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THE SPOKEN ARABIC
OF EGYPT
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BY

J. SELDEN WILLMORE, M.A.
ONE OF THE JUDGES OF THE NATIVE COURT OF APPEAL AT CAIRO

SECOND REVISED AND ENLARGED EDITION

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INTRODUCTION

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

The work that was begun by Spitta seems to me to have been finished by Mr. Willmore. The present volume contains an exhaustive account of the Cairene dialect of Egyptian Arabic as it is spoken to-day. On the practical side it will be welcomed by those who live in Egypt and wish to understand and be understood by the natives. But it will be quite as much welcomed by the student of scientific philology. It tells him what he wants to know—how a living Semitic language pronounces its words and forms its grammar. For language consists of sounds, not of written symbols, and its grammar is that of ordinary conversation. What has been termed antiquarian philology is doubtless important to the historian or the literary scholar; for linguistic science it is of little use. The living organism alone can yield scientific results; the spellings of a past age or the grammatical forms which exist only in books are a hindrance rather than a help to scientific research. It is, of course, essential that the living organism should be represented as accurately and exactly as possible. In other words, we must have a notation which shall reproduce the pronunciation of a language with approximate accuracy. The defective Arabic alphabet, with its diacritical marks and poverty
of vocalic symbols, is out of the question. It belongs to a pre-
scientific age and people, and is wholly unfitted to represent
the living sounds of a modern Arabic language. For this we
must have recourse to some modification of the Latin alphabet.
What this modification shall be will depend on the immediate
object in view. If the object is purely scientific, we may make
our choice between the alphabets of Lepsius, Alexander J. Ellis,
or Sweet; if, on the other hand, it is mainly practical, there is
nothing better than the alphabet adopted in the "Sacred Books
of the East," or that adaptation of Spitta Bey's alphabet which
is to be found in the present work. This latter reproduces
the pronunciation of the Cairene dialect with all the accuracy
needed by the practical student. It sets before us a Semitic
language as it really exists, not an artificial jargon such as has
been imagined by grammarians of the old school or the compilers
of newspaper articles.

A. H. SAYCE.
PREFACE

TO THE SECOND EDITION

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

In Europe the book has been favourably received, but a long and careful critique which appeared in the Journal of the Royal Asiatic Society for April 1902 contains certain remarks to which it is necessary to reply. The writer complains, firstly, that I do not "keep up," as Spitta does, "a regular comparison between classical and colloquial Arabic." The reason of this, he says, "is apparent when the Author's Preface is examined. From it may be gathered that he does not believe that Cairene is derived from classical Arabic." The reason why I do not throughout draw parallels between the classical and colloquial is that the Grammar is not intended to be a comparative one. It is not, like Spitta's, addressed to scholars alone, but in particular to those who seek a practical knowledge of the everyday speech of the people. It is my firm conviction that, when the object is merely a practical one, the colloquial dialect should be taught without reference to the literary, and before the latter is attempted. It would be difficult to quote an instance of a person who has learnt to converse fluently in an Oriental language after having become accustomed to the literary style, and this even after a great many years of residence in the country. It has been my object to show that Cairene Arabic has a grammar of its own, and that it is quite unnecessary, if not wholly incorrect, to base it on that of the Quraish. The reviewer adds that I generally reject the service of a guide, whose place
is poorly supplied by a little casual assistance which I derive from Hebrew, Syriac, or Amharic [Aramaic?]. But the similarity between the Hebrew and spoken Arabic verb was long ago remarked by Wright, and other scholars have acknowledged other points of resemblance, to which I have drawn attention in the Preface to the First Edition and elsewhere. A writer in the Journal Asiatique of the year 1850 says: "En général l'Hebreu a plus de rapports avec l'arabe vulgaire qu'avec l'arabe littéral... et il en resultera 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 Semitiques." 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 thamänin f. thamāniyatun eight, thaurun oc. dhīrā’un arm. appear in Aramaic as temāny f. temānyā, tār and demāt', in Egyptian Arabic as tamanyā, tār (tār), dirāt'. The vernacular shirsh root exists in Hebrew, Syriac, and Aramaic, but not in classical Arabic; the noun qashsh, regarded, it seems, by purists as a vulgar word, is used in the Book of Exodus in the scribal Egyptian vernacular and ancient Semitic languages to remove at least one prejudice against the former by showing that the title of 'arabi maksur (or mekassar) is bestowed upon it in the erroneous assumption that its words and forms are merely corruptions of Koranic Arabic which have crept in since the Hejira, and that because its grammar differs from Nahwy grammar it has no grammar at all: Max Muller says in a most instructive passage that "It is a mistake to imagine that dialects are everywhere corruptions of the literary language. They are parallel streams which existed long before the time when one of them was raised to that temporary eminence which is the result of literary cultivation. Dialects exist previous to the formation of literary languages, for every literary language is but one out of many dialects; nor does it at all follow that, after one of them has been raised to the dignity of a literary language, the others should suddenly be silenced or

Nahwy, or Chancery Arabic, follows the Hebrew in representing the Koranic th and dh by sibilants, thus Hebr. shār, zer-ā' (zer'), nahwy sār, zin', while Aramaic and spoken Arabic represent them invariably by ā and ḍ 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."

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). I observe that, with the exception of ab, all these words are written with a double consonant in Spiro's Arabic vocabulary. Damn 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 kataba reporting the exact pronunciation of the speaker. The following, for instance, I have recently noticed: nidawwar, za'bīt, faras, hamda, darb (quarter, district), sūt, asauwat, tār (revenge), aṭatha (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 Nahaw, 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.  

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 almaz and almas appear in his vocabulary, but the common pronunciation is almaz.
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 hamza qata 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 mara?" 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 qata (') 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 mara is the only pronunciation in use by all classes.

Spitta, the reviewer says, does not corroborate my view that the indefinite article wahid agrees with the noun. Some exceptions to the rule have already been given in § 327 (see also the footnotes), and it must be admitted that wahid sita, wahid hitta, &c., will often be said by natives of the lower orders who are in constant touch with Europeans, just as they will say itin fursa and itin kurtag. Many of them will even commit these barbarisms in conversation with one another. "Yeqallun 'I afrang bil kalim bi sabab intahum 'asha 'I Talyania wi I Idrig wi I Ingliz," as was remarked to me by a native who avoids such unnatural corruptions. Some believe that it is a fine thing to imitate European Arabic. But these expressions should surely be avoided by Europeans who wish to speak correctly, just as they are avoided by the higher classes of the natives. They are not even known to those who have no intercourse with Europeans.

Some other points of difference between Spitta and myself are pointed out—for instance, that the forms fitizim, fitilum, &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, yaza ni ni, my break arches, not taga ni ni; lamma yiga s sit, not lamma taga s sit. I am at a loss to understand how so careful an observer as Spitta can have arrived at this conclusion. No doubt yuga ni ni 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
PREFACE TO THE SECOND EDITION

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 after* 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 -ät can hardly be accepted in view of the numerous exceptions, and instances ma'addiya, zarbiya, and qadiya as not admitting of a plural in -ät. I do not think the exceptions are numerous. Of the three words mentioned qadiya makes both qadiyät and qadiya, ma'addiya, ma'addiyät more frequently than ma'addiya, and zarbiyät 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 ama aquel lak does not signify do not I tell you? but let me tell you, or, like lamma aquel lak, (wait) till I tell you.

It is stated in § 330, Remark d., that rākhar always agrees with the subject of the sentence, &c. The reviewer has misunderstood my meaning which is that rākhar 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 bēyin, with and without the suffixes suggested by the reviewer, is the correct one, and that bēyinna (for so it should be written) stands for bēyin inuu, but I think there can be no objection to saying that it is used adverbially in such phrases as ma'andakshe bēyin, gayin bukra bēyin, where it is practically equivalent to kara (see § 550).

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 unreceived 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 qussād for qusād, the latter being the only form in use. I think he is right in his observations on the pronunciation of the ḥ in mir and the j in riwāya (see Appendix to the present edition), but the t of li‘b is beyond all doubt the same as that of li‘l, bi‘t, &c. Ǧiḥān is only used ‘alā hasab in talbi‘a.

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 Maghazat since the year 1881. 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 Himarst Magazat, 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,
that the religion of Islam is professed in Turkey, Persia, India, China, and a great many other countries where Arabic is neither spoken nor written; and, thirdly, that it must be more in the interest of religious education, as of all other education, that the whole of the population should be able to read and write some form of Arabic than that a few persons only should have that privilege. But is this question in reality a religious one? Most Eastern nations cripple their energies by having two distinct languages, one for writing and the other for conversation.

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

Some have argued that the educated should gradually accustom themselves to speak the written language and induce the masses to follow their example. One writer says he has already made a beginning with a number of friends, but confesses that they have to fall back on the vernacular in their lighter moods; another suggests that a start should be made by dropping the b before the present tense of the verb, ignoring the fact that this particle, whatever its origin etymologically, is one of those which enable the speaker to express his ideas with the greater precision required in these modern days. This particle is certainly a very ancient one, for it has been found 1 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 Muller says, perfectly bootless.

Another correspondent asks which of the dialects of Egypt

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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 litera-
ture, 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 accu-
rate observer 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 Supple-
ment, 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 them-
selves, 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 Muqtafat\textsuperscript{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, a fa hal lam ahadan darabak? I learn from a highly educated native gentleman that he submits his literary works to a professional grammarian before venturing to publish them.

Another writer argues that in English also we have two separate languages for conversation and literature, since we write, for instance, doubt and though, and pronounce doubt and though. 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

\textsuperscript{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 double 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.
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 Vulgadialektes von Ägypten." 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 mark; in others the Arabic letters are employed. In the latter case the short vowels are omitted altogether; a single character (a) is used for ā, ē, and  ā, another (ä) for  ā,  ē, and  ̄ā, 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. 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 now ones would have to be invented to express sounds peculiar to the spoken language if, in adapting the Arabic character, we "pointed" the words. To do so with any approach to completeness, we should have to employ a system of vowel-points and accents akin to that in use for Hebrew;
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 Qāmūs. 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 Hebrew and Aramaic branches of the family than is the language of the Koran and subsequent Arabic literature. Hebrew and Syriac, for instance, have, like Cairene and other spoken dialects, no final vowel in the 3rd person singular of the verb, making kātab and ktab respectively (lit. Arab, kataba) 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 י, in Syriac א, but a in the primitive form of the literary Arabic verb. The dual is wanting in the verb and pronoun, 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...
the place of an accent, thus malka *queen, az this; ay becomes e and an o in certain cases, as beth *house (lit. Arab. ba't), le q[; a full vowel disappears under circumstances similar to those described in § 53 of the grammar, as melek, malka, gev'il *secondary, ligvil; q in the early stages of the language stands for qa' in such words as 'arbhiym (later, but rarely, 'arbhirym) *Arabs, or the qa' falls out, as rem for re'm (cf. mih, etc.); the vowel of the first syllable in certain cases is thrown out and prefixed to the first radical, as in ezkr (for zekrit) *arm, eskr *finger (cf. grammar, § 15); the e and e-sounds frequently replace the a, as in the verbs (above), or as in melek, 'ahad (lit. Arab. malik, 'ahad), ve (but also va) and; there are traces of both itfa'el and itta'el; the letter *dh of the literary Arabic is unknown, being replaced by z; ve and is softened to a before a labial and before a consonant moved only by a shewa; the pronoun of the 1st person is hemma (lit. Arab. huma, Cair. humma), the interrogative mi (lit. Arab. man, Cair. min); and is sometimes used for the 1st person, as in Cairene; the 3rd person hu often accompanies the noun poetically (cf. § 375 of grammar), as ha ish hu the man he.

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, though we have nouns of the form p'al (pa'il), with corresponding actives of the form p'el (fi'il), the vowel of the 2nd radical of the aorist being generally a in the first case, e in the second (see § 141 (3) of the grammar); in place of it we have the derived form ethp'el (= itfa'al, unknown even as tafa'al in literary Arabic); in the first derived form we have both pa'al and pa'al (= fa'al, fa'il), with ethpa'al (itta'al, lit. tafa'al) for

1 Syriac bitt6 his daughter.
2 So also in Ethiopic.
3 Aramaic pad.
4 Generally d in Cairene, but z in Nahwy. In Aramaic we have rambd, as sometimes in Cairene. The fact that even the educated have great difficulty in pronouncing db, 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. hithpa'al = itfa'al, a form known to literary Arabic only in its later stage.
its passive. Further, we have the forms par'āl, par'ēl, pa'āl (given as quadriliterals in the grammar). The termination *un* 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 *āt* (Hebrew *ūth*); and further, the use of the dual, even in nouns, is hardly known to the other branches of the Semitic family.

