that you do not know better than that*; ana 'andi shakke leinnu hūwa *I doubt whether it is he*; but where an alternative or an interrogative follows, no conjunction is used, as ithaiyarna rayhin yigana walla la' *we were perplexed as*

to whether they were coming to us or not; istaghrab rah nimil eh fihi he wondered what we were going to do to him: 'andi shakke 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 tara¹ or haltara (or hantara), which may either precede or follow the verb, as ya tara rah fên I wonder where he has gone; humma tîlûm min Maşre ya tara have they left Cairo, I wonder; so in a dependent sentence, as shuf ya tara nimil eh see, find out, what we should do. The conditional particles sometimes follow, as qul li ya tara in kunte mabsûf 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 lahsan (or ahsan) or occasionally, but improperly, by inn, le inn, &c.; or it may stand by itself; as khâyif lahsan, ahsan yigi, ma yigish fearing lest he come, do not come, or (less usually) khâyif yigi, ma yigish.

§ 531. Sometimes the negative la is used superfluously though the event is expected to take place,² as khâf la yemût il waked he feared lest the boy die or the boy would die; khâl waiyâh sham-siya min khôf la tunţur id dinya he took an umbrella for fear it should rain. Similarly with the verb wara, as fâ 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 beyigi, 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 mesaddaqui if you don't believe me, where in ma kuntish mesaddaqui might equally well be said; in kan ma lhumshe 'êsh (for in ma kanshe luhum) if they haven't any bread; ma bënish u bënak hâga (for ma fish bēni u bēnak) there is nothing between us; ma hammash kubâr (for humma mush kubâr) they are not large; ma 'ilmish le innu rah I have no knowledge that he has gone; ma haddish gih; ma

¹ Ya tara is more often used than haltara. Tara is the 2nd pers. sing. aor. of the verb tara. (See § 182.)

² As *pi* in Greek, *ne* in Latin, *ne, non, no* in the Romance languages.

‘umrîsh simi’te hâga 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 biyâkulshe (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 ahisan *it would have been better if you had not paid*; ma ‘rafshe kan maugûd walla kanshe *I don’t know whether he was present or not* (but we may here also say wa lâ kanshe); adi sabab ma gêtsh *this is the reason why I didn’t come* (to avoid the double ma, but adi 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*; ¹ ‘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 ‘rafshe *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 drish 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’te idu fi gēbi *suddenly I felt some one put his hand in my pocket*; ma basse 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*

¹ 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 qarabte wala ndarabt *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 qarabtûsh wala hûwa qarabni *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 yikhallaşni 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 fak hûra *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 wahda *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 dakhal wala kharag, i.e. *it has nothing to do with it* ; la shuft ir râgîl wala shuft akhûh *I didn't see the man, nor did I see his brother* ; la laqu l bint wala laqu 'ammiha ; la shuftûsh wala kallimtûsh (or la shuftu wala kallimtu) *I neither saw him nor spoke to him* ; khadu fulûsi wala khallû lish hâga *they took my money and left me nothing* ; wala fish wahid gherma *nor is there any besides us* ; wala hish masalan ukhti *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 minni nusse 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'rafhum wala humma ma yi'rafûnâsh *we didn't know them, nor did they know us* ; ma 'andish nibit wala moiya ma fish *I have no wine, nor have I even any water* ; khadu fulûsi wala ma khallû lish hâga ; wala ma fish hadde gherma.

§ 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 ntish râdi? *are you not willing?* iza kan (or kunte) ma ntish rayha *if you (f.) are not going*. Sometimes the pronoun is repeated, as iza kunt inta ma ntash râyih.

§ 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 inbârih?* *weren't you (i.e. surely you were) at his house yesterday?* *mush ish shamse betiṭla' 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 rahsh not that he didn't go*; *mush ana ma mishitsh—mishit 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 rahshe yisraq we miskûh qarabûh 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 sâgh?* *won't you lend me even five piastres!* *mush tiftah li l bâb?* *are you not going to open the door for me?*

REMARK.—*Mâ* is apparently pleonastic in such a phrase as *kêf sihlitak 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 arûh 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 'êsh there was no bread* (for *ma kanshe fi 'êsh*), *lâzim ma ḥaddish giḥ no one can have come.*¹

§ 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 rahsh I didn't let him go* (for *ma khallêtûsh yerûh*), with no appreciable difference of meaning.

§ 543. The verb following *qidir be able, can*, may take the

¹ 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 *niqlar 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 shurûṭ ma fish darb yihṣal minnak the conditions are, no blows on your part*; *is sâ'a ma fish arba'a it is not yet four*; *il mesâfa ma bēnhum ma fish mitrēn the distance between them is not two metres* (lit. *as to the distance between them, there are not two metres*; *mush arba'a, mush mitrēn*, would not necessarily imply that the time—number—was less); *kalma gibna ma 'esh 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 rar'etu*, 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 rang*; *shahhlu he hurried him*, *shahhil he hurried*; *qaddimu hina 'andî bring him forward to me*, *qaddim kamân shuwayya come a little further forward*; *iqla' hidûmak take off your clothes*, *qala'ûh they stripped him*, *qala' wa nizil fi l moiya he stripped and went into the water*; *zâd ugritu he increased his pay*, *zâd in Nil the Nile rose*; *tammît ish shughla I have finished the job*, *tammit ish shughla the job is finished*; *khuluṣt ish shughl I have completed the work*, *khuluṣ ish shughl the work is completed*; *libis hidûmu* (or *libis*) *he dressed*; *ghaiyar* (or *ghaiyar hidûmu*) *he changed*; *qarrab il huṣân bring the horse near*, *qarrab li t taliṭwâr¹ come close to the pacement*, *yiduqqu (nafsubum) they tattoo (themselves)*; *baṭṭalt id dukhklân I have given up smoking*, *il madrassa baṭṭalit the school kept holiday*; *ghasal he washed himself*, *ghasal idêh, hidûmu, &c.*; *sidd il qizâza stop*, i.e. *put the cork in, the bottle*, *ana saḥdêt bidîdu I took his place* (filled the vacancy); *rabatûh bi l habl they tied him with a rope*, *biddi arbut (sc. il qôl) waiyâh I want to come to terms with him*, *il babûr rabat the boat moored*; *ishtaghal il huṣân he worked, exercised, the horse*, *ishtaghal tûl in nahâr he*

¹ Trottoir.

worked all day; khadû ba'd (or khadû rauwahum) *they took themselves off*; qafal, fatah, 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. hanakak) *be quiet, "shut up!"* yishrab nibit *he drinks wine*, yishrab *he drinks*; itfaḍḍal *pray walk in, &c.*, itfaḍḍal 'esh, kursi *pray take some bread, a chair*; 'amal atrash, mēyit *he pretended to be dead, dead*; kan ḥaṭiṭ or nâsib (sc. khēshu, &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 yimshi yemidd (sc. riglu) *he stepped out, walked fast*; sallim nafsu and sallim *he surrendered himself, surrendered*.

REMARK a.—In the expressions šām Ramaḍân, akal (or fiṭir) Ramaḍân *he fasted during (kept) Ramaḍân, he eat during Ramaḍân*, the noun may be regarded as an accusative of limitation.¹

REMARK b.—The imperatives iṭla' 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 ḍawa nafa'ni (or nafa' li) *the medicine benefited me*, iggauwiztiha *I married her*, iggauwizte biha *I was married to her*; ilḥi 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*; yilzimni (more usual than yilzim li) kursiyên *I want two chairs* (lit. *two chairs are necessary to me*, so lâzimni '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*:² 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

¹ Unless these expressions are after the analogy of 'amal Ramaḍân *to keep Ramaḍân*.—(S.)

² 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 ḥuṣān to feed the horse*.¹

§ 549. Verbs expressive of motion are sometimes regarded as transitives, and take a direct object, as *ruḥte bêt abûk I went to your father's house*; *gâni gawâb min Lundura I have received a letter from London*; *lamma dakhalna l bêt when we entered the house*; *hiya 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*; *larde ma wiṣil il moiya as soon as he arrived at the water*; *waṣalni 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 portage*; *qataru he ran after him*; so with causative verbs: *raggaru matraḥu take it back to its place*; *waqqa'tu l ard I threw him on the ground*; *waṣṣlitu l bêt she saw him home*. We may also say *ruḥte 'ala bêt abûk, dakhla gûwa l bêt, waṣal 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, yigi lu, yerûh lu, aruh luhum* are said in preference to *ruḥtak, yigih, yerûhu, aruḥhum*.

REMARK.—*Tigi* is almost invariably used for *ta'ala* when the object (direct or indirect) is a personal pronoun; thus we say *tigini*, not *ta'alâni*. The shortened form *târa can*, under no circumstances, take the suffixes.

§ 550. Verbs of rest are sometimes followed directly by the place as the object, as *huwa qatad Bariz shahrén he remained two months in Paris*; *ana fidilte mahalli I remained in my place*.²

§ 551. Verbs denoting *to give, lend, deliver, deprive of, strip, ward off*, often govern the indirect object directly, as *iddet il waked kitâbu I gave the boy his book*; *iddini qershén*; *sallifni (or sallif li) ginêh lend me a pound*; *sallimu l bâsha il gawâb they delivered the letter to the pasha*; *Allah ma yihrimnâsh wiladna (or min wiladna) God bereave us not of our children*; *il ghina dih yiharramni n nôm this singing deprives me of sleep*; *qalarûh hidûmu they stripped him of his clothes*; *Allahumma kfina s sir 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.

¹ See further, under prepositions.

² So *iḥḍar arḍabbak yezid*.

§ 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 ahmar *we added some red ink to it*; dâ 'auzha shughl (§ 558); so walla'nî *give me a light*, but walla' li hadritu *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 warrêtu¹ 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 'esh nussèn *we will divide the bread into two*; rakkib il fassè 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*; fakkaritû 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,² dakhkhal is sandûq fi l makhzan, wakkilu li l ḥusân *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 qâdî *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*; ³ humma ya'rafûk râgil ṭaiyib⁴ *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 malêt⁵ il kūz moiya (or, but less usually, bi moiya)

¹ Or warrêt lu.

² Notice the inversion of the order. We should not say sharrab il moiya l bint.

³ Ana laqêtu, shuftu, baḥsibu, râh il balad (§ 474), are instances of the same construction, only in this case the second object is a sentence.

⁴ More usually ya'rafûk le innak râgil ṭaiyib.

⁵ So the adjective malyân.

I filled the mug with water ; ‘aş riglu tin *he besmeared his foot with mud* ; qarab 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 qarab il walad darbitên, ‘alqa, nabbûtên. khazrantên, ‘aşaytên talâta, kaff, kaffên *he struck the boy two blows, gave him a thrashing, hit him with a nabbâl, gave him two or three cuts with a cane, a stick, gave him a cuff, &c.* ; şalla rak’itên *he prayed two prostrations, i.e. a short prayer* : ana nâzil mishwâr *I am going on an errand* ; qasanna r rightî qismên *we divided the loaf into two halves* ; kharamt il murna khurmên *I bored two holes in the plank* ; isbugh li t tûb sabgha kwaiyisa *dye this dress for me nicely (lit. a nice dyeing)* ; naqlâkla naqlâfa tayyiba ; qa“adhum ‘ala banûka qurâd il talamza *make them sit on benches as schoolboys sit* ; ghalêt il moiya ghalvitên (or ghalwitên) *I boiled the water twice* : il husân tabbe tabbi shdid *the horse stumbled badly* ; id’ak riglu darke kuwaiyis (or dar’ka kuwaiyisa) *give his leg a good rubbing* ; it tabbâkla sauwit il kharshûf nusse siwa bass *the cook has only half cooked the art. notes* ; istiqaanna henâk istiqaâma kbîra *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, as ramêtu ramy, mush daqqêtu 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 yitallimu l mazzika *they are taught music* ; il kizân itmalit moiya *the mugs were filled with water* ; riglu kânit mit’asa tin *his foot was besmeared with mud* ; il bêt madrâb bûya.

§ 556. An adjective of the nature of a participle may also be qualified by a verbal noun as an accusative of specification, as kûn rayân rayâna shdid *he was exceedingly ill* ; sakran sakra inghel *as drunk as a lord* ; so malyân malw brimful.

§ 557. The verbal noun may, like the verb itself, pass its

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 sahab hubbu 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 baţâtis 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 yehunshe '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 yibqa kuwaiyis lau raddêtu if you stole it, it will be well to return it*; *yukhrug, yitla', min idak, tîmil kede? is it within your power to do such a thing?* *ma haşalshe abadan minnak innak darabt akhûk? did it never happen that you struck your brother?* *sadaf inni ruht it chanced that I went*; *beyin '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?* *fatni aqul lak inni msâfir I forget (lit. it escaped me) to tell you that I am going away*; *ma yikaflikshe innak kharabte bêti bi fitnak we daiyarte umri? does it not suffice you that you have ruined me—wrecked my life—by your calumnies?* *mashhûr 'annu innu ghanî it is reputed of him that he is rich (= he is reputed to be rich).*

REMARK.—The verbs *hân* and *si'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*; *yişabû alêya agizihum 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 dāsīt '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*;¹ *'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 di mal'ūb fiha 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 *maṭarīt* (or *naṭarīt*) *it rained*; *betirād, betubruq it thunders, lightens* (*sc. id dunya*), &c.; *imsa 'alēhum* (or *imsa 'alēhum il lēl*) *the night overtook them*; *kattar khêrak* (*sc. Allāh*) *thank you* (*lit. may He increase your prosperity*); *yurzuk, gâzāk, in'al abūk may (God) provide for you, punish you, curse your father*; *da 'auzha shughl*.²

REMARK a.—In some cases, as in *ḥakamīt kede*, it is difficult to supply the subject. (See § 467.)

REMARK b.—Allāh may be omitted with one verb and expressed with another in the same sentence, as *kattar khêrak wi shakkar Allāh faḍlak*. *Kattar Allāh khêrak* is naturally more emphatic than *kattar khêrak*.

PECULIAR USES OF PARTICULAR VERBS

§ 559. The verbs *dār* and *qām* 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 *dār* is usually connected with it by the copulative *wi*: *e.g. qulti lu timil ēh hina? qam qal li "ana badauwar ala wāhid"* *I said to him, What are you doing here? he said to me, "I am looking for some one;" gih dūh qam q'ad ganbu his father came and sat by him; mikhtishi le innu yequm yākul waiya s sitt shy of eating with the lady; lamma*

¹ *Maḥkūm* is sometimes said for *maḥkūm 'alēh sentenced*.

² A slovenly expression for *di 'auza lya shughl*.

shaf kede qam qarabu fi wishshu *when he saw that, he straightway struck him in the face*; qunt ana balisib le inniha gat *I then thought she had come*; yeqûm abûh yiz'al minnu *his father thereupon gets annoyed with him*; yequm yukhsha¹ '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 dêrît u mâtit il 'agûza *when the old woman came to die*; lamma yedûr u yikhlaş ish shahr *when the month comes to an end*.

REMARK.—Sometimes lamma is used for wi between dêr and the other verb, as hatta yedûr lamma yistiwi *until it gets cooked*.

Qâm is sometimes attached to the participle, as qam râqîd 'aiyân *he went to bed ill*. It is rarely used in the imperative except when it retains its original sense (though still redundant), as qûm uqaf (or wâqîf) *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 mihtâr *he became, stood, perplexed*; baqû mush 'arfin yimîlu êh *they stood in ignorance of what they should do*; iza ma laqêtûsh fi l bêt habqa ana ruhte balâsh *if I don't find him in the house, I shall have gone for nothing*; iza kan kede yibqa emta ghashshitnî (or yibqa ismak² ghashshitnî) *if it is so, then (it results that) you have cheated me*; yibqa yerûh emta? *when will he be going?* tibqa tigi bukra; ma tibqâsh teruh henâk; ³ 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 filh *they began to beat him*; baqat tishrab li hadd is subh *she went on drinking till the morning*; ma baqûsh laqyinu, 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 ishkur lamma . . . *he had been three months when . . .*; yibqa lha

¹ 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.

² See § 590, Rem. b.

³ It is very commonly used with an imperative. (See § 491).

yâmîn dayra (or we hiya dayra,¹ or we hiya bitlâr) *she has been wandering about for two days*; huwa ghâ'ib (or we huwa ghâ'ib) baqa lu suba' sinîn *he has been absent for seven years*; baqa 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 baqâsh arûh *I won't go at all now*; ma baqânâsh 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 there*, &c.; e.g. shuf yeqûlak eh baqa *see what he will tell you*; nîmil'êh baqa? *what are we to do then?* lâkin baqa tîmilâ ma'rûf *but anyhow do me the kindness*; baqa mitwakkil bukra? *so you are off to-morrow?* baqa l fulâs dî mush betahtak? *this money is not yours, then?* baqat ha tazzil min hina *so you are moving from here*; dilwaqti baqat abâh mât. Baqat is perhaps more likely to be used where there is a pause.

§ 561. Some few verbs, as şabah *to get up in the morning*, sabâq *precede*, qurub (or qurab) *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: nişbedî nîbatû lak *we will send it you in the morning*, işbah tigi 'audi *—see to me first thing in the morning*; but sometimes the full sense of the verb may be rendered, as şabahna laqôna d dinya betishti *we woke up to find it raining*; sabâqna qulnâ lak *we told you before*, am sâbiq fakkurtu *I reminded him previously*; ish shughla qurbît tikhlaş *the job is nearly finished*, lamma qurab yigî l ma'ad *when the appointed time was close at hand*; rigî' khallif minha *he kept another child by her*.²

§ 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 rah qata' *he has gone for good*, ghutuş 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*,

¹ § 576.

² Comp. the use of rigî' in such an expression as 'auz yinga' askari *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 döl qulti lu kân I once said to him*; *ish shita 'auwinit id dinya kân the rain had deluged the earth*. It is sometimes inflected, as *qulti lu yôm kunt*. Even in *qulti lu inbâriḥ 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 iṣbaḥ waddih il buṣṭa*; *bêyit 'ala* is used intransitively of *calling on one at night*, as *bêyitte 'ala n naqqâsh 'ashan yigî badrî '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 abûḥ mabsûṭ minnu when his father was pleased with him*; *yigî 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 arûḥ when I came to go*, i.e. *just as I was going*; so *lamma gat tâlid*, and, with a future sense, *lamma yigî yidrabak ihrab minnu*.

REMARK.—*Ṭili'* has also the sense of *become*, or rather *turn out*, *prove to be*, as *il walad ṭili' shâtir*.

§ 566. *Yâ rêt*¹ *would that* is used when followed by a past tense, either alone or with the pronominal suffix, as *ya rêt ruḥt* or *ya ritni ruḥt*; but when it is followed by the aorist, the suffix is omitted, as *ya rêt nerûḥ would that we might go*.

§ 567. The verb *baṣar to see*, though obsolete in the past tense, is used with the interrogative *êḥ* in the first person singular of the aorist in the sense of *so and so, et cetera*, as *kan 'auz yiddi lu dawa, abṣar êḥ he wanted to give her some medicine or something*. Sometimes it corresponds to our phrase "what was I saying," like *izz-îyak*, but is not pronounced interrogatively. It is used occasionally at the beginning of a sentence as a strong interrogative, as *abṣar êḥ u madrik êḥ illi kunte bitqûl 'alêya what's all this, pray, that you're been saying about me?*

§ 568. The English *must* is expressed by *lâzim*, as *lâzim yerûḥ, lâzim yekun rigî*, &c., or occasionally by *bidd*² with the suffixes,

¹ For *ra'êt* (§ 189, note).

² *Bidd* with the suffixes means also *to want*. It sometimes gives the aor. a purely future sense. The mod. Armenian *bîli* 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,¹ 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 melabba 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 ḥaṣal khinâqa bênî wi bēnu min giha u bên akhūna 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 ḥâga mabênî u bēnu *there is nothing between us*.

Bên is equivalent to *half* in such expressions as bên nâvim u sâhî *half asleep and half awake*, bên baḥrî u sharqî *north-east*.

¹ 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,¹ as *bênî u bônâthum*.

Bi

darabu 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 tbaqhum the cups and saucers.

il hamîr bi hmalhum the donkeys with their burdens.

*tigî bi l humâr, bi l 'arabiya come with (= bring) the donkey, the carriage.*²

harga' buh I will come back with him (bring him back).

sarah bi l mawâshî he went to pasture the cattle.

bâh bi l kalâm he let out the secret.

talâta ghêri walla biya ? three with (= counting) me or without me ?

da bî 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 sôt 'âlî he spoke with (in) a loud voice.

kalâm yikkallimû bu an expression they use.

shuwaiya bi shwaiya (or shuwaiya shuwaiya) little by little.

baharî bi (better ma') gharbî north-west.

iswid bi (or ma') ahmar 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.

ahsan 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 hanak 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.

iddini bi 'ishrîn (sc. qersh) give me a dollar's worth.

¹ As in Hebrew.

² So *inzil bi*, &c., rendering a neuter verb transitive.

yômu bi yômên¹ (zêyi l mîrî) *his day is equal to two, i.e. a very long one.*

hitta bi qershên *a two piastre piece.*

îtkallim fi haqqu bi taiyib *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).

simihî bu *I have heard of it.*

auwil b auwil *first of all.*

sâkin bi (better fi) l bêt *living in the house.*

faşalni 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"² above the hill.*

ma dritshe bi takhbiţ 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 hûdur, 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 zabî *properly, accurately, exactly*; bi t tamân *completely*; bi z zûr *of necessity*.

Gamb (pronounce gamb).

huwa ganbak şawil *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 eh 'ala l mas'ala di? *what does he say of this matter?*

¹ Or bi 'ashara.

² A qasaba = 3.55 metres.

- qarrab 'ala (or min) *draw near*.
 fādil 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 *pawned for two dollars*.
 katab il kitâb 'alêha *he entered into a contract of marriage with her*.
 tekhiṭfe 'ala d dawa dih *you will get well on this physic*.
 betiftâr, bitghaiyar riqak, 'ala êh? *on what do you breakfast?*
 khad, wallif, it'auwid, 'ala take to, *get accustomed to*.
 lînu 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 îdêna.¹
 'ala ḥasab il 'âla illî 'alêya *according to the custom I have*.
 ma ghbarshe (qdarshe) 'alêh *I am not equal to it*.
 il ḥaqqe 'alêk *you are in the wrong*.
 liya 'alêk qershên *you owe me two piastres*.
 'ala l mahl, 'ala mahlak, &c. *slowly*.
 'ala mesâfa *at a distance*.
 'ala kullân, ala kulle hâl, 'ala ḥsan hâla *anyhow, better*. . . .
 'ala zannî *in my opinion*.
 'ala fikrî *according to my idea, while I think of it*.
 istaffhim '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*.
 ridi, istarid 'ala (or bi) *consent to a thing*.
 itmanna 'ala wâhid *ask something of one*.
 saral 'ala (or 'an) *ask about*.
 istama' 'ala *listen to*.
 hâma 'ala (or 'an) *defend*.
 ammin, istamin, wâhid 'ala ḥâga *entrust one with a thing*.
 kidlib 'ala wâhid *give one the lie*.
 'ala ghatla *unawares, of a sudden*.

¹ The water being poured over the hands.

'ala rāṣi we 'ēni, 'ala r rāṣ wi l 'ēn *most willingly, without fuss* (generally in reply to a command or a request).

itnamrad, itgabbār, &c., 'ala *tyrannize over*.

ratlên sukkar 'ala talatt irṭûl 'asal *two pounds of sugar with three pounds of honey* (in cooking recipes); so khamsât 'ala 'asharîṭ, shuwayyit laban 'ala shuwayyit moiya, &c.

min da 'alâ da *altogether*.

yinṭibikh kemân 'ala ṣanfe (pron. ṣamfe) tani *it may be cooked also in another way*.

igḡawwiz 'ala (or fiq) waḥda *take another wife without divorcing a previous one*.

'ala ṭûl *straight away* (= min barra barra).

giri 'ala ākhîr nafas *he ran till he was out of breath*.

ẓauwar 'alâya *he committed a forgery against me, told lies about me*.

fi l ḥâla illi hiya 'alâna *as affairs are with us at present*.

arba' bashawât itbauwishu 'alâh wi huwa f Maṣr *he has seen four Pashas succeed to the Pashulik (Kheiviat)*.

baka 'ala *weep for*.

nâda 'ala wâhid *call one*.

da'a 'ala *to curse*.

mashshi, fassah, il ḥuṣân 'ala idak *beat the horse up and down*.

id dîr 'ala min? *whose turn?*

da ghâlt 'alâya *that is too dear for me*.

khud li 'alâk shuwayya *make a little room for me*.

ittafaqu, issâwu, rabaṭu l q'd, 'ala innuhum yerâḥu *they agreed (arranged) to go*.

qâl 'ala innu gih *he said he had come*.¹

'An

bî'îd 'an *far from*.

ḥadaiya' râṣak 'an giṭṭitak *I will sever your head from your body*.

itakhkhar 'an ish slaḡhl *he was behind with (lingering about) his work*.

kobar 'an (§ 47).

itlaha bî l lîbe 'an ish slaḡhl *he was more bent on play than on work*.

'an iznak *by gone leave*.

sa'al, istafhim, &c., 'an (or 'ala) *ask, inquire, about*.

ḥâma, dâfa 'an *depend*.

kulle wahid shikle 'an it tani *each one is different to the other*.

huwa wakîl 'annu *he is his agent*.

yighlab 'an il lîb *he gets tired of playing*.

¹ See conjunctions.

iddinî 'ashara qurûsh 'an il meqaula kulliba *give me ten piastres for the whole job.*

il 'arabiya '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 'alôsh.

la budde 'an môtak (§ 541).

afaddal dih 'an dih, is safar 'an innî abqa lina *I prefer this to that, travelling to remaining here.*

'And

'andî, &c., *I have, &c., with me, at my house.*

ma 'andîsh hâga zêye dî *I would never do such a thing.*

fassa'tu '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 ¹ *I want to have a word, two words, with you.*

ana biddi 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 hashish *he gets drunk on hashish.*

ma yirafshe fi *he is no connoisseur of.*²

tiddinî kâm fi dih? *how much will you give me for this?* so
additak 'ishrin ginêh fi l huşân.

kidbe fi kidb *lie upon lie*; so kaddâb fi kaddâb.

khashab fi khashab *nothing but wood.*

rah fi n nôm *he went to sleep.*

¹ *Tribus verbis te volo.*

² *Il ne se connaît pas en.*

sitta fi l miya 6 per cent.

humma fi s sufra *they are at table.*

huṭṭu fi l arḍ, ramêtu fi l arḍ *put it, I threw him, on the ground.*
it tālit fihum *the third one of them.*

tirkab il ḥuṣān fi l bêt walla fi l lukanda? *will you mount at the
house or the hotel?*

mabsûṭin fi (for min) akluhum *pleased with their food.*

tumur fi *to coret.*

min hubbu fiha *from his love for her.*

sâfir fi l babûr in nimsâwi *he travelled by the Austrian boat.*

betidfa' ḥi fi sh shughla di? *what are you paying for this job?*

fiḥ zâhir u fiḥ mush zâhir *sometimes it is clear and sometimes not.*

râgîl illi fi l quwwa di *a man of such strength.*

ma tirakhiznish. Fi ḥi? *excuse me. For what?*

marra fi marra *from time to time.*

waddih fi l bêt, fi l buṣṭa (for 'ala) *take him to the house, take it
(to) the post.*

hêlên fi ba'duhum *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;*
fidlun yidrabu fih ḥatta mauwitih *they beat him till they killed him;*
kan mâshî biyemusse fi 'ud qaṣab *he was going along sucking at a stick of sugar cane.*

Fôq

'umru fôq it talâtia (or without the article) *he is over thirty.*

fôq 'an sâra *more than an hour.*

iggauiwiz fôqha (or fôq minha), as 'alêha (above).

Li

liya, lik, &c. *I, you, &c., have.*

ma lakshe ḥaqqe tidrabha *you have no business to strike her.*

il akikh it tâni luh (for illi luh) *the other brother he has.*

il amre li llâh *it rests with God.*

laqet liha riha wiṣsha *I found it smelling horribly.*

lik mudla sâfir? *is it long since you left?*

ma tiraf luhunshe wala kilma *one doesn't understand a word
they say.*

utlub li lamla *ask for a lamp for me.*

mazzaq lu l gallâbiya *he tore his gown for him.*

ma tiraf luhshê shughla *can't you find him a job?*

shuf li l Bâsha *see the Pasha for me.*

ab'âdiya tisâwi lha¹ alfën ginêh *a farm worth £2000.*

bakrag yakhud lu 'ishrîn fungân *a coffee-pot holding twenty cups.*

biddi akkawah 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.*

min mat lu? *whom has he lost?*

lamma tibqâ lak² il arde sukhna zêyi n nâr *when you have the ground as hot as fire.*

gam huwa, gam lak² êh?³ rah qarab 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.*

q'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.*

bahri 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).

¹ It is more usual to say yisâwî lu, yakhud lu, &c., than yisâwî, yakhud, simply in such cases.

² 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 invent'd this tale about me. It is so, and I am, as you see, a liar.* The strengthened forms of the adverbs qawam, ya dôb (qawâmak, ya dôbak) probably present a similar use of this suffix.

* § 526.

Min

huwa min dōri *he is of my age, a contemporary of mine.*

dakhal min gūwa bāb il bēt (for gūwa) *he went inside the gate of the house.*

da min mudda *that's a long time ago.*

wiqi' min tūlu *he measured his length on the ground.*

ummu mātīt minnu *he has lost his mother.*

gābu 'idāl il qahwa min bakārīg u tanak *they brought the vessels for making coffee, including the bakrags and tanakas.¹*

huwa minnina *he is of our party.*

nās min kubār u min ṣughār *people high and low.*

'anduhum tamant ulād min ṣubyān u (min) banāt *they have eight children, what with boys and girls.*

minhum nās, min ba'de nās (§ 448).

minnu farrān u minnu baqqāl *he is both a baker and a grocer.*

yā salām min il harr! *good heavens, what heat!*

yerauwaḥū min il maghrib *they go away at sunset.*

min fikrī le inn *it is my opinion that.*

zabaṭūh min bētu *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.*

khalī belak min il rafsh *keep an eye on the luggage.*

yatīm min il umm *one who has lost his mother.*

baṭṭāl mish (min ish) shughl *idle, without work.*

rah min hīma, min henāk *he has gone this, that, way.*

'adda min il baḥr, min fôq il kubrī *he crossed the river, passed over by the bridge.*

qarrab min (or li) *approach, quṣayib min near to.*

ganbe minnu *beside him (for ganbu).*

misiktu min ish sha'r *I caught him by the hair.*

il khalīfa māt min il gidrī *the Khalīfa died of smallpox.*

sitritak daiyaqa min taḥt il bāt *your coat is too tight under the arm.*

zaman mudda min is sinin *many a long year.*

minnu li llāh *it is between God and him.*

itmazzaqit il gallabiya min kitfiha *the gown was torn in the shoulder.*

ma shaftish minnu ḥāga zēye di *I never knew him to do such a thing.*

is sirqa minkū fikū *one of you has committed the theft.*

kunte-shēla (= shayla) *I wad we māt minni the boy died in my arms.*

¹ 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 bêt min bâb, min 'ataba *he has a house with its door, its approach, all to himself.*

in naḍāfa mil imân *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, waiya

ana waiyāk *I am with you, of your opinion.*

qurayib waiyâh *related with.*

khallî bâlak waiyâya *think of me, don't forget me.*

enta waiyāk 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 mûṭ *better than that we do*, ma fish fayda fî innak¹ *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

¹ Leimnak is more usual in ordinary conversation.

in the first,¹ 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 ghêru 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 *litnên dōl rāḥum we amma l baqyin fe fidlum maṭraḥlum*.

§ 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*;² *gih yikahḥilha 'ammāha he went to paint it (his eye) with "kohl," and blinded it*;³ *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 'abiṭ '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 mar'rūf* *be so kind* the copulative is regularly used, though not after *kallif khaṭrak* (*donnez-vous la peine*), as *i'mil mar'rūf we qul li be so good as*

¹ It is equivalent in many cases to the German *dann*.

² So *raḥ gāb, ḥanzil astaffim*, &c. (§ 482), and after a negative verb, as *ma gāsh qal li he didn't come and tell me*.

³ Proverb.

to tell me ;¹ 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 hiya 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 tānī every day or two ; marratên wi talāta two, or even three, times ; ba'de yômên wi t tālit 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 ;² kulle ma da or dau (=da we) yisman, yikhiss he gets fatter, thinner, every day ; ma ash'ur illau (=illa we, also allau) huwa ganbî he was at my side before I knew it (lit. I was only just aware and there he was, &c.) ; ma saldaq allau gih ; ma kanshe minnu illau shatamnî 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 bulad 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 ; talātin sana wi r ragil 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

¹ Germ. *Seien Sie so gut und.*

² 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 'alhum wi humma beyiḡlarum *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 hna mashyin fi s sikka gāna wāhid 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 zabāthum 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 henāk 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 fēn? *where did you put up when you were at Alexandria?* ma shuftūsh 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 nti hinte ṣugaiyara.

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,¹ as will be seen from the following examples, in each of which inn might alone be used: qulti lu le inni 'aiyān *I told him I was ill*; 'ala ḥasab le inn il mablagh indafa' *inasmuch as the sum is paid*; ma yisahhish le innak tigi *it is not right that you should come*; min hēs le innina ḥadrin *seeing that we are present*; izzāye gōzik le innu ma gāsh? *how is it that your husband has not come?* mirāran le inni shuft *often have I seen*; n'aram le inniha qālit kede, lākin . . . *(it is) true she said so, but . . .*; qul le innu gih say *(i.e. suppose) he came*; ḥassēt bi ḥāga le inniha² gat fi 'ēni *I felt something come into my eye*; huwa khammin le innina rauwalḥa *he imagined we had gone*; darabnāh ḥatta le innina mauwitnāh *we beat him till we killed him*; 'ashān le innina biddina nshūtāk *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

¹ But leinn is more usual than the simple conjunction.

² Le inniha might here be omitted.

is not expressed, as akkid 'alêh innu yigi (or illa yigi) *insist upon his coming*.¹

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'lte minnu *indeed I was angry with him*; u ba'dên ya sidi le inniha tanniha mistanniya. 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 lî 'ala innu mush râḏî *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.²

REMARK *a*.—When used with tauw it should not in any case be separated, nor is it, as a rule, when used with ṭîl.

REMARK *b*.—Ma is added for emphasis to ketîr, halbatt, and a few other words, as ketîr na mbasat, ma gêna, &c.; halbatta 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 lissa tauwuhum gayîn (= ma gum).

¹ Illa is not in frequent use.

² 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 ṣaḥbi ketir* *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.¹

TO ONE STARTING ON A JOURNEY

Tarîq is salâma; ma' is salâma; Rabbina² yiwaddik 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.³ *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 qadrak; or

Ânistina. *Reply*—Allâh ye'ansak; Allâh yitfadḍal 'alêk bi l khêr; or

Nauwarte bêtna. *Reply*—Allâh yiḥfazak; or

Ḥaṣal 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*—Hanîan (lukum), to which the drinker replies—Allâh yihannik (or hannâk Allâb³).

¹ 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.

² Rabbina and Rabbuna are both said, the latter after the literary.

³ Nahwyish.

ON RECEIVING A CUP OF COFFEE

Qahwa da'iman. *Reply*—dâmit hayâtak (or Rabbuna yidim 'alêk is satr).

AFTER EATING

Inbasatfe ktir min in akl. *Reply*—bi sh shifa wi l 'afya, ta which the first replies—Allâh yi'âfik (or yi'âfi badanak).

ON RISING TO LEAVE

'an iznak ; nista'zim ; min ghêr mu'akhiza.

TO EXPRESS THANKS OR GRATITUDE

Kattar khêrak ; mitshakkarin (mutashakkarin) ; kattar alfe khêrak ; ana mamnûn min hadritkum u mutashakkar.¹ *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 ahsan ? *Reply*—il hamdu li llâh ; Allâh yisallimak.

ON INQUIRING AFTER ONE'S HEALTH

Izzêyak ? *Reply*—il hamdu li llâh, taiyibin, &c. (or simply il hamdu li llâh).²

ON MEETING A FRIEND³

Nahârak sa'id ; nahârak sa'id u mbârak. *Reply*—the same words.

Ahlan u sahlan. *Reply*—sahlan (or ahlan) bak.

¹ For mutashakkir, &c. The Turkish expression barakat warsal or warsin (Turk. *versin*) is still sometimes used, especially by the lower classes.

² 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'altini would be correct and intelligible, but the above are the proper replies.

³ 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 khêr¹ (§ 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 tîṣbah 'ala khêr.

ON ANNOUNCING A DEATH

Il baraka fi ḥissak, hakuza ḥalt id dinya (or âdî ḥalt id dinya); il 'umr iṭ ṭawilak (for iṭ ṭawil lak) . . . akhûk mât, ḥuşânak mât, &c.

TO ONE ABOUT TO PRAY

In sha' alla ḥaraman. *Reply*—ṣuḥba (or gam'a, or Rabbina yigma'na);² or

Allâh yitammin bi khêr. *Reply*—in sha' allah, Rabbina yisma' minnak u yitammin lina wî lukum bi khêr.

TO ONE WHO HAS RECOVERED FROM AN ILLNESS

Ḥamdilla 'as salâma. *Reply*—Allâh yisallimak.

TO A FIANCÉ

Mebârik. *Reply*—Allâh yibârik fik; 'uqba l 'andak (= li 'andak).

TO CONDOLE

Il baraka fi ḥissak. *Reply*—Allah yibârik fik.

ON THE OCCASION OF A FESTIVAL

Kulle sana wi nta ṭaiyib (or wi ntû ṭaiyibin). *Reply*—kulle 'âm wi ntu bkhêr; il 'id mebârik in sha llah. *Reply*—Rabbina ye'ûd 'alêna wi 'alêk bi khêr.

¹ These expressions are hardly used by any but Copts and women.

² *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.¹ 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'auwad² 'alêk. *Reply*—ya maḥsan 'awadu, ḥalt id dinya kede.

ON AN AVERTED MISHAP, OR WHEN A THING HAS HAPPILY
TURNED OUT WELL

Ḥaṣal khêr ; il ḥamdu li llah illi gat salima.

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'diḥa u râḥit*, or *khadit ba'diḥa s sitt u râḥit*, or *khadit ba'diḥa 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 ḥua qarḍin fih diḥ* *this place in which we are sitting* ; *yeqûm ir râgil illi kan mâshî diḥ*.

¹ When a mother is congratulated, the following words are often added : *wi tṭahrîḥ wi tḡauwizu fi ḥayâtik we fi ḥayât abûḥ*.

² = 'auwada llah aḥsan 'awad.

(f) Interrogatives, especially ê (êh), lê, kâm, min, and the conjunction emta,¹ 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 shûf hâlt 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 waqtiha abûya fil 'andu shughl *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 tikhallîki qalbiq gâmid *I said to myself, My girl, you must keep a brave heart*; is sikkâ dî ya gadar terêh min hina 'ala fên? *where, my lad, does this road lead?* ana ma ma'ish yâ khî fulûs; bâti ya bitte kursi.

(m) The adverbs ketir, qawî, follow in most cases the words they qualify, as tayyib qawî, but ketir sometimes precedes. Izzêy in the sense of *how, to what degree*, also follows an adjective, as shûf rufaiya'in izzêy *see how then they are*, and is usually at the end of the sentence, in accordance with rule (f), as mât izzêy? &c. Others, as taqriban *about*, tamallî *always*, may either

¹ 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 naḍîf or naḍîf 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 hâlan* *the man got up at once*, but *ir râgil hâlan qam* (or *qam hâlan 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'imân*¹ *tamallî yibqa 'aiyân*.²

(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 fiṣḥ 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*.³

(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 *wâḥid* if indefinite, it is frequently omitted altogether, as *ana qulti lak tigib li l kitâb da*; *lêh ma gîbtish* *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 *sinîn* and *'alqa* (*a beating*) in *ibne 'ashara, iddi lu*; *khad bêh, bâsha* (for *rutbît bêh*, &c.); *innama lîğa*; ⁴ *kêfak* (for *'ala kêfak*) *as you like*; *'andu ulûf* *he has*

¹ Notice the accent.

² Notice the difference between *shakwitu tamallî ma tinfa'sh* and *shakwitu ma tinfa'she tamallî*.

³ As in English *Bless you! Curse you!*

⁴ *Mais il y a une chose; c'est une chose.*

thousands (of pounds), is very rich : mush 'auz yidaiya 'he doesn't wish to spend (money) ; id dinya nâwiya (or nâwiya '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.¹

§ 586. The form of ellipse called brachylogy of comparison is illustrated by such expressions as qintu râgil *its height is that of a man* (for qintu qimit 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 şalâq inniha ma tfutsh il bêt = qal laha ma tfûtish il bêt we hilif 'alêha bi t şalâq 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 (tuwaffi) *die*.²

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 abra'l) *the far, the farthest one*, to avert the evil from himself or from the person addressed, as ya kalb il abra'd *you dog* ; yin'al abu l bi'id *curse your father* ; ikrush il abra'd dih *drive away this fellow* ; akhkh il abra'd mât *his brother has died*.³

Bid 'annî and bid 'annak (= bi'id 'annî, &c., i.e. *ish sharr the evil*) are used for the same purpose, as huwa bi'aiya't leh ? 'ashân bid 'annak mât abûh.

A man generally speaks of his wife as gamâritna (or il gamâ'a 'andina), and occasionally as bêti (or ahle bêti, or familiyite) ;⁴ so gamâ'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.⁵

¹ See also §§ 261, 300, 313, 357.

² It is paralleled by the word *defunct*.

³ Comp. il 'umre tawilak, above.

⁴ Familiyiti is after the Turk. *familiyam*, and rarely used by the uneducated.

⁵ 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 memaffad 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 *ḍarabûh ḍarba*; *qismit il qisma innî jate 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 yiwahhîdu a hermit worshipping the Lord in the mountain, and declaring His Unity*; *yimṭur 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*;¹ nor will an effort be made in any case to avoid the similarity of sound by using a synonym.²

(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 ḥasal waṣal, 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*,³ and often in a lengthened form; e.g. *lâ yî'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*; *hôs dôs pell-mell*; *khaltâ 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 ghêti, i.e. simple*; *isne bala gism*; *iddinya baqat*

¹ *La yu'qal li 'aql 'âqil* is a favourite phrase among the educated.

² *Gibna l gibna we have brought the cheese* would be more pleasing to the ear than *ḥaddarna l gibna*.

³ 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*; ¹ tamalli 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 ² *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*; itmalôna 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 lâ lâ kâni wala mâni wala dukkân iz zalabâni (or il fakharâni).

So great is the love for rhyme, that grammar is sometimes sacrificed for it, as itghadda tmadda (for itmadd), it'ashsha itmashsha, i.e. *after dinner rest awhile, after supper walk a mile*; birgalâtak birgalâtak ḥalaqa dabab fi widanâtak; ³ lôla l kasûra ma kânit il fakhûra.⁴

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 *nahvy* term into its corresponding *dârig*, or *vice versa*. 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 (= sabâqu); dughri fi l hâl *immediately*; fi awân waqt is şêf *in the summer season*; ma bënna u bën ba'd;

¹ They say of a bachelor, la 'andu mara wala tâgin.

² Turkish.

³ See Exercise XIII.

⁴ Above, § 535 *e.* Kasûra, though used by foreigners (for *kasr*), is not Arabic.

rīgī' tânī *he returned* ; moiyt il maward *rose water* ; aḥsan zīyāda *better* ; basse faqaṭ *only* ; lamma shafha qa'da galsa henāk *when he saw her sitting there* ; rasanhum 'ala ḥasab taswīrit sūrit bani Ādam *he drew them in the form of men* ; da'imān tamallī *always* ; ya'nī ma'nāha *I mean, that is to say* ; kaftit kulle ḥāga *every single thing* ; la budde min innī le innī arūḥ *it is imperative that I go* ; 'aḥān ikminnu mush 'auz *because he doesn't want* ; kān aḥsan lāzim terūḥ¹ *you should have gone* ; in sha' Alla Rabbuna yirzuqak bi walad *please God, the Lord will give you a son* ; waḥdānī li waḥdu *quite alone by himself* ; ana mara 'azba we gōzī māt *I am a widow woman, and my husband is dead* ;² mabsūt min qōl kalāmu *pleased with his words* ; gallābiyitha kānit izzēyiha? *what was her robe like?* baqa lāzim tequl lī 'ala l kalām id dughrī we 'ala l kalām iṣ ṣaḥīḥ we tī'mil ma'rūf tequl lī qōl sharaf—il waqt illi ruḥte fih kan f ani waqt?³ Waḥid yōm gih il bashmu-handiz gih hina fi l bēt—kan ḥādir il khawāga lamma gih, u waqtiha lamma gih ma kanshe maugūd Sālim hina kan rāḥ fi d diwān waqtiha is sā'a tamanya kede. We amma l bashmu-handiz lamma gih kānit ya sīdī is sā'a tiṭla' ya'nī taqrīban tīs'a au tīs'a u rub'e kede, izzēyak,⁴ u lamma gih . . . Rikib ḥuṣānu we tannu māshī huwa wi l khaddām betā'u we s sāyis betā'u we tannu māshī 'ala bētu u nizil fi l bēt betā'u.⁵

§ 590. The words *baqa*, *qām*, *betā'*, *ya'nī*, *izzēyak*, *abṣar ēh*, 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'ākhiznish* (for *tī'ākhiznish*) *excuse my saying so* (*passsez moi ce mot*), an expression frequently employed, especially when the speaker is addressing a superior, without any reason ; *tī'raf* *you know* ; *qal*, *yeqūl* *he said, says he* (in a narrative) ; *walla ḥāga* *or something*, as *mush kunte yōm min dōl dakhalte fi bētu walla ḥāga* *didn't you go into his house one day or something?*

REMARK a.—*Tī'raf* (or *ta'raf*) and *qal*, *yeqūl* 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*

¹ A mixture of ideas. The expression is a very common one.

² Cf. 2 Sam. xiv. 5.

³ Notice the mixture of construction.

⁴ See below, § 590.

⁵ The last sentences illustrate the prolixity of the lower classes.

laha *he asked her, saying* . . . ; yigi yuṭlub min abūh 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 ḥāga if, *for instance, you (for instance) lost something*; bardu ya sidi zōye bardu ya’hi bardu ma fish māni 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 sākit *keep quiet*; ḥaṣal ḥaṣal *it has assuredly happened*; ¹ illi katabtu katabtu; ² wāḥid wāḥid *one by one*; humma wiskhin wiskhin; emta emta (or emta u emta) yigi? fēn u fēn rāh? “*where and oh where?*” fēn hayhāt u hayhāt lamma nshūfak marra = kulle ḥin u ḥin marra; ḥitta ḥitta *piece by piece* (§ 106); ikwām ikwām *in heaps*; kharramu kharrūm *pierce it all over with holes*; ‘ūd il qasab 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*; yikhaiyat, yikhaiyat, yikhaiyat, *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 hiya; barde ma qa’adit gih abūha *she sat down, as soon as she had sat down her father came*; dakhalt il bêt, lamma dakhalt il bêt *shift . . . I went inside the house, when I went inside the house I saw . . .*

¹ Or *it has happened, and there is an end of it.*

² “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 it taiyib yibân min kalâmu u min wishshu. Kan wâhid miggauwiz walda ismiha Sitt abûha. Fatah qahwit hashish. Ya râgil ya qahwagi hat lina kam fingân qahwa. Qanâsil Fransa wi l Miskôf. Ir râgil il qahwagi qaddim lu l lahm wi mi'u l 'êsh wi l malh. Qul li 'ala mas'alt il binte di. Fên il gôz il hamâm? Raddum humma l kull it talâta we qâlû. Kan mabnî 'alêh sûr min il bulâd. Rabatu l qôl waiya ba'd we qâlû. Ana ma yisahhish inni arka b il husân 'ala sarge halfa; illi zâyina ma yirkabshe 'ala s surûg il halfa. Lamma tikhlas min shughl il bêt. Hûwa dilwaqtî fi 'izze bulûghu. Il usûl 'anduhum lamma l wâhid yiddaiyif 'anduhum yigibû lu l qahwa. Hatte idu fi gêbha, fi gêb il gallabiya l aṭlas betâ'itha. Enta tirkab fi l 'arabiyit il kubbêl we ana rkab fi l hanṭûr. 'alêha hâgât fadḍa. Kal lâbis badlit it tashrifa. 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. Shêyâh lina itnâshar kursî min il kharazân au min il karâsi l 'âda illi mafrûshûn bi l qashsh il akhdar. Sanîyit 'asha kibira wi tishṭe hammâm. Tahafna lha hittit shûbît warde kuwaiyisa. Tishṭên talâta ghasil li l hidûm min il kubâr wi sanîyit fanagil min in nahâs '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 tallaḡha iddâha waraqit ṭalaḡha. Gâbû lu dulmit qar' we dulmit bedingân we lahmit kabâb mistiwiya fi s samm. Kunte fi safariyit is Sûdân? Il kanûn il 'arabî huwa mabnî min it ṭab we l ḥuḡara, we amma l kanûn il afrangi hûwa hadid. Yuṭbukhum fi ḥilal min nahâs u fi h nâs yuṭbukhum fi brâm fukkhâr. Hat li shuwayyit zêt salgam. Lamma tirkhas il mulukhiya yibqa r raṭle fiha bi 'ishrin fadḍa ta'rifa. Yegibu r raṭlên il mulukhiya 'ala shân il khamas sitt unfus yikaffihum 'asha wi ftûr. Khalli n nâr mewallâna taḥt il ḥalla lamma tighli l moiya. Yisluqu l bêd fi l moiya. Yifrumu

I lahm fôq tabliya khashab au qurma khashab. Fên raqlên il lahm illi ddôthum lak? Dif 'alêh guze min is sukkar we guze min is samn. Il hulqân il hadid. Hat li l fursha sh shar. 'ala shabha dibla dahab bi gôlila. Yeduqqu l filûl fi l gurn il lazar au fi gurn rukham au khashab we yedishshu l fûl fi l rahaya l hagar. Ish sahn il fûl in nabit. Yebillu l fûl fi l moiya u badden yisaffûh, lamma yinabbî, min moiyytu. Kulle yôm yishiru 'esh 'ala qaddi kfiyyit il 'êla. Fi 'andak marlaqtên laqla? Ish shuwaiyyit il malî wi t tunnit ir ruzz illi gibtuhum min is sâq hâthithum fên? Ishtiri li shuwaiyyit lammîn min il bakadi. Iddi lu l kûz il moiya. Iq tabikh kan malqûtû fi qalbe tagin fukkhâr. Wazant il kilt¹ id dura? Hat lina u nusse qadaq ir ruzz. Qûqit Iskandariya zayda fi l halwa wi fi t 'am we fi l kubr 'an qûqit il gharb, wi ahsan minha fi s sala'at wi fi t tabikh. Yebû l lubya il qadaq filâ bi qirshôn sâgh au bi talâta sâgh. Illi yebû l basal il akhdar yenâdu 'alêh fi s sikak. yeqûlu: "ahla min il 'asal ya basal." Ma fîsh fi bânû tushûq ghasl idên. Tehîbb il fîfir abu zêt? Taiyib, iddini talatt arba' fafâyir ummât samn we fîfirtên itnên ummât zêt. In nâs illi 'anduhum il qirsh 'anduhum ishâb. Min is sana li s sana. Kan mit-hazzim bi shandit sût fi wuqtu. Minhum yilbisu l qumsân il ghazl we yilbisun il 'azba² lîq ruşum; wi minhum yilbisûhum min harb, wi minhum yilbisûhum min qatne hindî. Il fûgan il qahwa s sâla bi 'ishrin tarîfa, wi l fûgan il qahwa l hîlw abu sukkar bi qershe tarîfa. Iddini mîldit khamisa iyan. Il hawa hawa majar. Humma gharqûn fi n nêr. Khadû u nêr. Khadha l bard. Ana kutte 'ayân bi sa sham. Hûwa bifawit zamân bi l lîb. Khud lak shuwaiyyit namla min il biha. Hûwa msafrîn fi babûr il 'asr. Hîya dukhalit fi l khamisn. Il hawa ddauwar li qibîl. Wilâd il harâm yirâdu bard. Ir râgîl da tamallî 'anda ziyâdît kalâm. Hûwa 'anzin nâs ahle khîbra yikshifu 'ala l bet. Humma anên we hûwa talithum. Iddâni talattishar hitta bi qershinat we talat hitat bi 'asharât. Li bû kalâm minna lu rûs'în shabab. Ma shuffash min srîr abûya ma rah. Faqqit 'êl! 'atuluhum gîlal talûs. Id dinya harîha shûlil wi namusha kîtr. Adî sabab ma ruhîsh ana. Kullîha bi sifat taqtikan. Kânit mak-shûfa l wishsh. Masûf ma yistiwi l bûd akûl ôjalî. Min yassar minhum gîl u miyyassar minhum ma gash. Id dinya n bahar da tarde zêyi s simm. Humma kulluhum mamrûdîn il gism. Kan mî'îh barda minne shuffa. Shuf wishsh r râgîl abûkâta dîh. Qanna s 'êra khamisa afrangi. Iq sar' it tabikh

¹ L. k. lit.² Or 'ayla.

illi hûwa luzûm il ligâm. Il kalam¹ da kan nahâr il hadd. Qa'ad 'andu mesâfa li ba'd id duhr. Rîsha min fadda u rîsha min dahab. Min hiya l kibîra filûm. Il amri lak² ya malik is sa'ada. Gab luhum mahrama qasab. Gat luhum il hurma l khatba. We humma l göz il khêl it taqm illi 'alêhum min in nahâs laşfar, we 'ala kulle raş huşân mahrama, ya'nî litnên khêl 'ala râşhum mahramtên, wi l itnên siyâs kânu labsin badla mulki bi s sidériyât il qasab u bi t tarablisât il harir u bi l kuffiyât il harir. Il ashyât il ma'kûlât yeqaddimûha kulliha li l ma'âzim. Shuf li 'arabiya bi guz khêl nuđaf. Kaffit ma yekun luzûm il farah. Iz zaffa kânit il 'isha nahâr il itnên ma' lêlt it talât. Il wilâd döl wâhid fuq raş wâhid, ya'nî wâhid ibne tamanya we wâhid ibne 'ashara we wâhid ibne itnâshar sana. Hat li kursi au itnên, huttuhum fi l balakôn. Ir râgil göz il marra min döl. Qallibu 'ag gambên. Lônü hamâr bi şafâr. Illi yebî il gazar yeliffe fi l hawârî we yinâdî wi yeqûl: "ya rûmî ya 'asal ya gazar sukkar." 'ûd il qasab tûl ir râgil au tûl râgil u nuşş. 'auz qalde êh ugritha? Hittit it tira dî ya tara tòm walla khôd? 'arabiya bi huşân fard. Baqa gismu moiya. Ahsan minnu t taq itnên. Id dinya harri shdid. Ziyâdt il khêr khêrên. Il kidbe ma lûsh riglên. Ma kanshe lâzim tequl li l kalam da l kidb. Da wâhid zimilu. Il ivam döl barde kitir. Indah li wâhid min il buluş. Kan yauriya tuên wara l khidêwi mbârih. Rigi' bi idu fadya. Kânu n nâs waqtîha l ma'âzim qaydîn fi udt il mesafirîn, wi l bê kan qâid waiyâhum şâhib il farah. Hittitên khalâkhlil fi riglêha. Is şarayda luhum kalâm gins. Shufna hittit nitfit binte fulla khâlîş, lâkin 'alêha göz 'iyûn u göz khidûd zêyi l bannûra, nagafa khâlîş. Qul li 'ala maţlûbak.

II

Inti bôyina waliya tayyiba min bêt nas tayyibîn. Şaniya stambêli kuwaiyisa w işlûn şinî. Kan malfûf 'ala l kurbâg min bade hâga min il harir. Hutte döl fi qalb is sultaniya s şinî. Walla'u l 'ishrin shamara liskandârânî. Il namlêd bint mush walad. Farraghu ş sahn li n nîswân il mara m kulliha. Fâdil khamas sitte khûfîn wi talatt arba' ugûl gûmûs lissa ma ndabâhêsh. Igtamaru n nâs wilâd il balad il agniya wi l fuqara kulluhum. Yilbisum hidlûndum in nuđaf wi yedûru fi l balad. Hat shuwaiyit filfil madoqûqin. Is sulâtât il afrangiya ahsan min kulle hâga. In nas il fransawiya wi t talyânîya mistani-

¹ See § 1, note 2, and § 29, Rem.

² Or amre lik, but not amri lik.

yinak. Il halla yekun mahŭl: fi 'arriha shuwaiyit saun wi shuwaiyit dŭq ūghaiyara. Is sara baqat me'allāq fi l hāt hi masānir ūwāḥ haḥḥā. Nīmīl lak salaḥa rūmī wala 'arabī? Is sifrāt il 'usmalli yirkabu 'arabiyāt kubbēl. Il khiyam man-saba walla lissa? Ihna ma nibis qumsān glazl. Timsh tamall bi riglha hāf. Yeqūlū le inne yōm il khamīs we yōm litnēn humma asael u mabrūkin min iyām il gum'a kulliha, leim ūwāḥ is sama tibqā mfattaha, wi za kām il insān yequm masal fi lāt ig gum'a fi nuss il lēl we yisall lu rakitēn we yitḡillib min Allāh le innu yekun sā'id, huwa wi marūta u wāḥid, yinkin Rabbana yiqbal minnu. Il hitān bet' il fadlāḥin qusdiyara ma tkuushe ūwla. Inta hmiya mi-kōfi? Il 'usye dāl kulliha ūg. Suqna l ḥuṣn 'ala ākhir ūr'. Fāḡil khamas daḡiyiq 'ad qida. Iddini shuwaiyit gibna rūmī. Iḡ zubbāt dāl ṭubriya walla sawāri? Ishtarēt iswira min wāḥda mara ṣwalliya. Darabūhum kulle wāḥid ḡarba mufrid. Til'um meqabbil. Dēl nās turk we laghwithum turkī. Miliya rigḡālī qutn. Il kilma di sirri ma bēma. Iddini l kam qirsh illi 'andak. Abyad il 'ash ya qashāḡ!

III

Intum biyinu mas ṭaiyibin we umara ktir qawi. Enta bitiqbaḥ mahiyitak fi ākhir ish shahr au fi auwilu? Il ma'rūf wi t ṭaiyib illi amaltu waiyāk inta kamān lāzin tīmīlū fi l wilād dāl. Id dinya wāḥda qawi u nahar da. Min hāwa l kibir betahdum? Baḡa lu talātūn sana fi khidmāt il mīrī. Kām labis iswid we rākib hūmūro bi l maqlūb. Huwa bīḡawit zamānu fi l fārigh. Is siḡka tinzīl fi l wāt we tijla' fi l 'ālī. Ya'ni kulliha nuḡar. Hūwa biringt wāḥid sharrīb fi l ḡashish. Ihna u nahardu fi d dinya we bukra fi l ākhra. Enta tarāf 'arabī 'amī. Hat waraq buṣṭa min abb talāta mallin. Fiḡilte henāk kitir? La', basse shahr itnēn keḡe. Kānit sayqa 'amalḡya b arbāfa khēl.

IV

Ama nta mbārīḡ il ḡad qultū li le innak bukra tibqā tḡakharē. Kam waḡtūm minabbih 'adna le innak tḡahḡar is sardiq is sra sita bard iḡ duhr. Ihna ḡlām wi l bāt betahdum ḡarba kutna, wi hna l kulle sakūn fi ḡara wāḡda. Itḡahḡal ḡal li aḡḡu, hiya ḡh il mas'ala di? Basse lili lli hna 'arḡḡu minnak. Adi nta abayḡ ir rāḡil da lli hūwa 'ammīlāc. ḡil, yishḡahḡal andina u baḡḡa kuttar khēro illi mshāyāc. Ṭaiyib adna 'amī il mas'ala hiya ḡh. Il kḡashab dīḡ rayḡūn tīmīlū tūḡu ḡh? Qal lu: "ya ākḡu ma fīsh maḡraḡ anām fīh?" Qal lu: "lōḡ ya salīḡ?" Qal lu: "ana ḡharīb we 'arḡz maḡraḡ abāt fīh."

'andina hikâya ghariba. Êh hiya? Ha'ddût it is sultân wi hmâru. Min yî'mil li sh shughla di? 'andi min yî'milhâ lak. Quddâmu sikkit is salâma we sikkit in nadâma we sikkit illi yerûh ma yirga'sh; fi râh hûwa min is sikka illi ma ha'ddish yirga' minha. It tâmi' yeqille 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 betâma rakbâh hiya. Il humâr gih fi riglu zalâta. Iddênâha min kaffit ma yilzimha. Qul lina 'al mahr illi ntû 'auzinu kâm. Illi hna hasad ish sharaf bi wgu'dhum. Idêhum humma litnên fi ba'qûhum. Laqûlum kulluhum maugudin humma t talâta, illi qâ'id 'ala kursi wi lli qâ'id 'ala diwân—kulluhum qâ'idin. Hiya ma hish bintukum? Êwa ya sittî; taiyib ana 'afa lha wâhid 'aris kuwaiyis. Ana basma' kulle min kân beyishkur fih kitîr qawi. Qal liha: "hâgit êh illi qadêtila lha?" Nihaytu êyûha wahda minhum wi s salâm illi tigi 'andik qâli lha. Êyin kan wâhid minhum yigi 'andak minhum tibqa tisadu 'an il mas'ala. Shûf 'auzin êh. Il mahall illi hna qawûn fih dihi. Mahu ana ma rditshe agi 'ashân mikhtishi. U bardê il wadal ummu râhit lu we qalit lu. Qal li: "inta 'auz kam qirsh?" Ya salâm u sallim ya khi wi l ugra di ketir 'alêya. Fih min il 'âl u min id dîn. Wi l 'arabiyât hanmilâhum il 'arabiya. Di shihadt in niswân kulliha zûr; yinukin yekun minhum 'ashara ma tisdugshe minhum wahda. Ma tibqish teshli hâga tqila tekun teqila qawi. Fi auwul lêla ma twakalit il bint. Ahl il bint ma kanshe 'anduhum khabar. Hatîfâd il hâga mi'âh illa ma sha Allah. Minhum nâs yirkabum khîyâl wi ykânun labsin minhum yekun lâbis id dîmir wi sh shîrwâl, we minhum yekun lâbis il man'âlôn lafrangi; u minhum yirkabum ibghâl u minhum yirkabum hamîr. Kulle ma hâlê yigi yetaiyid 'alêhum wi yequl luhum: "kulle sana wi dûm taiyibû." Il khârûf minhum yekun bi qarnân kulâr wi yekûnun zalûn min râsu. Kulle manhu minhum yishtîrî lu akl 'ala hasab marghubtu. Min bardê nâs min il fallâhin kânu mashîn wushe sikka min sikak Mûsr boyiftikîrî tanolom fi ghita'uhum, le dâs 'al'hum 'arabiya. Ma tiftikîrshu le inne linsân min in nâs il fupara iza ngalam shakwîto ma tinfâ'sh. Iddihum qadêle ma'om 'auzin. Illi yekun l'êh luhum yirgabûhum bu. Yehajjû min il maly fôq min il fûl. Dif 'alêh bardishê ilêl. Nâs min il Igrûr khangûli. Is sikka illi ghajî minha rôli fîha. Kabit ma yilâm in kan min sidiyû walla min kulêyât. Minhum nêk yekûn il maulûl 'ata 'anduhum yeliffâh fi lîttînân khulqân. Il willya lli lîya waqfa qaddâmak. Il bakûn ma 'irîsh il 'aiya lli huwa 'aiyân bûh. Wassa' in naql

'ala qadda ma yefût ir nâgil minnu. Il ma'ara nizlit zêyi d durbôsh illi yekun nâzil min hêtit bêt bêhiddûha. Yiddiru f hîtta waiya tkân ašliha birka. Il kalbe tamalli yehilde yeruḥ waiya saḥbu maṣraḥ ma yimshi. Ruḥ maṣraḥ ma yigzibek. Kulle shê luh waqt. Waddiha tâni maṣraḥ ma gibdîha. Il wâhid aṭan min it tâni. Ana baqul lak fôr, teqûl ihlibu.¹ Is sani di harriha shidid. La gawâbak wiṣl wala gawâbi. Illi yisraq il bôda yisraq il farkha. Il qirde 'ande ummu ghazil. Fih efendiya id dârig betahum shuwa'ya laḥsan in nâs yiftikru imuhum tamniya. Ma mî'sh ful's illa dâl. In kân ana walla nta wâhid zêye barḍu. Ma qal lîsh 'ala min (or 'ala lli, 'alli) qarabu. Dâl nâs agniya. Agniyit eh? Illi 'anduhum khamstn shahri mush ismuhum ghonây. 'auz askun fi 'eye bêt in kân. 'auz tishtiri li dawâya. Min anî dukkân? min 'ây in kân wâhid, ya'nî min 'âyîha dukkân in kânit. Shuf lina 'âyîha bêt in kân 'ashûn is sakan. Kulluhum ausakh min ba'ḍ. Ana 'auz ṣagara labakh. Taiyib wi di ṣagarit labakh. 'aizin nekhushishe fi guntak neḥnewar 'ala kâra gat fîha. Da shê yilamu Allâh. Hûwâ na baḥkânîq waiyâku? Da wâhid ma ya'rafshê hâga. Min hûwâ? Da lli hîna fi Maṣr. Lâzin timna'u 'an kede. Lar, bi klîlaf kede. Adî il ihna 'auzinu. Ba'ḍishe gih wi l baḍi ma gîsh. Akhûya 'andu tumnemît ginêh. Basma' inne di iftîda. Yimkin mauwîtu hadde yekun yiqrab lu. Illi gab da 'auz wasl. Ana basma' kulle min kân beyîshkur fik. Shuf li 'anabîya tkun kuwaiyisa wi klîlha taiyiba. Bayle ma 'irifna l wâhid beinu mabsûṭ. Anî fihum kuwaiyis? Lâtnên mush kuwaiyisîn. Da shê ma shufnashê bi 'ânêna we lakin sinîna nâs yeqûlû 'annu. Humma fi maṣraḥ wâhid? Lar, dâl fi gîla wi dâl fi gîha. Il wâlad illi mush ma'rûf ismu da. Il qar' il idrâf illi hûwa fih merawîg u fih dughrî u lôn akhdar we hûwa jawil. Kânu beyiqallîbûh min il gahbi da wi l gahbi da. Iḥbakh² li shwaiyit tabikh min 'eye sauf in kân. Fih nâs bûz il kalb 'anduhum nigis, u fih nâs yinagrisu gismu kullu. Iḡ taiyib luh we li u nâs, wi r radî li wâḥdu. Ikrush il 'akam dâl il wisikhîn min quddâm bitna. Ana bâkul lîla fôl wi lîla 'ads. Inta fi fikr w ana fi fikr. Kulle wâhid shikle 'an it tâni. Addi lak is sandûq bi ṭûlu walla bi lli fih? Imshi waiyâh maṣraḥ ma yimshi. Shuftuhum tîn? Shuftuhum fi mahalle ma kânu qarîd. Humma tnên ikhwa aḥsan min ba'ḍuhum. Fih wilid hanamâra yesukku l hînêr betuhum bi mîsmâr dâkhil min 'asîya ismîha nukkhastîya. La shê illa ma luh âkhr. Kulle wâhid yaṭlubnî arêh 'andû. Qul ma tqûl.

¹ Of an impossible thing.² Or iḥbakh.

V

Gih fi rigl il ḥuṣān zalāṭa fidlit gūwa ḥafrū. Yirkab rukubtu in kânit faraṣ au ḥuṣān au baghla au ḥmâr wi tannu mâshî ḥūwa wi l khaddām betâ'u. Iqfil ish shabâbîk 'ashân la yigi 'ufâr fi l bêt wala yitkassar ḥâga. Ḥaṣal il qisma wi tqâbilna ma' ba'dina. Il mas'ala illi qulnâ lik 'alêha we qultî lna 'alêha ḥadiḥna qadênâhâ lik. Min ba'de ma stardum 'ala l mablagh ahl il 'arûṣa, mishyit umm il 'aris wi l 'aris w abul 'aris humma l kull, we khadit ba'dîha we râhit il ḥurma. Qa'dit ummiha wi ummu w abûh w abûha fi ôḍa tanya. Yindâf 'alêh samn u sukkar. Fî gamâ'a dyûf gum 'anduhum. Taiyib, istardêna bi l mahr illî humma t talâtîn ginêh. Il ḥarim tannuhum nazlîn min 'ala 'arabiyithum we dakhalum min gūwa l bâb wi tannuhum dughrî tal'în 'as salâlim. Shal luhum is sitâra l farrâsh. Min ba'de ma ṭilî fôq il ḥarim. Kan waqtîha l ḥarim gaybin kamûn we 'asrînu we malu l kubbâyât. Kânit iz zagharîṭ dayra fôq fi l ḥarim. Yishtiri lha masâgh in kânit zatûna au in kânit libba. Nazzilu l 'afsh il 'arbagîya min 'ala l karuwât. Terûḥ il ḥurma we guzha fi bêt il qâḍî we ahlîha kamân waiyâha. Shakwitîha ma ḥaṣalshe minha samâra. Min ba'de ma tamûn it talatt ishḥur. Wi l mazzîka ba'de ma tikhlâṣ min id daqq tit-'ashsha, we yakhdum ugrithum wi baqshishum. Yifdal basse talatt arba't iyâm 'ala âkhir ish shahr. Dabahu l fuhûl il gamûs ig gazzârin bi l ugra l me'aiyina. Fi l 'êd il kibîr il madâfi' tîḡab fi ṣ ṣubḥ u fi ḍ duhr u fi l 'isha ḥatta tikhlâṣ il arba't iyâm betû' il 'êd. Yiwallâru wilâ qulaiyila taḥt il ḥalla 'ashân it ṭabîkh ma yakhdushe siwa ktîr. Yiflaqu l qara nussên. Yikharraṭûha ḥitat ḥitat au ḥalaq ḥalaq. Yikharraṭu l qare takhrîṭ ḥalaq, u ba'dên yighlûh ghalwitên talâta 'ak kamûn. In kânun yekûnu 'êla illi rayḥîn yaklum. Wallâ wilâ khafîfa. Yekûnu malyînha min in nahyitên. Ba'de ma yilritu l arḍe bi l mahârit yikḥaṭṭâṭûha khuṭût, wi yirnu l bizr fi ḥarf il ḥuṭût. Min 'att¹ il qûṭa bizriha yirauwaq ketir fi l ard ḥatta yiṭla' fuq wishshiha. Khâlit laḥsan yidrabha 'alqa. Baqat tir'ad id dinya ra'de khafîf wi baqat nazla maṭara nuzûl qawiya.² Hidûmak dâbit min 'ala kûrak. Zîl zaral shidîd. Kan ruziq bi walad. Êsh gâbak Maṣr? Bardên 'iyit 'aiya shidîd qawî. Wakkilu shuwayyit laḥm. 'ashân yerûḥ³ minnu l 'ên illi ḥasalit lu. Id dumâ' nîzlît min 'ênêh. Bukra ḥaniṭla'

¹ For 'adt.

² For qawî, qawiya agreeing with maṭara.

³ For terûḥ.

is šéd. Gûna gamâ'a min aşhabna. 'ashân êh tit'ab kull it tarab dih? A'rafu mi'rîft wishsh. Ma tsuddaqshe kull il had-illi beyihlisû lak, wala kull ir raghy illi beyirghih lak fi haqqi. Il hidûm döl 'auza tinslitif sha'fa miliha. 'ênêh kânit mewalla'in zêye sharart in nâr. Ketir ulûf minhum safrit is Sûdân. It mutâfiya lli titâtiha di tiwaqqa'ak min 'al husân. Hizz is şagara hazzitên kede.

VI

Ana takhiminî leinne ma f humshe turâb. Riglu kânit min'asa tîn. Ma ghlarshe akhud halile minku akhaddimu. Kashaf 'al hâta laqîha mashqûqa nussên. Lamma tigû takhlû 'andi haqqellim luku hâga hilwa. Tirmil mar'ûf we tibqa twassi r rigâla, illi tibqa tishtaghal hina, yibqu mmâl lamma yehiddun yehiddun bi hsâb. Intum mewalliyin il khashab da fên? Ihuu gayin nishtaghal 'andak bukra. Kattar khêru illi yekun li wahdu wi ykun yeshûf shughl 'ala qaddo kede. Ihuu shôfinak râgil taiyib. Laqênâhum tâni yôm nahâr it talât beyishtaghalu u fatahu lhum shinisha fi l hêt. Lamma shuftûhum beyibuum. Rah ramla fi qalb il bir, khallâha. Giri hirib min il badel. Q'ad yebûh we yishtiri fi kulle hâga hatta kusub lu mâl ketar. Sâr yitnashsha fi qalb il badel. Rah 'andu we hûwa ma ya'rafshe le inn ir râgil da guzha. Q'ad yishrab fi l qadwa lamma li ghâyit nuss il lâl. Ana khaddâmak, tibât 'andi hina. Hat lina 'asha lakin yekûn il makûl şanfe wâhid. Dakhlu tlassahum fi l gin'na. Uqul hina talât iyân u ba'dân teruh 'and is sultân we titqablim quddumu wi tûs il ard we tit'akkhar; yequl lak: "gibt il hâga di?" qul lu: "hagibho bukra." Issâwum waiya ta'duhum we qâlu ihu nmauwûtu fi s sikka wi hûwa gay min 'and abûh. Is sultân kan minabbih ma hadlish yeqid nûr fi l badel. Qumt ana gli'te agri 'ala fôq is sillim betâ il khaddâmin. Ana ma bahsibbikish bitqull kede. Hiya kânit mishyit betihsiibhum arlata sîgh. Luqûtha masya l kitâb. Qal li le inni garrât il husân ketir. Wi nta ya 'ammi Mhammad qulte êh fi l mas'ala di? Tekhalli bâlik, ma tinsish. tekhalliki fakra taiyib. Khallihum yigu yitfadqalum yisharra-fum 'adina. Ana ahîbbe le innik tibqî mabsûta. Taiyib, ana uzil astaffim minnu 'annu. Maddi lu idu we rah duglri bîyis-ha. In sha Alla Rabbuna yihmik li min 'ênên in nûs. In sha lla Rabbuna yisma' minnak. Kan waqtih l khaddâm betâ'u gayib lu l faras betahû we q'ad mithaddar biha we mistannih. Nisma nisal 'ala kede. Enta râvîh teruh waiyâna walla faqîl hina? Waqt iz zaffa kânit il 'arabiya meghattiya b shâl wi infautuza

kullihā bi l fanṭaziya l kuwaiyisa. Kīs yehuttū fih dih u dih. La samah Allāh leinī akdib ‘alēkī. Lamma gat tūlid il mara. Yeqūmu l girān yisa‘dūhum yi‘ginu wi yikhibizu waiyāhum. In nās il fallāhīn illi yekūnu yigum hina f maṣr illi yekūnu yebī‘u wi ishtirun¹ humma yisma‘u l kalām min il balad leinne bukra š šiyām. Yerūh il gazzār dābīh il kharūf bi idu, we qable ma yimashshi s sikkīna ‘ala raqabt il kharūf yeqūl: “bī smi llāhi Allahu akbar,” we yeruh gārīr is sikkīna marratēn. Yirga‘u yifassasu rās il qarnabīṭ fiṣṣṣ fiṣṣṣ. ‘ala bāl ma yistiwi l fūl yekūmun ghasalum it tumnit ir ruzz. Yegību farkha yekūnū sharyinha min is sūq. Lāzim tisqī l arde ḥatta yedūr il bizr u yenabbīt u yiṭla‘ ‘ala wishshiha. Lamma yedūr il walad we yisabba‘. Fidil ir rāgil nāyim wi l kalbe ḥarṣu lamma dār u lāh il fagr. Bidal ma nta qā‘id hina aḥsan teruh tindah li l ḥakīm. Haiyak Allāh! Nazla maḥura rufaiya‘a. Ma lqēmish garā lu ḥāga. Shāwir lu yigī. Ana mrabbīha min ṣughre sinniha. Tannak māshi dugbī ‘ala tūl lamma tdēr u tāṣal wi tqul lak: “adīnī.” Shārīh min ēn? Iftakarna l qutt, gāna yemutt. Il kilma dī betitniṭiq bi t té walla bi t tāt? Kan dāyir yīassis zēyi l ama. Ma tqulshe li hadd ana ‘amalte kede u kede. Kan ḥaqīha tigi. Ma lḥiqshe yigī. Kunna mashyīn nitkallīm. Inta ya ṣṭa² merakkīb il gamā‘a dōl? Kan waḥṭīha minabbīh³ ‘alēya le inni a‘allaq il ḥuṣān bi l ‘arabiya. Bi sabab kunte qāyil lu yirmi l waraqa. Iza kunte mewassīh ‘ala ‘arabiya ma kunnash nit‘ib nafsina. Tigi badrī, ū‘a tkun tinsa.⁴ Enta tirkab ‘arabiya we tannina ḥna l kull mērauwalhīn sawa. Inta mkbhallif minha ‘iyāl? Biddlik tistahraṣi l nafsik. Kulle yōm kunna nṣūm we nifṭar fi l māghrīb. Illi ḥabbūh itnēn yekun Rabbuna tālithum. Fi l ‘ābid yu‘ṣur ir rumnān fi buqq il walad kulle yōm ḥatta trabba u baqa kbīr. Min ēn⁵ ‘andak ḥaqqi tqul li ḥāga zēyi dī? Ilāl in shiribha rah nāyim. Min ḥāṭīṭ da hina? Huwā dāyir yidauwar ‘ala būh.

VII

Iza kān ana qulti lak le inn id diwān ill ana fih ma fihshe shughl lēh enta betisalmī ‘ala waḥīfa? Sawa in kan saḥbak walla in kan qaribak. Ana manish ‘arīf wala ma mi‘ish khabar in kānu ‘auzin walla mush ‘auzin. Iqūl ish shabābīk ‘ashan la yigī ‘ufār fi l bēt wala titkassar⁶ ḥāga wala miḥtāga. Intum

¹ For yishtirun.² uṣṭa.³ Pluperfect.⁴ Or ū‘a la tinsa.⁵ Pron. minēn.⁶ Better yitkassar.

bitirialü lüh? İhna ma hua? Yinfa' ma yinfa'she z'ye bardi.
 İnta za'alü lüh yiba? Lâla l'ish wi l malî ma kuntish jawwibe
 miâk. Qulit lu iza kân abûk yidra innak ghîbte min il bân?
 Qal lîha: kunte aqul lu inni ruht aghîb. Binte in-dîhkîr tifannâq
 ish shams wi n ziyatîr yirad ir rad we yinagur il natar. In
 kânit tîsal 'ulûyâ tîbaqî tîndahî 'alîya. In kan hûwa walla hîya
 z'ye bardi. We lau wi nnina ma shufnâsh il bint we l kîn
 ihna subhûna qûlik 'ala inniha kuwaiyisa. 'ala hasûb le innîna
 ma kumâsh nîrafhum wala humma ma yîrafânâsh. In iddêrînd
 walla ma ddêrînîsh tarîju wişil. Ma tkhafshe yu wahad wala
 tikhrîshî: ma fîsh hîna illî na w abûk wala ma fîsh hadde
 ghaybî gherna. Ahsan in kuntê tîmilû mawrûf wi tkhallîna li
 wahdîna. Iza kânum yisalum 'an 'arabiyâr qul luhum yagîlun
 'ashannu hna. Taiyib, ana rayh addî lak kîluna walêla. 'ashann
 ginêh: iza kan khallasak ma fîsh minî': ma khallasakshe, z'ye
 ma yîgîbak baqa. W adin qultî lak 'ala l qûl is salîf illî ma
 baddûsh 'andi kalâm. Il khamastîshar qîrshê dâl yikaddûh
 walla ma yikaffûkshe, wi tkun mabûst walî ma tkunabe
 mabûst? Ana ma kalrîsh minnu hâga wala shîrîshê minnu
 hâga wala mahabte minnu hâga. Lannu n nîs it tayîlun
 is salîh yeqûlun lhum: "da harâm 'alîkû: Allah yîgîzîkû,"
 yeqûlun yeqûlun lhum: "harâm hâlâl, iza kan yî'azzîlun Rabb
 huna walla ma yî'azzîbnâsh yikû z'ye ma yaraf yî'adî fîna:
 we annu intû ma lkûsh da'wa lîna in kumme nûsun an nîfar."
 In ma kanshe mangûd lamîn baladî we yikun ma gash il awân
 betâ'u wala yekunshê tarah fî sagaru wala yekunshê gîl ilbî fî
 s shiq, wi ykun waqtîha mangûd lamîn adalya shîrîf, fe tîsalîr
 minnu hûwa. Iza kan ma lîaqîsh mush kunte dauwarî? In
 kan ma lhumshê khabar yîmilû eh baqa? Guht ma guhtîsh
 ma yohimmînîsh. Shayîfîsh il kadîb il maktûb fî 'ikkîta? Ma
 rafshe yîgîbîlî eh. In kunte ma ntîsh mîsallâqî. Qurû
 bakht wala faddûn shatara.¹ Iza ruht ana tîghdar ma tîrîsh
 inta. Lau kunte 'alam inniha battâla lam kunte arghab ig
 gawâz. Qultî li kân le innak tîbaqî tfakkerrîf 'ala inni ashî'yah
 hum lu. Iza khuluste badrî ruht. Hûwa qal li qûl innahum
 kânu naymûn mî'. Mush tîsalna sorâl bî l ma'rûf! Z'ye bardi
 in kan sukkar walla in kan tin walla n kânit kumamîra. Ana
 shuftu hîna kân min zamîn. La yîrham wala yikaddî rahmî
 Rabbîna tînzil. La gîh wala shaiya' khabar. Isal megarrab
 wala tîsal jabb.

¹ An ounce of luck is worth a pound of wit.