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

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. 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

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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 nominative was *a* 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 so "H χαυη ειδειετος." The term "vulgar" is often applied contemptuously to spoken Arabic.
another for conversation would be out of place here. 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 (arabi na'if), the spoken as unclean or broken (arabi maksir), while the lower classes term the spoken 'arabi and the written nahwi. To us it seems strange that it should be necessary to write of bread and water as khubz and ma', while we speak of them as 'ish and mu'ay, or to read from a document yaktub or yaktubu, 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 Nahwi 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 timsiḥ ḫrocolisis, libsh (Copt. lebsh bash, reed), whence we have the verb labbish, &c., and others from the languages of Europe, including Turkish. Further, a great many expressions belonging in reality to the written language have, owing to the influence of the Koran, become familiar even to the lowest classes, some of them in a slightly altered form, others without any change. But the importations from abroad are by no means numerous, and on the whole Cairene has preserved, unlike some other Semitic idioms, as Maltese and the modern dialects of Abyssinia, an essentially pure character. Such is the language which the people have evolved for themselves, and history warns us that all attempts to "educate them up" to express themselves in an idiom not of their choosing will meet with failure. The wiser course would be to throw aside all 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 Dozy says of the early "purists": "Méconnaissant la nature des classes, il 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 race et qu'elles subissent la dépendance de la société qui les parle et des circonstances qui l'entourent, ils voulaient rendre inchangeable et perpétuer celle du livre de raison 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 Xᵉ siècle on n'avait pas l'idée que l'homme vulgaire fût susceptible d'être écrit. — RÉNAS.
started by the press, 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, 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, 1893.

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 passage 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 nahwly 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 immensely 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, . . .

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 \( z \) (\( 
\)) in the vernacular.

2 The old Slavonic Bible of Cyrilus 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:

<table>
<thead>
<tr>
<th>VOWELS</th>
<th>NAME</th>
<th>VOWELS</th>
<th>NAME</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>â or mašba</td>
<td>o</td>
<td>ō or rof'a</td>
</tr>
<tr>
<td>e</td>
<td>ē or kheřda</td>
<td>u</td>
<td>û or ruř'a</td>
</tr>
<tr>
<td>i</td>
<td>ī or khif'ā</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CONSONANTS</th>
<th>NAME</th>
<th>CONSONANTS</th>
<th>NAME</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>bè</td>
<td>s</td>
<td>šād</td>
</tr>
<tr>
<td>t</td>
<td>tē</td>
<td>sh¹</td>
<td>šin</td>
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<tr>
<td>ţ</td>
<td>tā</td>
<td>'</td>
<td>'ēn</td>
</tr>
<tr>
<td>g</td>
<td>gim</td>
<td>f</td>
<td>fē</td>
</tr>
<tr>
<td>gh¹</td>
<td>ghēn</td>
<td>q</td>
<td>qāf</td>
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<tr>
<td>h</td>
<td>hē</td>
<td>k</td>
<td>kāf</td>
</tr>
<tr>
<td>h</td>
<td>ḥā</td>
<td>kh¹</td>
<td>khā</td>
</tr>
<tr>
<td>d</td>
<td>ẓāl</td>
<td>m</td>
<td>mim</td>
</tr>
<tr>
<td>ḍ</td>
<td>ẓād</td>
<td>n</td>
<td>nūn</td>
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<tr>
<td>r</td>
<td>rè</td>
<td>w</td>
<td>wau</td>
</tr>
<tr>
<td>z</td>
<td>zēn</td>
<td>y</td>
<td>yē</td>
</tr>
<tr>
<td>ž</td>
<td>žā</td>
<td>s</td>
<td>sin</td>
</tr>
</tbody>
</table>

In addition to the above there are three diphthongs: ăi, āu, and ăi, and the hiatus ('), colloquially called ệu'a. The circumflex is used to lengthen the vowels.

1 In the few cases where ă, s, k are followed by ţ without forming one letter with it, they will in the following pages be separated from it by a hyphen, as in the words ag-šar, yis-ša, dik-ša.
Remark a.—Naṣba, khifḍa, and rufʿa 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 (imdla) of a, but as its sound approaches more nearly that of khifḍa, the name adopted seems suitable.

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

The syllable ba is pronounced bānasab or bānasāb;

" bi " " bikhifḍ or bikhifḍ;

" bu " " būrufa or būrufa;

" ta " " tānasab ;

" ti " " tikhifḍ ;

" tu " " tūrufa ;

similarly kānasab, kikhifḍ, kūrufa, and so on throughout. Or, a and u being in the Arabic character written above the consonant which they follow, and ʾ below, we may spell ba, bē fōqha naṣba; bi, bē taḥtiha khifḍa; bu, bē fōqha rufʿa. When a word begins with a short vowel, that is, strictly speaking, qaṭʿa followed by a vowel, that vowel will be pronounced—

if a, ā qaṭʿa u naṣba; if ī, ī qaṭʿa u khifḍa; if u, ū qaṭʿa u rufʿa. Bā is spelt bānasab " waṣl ; bi, bikhifḍ yē waṣl ; and bū, būrufa waṣl waṣl.

Consonants not followed by a vowel are called; abbigazam (ʾ), attigazam (ā), akkipazam (i), &c., or bē fōqha gaẓma, &c.

Thus the name Ibrahim may be spelt—i qaṭʿa u kāhifḍa abbigazam rānasab alif waṣl bikhifḍ yē waṣl ammigazam; or alif taḥtiha qaṭʿa u khifḍa we bē fōqha gaẓma we rē fōqha naṣba we alif waṣl (la fōqha wala taḥtiha) we bē taḥtiha kīhifḍa we alif waṣl we mim fōqha gaẓma.

PRONUNCIATION OF THE VOWELS

§ 2. a is strictly the English a of the words and, put, as in "thou schold, kātab he wrote", but the following modifications of its sound must be noted:

(a) After t it is practically lengthened to a, and this even before two consonants, as in the words ṣala = a, yīḏa = mabes, gunṭa = mek, ūmmu ḫawt waḥīd.

1 Or tānasab, &c.

2 Above it.

3 Below it.

4 Or we (w).
(b) It becomes of necessity broadened when in proximity to the consonants t, d, s, and z.1

(c) It usually has, when surrounded by weak consonants, the obscure sound of a in the words against, final, or the un
written vowel of didn’t, as in nazzil bring down, laban milk, or the second syllable of ‘abdalla, pr. a, and ‘arbagh derv.

(d) It is thinned to a or e, as balad village, ginéna garden (for ginená), masriye an Egyptian or Cairene woman (for mastriya). 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 (i) retains its original pure sound (as in father) when preceded by t or kh and not at the same time followed by the weak semi-consonant y, as in ‘ala custom, khâfis entirely, khân inn, bazaar; but its usual value is that of a lengthened a, such as is heard in the Italian word padre; e.g. bâb door, hâga thing. The Fellâheen and others weaken it to short a, but a Cairene will never say raggâla meh, though he pronounces the a in that word much less broadly than in nàr. A sound approaching to that of a is, however, sometimes heard before qâya or y replacing qâya,3 and q, as in bânîn (bâyin) appearing, shá ôf (shâyif) receiving, zabárín customers, bâqí remaining, tabâqi you will find. Under the influence of the emphatic consonants t, d, s, z, a becomes so much broadened that an inexperienced ear might confound it with the sound heard in the English word water, e.g. tab he general, dâf he added, šâm he fasted, zâlim oppressed, bêt accost.

§ 4. a sounds as e in meh. It occurs mostly in unaccented open syllables, and is then hardly distinguishable from short i, as in yeshâf (or yisûf) he sees.4

1 See remarks on these letters (§ 19).
2 Cf. yanâyir, fîbâyir with sibthinâr, &c. Most of the numerous examples given by Spitta of lâmila or thinning of the a-vowels are illustrations of foreign (fellâh, bedawi, or berberi) pronunciation. Such forms as kelâm, bendâ, do not occur in the dialect of Cairo as spoken by natives.
3 As in the pres. part. esp. of verbs whose middle radical i-e or y. See §§ 19 and 27, under the letter y. Bâyin is practically pronounced bêyin, and is so written in the grammar.
4 It is used for i throughout the grammar in the preformative syllables of the perfect 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
č has the value of English a in lane or ai in lain, as 'esh bread. It is thickened in syllables containing h, t, d, s, or z, as in ḥēta a wall, bōd eggs, sēf summer. After 'ēn it sounds much as ai in aisle, as in far'ēn two branches, and before w as the French eu, as in 'lēwī high.

REMARK.—č often stands for ai (ay), as dēr monastery, for dayr, shēyāl, or sha'yāl (= shayyal) 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 ē, or even that of the diphthong ai, as in sān'ītu his profession, ma sīm'ītsh she did not hear, and this even in an unaccented syllable, as in sham'īdān candlestick. The emphatic consonants give it a pure u sound, as in qidd against, while w following it converts it to the French ĕ, 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 ḥīmna henna (nearly ḡenna), khidēwī Khedive, hīnā here (with a slight tendency only to e), yikhtāf he snatches (i slightly darkened). Yeghdar he is able, is regularly heard for yighdar. Before r it is occasionally pronounced as ā, though as a rule it is short, as īrmī throw, for īrmī.

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

i sounds as long į in French and Italian, as in dib wolf, hiyā she. It is more liable than the other vowels to become shortened at the end of a word (§ 13). As in the case of ē, its sound resembles that of č or ai after 'ēn, as in tal'in going out (pl.), tisma'īsh thou (f.) dost not hear, tis'in ninety (practically tāfēn, &c.), 'iyāl children (pron. 'aiyāl). Before h it becomes a rounded č, as in rīh spirit. It has a sound between u and eu after t, d, s, z, as in yedifu they add, and sometimes in the Turkish termination baspecti, as in yuzbāshī 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 ī and ē as there is in English, an intermediate sound being heard in many words, as in imshī go, and in the article il.

1 So Hebr. beth for layth, &c.
Remark.—The ' in arba' in forty, and Ismā'īn, pr. n., is too slightly pronounced to influence the final syllable.

§ 6. 0 and ḍ are the rounded continental short and long o, but they are not quite so closed as in French; e.g. ahō there he is: hūn mortar, yūm day.¹ In foreign words long o is retained, while short o usually gives place to u, as baṣṭalūn trousers, but qūnsūl consul.

§ 7. u as in full, ā as in fool; e.g. shift thou sawest, ḏarābī he struck him, ful beams. In juxtaposition to the emphatic consonants and the gutturals their sound approaches that of broad o and ḍ, as in uṣūr patience (almost uṣūr), quīta eet (nearly qūṭa), burqu' veil, 'ūmr life, 'ūṣmān, pr. n. (pron. almost burqō', 'ūmr, 'ūṣmān).² In the word 'ūzt I wanted, u is sometimes given the sound of u in cup.

THE DIPHTHONGS

§ 8. ai (originally ay) is pronounced as at in aisle; e.g. shuwayya a little (for shuwayya), ithāyār he was perplexed.³

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

Oī 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. moiyā water, istughummoiya a game of the nature of hide-and-seek, āiyāq (for āiyāq), plur. of āiyiq fop, larkspur.

Remark.—Maiyā and ummaiyā are occasionally heard for moiyā, 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 yōm, māth, dīr in Hebrew = literary Arab. yawn, mawt death, daw' turn. Note that dīr means ayē in Hebr. as in colloquial Arabic.
² Or rather 'ūṣmān, the u being doubly broadened by the combined influence of ' and ā.
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. 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 \( k\)u, \( kum \) you, \( how \) or \( hum \) they, \( their \), while \( i \) is employed in most other cases. Thus we say \( darabtu hadum \) I struck them (for \( darabthum \)); while from shuf \( t \) I saw, and ha her, is formed shuf \( thiha \) I saw her: so umm mother, ummih \( a \) her mother, ummuk \( a \) your mother. 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) \( i \); e.g. shuf \( t \) I saw, r\( a \)gil \( a \) man, shufte r\( a \)gil I saw a man, darabte whalad you struck a boy, shiribte keti, but shiribti k\( t \)ir or shiribti keti you drank much (a slight pause being made in the latter case between the two words to assist the emphasis falling on keti), il \( h \)aq\( q \)lik or il \( h \)aq\( q \)i lak you are right, il binti di or il binti di 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 yiswashe it is not worth; but possibly it here represents the long \( e \) of she 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 ikh\( s \) 'aleh! 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 ukh\( t \) sister, and nisibi \( m \)y brother-in-law, is formed ukh\( ti \) nisibi \( m \)y brother-in-law's sister; from sa\( h \)n dish, and nah\( h \)s copper, sa\( h \)n ni\( h \)as.

Remark d.—As, strictly speaking, no syllable begins with a
vowel (§ 21), the insertion of e in such combinations as ibne and
a man of a good stock, qumte and 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 pro-
ounce consecutively, or the vowel is placed before the first so as
to form a separate syllable with it, as sibinsa or ishansa pantry
(Ital. dispensa), iksibrisss 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 ð being generally changed to i and u
respectively,3 as:

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>qám</td>
<td>he rose</td>
<td>rét!</td>
<td>would that!</td>
</tr>
<tr>
<td>qam qal</td>
<td>he rose and said</td>
<td>ya ritna!</td>
<td>would that we!</td>
</tr>
<tr>
<td>qíma</td>
<td>value</td>
<td>bêt</td>
<td>house</td>
</tr>
<tr>
<td>qimtu</td>
<td>its value</td>
<td>bitna (or</td>
<td>our house</td>
</tr>
<tr>
<td>Áéra</td>
<td>forehead</td>
<td>betna)</td>
<td></td>
</tr>
<tr>
<td>qurtu</td>
<td>his forehead</td>
<td>góz</td>
<td>husband</td>
</tr>
<tr>
<td>́tin min dih?</td>
<td>whose head is</td>
<td>guzha</td>
<td>her husband</td>
</tr>
<tr>
<td>(for ́tin</td>
<td>this?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>min dih)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>háthum</td>
<td>bring them</td>
<td>isbáhna</td>
</tr>
</tbody>
</table>
| yeqib li (ye-
| qib li)  | he brings to me | mafihsh (or | there is not |
|          |           | ma fihsh). |           |
| gózha, bitna, &c. |          |           |

1 Or siksibrisss. 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 yequm yequl, not yiqum yequl; so yequm rigi, &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 ð is sometimes maintained, as in háthum as in háthum, as in háthum.
4 Most of the words cited by Spina, 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 sana-di this year; bi l kēfiyā-di in this way, qablī dih (also qablī 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 yigi (for yigi) he'll come, fi anī giha (for giha)? in what direction? waqtiha at that moment, mahlikū gently (you), w Allahī by God (for w Allahī).

Remark.—The vowels are often lengthened without apparent reason in the words baʿdīna, baʿdīkū, baʿdīhum some of us, of you, of them, tauwīna 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:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>iyām (for iyām)</td>
<td>days</td>
</tr>
<tr>
<td>idēh (for idēh)</td>
<td>his hands</td>
</tr>
<tr>
<td>yeshufūhum (for yeshufūhum)</td>
<td>they see them</td>
</tr>
<tr>
<td>mudriya¹</td>
<td>province</td>
</tr>
<tr>
<td>tani marra (for tâni)</td>
<td>another time</td>
</tr>
<tr>
<td>manish ‘ārif (for mâniš ‘ārif)</td>
<td>I don’t know</td>
</tr>
<tr>
<td>ma rāḥitsh (for rāḥitsh)</td>
<td>she did not go</td>
</tr>
<tr>
<td>qam ir rāgīl qal lu (for qâm)</td>
<td>thereupon the man said to him</td>
</tr>
<tr>
<td>yeqīdu n nār (for yeqīdā)</td>
<td>they light the fire</td>
</tr>
</tbody>
</table>

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 mām only, prefixed to the verb, and ya similarly as yē sometimes even in the books. The
(c) When in a final open and therefore unaccented syllable, as:

<table>
<thead>
<tr>
<th>hâti</th>
<th>bring (f.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>intu</td>
<td>you</td>
</tr>
<tr>
<td>tigi</td>
<td>you come</td>
</tr>
<tr>
<td>īrni</td>
<td>throw!</td>
</tr>
<tr>
<td>berberi</td>
<td>notice of Berber</td>
</tr>
<tr>
<td>katabu</td>
<td>they wrote</td>
</tr>
</tbody>
</table>

(for hâti, intu, &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 gibi 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 lihum (for the more usual qal lūhum) 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 meshāya' sending, medammis baka'd, Muhamma'd, pr. n., melāqi finding.

(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 yidd (or ye'īdd) he counts, teqūl thou sayest, yeshū' they carry away.

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

(f) Where a is followed by its homogeneous consonant w, as shuwa' a little, kuwa'yis pretty (practically shwaiya, kwaiyis).

(g) In a few other words and syllables whose meaning or position naturally calls for a hurried pronunciation, as we kula and ha, 'īra ya wad! look out, boy! (pron. 'ay wad), kēffī much (the final syllable being much emphasised).

suffixes mā and ḍ were sometimes written ma and d in the classical language. A native uneducated, but acquainted with the letters and writing phonetically, will omit the alif in such words as shāfi'i he saw me. In such nouns as babur steam, engine, kanūn store, 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.

This syllable is sometimes pronounced mā 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 yiiktib he writes, yiqûl (or yeqûl) he says, ignâs kindis (Kor. yaktubu, yaqûlu, agnasun).

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)ddini give me, (i)tafa'dal pray! diiri'ti my arms (for idri'ti), ziirma buttons (for izri'ma, the accent still remaining on the second syllable), sinân teeth (for isnân), imrût or mirût wife, ibriq or biriql jug, Ibrahîm or Birâhîm, Ismā'în or Simâ'în. *Vice versa,* Islêmân is used for Sîlêmân 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 Luqûsûr (i.e. il uqsûr = il qušûr) the castles, Luxor, usbâ (for šubâ) finger.*

§ 16. The vowels are one and all thicker and more rounded in Arabic than they are in our language, 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," 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. zârû and ezrû arm. Lee (Hebr. gram.) cites establish and establish, \( \\theta \bar{s} s \) and \( \dot{\varepsilon} \bar{s}s \).

2 In Biraâm the \( \dot{\varepsilon} \) is not always pronounced very rapidly, and sometimes Barâhîm is heard.

3 Hebr. ezlur.

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 ʂɑmʉlɑ nut (screw), the first ɑ is thick, the ɑ slightly so, while the final ɑ scarcely feels the influence of the s at all; in baltɑ axe, both ɑ’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, l, d, ʐ, s, ʃ, ʃ, ʃ, m, n, ɣ.

§ 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.

<table>
<thead>
<tr>
<th>t for l:</th>
<th>be bewildered</th>
<th>tɑrɑtɑn</th>
<th>sometimes</th>
</tr>
</thead>
<tbody>
<tr>
<td>iḥtɑr</td>
<td>choice</td>
<td>tɑzɑ</td>
<td>fresh</td>
</tr>
<tr>
<td>iḥktɑr</td>
<td>Listen</td>
<td>tɑrɑbɪzɑ (or) table</td>
<td></td>
</tr>
<tr>
<td>ɪstɑnɑt</td>
<td>wait</td>
<td>tɑrɑbɪzɑ</td>
<td></td>
</tr>
<tr>
<td>ɪstɑnɑzɑr</td>
<td>stick</td>
<td>tɑrɑb (or) dust</td>
<td></td>
</tr>
<tr>
<td>bastɑn</td>
<td>vengeance</td>
<td>tɑnɑr</td>
<td>bear (often)</td>
</tr>
<tr>
<td>tɑr</td>
<td>sort of dream</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

¹ s includes the Koranic ʈ, and z the Koranic ɖ, pronounced respectively ʂ and ʐ in Nabqy.
² So partic. miḥtɑr, &c.
³ So mukḥtɑr chosen, and ikḥtiyɑr choice, old man.
⁴ So quɑr’s ᵇɑnt keɛp quɑnt.
⁵ So partic. *muntɑzɑr, but mintizir.
⁶ So tɑrɑb tɑ ɛɛvɛr wɪt hɑ dɑst, and pass. tɑrɑbɑ, &c. The
The t used in the formation of the dual of feminines is partially assimilated to a palatal when the i falls out, as *utiten (for olditen) two rooms, *futiten two towels (for futitten); 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 *ghultt I made a mistake, *'aiyati 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 $t$, the final t is necessarily pronounced thick, and in tisht 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 tandif. Note that s and $ do not affect the dental in the same degree as t and d, thus we say tan$ir (not tan$ir) baptism; nor does t usually influence s and $ 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 $awat shout, etc.

4 So siiyit, missaiyit reputed.

5 So man$ir angry. We say nata$u a$la t$ul dira$n he thrust it an arm's length off, but *nata$u li l ar$aj he threw it on the ground.
GENERAL REMARKS ON THE VOWELS

\[ d \text{ for } d : - \]

barud\(^1\) gunpowder | \( \text{didd} \) (or \ against \)
bardu\(^2\) also | \( \text{didd})\(^5\)
badara\(^3\) young hens | du\(\text{ufa}\)\(^6\) frogs
ghadar\(^4\) treacherous | dahrag to roll
hidashar (or | d\(\text{ar, dauwar}\)\(^7\) to turn
hidashar) | d\(\text{ar} \)
\( \text{dar} \) (and | rad\(\text{a} \) bad
pl. durub) street | radawa badness
\( \text{dabbir} \) (also hornet | sai\(\text{yad} \), fisherman
\( \text{dabbir} \) | sey\(\text{ad} \)
\( \text{darfa} \) (or leaf of shutter | sadar proceed
\( \text{darfa} \) | as\(\text{ida} \) (or soup of flour
\( \text{darra} \) | as\(\text{ida} \)
\( \text{dura} \) maize | qu\(\text{usa} \) opposite
\( \text{durra} \) (or parrot | mabra\(\text{d} \) file
\( \text{durra} \) | nam\(\text{ru}\)\(\text{ud} \) (but tyrant
\( \text{dastur} \) by your leave | pl. na-
| marda)

In suduf to chance, the d\(\text{al} \) is very thick, and in the aorist yisdaf practically \( d \), the \( s \) being changed to \( s \) in conformity with the rule stated above.