VIII

Ruḥte raṣṭabl ṭammart il ḥuṣân. Qam sa'alni we qal li, "râyiḥ fên?" Lâzim tifakkarni 'ashân abqa a'tik il mâbiya bukra. Inta lêh baqêt ma gâyb il muftâḥ li ghâyit nahâr yôm litnên ya'ni yibqa mibâriḥ il ḥadd u yôm il itnên? Istannêtu lamma dâr u libis hidûmu. Ba'dên tanni mistannî lamma dâr u gih. Lâzimni gawâb tiwaddih il buṣṭa. Ruḥ rauwah il ḥuṣân fi raṣṭabl wi bqa ta'âla 'al bêt. Lamma yibqû yiṭlubûli ana bqa qul lak. Ba'dên ṣabahum, tâni yôm nahâr il itnên ir riggâla gum. Baqa akhi ihna 'auzin niṭla' fôq minnu. Khallâha betimla min il bir. Qum 'abbî li tarmira. Tigini l bêt is sâra 'ashara. Il ginêna di baqa lha talat sinîn ma tfatahitsh. Rauwah ir râgil bētu za'lân. Izzêy li inni abqa ibne bâsha w arkab ḥimâr! Aḥsan ne'allim il bêt we niṣbalḥ nib'at luhum. Ramêtu fên? Ramêtu l baḥr. Baqêt makrûsh 'ala âkhir nafas. Hatta le inni baqêt akhud sillimntê talâta fi khaṭwa waḥda. U ba'dên gih abûḥ qam qa'ad ganbu. We baqat il 'arûṣa mirât il 'aris. Qâmit itlaḥḥit fi milâyitha wi zzaiyarit bi l izâr betahha we khaḍit ba'diha u tanniha qayma 'ala ḥalḥa.¹ Qumt ana w ana bashrab il qahwa baṣṣêt laqêt binto ṣughaiyara. Il walad baqa mikhtishî qawi le innu yequm yâkul waiyâhum. Taiyib, ana abqa ddih lak min bardê ma khaḍtu 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 ḥiya kam qirsh. Yitannu hûwa qâ'id yighanni we humma qa'din yistini'm il ghuna. Tanniha l mazzika tduqqe quddâm 'arabiyit il 'arûṣa hatta le innuhum dârum kulluhum we rauwahum 'ala bêt il 'aris. Baqa z zagharit dayra fi s sikak. Râḥit wakhda l mahrama l qaṣab. In qultu l kalâm kidb ḥa yibqa ḥarâm 'alêkû. Qam qal liha: "Ya wliya inti!" qâmit ḥiya siktit; qam qal liha: "Inti ya ḥurma ma truddi 'alêya." 'aṣu l mahrama damm. Lamma yedûr u yibrad. Illi raḥ yiṭla il ḥigâz yiktib ismu fi z zabṭiya 'ala yadde mashâyikhhum le innuhum khalyin id diyân ma 'alchumshê ḥâga. Ana basa'dak lagle inta, lamma yekun 'andi ḥâga, tibqa tsâ'idni. Khallih 'an nâr hatta yedûr u yistiwi. Baqat qadde gum'a sbêfa shughla zêvi n nâs, u baqat ti'mil le inniha mara taiyiba. We hûwa 'ala ḥasab ṣughrê sinnu nisi ummu. Ana ma yikhallaṣnîsh tuqudi hîna waiyâya. Zêyi lli yekûnû ṭalîn il ḥigâz. Fidlit tikḥbat fi l bâb u tidrab fi l garaz hatta nizlum ahl il bêt. Baqa lu talatt iyâm ma stiham-mâsh. Il bab da baqa lu khamastâshar yôm maqfâl. Qam

¹ = mashya dughrî 'ala kêfha.

râqid 'aiyân. Ana rah a'mil saiyâd. Nizil biyiştâd. Kan bâşîş mish shîbbâk. Khabbaru l basha 'ala innina ma lqenahsh. U'â tigi wala tawrinî wishshak. Ma yehunshe 'alêh yişrif. We lau inniba tunţur. Lau ma kanshe haşal 'uzre kunte ruht. Iza kân il kidbe yingi kân is sidqe ahsan. Mush timshi fi adabak? Il futûr mush hâdir? Éwa hâdir. Taiyib, inzil. Il khêra l auwilaniya illi khtarha linsân hiya lli ahsan. Min hêsu kân ana biddi arûh. Min barde ma kânit hatiddiha itnên ginêh iddâha khamisa. Ma tigabbarûsh 'alêya. Ihna hanitgabbar 'alêk fi êh? Il bâb ma yiftahshe min barra. Énti nisiti l wişiya illi waşşetik biha. Kusub fi t tigâra di maksab, lakin bahre tês. Hûwa lli shammimni l khabar. In nâs yeqûlu inn akl il 'irûq bitûr il figl il baladî bi l waraq betâ'u yihşal minnu manfâ'a li n nazar. Khalli şahbu yigi yuflubu minni. Baqa min il merauwadîn. Inţarash farsha gauda. Ana li muddit yômên ma shuftûsh. Iza bêyitte 'ala sh shughla di hatishah fâli. Khushsh il ôda. Shilhum shêl wâhid. Yakhdu l hagar min il gabal we yinazzilûh il bahr. Luh min 'ande Rabbuna kulle yôm righif. Ihna nhibbe le innak tekun mabsût minna. Taiyib, ya gidân, bardu kattar kherkum. Rayhin nerakkibu zêye ma hna 'aizin. Êsh 'arrafkum biya inni râgil taiyib? Il walad biyisul il qahwagi biyequl lu . . . Itfaqqad it'ashsha. Kalum litnên wi ndasatum; bard il 'asha qal lu: "Ya akhi inta min anhi balad?" Inta sêit ma hadaftiha fi l bir ana stilappitha. Wi humma beyitfassahum fi l ginêna laqu gôz hamâm. Barat li umm il banât, gabla qal liha. U bardên we hiya bitqul li kede wi btindah 'alêya qunt ana bahsib li inniha bitqul li t'âlî fôq. Gih fi widni l kalâm zêy illi hiya bitqul li. Simîte hissik wi nti betindahî li. Ma khulustîsh lissa min hina? Mush tisur kalâmî 'an kalâm dôl? Qabl il 'aşr bi yigi sâ'a. Il huşûn da khâsis; lâzim tizauwid lu l 'aliq. Ir râgil da shaqi nâr. Ma yehunshe 'alêya âkul fi bêt ghêr bêtak. Izakan qatde hina gambi yibqa kuwaiyis. Tamm it talagrâf khamshu sâgh; kan fih kilma migwiz. Sarîtu yebi karâsi. Ma bênish u benn hâga. Kulle kam yôm yigi? Betigri lêh kunt? Kunna khayfîn la tîhrab minna l bint. Dôl wilad 'amme bard. Kulle wâhid minhum yeqûl kalâm shikl. Il hâga di tâhit ma bèn Zêd we 'umar we Râghib. 'ala kulan ahsan min balâsh. Gharramnâh nuşşen taiyibin. Dabbar lu 'ala mata. Fâdil 'ibâra 'an khamas daqâ'iq kede. Ihna lissa fi l kalâm w abîya madah li. Iza kan tezid 'ammî fi l lib yibqa ismak ghalabîni. Il qalam yizbu 'an il 'aql. Il ghîna yegib ishâb. Qâmas yithatfe fi l gôb. Shuftuhum? Éwa, tauwuhum faytin 'alêna. Lam yizal li ghâyit il an biyisrif fulûsu fi l lib wi l qumar. Id

dinya dālma kuḥl. Il bâb yiftaḥ bahrî. Liḥiqtu wagadtu fi l bêt. Ihna msafrîn bukra. Il arḍe di mazrû'a baṭâṭis walla eh? Dôl hâgât taqribîya. Ma shuftish illa tnên sammithum¹ lak. Mishyû min is sikka illi naḥyit il gabal wara bêt 'alî Bâsha. Gih fi 'ēnu zalaṭa we lâkin zalaṭa mistuufîya qawî. Fiḍlit waiyâh ḥatta leinnu gih fi l bêt. Il ḥuṣân da ḥuṭṭu lu sh shull laḥsan yibrad. Il wâhid minna lamma yekun ma'nâba ibne khamastâ-shar sana. Taiyib ummâl bitis'alni 'ala gawâz lēh lamma ma ma'akshi flûs? Ihna khaddâmin lik we li bnak. Adi l kalâm illi 'andi illi fi ṣarirtî. 'adt il maṣriyîn il uṣûl 'andudum yigi l qâdi yiktib il kitâb fi bêt il 'arûṣa. Il uṣûl illi l maṣriyîn yimshû 'alêha. Baqat tequl li kede we tirma' tequl li kede? Azraq min baṭluhum litnên. Kan mâsik riglêha tindirib. Bikhîta illi hiya ukhte talta luh.

IX

Iddi kursî li s sitt tuq'ud tistirêyah. Qa'adit hiya; min barde ma qa'adit ṭalabu lha l qahwa. Istaghlit il mahr wi qâlit inn il mahre da ktîr. Min bard ir râgil ma simi' kalâmi. Humma 'auzin yista'rafu bkum wi ntum kemân mush 'auzin tista'rafu bhum? Ma qultî lish le innuhum in kânun riggâla walla nisa. Min barde kulle wâhid minhum ma nizil. Ana ṭi'te wi nta wâqif fi l bâb. Rayḥin nêgîbu hina yiktib lina l gawâb quddamma. Kulle ma gîbt ana hâga f bêtî takhudha inta. Qal liha: "izzêye gôzik li innu biyishshakka minnik? Irkhi dri'tak gambe minnak. Ma timilshe karkaba min gher luzûm. Hatshûfu wi nta ṭâlî' wi nta nâzil. Sikirnâ lu, dakhal bi l humâr.² A'allimak is sirqa, teḥuṭṭe idak fi gēbi. Qalbu mahrûq 'ala hlu illi mâtû lu. Kulle da ḥaṣal wi ḥiya shayfa. Fataḥ lu³ dukkân. Luh ibn 'amme nâqîs il manâkhîr. Ya zauwidnî ya balâsh shughl. Manîsh qâdir arsi li 'ala hâga. Biddi astaqrab sikka tkun qurayiba. Ana ḥassêt bi riglak wi nta mâshi. Qam abûh kḥaṭab lu bînt, bînte râgil taiyib, u sharaṭ 'ala bûha, we qal lu we qal l ummîha kamân, qal luhum . . . Yinkhilâh bil mankhul. Akl il figl in nîli kuwâiys 'an is sēfi. It tuwâla aṭwal min il karawêta marratên fi t ṭâl. It ṭabbâlin yitabbîlu wi z zammârîn yizammârum. Min barde ma yinwi niyito illi huwa nâwi 'alêha. Ma tizalish waiya gôzik zaral kibir qawî, le innu iza kan hûwa yizal 'aleki lâzin tistrifi uti z za'al; 'ashân ir râgil yimkin yekun gâyy taḥân min shuglu we yimkin

¹ For sammêthum.

² I.e. *we gave him an inch and he took an ell.*

³ I.e. li nafsu.

yequl lik: qūni, ya bitti, hāti hāga, teqūm inti ma tṭaurihshe: wala tismaʿiʃh kalāmu, yimkin yekun gambu ʿašāya walla hāga, yequm min zaralu yeruḥ qarabik biha walla hāga; aḥsan bi l aḥsan tekūni ya binti muḥṭa li gūzik. Ana ya sūli, Rabbuna yiṭauwil ʿunrak, riḡil faqir, ma yiṣaḥḥiʃh inni aḡrab in nās wala sraq minhum wala zallimhum. Baʿde gumra ana mush hina. Tequl lu ya ʾamma! Ya ritha kāniṭ qarabitak. Ana biḍḍ(i) akhalli n nahar da yekūn iswid ʾala l abʾad. In nās il fuqara yifḥatu lḥumi nuqra fi ḍḍa min il lāt, wi yegibu qidra fukḥkḥār we yiṣurrū fulus-hum fi ḥittit khaleqa qadima, we yirmēha fi qalb bi qidra we yinazzilū bi lli fīha l qidra fi n nuqra, we yigḥaṭṭū ʾalēha balāṭa, wi l balāṭa tekun min shikle balāt il ḍḍa, we yilzaqu l balāṭa bi ḥabbīt izmint au bi shwaiyit gibs. Lamma tirʾad id duniya wi l barqe yibqa yubruq yeqūlū waqtiha linsūn yimkin iza kan yiṭṭillib min Allāh yekun lāt is sama mafiʿh, zēye fi lelt ig gumra, we yistigūb minnu Rabbina. Waqt il akl wi auwul ma yitqaddim yeqūl il linsūn: “bi suḥ llah ir Rahmān ir Rahīm:” u lamma yishbaʿum min il akl yeqūlū: “il ḥanalu li llah Rabb il ʾalamin:” wi n nās illi ma yeqūlūsh keṣe yeqūlū le inn Allāh yinazzil fi baṭnuhum il qūṭ, wi yeqūlū le innuhum, maḍām ma samūnūsh¹ ʾala l akl wala ḥamaḍūsh Rabbina, yeqūnū yaklū min hina, wi l ʾafāṭ yaklūlū l akle min baṭnuhum wala yibqāsh ḥaṣal ʾanduhum qun².

X

Iza kan linsūn minna ʾanz yishtir hāga min sūq, zēye masal sūq Khan il Khallū, yeruḥ il wahid li l bēye min ḍḍl, we yiṣil waiyāh masalan siggūda walla hāga, wi yequl lu: “Ana ʾanz is siggūda dī ashtiridha minnak.” Yequl lu: “Ṭaiyib, ya sūli, maḥḥab: da hna tihqul lina l baraka bik.” Yeqūm il wahid yequl lu: “Allāh yisūrik fik.” Yequl lu: “Ṭaiyib ifarrug ʾala lli nta ʾanzu.” We baʿde ma tṭarrug il linsūn ʾala s siggūda illi tirgibu yeqūl li s tūḡir: “Qul li nḥayta ʾala ḍḍlir ummū.” Yequl lu: “Ifṣil zēye ma ma ʾanz, yaʿni ma tikḥiʃhish.” Yequl lu masalan: “Inta qul li qalb is siggūda bi kān?” Masalan hawa raf yequl lu: “Bi talatū ginḍ.” Yequm bi saḥab linn qūṭ ʾandu we talab lu fiḡān qahwa yequm yikhsha ʾalēh lo innu yefṭa wi yeruḥ yishtir min ghira bi saḥab dharḥa il l fiḡān il qahwa, yequm yequl lu: “La, dīlwaqt lina lna nḥayta il balad nussan: khallayak walla bi? Iza khallayak maṣṣa minū³, ana ḍḍl lak il khumastūhar ginḍ w abqa mūḥmāḍ il kaffi il ḥāḡā illi shamaḍ: ana baqa gi akḥmāḍ min ʾasḍak.”

¹ = tṭawrihshe.² = Sa. Allāh.

Yeqûm yeqûl: "Tigi bardu tsharrafna, lâkin ana ma ykhallaşnîsh it taman da; ana biddi aksab, ma biddish akhşar." U bardên il wâhid yequl lu: "Taiyib, ana ddi lak sittâşhar." Yequl lu: "Yiftah Allah." "Taiyib, sittâşhar u nuşş." "La, yirzuq Allah." "Taiyib, ya Shêkh, khallaşak sabahtâşhar illa rub?" Yequl lu t tâgir: "Ya akhî, ma tuğudshî tnâkifî; balâsh menakfa; da mush shira dih illi nta betishtirih." Yeqûm il wâhid baqa, lamma hûwa yequl kede u yiz'al, yizauwidu rub, wi yequl lu: "Khallaşak bi sabahtâşhar walla la?" Yequl lu: "Baqa ma marakshe ziyâda 'an is sabahtâşhar döl?" Yequl lu: "La, döl sharyin waḥda fi l bêt bi sittâşhar u nuşş, w ana ddêtak dilwaqti ziyâda nuşşe ginêh 'an illi 'andina fi l bêt." Yequl lu: "Taiyib, aqul lak ya ma y'auwad; Allah yikassibak; hât il fulûs; khaşrân kasbân nihaitu ḥadiḥna bîna wi s salâm."

XI

Iza kan wâhid khaditu sh shams, il aḥsan yikhallî wâhid yid'aku min wuṣṭu wi yemashshî idu fi qanâyit qalru li raqabtu ḥatta yitalla' ish shams: we ḥiya sh shams tibqa mkabbîba fi l qûra zêyi l 'inaba. U bard id da'k yihuttu 'ala l 'inaba di mandil we yigrushûha bi snanhum; teqûm ish shams titaqqe wi tfarqa' zêyi l bêda illi tkun fi n nâr wi yekun zâd 'alêha s siwa. U bardên yegîbu shwaiyit moiya f lingâl qahwa, wi yidauwibû shwaiyit malḥ fi qalb ish shuwaiyit il moiya, u bardên yihuttû l insân¹ fi widânu min il moiya bi l malḥ: wi auwul ma yihuttûha lu yingidi' 'ala ganbu sh shimâl, we yihuttûha lu fi l widn il yemin; teqûm il widni ttashţash zêyi l babêr, tîmil shi . . . sh, au zêyi bêda ttashţash fi s samn 'ala n nâr. Wi yequm min 'ala ganbu sh shimâl, yifarragh widnu l yemin; teqûm il moiya tîşşaffa min widnu; lâkin waqîha yequm yilqî l moiya fi idu suklina nâr, zêyi l moiya lli tkun bitighîl fi ḥalla 'ala l karûn, min quwwit 'azn ish shams. We yirga' tîrî yemân 'ala ganbu l yemin; tequm ttashţash il widn it tanya zêyi l auwlanîya; we dimâghu, bardê ma kânîb betabrum we bitliffe 'alôh, tequm terûq, wi hûwa yofûq li nafsu. U bardên yegîbû lu shuwaiyit lamûn baladi, yu'ni lamuntên talâta baladi barzahêr, yi-harrahûh, wi yenaîyimûh wi yaghaţţûh; yequm yisbah fayîq zêyi l ḥuşân, wi yeruh yira 'ala shughlu.

¹ For l il insân.

XII

Yeqûlu n nâs leinu it tîbân illi hûwa 'âmir il bêt tul ma hûwa qûid fi l bêt aḥsan bi l aḥsan ihna ma n'azzîshê wala hûwa kamân ma y'azzînâsh ; leinu ihna in azzânâh au mauwîrêh tequm wiliftu tîgî masalan tilâqî halla fîha tabîkh walla ma'ûn yekun fîh laban yimkin tekun tebukkhê fîh : u waqte ma bakhkhîl bi ḥarak-ha yimkin îshâb il maḥalle yî'yum au ḥalde min wiladhum ; we anna iza kân il insân ma yeqarrabêh bi l 'ummâr illi humma s sukkân illi humma t ta'âbin, wala ma y'azzîhumshê wala ma yemauwîshê minhum ḥâga, humma rukhrîn, ḥar'a iza kân il akle mak-shûf, yekûnû meḥafîzîn 'alêl, wala yeqarrabû lûshê wala yebukkhûsh fîh wala yimlîsh aziya fi l bêt abadan. We tul ma yu'qûdum we yîtauwîlu fi l bêt we yîqîsu we yûlidum yîfdalu l 'umre kullu meḥafîzîn 'alh. We fîh nâs min nâs il qudm yeqûlum döl 'ummâr il biyût, we aḥsan ma nkallimhumshê wala niḍrabhumshê wala mauwidhumshê leinnuhum makhâliq, Rabbuna khâliqhum bi rwâḥ zéyina ; we yimkin bi sabab leinnina ma n'azzîhumshê wala humma ma y'azzînâsh yimkin illi zéye döl yekûnum¹ qudumhum sa'ad 'alêna, we yimkin barde ma nkûn fuqara Rabbuna yis'idna 'ala qudumhum.

XIII

Lamma twaladit il bint bashsharu abûha leinniha bint : qam abûha zî'il shuwayya leinniha bint ; qâmu qâlû lû : " Ya lûi inta betizal 'ala shân êh ? da l bint rizqiha bi rizqûn,² we anna l walad bi rizqe wâḥid." Hina r râgil, lamma simû il kalam da minhum, ḥamad Rabbuna we qal : " Il ḥamda li llah Rabb il 'âlamîn, ihna mistarîqiyîn bi lli dîleh lina Rabbuna." U mba'de wiladt il bint gâbu l ummiha talatt igwâz firakh u fard, u baqum yîdbukhu lha kulle yim farkha, we gum il gîrîn yîbakkhu lha ; we lamma tamm is subû' gâbu lha shuwayyit nuqle 'ala kam sham'a isḥandarâni, we yeqîbu lha sanîya we yehuttû fîha shuwayyit mo'ya, we yeqîbu lha qulla (leinu il maulûda bint) we yehuttûha fi qalb is sanîya u talatt arba' sham'ât, u qidûhum u ḥattûhum ḥawadîn il qulla u tammuhum quydê lamma dârum wî nṭafum. We fi arwil lilit ma twaladit il bint, ḥattûha d dâya fi għorbâl u ḥazzitha fîh marratên talâta, we tamm il bint

¹ § 464.

² *Le.* 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 malî we faqtaqithum¹ (ish shuwaiyit il malî) fi wuṣṭ il ḥâra; u lammit laba saba' tamantâshar 'aiyil, u baqun kulle wâhid minhum mâsik shamra we yeqûl: "Birgalâtak, birgalâtak,² ḥalaqa dahab fi widanâtak"² qadde 'ashar daqâyiḡ wi l 'iyâl faffu sh sham'e, nafakhûh bi ḥnikithum, we khadu kulle manhu sham'itu illi f idu li nafsu: we gâbit id dâya shuwaiyit nuḡle min nuḡl is subû' u farraqitu 'ala l ûlâd; we ḥîya khadit il baḡi u khadit baḡiḥa u tamniha mashya 'ala bêtha; u tamme baḡa l wilâda wi s subû' betâ' wilâd il 'arab il fuḡara; we dumtum bi khêr.

XIV

Yeḡlû le inn il 'irsa lamma tigî tûlid teḡum tifḡar liha shaḡḡe walla guḡr, wi t'ashshish fiḡ bi shwaiyit sha're zêye difira qadima millî yidḡaffaru bha n niswân, walla bi shuwaiyit khulḡân 'ala shwaiyit qun; u baḡdên tirabîd liha fi l bêt hatta tîtar liha 'ala zatûna walla meshakhlaḡa walla ḡalaḡ dahab au asâwir faḡḡa walla burḡu' bi 'aruṣtu wi l 'aruṣa tkun min dahab bunduḡi, we takhuthum 'andiha fi guḡriha. We 'ala ra'ye qûl in nâs le inniḡa ma tulidshe illa 'ala masâḡh min dahab au min faḡḡa. We ḡîya lamma tigî fi l bêt teḡûm tîsrukh şarkha wiskha bishî'a yitmili bha l bêt kullu min fûḡ li taḡt, yeḡûmu şâb il bêt yeḡlû lha: "andina Mḡammad 'aris," yiftikiru le inniḡa tihrab min il kilmâ dî.

XV

Iza kân yekun tîbân barrânî illi ma ykunshe 'amîr il bêt ḡay yewishshe min il khada we ḡâṣid il mahall illi yekun linsân sâkin fiḡa, auwul ma yikrufu 'amîr il bêt min bî'id yeḡûm yukhrug fiḡi 'ala l ḡharîb, wi yeruḡ mekarrashu min nahîyit il bêt: u baḡdên yirḡa' sidna 'ala guḡru, we ḡîwa l ḡharîb yinkin min khêṣu, we ḡîwa ḡârî yewishshe, yinkin yefat il ḡḡhara betahṡu; u waḡṡiḡa iza kân linsân yekun waḡîf we bakṡu ḡayîm yeḡûm yukhṡiḡa wi t tîbân yizal yeḡaḡḡe yemûṡ 'ala şân il ḡḡhara illi kân muṡḡ 'ala nurḡa. Wi t tîbân 'uḡḡa ḡḡhar ma yighḡanshe yeshûf min ḡḡr il ḡḡhara; wi n fatîtu l ḡḡhara dî

¹ To keep off the evil eye.

² 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'd¹ ma yshufsh. Wi l gûhara di yeqûlu n nâs iza kân Rabbuna yi'fîha li l insân we yakhudha we yeruh biha fi bêtu we yegib habbit radda, walla hâga, we yihuttûha fi wa'âya fukhkhâr au habbit nishâra khashab, we yihuttûhum fi 'êye mâ'ûn in kân yekûn hâdir, we yihutt il insân ig gûhara fi qalbu-hum we yirmi qîrshe sâgh taht ig gûhara we yighattî 'ala l mâ'ûn we yikhallih fi mahalle muhtakif¹ lagle ma yibqâsh 'alêh rigl, yişbah iş şubh we yikshif il mâ'ûn yeqûm yilâqi min bade ma kan hâtîţ qershe wahid yilâqihum² itnên; wi n hatte hitta bi 'ashara yilaqiha hittitên bi 'asharât, wi n hatte riyâlên yilâqihum arba' riyâlât, we tannu baqa fi z ziyâda lamma yehutte wâhid yilâqihum itnên.

XVI

Kan fih râgil we huwa lissa maugûd ismu Mehammad, huwa min Damanhûr il Bihêra, u kân it'aiyîn waiya l gêsh il inglîzi fi muddit harb is Sûdân il auwilânî, ya'nî min muddit khamastâshar sana, we kânit waziftu gazzâr; we qa'ad waiya l gêsh kulle waqt is safariya, u fidil bardîha muddit talatt arba' sinin fi s Sûdân. U lamma habbe leinnu 'yigi yisâfir 'ala barre Maşr we yirauwah baladu qam mishi fi sikka fi wuşţ ig gabal, u kan yetûh fiha; u kan yuq'ud mâshî shahrên talâta lamma wuşul fi wâdi ismu wâdi l kilâb, ir riggâla betû il balad kilâb wi n niswân betu-hum bani âdam; u lamma wuşil 'anduhum qamum garyîn il kilâb 'alêh u laffum hawalêh; u wâhid min il kubârât betu-hum shaiya' wâhid min tarafu li l malik betahum leinnu 'yigi yeshûf ir râgil da l gharib yitfarrag 'alêh, leinnu hûwa râgil bani âdam. We lamma gih is sultân itfarrag 'ala r râgil u shâfu u habbe leinnu yîzimu 'andu; wi l akâbir, illi humma l 'umad betû il balad, kânu 'auzin rukhrin yîzimûh 'anduhum. We lamma s sultân talab yîzimu 'andu humma takhkharum wi qâlum: "min bade ma yikhlaş is sultân min 'azumtu ihna kamân nîzimu 'andina." Fe rah ir râgil fi tilk il yôm wi f tilk il lola tîrazam 'and is sultân, fi s sultân basatu wi dâfu we ikramu 'ala l ghâya; u bât fi bêt is sultân u sabah fitir iş şubh, u gâbû lu l qahwa, shirib u nbasat, u gum il 'umad betû il balad wi şab-bahum 'as sultân we qâlû lu: "Naharak sa'id u mbarak, ya sa'dt is sultân; ihna biddina nista'giz minnak leinnûna makhud id dâf dih nedifu 'andina." Is sultân qal luhum: "Itfaddalû khudûh." We humma khadûh we dâfûh 'anduhum in kânum

¹ § 587.

² Or muhtakif (for mutâkif).

³ -hum referring to itnên.

'ashara tnâshar nafs walla 'ishrîn nafs min akâbir il balad humma l kull dâfûh 'anduhum we ḥarimuhum humma llî biya'rafu l lugha betâ' riggâlithum, wi l kalâm illî yeqûlûh ir riggâla humma l ḥarim yitargimûh li r râgil bi l 'arabî. Tannu r râgil lamma qa'ad fi l balad yigî muddit shahr lamma li yôm min zât il iyâm kân binte wâḥid min in nâs il kubâr, w abûha râgil 'umda min ḍinmi l balad, qâlit l ummiha: "Ya ummî, kull in nâs 'azamu r râgil da wi ḥna kamân 'auzin ni'zimu." Qam ir râgil qâl: "Ma fish mâni'; ilḥna ni'zimu." We ḥûwa rahî fil bêt illî kan ma'zum fih id dēf ṭalabu minnu; qal lu: "Ṭaiyib itfadḍal khudu." U fi lēlitha r râgil it'ashsha 'anduhum wi nbasat wi l mara mrātu basatitu min akl u shurb u min kaffit kulle ashya. igrannu ḥûwa 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 lēl kân ir râgil nâyim fi mahall il maḍyafa, wi l binte qâmit min in nôm mafzû'a ma baqâsh gayî lha n nôm fi lēlitha min ḥubbiha fi r râgil id dēf; we qâmit rahî lu, w abûha w ummiha khamrânin fi 'izz in nôm, we ḥiya khallathum fi aḥlâha nôma we ṣalḥit ir râgil we qâlit lu: "Qum bina, ya m'allim Meḥammad." Qal liha: "Aqûm aruḥ fên!" Qalit lu: "Qûm iṣha min in nôm w uq'ud 'ala ḥêlak; ana biddi aqullak 'ala ḥikâya." Ḥûwa r râgil qam min in nôm u siḥi 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 abûkî 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 râḍi." Qal liha: "Ana khâyif aqullik manish râḍi trûḥi tiftini 'alêya, wi n qulti lik ana râḍi ma qdarshe leinni aghîb 'an wilâdi wala shufhumsh, leinni baqâ li dilwaqti khamas sitti snin fi l ghurba wala shuftish wilâdi; w adîn qulti lik 'ala l ḥaqq, wi r ra'y illî tîmilih mâshi 'alêh. Qâlit lu: "Ana âyis¹ waiyâk w afût ahli w afût baladi 'ala shânak; innama ya gada', amant Allâh, ma tibqâsh tifarraṭ fiya fi blâd il ghurba, ya'ni f baladak?" Qal liha: "Da ḥûwa da yisâḥh ya sitti Zbêda? Ana shilik fuq râṣi u mâ li baraka illa nti." We humma l bint wi r râgil khadu ba'duhum, we ḥattit ḥiya idha fi idu we râḥu gâbu ba'ir we rikbum we ḥattum kitt fi t ṭariq; u tannuhum mashyin lamma dârum u wuṣlu li ḥadd il baḥr; wi l binte kânit mistaḥraṣa 'ala

¹ a'âyis (pronounce almost ais).

shuwaiyit zād waiyāha; tannuhum yaklum u yishrabu fi l 'ēsh illi gaybāh il bint; we lamma wuṣlum li l baḥr il māliḥ,¹ we hiya l mesāfa di muddit 'ashar itnāshar yôm min wiḍyān il kilāb, nizlum fi merkib. We hina agraun abūha w unimila lamma qāmu min in nôm baṣṣum lā laqu l bint wala laqu r rāgil id dēf. Dārum yigrum fi l balad wi yidauwarum ma lqu lhumshe riḥa wala ghubariya. Haṭṭum kitf we, agraṇmuhum humma min 'ādithum ya'rafu l gurra illi linsān yekun māshi fiha, tann ir rāgil wi mrātu wi wlādu ṣubyān u banāt ṣughaiyarin we humma l kull rakbin gimāl tannuhum lamma wuṣlum lihadd il baḥr, mesāft itnāshar yôm gabūha fi 'ashart iyām; u nizlum min 'ala gmalhum. U baqa r rāgil yir'au'au 'ala bintu wi yindah 'alēha we yiqul liha bi r ruṭān betalhum: "Ya bint irgā'i u fāti r rāgil il khāyin diḥ u ta'ālī l unimik wi l abūki we li khwātik." Qālit: "Ti'ai-yaṭum ma ti'aiyaṭūsh manish gaya." Wi humma rig'u ākhir ma ghulbūm, u rauwahum 'ala bladhum za'lānin 'ala shān il bint, we qālu: "bi khātirha āzinnihā mātīt." Wi r rāgil khad il bint u tannu māshi min babūr il baḥr li babūr il barr ḥatta wiṣil li baladu, Damanhūr il Bihēra, we rauwah 'ala bētu; we qa'ad il bint fi bēt makhsūs li wahdiha u katab 'alēha wi ggauwizha. Il mara l qadima ṭalabitha leinnihā ti'zimha 'andiha; qum ir rāgil khāf 'ala l bint laḥsan tesinnihā, we huwa ma rdish yikhallihā truḥ 'andiha. U fidlit mabsūta u f hazz u nbiṣāt; we khallifit minnu banāt u ṣubyān, we tannihā maugūda waiyāh li ghāyit il yôm. U tammit ḥikayit wādi l kilāb illi humma rig-gālithum kilāb u ḥarimha minadmin.

XVII

Kan wāhid shāmi tāgir u wāhid tāgir maṣrī; we kānu litnēn humma shuraka waiya ba'duhum, we kānu biyisrahūm fi kaffit il bilād waiya ba'd, we yifdalum qaymin u naymin u waklin we sharbin sawa. U mba'de ma ktasabum min it tigāra we siḍum, we ḥabbe kulle wāhid minhum le innu yakhud naybu we yirga' 'ala baladu, qum ish shāmi khad manābu illi ṭli' lu fi t tigāra, il maksab wi r rismāl, u wadda' ṣaḥbu we qal lu: "Ya akhi nshūf wishshak fi khēr;" we sallimu 'ala ba'd, u khadu ba'duhum bi l ḥuḍn, we da qal li da: "ṭariq is salama, nshūf wishshak fi khēr." Qul leinne, ya sidi, sh shāmi khad ba'du u sāfir 'ala blād ish Shām, wi l maṣrī rigi' 'ala Maṣr. U ba'de ma wuṣil 'ala baladu t tāgir ish shāmi we rauwah bētu we sallim 'ala 'iltu we 'ala girānu wi staqām fi d dār betalṭu, nām lēla min il layālī 'ala

¹ So distinguished from il baḥr *the Nile*.

ganbu 'ala smâkh widnu; u ba'dên we huwa nâyim, lakin nâyim sâhî, qam beyiftikir it tigâra wi l aḥwâl illi kan fiha waiya t tâgir il maşrî, u beyi'mil ḥisbitu; u kan beyiftikir leinne 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 thutṭe kitfe 'ala Maşr we tuṭlub il mêyidî min shirikak wala tfûtu luhshé abadan." Qam ir râgil qam min balad ish Shâm, u gih mesâfir makhşûs 'ala shan yigî yakhud il mêyidî 'ande shiriku. Fi l waqt illi râyih yetubbe fih ish shâmî fi Maşr, ya'ni waqtiha huwa dâkbil 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 bîdillinî 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 di, w agrann ir râgil ish shâmî ṭabbe quddâm bâb il bêt. Qam il maşrî simi'u we 'irif ḥissu we qal li mrâtu: "Ya mara ana râḥ aqul lik 'ala mas'ala." Qalit lu: "Ya râgil râḥ tequl li 'ala mas'alit êh? ya tara iyâk tekun khêr." Qal liha: "Inti mish 'arfa illi bikhhabbat 'ala l bâb da min?" Qalit lu: "La'." Qal liha: "Ana 'irifte ḥissu, we 'irifte hûwa min; da t tâgir ish shâmî gay yakhud il mêyidî illi 'andî luh." Qalit lu: "Ba'dên ma niftaḥ luhsh il bâb?" Qal liha: "La'; işburi lamma alrab qable min fôq is şutûḥ." U ba'dên qâm ir râgil u harab u naṭṭe min fôq is şutûḥ. Qâmit il mara fataḥit il bâb li sh shâmî, we qalit lu: "Inta 'auz min?" Qal liha: "Ana 'auz shiriki (fulân il fulâni)." Qalit: "Ṭaiyib, da fulân sâfir il Higâz." Qal liha: "Ṭaiyib, w ana kamâu waiyaya l ḥumâra betaḥti wildit fi s sikka, 'auz abni lha madwid ḥiya we bintiha, f astanna hina fi Maşr lamma yidûr u yigi." U ba'de sabâḥt 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 u nâs it ṭurba yidfinûni, u mba'de ma yidfinûni huwa râḥ yakhud minnî êh?" U ba'dên ir râgil 'amal il ḥila di u mât, u waddûh u dafanûh u ghaḡḡ 'alêh u fâtûḥ, u tannuhum mashyîn. U min dimn in nâs illi kânu mashyîn fi mashbadu kan mâshi sh shâmî. Qal: "baqa ya wad râḥ tigi min bilâd ish Shâm wi tkallif nafsak we tişrif il maşarîf di we tighramba? Aḥsan bi l aḥsan lamma yekhushsh il lêl we yehawwid teruḥ takhud minnu ḥaqqak." Is sâ'a talâta min il lêl râḥ ir râgil 'ala bâb it ṭurba, u ṭalla sikkina min gâbu 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 Shām makhsûs ‘ashân méyidi wáhid?’ Qam qal lu sh shámi: “Wi shúma¹ nta ya masri lamma smitini khabatte ‘ala bab bétak qumte nattét min fôq is sûtûh harabt we qulte li l mara: ‘ana msâfir il Higâz;’ u lamma laqitni tauwilt sabâ tamant iyâm w ana sârih u mrauwaḥ ‘ala bétak khufti tkallifni ‘ala mafsak bi hâga? We lâkin il masrîf ill ana şaraftu fi akl u f shurb şaraftu min gôbi, wi nta takhud baḍak u tigi min fôq is sûtûh wi tṭubbe fi l bêt tani we timil ‘aiyân u timil méyit, wi tkalli n nâs yidfinûk bi t turba bi l hâya we da kullu ‘ala shân il méyidi! Ana w Allâhi we lau akhud ḥitta min kafanak bidâl il méyidi betâi.” Qal lu: “Ya akhi ana lâni mutte wala garâ li hâga; wi dilwaqti râyak êh? Qal li.” Humma fi l kalâm u mitlu illa gamâra ḥaramiya agramuhum sarqin khazinit mâl u miḥtârin yeshûfû maṭrah yiqsimu l mâl fih, we mush laqyin; we tannuhum mashyin u harbânin bi l mâl ḥatta wuṣlu l qarâfa illi fiha ṭurbit ir râgil il masrî. Fu² humma l ḥaramiya laqû shama qayda fi t turba; qam wáhid minhum qal: “Ya gidân ihna ninzil niqsim il mâl ‘ala baḍina fi t turba l menauwara di.” Humma nizmum, in kânu ‘ishrin walla talâtin, bi l mâl illi waiyâhum. Qam il masrî qal li sh shâmi: “Ga lak il farag; yalla nîmil méyitin wi nmâm ihna litnên fi t turba lamma n nâs döl yinzilum wi nshufhum rayḥin yîmilû êh; iyâk yekul³ lina qisna fi lli waiyâhum. U baḍên litnên námû, wi l ḥaramiya nizmum biqassimu l mâl ‘ala baḍuhum; u mbaḍe ma tqassim il mâl fidil waiyâhum wáhid nâqis min zimlâthum ma khadshe nişbu min il fulûs. Humma miṭâhum sêf mesadad yisâwi manâb wáhid; qamum 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 starda; 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 méyitin illi naymin ganbe baḍe döl.” Qam ir râgil qal: “Ya khwanna, ya tara ana drabhum we humma méyitin? Mush ḥarâm ‘alêna?” Qâlû lu: “Wi nta mâ lak? Ihna shurûṭna waiyâk ‘ala kede, wi n ma qarabtuhumshe bi s sêf ma lakshe manâb ‘andina.” Qam hûwa qal: “We ‘ala shân êh rah atla min ghêr manâb masalan?” Qam misik is sêf bi idu we rah fazi ‘ala litnên il méyitin rah yidrabbhum. Qamu humma fazaṭum ‘ala l ḥaramiya, tafatuhum. Tafashu humma we fate l mâl, we fâtu s sêf, we kulle wáhid giri fi nahya. Qam il masrî qal li sh shâmi: “Kede, ya akhi, ahi gat min Allâh, we Rabbuna qâna khêr bi zyâda min ‘andu we gat lina bi n niyâba

¹ — êsh miṭma.² By assimilation.³ yekun.

u gat lina 'aṭ ṭuṭṭāb." Nihaytu l ḥaramīya lamma harabum we giryum qam il maṣrī qa'ad yiqsim il māl waiya sh shāmī; qasamūh nuṣṣēn; kulle wāḥid khad nuṣṣ il māl. Qam il maṣrī qal li sh shāmī: "Khud manābak we rauwah 'ala baladak baqa bi salāma, w ana akhud manābi w arauwah 'ala bēti." Qam qal ish shāmī, qal li l maṣrī: "Ya akhi, ana 'auz il mēyidi btā'i; ana ma futshe ḥaqqi." Qam qal: "Ya akhi, mush mekaffik il mal da kullu, u lissa biḍḍauwar 'ala mēyidi wāḥid kamān minnī?" Humma fi l kalām u mitlu waiya ba'dhum baṣṣū laqū wāḥid min il ḥaramīya bāsis min ṭaqt it ṭurba, we hūwa waqte ma kan bibuṣṣe 'alēhum min il khurm betā' it ṭurba qam il maṣrī 'ala ḥēlu; u waqtiha kām ir rāgil il ḥarāmī lābis libda fuq rāṣu, we kām il maṣrī raḥ khāṭif il libda minnu. Qam il ḥarāmī khāf u giri; we kām il maṣrī qal li sh shāmī: "Waddi l libda fi l mēyidi btā'ak, wala tit'ibnīsh wala tit'ibshe nafsak, u adinta khluṣṣe bi ḥaqqak w ana khluṣṣe bi ḥaqqi, wi 'tāna Rabbuna khēr bi zyāda." U sallimu 'ala ba'd, u kulle manhu rauwah 'ala baladu.

XVIII

In nas yeqūlu 'ala l iḥrām fi ākhir iz zamān lamma tqūm il qiyāma yiqūmum yigu l ḥabash min kutruhum, le innuhum kutār zēyi l naml, yigum bi sulāṭinhum bi wuzarithum bi 'askarhum bi ḥalhum bi miḥṭiyalhum bi ḥarimhum bi 'iyalhum, yigū dughri 'ala l iḥrām: wi l iḥrām tithaiya¹ luhum fi ṣifat dahab kasr; we humma yitkhanqū waiya ba'dhum fuq ḍahr il ḥaram, wi yeqūmum 'ala ba'd, wi yidrabum ba'dhum; wi da yakhud shuwaiya wi da yakhud kētir, we yimauwitu ba'de ba'dhum bi ba'd, wi yerūhum kulluhum fi sharbit moiya ke innihum ghirqu fi l baḥr, we ta'abhum yeruḥ min gher fayda.

XIX

Il agrūd huwa illi yekūn min gher daqn wala shanab we yibqa wishshu amlas nā'im zēyi l ḥarim. Wi illi yistibīḥ buḥ yifdal ṭūl in nahār me'aknin wi yeqūl: "A'ūzu bi llāh, da rāgil ṣabāḥu wiḥish u ṣabāḥ ṣabbāḥna 'ala ṣ ṣubḥ, ya Fattāḥ, ya 'alim, bi wishshu r raḍi diḥ; ya'nī ḥna ṣabāḥna nistibīḥ illa bi wishsh ir rāgil da! Rabbuna yifauwit ṣubḥiyitu 'ala khēr in nahar da le inni ana bashshauwin min wishsh il agrūd da! Lākin hana'mil² ḥ baqa? ish sharre maḡḍār." We 'ala ray il masul le innē ṣabāḥ il qurūd wala ṣ ṣabāḥ il agrūd.

¹ For nī'mil, as the imper. a'mil sometimes for i'mil.

² =aḥsan min.

XX

Kan fih wāhid ganayni kulle yôm iṣ ṣubḥ kân yâkul arbē'in lamūna baladī banzahēr bi qishruhum. U yôm min dōl kân ir rāgil da māshi fi s sikka, we qablu wāhid simmāwi; wi s simmāwi diḥ yeqûlû 'alēh le innu beyibqa fi idu maqrā'a grid min girid in nakhl, u maktûb 'alēha sihr; wi yeqûlû le innu auwul ma yikḥbat insân 'ala rāṣu bi l maqrā'a di yitannu māshi warāh in kan rāgil au mara au walad. Hina lamma shāf ir rāgil da l ganēni māshi fi s sikka u shāfu gisim simin rah khabtu 'ala rāṣu bi l maqrā'a; qam il ganēni mishi wara r rāgil is simmāwi, we tannuhum mashi'in litnēn lamma dakhalum bēt is simmāwi; wi r rāgil is simmāwi ḥabas ir rāgil il ganēni gūwa l bēt, u sakk il bāb 'alēh u khad bard, we rah yiṣtād ghēru. Qam il ganēni gā' we qarasiṭ 'alēh batnu mig gū'; qam qal fi bālu: "ya wad, qum dauwar lak 'ala ḥāga fi bēt ir rāgil da tākulha." We huwa ma kanshe 'arif leinne da simmāwi, wi le inne fi bētu fih simme minshāl; u kan waqtiha laqa magūr fukḥkhār, we huwa dā'ir yi'arbid, wi l magūr makfi; qam 'ān ḥarf il magūr bi idu, laqa taḥte minnu ṣaḥn, wi f qalb iṣ ṣaḥn ḥāga miṣfirra we yabsa; we lamma shafha miṣfirra wi f lōn il 'ads, lamma l 'ēsh yiṣsaqqa fih, qam min gūru qal: "ya wad, madām enta ga'an adi nta laqēt tasqiyit 'ads ahē quddāmak; kul minha lamma tishbar walla kullha kulliha in qidirtē 'alēha we sittin sana sabēn yôm ḥūwa rāyih yigī yi'mil lak ēh? Iza kan rāyih yigī we yidauwar 'alēha wi yi'salnī, ana qul lu min gūri akaltiha." Qarad ir rāgil kalha kulliha wi ubasat; wi agramm ir rāgil is simmāwi gih fataḥ il bāb we dakhal bi r riggāla wi l 'iyal wi n niswān illi ḥūwa ṣāyidhum min barra, qam qa'adhum fi maṭrah, we ḥabas-hum. U bardēn qal fi nafsu: "ya wad, qable ma tish-tighil, shūf il ḥāga illi nta shēyilha." Rah yidauwar taḥt il magūr 'ala ṣ ṣaḥn; qam laqāh ṣaḥne ma lhūsh, zēye ma ykun maghsūl bi l moiya; qam nadah li r rāgil ig ganēni, u qal lu: "Ta'ala, ya rāgil, hina." Qal lu: "Naram, 'auz ḥāga?" Qal lu: "Il magūr fēn?" Qal: "Ana, ya sūdi, ana wallāh min gūri kaltiha." Qal lu: "Ya rāgil, kaltiha izzēy? di ḥāga tmauwit, u zēye kaltiha?" Qal lu: "Di ma mauwitiṭnish; da na laqitha ḥilwa wi ḥsibtiha fattit 'ads, qumte kaltiha." Qam qal lu: "Enta kunte aṣlak ṣarītak ēh?" Qal lu: "Min suḡhrī li kubrī li ḡḡyit il ān w ana ganayni, we kulle yôm, ya sūdi, ana aqul lak il ḥaqq, aḡḡaiyar ir riq 'ala rbe'in lamūna banzahēr." Qam qal lu: "Ya shāṭir, nafadte bi 'umrak dīlwaqt; ana qa'adt aḡauwish tūl is sinin dōl kam shahr au wi s sama¹ illi ana

¹ = au kam sana ḥatta.

lammêtha fiha adi nta kaltuhum fi sâ'a waḥda; yalla, *ya gada'*, tarîq is salâma, ruh fi ḥalak; Allâh yihauwin 'alêk; baqa nafadte bi 'umrak." U ba'dên qal fi nafsû s simmâwi: "râyih tuq'ud ti'mil êh baqa fi l balad dî madâm illi hauwishtu fi sana ahô rah fi daraga waḥda? Aḥsan terûḥ terauwah baqa 'ala baladak." U sêyib in nâs illi kan gâybhum, u qal luhum: Rûhum intû kamân li ḥalkum." We khad ba'du u mishi 'ala blâdu. Wi l ganaynî lamma rauwah 'ala baladu qam qal il mas'ala dî fi l balad betahtu; u wâhid yeqûl li wâhid lamma kull id dinya khadit khabar buh. Wi l qôl da yeqûlûh il wilâd is sughaiyarin min muddit Efendina Ismâ'in Bâsha.

Wi yeqûlu n nâs lamma s simmâwi yakhud in nâs we yidakh-khalhum fi l bêt betâ'u we yighfil 'alêhum, yekun meḥaddar qazân kibîr nahâs, wi l qazân yikhud lu qadde qirbitên moiya, we yekun mewalla' nâr taḥt il qazân; wi yegib in nâs yî'allaqhum mir riglêhum, ya'nî yikhallî riglêhum li fôq we raṣhum li taḥt fi l qazân; u waqte ma yî'allaqhum bi ş şifa dî yeqûlu n nâs min şahd in nâr yeqûm yinzil is sinme min banî âdam min dufre riglêh li ghâyit sha're râsu fi qalb il qazân; wi lamma yiṣṣalla yeshilu wi yegib ghêru yî'allaqu. Wi yeqûlû le inn is sinme dih illi beyikhrigu s simmâwi min gittit banî âdam yeqûlû le innu yiwaddih li s sulṭân betâ'u; wi huwa mgiyu fi Maṣr we akhdu s sinme min in nâs bi amr is sulṭân.

XXI

Fih nâs min id darâwish il wâhid minhum yimsik sêf min in nahyitên bi idêh litnên we ba'de ma qal: "bî smi llâh, Allâhu akbar," yeruh yidrab nafsû bi s sêf 'ala baṭnu, walla 'ala kitfu we yigi l khalifa yegib wâhid darwish 'ala yeminu u wâhid 'ala shmalu; wi r râgîl illi f idu s sêf yenâm fi l ard wi yehutt 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 darwish; u ba'dên yequm 'ala ḥêlu yebûssu n nâs la yilâqûb kharre damme min gismu wala ḥasal lu ḥâga; we auwul il Khalifa ma yitalla' is sêf bi idu yebilli şbâ'u bi rîqu min ḥanaku wi yemash-shih 'ala baṭn id darwish 'ala maṭraḥ is sêf. Wi l wilâd is sughaiyarin yehuttu lhum shish fi ḥanakhum we yinaffidûh fi sidâghhum nahyitên, wi yehuttu lhum lamûna fi ṭarf ish shish min nahyitên; wi minhum wilâd il wâhid minhum yimsik qarîya walla qandil fi idêhum we yeruh dugḥî qatmu we zâghîl il qizâz fi kishu. Wi minhum nas min riggala kubâr bi dqun, wi l wâhid minhum yimsik it tîbân bi idêhum

litnên we yitannu yuqtum we yiqarqash fib bi hanaku bi lahmu bi 'admu bi hâlu wi yibla'u fi batnu ma ykhalish minnu hâga. U minhum nâs yimsiku l hittit il wil'a, ya'nî hittit fahma miwahwiga, kulliha hamra, wi yerûhû dughrî balghinha 'ala tûl.

XXII

Il fallâhîn iza shâfu binte min banâthum bitkallim walad yikun shabb u bâligh u hiya kmân bâligh yeqûmu marratên talâta yinabbihu 'alêha abûha u ummiha wi yeqûlu lha : " 'Eb ya bint ! Ma timshish waiya bni flân ; " u mba'de ma yinabbihu 'alêha wi yeshufûha mishyit waiyâh tâni. au waiya ghêru, yeqûm ir râgil abûha ish si'dî dih, yeqûl liha : " Ya bint il manbûsh,¹ ana 'amma gul lik marra u itnên u talâta ma timshish waiya bn il medaffisin ; inti ma 'ammâsh tisma'î kalâmi lêh ? lâkin khudî bâlik u rauwahî 'al id dâr." U bardên il bint khadit ba'dîha u râhit 'ala dâr abûha, we ummiha qâlit laha : " Inti kutti fên ya bittî ? " Qalit liha : " Ana kutte 'amma mla moiya min il bahr fi zarawiye, w abûi² ragabnî³ u giri warâye u gatalnî⁴ u gal⁵ li rauwahî 'ala d dâr, u gîlt iz zarawiye u gêt agri karsh 'ala d dâr." Qâlit laha ummiha : " Ya şabiye w anî ma gulti lik la trûlîshe tindî min zarawiye walla hâge min il bahr. Mâdâm inti ma smîrtish kalâmi aho abêki yigtilik wala yikhalliki ; aho yibga⁶ bi kôfu 'ad ya bnaiyiti." We hina r râgil lamma shâf il bint talat arba' marrât, walla khamas sittê marrât, zimiq minha we qal liha : " Ana 'amma gul lik 'al kalâm wi ntî ma 'ammâsh tisma'î minnî ya bint ish şubiye,⁷ ana la khalli l aghribe wi t tiyâr ma yshimmû lik riha 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 : " Inti bardiki 'amma tdûrî waiya ş şabi dih w ana 'amma traggab⁸ 'alêki fi sh sherg⁹ u fi l gharbe ma 'ammâsh alâgiki,¹⁰ u bardên adin ragabtik u shuftik dilwakêt." ¹¹ U bardên ir râgil kan waiyâh fûrya, u kan biy'zaq biha fi l ghêt, u qal li l bint " Istannîni lnhî,¹² ana 'auz arauwih¹³ ma'âki d dâr." Il binte maskîna ma kânîshe 'arfa, u, laglê akhîr 'umriha we agallha,

¹ A mother will call her own child bint il kalb, bint ish sharmûta, &c.

² abûya.

³ ragabnî.

⁴ qatalnî.

⁵ qal.

⁶ yibqa.

⁷ şabiya.

⁸ atraqqab.

⁹ sharq.

¹⁰ alâq'ki.

¹¹ dilwaqt. Cf. Syrian halqêt.

¹² hina. Cf. Syrian honik.

¹³ arauwah.

qa'adit fi l ghêt lamma gih abûha we gâb it turya, hattîha 'ala kitfu u khad il binte fi idu we hâtte kitf 'ala l khala, we tannu mâshî lamma rah taht talle 'âlî; u fahat taht it tall bi t turya, u gâb il bint u rah dâribha bi t turya, mauwitha, u dafanha fi l birka illi fahatha taht it tall, u ramâha fih u radam 'alêha; u tanne mâshî merauwah 'ala bêtu. U ba'dên, lamma râh il bêt, umm il bint sa'alitu we qâlit lu: "Ya bne flân, ya'nî min waqt il binte ma rahit tiwaddî lak il 'êsh fi l ghêt, ya'nî dilwakêt imsa l lél wi l binte ma gatsht." Qâm ir râgil qal laha: "Ya wliya inti ha tug'udi¹ teguri² we tigrugi³ wi tzinni 'ala shân êh? Iza kân inti ma ntish rayha tikhfi di s sira⁴ (sirt il bint) ana fut lik il balad di b illi fiba w atanni mâshî." Qâmit qâlit lu: "Taiyib, ya fulân, ana baz'al 'ala binti wi nta za'lân 'ala shân êh?" Qam qal liha: "Nihaytu ana rayh agûl lik 'ala kilme wahde,⁵ wala tgurri 'alêya wala tigrugi 'alêya wala hâga; il bint khamas sitte marrât walla saba' marrât ana shuftiha waiya l wêd⁶ we hiya mashya waiyâli, qulti lha: 'ya şabiyiti ya binti irga'i ma tigturish⁷ waiya l wêd dih;' hiya ma sim'itshe kalâmî; ana, âkhir ma ghlubte minha, khadtiha fi idi u ruhte fi l khala u qarabtiha bi t turya u fahatti lha birka u lagahtiha⁸ fiha bi khulganha, we dannêti mâshî u gêt 'ala d dâr; w adin gulti lik 'ala mas'alitha we shûfi nti kêf rah ti'mili êh бага." Qâlit lu: "We kêf, ya bû 'ammu, gatahtiha u mauwuttiha?" Qal liha: "Adin gatahtiha we mauwittiha bi t turya, ya'nî dabahtiha, wâliya râhit li halha: shûfi kêf a ti'mili бага." Qâlit hiya: "âd, ya bu 'ammu, u kêf ma zinagshe 'ala bitti!" Qal liha: "Tizmagi ma tizmagish 'ala kêfik ya şubiye." U ba'dên il mara min za'alha 'ala bintiha sauwa'it u şarraklit; u kan waqtiha t tîf maugudin fi l balad u simi' şirikh il waliya; we waqtiha r râgil min za'alu hûwa kan rah yiqtil il mara we yidbahha 'ashân hiya kânit bitsauwat u bitsarrakh; u ba'dên lamma sauwa'it gum il ghufara, wi r râgil kan bidûr 'ala sikkina lamma hiya garrasitu bi ş şirikh betahha, u f waqte wugûd it tauwâfa tabbum 'ala r râgil we qafashûh; u râhum dayrin kitâfu, ya'nî dauwarum idêh wara ktâfu u kattifûh bi hable til qimib (biyîmilûh bi z zift tegûm tilâqih zêy il hadid), we ramû fi riglêh qêl hadid we garrûh litnên, wâhid min 'ala l yimin u wâhid min 'ala sh shimâl; we hûwa baqa f wustuhum ir râgil illi hûwa şâhib il 'amla; wi l mara mûratu mishyit warâhum we humma wakholin ir râgil, u tannuhum lamma wassalûh li l hukûma u sallimûh li l bulîş betâ' il mudiriya.

¹ tug'udi.² tigurri.³ tigrugi.⁴ is sira di.⁵ wahda.⁶ wad.⁷ tigturish.⁸ lagahtiha.

XXIII¹

Kan fi hikâya ‘an hurma fi bilâd ir rif le inniha kânit ‘andiha shabbîr baqara; qam talabha shêkh il balad le innu yeshagheghalha ‘andu fi l mihrât au fi l gurn shukhra.² 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 smî’she minha u talab minha ir rusûm betâ il miri. Qâlit: “Ma hiltish.” Qam khad minha l baqara bi l ghadre ‘anha, u talab wâhid gazzâr u khalla g gazzâr dabahha; u kauwim il baqara kwâm, u talab nâs il balad qadde talâtin arbê’in khamsin sittin nâs ‘ala qadde miqlâr likwâm; u kulle wâhid minhum khad lu kôm bi t taman wi l kôm bi riyâl, yâni qul sittin kôm bi sittin riyâl, u khad il fulûs darabhum fi ‘ibbu. Qâmit il mara ‘aiyaftit qâlit lu: “Ana ‘auza taman il baqara btahtî walla baqartî bi nafsîha leinn il baqara btahtî tisâwî lha miya u ‘ishrin riyâl.” Qal liha: “Ya wliya ma lkish ‘andi hâgâ; rûhi shtiki maṭraḥ ma tishtiki.” Râhit ‘and il mudir wi shtakit ir râgil illi hûwa shêkh il balad, wi qâlit lu: “Ya ḥadrit il mudir shêkh il balad (il fulâniya), illi hiya baladî, talab minnî rusûm it ṭin; qultî lu: ‘ana şabbîr ‘iyâl itâm wala ma mi’ish fulûs dilwaqti; lamma yigini.’ Qal li: ‘ma yinkinshe; ma ghdarsh atakhkhar ‘an fulûs il miri.’ Qam zalamni we garre baqartî minni bi l gabre ‘anni we ḥaddar il gazzâr, u dabahha we kauwinha kiwâm, sittin kôm, kulle kôm bi riyâl.” Qam qal laha l mudir: “Ya wliya, ummâl baqartik tisâwî fi t taman kâm?” Qâlit lu: “Ya ḥadrit il mudir, tisâwî miya u ‘ishrin riyâl.” Qam il mudir talab shêkh il balad we ḥaddar il mara we ḥaddar in nâs illi shtarû l ikwâm min lahum il baqara wi g gazzâr illi dabah il baqara bi nafsû, wi n nâs kullîha magmû’a, we amar bi lamma meshâyikh il bilâd kul-luhum, we ḥaddar qâdî l mudiriya we şalu, we qal lu: “Êh il gâyiz, ya ḥadrit il qâdî, illi nîmilu fi r râgil da zêye ma zalam il mara di fi baqartîha?” Qam il qâdî qal li l mudir: “Yilzam leinn il gazzâr yîmil fi r râgil da zêye ma ‘amal fi l baqara btaht il mara, yâni yidbahu g gazzâr we yiqassimu kwâm we yifarraq likwâm ‘ala s sittin nâs illi humma khadu kwâm il baqara, kulle kôm bi riyâlên, yibqû miya we ‘ishrin riyâl, ḥukme ma talabit il mara taman baqarîtha, ‘an amr il qâdî we amr il mudir.” Gum il mashâliya katiifu r râgil illi hûwa ‘undit il balad we ramîh fi l ard, we dabahu l gazzâr, u kauwinu kwâm we farraqu ‘as sittin nâs, kulle kôm bi riyâlên; we amar il

¹ This story is told by Lane (*Mod. Egypt.*, chap. iv.).

² 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 mkhalliya l binti dî dayra fi l khala wi tdûr tiqashshish laha 'afsh u haţab lagli l khabiz wi t ţabikh. Qâmit yôm min zât liyâm il binte mashya laqat ţaqa maftûha zêye nuqra fi l ard 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 shâlit il maqţaf we 'irfit illi fih le innu mâl. Qâlit laha: "Ya bitte gibti da min ên?" Qâlit laha: "Y umm, gibtu min il khala; laqet nuqra w ana dayra baqashshish, qumte malêt il maqţaf wi tanni gâya." Qâmit qalit laha: "Ummâl ruhî hâti kamân nôba lagl aghaddiki ghadwa hilwa." Qâmit il bint, maskina, khadit il maqţaf wi rigi'it tâni 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 auwilâniya lagle qismitha we qadar 'umriha we agalha; qam il maţlab inqafal 'alêha wi l binte ħalakit min il 'aţash we ħiya lissa ħaya. 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 kaza wi di d dôr il auwilânî illî gâbitu we shêya'tiha tegib dur tâni." Qam ir râgil zi'il 'ala bintu wi qal lâha: "Ya wliya f ani ħitta râhit?" Qalit lu: "Fi l ħitta (l fulâniya)." Qam rah yidauwar 'ala bintu fi l ħitta illî qalit lu 'alêha l mara; qam simi' ħisse braiyat; laqâh ħisse bintu, we 'irif taht il arde bitaiyaţ. Qal liha: "Ya binti ya (fulâna)." Qâlit lu: "Yâba 'aţshâna; isqini," marratên talâta. Qam fahat 'alêha tûlên talâta, ma talhâsh, wala smî'sh illa l ħisse min birid 'ala tûl mesâfa; u bardên qal liha: "Ma bi l yadde ħila; ħa da amr Allâh ħakam 'alêki we qismitik ħakamit 'ala qadde kede we 'ala qadde ma lik 'êsh fi d dunya." We tarak 'awadu 'al Allâh. We qal: "Allâh yibri dimmitik u yisamlĥik." U bardên bana lha sbîl fuq minha, we kulle yôm yimla moiya li n nâs yishrabû minnu, li r râyiĥ 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 dr'ū we yegib mara ghagariya we yeql liha :
 "Duqqi li 'ala dr'ū 'ala l ismi da ;" fe hiya tiduqqi lu. Wi l mara
 min döl tisrah fi l hawārī min döl, wi tza'āq wi tqūl : "Nibēyina¹
 zēn we nadimura¹ zēn wa nduqqe zēn wa ntāhir il banāt zēn wa
 nkhuṭte b il wada' zēn ; illi luh raqaba² yiduqq walla yittāhir walla
 yidmur walla yeshūf bakhtu." We minhum min niswān il
 ahrār fi blād il fallāhin yeduqqum 'ala daqnuhum talat khuṭūt u
 nuqta au talat nuqat fuq qūrithum 'ashān iz zīna lagle tibqa
 hīlwa u tigib ir rāgil yimkin yihbibbiha ziyāda 'ala shān id daqq.
 Wi l bint il bikr tiduqq 'ala dr'ūha sh shimāl dīrs (bi shikle
 tadwirit dīrs is saqya) u 'ala qūritha : we waqtiha lamma yibqa
 d daqqe fi idha taḥte khunqitha we tibqa labsa l asāwir il faḍda
 fi idēha, wi s sigħa fi raqabitha wi l ḥalaq fi widanha we tilbis
 liha qamiš iswid we taḥte minnu gallābiya bēdā tibqa l ḥagāt di
 mibēyināha leimniha hīlwa. Yeduqqum kemān 'ala sidr il insān
 'ala shān il buḥāq. Leinne kān fih wāhid ḥaṣal lu 'aiya, wi l
 'aiyā dih baqa yirattashu ktir we yikhallih yishrab moiya min
 gher qānūn, u baqa yākul il akl it talat tāqāt we ma baqāsh il
 akle yimri 'alēh wala yinfā ; u bardēn shāwir 'aqlu we qāl aḥsan
 as'al wāhid min in nās il mitqaddimin fi s sinn ; fe rah sa'al
 wāhid 'umru yitla' sab'ēn sana, we qāl lu leimni, ya 'amme fulān,
 ana ḥaṣal 'andī 'aiya kaza kaza ; fi hūwa qāl lu : "Yimkin ya bnī
 leinnak kunte yōm min döl, walla ḥāga, wiḡifte 'ala furn wi
 ddaffēt 'alēh we stahlēt id dafa, we yimkin aṣlak kunte bardān
 lamma kunte wāqif quddām il furn ; fe yimkin waqtiha l furne
 dih yekūn is sabab aṣliha mara tekūn ḥaṭṭit tawāḡin samak fi l
 furn wi nta ma khadtish fi nafsak wala tēt² leinne da aṣlu yekun
 samak mahṭūt fi l furn, we bi sabab qillit fikritak khallēt riht
 is samak tigi 'alēk min il furn we hiya lli 'aiyitak ; walla
 yimkin kutte 'atshān u kassilt u ninte bi 'atashak wi nta 'arīf
 nafsak leinnak 'atshān, we lākin min tuḡle dimāghak ghalab
 'alēk in nōm we nint, fi l 'aiya ḥaṣal 'andak bi sabab il 'atash ;
 fi l aḥsan teruḥ 'ande wāḥda ghagariya tikhalliha⁴ tiduqqi lak
 'ala sidrak." We hūwa daqqe zēye ir rāgil ma qāl lu, u bardēn
 khaff.

XXVI

Fih nās yimshum fi s sikka we yithadditum li waḥduhum we
 humma yekūnū yimkin beyiftakarū fi 'ibādīt Rabbina we mash-
 ghūlin fih, we yimkin yekūnu labsin hudūm quddām mesharmatin
 au meraqqā'in au yimshū 'iryanin ; in nās yeqlū alḥum döl
 magānin au magāzib au aḥiya. We amma min 'adt il walī ma

¹ For nibēyin, nidmur.² = iftakart.³ I.e. 'umro tawil.⁴ § 12 b.

yakhudshe min ḥadde fulûs wala yiqbalshe min ḥadde ḥâga; we iza akhadû ḥâga, fulûs au hidûm, humma yifarraquhum li n nâs il masâkîn; 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 lli 'âlim buhum. Wi n nâs yerûlû 'anduhum yezûrûhum iza kânum yekûnû ḥayîn. U mba'd 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 yeqlû lu iza kan fiha nafa' yeqlû 'alêha; ma fihâsh, yeqlû: "Il mas'ala di ma lhâsh nafa', wi s sikka di au l mishwâr dih au l balad dî au l giha di ma timshish fiha."

XXVII

Kan lêla min zât il layâlî kan fiha khatmit Qur'ân 'ala shân farah; wi l farah da kan fih ṭuhûr walad, we kan fih fiqî bēyiqra; wi l fiqî da ṣôṭu kuwaiyis, ya'nî miṣṣaiyat fi l qirāya, we kânit in nâs malmûma qa'da betisma'u; we kan wâhid yifizze min nâs¹ illi qa'dîn, we kan yeqlû: "Ya salâm u sallim! amma ṣôṭ il gada' da gamil illi biyiqra." Waqtiha kân abu l fiqî ḥâdir; qam simi' kilmit ir râgil, u qam 'ala hêlu wi kân yeruh dârib kaffi f wishshu. We kân il walad rah ṣârikh, we kânit in nâs teqûm 'ala ṣarkhit il walad, we qâlîl luh: "Lêh, ya râgil, ala shân êh? Harâm 'alêk; darabt il walad il kaffi da lêh?" Qal luhum: "Nihaytu nafad is sahm, wi l ḥamdu li llâh ḥaşal khêr 'ala kede." We maqsûd abu l fiqî qarab² il kaffe 'ala kede 'alashân khâyif 'alêh min il 'ên, aḥsan yinḥisid, u f qarab il kaff ma ḥaşal lûsh ḥâga illa kull il khêr.

XXVIII

Lamma yi'ya 'aiyil şughaiyar yeqûm ahlu yeqlû: "da yimkin fulân ḥasadu walla fulâna ḥasaditu;" yeqûmu yegibu shuwaiyit malḥ yitaqtaquhâ lu; u yimkin yakhdû ḥittit khalaqa min il khulqân il qadima, ḥitta şughaiyara medauwara qadd il qersh, yequṣṣûha bi l maqaṣṣ 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 yedakhkhanûh 'ashân ir riḥa lagle ma yeshimmiha il 'aiyil; u tauwu ma bakhkharûh bi r raqwa yeṭib.

¹ Contracted from min in nâs. Stress is laid on the min.

² = fi qarab (nahw. fi kônu qarab).

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 ṭabbe fi l arḍ, 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 nafsîha: “ya bitte rayha tiza “alî nafsik lêh? Yimkin hatiḥṣal¹ muṣîba walla hâga, wi tkûn aṣliha nazra walla nîfs walla hâga min râḡil walla min mara, yekun ḥadde dakhal gûwa bêtik we shâf il farsh wi l maṭrah mehaiya’, we yimkin, lamma dakhal, shahaq wala qalshe ‘ma sha’ Allâh,’ wala hâga, fi l mas’ala di ḥaṣalit min kede we lâkin il ḥamdu li llâh illi gat ‘ala kede.”

XXX

Iza kân il ‘aiyil ibne talat sinin walla khamisa sitti snîn, we ‘auz il insân yîmil lu taṣwira yiḥraqha ‘ala shân in nazra, yegib hittit waraqa we yigib ibra walla dabbûs, we yimsik il hittit il waraqa bi idu we yiquşṣuha bi l maqaṣṣ we yirsimha ‘ala ḥasab rasme taṣwirit baniâdam, we yikharraq il waraqa bi l ibra we yequl: “fi ‘ên fulâna u flân u flân u flâna,” we huwa beyikharraq 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 yiṣaddar il waraqa quddâm wishsh il ‘aiyil we yiwalla’ha we yidarrîha fi l hawa, teqûm il ‘ên terûḥ min il walad. Ya immatan yakhud qataru, ya’ni in kan bint yakhud mandilha min ‘ala raṣha iza kânit ‘iriqit fih we hiya ‘aiyâna, walla iza kan walad yakhud ṭaqitu illi ‘iriq fih, we yiwaddu l qatar ‘ande wâḥid min il fuqaha illi yekun ya’raf yeqis il qatar wi ykun yîraf yiktib ḥigâbât li l ‘iyâl; we hûwa tauwu ma qâs il qatar yeqûm yîraf il ‘aiya illi ‘aiyân buh il ‘aiyil we yiftaḥ il kitâb we yîmil 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 fiqi bi qabûl minnu bi niya khalṣa, we takhdu tigallidu bi hittit gilde sikhtiyan aḥmar walla ṣfar walla khdar, zêye ma tkûn, we tdi lu qershe tarîfa walla qershe sāḡh ugrit it taglid; we takhdu ti’allaqu li l ‘aiyil fi raqabtu bi hittit qitân walla shirîṭ wi tfaawitû lu min taḥte bâṭu sh shimâl; we tauwu ma khaff il ‘aiyil ‘ala l ḥigâb terûḥ il mara tiwaddi r rashwa li l fiqi ‘ala ḥasab shurûṭhum waiya ba’dhum.

¹ See § 469 rem.

XXXI

Hina f Maşr iza kân il wâhid yegib hittit battîkha au raṭlên lahma yekun shârihum li 'iyâlu wi yekun dâkhil buhum 'ala l bêt, yeqûm iza kânit mara walla râgil min in nâs illî humma ahle ḥasad we 'ênêhum betâkhud wi betisrah fil linsân, yeqûmû yeqûlû: "ya salâm da fulân da kulle sâ'a beyishtirî ḥâgât wi yekhushshi bha 'ala bêtû ilbatti lli zêye dih mahu 'ala maksab kuwaiyis willa¹ fi khidma kuwaiyisa 'ande gamâ'a frank walla yekun fi şraya betâ'it bashawât türk." 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 banya walla shwaiyit mulukhiya we tigi tqatta' il hittitên il lahma, wi tkun mekharrata l başaltên we ramya lhum il ḥabbî 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 naṭtit 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 kkabbî il ḥalla yekûn ir râgil kharag u giḥ 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 nkabbî li waḥdiha." Yequl liha: "Ya (fulâna) ana kunte dâkhil min bâb il bêt u shâfitnî (fulâna u fulâna) we lâkin il ḥamdu li llâh illî gat 'ala ḥabbî it ṭabikh wi kkabbî, u nafadit 'ênêhum fiha.

Wi za dakhal wâhid bi battîkha walla êye ḥagt in kânit illi ykûn shâriha li l akl wi yekun mara walla râgil shâfûh, we hûwa râkhar shafhum, yiftikir leinne dâl yimkin nâs ḥasûdiyin wi yeqûl: "ya ritna ma kuntish shuftuhum wala shafûnî; yimkin, ya wad, madâm dâl shâfûk tâqa' minnak il battîkha li waḥdiha tinkisir wala nâkul wala nishrab minha." Wi n ma kkasaritsh il battîkha 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'ul illî ḥaşal lina dih da min 'ên (fulâna) illi shâfitnî w ana dâkhil bi l battîkha."

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 ashqiya we da yeqûlû le innu bi sabab tamalli l ḥamâm yizkur Rabbuna we yiwahḥid Allâh wi yeqûl: "ya Ra'ûf!" Illi yeqûl "ya

¹ = we illa (i.e. walla).

Ra'ûf" humma l hamâm ir rûmî l abyad we hûwa fi riglêh rîsh, we luh shuwêsha rîsh fi râşu; wi llî yeqûl "Allâh! Allâh!" hûwa l yamani l iswid, şughaiyar 'an ir rûmî wi nhîf fi gîsmu. We amma l baladî yizkur Allâh râkhar, we lâkin il gînsên 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 luh fi riglêh 'ashar şawâbi', wi hûwa abyad khâlîş fi l lôn; we yeqûlu le inne hûwa râkhar hîrze fi l bêt, wi l bêt illi 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 yîdrabu wala yîzîh; aḥsan bi l aḥsan yiḥsin 'alêh bi luqmit 'êsh wi yekhallîh yerûh 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 şîfat kilâb walla f şîfat quṭaţ. Wi za kân il mara min dôl walla r râgil min dôl yeshûf il kalbe dih au il quṭṭa dî wi yerûh yegîb 'aşaya yîdrabhum yeqûm il mara au ir râgil 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 beyistihamma 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, yeruh waqtiha yiltibis ish shakḥî da, u waqtiha, bi sabab ma libsu l gân, yibqa 'aiyân fi gîsmu, wala ma yefuqshe min il 'aiya btâ'u illa n kan yeruh 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 'âlimin, illi yekun 'anduhum ma'rifa ṭaiyib¹ bi l kitâba, humma yighdarum yiktibû lu ḥigâb; we yilmîlu li nafsû, we yimkin, bi sabab ḥaml il ḥigâb dih, Rabbina yakhud bi yaddu we yishfih we yinşirif minnu r riḥ dih. Wi l ḥarim rukhrin iza kân waḥda minhum 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 numba² mafzû'a, we yimkin takhud moiyyit ghasil wishshiha au ghasil idêha au riglêha wi truḥ ḥadfâha fi bêt ir râha wala tdastarshe, yequm yilbisha r

¹ Adverbially, for ṭaiyiba.

² 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 hammâmât au fi maḥallât biyût il
adab au fi maḥallât maḥgûra ma ḥaddish yekun sâkinhum, ya
tkun suknithum fi l khala, ya'nî fi l gibâl au fi l maghârât; u
minhum min il aḥmar u minhum min il iswid. Wi za kân il
insân yekun nâyim fi bêt 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 bêt da yekûn inhagar we min
ghêr suknit nâs âdamîya yimkin yekûn il gân yiskunûh. We
hina n kân ir râgil ma yekunshe 'ârif inn il bêt dih maskûn,
yeaggaru we yî'azzil 'izâlu; we yimkin min auwil lêla ma yebât
fih, we da bi sabab ma ykunshe waiyâh 'aiyil wala mara, yeqûm
lamma yenâm yequm yisma' takhbîṭ fi l bêt we huwa nâyim fi d
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 yitla' 'ala khêr. Wi za ma walla'she yimkin yigî lu l
wâhid minhum fi şifat kalb, walla f şifat quṭṭ, walla f şifat sab'e
walla ḍab'e walla arnab walla ḥâga min il wuhûsh. We yiqdar
yizhar we yigî li banî âdam fi şifat kulle ashya min il ḥiwânât au
f şifat banî âdam. We hina tauwu ma zûhur li r râgil au li
l mara yequm yihbishu bi îdu au bi riglu; yeqûm il wâhid
minhum mafzû' min nômu; u waqtiha iza kan yekun yiraf
yiqra, yimkin yequm yitwadḍa we yişalli rak'itên u yiqra ş
Şamadiya talat marrât, we âyit il Kursî marra, wi yenâm; we
waqtiha iza kan fih sukkân min il gân fi l bêt il maḥgûr yihbaqu
kulluhum. We amma iza kân wâhid masalan 'auz yekhushshe
maḥille bêt il adab walla bêt maḥgûr yeqûl: "A'ûzu bi llâhi
min ish shêṭân ir ragim;" u waqte ma dakhal ithafaz¹ min
kulle ḥâga bi sabab le innu ista'âz bi llâh min ish shêṭân u min
kulle gân; fe yitla' sâgh salîm ma yigra luhshê ḥâga. Wi f
shahre Ramadân, ya'nî bi sabab iş şiyâm wi l adân fôq il mawâ-
din 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 'atîyit iz
zika kamân, yifdalû l gân masgûnin min auwul ramadân li akhru,
li ghâyit il 'id iz zughaiyar.

¹ § 473 c.

XXXVI

Iza kan wāhid māshi fi l khala li waḥdu fi blād il aryāf naḥyit ig Giza au naḥyit lihrām au gherha, illi fihum nās ‘arab min qattā’in it tariq beyiq‘udum tamalli fi l khala ‘ashān yilāqū wāhid yistafradū bu we yimsikūh in kan waiyāl hittit ḥumāra walla hittit ḥumār walla gaḥsha walla gamal walla qa‘ūd ; iza kan nās min dōl yilāqu wāhid mi‘āl min il ḥāgāt di in kan min ḥiwanāt walla min fulūs walla min malbūs, yakhdūha minnu we yiqtilūh, wala yisma‘ū minnu kalām lamma yequl luhum : “ Fi ‘arḍukum, sēyibūni ; madām khadtu l ḥāga betaḥti,” illa n kān yimkin ‘umru ṭawil ; wi n kan ‘umru ṣughaiyar yeqūlū lu : “ Ya rāgil ihna nsēyibak izzēy ? Yimkin teruḥ tiftin li l ḥukūma au truḥ tukhibus li ahālī l balad beta‘tak, u ba‘dēn il ḥukūma tak-hud khabar, u humma yigum yakhdūna wi yewaddūna l karakōn we yisaffarūna l baḥr il abyad au yewaddūna fi lumān ig Giza au f lumān Ṭura. Aḥsan bi l aḥsan ihna mush lāzim nekhalli lak ghubāriya.” U ba‘dēn humma yidbaḥūh we yidfinūh we yirdimu ‘alēh we yefūtūh. Hina tauwe ma fātūh yuq‘ud yōm talāta arba‘a ‘ashara, ‘ala zēye ma yuq‘ud, u ba‘dēn yiṭla ‘afrit, yibqa f šifat ḥumār au arab au qutṭa au kalb au sab’ au dab’ au nimir au asad au qird au nisanās, ya‘ni fi kaḥit kulle ashya ; we iza kan wāhid māshi li waḥdu fi l khala, we ḥūwa yiṭla’ fi šifat ḥumār, yeqūm ir rāgil yequm yirkabu we yeqūl fi ‘aḥū : “ ‘ala kulle ḥāl il ḥumār da yiwaddini li ḥadd il balad beta‘ti ;” we lākin ma yirafshe leinne da ‘afrit ; yequm baqat ḥūwa wi r rāgil rākib fōq mimu yeqūm fi l auwul yibqa ṭul mitr, u ba‘dēn yebuss ir rāgil yilāqih baqa ṭulu talat arba‘t imtār ; u ba‘dēn ir rāgil iza kan yekun mi‘āl sikkina we yiṭallahha min gēbu, we yiṭalla’ is silāḥ min il bēt bēta’ idu,—we humma min ‘adt il ‘afrit yekhāfu min is silāḥ we min in nār,—wi l ‘afrit lamma shāf ir rāgil ṭalla’ is silāḥ min gēbu qam qal li r rāgil : “ I’mil ma‘rūf ma tiḍrabbish w ana waddik li ḥadde bētak.” U ba‘dēn min ba‘de ma kan ṭul arba‘t imtār baqa fi ṭul mitre wāhid u waṣṣal ir rāgil li ḥadd id dār beta‘tu ; we yiqanmas zēyi l ḥumār illi yekun ṣaḥiḥ we yeqūl : “ Ya rāgil, lau ma kanshe waiyāk is silāḥ dih ana kunte tauwiltak we kunte diḥikte ‘alēk.”

U ba‘dēn yekun ḥūwa r rāgil da walla wāhid ghēru māshi fi l khala u mi‘āl barūda mi‘ammara, we yiṭla’ lu l ‘afrit da ḥūwa nafsū, we yigi lu f šifat dab’ au dib, wi r rāgil yeruḥ dārib fih il barūda yibqa l ‘afrit mārīd, we yibqa ṭulu ‘ashara tnāshar mitr ; wi za kan wāhid yiqdar yiqra ‘alēh āyāt il Kursī walla š Ṣamadiya, tauwe ma qarāha waqtiha l mārīd yelimme ṭulu we

yerûh fi hâlu. Wi l mârid ma yiqdarshe yintiql min maṭraḥu zôye ma kan 'afriṭ auwul;¹ we tauwu ma yidrab wâhid fih wishsh, walla wishshên, yeqûlu n nâs leinnu yibqa fardit bartûsha qadîma.

XXXVII

Il kalbe lamma yuqaf we yi'auwî quddâm ḥâra min dâl walla quddâm bêṭ 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 bêṭ 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 mistanniyyinhum; lâkin fi sifa 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 mâṭ wâhid wi ndafan yimkin lêlitha yibqa bêyin 'and ahlu fi l bêṭ illi huwa mâṭ fih we yithaiya' luhum, leinne rūḥu lissa maugûda fi qalb il bêṭ. Yeqûmu ahlu yegibum itnên fuqaha au wâhid fiqî yigra l Qur'ân, u f wuṣṭ it talat layâlî humma yimkin yeshûfûh fi n nôṃ, u mba'd it talat layâlî ma yeshûfuhshe la fi ṣ zâhir² wala fi l bâṭin;² 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 bêṭ—fi l qôl 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 qôl da li wâhid min il muqriyin au il fuqaha au il 'ulema, humma yeqûlû: "il khiyâl da ma yekunsh maugûd min il maiyit illi mâṭ: da maugûd min qable ma ymût il maiyit;" we yishbitum leinne huwa dih ish shêṭân beta' wâhid kân itqatal fi l maḥalle min qable sâbiq.³

¹ As he could when he was an afreet before.