London becomes Lundura or Lundura (or Lundra).

\[ s \text{ for } s : - \]

a\(\text{stabl} \) stable | bus\(\text{at} \) (and \ carpet
atlas satin | pl. ib\(\text{si} \)\(\text{a} \)
ag\(\text{sar} \) impress | burnus (pl. \ cloak
ismarr\(^8\) get brown | baran\(\text{is} \)
u\(\text{sta} \) master | ba\(\text{sta} \) step
bas\(\text{at}\)\(^9\) spread out | B\(\text{ulus} \) Paul

---

1 So baruda gu\(\text{n} \) (but also baruda).
2 But more generally barudu.
3 But singular bidriya.
4 So magh\(\text{dur} \) derived, but generally ghadar he derived.
5 So diddiy\(\text{at} \) animosities, though diddiya in the singular or account of the thin a after y.
6 In the dictionaries du\(\text{ufa}\).
7 So d\(\text{ar} \) turn. D\(\text{ar}, \&c., \) are often pronounced with d; we say In nar d\(\text{arit} \) the fire spread, id d\(\text{arbe} \) d\(\text{ar} \) blows fell thick, though d\(\text{ar} \) when it stands alone.
8 So asmar brown, \&c., but mismarr getting brown, therein.
9 And derivatives inkl\(\text{at} \) be pleased, inkl\(\text{at} \) pleasures, \&c., but bas\(\text{at} \) simple. These words are all also pronounced with s.
bastawiya: roll of stuff
bast: reed pen
bastarma: dried meat
bushta: post
buqsumat: (usually) biscuits
bulis: police
tasa: bowl
tasa: to cheat
tass: to strike
ghutus: (and derivatives)
haras: to guard
hastara: pity
husum: (frequently) hot days in month of Bahana
also husum:2
ras (pl. râs): head
rufas: kick
satur: chopper
sakhat: recite
sarr: to cheer
sarrab: faces
saraya: palace
sarbax: to hurry
sahrân: sitting up at night
issarmah:3 to live fast
sara: (but aor. yisri) be in force
saghar, sagara: trees, a tree
issattah:10 to lie flat
satîr:11 to move lines
sataran: chess
satâl: intoxicate
satl: bucket
sata (and derivatives)
salat, &c.: incite
saltah: to smooth
issaltan, &c.12 be overcoming, &c.
salata (or)
salahta
samat, &c.: to scold
sandara: loft
sandarûs: carnish
santil: sort of harp
sammar (usually):14 to nail down
sambar, &c.: smooth with sandpaper
sant: acacia nilotica

---

1 So hâris guardian, il Mahruša Caero, &c.
2 So ithassar regret, &c.
3 Though double pl. form hušumât.
4 But rismal capital, itrasmil acquire capital, &c.
5 So maskhût turned into stone, &c.
6 So surur jugs, maštrûr jay 6e8, but masirrat jays.
7 And sarabat: screegee.
8 And sometimes shîhir, &c., to sit up.
9 So sarmana acacia hery, but sirmanh debareeh.
10 So sitha jyone dirt, sath suthih mud.
11 So saur lom, maštrara ruler, &c.
12 But perhaps more usually issaltan, sâltan, &c.
13 So musmar or mismar nail.
### GENERAL REMARKS ON THE VOWELS

<table>
<thead>
<tr>
<th>simsär (or simsär)</th>
<th>broker</th>
</tr>
</thead>
<tbody>
<tr>
<td>šinnāra</td>
<td>fish-hawk</td>
</tr>
<tr>
<td>šōt</td>
<td>lash</td>
</tr>
<tr>
<td>šōgar ¹</td>
<td>insurrection</td>
</tr>
<tr>
<td>šūra</td>
<td>chapter of Koran</td>
</tr>
<tr>
<td>šur'</td>
<td>reins</td>
</tr>
<tr>
<td>šufra (or sufra), &amp;c.</td>
<td>table</td>
</tr>
<tr>
<td>šukkar (or sukkar), &amp;c.</td>
<td>sugar</td>
</tr>
<tr>
<td>sultānīya (or sultāniya)</td>
<td>basin</td>
</tr>
<tr>
<td>suqūt ²</td>
<td>to fall</td>
</tr>
<tr>
<td>'asallā</td>
<td>may be bride</td>
</tr>
<tr>
<td>'arūsa ³</td>
<td>to sneeze</td>
</tr>
<tr>
<td>'fitis, &amp;c.</td>
<td>Osman</td>
</tr>
<tr>
<td>'usmān</td>
<td>mare</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>fāssar</th>
<th>explain</th>
</tr>
</thead>
<tbody>
<tr>
<td>fitīs (and derivatives)</td>
<td>be killed</td>
</tr>
<tr>
<td>finṭūs</td>
<td>cistern</td>
</tr>
<tr>
<td>qarnās</td>
<td>be chilled</td>
</tr>
<tr>
<td>qassat, &amp;c.</td>
<td>divide</td>
</tr>
<tr>
<td>qīṣṭ</td>
<td>pitcher</td>
</tr>
<tr>
<td>kharāsān</td>
<td>stones broken</td>
</tr>
<tr>
<td>khalbāṣ ⁵</td>
<td>to lie</td>
</tr>
<tr>
<td>khūrus ⁶</td>
<td>be dumb</td>
</tr>
<tr>
<td>khusūr ⁷</td>
<td>be spilt</td>
</tr>
<tr>
<td>laūwāṣ ⁸</td>
<td>bespatter</td>
</tr>
<tr>
<td>māṣūra ⁹</td>
<td>pipe</td>
</tr>
<tr>
<td>maskhara ¹⁰</td>
<td>buyfowry</td>
</tr>
<tr>
<td>nāḡūṣ (pl. nāwāghis)</td>
<td>large bell</td>
</tr>
<tr>
<td>numrusī (or numrus-i ¹¹</td>
<td>dealer in china</td>
</tr>
<tr>
<td>wasṭ, wusṭ ¹²</td>
<td>middle</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>almāz (almās)</th>
<th>diamond</th>
</tr>
</thead>
<tbody>
<tr>
<td>az'ar</td>
<td>tailless</td>
</tr>
<tr>
<td>izzantar</td>
<td>get interest</td>
</tr>
<tr>
<td>ittāntaz</td>
<td>be arrogant</td>
</tr>
<tr>
<td>izzal-kūt</td>
<td>to slip</td>
</tr>
<tr>
<td>izzabrin</td>
<td>storm at</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>bazabart</th>
<th>passport</th>
</tr>
</thead>
<tbody>
<tr>
<td>bazramit</td>
<td>monopol</td>
</tr>
<tr>
<td>tāza</td>
<td>fresh</td>
</tr>
<tr>
<td>tarabēza (or tarabēza)</td>
<td>table</td>
</tr>
<tr>
<td>tūzzina</td>
<td>dozen</td>
</tr>
</tbody>
</table>

---

¹ But sukurtah insurance.
² So saqṭ miscarriage, suqqāta door-latch, &c.
³ But Ṗarīs bridegroom.
⁴ But fāris horseman.
⁵ So khalbūṣ liar.
⁶ So ikhuṣ, khūṣ dumb, &c., but occasionally we hear khūrus, &c.
⁷ And derivatives khaṣṭān spuit, khusūra less, pitī, &c.
⁸ Literary lauwaṭha.
⁹ So dual mawat, but pl. mawāṣir.
¹⁰ With verb itmuṣkhar, &c.
¹¹ Pl. nammars.
¹² So itwaṣṣāṭ intervenes, wusṭam middle, &c.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُتُعَجَّة فِيْشَش</td>
<td>nonsense</td>
</tr>
<tr>
<td>تِز</td>
<td>buttocks</td>
</tr>
<tr>
<td>ُغَارَاز (ُغَارَاز)</td>
<td>bell</td>
</tr>
<tr>
<td>ُغازَر</td>
<td>to butcher</td>
</tr>
<tr>
<td>ُغَامَبَاز</td>
<td>carrots</td>
</tr>
<tr>
<td>ُغَمْبَاز</td>
<td>deal in horses</td>
</tr>
<tr>
<td>ُغَانَزار</td>
<td>gymnastics</td>
</tr>
<tr>
<td>ُجِنْذَرَا</td>
<td>be rusty</td>
</tr>
<tr>
<td>ُهَازْجُرَا</td>
<td>kind of eye-lotion</td>
</tr>
<tr>
<td>ُزَاوَعَر</td>
<td>story, riddle</td>
</tr>
<tr>
<td>ُفَازَر</td>
<td>forge, tell lies</td>
</tr>
<tr>
<td>ُزَّاَر</td>
<td>to visit</td>
</tr>
<tr>
<td>ُزَابَّة</td>
<td>make merry</td>
</tr>
<tr>
<td>ُزَابَّت</td>
<td>mud</td>
</tr>
<tr>
<td>ُزَابَّة</td>
<td>woollen cloak</td>
</tr>
<tr>
<td>ُزَاطَر</td>
<td>thyme</td>
</tr>
<tr>
<td>ُزَاطَر</td>
<td>saffron</td>
</tr>
<tr>
<td>ُزَاغَر</td>
<td>glare at</td>
</tr>
<tr>
<td>ُزَاغْرَت</td>
<td>shriek from joy</td>
</tr>
<tr>
<td>ُزَاغَت</td>
<td>swallow</td>
</tr>
<tr>
<td>ُزَاغْتَط</td>
<td>be in high spirits</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُزَالَّت،  &amp;c.</td>
<td>strip</td>
</tr>
<tr>
<td>ُزَالَّت</td>
<td>stone pavement</td>
</tr>
<tr>
<td>ُزَامْبَالِتًا</td>
<td>brawl</td>
</tr>
<tr>
<td>ُزَامَمَار،  &amp;c.</td>
<td>play on a reed</td>
</tr>
<tr>
<td>ُزَامْمَاث</td>
<td>tighten</td>
</tr>
<tr>
<td>ُزَهْرِ،  زُهْرُ</td>
<td>flowers</td>
</tr>
<tr>
<td>ُزَاعِرَة</td>
<td>a choking</td>
</tr>
<tr>
<td>ُزَوْر</td>
<td>throat</td>
</tr>
<tr>
<td>ُزَى ر</td>
<td>force</td>
</tr>
<tr>
<td>ُتَأْرِزَا</td>
<td>petition</td>
</tr>
<tr>
<td>ُفَازَر،  &amp;c.</td>
<td>burst</td>
</tr>
<tr>
<td>ُفَانْتَزٌ</td>
<td>make display</td>
</tr>
<tr>
<td>ُفَرُوْذِ،  فَرْوُذٍ</td>
<td>of turquoise</td>
</tr>
<tr>
<td>ُكَهْرَازُان  (وَرَكُ)</td>
<td>cane</td>
</tr>
<tr>
<td>ُلَذْهَر</td>
<td>college of El Azhar</td>
</tr>
<tr>
<td>ُلَذِلْزَز</td>
<td>plump</td>
</tr>
<tr>
<td>ُمَّازْعُر</td>
<td>excused, excusable</td>
</tr>
<tr>
<td>ُمَّازِمْر</td>
<td>tight</td>
</tr>
<tr>
<td>ُمَّازْجُرَا</td>
<td>stand for zīr</td>
</tr>
</tbody>
</table>

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 gazzār butcher and other derivatives, but we frequently hear gazar, &c., and always yingizir, &c.
2 But ginzārī nīl-e-blue.
3 But ḥazzar or ḥazzar to guess. Children say ḥazzūra.
4 So zūr false, but tazwīr forging.
5 So zaﬀar, &c., but zīfīr greasy.
6 And most derivatives, but zīyāra or ziyāra a visit.
7 So zēlā noise.
8 And substantive saﬀūta, &c.
9 But double pl. zuhūrat, and zuhriya a flower vase.
10 So yizwar he chokes, but ziwīr he choked, and zuwarān choking.
11 So fantazīya parade.
12 But uzr excuse.
13 Although zīr (an earthen filter) is itself pronounced with ـ.
§ 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:—

<table>
<thead>
<tr>
<th>t for t:—</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>tangara</td>
<td>saucepan</td>
</tr>
<tr>
<td>tarram</td>
<td>break the teeth¹</td>
</tr>
<tr>
<td>tarraz</td>
<td>embroider</td>
</tr>
<tr>
<td>tuzluk (pl.)</td>
<td>gaiter</td>
</tr>
<tr>
<td>tizâlik</td>
<td></td>
</tr>
<tr>
<td>turnâta²</td>
<td>tom</td>
</tr>
</tbody>
</table>

In mabsût content, the t is sometimes pronounced as a dental, and in ẗaiyib good, it resembles the English t.