² *I.e.* whether awake or asleep.

³ 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 nās yeshūfu nigma we hīya nazla min is sama yeqūlū ‘alēha leimniha nīzlīt ‘ala shētān hāraqitū; we amma l qōl il masbūt leimniha tinzil ‘ala z zar‘e yimkin tihraqū, ya fi gnēna tihraq il fawākīh betā‘itha au iṣ ṣagar betahha au tinzil fi l ard u tinṭifi.

XLI

Il mezēyara fi awān waqt iṣ ṣēf lamma tqum tiṭla‘ ba’d id duhr fi ‘izz il qaiyāla lamma d dunya tibqa mṣahhada wi mewalla‘a zēyi n nār, we tibqā lak il arde sukhna zēye sharart in nār, tibūṣṣi tlāqi l mezaiyara di tiṭla‘ lak ‘ala wishsh il ard titnaṭṭat, u ba’dēn tibūṣṣi tlaqiha labsa izār abyad u labsa abyad fi abyad; u fib minhum illi l insān yilaqi lha wilād qadīn gambiha walla f huḍniha walla yekūnum dayrin yilabum hawalha wi hīya qa’da; u ba’dēn, ya aklū, tebuṣṣi tlaqiha hatimlah li l wāhid bi ismu illi huwa masmi ‘alēh, wi tqul “Ya (fulān)!” bi ḥisse ‘ālī qawī; yeqūm il insān yerudde ‘alēha ‘ala ḥasab le inniha nadahitu bi smu; u shuwaiya yebuṣṣi ylaqiha meqambara we metambila, idēha rakhiyāha gambiha, wi tqul lu: “Ia n ummak; ma tkhafsh;” yeqūm il wāhid yiqarrab ‘alēha yilaqiha ‘ammāla¹ titniqil min matrahha wala tinsihsh ‘ala riglēha tilaqiha zēyi t tayāra l manfūkha; wi l wāhid, iza kal lu agal we ‘umru ṭawil, yeqūm yequl fi ‘aqlū: “ya wad, da qaiyib we hīy ummak kānit gat fi l khala timil eh? Da lbatte, ya wad, il mezaiyara illi n nās yeqūlu ‘alēha li.” Wi tibūṣṣi tlaqi gisnu irtarab wi rutash we gittitu kulliha ‘aṣaṣit. U ba’dēn yaklad ba’du u yigrī; wi tauwu ma giri titnaṭṭat warāh zēyi l kōm. Qōl iza kān hūwa ya’raf yiqra s Samadiya walla āyit il Kursi, we qul tammu yiqra fiha we yigrī lamma yedūr we yinfid minha bi qasabtēn talāta; we tauwe ma laqa nafsū bi’id ‘anha yeqūl: “il ḥamdu li llāh Rabb il ‘ālamīn illi Rabbana naggāni minha ‘ala khēr.” Wi za kan wāhid ma nafadshe minha biqūla n nās yiqba² lha bizāz ḥadīd, we yibqa lhum shuwak wi t ternisa betā‘ithum zēyi l ibar; wi tauwe ma qarrab ‘alēha linsān we ma yigrish minha tequm teḍummu ‘ala sidriha, wi tluṣṣi tlaqi sh shuwak dakhalit min sidru filīt min dahru, u ba’dēn yūqa’ yemūt.

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 zēyi n nār.”

¹ § 145.

² Yibqa by transposition.

XLII

Fikr in nâs lamma wâhid yidrab wâhid bi silâh, ya'ni bi sêf au bi sikkina, 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 lâl yikhabbat fih yeqille nôm ishâb il bêt; yeqûmû yishshakkû li l qâtil illi huwa r râgil betahhum wi yeqûlû lu: "Is silâh betâ'ak da tûl il lâl ma ykhallinâsh nenâm: ḥatqille numna lêh? Ma tshil silâhak min hina, aḥsan yigi wâhid dâf 'andina wi yenâm fi l lâl fi qalb il bêt, ya'ni yeqûm fi l lâl we huwa nâyim yisma' takhlîṭ is silâh we yimkin il 'afriṭ yequl le inne fulân qatalni; fi l aḥsan bi l aḥsan timna' silâhak min 'andina, aḥsan id dâf lamma yisma' kalâm 'ir riḥ yeruḥ yikhbir il ḥukûma. Nihaytu shuf lak ṭariqa, ya tirmi s silâh da fi l bîr ya fi l baḥr; il maqsûd shuf lak ṭariqa timshi 'alêha 'eye ṭariqt in kânit, ya immatan tegib barûda wi t'ammarha wi tidrabha fih yequm yitla' 'ir riḥ hittit bartûsha, wi l bartûsha ya nwalla' biha furn, ya nirmiha fi l khala, wala ḥadde wala maḥdûd yequl 'alêna ḥâga wi n'ish salâfin fi nafsina tûl 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
ad.	adverb
c.	conjunction
col.	collective
comp.	comparative
f.	feminine
m.	masculine
part.	participle

pr.	stands for pronoun
prep.	preposition
s.	substantive
v.	verb
v.i.	verb intransitive
v.n.	verb neuter
v.t.	verb transitive

A

Augab *approach* (time, season)
ausakh *dirty*
auwil, auwilânî *first*
abadan *never, not at all*
abb *father; abûh his father;*
abûya my father
abukâtu *lawyer*
abril *april*
atâbi *now, assuredly*
atwal *longer*
agâza *leave, holiday*
aglad *newer*
agrumiya *grammar*
agzagi *chemist*
aghuştus *august*
ahamim *more important*
ahl it bêt *family*
ahsan *better*

adi *see here! adini, adin here I am*
addi *I give, will give*
adwiya *drugs* (sing. *dawa*)
arâdî, pl. of ard
arba' *four; Wednesday* (§ 110)
ard *earth, ground*
ardiya *floor, ground*
arkhas *cheaper*
azan li *permit*
asfalt *asphalt*
aşabl *stable*
aşghar *smaller*
aşl *origin, original state*
ashshar *mark* (v.)
adlâ *enemies* (pl. of *adû*)
arad *boulder*
a'ma *blind* (a.)

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*
 akhkhar *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?*
 ânis *entertain*
 anhu, enhu *which? what?*
 awân *season, time*
 âyis *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'akhhkar *be late*
 itbauwish *succeed to*
 itbâhis *discuss*
 itbârik *be blessed, fortunate*
 itbartal *be bribed*
 itbassim *smile*
 itbaşaş ('ala) *play the spy*
 itbaşhar *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*
 ittâwib, ittaub *guern*
 ittâwil, 'ala *assault, abuse*
 igarr *be pulled*
 igarrab *be tried*
 igallid *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*
 ithatt *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*
 itrafat *be raised*
 itrakab *be ridden, driven*
 itrakkib *be put up, fixed up*
 itrama *be thrown away*
 itramm *be repaired*
 itrawa *be irrigated*
 itshataf, ishshataf *be clipped, broken off*
 itsharab, ishsharab *be drunk*
 itabad *be worshipped*
 itata *be given*
 itaraf *be known*
 itazam *be invited*
 itâshir *associate*
 itafraḡ *behave like one possessed*
 itallaq *be suspended*
 itâyiḡ *think oneself a dandy*
 itfataḡ *be opened*
 itfaham *be understood*
 itfadlal *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*
 itkhabaḡ *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.)*
 itmasak *be seized, caught*
 itnaḡḡaf *be cleaned*
 itnaḡal *be removed*
 itnên *two*
 itwagad *be found, be present*
 itwaggih *be turned (towards)*
 itwahas *get entangled, stuck, stranded*
 itwahal *be confused, struck*
 itwahaṣh *become savage*
 itwârib *be slanted 'put to (door)*
 itwazan *be weighed*
 itwasag *be laden*
 itwassal *act as a go-between*
 itwalad *be born*
 itwalab *ask for oneself*
 itparrah *be covered, filled, with dust*
 igtama' *collect together (neut.)*
 iggaddid *be renewed*
 igga'mas *be puffed up with pride*
 iggama' *be collected*
 igradḡ *get fuddled*
 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.)*

ihrima (pl. of hirâm) *blankets*

ihsan, ahsan *show charity*

ihmarr *turn red*

iĥna *we*

id *hand*

idda *he gave; iddânî he gave*
me

iddat *she gave*

iddahdar *be rolled*

iddarwish *become a dervish*

idda'a *pretend; idda'a 'ala*
accuse

iddâkhlil *interfere*

iddan *call to prayer*

iddâwa *be treated medically*

iddâyin min *be made a debtor*
by, owe

iddâyiġ *be pressed, squeezed*

iddêt *I, you, give*

iddinî *give me*

iddîh *they gave it, him*

idyâr (pl. of dêr) *conceals*

irtaga' min *renounce*

irtadd *be put to (door)*

irtada *consent*

irta'ash *tremble, be frightened*

irtafa' *be raised*

irtakan *lean (v.)*

irghifa (pl. of righif) *loaves*

irmahl *get ophthalmia*

irmi *throw (imp.)*

iza *if*

izadd *get flushed*

izraq *become blue*

izzahlaġ *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

istaghlaṣ *consider a donkey*

istaghrib *be astonished*

istaghraq *be drowned*

istaghlib *own oneself conquered*

istaghmar *consider a donkey*

istahiza' *make fun of*

istâhlil *deserve*

istahsin *approve, find good*

istahfaz 'ala *protect, guard*

istahkim *dominate*

istahla *find sweet*

istahmil *last, endure*

istadrâġ 'ala *get to understand*

istarzaġ *get one's living*

istarṣad li *waylay*

istarkhaṣ *consider cheap*

ista'zin *ask permission*

istazraf *consider nice, good*

istas-hil *find easy*

istasma 'an *inquire name of*

istasghar *consider small, too*
small

istashhid *call as witness*

istarta *take (drinks, drugs, &c.)*

ista'gib *be astonished*

ista'gil *urge on; make haste*

ista'raf *make acquaintance of*

istafhim *inquire*

istafrah *omit; find empty*

istaqbil *receive*

istagrab *find, consider, wear*

istakmil *be finished*

istaklibar *get news from*

istakhlîm *be employed*

istakhrag *extract* (v.)
 istalaf *borrow*
 Istanbul *Stamboul, Constantinople*
 istamlk *acquire possession of*
 istanzil *deduct; (can) remanue*
 istanna *wait*
 istawa *agree; become ripe, be cooked*
 istēsar *make prisoner*
 istigādil *be new, recent*
 istigār *call to assistance*
 istigarr *consider word*
 istiḥass (bi) *perceive*
 istiḥaqq *deserve*
 istiḥālil *take an oath, threaten*
 istiḥamma *take a bath*
 istiḥbāb *chumming together*
 istidall *inquire*
 istradd *get, be, ready*
 istiḡarr *confess*
 istiḡall, istiḡlil *consider too small*
 istiḡaqq *catch, receive*
 istikann *seek shelter*
 istiḡam *receipt*
 istimarr *continue, persevere*
 issibiq *outdo, race*
 issattik *play the grand lady*
 issā'id *be helped*
 issaltān *lord it*
 issāwa *compare*
 issēyib *be let go, escape*
 Iskandariya *Alexandria*
 iskandarānī *Alexandrian; shawl*
 iskandarānī *war, war candles*
 iskashrakit *squash-racquets*
 ism *name*
 isman *by name*
 iswadd *turn black*
 iswāq (pl. of sūq) *markets*
 iswid *black*
 istad *fish; shoot*
 issabbīn *be scaped*

issādif *chance to meet*
 issaraf *be spent*
 isfarr *turn yellow*
 ismarr *turn brown*
 ishtaghal *be busy, work*
 ishtara *buy*
 ishtarak *be in partnership*
 ishtarēt *I bought*
 ishtarū *they bought*
 ishtiri *buy* (imp.)
 ishtiriinna (= ishtiri inna) *buy for us*
 ishshāhid *apparently*
 ishshāhin *wrangle*
 ishshirik *be associated*
 ishsharmat *be torn*
 ishshākil *quarrel*
 itazar *accuse oneself*
 itamad *trust, rely; be convinced*
 itlan, atlan *adify*
 imām *leader* (pl. of amam)
 iftal *open* (imp.)
 iftarad *retire, live alone*
 iftaqar *become poor*
 iftakar *imagine, think*
 ifrangī *European*
 ifqar *impoverish*
 iqtadar *become wealthy*
 iqar' out (imp.): *take (ticket)*
 iqfil *shut* (imp.)
 ikram, akram *treat with honour*
 ikkallimu *they talked*
 ikminn *became*
 ikhtār, ikhtār *choose*
 ikhtalaf *be contradictory*
 ikhtamar *rise* (dough)
 ikhtiyār *old*
 ikhkhi *pugh! ugh!*
 ikhwāt *sisters*
 ikhwān *brothers, comrades*
 ilbis *put on* (imp.)
 iltafat *attend*
 iltamm *be gathered, collected*
 illa *except, loss*

illi *who, which*
 ilwân (pl. of lôn) *colours*
 imberâtôr *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*
 intala *be extinguished*
 inṭawa *be folded, bent*
 ingadal *be plaited*
 ingarah *be wounded*
 ingarr *take oneself off*
 ingazz *be shorn*
 ingazar, ingazar *be slaughtered;*
 be tortured (mentally)
 inga'aṣ *lounge*
 ingama' *be collected*
 ingharaf *be disclosed up*

Ingliz *English*
 inglizî *English*
 inḥabas *be imprisoned*
 inḥaraṣ *be guarded*
 inḥasha *be stuffed*
 inḥashsh *be mown*
 inḥabb *be loved*
 inḥalab *be milked*
 inḍarr *feel oneself injured*
 inzâd *increase, rise*
 inzalat *be swallowed*
 insabagh *be dyed*
 insaraq *he, it, was robbed*
 insawa *be cooked*
 inṣarr *be pleased*
 inshâl *be carried away*
 inshirâh *quietly*
 in'araf *be known*
 inqatal *be killed*
 inqalab *turn over (neut.)*
 inkabb *be poured, spilt*
 inkatab *be written*
 inkasar *be broken, be humbled*
 inkasaru *they were broken*
 inkhaz *be baked*
 inkhadl *be frightened*
 inmasuk, immasuk *be seized*
 inn *that (c.): innum that*
 they
 innama *except that, only that*
 iyâk *be wary! see that*
 iyâm, iyâm (pl. of yôm) *days*

O

Ôda, ôda *room*

U

-U *it, his*
 ugar (pl. of ugra)
 ugra *pay, hire*
 uḍṭu, uḍṭu (= oḍitu) *his room*
 Urubba *Europe*

urubba'wî *European*
 û'a *look out, beware (imp.)*
 uqaf *stop (imp.)*
 uq'ud *sit, be seated (imp.)*
 ukṭâbar *October*

ukra *door handle*ukht *sister*ukhta *his sister*ūla *nest (f.)*umm *mother*ummāl *rather, pray*ummī *my mother*uwad, uwad (pl. of ūda, ūda)
rooms

B

Bauwāb *doorkeeper*bauwar *leave idle*bāb *door*babūr *engine, steamboat, train*bāt *pass the night*baṭāṭis *potatoes*; baṭāṭsa *a*
*potato*baṭṭāl *bed*baṭṭaniya *blanket*baṭn *stomach*bahlawān *wrestler*baḥtar *spill, scatter*bahār *go north*bahr *sea*; Nilebahri *north*bada *begin*badri *only*bād *lay eggs*bār *be left with, on one's hands*bahā'im, bahāyim *cuttle*bara *sharpener (pencil, &c.)*barāb (pl. of birba) *ancient*
*temples*barasim *seller of cheer*baraqit *it lightens*

barāq (pl. of barq)

baramil *barrels (pl. of barmil)*bārd *cold*Bariz *Paris*bārīk li *congratulate*; bārīk li
*less*barā, barch *chest of drawers*barūd *powder*barbar, berberi *Berber, native*
*of Berber*barjāl *berbe*bargim *talk confidently, matter*
bard *cold (s.)*barlān *cold (of persons)*bardara *donkey saddle*bardu *lose the loss*barra *out*; bilād barra *abroad*barrāni *outward*barrik *make hard*barqīq *plums*; barqīqa *a plum*barwiz *france (v.)*bā *loss (v.)*bass *only*baskawit *his acts*; baskawita *a*
*biswat*bass *be looked, peeped*bāsh *soak*bāshā *pusha*bāshbāsh *soak*bāshakhta *spitting table*bāsha *other, different*bā *sell*bān *they sold*bād *after*, bādē *larks the*
day after tomorrow; bādē
*ma after that*bād'n *afterwards, next*bād *one another*baqa *become (3 560)*baqr *any, here*; baqara *a cow*
baqi *remaining, remainder*baqjāl *grove*bakht *bad*bakikh *spiral*bal *bird, woman*balād *countryman*balāsh *no good*

balakôn, balkôn *balcony*
 balṭa *axe*
 balṭu *overcoat*
 ballâs, ballâsi *jar*
 ballaṭ *pare*
 ballâ'a *sink, drain*
 ballôn, balloon
 ballu *ball, dance*
 bân *appear*
 bana *build*
 banâti (pl. of bintu) *napoleons*
 banu *they built*
 bantutl, bantutli *slippers*
 bantâlôn *trousers*
 bank *bank*
 bannâ *builder*
 bayâd *chite, white colour*
 bâyin, bêyin *appearing, appar-*
ent, apparently
 bet *house*
 betâr (pl. betâr) *belonging to, of*
 bêh (pl. behawât) *leg*
 bêd *eggs*; bêda *an egg*
 bersim, barsim *clover*
 beyikkallim *he is speaking*
 bêyin (baiyin) *explain, expose*
 bi, be, bu, in, with, by
 bitt (= bint) *girl, daughter*
 bitshawish *chief constable*
 bitqûl *you say*
 bitna (bêtna) *our house*
 bighâl (pl. of baghl) *mules*
 bidal *market of*
 bid (pl. of abyad) *white*
 bidân for bidîn (ss 11, 17,
 33)

Tauwib *cause to repent, cease*
 tâb *repent*, (tan) *give up, re-*
annunce
 tatîm *circumlocution*
 tâgir *merchant*; (v.) *be in com-*
mence

bir *a well*
 bira *beer*
 birid *get cold, catch cold*
 birka *pond, lake*
 birwâz *picture frame*
 bizr *seeds*
 bisilla *peas*
 birid *far, distant*
 birt 1. *you, sold*
 biqûl *he says*
 biki *we*
 bikhîl *stingy*
 bilâd (pl. of balad) *towns, villages*
 bilyardu *billiards*
 binbâshi *coloured*
 binâya *building*
 bint *girl, daughter*
 biyût (pl. of bit) *houses*
 budâ'a *merchandise, goods*
 burtuqân *oranges*
 burda, burda *kind of coat worn*
mostly in Upper Egypt
 burqu' *veil (s.)*
 burnîta *hut*
 busâ; *carpet*
 busîa *post*
 buffêh *sic-board*
 bakra *to-morrow*
 bulis, bulis *police*
 bulisî *traveller, railway, railway*
 bunduqîya *gun*
 bâya *paint*
 brins, berins *peas*
 burnîttak *see burnîttak* (ss
 11, 17, 33)
 blâd *for bilâd*

T

taht *under*
 talâtîl *lower*
 talâllî *getting ready, becoming*
 talwid *twining*
 talwîl *sheep*
 tara; ya tara *I wonder*

tarabīza *table*
 targīm *translate, interpret*
 targumān *interpreter*
 tazkara *ticket*
 tazayir *clothing oneself in*
 taswiya *cooking*
 tashhūt *repairs*
 tashrif *reception*
 tashrifatgī *master of ceremonies*
 ta'ā, ta'āla *come (imp.)*
 ta'bān *tired*
 tarāb *tire*
 taqāwi *seeds*
 taqrībān *approximately*
 ta'ālū *come (imp. pl.)*
 ta'liq *suspending*
 takhād *she takes, catches*
 takhmin : bi t takhmin *at a guess, approximately*
 talat, talāta, talāta, *three*
 talat *Tuesday*
 talagrāf, tiliqrāt *telegram, telegraph office*
 talg *ice*
 talimā *scholar*
 tamarrī *hospital nurse (f. tamarrīya)*
 tamallī *always*
 tamām *completely, exactly, just*
 taman *price*
 tammit *she completed*
 tana *fold (v.)*
 tanabla (pl. of tanbil)
 tānī *other, second, again*
 tanīs *tennis*
 tanbil, tanbal *bag, tanbil be bag*

tangid *carding, making mattresses, &c.*
 tandīf *cleaning*
 tannū, tannitū *he continued, continued (§ 218)*
 tanniha, &c. (§ 218)
 tawahān *wool gathering*
 tekān *you will be*
 tekāni *you (f.) will be*
 tenām *you sleep*
 tibqa *she removes*
 tinakhlīt *being knocked, knocked (s.)*
 tigara *train*
 tigharbil *sifters*
 tihassal *she reaches*
 tirā *small*
 tīb *get tired*
 tībān *snake*
 tirāf, tarāf *you know*
 tiflāh *apples; tiflāha an apple*
 tiql *heavy*
 tikkin *gave third*
 tilim *not blind*
 tīl *a third*
 tiwaddi *she, it, loves, conceals*
 tiyātra *theatre*
 tīb *dress, gown*
 rubba *her gown*
 tuggār (pl. of tāgīr)
 Toṣk *Thick, Ducks; bilād il Toṣk *Turk Turkey**
 tuqrūd *you sit*
 tukhān (pl. of tikhān) *thick*
 tumn *as eighth, police station*
 tramwāy *tramway, tram*

T

Tayyib *good*
 tauwil *to long, diffuse*
 ṭabakh *cook (v.)*
 ṭabikh *cooked dish*

ṭabī *stumble, come suddenly*
 ṭabā *a stagnation*
 ṭabbāq *fold (v.)*
 ṭabbākḥ, f. ṭabīākḥa, *cook*

tâsa *bowl*
 ṭabbû 'ala *they fell upon, attacked*
 ṭâtâ *bend down*
 ṭarabêza *table*
 ṭarah *bear fruit*
 ṭaraq *knock*
 tarâwa *freshness*
 ṭarî *fresh*
 ṭarbûsh *fez*
 ṭâza *fresh*
 ta'ûs *peacock*
 ta'am *vaccinate*
 ṭaffa, ṭafa *extinguish*
 ṭaffish *drive away*
 ṭaqṭaq *explode*
 ṭaqm *suit*
 ṭâl *reach*
 ṭalabû *they demanded*
 ṭalib *asking*

tall *overlook*
 ṭalla', ṭallah *he took out, away ; imp. take out, away*
 ṭalla'it *she pulled out*
 ṭallaq *he divorced*
 ṭalyânî *Italian*
 ṭawa *fold (v.)*
 ṭamar *bear fruit*
 ṭawil *long, tall*
 ṭâyir *flying*
 ṭilî' *go out, up*
 ṭil'û *they went up*
 ṭimî' fi corêt
 ṭôr *bull*
 ṭûba *the 5th Coptic month*
 ṭurshî *pickles*
 ṭûl *height, length : ṭûl il the whole*
 ṭulû' *ascend, rising, departing*

G

ga', gih *come*
 gâb *bring*
 gâbit *she brought*
 gâbû *they brought*
 gabbâr *cruel*
 gabbis *grow hard, get hardened*
 gat *she came*
 gâhiz *ready, ready made*
 gâhil *ignorant*
 gâhiz *prepare*
 gadar *fine fellow*
 gâr *neighbour*
 gara *it happened*
 garah *canoe (v.)*
 garaş, garaz *bell*
 gardal *bucket*
 garra *make run*
 garnal *publish, write about, in a paper*
 gary *a running*
 gâza *punish*

gazz *shear*
 gazzâr, gazzar *butcher*
 gazma *pair of boots, shoes*
 gazi-magî *shoemaker*
 gass *sound (v.)*
 ga'an, gi'an *hungry*
 gakhkh *talk big, boast*
 galsa *sitting*
 gallâb *stee leather*
 gallâbiya *gown*
 gallid bind *(books)*
 gamal *camel*
 gâmid *hard, strong*
 kâmi' *mosque*
 gamûs *buffaloes : gamûsa a buffalo*
 gam'iya *society, meeting*
 gammâs *buffalo driver*
 gammûl *camel driver*
 gammid *haven*
 gamû'in, gamâyin (pl. of ginêna)

gā'ini, gū'aini *gardener*
 gānb *beside, near*
 gannin *drie, new*
 gawāb *letter*
 gawānis (pl. of gawās)
 gāy *son-in-law*
 gāb *packet*
 gā'ī *I came*
 gāsh *army*
 gābt *I, you, brought, have brought*
 gāttā *body*
 gāh *he came, has come*
 gāha *direction*
 gā'ār *foundation, low wall*
 gā'dīd, gēdīd *new*
 gā'iri *small pot*
 gā'id'ān (pl. of gādā')
 gā'iri *run*
 gā'izāmā'ī *shoemaker*
 gā'is *embarkment*
 gā'id *leather; gā'ida piece of leather, tanning*
 gā'ilgīl *small bell*

gā'mla, gū'mla *total quantity, number*
 gā'mīd *get hard*
 gā'nīh *pour (money)*
 gā'nīna *garden*
 gā'nīnār *general (s.)*
 gā'ōz *husband*
 gā'ōz *walnuts*
 gā'ōza *wife*
 gā'ī, gū'm *they came*
 gādād, gū'dād (pl. of gā'dīd)
 gā'urnāl *journal, newspaper*
 gā'uzū *his wife*
 gā'uzha *her husband*
 gā'ū' *hanger*
 gā'urān *scarab*
 gā'mā'ilya, hā'irā'ess, hā'irā'ess *hardness*
 gā'mruk *custom house*
 gā'mruk-hī *custom-house officer*
 gā'mra *Friday; week*
 gā'wa *in, inside*
 gā'wār *curious*
 gā'mīnī *a garden (for gā'mīnī)*

GH

Ghaddār *thieves, dust*
 ghā'ā *cover (s.)*
 ghā'ālī *back (s.)*
 ghā'arb, ghā'arbi *west*
 ghā'sāl *wash*
 ghā'sālī *I, you, washed*
 ghā'sāl *washing, wash (s.)*
 ghā'ssālā *a herbaceous*
 ghā'shū'ān *in spite of*
 ghā'shīm *struggle, daisy*
 ghā'la *bad (v.i.)*
 ghā'ilāb *conquer*
 ghā'ilā'ā (pl. of ghā'ilā'ā) *wretched*
 ghā'ilī *door*
 ghā'ilīb *try to conquer*
 ghā'ilān *probably, generally*

ghālwa, ghā'lya *a boiling*
 ghā'wag *be shy, coy*
 ghā'wī *rich*
 ghā'anna *sing*
 ghā'wā *be beguiled*
 ghā'wā *deep*
 ghā'ya *and*
 ghā'ī *field*
 ghā' *other, besides, other than; min ghā' without*
 ghā'īss *go away, absent*
 ghā'ūn (pl. of ghā'ī)
 ghā'irīq *be dressed*
 ghā'irqūm *they were dressed*
 ghā'ilī *bad (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*

Ḥ

Ḥa, ha *sign of future*
 ḥaiyar *perplex*
 ḥauwish *hoard up*
 ḥabara *kind of cloak*
 ḥabas *imprison*
 ḥabb *love (v.)*
 ḥabl *rope*
 ḥatta *even, until*
 ḥatt *put*
 ḥatta for ḥâṭiṭa *putting (f.)*
 ḥattâb *wood-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, hitherto, until*
 ḥaddid *bound, limit*
 ḥâir *present, ready; (pl. ḥadrin)*
 ḥaddar *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 : ḥala ḥasab *according to*
 ḥasana *charity, alms*
 ḥâsib *settle with : (imp.) beware, mind*
 ḥaṣal *happen*
 ḥaṣira *mat*
 ḥaṣṣal *reach*
 ḥâsh *keep away*
 ḥashish *grass*
 ḥashsh *cut grass, more*
 ḥashwa *stuffing*
 ḥafa *a young barefooted*
 ḥâfiz *look after*
 ḥatḥad *make learn by heart*
 ḥaqîqa *truth*
 ḥaq *truth, right*
 ḥaqqoq *verify*
 ḥaka *visit*
 ḥakim *doctor*

ḥālan *immediately*
 ḥalawānī *confectioner*
 ḥalla *pot*
 ḥama *protest*
 ḥamāt *mother-in-law*
 ḥamār *redness, red colour*
 ḥamāqa *foolishness*
 ḥamām *doves, pigeons*
 ḥamīd *acid*
 hammār *donkey-boy*
 ḥammām *bath*
 hammīl *load (v.)*
 ḥamla *load (s.)*
 ḥana *head*
 ḥanāk *mouth*
 ḥanṭūr *victoria*
 ḥannīn *cause to pity*
 ḥawal *squint*
 ḥawalān *around*
 ḥāwī *gugler*
 ḥāwīt *surround*
 ḥā, ḥāa *wall*
 ḥāsu kīn *whatever*
 ḥekimār *commandant*
 ḥibr *ink*
 ḥitat (pl. of ḥitta)
 ḥitta *bit, piece; piece of land*
 ḥigga, ḥugga *12th Mohammedan month*
 ḥiggāz (pl. of ḥagz)
 ḥidāshar, ḥidāshar, ḥidāshar
 ḥidāshar *eleven*

ḥidīr *appear*
 ḥizīn *be sad*
 ḥisāb *account*
 ḥifna *hurding*
 ḥifz *preserving, protecting*
 ḥikāya *story*
 ḥikma *wisdom*
 ḥilw *sweet*
 ḥimīr (pl. of ḥumār)
 ḥimū *heat*
 ḥimma *fever*
 ḥimūya *compassion, kindness*
 ḥiwān *animal*
 ḥōd *tank*
 ḥōsh *enclosure*
 ḥubb *love*
 ḥuṭṭ *put (imp.)*
 ḥugāra (pl. of ḥagar)
 ḥuduḡiya *saltiness*
 ḥurraṣ (pl. of ḥāriṣ) *guards*
 ḥurma *woman, lady*
 ḥuṣārī *mat-maker*
 ḥuṣān *horse*
 ḥuṣr *mats*
 ḥuṣra *hole*
 ḥukūma *government*
 ḥūl (pl. of aḥwal) *squint-eyed*
 ḥumār, ḥimār *donkey*
 ḥumud *get sour*
 ḥumr (pl. of aḥmar) *red*

D

Da *this*
 daiyīn *charge with a debt*
 dauwar, dauwar *turn; ('ala)*
 search for
 dabbāsh *fetch rubble*
 dabbī *daughtering*
 dahīdar *roll (v.t.)*
 dahḡak *mule laugh*
 dār *walk about*

daraga *degree, class*
 darwāsh *derwish*
 dashish *crashing*
 dafat *pay*
 dāfī ('an) *protect*
 daftār *clerk, writing book*
 daffa *curse (v.t.)*
 dāq (dāq) *be narrow, be pressed, squeezed*

daqq *beat, pound, mash; play*
(*music*)

daqn *beard; chin*

dakhal *enter*

dakhālū *they entered*

dakhkhal *he brought, put, in*

dakhkhan *smoke (chimney)*

dall ('ala) *indicate*

dawakh, dauwakh *make giddy*

dawāya *inkpot*

dêl *tail*

dî *this (f.)*

dibbân *flies*

dihik *laugh*

dihk *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*

dûlâb, dôlâb *cupboard*

dûn *low*

dungulâwî *native of Dongola*

dunya, dinya *world; weather*

drâ' = dirâ'

D

Dab' *hyena*

dahr *back*

darab *he struck, beat, rang (a
bell), fired (a gun); darab*

bûya *he painted; darab balta
he took a stroll*

darabit *she struck*

darabû *they stroke*

darabnâh *we struck him*

darb *striking; blow*

darba *a blow*

darr *injure, hurt*

da'if *weak*

da'da' *weaken*

daman *guarantee, insure*

dêf *guest*

dîrs molar *tooth*

dimn *among*

diyûf (pl. of dêt)

ḡubû' (pl. of ḡab')

ḡuf *weakness*

ḡufr *finger-nail*

R

Ra'a *see*

ra'af *be clement, excuse*

raawah *go away*

rabaṭ *tie, bind*

rabaṭû *they fastened, tied*

rabbih *plum*

rabb *Lord, lord*

rabba *bring up*

rabta *brother*

râgil *water*

ragḡahla = ragḡa'ha (§ 27)

ragḡa' *he brought back, re-
turned, replied*

ragha *froth, foam, effervescence*

raghwa *froth, effervescence*

raḡin *sway (v.)*

râh *he went*
 râhû *they went*
 radd *give back, return; put to*
 (a door)
 radâwa *depravity*
 razâq *blessed upon, bless with*
 rasm *tax*
 râs *head; râs is sana New*
 Year's day
 rastabl = il aṣṭabl
 raṣraṣ *tremble (from cold)*
 raṣṣaṣ *place in a row*
 râ'a *tend sheep, watch; chas-*
 tise
 raṣadlit *it thundered*
 ra'ra' *get fresh and green*
 rafaṣû *they kicked*
 raḥraf *splashboard of carriage*
 raff *shelf*
 raqaba *neck*
 raqabîya *collar*
 raqad *lie down*
 raqaṣ *dance*
 râqil *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*
 ri'yih *going*
 rîṭ; ya rîṭ *would that I*
 rigi' *he returned*
 rigîma *we returned*
 riggîla (pl. of râgil)
 riggalt = riggâlit (§ 33)
 rigl *foot*
 riha *smell (s.)*
 ridi *accept, consent*
 ridit *I consented*
 rizq *sustenance*
 risi *reach; come to agreement*
 riṣ *village, country*
 riq *saliva*
 rikib *ride*
 rikbû *they rode*
 riklis *cheap*
 rubû *tying*
 rubbâwî *European*
 rub' *quarter*
 ruḡt *I, you, went*
 ruḡḡ *rise*
 rūṣ (pl. of râṣ)
 ruḡḡf (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*
 zarâ'ma, zarâḥma *we sowed*
 za'al *anger*

zaketta *jacket*
 zaman *time; (v.) last*
 zamân *long ago*
 zambil *basket, hamper*
 zây *like, about; zây in rîs*
 properly
 zirâ'ât *crops*
 zî'il *not angry*
 zivâda *more*

Z

Ẓābiṭ *officer*
 zāhir *clear*
 zahr *flower*
 ẓahra *blue (for washing)*
 ẓalam *wrong (v.)*

ẓann *think*
 ẓubbât (pl. of zābiṭ)
 ẓughannan, ẓughattat *tiny*
 ẓuhûr (pl. of zahr)
 ẓûr *force, forgery*

S

Sa' *harm (v.)*
 sa'al *ask*
 sauwālī *tourist*
 sabab *reason*
 sabat *basket*
 sâbiq *race with*
 sabt *Saturday*
 sab' *lion*
 sabqa *race*
 saġġân *quater*
 sāgh; qirshe sāgh *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'âtī *watchmaker*
 sâ'id *help*
 safar *journey (s.)*
 sāfir *trav. I, go away, start*
 salūt *I, you, travelled*
 safrūt *she travelled*
 safrû *they travelled*
 saqqâ *water-carrier*
 sakar *make drunk*
 sāku *overcoat*
 sakk *lock (v.)*
 sâl *flow down*
 salâm *peace, greeting. wi s*
salâm once for all
 sallif *lent*

sallim *deliver; sallim 'ala sa-*
lute
 sallimit *she delivered*
 samak *fish*
 sâmilh *pardon (v.)*
 sana *year*
 sanadgi *turn-maker*
 sandûq *box*
 sawa *together*
 sayâsi (pl. of sisi)
 sâyis *groom, manage*
 sêyah, saiyah *molt*
 sêyibû, they let go
 sêyibt, saiyibt *I, you, left*
 sibl *fountain*
 sibtimbar *September*
 sitara *curtain, window blind*
 sitt *lady, grandmother*
 sitt, sitta *six*
 sitra *coat*
 sigâra *cigarette*
 siggâda *carpet*
 sign *prison*
 sid *lord, master*
 sikîrī *crusade*
 sirir *bedstead*
 sirdâr, sidredâr *commander-in-*
chief
 sisi *pony*
 sifariya *journey, trip*
 sikak (pl. of sikka)
 sikit *be silent*
 sikir *get drunk*
 sîkin *be inhabited*

sikka *street*
 sikkin, sikkina *knife*
 sillim *steps, ladder*; sillima *one step*
 simîr *hearing (s.)*
 simih *bright, smiling*
 simîr *hear*
 simin *grow fat*
 sim'û *they heard*
 sinin (pl. of sana)
 sinn *ape*
 sôgar *insure*

subû' (pl. of sab')
 suts *a sixth*
 şûd (pl. of iswid) *black*
 şağ *market*
 şadânî *Soudanese*
 sufra *dining-table*
 sufragî *table-servant*
 sukkar *sugar*
 sukkariya *sugar basin*
 sukhûna, sukhuniya *fever*
 suklin *hot*
 sultân *sultan*

S

Şaiyâl, şeyâl *fisherman*
 şabî *youth, apprentice*
 şabbar *keep waiting*
 şagar *trees*; şagara *a tree*
 şahîb *friend, owner*; şahb
 (şahib) il bî't *landlord*
 şahîh *true, whole*
 şahîha *truth*
 şahîh *be respect, proper*
 şahîhû *they decide*
 şaraf *spend*
 şarafî *I spent*
 şarakh *shrick (v.)*
 Şa'id, Şû'id *Upper Egypt*
 şa'b *difficult*
 şaff *row, line, file*; (v.) *arrange*
 in a row
 şala *prayer*
 şala *living-room*
 şalîh *reconcile*
 şalla *pray*
 şallağ *cure*

şallah *he repaired*
 şallahû *they repaired*
 şaniya *tray*
 şûf *summer*
 şihî *wake*
 şihir (şilir) *sit up, watch*
 şirşir *cockroaches*
 şîr *raisin*
 şubâ' *finger*
 şubh *morning*; iş şubh *this morning*
 şubyan (pl. of şabî)
 şutîh *roof, terrace*
 şugundu *second*
 şughaiyar *small*
 şuğr *childhood*
 şûra *picture*
 şuramâti *cobbler*
 şurîr *jog*
 şufra *table*
 şuqut *full (v.)*
 şumr (pl. of aşmar) *bracen*

SH

Sha' *wish (v.)*
 shaiyah, sh'ayah for shaiya,
 shi'ya: *send*
 shaiyâl, sh'âyâl *porter*

shabah *resemble*; (s.) *likeness*
 shabaka *net*
 shabb *young man*
 shabb *rear (of a horse)*

shatam *insult* (v.)
 shâtim *insult one another*
 shâfir *clever* (pl. shuffâr and
 shafrîn)
 shagar *trees*; shagara *a tree*
 shagî' *bold*
 shâhid *witness* (s.)
 shahbil *hurry* (v.)
 shahr *month*
 shahat *beg*
 shadd *he pulled*
 sharâb *stocking, sock*
 sharaṭ *tear* (v.)
 sharad *run away*
 shâri' *street* (pl. shawârî')
 shârik *take into partnership*
 sharba *draught*
 shart *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*
 shaqi *unruly*
 shaqq *fissure, crevice*
 shakêta *jackot*
 shakûsh *hammer*
 shakk *cheque*
 shakwa *complaint*
 shâl *he carried, took away*
 shâlû *they carried*
 Shâm : bilâd ish Shâm *Syria*
 shamâsi *sunshade, umbrella,*
 shutter
 shambaniya *champagne*
 shams (f.) *sun*

sham'a *candle*
 sham'idân *candlestick*
 shamm *smell* (v.t.)
 shammâm *water-melons*
 shanab *moustache*
 shanaq *hang*
 shanta *bag, portmanteau*
 shankal *hook*
 shawâhid *apparently*
 shawish *constable*
 shâ'if, shâyif *seeing*
 shê *thing*
 shêtân *Satan, devil*
 shêya'û *they sent*
 shibbâk *wiper bar*
 shitwa, shita *winter, rain*
 shihid *witness* (v.)
 shidîd, shedîd *violent*
 shidda *violence*
 shiddiya *robustness*
 shirib *drink*
 shirik *accomplice, partner*
 shiribt *I, you, drank*
 shirbû *they drank*
 shîr *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*
 shurara (pl. of shâ'ir)
 shuft *I, you, saw*
 shuqûy (pl. of shaqi)
 shukâlî *quick-tempered, quarrel-*
 some
 shall *horse-cloth*
 shuwa'iya *a little*

'aiya *disease, illness*
 'aiyat *weep*
 'aiyân *ill*

'aiyid 'ala *visit on a fete day*
 'aiyil *child*
 'auz, 'aiz *wanting*

- 'auwar *damage, ruin* (v.)
 'auwart *you damaged*
 'auwaq *be late, delay*
 'ib *dishonour, be dishonourable*
 'abāya *coarse woollen cloak*
 'abba *gill*
 'at = 'ala it
 'atshān *thirsty*
 'agala *wheel, bicycle*
 'agam *Persians*
 'agūyiz (pl. of 'agūza)
 'agin *dough*
 'agūz old; 'agūza *old woman*
 'add *country*
 'ada *custom*
 'adda *cross*
 'add *he bit*
 'arabi *Arab, Arabic*
 'arabīya *carriage*
 'arag, 'arug *be lame*
 'arūyis (pl. of 'arūsa)
 'arid *broad*
 'ārid *expose*
 'aris *bed, room*
 'arish *shaft, pole (of carriage)*
 'ārik *quarrel with*
 'arūsa *bride*
 'arbagi *coachman*
 'āz *want* (v.)
 'azabangi *be hot*
 'azzib *torture, punish*
 'asikīr (pl. of 'askari)
 'askari *soldier*
 'asāya *stick* (pl. 'asy)
 'asfār *small bird, sparrow*
 'āsh *lice*
 'ashā *dinner, supper*
 'ashūn = 'ala shan *for, because*;
 'ashūn kede *therefore*
 'ashwa *dinner, supper*
 'asūt *spirit, deed*
 'asā *luggage*
 'aql *understanding, intelligence*
 'ak = 'ala ik (il)
 'ākis *annoy, tease*
 'al = 'ala il
 'āl *very good, first rate*
 'ala on, to, at, of, about
 'ālam *world*
 'āli *high, loud*
 'ālig *local, attend*
 'āliq, 'ālūq *fodder*
 'alqa *a thrashing*
 'allaq *hang up, put to, attack*
 'allim *touch*; ('ala) *stim*
 'ām *swim, float*
 'amal *he did, made, has done*.
 &c.
 'amaliya *doing, deed*
 'amalt *I, you, did*
 'āmil *treat*
 'amm *paternal uncle*
 'amma *paternal aunt*
 'amnauwil *last year*
 'an from, than; = 'ala in (il)
 'and at, by
 'andak *you have*
 'andī *I have*
 'ankabūt *spider*
 'anwin *a blessing* (v.)
 'awag *crooked*
 'āwin *assist*
 'āyir *reproach*
 'ēsh *bread*
 'ēn *eye*
 'ēyar *kind of basket*
 'iby (pl. of 'abāya)
 'itir *stumble*
 'itta *moth*
 'itis *swore*
 'id *festival, holiday*
 'irīl *he knew, perceived, remem-*
 nised
 'irīft *I, you, knew, perceived*
 'irsān (pl. of 'arīs)
 'irshān (pl. of 'arish)
 'īši *be rebellious, disobey*
 'ishmīya *26 parables, parae*

‘ilm *knowledge*
 ‘imī *get blind*
 ‘iwaḍma *instead of* (with verbs)
 ‘iyī *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*
 fatah *open* (v.)
 fatahû *they opened*
 fâtīt *she passed*
 fâtīḥ *opening, open*
 fâtum *they passed*
 fatla *piece of string*
 fataṭrī *pastry-cook*
 fagr *dawn*
 fahhim *give to understand, in-*
 form
 fahm *coal*
 fâḍī *empty*
 faḍḍa *silver*
 faḍl : min faḍlak *by your leave,*
 kindly
 fâr *mouse, rat*
 farah *wedding festivities*
 farargî *poulterer*
 faraq *separate* (v.)
 fâriḡh *empty*
 fâriḡ *part from, leave*
 farrag *ala show over*
 farrân *baker*
 farsh *bed, bedding*
 farkha *tea*
 fâs (l.) *are*
 fassah *make room ; walk about*
 (v.l.)
 fas-ṣiya *for-tune*
 faṣṣal *cut out* (cloth, &c.)
 fâṭil *workman*
 faqir *poor*

fakahânī *fruiterer*
 fak-ha *fruit*
 fakk *unfasten ;* (s.) *untying*
 fallâh *cultivator, fellow*
 fanella *flannel, vest*
 fanûs *lantern*
 fayayma (pl. of fayûmī)
 fâyt *passing*
 fayûmī *native of the Fayoum*
 fên *where*
 fi, fi in
 fibrâyir *February*
 fitir *get to bed*
 fiṭir *break the fast, breakfast*
 fiṭir *pastry*
 fiḥ *in it, him, there is, are*
 fiḥim *understand*
 fiḍil *remain*
 firâr *a fleeing*
 firân (pl. of far)
 fiṭ *deed*
 fikr *idea*
 finak *phonic (arab)*
 finu *fine*
 fiṅṅân *up*
 fîṭ *a passing, going through*
 fîḡ *on, up, above, over*
 fîḡḡûṭī *upper*
 futt *I, you, passed, left*
 fûṭa *towel*
 fuṭûr *breakfast*
 futûn for fûṭûn (§§ 13, 33,
 17)
 furn *oven, stove*
 furnina *our oven*

fusha *recreation*
 fulân *such a one*
 fulûs *money*

fulûka *skiff*
 Fransa *France*
 frâta *fruit*

Q

Qabâd *seize*
 qâbil *meet*
 qabilt *I met*
 qabb *rise to surface*
 qabbil *go south*
 qabl *before; qablema before*
 (with verbs)

qatal *kill*
 qata' *cut, extract*
 qata't *I cut, deducted*
 qat' *cutting, cutting off (s.)*
 qahâwi (pl. of qahwa)
 qahwa *coffee, coffee-house*
 qâd *light (v.)*
 qâdir *powerful*
 qadim *old*
 qadûm *hammer*
 qadd *limit, power, extend*
 qadlim *bring forward, present.*
serve

qada *do, perform*
 qâdt *judge*
 qadliya *affair, case*
 qara *read*
 qaraş *sting (v.)*
 qarât *you read*
 qarib *relation*
 qarş *stinging, sting, hit*
 qasam 'ala *he died at by*
 qarbaş *tie to pommel of saddle*
 qarrab *approach*
 qâs *measure, try on*
 qâsir *orphan*
 qasş *cut*
 qashshar *shell, peel (v.)*
 qasad *set*
 q'a'adû *they set*
 qâid *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 rusâs *lead pencil*
 qâm *he rose*
 qamar, qamara *moon*
 qamis *shirt*
 qamûs *dictionary*
 qam'ara *brûles*
 qawâm *quickly*
 qawi *very*
 qâwil *give contract to, say to*
 qibat (pl. of qibîl)
 qibîl *accept*
 Qibri *Cypr*
 qibîl *south*
 qidir *be able*
 qirâva *relation (s.)*
 qirsh, qersh *plastre; qirshenâ*
two plastre pieces; qirshe şâh
a tariff plastre (2½d.)
 qizâza *bottle*
 qilla *survive*
 qims *around, value, status*
 qimub *twine, heap*
 qiyâm *starting, departure*
 qôl *statement, declaration*
 quâtû *kitten*
 qutta *cat*
 qudlâm (pl. of qadim)
 qudama (il) *the we used*
 qudum *be worn out with age*

quddâm *in front of, before*
 qudâ, qudâh (pl. of qâdî)
 quruṣ *be stung*
 quṣaiyar *short*
 quṣâd *opposite*
 qu'âd *sitting (s.)*

qûl *say, suppose (imp.)*
 qult *I, you, said*
 qumâsh *stuff*
 qunṣul *consul*
 qunṣulâtu *consulate*
 qûwa (quwwa) *strength, power*

K

Kabb *pour*
 kabbar naisu *give oneself airs*
 kabrît *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*
 kartûn 'ala *put into quarantine*
 karsha *hurryng (s.)*
 kaza *so and so*
 kasar *break*
 kasurûna *saucer-pan*
 kasarû *they broke*
 kassar *break to pieces*
 kassil *grow large*
 kasbân *losing*
 kashaf *uncover, perceive*
 kal (akal) *eat*
 kalâm *word, talk*
 kalûn *lock*
 kall *dog ; kallaḥ his dog*
 kalbitûn *forelegs*
 kalt *I, you, ate*
 kam *eat*
 kâm *how much & how many ?*
 kamân, kemân *too, also, still*
 kamnâsha *lungs, pinners*

kân *he was*
 kanabê *sofa*
 kanas *sweep*
 kânit *she was*
 kânû *they were*
 kann *cover, shelter (v.)*
 kamûn *native stone*
 kawalini *locks with*
 kawalingi *locks with*
 keimn *as though*
 ketir *much, very ; ketirma often*
 kede *so, thus, just*
 kelubb *club*
 kibir *grow big*
 kibar, kebîr *big, old*
 kitâb *book*
 kitâba *writing (s.)*
 kitabkhana *library*
 kitf *shoulder*
 kiḥb *falsehood, false*
 kis *purse*
 kilâb (pl. of kalb)
 kindsa *church*
 kôm *meal*
 kibâr (pl. of kibir)
 kubârât *grandmothers*
 kubhâya *glass, tumbler*
 kubr *long life, manhood*
 kutbî *bookseller*
 kutt *far kutt*
 kutr *cross*
 kuhya *cough (s.)*
 kura *salt*
 kuhlag *whip*
 kusub *gun, oven*

kā' <i>elbow</i>	kummitra <i>pears</i> , kummitriya
kālā <i>little day</i>	<i>a pear</i>
kālāra <i>chair</i>	kursi <i>chair</i>
kull <i>all</i> , kulle min kām <i>every</i>	kunt <i>I was, you were</i>
<i>one</i> ; kulle manhu <i>whoever</i> ;	kunna <i>we were</i>
kulle ma <i>all that, whenever</i>	kuwaiyis <i>pretty</i>
kulluhum <i>all of them</i>	kuwar (pl. of kūra)
kumbaniya <i>company</i>	

KH

[illegible]

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.)
 khulj *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*

lahsan *best; because*

lâhm *meat; lahma bit of meat*

lâzim *necessary* (pl. lazmin, § 33)

laşghar *for il aşghar*

lârib *play with*

laif *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*

lamda *lump*

lamm *pick up*

lamma *when, until*

lawâ *twist*

leinn *that, in order that*

lêh *why?*

li, le, lu *to*

lêl, lêla *night; il lêla to-night*

li, liya *to me*

libis *clothes, put on*

libs *clothes, costume*

ligwâz *for il igwâz*

lihiq *reach, overtake*

lisân *tongue*

lissa *still*

lîb *game*

liqîya *a find*

lingliz, for il ingliz

lêh *board*

lôz *almonds*

lâw *colour*

lugha *language*

lûh *to him, at*

lukûm *necessity*

laqma *meat, mouthful*

lukanda *hotel*

Landîra, Landûra, Landra
London

M

Ma, ma *what, what*

mâ, mâ *red*

mayyit, mâyyit *dead*

maughûl *relating, dying, present*

maughûl *place of standing, stand*

manwûl *be killed*

mauwītū *they killed*
 mabrad *file (s.)*
 mabsūt *contented, pleased*
 mabnī *built*
 mātib *they died*
 mātib *doubtful, warped*
 māṭara = māṭara *rain*
 māṭarīt = māṭarīt *it rained*
 māṭakh *ketichen*
 māṭrah *phase*
 maghrīb *suspect*
 maghshūsh *false*
 mahiya *salary*
 māhl, ʾala māhl *slowly*
 mahana *however*
 mahatta *station (railway, &c.)*
 mahākīm (pl. of mahkama)
 mahūt *plowed*
 mahsan, ya mahsan *surely*
 mahfada *portfolio*
 mahkama *court, tribunal*
 madad *stretching, scope*
 madām *saying that*
 madd *stretch out*
 madrasa *school*
 madna (madīna) *minaret*
 mada *woman*
 marad *illness, disease*
 marbāt *tied*
 martaba *mattress*
 marra *time, occasion; bi 1*
 marra *once for all*
 mars, māris *March*
 mazzika *music, band*
 mazbūt *fixed, correct*
 masāḡīn (pl. of masḡūn)
 masāfa *distance*
 masal *for example*
 masʾala *question*
 masʾūl *responsible*
 masḡūn *imprisoned, prisoner*
 māka *holding, seeing*
 mākin *pre-hat*
 mākin *inhabited, haunted*

masnī *aimed*
 masnīd *back of a carriage*
 maṣarwa (pl. of masri)
 maṣra *pipe, barrel of gun*
 Maṣr *Egypt, Cairo*
 Maṣri *Egyptian, Cairene*
 masyada *trap*
 mashāl *carriage, portage*
 mashāyikl (pl. of shikl)
 māsh *walking*
 mashghūl *busy*
 mashhūr *repaired*
 mashsha *make to walk, walk*
 mashy *a walking*
 ma' *with*
 ma'addiya *ferry*
 ma'āna *with us*
 ma'isha *a living*
 ma'rifa *acquaintance*
 ma'laqa *room*
 ma'lām *known; no doubt, at*
 course
 maftūh *open*
 mafrash *tablecloth*
 maḡāt *bed of cucumbers*
 maḡaṣṣ *crissors*
 maḡdara *power, ability*
 maḡfūl *dived*
 ma kūl *eat*
 maktab *writing - room, study*
 maktab il buṣṭa *post office*
 maksār *broken*
 makhdam *master*
 makbzan *cellar, storehouse*
 makbzan fransāwī *baggage*
 in in a train
 māl *property, riches*
 mala *fill, load (u gun, &c.)*
 malik *king*
 malika *queen*
 mall *salt*
 malūn *accused*
 mallūn *guiltless*
 maly *a filling*

malyân *full, loaded*
 mandil *handkerchief*
 maward, or moi'yit il maward
 rose-water
 mawasir (pl. of mašūra)
 māyu *May*
 metallim *blunt*
 megiba, migiba *a bringing*
 megiy, megiya *a coming*
 mehandiz *engineer*
 mehibb *loving, friend*
 meḍauwar 'ala *looking around*
 for
 merasha *messenger*
 merakbî *boatman*
 merkib *boat, scip*
 mesāfir *journeying, starting, a*
 visitor
 me'ashshish *nesting*
 me'allaq *hanging, hung up*
 metallim *teacher*
 meqauma *resistance*
 mekhalfa *a contravening, police*
 offence
 menaggid *upholsterer*
 mittākil *eaten, gnawed*
 mitr *metre*
 mig'auwiz *married*
 miḥla *with her*
 miḍna *town*
 mir = min ir (il)
 mirwāh *a going, departure*
 mis = min is (il)
 misik *size*
 mistaqrab li *approaching, near*
 to

mistakhdim *employed*
 mistannî *waiting for*
 misrî, musrî *hurrying*
 miskû *they seized*
 mištini *forced*
 mish = min ish
 misni *walk (v.)*
 mishtara, mushtara *a buying*
 mishwâr *walk, errand*
 misbyû *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?*
 min-shâr *saw*
 minfakh *bellows*
 moiya *water*
 môt *death; exceedingly*
 mōz *lancinas*
 muḥāṭiya *a bearing, bending low*
 muḥsin *charitable*
 mudda *period, time*
 Muski *name of a street in*
 Cairo
 Muslim *Muslim*
 musmâr, muṣmâr *nail*
 Musyu *Mr.*
 mash = mahuwash
 mushrik *polytheist, idolater*
 musharâf *bury*
 muṭṭalî *they*
 mu'min *believer*

N

Na na, na
 nāyim *lay down*
 nāṭar *rain*
 nāṭar il *it rained*
 natt *loop (v.)*

nagal *chandliers*
 naggar *carpenter*
 naggid *carpet, make mattresses*
 nagzi *assault, threaten*
 nalar *day; in nalar da today*

nahya <i>direction, in the direc-</i> <i>tion of</i>	nihit, nehîr <i>wine</i>
nadaḥ <i>call (v.)</i>	nihaitu <i>finally</i>
nadaht <i>I called</i>	nidif <i>clean</i>
nāzil <i>descending</i>	nidim <i>repent</i>
nazzil <i>bring, draw, draw</i>	nizil <i>go, come, down</i>
nazar <i>eyesight</i>	nisa <i>women</i>
nās <i>people</i>	nisi <i>forget</i>
Naṣrānī <i>Christian</i>	nisit <i>I, you, forgot, have for-</i> <i>gotten</i>
nāshif <i>dry (a.)</i>	niswān <i>women</i>
nashr <i>saving</i>	nishif <i>get dry</i>
nā'im <i>soft</i>	nīm <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>
nāqis <i>wanting</i>	nimsāwi (f. nimsāwiya) <i>Aus-</i> <i>trian, German</i>
naqqa <i>choose, select</i>	niyāba <i>procurement</i>
nakar <i>deny</i>	nōm <i>sleep</i>
nām <i>he slept, went to bed</i>	nuzūl <i>descent</i>
namūs <i>mospitoes</i>	nuss <i>half</i>
nammar <i>number (v.)</i>	nuṣṣ <i>get less</i>
nāwil <i>hand, reach, pass</i>	nufambar <i>November</i>
nay <i>rare</i>	numūra (pl. of nimir)
nāyim <i>lying, sleeping</i>	
nerūh <i>we go, will go</i>	

W

Wabūr <i>boat, train</i>	ward <i>roses, flowers</i>
wāṭi <i>low</i>	wardināri <i>ordinary, common</i>
wagad <i>he found</i>	warra <i>short</i>
waga' <i>pain; (v.) hurt, pain</i>	warraq <i>put on leaves</i>
wadd <i>love (v.)</i>	warri <i>shear (imp.)</i>
wāhid (f. wāhda) <i>one, a</i>	warsha <i>workshop (pl. wirash)</i>
wāhdu, li wāhdu <i>by himself</i>	wazan <i>weigh</i>
wahsh <i>wild beasts</i>	waza <i>melt</i>
wahl <i>mud</i>	wasāṭa (pl. of wusṭanī)
wad = walad	wasāq <i>load (v.)</i>
wadi (pl. of wadyān) <i>valley</i>	wasakha <i>dirt</i>
wadda <i>he brought, led</i>	wassa' <i>add, make room</i>
waddū <i>they conveyed, brought</i>	wasaf <i>describer</i>
wara <i>behind</i>	wassa <i>charge, enjoy, order</i>
warraq <i>paper, papers, leaves</i>	wasl <i>receipt (pl. wusulat)</i>
wārib <i>slant, put to</i>	wafit <i>she completed</i>

wâfiq *agree with*
 washwish *whisper*
 wâqif *standing, stopping*
 waqt *time*; waqtûha *at that time*
 waq'a *battle, fight*
 waqqa' *to let fall, drop*
 waqqaf *stop (v. t.)*
 wakîl *agent*
 wakkil *make eat, feed*
 walad *boy*
 walla *or*
 wannis *console, keep company*
 wi, we, u *and*
 welau *even if, although*
 widn (f.) *ear*
 widyân (pl. of wâli)
 wirâq (pl. of waraq)

wiris *inherit*
 wirim *swell (v. i.)*
 wisq *load*
 wisikh *dirty*
 wişil *arrive*
 wişiya *charge, order*
 wişûl, wuşûl *arrival*
 wishish *face*
 wişlit *she arrived*
 wiqi' *he, it, fell*
 wiqit *I, you, fell*
 wiqu'm *they fell*
 wiqif *stop (v. i.)*
 wilid *beget, give birth to*
 wugûd *presence*
 wuşul *arrival*
 wušt *middle, centre*
 wuštânî *centre, middle (a)*

Y

Ya O. *oh*
 ya *either, or*
 yatim *orphan*
 ya'nî *that is to say*
 yâqa *collar*
 yâkul *he eats*
 yanâyir *January*
 yebî'n *they sell*
 yetalla'u *they draw out*
 yegîb *he brings*
 yehibbû *they love*
 yehûshû *they keep off*
 yerûh *he goes, will go*
 yerûhû *they go*
 yeshîlû *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*
 yitla' *he goes up, reaches*
 yiŧla'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*
 yişallahû *they mend, repair*
 yişrif *he spends*
 yishbikû *they entangle*
 yishtighîlû, yishtaghîlû *they work*
 yishrab *he drinks*
 yirrafû, 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 fall*
 yôm *day*
 yuzbâshî *captain*
 yuq'uḍu *they sit*
 yulya *July*
 yunya *June*

VOCABULARY

TO THE WORDS CONTAINED IN THE EXERCISES ON THE ACCIDENCE

PART II.—ENGLISH-ARABIC

A

A *waḥid* (§ 247)

ability *maḥlata*

able *qādir* : be able *qādir*

about (nearly) *zayy*, *taqrībān*

above *fawq*

abroad *fi bilād barrā*

absent; we were absent *ghābiḥ*

abuse (v.) *shatam*; *ifṭāḥ* 'ala

accept *qabūl*, *raḥḥ*

accomplish *shirīk*

according to 'aḥa *ḥasab*

account (s.) *ḥisāb*

accuse *alḥa 'ala*

acid *ḥaṣṣ*

acquaintance *ma'rifa*, make

acquaintance of *istā'raf*

add *zā'at*, *zā'at*, be added

dhāmat, *qāṭmat*

address 'anān

advance *qaddim*; be advanced

at qaddim

affair *qadliya*

after *ba'd*

afterwards *ba'dan*

again *kāmin*, *kāmin marra*,

marra ṭayya, *tānī*

age *ṣarr*, *ṣarr*, come of age

dhagh

agent *wakil*

agree with *waḥḥ*; agree
together *istawa*

agreement; come to agreement
risi

air *ḥawa*; give oneself airs
ḥabṣar nafsu; be aired

ithawra

Alexandria *Iskandariya*

alive *maḥyī*

all *kull*; all day *ṭūl in nahār*;

all of them *kulluhum*

almonds *gūl*

alms *ḥasana*

alone *awḥḍu*, *liḥḍu*; live

alone *iftarad*

although *awḥḍu*, *awḥḍu in*, *mar*
in

always *ṭawlli*

amble (v.) *itrāḥin*

among *fi*, *dīma*

amount *qimā*

ancient *qadīm*, the ancients *ā*

qadīma

and *wa*, *wa*, *u*

anger *ṣarḥ*

angry *ṣāḥ*, get angry *ṣāḥ*,

get angry quickly *ithawra*

animal *ḥiwān*
 annoy *'ākis* ; be annoyed
it'aṣar, ittākhid
 another *tānī* ; *kamān wāḥid* ;
 one another *ba'd, ba'dīna,*
ḡc. (§§ 398 seq.)
 apparently *bā'in, bāyin, bēyin,*
shawāhid, ish shāhid
 appear *bān, ḥidir*
 apple *tiffāḥa* (col. pl. *tiffāḥ*)
 apprentice *ṣabī* (pl. *ṣubayān*)
 approach *qarrab*
 approve *istaḥsin*
 approximately *taqrīban, bi t*
takhmīn
 April *abril*
 Arab *'Arab* (pl. *'urbān*), *'arabī*
 Arabic *'arabī*
 arise *qām*
 arm *dirā'*
 army *gish*
 around *ḥawalān*
 arrange *rattib* ; be arranged
itrattib
 arrive *wiṣil*, (of a season) *ān*
 arrival *wiṣūl, wuṣūl*
 ascend *ṭilī'*
 ascent *ṭulū'*

ask *sa'al* ; *ṭalab* ; ask for
 oneself *ittalab*
 asking (s.) *su'al*, (part.) *ṭālib*
 asphalt *asfalt*
 assault *ittāwil 'ala*
 assist *sā'id, 'awin*
 assistance ; call to assist-
 ance *istigār*
 associate (v. i.) *it'āshir* ; be
 associated *ishshārik*
 astonish ; be astonished
istaghṭab, ista'ḡib
 asunder ; be pulled asunder
inbarash
 at *'and, 'ala*
 atmosphere *hawa*
 attach *'allaq*
 attend *iltajāf* : (medically)
'ālig
 August *Aghuṣṭus*
 aunt (paternal) *'amma* ;
 (maternal) *khāla*
 Austria *Nimsa*
 Austrian *nimsāwi* (f. *nimsā-*
wiya)
 awake (v. t.) *ṣaḥḥa* ; they
 awoke *ṣaḥḥū*
 axe *bulṭa*

B

Bachelor *'azabangī*
 back (s.) *dāhr* ; (of carriage)
masnid ; stand back *ittākhir*
 bad *baṭṭūl*
 bake *khabaz* ; be baked *inkha-*
baz
 baker *farrān*
 balcony *balakōn, balkōn*
 ball *kūra* (pl. *kuwar*)
 ball (dance) *ballu*
 balloon *ballōn*
 banana *mūza* (col. pl. *mūz*)
 band (music) *maḥḥa*

bank *banḥ*
 barefooted ; a going bare-
 footed *ḥafā*
 barley *shī'r*
 barrel *barmil* (pl. *baramil*) ;
 (of gun) *maṣūra*
 basket *ṣabat*
 bath *ḥammām* : (v.) *istiḥamma*
 battle *waḡa*
 bazaar *sūq* (pl. *iswāq*)
 be *kān* ; I shall be *akūn* ; you
 will be *tekūn* ; I was, you
 were *kunt*, we were *kunnā* ;

they were *kānu* ; there is, are *fī, fih*
 bear (endure) *istahmil*
 beard *daḡn* (f.)
 beast ; wild beast *waḡsha*
 (col. pl. *waḡsh*)
 beat *ḡarab* ; *daḡq*
 because *'ala shān, 'ashān, laḡsan, leinn, ikminn*
 become *baḡa*
 bed *farsh* ; go to bed *nām*
 Bedouin *badawī*
 bedstead *sirīr*
 beer *bīra*
 before *ḡabl, ḡable ma*
 beg *shahat* ; *iḡtawā, iḡtāḡ*
 beget *wilid* ; beget generations of children *istauid*
 begin *baḡa, istabda*
 beginning *awil*
 beguile *ḡhawa*
 behind *wara*
 believe *sadlaḡ*
 believer *mu'min*
 bell *ḡaraḡ, ḡaraḡ* ; (small) *ḡilḡil*
 belonging to *batā'* (pl. *batār*)
 bellows *minḡākh*
 bench *dikka*
 bend *ḡana*
 bending (bowing) down (s.) *muḡaḡiḡa*
 Berber, native of Berber, *ber*
berī, bar'arī
 beside, beside him, her *ḡanba, ḡanbaha*
 besides *ḡhēr*
 bestow upon *raḡaḡ*
 better *aḡsan, aḡwas*
 beware (imp.) *u'd, ḡalsil, ipāk*
 bewilder ; be bewildered *iḡtār, iḡtar*
 bey *bē, bēh* (pl. *bēhawāt*)
 bicycle, *ḡapala, baskiblett*
 big *kabīr, kibīr* (pl. *kabār*)

billiards (*liḡh*) *il biḡyardu*
 bind *raḡaḡ* ; (books) *ḡallad* ; be bound *itrabaḡ* ; *itḡallad*
 binding (cover of books) *ḡilda* ; (books) *taḡlid*
 bird (large) *tēra* (col. pl. *tēr*) ; (small) *'aḡḡāra* (col. pl. *'aḡḡār*)
 birth *wilāda* ; give birth to *wilid* (f. *wilidit*)
 biscuit *baskawita* (pl. *baskawī*)
 bit *ḡitta* (pl. *ḡitat*)
 bite (v.) *'add*
 black *iswad* (f. *sūla, pl. sūd*) ; turn black *iswadid*
 blackguard (v.) *itrāzil 'ata*
 blame *ākhiz*
 blanket *baḡḡaniḡa, ḡirām* (pl. *iḡrima*)
 bless *bārīk fi* ; bless with *raḡaḡ* ; be blest *istabrak, itbārīk* ; be blest with *itbashshar bi*
 blind (a.) *a'ma* ; get blind *'ami*
 block (v.) *sadd*
 blow (s.) *ḡarba* ; (v.) *maḡākh*
 blue *a'raq* ; (for washing) *zahrā* ; become blue *izarāḡḡ*
 blunt (a.) *matadim* ; get blunt *tilim*
 board (s.) *lōḡ*
 boast *ḡakldh*
 boat *markib*
 boatman *marakblā*
 body *ḡitta, ḡism*
 boil (v.t.) *ḡhala* (v.i.) *ḡhili*
 boiling (s.) *ḡhawa, ḡhalya*
 bold *shayī'* ; be bold *itḡhalsir*
 book *kitāb*
 bookseller *kutbi*
 bore (a hole) *kharāḡ*
 born ; be born *itwāḡul*
 borrow *istabḡ*
 bottle *ḡa'iza*
 bound (v.) *ḡabblid*
 bow (bend down) *tāḡā*

bowing (s.) *muṭāṭīya*
 bowl *tāṣa*
 box *sandūq*
 boy *walad*, *wal* (pl. *wilād*, *ulād*
uulād)
 brackish *ḥādiq*
 brain *dimāgh*
 bread *ʿish*
 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
ibarṭal
 bride *ʿarūṣa* (pl. *ʿarūʾis*, *ʿarūyis*)
 bridegroom *ʿarīs* (pl. *ʿirsān*)
 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 *raggaʿ*;
 bring up *ṭallaʿ* (imp. *ṭallaʿ*),
 (educate) *rabba*; bring down
nazzil; be brought up *itrabba*
 bringing *maqība*, *taḥqir*
 broad *ʿarīḍ* (comp. *aʿraḍ*)

broken *maksūr*
 brother *akhhk*; my brother
akhhya, *akhi*; his brother
akhih
 brown *ašmar* (pl. *šumr*); be-
 come brown *išmarr*
 bucket *gardal*
 buffalo *gamāsa* (col. pl. *gamās*,
 pl. *ḡawamis*)
 buffalo-drover *gammās*
 build *bana*; they built *banū*;
 be built *inbana*
 builder *ḥannū*
 building (s.) *bināya*
 built *mabnū*
 bull *tūr*
 bump *khabaṭ fi*
 bundle *rabṭa*
 burn (v. t.) *ḥaraq*; be burnt
 down *inḥaraq*
 business *shughl*
 busy *mashghūl*
 but *lakin*, *fe*, *fi*; but for *lālā*
 butcher *qazzār*, *gazṣār*
 butter *zibda*
 buy *ištara* (imp. *ištirī*); I,
 you, bought *ištarēt*; they
 bought *ištarū*
 buying (s.) *mištara*
 by *min*, *bī*; 'and; (in oaths)
wa

C

Cairo *Maṣr*
 caliph *khaliṣa*
 call (v.) *nadaḥ*; I, you, called
nadaht
 camel *ḡamal*
 camel-driver *ḡammāl*
 canal *tirʿa*
 candle *shamʿa*
 candlestick *shamʿilān*
 captain *ḡuṭāshī*
 card (v.) *naqqad*

carding *tamjid*
 carpenter *naqqār*
 carpet *siḡḡāda*, *busṭ*
 carriage *ʿarabiya*
 carrier *shāwīl*
 carry, carry away *shāl* (imp.
shil); they carried *shālū*;
 they carry *yeshālū*; be car-
 ried *ithamal*; be carried,
 carried away *inshāl*
 carrying (s.) *mashāl*

case (affair) *qadîqa*
 cat *qatta*
 catch *istilappā*
 cattle *bahdām, bahdāyīm*
 cellar *makhzin*
 centre (s.) *wasṭ*; (a.) *wasṭānī*
 (pl. *wasāṭa*)
 ceremony: master of ceremonies *tasarrūṭat*
 chair *kursī*
 champagne *shamabnya*
 chandeliers *maṣāṭ*
 change (v.) *ghaiyar*; be changed
itghayyar (exchanged) *ittiḥadaf*
 changing (s.) *ghiyār*
 charge (s.) *wiṣiya*, (v.) *waṣṣa*
 charity *ḥasana*; show charity
 to *iḥsan* (ahsan)
 charitable *muhṣin*; *khairī* (f.
khairiya)
 charlatan *khabbāṣ*
 chastise *ḡaza*
 chat *ḥadṭ*
 cheap *akḥiṣ* (comp. *arkhaṣ*);
 find cheap *istarkhaṣ*
 chemist *asṣāṭi*
 cheque *shakk, taḥrīṭ*
 chest *sadr*; (of drawers) *burūh*
 child *ṭayl*
 childhood *ṣuḡhr*
 chip, be chipped *ishshataf*
 cholera *kutūra*
 choose *naḡḡa, ilḥtār, ikḥtār*
 Christian *Naṣrānī*
 church *kniṣa*
 chumming together *istilḥḥib*
 cigarette *ṣayḍra*
 citadel *qal'a*
 class *daraja*
 clean (a.) *niddī* (v.) *naddaf*
 be cleaned *inaddaf*
 cleaning *tandīf*
 clear *zahir*
 clement; be clement *ra'af*

clench *khaṣar*
 clerk *kātib*
 clever *shāfir* (pl. *shaffār, shaffārīn*)
 cloak (woollen) *'abāya* (pl. *'abāyāt*)
 closed *maḡḡūl, ḡāḡil*
 closeness *katma*
 clothes *hidām*
 clover *berṣīm*: seller of clover
barasmī
 club *kelubb*
 coachman *'arbaḡī*
 coal *faḥm*
 coat *ṣitra*
 cobbler *ṣuramāṭī, 'ataṭī*
 cockroach *ṣirṣīr*
 coffee *qahwa*
 coffee house *qahwa* (pl. *qahwāt*)
 cold (s.) *barid*; (a.) *bārīd*; (of
 persons) *bārīdān*; get cold
bārīd; catch cold *akḥad, kḥad, bārīd, kḥadu bārīd*
 collar *ḡaḡa*
 collect *ḡama'*; be collected
ittiḡama', inḡama', itḡamm, itḡamam
 colonel *ḡabāshī*
 colour *līm* (pl. *ilīmān*)
 come *ḡā', ḡāḡ* (imp. *tārāḡa, tarā'*)
 (pl. *tārādū*); I came *ḡāt*; she
 came, has come *ḡāt*; they
 came *ḡā, ḡam*; he comes,
 will come *ḡāḡ*; they come
ḡāḡū; come down *nāḡil*
 coming (s.) *maḡḡa, waḡḡiya*
 (part.) *ḡay*
 commandant *kāḡimlā'*
 commander-in-chief *siḡḡallā', siḡḡār*
 commerce *tiḡāra*; be in com-
 merce *tāḡir*
 common *amṭamār*
 company *ṭawāḡiḡa*, keep
 company *ṭawāḡ*

- compartment *dirân*
 compassion *hinnîya*
 compel *alzam*
 complain *ishtaka*
 complaint *shakwa*
 completely *tamâm, khâlis*
 compose (book, &c.) *allij*
 concealing *katm*
 concern *khaṣṣ*
 condition *shart*
 confectioner *ḥalawânî*
 confess *qarr, istiḡarr*
 confuse *lakhbat, khalbat*; be
 confused *itwahaḥ*
 confusedly; talk confusedly
 bargim
 congratulate *birik 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 *bitshaurish*
 Constantinople *Istanbâl*
 consul *qunṣul*
 consulate *qunṣulâtu*
 contented *mahsûṭ*
 contentment *inhisâṭ*
 continue *istimarr, tamm* (§ 218)
 contract; give contract to *qâwal*
 contradict, *khalif*
 contradictory; be contradic-
 tory *ikhṭalaf*
 contrary to *bi khlâf*
 convent *dâr* (pl. *idjâr*)
 convey *wadda*
 convince; be convinced *it'amaṭ*,
 if'akkid
- cook (s.) *ṭabbâkh* (f.), *ṭabbâ-
 kha* (v.) *ṭabakh*; be cooked
 insawa
 cooking *taswîya*
 Copt *Qibṭî* (pl. *Qibaṭ*)
 corner *rukn*
 correct (a.) *maẓbûṭ*; be correct
 ṣahh
 costume *libs*
 cough (s.) *kuhḥa*; (v.) *kahḥ*
 country *bilâd*; *rîf, iryâf*
 countryman *baladî*
 court *maḥkama* (pl. *maḥâkim*)
 cover (s.) *ghaṭâ*
 covet *ṭimî ji*
 cow *baqara* (pl. *baqar, la-
 qarât*)
 crevice *shaqq*
 crooked *'awaj* (f. *'âja*, pl.
 'ujj)
 crops *zirâ'ât*
 cross (v.) *'ahda*
 crow *ghurâb* (pl. *ighrîba*)
 cruel *gabbâr*
 crush *dashsh*
 crushing *dashsh*
 crutch *'ukhâz*
 cucumber *khiyâr*; bed of
 cucumbers, *mayṭa*
 cup *finḡin*
 cupboard *dulâb, dôlîb*
 custom *'âda*
 customer *zubûn* (pl. *zabâ'in*,
 zabâḡin)
 custom-house *gumruk*
 custom-house officer *gum-
 rukshî*
 cut *qaṭa'* (imp. *iqṭa', qass*;
 cut out (cloth) *faṣṣa'*, I,
 you, cut *qaṭa't, qataḥḥ*;
 be cut out *it'assid*
 cutting, cutting off (s.) *qaṭ'*

D

Damage *'awar*; I, you,
damaged *'awart*
dance (ball) *ba'lu*; (v.) *raqaṣ*
dandy; think oneself a dandy
i'āyiq
dark; become dark *ighmaqq*
daughter *hint*, *bitt* (pl. *banit*)
dawn *fajr*
day *yām* (pl. *iyām*, *ayyam*).
nahr: New Year's day
rāṣ is sawt
dead *māyit* (*mayit*)
deaf; deaf and dumb *akhras*
(pl. *khurṣ*)
dear (price) *ghālī*
death *mūt*
debt *dīn*: charge with a
debt *daḡīn*, *dīyīn*
debtor; be made a debtor
iddāyīn
decanter *karāf*
December *ḡisambar*
declaration *qāḡ*
deduct *qatā'*, *istanzil*: I,
you, deducted *qatāt*, *qataht*
deed *'amālīya*, *fi'l*
deep *ghawīḡ*
defend *ḡāfī 'an*
degree *daraja*
delay (v. i.) *i'akhhkar*
deliver *sallam*
demand (s.) *ṭalab*; (v.) *ṭalab*:
they demanded *ṭalabū*
demolish *hadd*
demolishing *haddul*
deny *nakar*
depart *sāḡir*
departure (s.) *ḡiyām*, *ṭulū'*
depravity *radā'a*
derange; be deranged *ḡall*
dervish *darwīsh*: become a
dervish *iḡdarwīsh*

descend *nizil*
descending (s.) *nuzil*; (part)
nāzil
descent *nuzil*
describe *waṣaf*
desert (s.) *khala*
deserve *istiḡaqq*, *istāḡil*
devil *shayṭān*, *'afrīt*
dialect *laghwa*
dictionary *qāmūs*
die *weit*: they died *mātū*
difference *farq*: have a differ-
ence *illḡāṣim*
different *bashqa*
difficult *ṣarḡ*
diffuse *ṭawīl*: be diffuse *ṭawāḡ*
dine *iṭ'asha*
dinner *'ashā*, *'ashwa*
direction *ḡih*, *naḡa*: in the
direction of . . . *naḡyit . . .*,
be turned in the direction
of *ilḡawḡḡh li*
dirt *wasakha*
dirty *wisikh* (comp. *ausakh*)
discuss *iṭbāḡis*
disdain, look with disdain
iṭṭallit
disease *marad*, *'alyi*
disguise oneself *iṭḡaffa*
dish *ṣaḡu*, *ṭalikh*: be dished
up *awharaf*
dishonour (v.) *'āb*
dismiss *rafad* (*rafat*), be dis-
missed *irafad*
disobey *'as*
distance *masāfa*
distant *bi'ūd*
divide *qasam*
divorce *tallaq*
do *'amal*, *yafā*: I, you, did
'amall
docile; become docile *ḡall*

doctor *hakīm*
 dog *kalb* (pl. *kilāb*)
 dog-cart *dukkār* (pl. *dukakār*)
 doing (s.) *ʿamalīya*
 domineer *istahkim*
 donkey *himār*, *humār* (pl. *himār*); consider a donkey *istahmar*, *istaghāsh*
 donkey-boy *hammār*
 donkey-saddle *bardaʿa*
 door *bāb* (pl. *ibwāb*)
 door-handle *ukra*
 doorkeeper *bawwāb*
 double (a.) *migwiz*, (v.) *igwaz* (*agwaz*)
 doubled *matnā*
 doubt (s.) *shakk*; no doubt *maʿlām*
 dough *ʿaḡīn*
 drain *ballūʿa*
 draught *sharba*
 draw out *tallaʿ*; they draw out *yettallaʿū*
 drawer *durg*

drawing-room *ṣāla*
 dress (s.) *libis*, *tōb*; (v.n.) *libis*; they dress *yilbisū*
 dressmaker *khaiyāta*
 drink *shirīb*; I drank *shiribt*; they drank *shirbū*; he drinks *yishrab*; be drunk (water, &c.) *itsharab*, *ishsharab*
 drinking *shurb*
 drive *sāq*, *rikib*; be driven *itrakab*
 drop *waqqaʿ*
 drown, be drowned *ghirīq*, *istaghraq*; they were drowned *ghirqum*
 drug *dawa* (pl. *adwiya*, *idwīya*)
 drunk *sakrān*; get drunk *sikīr*; make drunk *sakar*
 dry (a.) *nishīf*; get dry *nishīf*
 dust *turāb*, *ṭurāb*; (v.) *naḡḡad*; be covered, filled, with dust *iṭṭarab*
 dye (v.) *sabagh*; be dyed *insabagh*