<table>
<thead>
<tr>
<th>d for d:—</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>daq³</td>
<td>be narrow</td>
</tr>
<tr>
<td>dirs (pl.)</td>
<td>molar tooth</td>
</tr>
<tr>
<td>dirûs</td>
<td></td>
</tr>
<tr>
<td>dîhîk, &amp;c.</td>
<td>laugh</td>
</tr>
<tr>
<td>dufda⁴</td>
<td>frogs</td>
</tr>
<tr>
<td>madagh, na-</td>
<td>masticate, chew</td>
</tr>
<tr>
<td>tagh</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>s for s:—</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>sabagh⁴</td>
<td>dye</td>
</tr>
<tr>
<td>saqal, &amp;c.</td>
<td>polish</td>
</tr>
<tr>
<td>samgh, &amp;c.</td>
<td>gum</td>
</tr>
<tr>
<td>sakk</td>
<td>strike</td>
</tr>
<tr>
<td>sadaq⁵</td>
<td>speak true</td>
</tr>
<tr>
<td>sâr (usually)</td>
<td>become</td>
</tr>
<tr>
<td>sidgh</td>
<td>cheek</td>
</tr>
<tr>
<td>sîfr</td>
<td>cipher, blow</td>
</tr>
<tr>
<td>sîqî⁶</td>
<td>be cold</td>
</tr>
<tr>
<td>sahrah</td>
<td>desert</td>
</tr>
<tr>
<td>saqqaf</td>
<td>clap the hands</td>
</tr>
<tr>
<td>sandûq</td>
<td>box</td>
</tr>
<tr>
<td>sâgh⁷</td>
<td>work in gold</td>
</tr>
<tr>
<td>sâgh⁸</td>
<td>sound</td>
</tr>
<tr>
<td>sidr⁹</td>
<td>breast</td>
</tr>
<tr>
<td>siqâla (Ital.)</td>
<td>scaffolding</td>
</tr>
<tr>
<td>simâkh</td>
<td>orifice (of ear)</td>
</tr>
<tr>
<td>sinébar (or fîr)</td>
<td></td>
</tr>
<tr>
<td>sîl (Turkish)</td>
<td>warrant-officer</td>
</tr>
<tr>
<td>misîrr¹⁰</td>
<td>turned yellow</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>z for z:—</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>qazâra (also qazâra)</td>
<td>filth</td>
</tr>
</tbody>
</table>

¹ Of a serpent.
² And derivatives daiyaq narrow, &c.
³ So sabbagh dyer, &c.
⁴ So sadiq true, &c.
⁵ So saqâ frost, saqân frosty.
⁶ So sîqî be cold, sîqîn frost.
⁷ So sîgha, masâgh, jewellery.
⁸ So sîgh, sâgh, masâgh, warrant-officer.
⁹ So sidedr maistread.
¹⁰ Though asfâr yellow.
PRONUNCIATION OF THE CONSONANTS

§ 19. *b* is pronounced a little thicker than in English; e.g. bèn *between*, gàb *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. târâk *to leave*, birid *grow cold*. *t* occasionally sounds as *d* at the end of a syllable, as kadbu *writing it* (for kâtib, contracted from kâtibu), kânîd *it was* (for kânît), yîdîbâ *he follows* (for yîtîbâr), il bîd *da this house* (for il bèt *da, il bit* *da*), ḥâdrid *iz zâbîţ 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 dîhîk *laugh*, dafâ *pay*, dafan *bury*, aor., yîdîhak, yîdîfâ, yîdîfîn (pronounce yîṭhâk, &c.); shuḥhâd witnesses, generally sounds shuḥhât.

*i* is a strong palatal. The tongue is made convex and brought sharply against the palate, towards the middle; e.g. tāb *become well, sôt voice*; as a final it sometimes sounds as *d*, as yîdîbukh *he cooks* (for yîtîbukh).

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

*gh* is perhaps identical with the Northumbrian *r*, and is nearly equivalent to the Provençal *r* grasséjé. 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*, madâh *to call*; though between two vowels it is sometimes rather slovenly pronounced, as shehâdţu *his evidence* (almost shadântu).

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

¹ Spitta says that a short *a* (of the nature of a short *pâthakh*) is inserted between *i* or *n* and *h* (thus—rî-h, rîb-h), but this appears to be the case only when the syllable is emphasized and drawn out. Rîh and rîb can both be pronounced purely.
PRONUNCIATION OF THE CONSONANTS

$d$ 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. $\ddot{a}if$ he added, $\ddot{a}ijd$ ready, $\ddot{a}id$ 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, darar damage.

$z$ as in the word zeal; e.g. zina ornament, gház petroleum. In yizkur he mentions, speaks well of, and a few other words, it sounds as $s$. $z$ 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. zálim oppressor.

$s$ as in zeal, but rather more forward in the mouth; e.g. sás wereel. At the end of a syllable it is often sounded as $z$, as in the words isma‘! hear! maslûd blocked, maskûn inhabited, hisba account (pronounced optionally izma‘, &c.).

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

$\ddot{s}$ 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 $\ddot{z}$, as in qasd intention, usbur! wait! sugaiyar small (pronounce optionally qasd, &c.).

$\ddot{h}$ 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; e.g. $\ddot{a}$n $\ddot{ap}$,

---

1 Its exact sound in conjunction with the different vowels can only be acquired by practice. The following description of ‘$\ddot{a}$’ and $\ddot{h}$ 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 Arabian $\ddot{h}$ ($\ddot{h}$), as distinguished from $h$, the spiritic aspir. If this $\ddot{h}$ is made sonant it becomes ‘$\ddot{h}m$’. Starting from the configuration as described for $\ddot{h}$, all that takes place
bāʿ to sell. Sometimes it is barely audible, as in the numeral ‘ishrin twenty, or in the expression, ‘abāl ma yīdi until he comes; and it has fallen out altogether from the numerals between 10 and 20, and from a few other words, as līsa₁ still (for lī s sāʿa), bid ‘annak far be it from you (for bīʿid).

₂ as in English, except before d, z, s, sh, and s, when it approaches very near to the sound of v, as in yifdāh he disgraces, yifdal he remains, khifda the vowel i, yifzaʿ he frightens, mēḥafza government, lafz word, yifshakhir he cuts in two, yifṣah he explains (pronounce yīvdāh, &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 Qurān Koran, qāmus 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. qāl to say, fāq 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, daqāqiq minutes, baqet I found, baqet I remained, yeqūm he gets up. Bi qadde ʾēh? by how much? becomes

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

₁ Cf. līsa (lī is sāʿa) at once, in Algerian.

₂ Qāmus, however, is also pronounced with the aspirate; Qurān 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.
PRONUNCIATION OF THE CONSONANTS

practically badde eh, and haqqiqatan truly, hayatan. The q before a consonant sometimes sounds almost as e, as in itkhaniqt / quarrelled.

Remark.—The hard q-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.

k is perhaps slightly aspirated. The tongue should touch the roof of the mouth and not be too hastily withdrawn; e.g. kān he was, lik to thee. Before b and d, and sometimes at the end of a syllable, its sound approaches that of g, as in shuwwayiā kēbir 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, akhhkh brother.

l sounds much as in German, more liquid, trilled, and emphatic than in English; e.g. lēl night, kalb dog. The double l in Allāh 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. nōm sleep, khān inn, bāzār. Before b, and generally before f, it sounds as m, as in gānbi hīs side, min bard after, manfūkh blōm (pronounce gānbi, &c.).

When ng occur together, they are pronounced as in English ring, as in yingah he recovers, gets out of a difficulty, sīlinga sponge.

w as in English, except that its character as a semi-vowel is more apparent. It is pronounced almost as u at the end of a word, as dilw bucket (pronounce almost dilu). With a it forms the diphthong au, as in battauten (for battawiten contracted from battawitēn) two loaves of coarse bread, dawndih (for da we dih) this and that, yauyiya (yawliya for ya williya) 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 haratan, and the qatāa 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 y.—(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 manfūs (not manfūs) jealous, angry.

4 It bears the same relation to u that y does to e or to qat'a in such a word as tiyātro (trātro) theatre.
lie halfway between \( y \) and qat'a;\(^1 \) e.g. yi'\( \dot{m} \)il he makes, izz\( \dot{e} \)yak how are you? bah\( \dot{a} \)yim 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\( \dot{a} \)la question, and that the helping vowel \( e \) may stand between the last two consonants of one word and the (apparently) initial vowel of the next, as in qumte ana I got up; that it is weaker than \( q \) follows from the circumstance that it is constantly elided, as qumt ana (pronounce qum-tana), w ana and I (for we ana), etc., 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 \( \ddot{e} \), as in isti\( \ddot{a} \)naf 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 Ifransa, or Firansa 1 (or Feransa) France, ifrank (or ferank) frank, bermo first (Ital. primo), siting (sisting) sponges, but the natives of Cairo often pronounce or, gr, fr, br, and gr, as in krumb rabbage, 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 tibn 3 (or less frequently tibn*) straw, dhur 4 down. ' in this position causes the preceding consonant to be sounded very sharply, while it has but little value itself, 4 as in rub a fourth.

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

Remark a.—Observe that the final consonant of the words abb father, akkh brother, damm wood, fumn mouth, and yadd* 5 mouth, is single in the literary language and doubled in the colloquial. In the construct form the two are, however, abû, akkhâ, not abbû, akkhâ (§ 121). Thus we say abi 6 whose father? il akkhâ dih this brother, but abî 7 his father, akkhâhun their brother.

Remark b.—The doubled consonants must be distinctly pronounced twice over, though when g, h, r, sh, t, y, k, and y 8 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 itnén ifrank, taïta (or takata) frank. "I always hear kārumb, as in 'umbrella.'"—(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 shva, and the fifth order of the Ethiopic vowels.
4 Spitta.
5 Cf. Syr. and Chadd. 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 Syrian we have both yad and hla, Chaldee agâa.
7 The double l of walla or, is not always distinctly pronounced in hurried talk, as wala tua or taw (for walla tua, i.e. walla tuaen).
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 ragh (or ragge) he shook. Occasionally the second is dropped even where there is no pause, as khash ‘aleh (for khashshe ‘aleh) he went into his presence.

§ 25. Euphonic tashdid may take place:—

(a) When the t 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, t, d, d, r, z, z, sh, s, k, n; e.g. it tibn the straw, id darba the blow, is sif, the sword, is sif the summer, in når the fire (for il tibn, il darba, &c.).

Remark.—The / not uncommonly remains unchanged before the letters g and k, as il gazzár (or ig gazzár) the butcher, il gum’a (or ig gum’a) the week; il kursi the chair, is preferred to ik kursi, while ig girán the neighbor, is more used than il girán.

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 q; e.g. ittallaqit sh* ggannin he went mad, ishsharmat if was torn, ikkabh it was poured (for ittallaqit, itgannin, &c.), biddauwar or biddauwar (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, a is assimilated to t or t, as khadiit (for khadtu) I took; it rabattu (for rabattu) 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 rabattu 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 eat, ma yikhlass (or yikhlashsh) he does not

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1 Also igd’8an. (See § 19.)
INTERCHANGE OF CONSONANTS

finish, ma yibishsh (from yibbis) he does not imprison, na kikhbiiisah he does not bake (from yikhbiz). The negative of yiggauwiz he will marry, is ma yiggauwizz, ma yiggauwiss, or ma yiggauwishh.

(γ) Where one liquid is assimilated to another, as kal lu (for kan lu) there was to him, i.e. he had; so yeкуlu he has, il la (for in la) if not, lazmil lu (for lazmin lu) necessary (pl.) to him, bal i (for ban i) it appeared to me, millitn (for minlitn) from the two, sakhkhul lu (for sakhkhun lu) he beared for him, mir rigl (for min rigl) from his feet, khulkhar riglha (for khukhral) the anklets on her feet, khanna (for khalna) our uncle, qunna (for quina) we said, ishtiri ma (for ishtiri lna, i.e. ishtiri lina) boy for us, ana mimni r ruhi (for mimni l ruhi, i.e. mimni li ruhi) I of myself, ir ra'adit (for in ra'adit) if it thundered, il laqet (for in laqet) if I find, kam masik (for kan masik) he was holding.

Remark.—The $f$ of the preposition $fi$ is sometimes assimilated to a $b$ following it (the $i$ dropping out), as qa'adu b Bariz they stayed in Paris; and sh of mush not, to another sibilant, as muz sanbl it it not my fault, mug >aliih it is not true.

Kunt I was, thou wast, is very frequently pronounced kutt, as kutte fén? where were you? and bint daughter, girl, bitt.

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. thaqqil heavy, thalatha thre, nahw. saqil, salasa; colloq. talakta, tiqil, ittaqiil, or (less usually) issaqil 'ala to be harsh.

The Koranic $dh$ (dhal) is $z$ in nahwy, $d$, and occasionally $z$ in Cairene; thus Kor. akhadha he ok, nahw. akhaz; Cair. akhd, but (from the same root) ákhiz blame; Kor. dhimmah consensus, nahw. zimma; Cair. dimma.

§ 27. $h$ interchanges with $m$, as mañtañl (or bantel'n) transes, minadim (for bin ádam) sas of Adam, rubatzim chemical. It regularly represents the $p$, and occasionally the $r$ of foreign languages, as baba papa, batylis potatoes, baltu piló, buna fura (a small Turkish coin), babür tram, stambat (lit. vapors).

$g$ with $b$, as bagar for babür; with foreign $f$-sound, as ginnat general.

1 Hebrew and Syriac batt daughter.
gh with q, as yighdar he is able (for yiqdara); with kh, as khishi (for ghishi) 'alēh (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 i very commonly, in fact whenever the surrounding letters are such as to render it easier to pronounce; e.g. betahtu his, for beta'tu (less usual), biht (for bi't) I sold, rauwah go away, but rauwa'ala bètak go away home, ihtaraf to confess, 'afaq (or ḥafaq) to seize.

d with b (or p) in lamda (pl. lumad) or lamba lamp.

r with », as dundurma (or durdurma) ice-cream, Bonţe Săid (or Burte Săid) Port Said; with l, as rākhar the other also (for lākhar, i.e. il ākhar), rasṭabl the stable (for laṣṭabl). Revolver becomes lifurfur.

z and l with s and ş, as izbitalya hospital, bażabört passport. (See also under pronunciation.)

sh with s and ş in a few words, as sams (or shams) sun, şakhsh (or shakhs) person, şatrang (or shaṭrang) chess, şagara (numer. shagara) tree; 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. Eau gazeuse is called gazzusa or kazzuza. The numer. tilqā'ī nafsu of his own accord, is pronounced tilka nafsu in the spoken language; with kh in baqshish largess, present, from Pers. bakhshish (through Turkish); with g (see above).

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1 4'ên, when = ghên, is represented by kh in Assyrian.—(S.)

2 The Hebr. 'ayn 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 karakân (Turkish qaraqân), there being very little difference between the two letters in that language; both qarnabi and karabi, caulifower, are said.
Interchange of Consonants

k with kh in a few foreign words, as kharīsh cartouch, kharrūb carrob.

l with n, as 'ilwān or (less usually) 'inwān address, superscription, imbarīh (pronounce imbarīh) for il bārih yesterday, Isma'īl Ishmael, in fingān (sometimes) for il fingān the cap, kabsīna capsul, malīfatūra manufacture, armālī (Turk. armālī) Armenian, barakāt warsal (Turk. berekat versin) thank you, tantāma (or tantilla) lace (Ital.), 'ala āubbil ghānil (for āubbil) unexpectedly. (See also under pronunciation.)

m with b (see above); with n, as ma'nāt and mātarīt matriz, madāgh and madagh chaw toksha, Fāṭma and Fātma, pr. m., malīn melīme, shindī (Turk. shindī) at once. (See under this letter, § 19.)

w with the v of foreign languages, as wabur (though more often babur) vapore, warsīn or warsal (above); with y in some parts of weak verbs and verbal nouns, and in the expression ya búwa (sometimes) for ya būya! my father!

y with w (see above): with qaṭ'ā, as qāyīl (for qā'il) saying, tivātro theatre (Ital. teatro); conversely in'āl! curse! (for yin'āl) (§ 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: hāfar (or fahār) to dig, lakhbat (or khall ranīb or (rarely) anarīb hare, need to curse, and yin'āl he curses (or la'an and yil'an), iggauwiz to marry, and (mahārī) izzauwig, gōz husband, gōza wife, and (mahārī) zig and zōga, bartāmān and martābān earthen pot; so gamaduna demijohn, ginninār general (n = 1).

Contraction

1. Elision

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

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

2 Cf. literary bir with Cairene bir (= biyr), a well.
of course, there is a pause between the words; \(^1\) and the weaker usually yields to the stronger. \(E.g.:\)

<table>
<thead>
<tr>
<th>Expression</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>da na (for da ‘ana)</td>
<td>it is I</td>
</tr>
<tr>
<td>w ana (for we ana)</td>
<td>and I</td>
</tr>
<tr>
<td>bidd albis (for biddi albis)</td>
<td>I want to dress</td>
</tr>
<tr>
<td>ya ḥmad (for ya ʿḥmad)</td>
<td>Ahmed!</td>
</tr>
<tr>
<td>ya ʿlli (for ya ʿlli)</td>
<td>O thou who!</td>
</tr>
<tr>
<td>w ummu (for we ummu)</td>
<td>and his mother</td>
</tr>
<tr>
<td>lagl (for li agl)</td>
<td>for, in order that</td>
</tr>
<tr>
<td>ill ʿṭwal minni (for illi ʿṭwal)</td>
<td>he who is taller than I</td>
</tr>
<tr>
<td>da na mmak or da n ummak</td>
<td>it is I, your mother</td>
</tr>
<tr>
<td>(for da ana ummak)</td>
<td></td>
</tr>
<tr>
<td>fi ʾl bēt (for fi ʾl bēt)</td>
<td>in the house</td>
</tr>
<tr>
<td>ya akh ana bahazzar waiyāk</td>
<td>I am only joking with you,</td>
</tr>
<tr>
<td>(for ya akhi ana, &amp;c.)</td>
<td>my friend</td>
</tr>
<tr>
<td>but ya akhī ana ‘aẓak</td>
<td>my friend, I want you?</td>
</tr>
</tbody>
</table>

**Remark a.**—The \(i\) throws out the \(a\) sometimes, as in bi ʿsmi ʿllah (for bi ʿṣmi ʿAllah) \textit{in the name of God}, bi ʿṣmi ʿllah \textit{by God's permission}. We may say either inta smak ʾeh \(?\) or int ismak ʾeh \(?\) \textit{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

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\(^1\) A pause is often useful for the purpose of emphasizing the word that follows, as ana we ʿbūya kemān \(I\) \textit{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 ʾbne min? (for da ibne min) \textit{whose son is that?} will be pronounced dab-ne min; int ismak ʾeh, inti-smak ʾeh. 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 \(?)\).
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, 'and ukhtu at his sister's house, at another, lamma ruht aana (pronounce ruh 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 le) 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. Qat’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-nén (for min én) whence, ki seh (for kis éh t) what purse; rás head (malery ras), in sha lllah (or in sh Allah) if God will (both qat’as disappearing).

Remark.—When a verb in the third person plural is followed immediately by the definite article, the qat’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 rágil (for wagadu r rágil) they found the man.

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

§ 32. i has fallen out from a few words (see § 19). In umma’ li Aby’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, e.g. lazma (for lázima) necessary (fem.), khatu (for kháyiru) his desire, qimtu (for qimitu) its rain, kifaytu (for kifáyitu) its

1 Comp. i-tes in English for it is.
2 For the shortening of the long vowels see § 13 seq., and comp. Hebr. melēk 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 melēk small, l. malka, &c.
sufficiency, wirm (for wirimit) it swelled (fem.), khadtu (for khaditu) she took it, itkhanqu (for itkhaniqu) they quarrelled, walditu his mother, sahb il bêt (for šāhib il bêt) the owner of the house. 'āyisha and 'ēsha are both in use as distinct names.

Remark a.—A very short i or e is sometimes heard in such words as mu‘ākhiza blaming, lazima necessary, ya Beshir! Beshir! instead of the contracted form, the vowel of the antepenult being pronounced half long. We hear ‘ālim as the plural of ‘ālim learned, because it hardly belongs to the colloquial language, but ‘alma (for ‘alima) 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, darabit she struck, baţalu they wounded; but katabu (or katbu) they wrote, katabitu (or katbitu) she wrote it, wi hyatak! (for wi hayatak!) by your life! ma lqetush (for ma haqētush) I did not find it, taratan (or tartan) sometimes, sahnī nḥas a copper dish, and even talāta nṣara (for talāta naṣara) 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 ghabīban probably, sāniyan secondly, such words being retained, as strangers, in their borrowed form; but tartan (above) for taratan.

Remark d.—When the vowel of the antepenult is a standing for ic, or i followed by y, the vowel of the penult does not, as a rule, fall out, as yulidu (for yiwlidu) they give birth, subhiyyitu (= subhiyyitu) its morning; it does, however, sometimes in the latter case, as baqiyt (or baqt) il fulūs (for baqiyit, il fulūs) 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 darabu bha (for darabū biha) they struck with it (fem.), qulti lhun (for quite luhum) I said to them, mahārak sa'id wi mbārak (for mu-bārak, mebārak) good morning! fi kūmānu (for kumānu) in his sleeves, bitqul (for bitequl) she says, yalla bna, inshi bna (for yalla bina, i.e.) let us be going; ma lqu luhumshē hāga (for ma luqē luhumshe) they found nothing for them, moiya ndifā (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 sheva.

² The y here sounds as a weak qa'.'a.

³ The fuller forms are very frequently used.
OMISSION OF MORE THAN ONE LETTER

nidifa) clean water; mit ginleh wi kṣuṛ (for we kṣuṛ). £100 odd, ma
msiktuš (for mà misiktuš) I did not seize it, huwa mn ēn ḫ (for
min ēn ḫ) whence is he? hiya ukhti mn abuṣa (for ukhti min
abuṣa) she is my sister by my father.

(c) From a few final syllables, including those of some dis-
syllabic 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. ‘āuz (for
‘awiz) and ‘ayz (for ‘āyiz) wanting, says (for sāyis) grooming, groom,
rayh (for rāyih) going, ittaba (for ittabīb) yawa, illau (for illā we)
except, only that, ‘al (for ‘ala)m, ādīn, adīn (for adīi) (though the
final i is originally long) when immediately followed by another
word, as adīn gēt see I have come, u f waqtīna (for fi waqtīna) and
in our time, ana f fikri ḥagā I have something in my mind.

Remark.—The negative sign šk doubtlessly stands for št
thing.

§ 34. The vowel of the article is sometimes dropped, as labbā
the best, litnēn the two, laṣzhār the university of El Azhar, listambūnī
the man from Stambool, lākhār or (more usually) rākhār2 the
other, līhmāl the burdens, liswiḍ the black, laḥmār the red,3
Luqṣūr (for il uqṣūr = il quṣūr),4 as litnēn gum both came, il
waraq labyād the white paper, īmrāt lefendi the gentl man’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 ĭ, as biqūl9 (= biyqūl) for biyiqūl (or
biyeqūl) he is saying.

Remark a.—Similarly uwi and iwū may form ĭ, 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 ĭ of biqūl is not pronounced very long in hurried con-
versation. The iy often remains unchanged, as in miyten tew
hundred.
case the union is not so complete, as úlif투 (for u wilif투) 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 biktitibu (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 ḥuṣān (for ‘ala 1
huṣān) on the horse, ‘ag gimāl (for ‘ala g gimāl) on the camels, ‘ash
shibbāk (for ‘ala sh shibbāk) on the window, mir riglān (for min ir
riglān) from the feet, mir riggāla (for min ir riggāla) from the men.¹
The la of ‘ala has also disappeared in the words ashān (for ‘ala
shān) for, in order that, and ‘abāl (for ‘ala bāl in the conjunction
‘abal ma) until.

§ 37. The article itself sometimes falls out after the relative
pronoun illī, as il akl, illī nsān yaklu (for illī il insān) the food
which man eats.

§ 38. The following are examples of other forms of abbrevia-
tion: ḥayātān (or ḥaiyātān) truly, sa‘ātak or sa‘ak (for sa‘adī-
tak)³ your Excellency, sid⁴ or si (for saiyid) lord, master, līsā
(for lī is sā‘a) yet, still, māhūsh, mūsh, mūsh, mūsh (for mā hūwāšt)
hū, it, is not, not, mā hish (for mā hūyāšt) she is not, wala hīsh
nor is she, wad (for walad) boy, ta‘ā (for ta‘ālā) come! u m ba‘d
(for ʾu min ba‘d) and after, kur rīsmāl (for kulle rīsmāl) all his
capital, kulle shin kān (for kulle šē in kān) whatever it be, min-
admin (for beni adamiyin) sons of Adam, mortals, sal khēr or misa
l kār (= yimassīk bi l kār) good evening, ḥamdilla for (īl)
lāma li lāh praise be to God.

**Remark.**—Corruptions from foreign languages, as warsha
workshop, sībīnsa (Ital. dispensa) pantry, kishk (or kushk) almahīz
(Turk. qūsh qumāz) asparagus, occur in Arabic as in other
languages.⁵

¹ We cannot say ‘atībūn on straw, ‘ash shibbāk on a window,
nor can at tībūn, ‘ash shibbāk stand for ‘ala tībūn, ‘ala shibbāk, as
Spitta.
² See § 19, note.
³ Sa‘ātak is also in use, as indeed are all the full forms of
the examples except li s sā‘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 Ron* from *Route du
Roi*. 
§ 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. bardân cold, biridt I became cold.