E

Ear *widn* (f.)
 early *badrī*
 earth *arḍ* (f.) (pl. *arāḍī*)
 easy; find easy *istashil*
 eat *akal*, *kal*; I ate *kalt*, he eats *yākal*; make eat *wakkil*
 eaten *maʿkūl*, *mittākil*; be eaten *ittakul*
 eclipse; be eclipsed *khizi*
 effervesce *raḡha*
 effervescence *raḡhwa*
 egg *bēda* (col. pl. *bēd*)
 Egypt *Maṣr*, *barre Maṣr*; Upper Egypt *iṣ Ṣaʿūd*, *iṣ Ṣūd*
 Egyptian *maṣrī*
 eighth (s.) *tamm*

either; either . . . or *ya . . . ya*
 elbow *kūʿ*
 eleven *ihdashar*, *hiḏdashar*, *ihdashar*, *ihdashar*
 embankment *ḡar*
 emperor *imbarīṭr*
 employ *khallim*
 employee *mistakhdim*
 empty *fīḏī*, *fīrīḡh*
 enclosure *hōsh*
 end (s.) *ghāya*
 endure *istahwal*, *zaman*
 enemy *ʿadū* (pl. *ʿadā*)
 engage *qāwil*
 engineer *muhandis*
 English (s.) *Ingilīz*; (a.) *ingilīzī*

enjoin *waṣṣa*
 enjoy *inbiṣāt min*
 enjoyment *inbiṣāt, ḥazz*
 entangle: they entangle *ṣiṣh-bika*; get entangled *itwaḥas*
 enter *dakhāl, khashsh*; they entered *dakhālū*
 entry *dakhāl*
 environs *quṣūr*
 err *gharab*
 errand *niṣṣār*
 escape *harab, issiṣib*
 Europe *Urubba*
 European *ifrānī, rubbārī (urubbārī)*
 even *ḥatta*
 everybody *kulle min kân*

exactly *ṭamām*
 example *naṣul*; for example *maṣal*
 except (ad.) *illa*; except that *innama*
 excess *kutr*
 excuse; excuse oneself *i'tazar*
 existing *maṣūl*
 explode *ṭagṭaq*
 expose 'arid; (make clear) *bayin (bayyin)*, (to view) 'arid
 extinguish *ṭaffa*; be extinguished *inṭafa*
 extract *qala'*; *istakhraj*
 extracting (s.) *qal'*
 eye 'en
 eyesight *nazar*

F

Face *wishsh*
 fade *igradl*
 faithful *ma'min*
 fall *wiqi', ṣaḥṭ*
 false *kidb*
 falsehood *kidb*
 family *ahl d bêt*
 far *bi'id*; find too far *istab'ad*
 fasten *rabat*; they fastened *rabatū*
 fat; grow fat *simin*
 father *abb*; my father *abūya*; his father *abūh*
 fathom (get to the bottom of) *istafṣḥ*
 Fayoum, man from the Fayoum *fayūmī (pl. fayayma)*
 fear (s.) *khāf*; (v.) *khāf (min)*; they fear *gakhāfū*
 February *ṣibrāṣir*
 feel *ḥas*
 fellow *ṣaḥā* (pl. *ṣiḥān*)
 ferry *ma'abliya*
 festival *id*

fever *ḥimma (ḥumma), sukhāma, sukhūniya*
 few *shuwayya, kam, hah*
 fez *ṭarṭūsh*
 fie *akh*
 field *ghāt (pl. ghātān)*
 fight (battle) *waḡa*
 file (row) *ṣaff*; (tool) *maḥra'*
 fill *mala, abla*; they fill *qimla*; be filled *intala (intala)*
 filling (s.) *maly*
 finally *niḥaitu*
 find (s.) *liḡiya*; (v.) *laqa, lāqa, waḡad*; I, you, found *laḡit*; they found *laqū*; be found *itwaḡad*
 fine *fina*
 finger *ṣabī'*
 finger nail *daḡ*
 finish; be finished *ṭhalas (f. ṭhalasit), istaḡad*
 fire *nār*; *ḥarīqa*; (v.) *darḡ*
 first *awwal, awwalūn*; first class *darḡa aḡla*

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, khamṣa</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'ilīl</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, tarī</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>yōm, nuḥār</i>) <i>iq qum '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>khawwif</i> ; be frightened <i>irta'ash, inkhaḍḍ</i>
fly (s.) <i>dibbāna</i>	from <i>min</i> ; from her <i>minha</i>
flying <i>tāyir</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>'aliq, '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, qūwa</i>	
forged <i>miṣṭinī'</i>	
forgery <i>zūr</i>	

G

Gaiety <i>inshirāḥ</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>uqūm</i>
gaoler <i>saggān</i>	giddy; make giddy <i>dawakh, dauwakh</i>
garden <i>qināna</i> (pl. <i>qanā'in, ganāyīn</i>)	girl <i>ḥint, bitt</i> (pl. <i>banāt</i>)
gardener <i>ganēnī</i>	give <i>iddī</i> ; I give, will give, <i>addī</i> ; give me <i>iddinī</i> ; he gave me <i>iddinī</i> ; they gave him it <i>iddih</i> ; she gave <i>iddat</i> ; I, you, gave, <i>iddit</i> ; give back <i>ragga', raddī</i> ; be given <i>itafa</i>
garment <i>ḥidma</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 *mittakíl*
go *râh*; I, you. went *ruht*:
she went *râhit*; they went
râhâ; he goes, will go
yerûh; we go, will go *nerûh*;
they go *yerûhû*; go away
rauwaḥ; go out *ṭilî*, *kharag*;
they went on *mishyá*; they
go up *yitla'û*
go-between, act as a go-between
itrassat
going (s.) *mirwâh*: going out
khurûg; going through *fôt*
goat *mi'za*
good *ṭaiyîb*; find good *istahsin*;
istazraf
goods *buḍâ'a*
government *hukûma*
gown *tôb*, *gallabîya*; her gown
tubha

grammar *agrumâya*
grantees *nas kubârât*
grandmother *gidḍa*, *sitt*
grass *ḥashîsh*
greedy *akkíl*
green *akhḍar*
greengrocer *khudart*
greens *khudâr*
greet *sallim 'ala*; they greet
yisallimû 'ala
grocer *baqqâl*
groom (s.) *sû'is*, *sâjis*, (v.)
sâjis
ground *ard* (f.) (pl. *arâḍî*)
grow; let grow *rukha*; grow
up *kihîr*
guarantee (v.) *ḍaman*
guard; be guarded *inḥaraṣ*
guardian *ḥarîṣ* (pl. *ḥurraṣ*)
guest *ḍéf* (pl. *ḍiyyâf*)
gun *bunduḡiya*

II

Hair *sha'r*
hairy *mush'arânî*
half *nuss*
hammer *shakûsh*, *qadâm*
hamper *zanbâl*
hand (s.) *îd*; (v.) *nâwil*
handful *ḥifna*
handkerchief *mamlûl*
handle (of door, &c.) *ukra*
handwriting *khatt*
hang *shanaq*
hanging (s.) *shanaq*; (part.)
me'allaq
happen *ḥaṣal*, *gara*
happiness *ḥana*
hard *qâmid*; get hard *qâmid*,
gabbis; hard up *mat'zâr*
harden (v.t.) *qammîl*, (v.n.)
gabbis
hardness, hardness *qumwûliya*

harm (v.) *ḍarr*, *sa'*
haste, make haste *ista'ḡil*,
shahhûl
hasten *shahhûl*
hat *burnêta*
haunted *maskûn*, *mahyûr*
have. I have *'amlî*; you have
'andak
he *huwa*, *hûna*
head *râs*; hold one's head high
istatḡil naṣu
headman (of a village) *'umîa*
heal *'âlîg*
hear *simî*: they heard *sim'û*
hearing (s.) *simâ*
heart *qalb*
heat *ḥarr*, *ḥimâ*
heavy *tiḡil*; consider heavy
istatḡil
height *ṭâl*

help *sâ'id* ; be helped *issâ'id*
 hen *farkha*
 here *hina* ; see here ! *adî*
 hide (v.t.) *khafa* ; hide oneself
 ikhafa
 high *'âlî*
 him -u
 himself *nafsu*
 hoard *hawish*
 hold *misik*
 holding (s.) *maska*
 hole *khurm*, *hufra*, *kharq*
 holiday *agâza* ; 'id
 honour (s.) *ihtirâm*, (v.) *sharraf*,
 ihtaram
 hook (s.) *shankal*
 horse *huṣān* ; horses *khêl*

horse-cloth *shull*
 hot *hâr*, *harr* ; *sukhn*
 hotel *lukanla*, *hammâra*
 house *bêt* (pl. *biyât*, *buyât*), our
 house *bitna*
 how *izzêy* ; how much ? *kâm*
 however it be *mahma kân*
 hunger *gû'*
 hungry *qi'ân*, *gi'ân*
 hurry (v. t. and i.) *shahhil*
 hurrying (s.) *karsha* ; (part.)
 misri', *musri'*
 hurt (v.) *ḍarr*, (pain) *wagâ'*
 husband *ḡôz* (pl. *igwâz*) ; her
 husband *guzha*
 hyena *ḍab'* (pl. *ḍubû'*)

I

I *ana*
 ice *talq*
 idea *fikr*
 idle ; leave idle (on one's
 hands) *bauwar* ; be left idle
 (on one's hands) *bâr*
 idolater *mushrik*
 if *iza*, in *lau* ; even if *lau in*,
 welau in ; if not *lâlâ*
 ignorant *gâhil*
 ill *'aiḡân* ; get ill *'iḡi*
 illness *'aiḡâ*
 imagine *iftakar*
 immediately *ḥulan*
 impair ; be impaired (intellect)
 khuruf
 important *mehim m* (comp.
 ahamm)
 impoverish *ifṣar* (*afṣar*)
 impress *akkid* ('ala)
 imprison *habas* ; be imprisoned
 inhabas
 in *fî*, *fi* ; *bî* ; *gûwa* ; in it *fîh*

incite *ṣallaf*, *wazz*
 increase (v.t.) *zawwid*, *kattar* ;
 (v.i.) *zâd*, *inzâd*
 indicate *dalle* 'ala
 inform *khabbar*, *fahhim*, *iblaḡh*
 inhabit *sikin*
 inhabited *maskûn*
 inherit *wiris*
 injure (v.) *ḍarr* ; feel oneself
 injured *inḍarr*
 ink *ḡibr*
 inkpot *ḍawḡa*
 inn *khammâra*
 inquire *istafḡim*, *istidlâl*
 inside *gûwa*
 insist *akkid*
 instead *biḡâl* ; *bîdal ma*, 'arad
 ma
 insult *shatam* ; insult one
 another *shatim*
 insure *siḡar*, *daman*
 intelligence 'iḡl
 interfere *iddakhil*

interpret <i>tarqim</i>	irrigate <i>rawa</i> ; be irrigated
interpreter <i>tarqumdn</i>	<i>itrawa</i>
invite <i>'azam</i> ; be invited <i>it-'azam</i>	Italian <i>italyini</i>

J

Jacket <i>zuketta</i>	judge (s.) <i>qāḍī</i> (pl. <i>quḍā</i>); (v.)
January <i>yanwīfir</i>	<i>ḥakam</i> ; they judge <i>yihkuma</i>
jar <i>ibriq</i> , <i>ballāṣ</i> , <i>ballāṣi</i>	jug <i>ibriq</i>
job <i>shughl</i>	juggler <i>ḥiwī</i>
journey (s.) <i>saḥar</i>	July <i>yulya</i>
journeying <i>mesājir</i>	June <i>yunya</i>
joy <i>ṣurūr</i>	

K

Keep; keep away, off <i>ḥāsh</i> ;	kine <i>baqar</i>
they keep away <i>yehāshū</i> ;	king <i>malik</i>
be kept away, off <i>inhāsh</i> ;	kiss (v.) <i>bās</i> ; be kissed <i>itbas</i>
keep back <i>akkhīr</i>	kitchen <i>maṭbakh</i>
keeping; be in safe keeping	kitten <i>quṭṭ</i>
<i>ithaffaz</i>	kneel <i>birik</i> ; make kneel <i>barrik</i>
key <i>muftāḥ</i> , <i>muftāḥ</i>	knife <i>sikkīn</i>
Khedive <i>Khidēwī</i>	knock (s.) <i>khabaṭa</i> ; (v.) <i>ṭaray</i> ,
kick <i>raḥaṣ</i> , <i>ḍarab bi righa</i> ; they	<i>khabaṭ</i> , <i>khabbat</i> ; they
kicked <i>raḥaṣū</i> ; be kicked	knocked <i>khabaṭū</i> ; be knocked
<i>itraḥaṣ</i>	<i>itkhabaṭ</i>
kill <i>maurīt</i> , <i>qatal</i> ; they killed	know <i>'irīf</i> ; I, you, knew <i>'irīft</i> ;
<i>mauritū</i> ; be killed <i>inqatal</i>	they know <i>yī'raḥū</i> ; be
kind (s.) <i>ḡiṣ</i>	known <i>it'araḥ</i> , <i>it'araḥ</i>
kindly <i>bi l laṭf</i>	knowledge <i>'ilm</i>
kindness <i>ḥināya</i> , <i>laṭf</i>	

L

Ladder <i>sillim</i>	lantern <i>fānus</i>
lady <i>sitt</i> ; play the grand lady	large <i>keṣar</i> , <i>kilār</i> (comp. <i>akḥar</i>)
<i>issallit</i>	(pl. <i>kuḥar</i>)
lake <i>birka</i>	last (a.) <i>akḥar</i> , <i>akḥirraḥ</i>
lame; be lame <i>'aray</i> , <i>'arug</i>	last (v.) <i>zaman</i> , <i>istahmil</i>
lamp <i>lamḥa</i> , <i>lamḥa</i>	late <i>wakhrī</i> ; be late <i>'awaw</i> ,
lance <i>ḥarba</i>	<i>itakḥḥar</i>
land <i>ard</i>	laugh <i>ḥikh</i> ; make laugh <i>ḥah</i>
landlord <i>ṣāḥib</i> (<i>ṣāḥib</i>) <i>il lāt</i>	<i>ḥak</i>
language <i>luḡla</i> , <i>luḡwa</i>	laughing (s.) <i>ḥikh</i>

lawyer *abukātu*

lay (down) *naʿiyim*; (eggs) *bâdīt*

lazy *kaslân, tanbîl, tanbal* (pl. *tanabla*); be lazy *tanbîl, kassîl*

lead (s.) *rusâs*

lead (v.) *wadda*

leaf *warāqa* (col. pl. *warāq*); put on leaves (tree) *warrāq*

leakage *khararân*

lean on *irtakan ‘ala*

leap (v.) *naṭṭ*

learn *it‘allim*; make learn by heart *ḥaffaḍ*

learned *‘âlim*

leather *gild*; piece of leather *ḡilda*

leave (s.) *agâza*; by your leave *min fadluk*; (v.) *khulla, sêyib*; I, you, left *sêyibt, futt*; they left *sêyibû*; (quit) *fâriq*

ledger *daftar*

lemon *lamûna* (col. pl. *lamûn*)

lend *sallif*

length *ṭâl*

less *aqall*; get less *nūṣ*

lest *laḥsan*

let (permit) *khalla, imp. khallî*; they let go *sêyibû*; be let (house) *it‘aggar*; be let go *issêyib*

letter *ḡarīb*

liar *kaddâb*

library *kutubkhâna*

lie (down) *nîm, raḡad*

lie (s.) *kidb*; give lie to *kaddîb*

light (s.) *nûr, (v.) qûl*; bring to light *izhar*

light (not heavy) *khafîf*

lighten *baraḡit (id dinya)*

like (a.) *zêy, mîl*

likeness *shabah*

limit (s.) *ḥadd, qadd*; (v.) *ḥaddîd*

line *khaff*

lion *sab‘ (pl. subû‘)*

little (s.) *shuwaṛya*; consider little, too little *istiqall, istaqlîl*

live (v.) *‘ash*; (inhabit) *sikin*; they live *yiskunu*

living (s.) *ma‘isha*; get one's living *istarzaq*

load (s.) *ḥamla, wisq*; (v.) *ḥammil, wasaq, ‘abba*; be loaded, laden *itwasaq*

loaf *riḡhîf (pl. irḡhîṭa)*

lock (s.) *kâlûn, (v.) sakk*

locksmith *kawalînî, kawalingî*

London *Lundura, Lundura, Londra*

long *ṭawîl (comp. aṭwal)*; long ago *zamân*

look (v.) *baṣṣ*; (search) *daawar*; look after *ḥâḡiṣ ‘an*; look over *itfarrag ‘ala*

look out! *â‘î*

looking for *medaawar ‘ala*

loosen *rakha, rakhrakh*

lord *rabb, sîd*

lose *rah minnu*

loud *‘âlî*

lounge *ingā‘aṣ, ingā‘maṣ*

love (s.) *ḥubb, (v.) ḥabb, wadd*; they love *y-ḥabbû*, be loved *ithabb, inḥabb*

loving *meḥîbb*

low *wâṭî; ḍân*

lower (a.) *taḥṭînî*

luck *bakht*

lucky; find lucky *istabrak*

luggage *‘aṣh*

luggage van *makhzan fransûwî*

lunch *ḡhazl*

lying (down) *nâ‘im, nâṣim*

lying down, lying ill *raḡud*

M

- Mad *maqrân*; drive mad *gannîn*; consider mad *is-tiqann*
 make *ʿamal*
 malice; bear malice *ithammil*
 man *râgil* (pl. *raggala*)
 manhood *kubr*
 manage *sâjis*
 many *ketir, kitir*
 March *mars*
 mark (v.) *ashshar*
 market *sûq* (pl. *iswâq*)
 married *miggawiz*
 mash (v.) *daqq*
 master *mahhulâm, sid*; (teacher) *muʿallim, khôja*
 mat *hasira* (pl. *husr*)
 match *kabrîta* (col. pl. *kabrît*)
 mat maker *hasarî*
 matter *masʾala, khabar*
 mattress *martaba*
 mattress-maker *managgid*
 mattress making *tangid*
 May *mâya*
 measure (v.) *qas*
 meat *lahm, lahma*
 medicine *duʿa*
 meet *qâbil, idqâbil waiga*; I met *qâbill*; chance to meet *işşâdîf waiga*
 meeting *qumʿiya*
 melt (t.) *sâyah, sayyah, lawarib*
 memory *bal*
 mend *ʿallah*; they mend *qʿallahâ*
 merchant *tâgir* (pl. *taygir*)
 merchandise *budara*
 messenger *marʾula*
 metre *mitr*
 middle *wasf*
 mile *mil*
 milk (s.) *laban*; be milked *inhalab*
 milkman *labbân*
 millième *millîn*
 minaret *madna (mâdina)*
 mind (s.) *bal*
 mine (pr.) *beteri* (f. *beterî*, pl. *betâʿî*)
 ministry *dîwân, nazîra*
 minor *qâsir*
 minute *dîqîya*
 mix *khulat*
 molar (tooth) *dîrs*
 money *fulûs*
 month *shahr*
 moon *qamar, qamara*
 more *ziyâda*
 morning *subh*; this morning *iş şubh*
 morsel *layma*
 mosque *gâmiʿ*
 mosquito *nânîsa* (col. pl. *nânîs*)
 moth *ʿitta*
 mother *amin*; my mother *ummi*
 mother-in-law *hamâl*
 mound *kôm*
 mouse *far* (pl. *fiʿân*)
 moustache *shamab*
 mouth *harâq*
 mouthful *layma*
 mow *hushsh*; be mown *in hushsh*
 Mr. *ʿfendi, khawaja, musqa*
 much *ketir, kitir*
 mud *wahî*
 mule *bayhl, bayhla* (pl. *bayhâl*)
 music *maʾka*
 Mussulman *Muslim*
 mutter *barym*

N

Nail *musmar*, *mušmâr*, *mismâr*,
mišmâr

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 *lâzim*

necessity *luzûm*

neck *raqaba*

need (s.) *luzûm*, 'ôza; no need
balîsh

neighbour *gâr*

nesting (part.) *me'ashshish*

net *shabaka*

never *abadan*

new *gedîd*, *gidîd* (comp.

agîdîd, pl. *gudîd*, *gudîdîd*);
be new *istigadd*

newly *gedîd*

news *khavar*; get news from
istakhbar min

newspaper *gurnâl*

nice; consider nice *istazraf*

night *lêl*, *lêla*; pass the night
bât

Nile *baħr*, *baħr in nîl*

no *la'*

north *baħr*, *baħrî*; go north
baħhar

not *la*, *mush*, *ma . . . sh*

notify *îlan* (*u'lan*)

November *nufambur*

now *dilwaqt*, *dilwaqtî*, *hâlan*

number (v.) *namnaw*

nurse (hospital) *tamargî f.*
tamarçija

O

O, oh *ya*

oath: take an oath *hili' isti-*
hallîf

obtain *ittasâl*

occasion *furşâ*

October *Uktubar*

of *bihi'* (pl. *bihi'*)

of course *ma'lam*

off; from off *min 'ala*

offence = *khalfâ*

office *maktub*

officer *qâbi' (pl. subhâr)*

often *kalîl ma*

old (person) *kahar*, *lâhar* (comp.
shâhar), *shâtîyir-ragâs* (thing)

ordinary (pl. *qadîm*)

on *'ala*

once *marra*; once for all *marra*
marra, *hâ l marra*

one *wâhid*

only *bass*; only that *innama*

open *maftûh*, *fâtîh*

open (v.) *fatah* imp. *iftah*,
they opened *fatahû*; be
opened *iftulah*

opening *fâtîh*

ophthalmia: get ophthalmia
imadd

oppose *shâtîf*

opposite *qashd*

or *wallâ*

orange *burçûbâ*

order (= elu' - c) *nişîma*, in order
that *laql, li uql*, (v.) *amur*

ordinary *maradîndî*

origin *asl*

original *aslî*

orphan *fatîm*

other *tānī*, *baṣṣa*, *ghār*
 our -na, *bita'na* f. *bitirritna* (pl.
betu'na)
 out *barra*
 outer *barrānī*
 oven (European) *furn* ; (Arab)
kārūn

over *jāq*, *'ala*
 overcoat *balṭa*, *sūku*
 overlook (of a window) *'alā*
 overtake *liḥiq*
 owe *iddāyin*
 owner *ṣāḥib*

P

Pain (s.) *wagā'* ; (v.) *waja'*
 paint (s.) *bāya*, (v.) *ḍarab*
ḥāya
 pantry *ishīnsa*, *silānsa*
 paper *waraja* (col. pl. *waraj*,
 pl. *wirāq*, *urāq*, *aurāq*)
 pardon (v.) *sāmih*
 Paris *Bariz*
 partner *shirīk* ; take as a part-
 ner *shārik*
 partnership *shirka* ; be in part-
 nership *shirak*
 pasha *bāshā*
 pass *fat* ; (hand) *nā'il* ; let
 pass *fawāṭ* ; she passed
fātīl ; they passed *fātūm*
 passing (s.) *fat* ; (part.) *fātīl*,
fāyīl
 pastry *fiṭīr*
 pastry cook *fiṭīrī*
 pave *ballaḡ*
 pay (s.) *uḡra* (pl. *uḡar*) ; (v.)
muḥṣa ; (v.) *ḍafa'*
 pease *ḥasalla*
 peacock *ṭafās*
 pear *ḥamāmīrāya* (col. pl. *ḥam-*
āmīra)
 peel (v.) *qashḥar*
 peer (v.) *bās*
 pen *qalam*
 pencil *qalam ruṣāḡ*
 people *naṣ*
 perceive *ḥasa*, *istḥasse* *bi*
 perform *qāḍā*

perfumes *'uṭurāt*
 period *mulda*
 perish *hilik*
 permission *izn* ; ask permission
ista'zin
 permit *azan* (*li*)
 perplex *ḥaiyar*
 persevere *istimarr*
 Persian *'aḡamī* (col. pl. *'aḡam*)
 person *nifir*
 personally *zātan*
 phenic *ḡinik*
 piastre *qish*, *qersh*, (tariff)
qirsh *siḡh* ; twenty-piastre
 piece *'ishrāḡa*
 pick (up) *ḥawāṣ* ; they pick up
ḡalimū
 pickles *ṭuṣṣā*
 picture *ṣūra*
 piece *ḥitta* (pl. *ḥitat*)
 pierce *kḥarāḡ*, (with many
 holes) *kḥarḡaḡ* ; be pierced
istayḡab
 pilgrim *ḥaḡḡ*
 pilgrimage : go on pilgrimage
ḥaḡḡ
 pincers *kammāsha*
 pipe *maṣṣara* (pl. *maṣṣar*)
 pity (s.) *ḥiṣāra*, *ḥiṣāra*
 cause to pity *ḥawāṣ* *'ala*
 place (s.) *maṭruḥ*
 placed *maḥṭat*
 plait : be plaited *ṭayyad*
 plane (tool) *raḥāḥ*

play (v.) *lâ'ib*; an instrument *âdaqq*; play with *lâ'ib*
 please; be pleased *inbasat*, *inšarr*
 pleased *mabsûṭ*
 plum *barqûqa* (pl. *barqûq*)
 pocket *gêb*
 poet *shâ'ir* (pl. *shu'ara*)
 police *buliṣ*; police - station *tumṇ*, *karakôn*
 polytheist *mushrik*
 pommel; tie the bridle to the pommel of the saddle *qarbaṣ*
 pond *birka*
 pony *sîsî* (pl. *sayâsî*)
 poor *faqîr*; become poor *iftaqar*
 porter *shêyâl*
 portmage *mashâl*
 portfolio *maḥḥaḍa*
 portmanteau *shanta*
 possessed *me'aḥḥat*; behave like one possessed *it'aḥḥat*
 possession; acquire possession *istamlîk*
 possible (a.) *imkanî*; be possible *imkan*; it is possible *imkin*
 post *buṣṭa*
 post-office (*maktab*) *il buṣṭa*
 postpone *akhhkhar*
 pot *halla*
 potato *batāṭsa* (col. pl. *batāṭis*)
 poulterer *farargî*
 pound (money) *gînēh*
 pound (v.) *dâqq*
 pour *kabb*; I will pour *akabb*; be poured *inkabb*
 powder *barād* (*bariūd*)
 power *qîwa*, *maḥḥara*
 powerful *qâḍir*
 pray *ṣalla*; pray! *atjaddat*? *ummâl*!
 prayer *ṣala*; call to prayer *iddan*

precision; do with precision *itqan*; be done with precision *intaqan*
 prepare *gahhiz*, *haḍḍar*
 present (s.) *hidîya*; (a.) *hâḍir*, *maḥḥûṭ*; be present *itwaḥḥad*
 present (v.) *qaddim*
 presence *wuḥûḍ*
 preserving (s.) *hifz*
 press; be pressed *dâq*, *iddâyiḡ*
 pretend *idda'a*
 pretty *kuraḥis* (comp. *akwas*)
 price *taman*
 pride
 prince *berîns*, *brîns*
 prison *ḥabs*, *sign*
 prisoner *maḥbûs*, *masḥûn* (pl. *masaḥûn*); make prisoner *istêsar*
 probably *ghâlîban*
 procuration *niyâba*
 proper; be proper *ṣahḥ*
 properly *zîy in nîs*
 property *mâl*
 protect *ḥama*, *dâḡi 'an*, *istahjâz 'ala*
 protecting *ḥifz*
 publish in the paper *qarnal*
 puff; be puffed up with pride *igga'mas*
 pugh *ikkhi*
 pull (v.) *shadd*; be pulled *shḡar*
 punish *ḡaza*
 purse *ḥis*
 put *ḥaff*, imp. *ḥaff*; I, you, put *ḥaffēt*; they put *ḥaffu*; put on *illîs*, imp. *illîs*; they put on *yilbîsû*; put to (door) *rahl*, *mirih* (harness) *vallaḡ*; be put *itḥaff*, *inhaff*; be put up *atrahkû*; be put to *irtadd*, *atrahḥ*, *urwarib*
 pyramids *ḥaram*

Q

Quantity (number) <i>qunṭa</i> , <i>qunḍa</i>	quarrelsome <i>shukālī</i>
quarantine; put into quaran- tine <i>karṭīnā'ah</i>	quarter <i>rub'</i>
quarrel <i>akḥāniq</i> , <i>ishshakīl</i> ;	queen <i>malīka</i>
quarrel with <i>ʿarik</i> , <i>khāniq</i> ;	question <i>suʿāl</i>
they quarrelled <i>akḥāniqū</i>	quickly <i>qarīm</i>
	quick-tempered <i>shakālī</i> , <i>khu- lālī</i>

R

Race (s.) <i>saḥqa</i> : race with <i>sahīq</i> , <i>is-sahīq</i>	red <i>ahmar</i> (f. <i>ḥamra</i> , pl. <i>ḥamar</i>)
rag <i>khalaqa</i>	redness <i>ḥamīr</i>
rain (s.) (<i>maṭara</i>), <i>naṭara</i> ; (v.) <i>naṭarīt</i> (<i>maṭarīt</i>)	regret <i>ithaṣṣar</i>
raise <i>rafaʿ</i> ; be raised <i>itrāfaʿ</i> , <i>irtāfaʿ</i>	relate <i>ḥaka</i>
rare <i>nahī</i>	relation (person) <i>qarīb</i>
rate; first-rate <i>ʿal</i>	religion <i>dīn</i>
rather! <i>umayl!</i>	rely <i>rtamāl</i>
raw <i>may</i>	remain <i>baqa</i> , <i>jiḍil</i> ; she remains <i>tibqa</i>
reach <i>ḥaṣṣal</i> , <i>ṭal</i> , <i>raṣi</i> , <i>ittaṣal</i> ; (overtake) <i>lthiq</i> , he, it, reaches <i>githaʿ</i> ; she reaches <i>lthāṣṣa</i>	remainder <i>ḥāq</i> , <i>ḥaṣṣa</i>
read <i>qara</i> ; I read <i>qarēt</i>	remaining <i>ḥāq</i>
reading <i>qurʾān</i>	remove <i>ihṭal</i> (<i>ahṭal</i>); he re- moved <i>ithṭal</i> , <i>itṭaṣal</i>
ready <i>qāḍi</i> , <i>qāḥi</i> ; get oneself ready <i>istāʿadd</i>	renew; be renewed <i>iqyaddid</i>
ready-made <i>qāḥiṣ</i>	reprieve <i>tabʿan</i> , <i>irtāṣaʿan</i> , <i>istamālʿan</i>
rear (v.) <i>shalb</i>	renowned <i>muṣṭahir</i>
reason <i>saḥab</i>	repair <i>ṣallah</i> , <i>ramm</i> ; be re- paired <i>itramm</i>
rebel (v.) <i>ʿaṣi</i>	repairs <i>taṣṭih</i> , <i>taṣṭihāt</i>
rebellious; be rebellious <i>ʿaṣi</i>	repent <i>tabʿan</i> , <i>malum</i> ; cause to repent <i>taṣṭihʿan</i>
receipt <i>ʿaṣṭ</i> (pl. <i>ʿaṣṭalāt</i>), <i>istilām</i>	replace <i>ṣaḥḥa</i>
receive <i>ʿaṣṭam</i> , <i>istāṣṭil</i>	reply (s.) <i>raḥl</i> , (v.) <i>raḥl</i>
recent; be recent <i>istiyadd</i>	reproach (v.) <i>ʿajir</i>
reception (love) <i>tashrif</i>	rescue <i>khallaṣ</i> ; they rescued <i>khallaṣu</i>
recognise <i>ʿarf</i>	resemble <i>shabab</i>
recover <i>ṣallḥ</i>	resistance <i>muqāwama</i>
recover (v. tr.) <i>shaff</i>	respect (s.) <i>ibṭirām</i>
recreation <i>fashā</i>	responsible <i>muṣṭam</i> , <i>muṣṭaf</i> hold responsible <i>alṭam</i>

retire *iftarad*
 return (s.) *rugû'*; (v.t.) *ragga'*;
 (v.i.) *rigî'*; we returned
rigî'na
 rice *ruzz*
 rich *ghanî*
 riches *mâl*
 ride *rikib*; they rode *rikbû*;
 be ridden *itrakab*
 riding *rikkib*
 ring (the bell) *ḍarab*; (of metal)
ram
 ripe *mistiri*; become ripe
istawa
 rise *qâm*; (of dough) *ikhtamar*;
 (increase) *inzâd*
 rising *ṭulû'*
 risk (v.) *âyis*
 road *sikka* (pl. *sikak*)
 rob *sarag*; be robbed *insarag*
 robber *ḥarâmî*
 robustness *shiddîya*

roll (v.t.) *dahḍar*, (v.n.) *id-
 dahtar*, *itmarragh*; be rolled
iddahtar
 roof *ṣaṭḥ*, *ṣuṭāḥ*
 room *ōda* (*ōda*) pl. *urad* (*urad*);
 his room *uḍtu*; make room
wassa', *fassaḥ*
 rope *ḥabl*
 rose *warda* (col. pl. *ward*)
 rose-water (*moiyit il*) *maward*
 roughly; behave roughly
ithaygar; speak roughly to
ittāqil 'ala
 row (s.) *ṣaff*; place in a row
raṣṣaṣ, *ṣaff*
 rubble *dabsh*; fetch rubble
dabbish
 ruin (v.) *'awwar*
 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 *nashîya*
 saliva *riq*
 salt (s.) *malḥ*, (a.) *mālîḥ*, *ḥabliq*
 salute *sallim 'ala*
 same *wāḥid*; all the same *ṭayp*
ba'd
 sand *raml*
 Satan *ishshetân*
 Saturday (*yôm*, *nahâr*) is *sabt*
 sauceman *kasarâma*
 savage; become savage *itrah-*
ḥash
 saw *minshâr*
 sawing *nashr*

say *qil* (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 *qûl*
 scarab *gu'rân*
 scarcely *ya dôb*, *dôbak*
 scarcity *qilla*
 scatter *bahtar*
 scholar *ṭalimîz*
 school *madrasa*
 scissors *marpaṣṣ*
 scope *maḥad*
 scorch; be scorched *itqalla*
 scratch (s.) *kharḥ-sha*; be
 scratched (thing) *ithakk*
 sea *bahr*

search for *dauwar 'ala*
 season *waqt*, *arḥ*
 second *ṭānī*; *ṣuḡṣuḡ*
 see *shāf*, *ra'a*; I, you, saw
shaf; he sees *yeshāf*; they
 see *yeshāfū*
 seeds *bizr*, *taḡīrī*
 seeing (part.) *shā'if*, *shāyif*;
 seeing that *maḏām*; (s.) *shāf*
 seize *misik*, *qabad*; she seized
miskit; they seized *miskū*;
 he seized *itmasak*, *in(m)masak*
 seizing (s.) *masak*
 select *nappā*
 self *nafs*; himself *nafsu*; by
 himself *waḥdu*, *li waḥdu*
 sell *bā'*; I, you, sold *bī't*, *bīht*;
 they sold *bī'nā*; they sell
yabī'nū
 send *shā'at*; they sent *shā'atū*
 separate *faraq*
 September *Sāltimbar*
 servant *khādām*
 serve *khaḏam*; be served
itkhaḏam
 service *khāḏma*
 settle; settle with *ḥāsib*
 severe *shadid*, *shādīd*, *ṭajīl*; con-
 sider severe *istatḡal*
 shaft *'arash* (pl. *'arshūn*)
 shame (s.) *ḥarām*
 Sharqiya; native of the pro-
 vince of *Sharqiya*, *Sharqawi*
 sharpen (pencil) *ḥara*
 she *ṭaḡa*
 shear *ḡaza*; be shorn *ingaza*
 sheep *kharrūf* (pl. *kharrūn*)
 sheet *mīṭaḡa*
 sheikh *shaykh* (pl. *mashā'ikh*,
mashā'ikh)
 shelf *raf* (pl. *rufūf*)
 shell (v.) *qashshar*
 shelter (v.) *kann*; seek shelter
istakann

ship *merķib*
 shirt *qamīṣ*
 shoes (pair of) *gazma*
 shoemaker *ḡazmaḡi*, *ḡizamaḡi*
 shoot *ḡarab* (bi l *ḡandaḡiya*);
 (go shooting) *istḡad*
 shop *dukkān*
 short *quṣaiyar*
 shoulder *ḡūf*
 show (v.) *warra*, imp. *warri*;
 show over *farrag*; be shown
 over *itfarrag 'ala*
 shriek (v.) *ṣarakh*
 shrink *khas*
 shut (v.) *qafal*, imp. *iqfīl*; be
 shut *iqafal*
 shutter *shamsiya*, *samsiya*
 shutting (part.) *qāfil*
 shy; be shy *ḡataḡḡ*, *khīḡi*
 si leboard *ḡuḡīḡ*
 sift *ḡharbīl*; be sifted *itḡharbīl*
 sifting *ḡḡharbīl*, *ḡḡharbīl*
 sign (v.) *'allim 'ala*
 silent; be silent *sikī*
 silver *fadda*
 simple (person) *ḡhashīm*
 sing *ḡanna*
 singing *ḡanna*
 sink () *ḡallā'a*; sink deep in
istaghrag
 sin *ḡḡawīm*
 sister *ukhl* (pl. *ikhḡat*)
 sit *ḡad*, imp. *uḡad*; you sit
ḡad; they sat *ḡadū*;
 they sit *uḡadū*, sit up at
 night *sīḡir*, *sīḡir*
 sitting (s.) *ḡu'ad*; *ḡalsa*; (part.)
ḡad
 six *satt*, *sitta*
 sixth (s.) *sats*
 skill *ḡalaka*, *ḡalaka*
 sky *samā*
 slant (v.t.) *ḡarīb*, be slanted
itḡarīb

slaughter *dabāh*
 slaughtering *dabḥ*
 slave 'abd
 slave-dealer *gallāb*
 sleep *nām*; you sleep *tenīm*:
 I slept *nimt*
 sleeping *nā'im*, *nāyim*
 slight *khafīf*
 slip (v.) *izzahlaq*
 slippers *bantufl*, *bantuflī*
 slowly 'ala l mahl (§ 570)
 small *ṣughaiyar* comp. *aṣghar*;
 consider small, too small
 istaṣghar
 smallpox *gidrī*
 smell (s.) *riḥa*; (v.t.) *shamm*
 smile (v.) *itbassim*
 smiling *simīḥ*
 smoke (s.) *dukkhkhān*; (v.) (of a
 chimney) *dakhhkhan*
 smoking *shurb id dukhkhān*
 snake *tī'bān*
 snatch *khaṭaḥ*
 sneeze *itīs*
 so *kede*; so and so *kaza, kaza*
 kaza
 soak *bāsh*, *bashbish*
 soap (s.) *ṣabūn*, (v.) *ṣabbīn*; be
 soaped *iṣṣabbīn*
 society *shirka*; (gathering)
 gam'īya
 sock *sharāl*
 sofa *kanabē*
 soft *nā'im*; get soft *nī'im*
 soldier 'askarī (pl. 'asakir)
 some *ba'd*
 somebody *ḥadd*
 sometimes . . . sometimes *sā'a*
 . . . *sā'a*
 something *ḥaqa*
 son *ibn*
 Soudanese *sūdānī*
 sound (v.) *gass*
 sour; go sour *ḥumū!*

south *qiblā*; go south *qabbil*
 sow (v.) *zara'*; we sowed
 zara'na, zaraḥna
 sparrow 'aṣfūra
 speak *itkallim, ikkallim*; he is
 speaking *beyikkallim*; they
 speak *yikkallimū*; speak to
 kallim; he speaks well of
 yizkur
 spend *ṣaraf*; I spent *ṣaraft*;
 he spends *yīṣrif*; be spent
 iṣṣaraf
 spider 'ankabūt
 spill *kabb*; *baḥṭar*; be spilt
 inkabb, itkabb
 spirit (devil) 'afrīt
 spite; in spite of *ghaṣbe 'an*
 splashboard (of carriage) *raḥraf*
 split *inbarash*
 spoil *khaṣṣar, 'auwar*
 spoon *ma'laqa*
 sprawl *inbarash*
 sprinkle *bakhhk*
 spy; play the spy *itbaṣṣaṣ*
 squeeze; be squeezed *dāq*,
 iddāyiq
 squint *ḥawal*
 squint-eyed *aḥwal* (pl. *ḥūl*)
 stable *aṣṭabl*; the stable
 raṣṭabl
 stand (place of standing)
 mauqaḥ
 standing *wāqif*
 start (on journey) *sāḥir, qām*;
 he, it, starts *yeqām*
 starting *mesāḥir, qā'im, qāyim*
 statement *qāl*
 station (railway, &c.) *maḥaṭṭa*
 stature *qīma*
 steal *saraq*; they stole *saraqū*
 steamboat *bahār, arabār*
 step (s.) *sillima*
 stick (s.) 'aṣāya (pl. 'uṣy); get
 stuck *itwahas, itwahal*

still (ad.) *kamán* ; *lissa*
 sting (s.) *qarṣa*, (v. *qaraṣ*) ;
 be stung *qaruṣ*
 stinging *qarṣ*
 stingy *bukhl*
 stocking *sharāb*
 stomach *batn*
 stone *ḥajar* (pl. *ḥajāra*)
 stop (v.t.) *waqqaf* ; (v.i.) *wāqif*
 (imp. *uqaf*)
 stopping (standing still) *wāqif*
 store-house *makhzan*
 story (tale) *ḥikāya*
 straight *dughri*
 straightway *dughri*
 strand ; get stranded *itwāḥas*
 street *shārī* (pl. *shawārī*),
 sikka (pl. *sikak*)
 strength *qūwa*
 stretch (v.t.) *madd*
 stretching (s.) *maḍal*
 strike *ḍarab* ; they strike
 yidrabū ; she struck *ḍarabat* ;
 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*, *gāmiḍ*

stuff (s.) *qumāsh*
 stuff ; be stuffed *inḥasha*
 stuffing *ḥashwa*
 stumble *ṭabb*, *ʿitir*
 stumbling (s.) *ṭabba*
 succeed ; succeed to *itbawwish*
 such a one *fulān*
 sugar *sukkar*
 sugar-basin *sukkarīya*
 suit (s.) *taqm*
 Sultan *Sultān*
 summer *ṣif*
 sun (*siams*), *sams*
 sunset *maghrib*
 Sunday (*yōm*, *uthūr*) *il ḥadī*
 surely *ya maḥsan*
 surface *wishsh* ; rise to the
 surface *qabb*
 surround *ḥāwiṭ*
 suspend *ʿallaq* ; be suspended
 itʿallaq
 suspending (s.) *taʿlīq*
 sustenance *rizq*
 swallow *bala* ; be swallowed
 inḡalaṭ
 sweep (v.) *kanas*
 sweet *ḥalw* ; find sweet *istahla*
 swell (v.) *wirim*
 swim *ʿām*
 sword *ṣayf*
 Syria *ish Shām*
 Syrian *shāmī*