2. In the following words when standing alone: anhû, anhî, anhâ, anhûm, minhû, minhî, minhûm which, who, &c.; ahô, ahî, ahûm there he, she is, they are; iikhkhi! pugh! adî see here! iyi! (pronounce iyi-i-h!) how now! ikh-shi! for shame! jîf! jîf! 1

3. Exceptionally, by way of emphasis, the other syllables being also, but not to an equal degree, accented, as abadân never! hâsib look out! tanmu ka'id henâk lammâ . . . dâr abûh u ghî 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, sukurât 2 insurance.

Remark.—Da, dih, di this, lu to him, lak to you, &c., bu in him, bak in you, &c., and even lika to her, bika 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 binti di this girl, 'ala da on this, da wi dih this and that, makhûbâ 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 hautér (Turk. hûnto, Hungar. hintó) carriage, victoria. Râbô, sukurât, &c., may also be written with a final h.

3 As è in Ethiopic and za in literary Arabic, in the expressions lìza, 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 to him, but iddihum lub 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, biridtū you (plur.) took cold, shāfitū she saw him, 'askārī soldier, wagadītū she found him, sāgāritī my tree.

3. For emphasis, as dā'imān always (for dā'imān).

Remar k. a.—In the words khādītū she took it, kālītū she eat it, the accent is sometimes on the antepenult, but more often on the penult, as in the longer forms, akhādītū, akālītū.

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

Remar k. 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 kullūhum all of them, biddūkum you want, tannīhā she went on, agrannīhā inasmuch as she, wīyūkum as you, kīnnīhā as if she, which may be pronounced kullūhum, kullūhum, or kullūhum, &c, according to where the speaker desires to lay the stress. Kullūhum is, of course, more emphatic than either kullūhum or kullūhum.

Remar k. 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 tārātān (or tārātān) sometimes.

Remar k. e.—The first syllable of the construct form of the numerals talāt, khāmast, and tamānt is accented, because in pronunciation the t passes on to the next word, as khāmas tuwād jīyēr

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1 Sometimes pronounced shāfitū or contracted to shāftū.
2 Substantives of this form are usually contracted, as sāgāritī, baqāritū his cow, while verbs as a rule remain unchanged.
rooms, taman tunfus eight persons (for khamast uwad, tamaunt 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. darabu they struck; bâladu his village, me'âkhiza reproach, sôgaru he insured it.

Remark.—Where the vowel of the antepenult is a standing for in or ur, the accent will be on the penult, as yulidu they give birth, as also when the antepenult contains the diphthong ai (or ă) 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 quitî lak marra wi t tanya wi t talta I have told you once and twice and threes, inta šiti te kaddâb bi kalâmak nafsu 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 preceding word. Even dau (for da we) throws back its accent, as in kulle mà dau.

EXERCISE IN PRONUNCIATION AND ACCENTUATION

Hikâyit il harâmi l mazlûm.
Kân fi harâmi râh yôm min döl yisraq bêt wâhid tâgir. Qam tilî 'ala l heba we misik fi sh shibbâk. Tilî ish shibbâk fi idu, wiqî 'ala l anî, inkasarit riglu. Khad bâ'âd we râh yi'mug 'and il qâdi; qal âd: "Ana kânte rayh asraq bêt it tâgir il fulâmi; šiti te 'ala l heba we misikte fi sh shibbâk; qâm ish shibbâk tilî fi idî; wiqî, inkasarit rigli." Qam il qâdi 'amar wâhid wâskari yerâh yegib sahb il bêt. Râh gâbu we gih quddâm il qâdi.

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.

THE ARTICLE

§ 40. There are two articles in Egyptian Arabic—the definite article il 1 the, which is indeclinable, and the indefinite wâhid, which agrees in gender and number with its noun, whether expressed or understood, as il bâb the door, il mara the woman, ir riggâla 2 the men, wâhid râgil a man, wâhda marra a wâhna. wâhda gat a (women) 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 / tends to give the ê a slight e-colouring. The full value of the vowel returns in euphonic lâshâdî. It is written àl in Maltese. It often has an obscure, neuter sound.

2 For the assimilation of the ê, see § 25.
the latter is definite the article is repeated with the adjective, as
il bāb il kibīr the big door.

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

VOCABULARY

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>umm</td>
<td>mother</td>
<td>darab</td>
<td>he struck, fired</td>
</tr>
<tr>
<td>abūh</td>
<td>his father</td>
<td>darabū</td>
<td>they struck</td>
</tr>
<tr>
<td>bēt</td>
<td>house</td>
<td>wiqiṭ</td>
<td>he fell</td>
</tr>
<tr>
<td>wilād (pl.</td>
<td>boy</td>
<td>kān</td>
<td>he was</td>
</tr>
<tr>
<td></td>
<td></td>
<td>rāh</td>
<td>he went</td>
</tr>
<tr>
<td>bint (pl.</td>
<td>girl, daughter</td>
<td>‘a‘īd</td>
<td>he bit</td>
</tr>
<tr>
<td>banāt</td>
<td></td>
<td>yiğī</td>
<td>he will come</td>
</tr>
<tr>
<td></td>
<td></td>
<td>shīdīd</td>
<td>strong, violent</td>
</tr>
<tr>
<td>kitāb</td>
<td>book</td>
<td>kūvaiyīs</td>
<td>pretty</td>
</tr>
<tr>
<td>qalam</td>
<td>pen</td>
<td>‘agūz</td>
<td>old</td>
</tr>
<tr>
<td>hawā</td>
<td>wind</td>
<td>tāzā</td>
<td>fresh</td>
</tr>
<tr>
<td>huṣān</td>
<td>horse</td>
<td>tāiyīb</td>
<td>good</td>
</tr>
<tr>
<td>kalb</td>
<td>dog</td>
<td>iswid</td>
<td>black</td>
</tr>
<tr>
<td>bābūr</td>
<td>steamboat, train</td>
<td>kibīr (f.</td>
<td>big, old</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>kibīra)</td>
</tr>
<tr>
<td>kursī</td>
<td>chair</td>
<td>sughaiyār</td>
<td>small, little</td>
</tr>
<tr>
<td>rās (f.)</td>
<td>head</td>
<td>baṭṭāl</td>
<td>bad</td>
</tr>
<tr>
<td>id</td>
<td>hand</td>
<td>gīrān, gā‘ān</td>
<td>hungry</td>
</tr>
<tr>
<td>qutṭa</td>
<td>cat</td>
<td>huwa, hūwa</td>
<td>he, it</td>
</tr>
<tr>
<td>sufra, sufra</td>
<td>dining-table</td>
<td>hīmā</td>
<td>here</td>
</tr>
<tr>
<td>ghī</td>
<td>he came, has come</td>
<td>bukra</td>
<td>to-morrow</td>
</tr>
<tr>
<td>iddīnī</td>
<td>give me</td>
<td>-uḥ</td>
<td>his, him, it</td>
</tr>
<tr>
<td>shuft</td>
<td>I saw</td>
<td>-ḥaḥ</td>
<td>her, its, it</td>
</tr>
<tr>
<td>katabnā</td>
<td>we wrote</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

EXERCISE 1


1 Attached as inseparable suffixes to verbs, nouns, propositions, and conjunctions.
THE SPOKEN ARABIC OF EGYPT

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 bāb door, or derivative, as merkib ship (from rakab he rode). Of the latter the majority are derived from verbs, but a large number are denominative, i.e. derived from other nouns, as merakbi boatman (from merkib), bauwāb doorkeeper (from bāb), and a few from other parts of speech, as maʿiya court, suite, from the preposition maʿ 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.:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bāqar</td>
<td>cow</td>
</tr>
<tr>
<td>ghanam</td>
<td>sheep</td>
</tr>
<tr>
<td>gāmūs</td>
<td>buffaloes</td>
</tr>
<tr>
<td>samak</td>
<td>fish</td>
</tr>
<tr>
<td>šāgar, shagar</td>
<td>trees</td>
</tr>
<tr>
<td>ful</td>
<td>beans</td>
</tr>
<tr>
<td>batāṭis</td>
<td>potatoes</td>
</tr>
<tr>
<td>sīllim</td>
<td>steps, ladder</td>
</tr>
<tr>
<td>tūb</td>
<td>bricks</td>
</tr>
<tr>
<td>baskawit</td>
<td>biscuits</td>
</tr>
<tr>
<td>shughl</td>
<td>work</td>
</tr>
<tr>
<td>qatta</td>
<td>a kind of cucumber</td>
</tr>
<tr>
<td>kummitra</td>
<td>pears</td>
</tr>
<tr>
<td>yusfefendi</td>
<td>mandarin</td>
</tr>
<tr>
<td>bunṭi (or bulṭi)</td>
<td>a kind of fish</td>
</tr>
</tbody>
</table>

1 For the formation of these nouns see under the verb (§§ 228–39).
2 For Yūsif Efendi.
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, sāgar, &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 fulūka means both skiffs and a skiff, gān and ginn genui and genius (but the adjective ginni and its fem. ginniya are also used of the individual). On the other hand, qamar and qamara moon, sikkīn and sikkīna a knife, shūm and shūma 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 qamḥeh wheat, qamḥa a field or a small quantity of wheat, bedingān the egg-plant, bedingāna a field of egg-plants (or a single egg-plant), maqāṭ cucumbers, maqāta a bed of cucumbers. From qamḥa is formed qamḥaya a handful of wheat (or a grain of wheat); so qashsh straw, qashsha a little straw, qashshāya a very little straw (or a blade of straw).

Not a few words denoting nationalities form their nouns of unity by adding the adj ectival termination i, as:

<table>
<thead>
<tr>
<th>English</th>
<th>Persians</th>
<th>Arab</th>
<th>Greeks</th>
<th>Circassians</th>
<th>Albanians</th>
<th>Europeans</th>
<th>Americans</th>
<th>Bohemians</th>
</tr>
</thead>
<tbody>
<tr>
<td>lingliz</td>
<td>il 'agam</td>
<td>ir rūm</td>
<td>ish sharkas</td>
<td>il arma'ūṭ</td>
<td>il ifrang</td>
<td>il malakān</td>
<td>ish shilikht</td>
<td></td>
</tr>
<tr>
<td>the English</td>
<td>the Persians</td>
<td>the Arabs</td>
<td>the Circassians</td>
<td>the Albanians</td>
<td>the Europeans</td>
<td>the Americans</td>
<td>the Bohemians</td>
<td></td>
</tr>
<tr>
<td>inglizi</td>
<td>'agami</td>
<td>'arabi</td>
<td>sharkasi</td>
<td>arma'ūtī</td>
<td>ifrangi</td>
<td>malakān</td>
<td>shilikht</td>
<td></td>
</tr>
<tr>
<td>an Englishman</td>
<td>a Persian</td>
<td>an Arab</td>
<td>a Circassian</td>
<td>an Albanian</td>
<td>a European</td>
<td>an American</td>
<td>a Bohemian</td>
<td></td>
</tr>
</tbody>
</table>

\(^1\) 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 bi l lēl by night, fi l lēl in the night, lēl a mahār night and day, but lēl a night, il lēl 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 gi being added to the plural, and occasionally to the singular of the primitive noun; e.g. sāʿātī watchmaker (from sāʿāt, pl. of sāʿa watch), baradī maker of donkey-saddles (from barādī, pl. of barda a donkey-saddle), mashāʿilī (for mashāʿilī) torch-bearer (from mashāʿil torches), kutbi bookseller (from kutub books), tashrifatgi master of ceremonies (from tashrifat, pl. of tashrifā), barāmilgī cooper (from barāmil, pl. of barmil barrel), gazmagi shoemaker (from gazma a pair of shoes).

Remark.—The termination gi becomes shi in a few words, as tumbakshi a seller of tumbak (Persian tobacco), gumrukshi a custom-house officer, ashshī a cook.