T

Table *ṭarabḥa*, *tarabḥa* ; (din-
 ing) *suḥra*, *suḥra*
 tablecloth *majraṣh*
 tail *dāl*
 tailor *khayyāt*
 take *akhad*, *khad* (imp. *khud*) ;
 she takes *takhud* ; I, you,
 took *khadt*, she took *khadt*,
 they took *khadu* ; take

away *shāl* (imp. *shī*) ;
 take off *qala* ; take out
ṭalla, *kharrag* ; take to
 (get accustomed to) *khadla* ;
ṭab ; he takes (conveys)
yawadli ; take oneself off
ingan ; take a ticket *qāṭr*,
taḥara ; (drinks, &c.) *istā*
ʿa

talk (s.) *kalâm*, *qôl*; (v.)
ikkallim; they talked
ikkallimû
tall *tarîl* (comp. *aṭwal*)
tank *hōd*
tax *rasm*
tea-pot *ibriq* *betâ' ish shây*
teach 'allim
teacher *me'allim*
tear (v.) *sharaṭ*, *sharmat*; be
torn *ishsharmat*
telegram *talagrâf*, *tiligrâf*
temperament *khulq*
temple (ancient) *birba* (pl.
harâbî)
tennis (*lî'b*) *it tanis*
tepid; get tepid *fitir*
terrace *ṣuṭûḥ*
than *mîn*, 'an
thank; thank you *kattar*
khêrak
that (pr.) *da*, *dih* (f. *dî*), *dik-ha*
(§ 124); (c.) *inn*, *leimn*; that
they *innukhum*
the *il*
theatre *tiyâtru*
their -hum, *beta'hum*, *betaḥhum*
them -hum
there *henâk*
therefore 'ashân ('ala shân). *kede*
these *dâl*
they *humma*
thick *tekhîn*, *tikhîn* (pl. *tukhân*);
grow thick *tikhîn*
thin *rafaiyir*
thing *ḥâya*, *shê*
think *ẓann*, *iṭṭakar*
third (s.) *till*
thirsty 'aṭshân
this *da*, *dih* (f. *dî*)
those *dâl*, *duk-hamma*
though *welan*; as though *ke'inn*
thousand *alf*
thrashing (s.) 'alqa

three *talat*, *talata*, *talâta*
throttle *ḥanaq*
throttling *ḥanq*
throw *rama* (imp. *irmî*); *hadaf*;
she threw *ramît*; they threw
ramû; be thrown away
itrama
thunder (v.) *ra'adit* (*id dinya*)
Thursday (*yôm*, *nahâr*) *il*
khamis
thus *kede*
ticket *tazkara*
tie (v.) *rabaṭ*; they tied *rabaṭû*
tied *marbûṭ*
tiger *nimr*
time *waqt*, *zaman*; *marra*;
mudda; (season) *awin*; at
that time *waqtiha*
timid *khauwâf*
tiny *ẓughannan*, *ṣughattat*
tire *tarab*, *ta'ab*; get tired *tirib*
tired *ta'bân*
to *li*, *le*, 'ala; to me *lî*, *liya*;
to him *luh*
tobacco *dukkhân*
tobacconist *dakhakhnî*
to-day *in nahâr da*
together *sawa*
to-morrow *bukra*; the day
after to-morrow *ba'da bukra*
tongs *kammâsha*
tongue *lisân*
to-night *il lêla*
too *kamîn*
tooth *sinna*
torture (v.) 'azîb, be tortured
ingazar
total *ḡawala*, *ḡimla*
tourist *sawwîḥ*
towel *fita*
town *bahal* (pl. *bilâd*)
trade *tiṭira*
train *babîr*, *wabîr*
tramway *tramway*

translate *tarjīm*
 trap *maṣṣūda*
 travel (v.) *sāfir*; I, you, travelled *sāfir*; she travelled *sāfirat*; they travelled *sāfirū*
 tray *ṣamiya*
 treat (v.) *‘āmil*, (medically) *‘ālig*; be treated (medically) *iddāwa*
 tree *ṣagara* (*shagara*)
 tremble *intarash*, (from cold) *raṣraṣ*
 trip (s.) *ṣafarīya*, *siṣarīya*
 trousers *bantālōn*, *manṭālōn*
 true *ṣahīḥ*

trunk *samlūq*
 trunk-maker *sanadqī*
 truth *ḥaqq*, *ḥaqīqa*, *ṣahīḥa*
 try (v.t.) *ḡarrab*; try on *qīs*; be tried *itḡarrab*
 Tuesday (*yôm*, *nahâr*) *it talât*
 Turk *Turk*
 Turkey *bilâd it Turk*
 turn (v. t. and neut.) *dawwar*; turn oneself over *inqalab*
 turning (up a street, &c.) *tahwîd*
 twist *lawa*
 two *itnên*
 tying (s.) *rubât*

U

Ugh *ikhkhî*
 umbrella *shamsīya*, *samsīya*
 uncle (paternal) *‘amm* (pl. *‘ammām*); (maternal) *khāl*
 unclean *nigīs*; consider unclean *raqqīs*
 uncover *kashaṭ*
 under *taht*
 understand *fiḥim*; be understood *itḡaham*; get to understand *istadrak* (*‘ala*)

unfasten *fakk*
 unruly *shaṭṭ* (pl. *shuṭṭiy*)
 until *ḥadd*, *li ḥadd*
 untying (s.) *fakk*
 up *fôq*
 upholsterer *munṣappid*
 upper *fôqini*
 upset *qalab*; be upset *itqalab*
 urge on *istaḡil*
 us -*na*

V

Vaccinate *ta‘am*
 vaccination *taṭ‘īm*
 valley *wādî* (pl. *wadīyân*)
 veil (s.) *burqu‘* (pl. *buruq‘*)
 verify *ḥaqqaq*; be verified *ithaqqaq*
 very *qawî*, *katir*
 victoria (carriage) *ḡanṭūr*
 view *shôf*

village *balad* (pl. *bilâd*)
 violence *shidda*
 violent *shadîd*, *shidîd*
 vision *shôf*
 visit; visit on a fête day *‘aiyid ‘ala*
 visitor *dâf* (pl. *dîḡâf*), *wasâfir*
 voice *ṣôf*

W

Wager (v.) *râhin*
 waistcoat *sildêr*

wait *istanna*, *ṣabar*; keep waiting *ṣabbar*

waiter *sufragî, sufragî*
 waiting for *mistannî*
 wake (v.i.) *şiki*
 walk *mishi*; make to walk,
 walk about (t.) *mashsha*;
 walk about (i.) *dâr*; they
 walk *yimshû*; take a walk
 itfassah
 walking (s.) *mashy, (part.)*
 mâshi
 wall *hêf, hêta*; low wall,
 foundation wall *gidâr*
 walnuts *göz*
 want (s.) 'ôza; (v.) 'âz, 'auz,
 'âiz
 wanting 'auz, 'âiz; (deficient)
 nûqîş
 war *harb*
 warm (v.t.) *dañja*
 war-office *harbiya*
 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) *sihir, shîr*
 watchmaker *sâ'âtî*
 water *moîya*
 water-carrier *saqqâ*
 water-melon *shammâma* (col.
 pl. *shammâm*)
 waylay *istarşad li*
 we *iham*
 weak *da'îf*
 weaken *da'da'*
 weakness *da'f*
 wealthy; become wealthy
 iqţadar
 wear *libîs*; be worn out with
 age *qutum*
 wearing *libîs*
 weather *dinya, dunya*
 wedding *farah*

Wednesday (*yôm, nahâr*) *il*
 arba' (l arba')
 week *gum'a*
 weep *biki, 'aiya'*
 weigh *wazan*; be weighed
 itwazan
 well (s.) *bîr*
 well *ţaiyîb*; get well *khaff*
 west (s.) *ghurûb*; (a.) *gharbî*
 wet; be wetted *itball, inball*
 what *ê, êh, êsh, mâ, anî*
 wheel 'agala
 when *lamma*; when? *emta?*
 whenever *kulle ma*
 where *fên*
 which *illî, anî, enhu* (§ 125)
 whichever, *êy, êyiha*
 whip *harbiq*
 whisper (v.) *washwish*
 white *abya'* (f. *bêda*, pl. *bîd*);
 white colour *bayâd*
 who *illî*; who? *mîn?*
 whoever *kulle manhu*
 whole *kull*; *ţûl*; *şahîh*
 why *lêh*
 wickedness *sharr*
 wide 'arîd
 widen *wassa'*
 wife *qôza*; his wife *qutu,*
 imrâtu
 win *kusub*
 wind *hawa*
 window *shîbbâk*
 window-blind *sîlira*
 wine *nebit*
 wink; wink to one another
 itghâmiz
 winter *shîta, shitwa*
 wisdom *hikma*
 wish (v.) *sha'*
 with *ma', waiya, bi*; with me
 mî'i; with her *mihîa*; with
 us *ma'âna*
 within *gûwa*

without *min ghêr*
 witness (s.) *shâhid* (pl. *shuhhâd*,
shuhûd), (v.) *shihid* ; call as
 witness *istashhid*
 woman *mara*, *hurma* (politer
 than *mara*) ; women *niswîn*,
nisa
 wonder *istaghrab*
 wood *khashab* ; piece of wood
khashaba
 wool *sûf*
 wool-gathering *tawahân*
 word *qôl*, *kaldm*
 work (s.) *shughl*, (v.) *ishtaghal* ;
 they work *yishtighilu*
 workman *fâ'il*
 workshop *warsha* (pl. *wirash*)
 world *dunya*, *dunya*, 'âlam
 worse *al'an*

worship 'abad , be worshipped
it'abad
 would : would that I *ya rêt*
 wound (v.) *garah*, *garrah* ; be
 wounded *ingarah*
 wrangle *ishshâhin*
 wrap *laff*
 wrapping *khêsh* ; put wrapping
 on *khaiyish*, *khêyish*
 wrestler *bahlawân*
 wretched *maskin*, *ghallân* (pl.
ghalâba)
 write *katab* : I, you, wrote
katabt : be written *inkatab*
 writing *kitâba*
 writing-book *daftar*
 writing-room *maktab*
 writing-table *bashbukhta*
 wrong *harâm*, (v.) *zulm*

Y

Yawn *ittâwib*, *ittaub*
 year *sana* (pl. *sinin*) ; last year
'ammanwil
 yellow *aşfar* ; become yellow
işfarr
 yes *ewa*, *aiwa*
 yesterday *imbârih*, *imbirih* ;

the day before yesterday
awwil imbârih
 yet *lissa*
 you -k, ak &c. (§ 121)
 young *şughaiyar* ; young man
shabb
 your (§ 121) ; *betâ'ak*, *betâ'ik*

VOCABULARY

TO THE WORDS CONTAINED IN THE EXERCISES ON THE SYNTAX¹

A

Atlas <i>satin</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>crossed</i>
agrah <i>mangy</i>	âkhiz <i>to blame</i>
agramm <i>inasmuch as, seeing that,</i> <i>just at the moment that</i>	akhdar <i>green</i>
agrud <i>having no hair on the</i> <i>face</i>	akhrag, ikhrag <i>living out</i>
ahl (ahlî) <i>people</i>	amâna <i>security, amant Allâh</i> <i>= bi llâh</i>
ahlan u sahlân <i>welcome</i>	amîr (umara) <i>of a good family</i>
adab <i>good manners; bô il adab</i> <i>closet</i>	amr <i>command</i>
Adâliya <i>a town in Asia Minor</i>	amlas <i>smooth, polished</i>
amab <i>here, rabbat</i>	ânis <i>comfortable</i>
azinn = koinn	awân <i>time, season</i>
azrat <i>carve</i>	âya <i>verse of the Koran</i>
	ayis <i>to risk</i>
	ay na'am <i>certainly, yes</i>

I

Ibra <i>brother</i>	itâkul 'ala <i>trust in</i>
ivakkîkhar <i>be late, behind, at a loss</i> <i>be</i> (= ivakkîr)	itâkhar <i>play the ignorant</i>
itakka <i>lean on, press</i>	itâniya: <i>get ready; appear</i>
	ithaddit <i>conquered</i>

¹ 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 considered familiar by the examples.

itdastar <i>ask permission, say</i>	istama' <i>listen to</i>
"dastûr" (daṣṭûr)	istawa <i>be ripe, cooked</i>
itsaraf <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>	issawa <i>agree together</i>
itkabib <i>be made round as a ball, in balls</i>	iskandarânî <i>Alexandrian</i>
itlaff <i>be wrapped up</i>	iswallî <i>of Assouan</i>
itmashsha <i>take a walk</i>	iswira <i>bracelet, wristband</i>
itnataq <i>be pronounced</i>	iṣṭabah <i>bi meet in the morning</i>
itnatṭat <i>jump, skip</i>	issaḥḥa <i>be strained</i>
itnaqal <i>remove one's self, be removed</i>	ishtaghal <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>
iḥtâr <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 <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 (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 face</i>
izn <i>permission</i>	ingada' (= liter. inḍaga') <i>lie on one's side</i>
ista'giz <i>ask permission</i>	inḥagar <i>be deserted, haunted</i>
istaghfar <i>ask pardon</i>	inḥasad <i>be envied, have the evil eye cast on one</i>
istaghla <i>consider expensive</i>	inḍâf <i>be abled</i>
istâhil <i>deserve</i>	inḡalam <i>be wronged, tyrannized over</i>
istahraṣ <i>ala look after, see to</i>	inṣaraf <i>go away</i>
istahla <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>	inwahaṣ <i>be frightened</i>
ista'âz <i>fly to for refuge (= 'âz)</i>	iyâk <i>perchance</i>
ista'raf <i>bi make acquaintance of</i>	
istafrad <i>be left alone</i>	
istagrab <i>consider near</i>	

U

Uṣûl *regulations, custom, rule*| ummâl *of course, then*

B

Bauwâba *gate*
 bâṭ, bēyit *pass the night*
 bâṭ *arm-pit*
 bâṭin *inner, hidden*
 baṭṭikh *water-melons*
 baghl, baghla (bighâl) *mule*
 baḥḥârî *sailor*
 baḥr; il b. il abyad *the White Nile*
 badan *body*
 badla *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*
 balâṭa *slab*

bala' *to swallow*
 bâligh *mature*
 ball *to wet*
 bamya, *the esculent hibiscus*¹
 bân *appear*
 banzahêr, *bezour stone*
 bannûra *a crystal vase or bottle*
 bêt *house; sheath*
 bedingân *egg-plant, aubergine*
 bēyâ' *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 (dahab) *24 carat (as the Venetian sequin)*

T

Tagin *pan*
 tâh *go astray*
 taham *accuse*
 tahaf *present, give as a gift*
 tadwira *circle, circumference*
 tasqiya *broth*
 taṣwira *picture*
 tashrifa *reception, honor*

ta'mira *love; pipeful*
 taqrîbi *approximate*
 takhmin *guessing, idea*
 tall *hill, heap*
 taman *price, value*
 tammin *to complete*
 tanbil *sit idly*
 termisa *point; treat*

¹ 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*
 tauwil (bâlu) *be patient*
 tabîb *physician*
 tabb *beat (of the pulse or heart)*
 tabbil *beat a drum*
 ṭabliya *board, table*
 ṭâtâ *bend down*
 ṭâr *revenge*
 tarablis *a silk girdle or sash*
 taraḥ *get ripe*
 ṭarsha *vomiting*
 ṭariqa *manner*
 ṭashṭash *to jinx*
 ṭa'm *flavour*
 ṭafash *run away*
 ṭaffa *extinguish (fire)*
 ṭâqa *window, hole*
 ṭaqiya *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*
 ṭisṭ *basin*
 ṭeṣ; baḥre ṭeṣ *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, galliard*
 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 *gun, gun*
 gawâz *marriage*
 gâyiz *allowed, permissible*
 gesh *army*
 gibs *gypsum*
 giha *direction*
 gidila *tress, plait, twist*
 giri *run*

girid *palm branches*
 Giza (ig) *name of a village (the site of a convict prison)*
 gisim *bulky*
 gild *skin, hide, leather*

gius, kind, variety
 gûhara *jeasel*
 guhr *hole*
 gurra *track, footprints, spur*
 gurn *mortar; barn*

GH

Ghaiyar *to change*
 ghâb *be absent*
 ghaffa '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 span silk*
 ghasil *washing*
 ghafal, ghifil *to dose*

ghafir *watchman*
 ghala *boil*
 ghalab *conquer*
 ghanî *rich*
 ghâya *end; li ghâya up to*
 ghêt *field*
 ghirim *be fined, pay a fine*
 ghilib, ghulub *be conquered, be wearied*
 ghina *wealth*
 ghubariya (= asâr) *trace, testige*
 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, converse*
 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*
 hatab *fuel*
 hadaf *throw*

haddâdi *of a blacksmith*
 haddit *converse*
 haddûta *tale, story*
 hâra (hawârî) *set of streets, quarter*
 harat *to plough*
 haraş *to guard*

ḥaram (il) (*sacred shrine of*)

Mecca

ḥarâm *wrong, sin*

ḥarîr *silk*

ḥarb *war, battle*

ḥarrar *put, set, hold up*

ḥarf *edge*

ḥazzam *bind in a bundle*

ḥasab 'ala *look after*

ḥasad *to envy*

ḥass *to feel*

ḥâsh *prevent*

ḥafaz *keep, protect*

ḥâfi *barefoot*

ḥâfir *hoof*

ḥaqq *right, what is due ; fi haqqi*
about, against, me

ḥakim *doctor*

ḥâl *state, condition ; 'ala kulle*
ḥâl anyhow, however it may
be

ḥâla *state, position*

ḥalab *to milk*

ḥalaq (ḥulqân) *rings*

ḥalâl *lawful*

ḥalâwa *sweets ; pourboire*

ḥalfa *a prickly reed-like weed*

ḥama *defend*

ḥamad *praise*

ḥamâr *red colour*

ḥamal *bear, carry*

ḥaml *carrying*

ḥammâla (of zîr) *stand*

ḥanṭûr *victoria (carriage)*

ḥannin *cause to pity*

ḥâya ; bi l ḥâya *alive*

ḥêt *wall*

ḥês ; min ḥêsu kân *however it*
may be

ḥêl ; qa'ad 'ala ḥêlu *sit up*

ḥigâb *charm, amulet*

Ḥigâz *Hijaz ; pilgrimage*

ḥirz *protection*

ḥiss *sound, voice*

ḥisâb *calculation*

ḥisba *account*

ḥîla *trick, resource ; ma ḥiltûsh*
ḥâga he has no means, no-
thing

ḥilw *sweet*

ḥiwân *animal*

ḥuḍn *embrace*

ḥusûm (ḥusûmât) *hot summer*
days

ḥurr (iḥrâr) *free*

ḥurma *woman*

D

Dauwar (d) *cause to turn, turn*

dauwib *cause to melt, &c.*

dâb *went ; be worn out*

dabâḥ *to slaughter*

dabbar *contrive, arrange*

dâr (d) *turn*

daraga *step, degree ; moment*

dârîg *current, colloquial*

darra *winnow, scatter*

dâs *tread, run ('ala over)*

dashsh *grind*

da'a li *bless*

da'wa *affair, lawsuit*

dafa *heat*

daqn *chin ; beard*

dakhal *enter*

dâkhil *inside*

dakhkhan *emit smoke*

dafau *bury*

daffis *bury*

daqq *grind ; play (a musical in-*
strument) ; tattoo

dâm (yidûm) *last, continue ;*
(yidûm) cause to last, per-
petuate

damm *blood*

dawāya *inkstand*
 dāya *midwife*
 dib *wolf*
 dibla *a plain finger-ring*
 diri *know*
 diqīq *flour*
 dimāgh *head, brains*

dimir *a jacket (such as is worn
 by suffragans and eunuchs)*
 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*
 dalma *darkness*
 damar *foretell the future*
 damm *collect, gather*
 dawa *shine*
 dêf *guest*

dîrs *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 *a rose*
 rabb *lord, master*
 rabba *educate, bring up*
 raṭl *pound (weight)*
 ragab (for raqab) *obscure*
 ir Ragim *the Stone 1 (Satan)*
 raggab (Upper Egyptian) -
 raqab
 ragha *chatter (lit. foam at the
 mouth)*
 râha *rest; bêt ir râha closed*
 raghab *wish for*
 raham *have compassion on*
 rahāya *hand-mill*
 rahim *merciful*
 rahma *mercy*
 rahmân *compassionate*
 radam *cover up with earth, &c.*
 radd *reply*
 radda *bran*

radî bad
 razâq *provide for*
 rasam *draw, delineate*
 râs *head, head-piece*
 rashwa *bribe, reward*
 ratul *to thunder*
 ra'îd *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*
 rakhib *lie, 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*
 riyl dollar, 20 piastres
 ruân 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 (= ballâsi) *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 grandees*
 zên = taiyib (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*
 zabaṭ *control*
 zâbit *officer*
 zabṭiya *principal police-office*
 zaḡhaṭ *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.)
 zalaṭ *pebbles*
 zammâr *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 *prove, hold true*
 sabba' *be seven days old*

sab' *lion*
 satr *veiling (one's sins); pardon*
 sāda *plain, without sugar*
 sadaṭ *tell the truth*
 sagan *imprison*

sahm *arrow*
 sār *proceed*
 sarah *rove, travel : go to one's work*
 sa'ad, sa'ad 'ala *make prosperous*
 sa'ada *prosperity : Excellency*
 sa'id, si'id *prosperous*
 safariya *trip, expedition, campaign*
 safaq *take a bribe*
 saffar *conduct on a journey*
 saq *drive*
 saqa *to water, irrigate*
 saqsaq *soak*
 saqqa *soak (bread in broth)*
 sâkin (sukkân) *dwelling, haunting, spirit*
 sakûta, şalaşa *salad*
 salaq *boil*
 salâm u sallim ! *dear me !*
 salâma *safety*
 salâmât *greetings*
 salgam *a kind of turnip*
 sallim *deliver : make safe*
 sama *sky, heaven*
 samara *fruit, result*
 samim *to poison*
 samma *to name*
 sammar *nail, fasten down*
 samni *melted butter*

sâwa *to equal*
 sawari *cavalcary*
 sêf *sword*
 sidgh *cheek*
 sigha *jewellery*
 sihr *sorcery*
 sideri *waistcoat*
 sidr *breast*
 sidq *truth*
 sira *tale*
 sirri *secret*
 sirmâh *profligate*
 si'i (yis'a) *go, take oneself to*
 si'id *become prosperous*
 sikit *be silent*
 sikin *inhabit*
 sikkina *knife*
 sikhtiyân *morocco landing*
 silâh *weapon, arms*
 simâkh (il widn) *orifice (of the ear)*
 simm *poison*
 simmawî *magician*
 siwa *a cooking*
 su'âl *question*
 subû' *seventh day*
 sûr *wall*
 sukhra, şukhra *cornea*
 sukna *habitation*
 sultâniya *basin, bowl*

S

Şaiyâd, şâyâd *fisherman*
 şauwat *to shriek*
 şabah *be in the morning, &c.*
 (§ 561)
 şabahiya *following morning*
 şabar, şubar *be patient, wait*
 şabiya *girl*
 şablâh *wish good-morning*
 şath, şutîh *roof, terrace*
 şahd *great heat*

şahi *awake*
 şâhib *friend*
 şahh *be proper, befit*
 şahha *wake*
 şaddar *bring out, put in front*
 şarira (sarira) *determination, mind*
 sarakh, sarraakh *to shriek*
 sart *to wrap*
 şarkha *a cry, scream*

şafâr *yellow colour*
 şaffa *strain, filter*
 şâlih *pious*
 şalla *pray*
 şâm *to fast*
 Şamadiya *name of a chapter of
the Koran*
 şan'a *profession*
 şanf *class, kind*
 şêd *shooting, fishing*
 şêf *summer*
 şirâya *palace*
 şirîkh *screeching*

şî'idî *native of Upper Egypt*
 şî(şa)nîya *tray*
 şîfa *quality*
 şiyâm *a fast*
 şubh *morning*
 şubhiya *morning time, early
morning*
 şughr *smallness, youth*
 şuhba *bouquet*
 şur' (sur') *reins; 'ala âkhir şur'
at full gallop*
 şûra *face*

SH

Sha' *to wish*
 sha'am *be of ill omen*
 shê(ai)ya' *send*
 shê(ai)yil *cause to carry*
 shabah *image, resemblance*
 shabb *young, young man*
 shabba *alum*
 shaţâra *cleverness, skill*
 shaţaf *wash, rinse*
 şhâtir *clever*
 şhutfa *flint-lock*
 shahaq *sigh*
 shahrî *monthly*
 şhadd *pull*
 şhara *buy*
 şharat *make a condition*
 şharâra *spark*
 şharaf *honour*
 şharba *draught of water, &c.*
 şhart *condition*
 şharrah *give to drink*
 şharr *evil*
 şharraf *to honour*
 şharq *East*
 şharinat *tear to pieces*
 şhâsh *muslin*
 şhâr *hair*
 şhafa *heal*
 şhaqî *rascal*
 şhaqq *to split*

shaqq *crack, crevice*
 shakar *speak well of*
 shakkar *thank*
 shakwa *complaint*
 şakhs (şakhs) *person*
 şâl *shawl*
 şâmî *Syrian*
 sham'a *a candle*
 şamla *band*
 şamm *to smell*
 şankal (şankil) *trip up*
 şâwir *consult*
 şê *thing*
 shehâda *testimony*
 şêl *lifting up; carrying away*
 şibir' *be satisfied, satiated*
 şirit *ribbon; wick*
 şirik *partner*
 şirwâl *loose trousers*
 şish *an iron spike*
 şîr *barley*
 şî'iri *of the shape or form of
barley*
 şîfa *health*
 şikl *form*
 şinîsha *a hole through a wall
(similar to a ţâqa)*
 şôka *fork*
 şuwêsha *small tuft of hair*

'aiya *make ill*
 'aiyat *weep*
 'aiyid *to feast*
 'aiyil *child*
 'aiyin¹ *appoint*
 'au'au, 'auwa, *to bark*
 'auwad *compensate*
 'auwaq *be long, delay*
 'abba *fill*
 'atiya *giving, gift*
 'attâr *druggist*
 'agab *please, suit*
 'agan *knead*
 'âd *to return*
 'âd (in Upper Egypt) = baqa²
 'ads *lentils*
 'aris *bridegroom*
 'arbid *search for loot*
 'ard *honour; fi 'ardak! worthy!*
 'arr *to disgrace*
 'arsh *throne*
 'arûsa *bride; a metal or wooden ornament worn by women over the nose, supporting the veil*
 'âz *seek refuge from*
 'azaq *to till*
 'âzib *unmarried, widower*
 'aziz *dear*
 'azzib *torture, punish*
 'azzil *remore (neut.)*
 'azin *determination, energy*
 'asal *honey*
 'as'is *rope after*
 'âs *soul, bespatter*
 'asar *squeeze, press*
 'asba ('aḡba) *black silk kerchief (worn by women round the head)*
 'aṣr *the time of afternoon prayer*

'aṣṣaṣ *become rigid*
 'ashshish *to nest*
 'âfa *give health and strength to*
 'afraṭ *madden, frighten*
 'afriṭ *devil, sprite*
 'afsh *stuff, baggage*
 'afya *health, strength*
 'aql *reason, head, intelligence*
 'afw *pardon*
 'âl *excellent*
 'âlam *world*
 'aliq *forage*
 'âlim *learned*
 'alqa *a beating*
 'allim *teach; mark*
 'amal *make, do; make as if, pretend*
 'âmir ('umînâr) *inhabiting, frequenting; 'âmir il bet name given to the serpent guardian of the house where he has fixed his abode*
 'amla *act, deed*
 'ammi *quarant*
 'ân *raise*
 'awad *a recompense, compensation*
 'âb *eyes, shame*
 'âsh *bread; living, life*
 'âla *family*
 'ên *eye*
 'ibâda *worship*
 'ibâra *phrase; matter*
 'ibb *breast-pocket*
 'itir *ala stumble on*
 'iṣish *be thirsty*
 'id *festival*
 'igl *calf*
 'iriq *to scold*

¹ The lower classes often say 'annin for 'aiyin.

² In its use as an adverb it is sometimes heard together with baqa ('âd baqa).

'irsa *weasel*
 'irq *vein*; 'urûq *il figl radish tops*
 'izâl *effects, furniture*
 'izz *height, fulness, depth*
 'isha *the time of evening prayer*
 'ishiq *fall in love with*
 'ilim *know*
 'inaba *a grape*

'ûd *stick. (See § 301.)*
 'uzûma *invitation; banquet*
 'ôm *swimming; unfordable*
 (water)
 'uzr *excuse*
 'usmallî *Ottoman*
 'ufâr *dust*
 'uqba *end; recompense*

F

Fatan *tell tales, denounce*
 fatta *broth, bread soaked in*
 milk
 fattah *emerge (of the sun)*
 Fattâh *Opener (God)*
 fahat *dig*
 fahar *dig*
 fahl *calf, young of a buffalo, &c.*
 (larger than the 'igl)
 faddân *acre*
 faddad *to silver, inlay with silver*
 fâdî *empty, disengaged*
 farag *chance, occasion*
 farah *joy, wedding*
 faras *mare*
 farash *spread out; furnish, stuff*
 (chairs, &c.)
 faram *cut small, mince*
 farrat (fi) *get rid of, "chuck"*
 farragh *distribute; empty*
 farrâsh *sweeper; a general servant*
 farraq *distribute, divide*
 farsh *carpets, bedding*
 farqa' *explode*
 faza' *spring up; startle; threaten*
 fazz *jump up*
 fasqiya *fountain*
 faşal *to bargain*

faşş *slice*
 faşşas *to shell, cut into slices*
 fâq *recover consciousness*
 faqas *to hatch*
 fâkir *mindful*
 fakkar *remind*
 fakharânî *maker of pottery*
 fâkhûra *pottery*
 falaq *to split*
 fânî *transient*
 fanţaz *deck out*
 fanţaziya *a show, parade*
 fiţir *pastry*
 figl *radishes*
 fihim *understand*
 fidil *remain*
 fikr *thought, idea*
 fikra *thought, idea*
 fiqî, fiqî *schoolmaster (in a kut-*
 tâb), reciter of the Koran
 filfil *pepper*
 fuţûr *breakfast*
 fursha *brush*
 furn *oven*
 fusduq, fuzduq *pistachio nuts*
 fukhkhâr *earthenware*
 fûl *beans*
 full *jasmine*

Q

Qaiyâla *mid-day heat*
 qabad *to cash*
 qabûl, qubûl *acceptance*

qabbil *to kiss*
 qatal *kill; strike (in dialect of*
 Upper Egypt)

qatar *that on which perspiration has fallen*

qatar *run after, go with*

qatam *cut with teeth*

qattâ' it *ṭariq highway robber*

qaht *famine, hunger*

qâd *to light, kindle*

qadam *foot*

qadar *appointed period, destiny*

qadah *a dry measure (small fraction of the ardabb)*

qadr *worth, power*

qadd *about, nearly*

qaddim *present, offer*

qada *do, accomplish*

qaras *to sting, pinch*

qarâfa *cemetery*

qaraq *talk scandal, tell tales*

qarr *confess, tell tales*

qarrâya *lump (in form of a bowl)*

qarab *approach*

qar' *vegetable marrows*

qarash *crunch*

qarqash *crunch, munch*

qarn *horn*

qarnabîṭ *cauliflower*

qazân *boiler, cauldron*

qâs *to measure*

qassim *divide into parts*

qaşab *sugar cane : gold thread*

qaşaba *a land measure*

qaşad *intend*

qashsh *straw, stubble*

qashshish, qashqish *pick up, gather, glean*

qa'ûd *young camel*

qafash *seize*

qall *be deficient, belittle; lessen (tr.)*

qallib *turn upside down, stir*

qammaş *to skip*

qanâya *small canal, stream*

qânûn *code of laws, rule*

qandil *cup or glass for holding oil, used as a lamp*

qêd *fetter, shackle*

qibil *accept*

qitân *cotton cord*

qidir *be able*

qidra *earthen pot*

qirât *24th part of a faddân*

qirib *be near : be related*

qirba *water-skin*

qirtâş *cone-shaped paper bag*

qird *monkey*

qisma *portion, fate*

qishta *cream*

qishr *rind, bark, shell*

qiyâma *day of resurrection*

qûta *kind of tomatoes*

qudûm *arrival*

qûra *forehead*

qurma *log*

qulla *earthen water-bottle*

qumâr *gambling*

qun' *contentment*

K

Kauwim *heap up; cut up into pieces*

kabâb *pieces of mutton or lamb (roasted on skewers)*

kabb *pour, upset*

kattif *tie the hands behind the back*

karaf *smell out, sniff*

karakôn *police-station*

karawêta *sofa*

karsh *hurrying*

karka ba *noise*

kasbân *gainer*

kasr (in dahab kasr) = khâm *raw*

kasil *be lazy*

kashaf *uncover*

kâfa *to reward*

kafan *shroud*
 kaff *palm of the hand*
 kaffa *suffice*
 kallif *cost ; expend*
 kêf ; 'ala kêfak *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 ; ḥaṭṭe kitf hurry away*
 kidib *tell a lie*
 kidb *a lie ; false*

kirsh *belly, paunch*
 kis *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*
 kuffiya *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 (khuṭûṭ) *line, furrow*
 khaṭṭat *make lines, furrows, ridges*
 khaṭwa *step*
 khadd *cheek*
 kharag *go out*
 kharag (yikhrig) *distil*
 kharazân *cane*
 kharag *to drill, pierce*
 kharr *leak, fall in drops*
 kharrat *cut into slices*
 kharrag *perforate with holes*
 khazîna *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 khilâf contrarily*
 khiyâl *shadow*
 khôl *shallow, fordable*
 khuluṣ *be finished*
 khulkhâl *asklet*
 khunqa *wrist*

L

Labakh *acacia Egyptica*
 lâh (il fagr) *to dawn*
 lazaq *to stick (act.)*
 laff *go round; put round, wrap up*
 laqa, lâqa *find*
 laqah *throne*
 lamm *collect*
 lêlâti *nightly*
 libba *a kind of necklace (see Lane's "Mod. Egypt." Appendix A)*

libda *felt cap*
 lihîq *reach, succeed, manage to*
 liziq *to stick (neut.)*
 lizim *be necessary*
 lissa *still, not yet*
 lubya *haricot beans*
 luqma *bit, mouthful*
 lumân *convict prison, penal servitude*

M

Maiyidi, mêyidi *old coin = one para or fadda (= half a mite)*
 maugûd *found, present*
 mablagh *sum, amount*
 maţar, naţar *rain*
 maţlab *buried treasure*
 mâgûr *earthen basin*
 maghâra *cave, cavern*
 magzûb *lunatic, fanatic*
 mahgûr *deserted, haunted*
 mahr *dower*
 mahill, mahall *place*
 mahrama *a cloth of coarse muslin embroidered in silk or gold threads*
 mahzûziya *enjoyment*
 madfa' *gun, cannon*
 madwid *manger*
 madyafa *guests' apartment*
 mara (yimri) 'ala *agree with (of food)*
 marid *an evil jinnæ of a powerful class*
 martabân *an earthen pot*
 margah *to swing*
 marghûba *desire, fancy*
 marhaba! *welcome!*

marmar *alabaster; shâsh marmar muslin of a moiré pattern*
 masa *be evening; evening*
 masâgh *jewellery*
 masâfa *distance*
 masal *example, proverb; for example*
 masalan *for example*
 maşrûf (pl. maşârif) *expenses*
 mashsha *cause to go; go*
 mashhad *funeral*
 ma'rifa *knowledge*
 ma'rûf *kindness, politeness*
 ma'na, mi'na *sense, meaning*
 maqtaf *basket (made of palm leaves)*
 maqdûr *appointed, fated*
 maqra'a *wand*
 ma'kûl *eaten, edible*
 makrûsh *hurried, out of breath*
 maksab *profit*
 makfi *upset, upside down*
 maklûb *ma'î (dog)*
 makhsûs *special, private*
 mâlih *salt (adj.)*
 malbûs *dress, garment*

mallin <i>millième</i> (about a farthing)	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>	mişşaiyaţ <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>	milîh <i>nice, good</i>
mesha'li <i>executioner</i>	mutî' <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, re- quirement</i>
	muqrî <i>read (man)</i>
	mulûkhîya <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>
nabbîr <i>spout</i>	nazra <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>inilate</i>
nahab <i>to plunder</i>	nâfiq <i>deceive, be a hypocrite</i>
naḥâs <i>copper, copper vessel</i>	nafs <i>evil eye, envy</i>
naḥya <i>direction, side</i>	naḥḥad <i>pass (tr.) through</i>
nâda <i>call out</i>	nâqîş <i>wanting, less</i>
	naqb <i>hole</i>
	naqqat <i>mark with spots</i>

nâkif *tease, worry*
 nakhal *sift*
 naml *ants*
 nawa *intend*
 nâyib *portion, lot*
 nitfa *piece, bit*
 nigis *unclean*
 nihâya *end*
 nisa *women*
 nisnâs *monkey*
 nişib, naşib *portion, share*

nishâra *sawdust, shavings*
 nifs *envy, spite*
 nilî *of the Nile*
 nimir *tiger*
 niya *intention; niya khalṣa*
 good faith
 nûr *light*
 nuqra *hole*
 nuql *dried fruits and nuts*
 (mekassarât)
 mukhasiya *spur, goad*

W

Wâti *low*
 wagad *to find*
 waḥsh *wild animal*
 wahl, waḥla *mud*
 wada' *sea shells*
 wadda' *take leave of*
 waraq *paper; leaves*
 waḡifa *duty*
 wassa' *widen, make room*
 waṣṣa *to charge, order*
 waṣṣul *cause to arrive, conduct*
 waṣl *receipt*

washsh *glide (as a serpent)*
 wa'âya *earthen bowl*
 walî *saint*
 wiliya *lady, old woman*
 walla' *to light, burn*
 widn *ear*
 wisikh *dirty*
 wişil *arrive*
 wishsh *face, surface, shot*
 wilifa *companion, mate*
 wil'a *live coal*
 wuṣṭ *in the centre of, amidst*

Y

Yâbis *dry*
 yatim *orphan*
 yadd = id (§ 24, note)

yamani *of Yemen*
 yamm, yamma, sula
 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 imditu mush zahra *his signature is not distinct*, but imdâh mush zâhir. We hear is samî 'âlî as well as 'alya.

§ 53. Widn *car* 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 Ilâhi *my God*, not Allâhi.

§ 78. With the lower classes mudir *governor* sometimes makes mudiriyûn in the plural in imitation of the literary mudirûn.

§ 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 kusâr 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 said as well as lâni.

§ 121 (b). Dura makes also durâya, but less commonly. Ušta *master* makes uštâtî only, yaqâ *collar*, yaqâtî, very rarely yaqâh; (c) 'adû (originally 'adûw) *enemy* recovers the w, thus 'adûwî, 'adûwak, 'adûwîna, 'adûwêhum.

§ 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 gihit, 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 qadim 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 'emîya *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 gëbu *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 khalliki wara, khalliku (not khallâku, § 144) fi l ôda.

§ 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 ḥaliq daqnu *he had shaved his beard*.

§ 482. Add mauwit yima'wit *he killed for the sake of killing*; khuft amshi 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 yemin we made them swear the oath.*

§ 554 (d) Remark. Add *mauwitu mô.*

§ 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; yimshi bi râsu 'irvâna he walks with his head bare; sukku bi l muftâh lock it with the key.*

Zêy. So ana zêyi zêyak we are alike.

'ala. Add *dafa'te qirshên 'al gawâb I paid two priestres 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 izvak by your leave.*

Fi. Add *kunte bâvit fi l fallâhin I was spending the night in the country; qarab fih he fired at him; ma yi'rafshê fi s sâ'a he doesn't know how to tell the time; fi 'ashami innu yigi I am in hopes that he will come.*

Lî. Add *nâm lak shuwayya 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 bêt minnu li l khala there is nothing between the house and the desert; miskû min dirâ'u he caught hold of him by his arm; ma khadtish bâli minhum I didn't notice them; khad târ abûh minni he avenged his father on me; yigrub 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 *bâyin innu gay*, *bêyinnu kede, it is clear that it is so.* *Bêyinne kede* is also used.

§ 583. Add —

TO ONE WHO HAS DRUNK WATER

Hani'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'imân (*may you have pleasure*). Reply—Allâh yin'am alék (*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

Astaghfâr Allâh il 'azim (*I ask pardon of the great God*), or a'ûzu bi llâhî min ish shêṭân ir ragîm (*I take refuge with God from Satan the stoned*).

TO A BEGGAR

Rabbina (or Rabbuna) yiftaḥ 'alék (*may our Lord open to you, i.e. give you consolation*).

'alâ llâh (*dependent on God*) is said both by and to beggars.

§ 585 (c). Add ilḥna s sâ'a khamisa; ilḥna gum'a; il masâfa nuşşe yôm mâshî; lâzim maugûd (*he must be present*).

§ 590. Remark *b*. Add ismak faqir? (*do you call yourself poor?*)

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