The primitive noun, whether in the plural or singular, often undergoes some change when receiving the termination; e.g. dakakni a shopkeeper (from dakākin, pl. of dukkan shop) — the i falling out, fararīgī poulterer (from farārig, pl. of farrig), turshagī seller of pickles (from turshi pickles), burūgī bugler (from būri bugle), tazkargī ticket-collector (from tazkara ticket) — the a falling out; so ‘arbagī coachman (from ‘araba carriage), ḥuṣari mat-maker (from ḥuṣr mats). In ṭurabī grave-digger (from ṭurab earth), and khudari greengrocer (from khudār greens), the a is shortened. In sanadgī trunk-maker (from sanādiq, pl. of sandiql 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, faṭātri pastry-cook (from supposed plurals barasim, dakhakhin, faṭāṭir), gizamatī shoemaker, from an unused plural of gizam (itself the plural of gazma).

A few take the termination ant, and others are quite irregular in their formation; e.g. fasakhānī seller of jasik (salted fish), ḥalawānī (or ḥalwagī) confectioner (from ḥalāwa sweets), faḵahānī fruiterer, from fak-ha (for fākiha fruit, mashaqī seller of snuff (from nishūq), būzātī, būzawātī, or būzwagī keeper of a beershop (būza), a drunkard, ṣurāmātī cobbler (from ṣarma a kind of shoe), quradātī a keeper of monkeys (Qurūfī), khanūrgī innkeeper (from khammarī, pl. of khammarī), maʿaddāwī ferryman (from maddiya ferry); ‘utuqī cobbler, seems to be formed from the adjective ‘ātiq ancient;

1 These words are borrowed direct from Turkish, in which language g is pronounced soft.
2 It is retained, however, in sakākinī vender, and some others.
3 A Turkish word for which ‘arabiya is used in Arabic.
THE NOUN

'azabangi bachelor, is a lengthened form of 'azib; so falasangi bankrupt (from falis).

(b) The abstract idea of the primitive noun.

Substantives of this class end in iya, and are often identical with the feminine singular of the relative adjective or of a supposed relative ending in i; e.g. insâniya humanity (from insâni human), ittifâqiya agreement (from ittifâqi), bâshawiya pashaship, behawiya beyship, shitwiya winter season, maghrubiya time of sunset, šubhiya morning, 1 "asriya" afternoon, safariya (or sifariya) time spent in travelling, trip, 2 himâriya donkeyishness, 'umâdiya the office of ʿumâla (headman of a village), masghuliya a being busy (from partic. mashghul), mafhumiya comprehension, maqṣudiya purposing, mutâriya (adj. nat') meekness, 'uzubiya celibacy (adj. 'azib), gumûdiya hardness, khushûniya roughness.

The same form sometimes denotes concrete objects; e.g. nâmûsiya mosquito curtain, raqabiya collar, sukâriya 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 umur 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, batâniya 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 she thing), wilaïyid small boy (from walad), Ruhaiyim, 4 pr. n. (from rahm merciful), bilēra lake (from bahr sea), quệt kitten (from quṭ cat), kalēb puppy (from kalb dog), suwēsha a little tuft of hair (from šūsha), ʿubād little slave (in pr. n. ʿubād Allāh), suweise a little market-place (from suq), hunēni small loqi (from hanīn), sattūta (or sattūr) young baby (from sitt), fasūsā small abscess, qarqūsā small biscuits, dallārīa spoilt child (no primitive noun). Faṭṭum and Faṭtīm little Fatima, 'aïyûsha little Aisha, Zanūla.

---

1 Matinē, as distinguished from şubh matin.
2 As distinguished from asr.
3 Safar a voyage, journey.
4 A holâlī name.
5 Not much used in Cairo.
little Zénab, bahrāya pond (from bahr), gabalāya1 hillock, grotto (from gabal mountain), şagarāya shrub, moiya (for muyya, for mawāya) water, from ma’ (not used).

(i) A collection or multitude of things, as maqāt a bed of cucumbers (from qatta).2

VOCABULARY

<table>
<thead>
<tr>
<th>hat</th>
<th>bring</th>
</tr>
</thead>
<tbody>
<tr>
<td>iddā</td>
<td>he gave</td>
</tr>
<tr>
<td>gāb</td>
<td>he brought</td>
</tr>
<tr>
<td>yegīb</td>
<td>he will bring</td>
</tr>
<tr>
<td>fataḥ</td>
<td>he opened</td>
</tr>
<tr>
<td>Efendī</td>
<td>gentleman, sir</td>
</tr>
<tr>
<td>kabrit</td>
<td>matches</td>
</tr>
<tr>
<td>li</td>
<td>to me</td>
</tr>
<tr>
<td>fēn?</td>
<td>where?</td>
</tr>
<tr>
<td>fōq</td>
<td>on, up, over</td>
</tr>
<tr>
<td>qawī</td>
<td>very</td>
</tr>
<tr>
<td>min</td>
<td>from</td>
</tr>
<tr>
<td>‘ala</td>
<td>on</td>
</tr>
<tr>
<td>min ‘ala</td>
<td>from off</td>
</tr>
</tbody>
</table>

EXERCISE 3


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 maqtha’at, from qiththat (= qatta).
3 The adverb follows the adjective it qualifies.
terminations i, wi, ãwi, ãwi, ãti, ãli, or ãli to the primitive noun; e.g.:

<table>
<thead>
<tr>
<th>Term</th>
<th>Origin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>turki</td>
<td>Turkish</td>
<td>from turk</td>
</tr>
<tr>
<td>'arabi</td>
<td>Arabic</td>
<td>from 'arab</td>
</tr>
<tr>
<td>sukkari</td>
<td>sugary</td>
<td>from sukkar</td>
</tr>
<tr>
<td>shahri</td>
<td>monthly</td>
<td>from shahr</td>
</tr>
<tr>
<td>rigâli</td>
<td>belonging to men</td>
<td>from rigâl (pl. of râgil)</td>
</tr>
<tr>
<td>sanawi</td>
<td>yearly</td>
<td>from sana</td>
</tr>
<tr>
<td>ghalabawfi</td>
<td>chattering, talkative</td>
<td>from ghalaba</td>
</tr>
<tr>
<td>auwilani</td>
<td>first</td>
<td>from auwil</td>
</tr>
<tr>
<td>tarfani</td>
<td>at the end, last</td>
<td>from tarf</td>
</tr>
<tr>
<td>yomati</td>
<td>daily</td>
<td>from yom</td>
</tr>
<tr>
<td>lelathi</td>
<td>nightly</td>
<td>from lël</td>
</tr>
<tr>
<td>bughdadli</td>
<td>of Bagdad</td>
<td></td>
</tr>
</tbody>
</table>

Remark a. — Many adjectives in ãwi are used only as substantives, as:

<table>
<thead>
<tr>
<th>Term</th>
<th>Origin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gabalawi</td>
<td>a mountaineer</td>
<td>from gabalawi</td>
</tr>
<tr>
<td>simmawi</td>
<td>magician (from simm)</td>
<td>from simmawi</td>
</tr>
<tr>
<td>masrawi</td>
<td>an Egyptian</td>
<td>from masrawi</td>
</tr>
<tr>
<td>turkawi (or tirkawi)</td>
<td>a Turk</td>
<td>from turkawi</td>
</tr>
</tbody>
</table>

Remark b. — Fûqani upper, is formed from the preposition fûq, tahštani lower, from taht beneath, qablani from qabl.

Remark c. — As in the case of substantives, a letter is sometimes added to the primitive noun, as khulaqi quick-tempered (from khulq temper). Most substantives in ã form their relative adjectives by changing that vowel into i, as khilqi nature, khilqi natural, shitwi winter, shitwi. Damm blood, makes damawi, akkh brother, akhawi; sharaq drought lengthens the ã of the final syllable and makes sharâqi; sharâwi, though formed from sharaq east, is the relative adjective of sharqiya, the province of that name; so gharbawi native of Gharbiya, bahrawi (from bahr) native of Behera. A few in ã are formed like substantives denoting trades, &c., from plurals (some unused or fictitious), as qabaqibi belonging to the shoe called qabqab (pl. qabaqib),1 farayhi (for farâyihi) relating to a wedding (from farah), fasafisâ whimsical (from fasfisâ).

Remark d. — The termination ãli is borrowed from the Turkish. Both it and ãli are but sparingly used.

---
1 Mušmar qabaqibi 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* very little from *qalil*
- *qusaiyar* 1 short
- *sughaiyar* 1 (or *zughaiyar*) small
- *khufaiyif* 2 thinnish from *khafif* thin
- *kuwaiyis* 3 pretty, neat
- *hiléwa* dainty, sweet from *hilw.*

Zughannan, *ṣughaṭṭat*, *ṣughaṭṭat*, *ṣughannun* 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.:

- *‘ardahal* petition
- *maward* rose-water
- *‘anbarshay* amber-tea
- *rismál* (for *ras mál*) capital
- *qayimmaqâm* lieutenant-colonel
- *bâshkâtib* head clerk
- (Turk. *bash* and Arab. *kâtib*)
- *agzakhâna* pharmacy
  (Arab. *agza*)
- *drugs, and* (Turk. *khâna*)
- *kitabkhâna* library
- *‘arbakhâna* coach-house
- *antikhâna* (for *antikakhâna*) museum
- *taḥsildâr* (Arab. with Persian termination) tax-collector
- *yuzbâshî* captain
- *sîrdâr* 6 (Pers.) commander-in-chief

**Remark.**—A compound is sometimes formed in sense by two words placed one after the other without a conjunction to connect them, as *bahrî gharbi* north-west, *shamâsi sîd zarq* bluish black shutters.

---

1 From the rarely used forms *qaṣr*, *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 *bit-shawish*), bashmufattish, &c.
6 Pronounced *sidredâr* by the uneducated.
COMPARISON OF ADJECTIVES

VOCABULARY

<table>
<thead>
<tr>
<th>wishsh</th>
<th>face</th>
<th>laqêt</th>
<th>I found, have found</th>
</tr>
</thead>
<tbody>
<tr>
<td>gawáb</td>
<td>letter</td>
<td>illi</td>
<td>who, which</td>
</tr>
<tr>
<td>Maṣr</td>
<td>Cairo</td>
<td>inbârih</td>
<td>yesterday</td>
</tr>
<tr>
<td>qalam ruṣâṣ</td>
<td>lead-pencil</td>
<td>fi</td>
<td>in</td>
</tr>
<tr>
<td>waraq</td>
<td>paper</td>
<td>wi, we, û</td>
<td>and</td>
</tr>
<tr>
<td>shubbâk</td>
<td>window</td>
<td>kemân, ka-</td>
<td>too, also, still</td>
</tr>
<tr>
<td>kitf</td>
<td>shoulder</td>
<td>mân</td>
<td></td>
</tr>
<tr>
<td>sikka</td>
<td>street</td>
<td>lâkin</td>
<td>but</td>
</tr>
<tr>
<td>ṭawil</td>
<td>long, tall</td>
<td>li, le, lu</td>
<td>to</td>
</tr>
<tr>
<td>râli</td>
<td>high, loud</td>
<td>bi, be, bu</td>
<td>in, with</td>
</tr>
<tr>
<td>shâṭir</td>
<td>clever</td>
<td>éwa, aywa</td>
<td>yes</td>
</tr>
<tr>
<td>ẓallaḥ</td>
<td>he repaired</td>
<td></td>
<td></td>
</tr>
<tr>
<td>râḥû</td>
<td>they went</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

EXERCISE 5

Ir râgil gâb il bunduqiya min il bêt we darabha fi wishshu. Hât il kitâb illî fôq is ṣurfâ. It tashrifâti katab gawâb ṭawil li ummu. Shuft abûh, lâkin fên ukhtu? Il ḥuşâri gih inbârih we gâb il huṣr wi s sanadiq yiğî bukra bi s sanadiq. Il ḥala-wàni wi l fakahâni râhû ʿala betha we gâbu l baskawit wi l kummitra. Is sâʾati ẓullaḥ is sâʾa; hûwa râgil shâṭir qawi.

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 ʿan, or (less usually) min then.

(b) By a new form derived from the positive, and followed in construction by the preposition min, or (less usually) ʿan.
§ 48. The superlative is identical in form with the derived comparative, of which the following are instances:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>From</th>
</tr>
</thead>
<tbody>
<tr>
<td>akbar</td>
<td>greater</td>
<td>kibir</td>
</tr>
<tr>
<td>aşghar</td>
<td>smaller</td>
<td>sughaiyar</td>
</tr>
<tr>
<td>aktar</td>
<td>more</td>
<td>kitir</td>
</tr>
<tr>
<td>arkhās</td>
<td>cheaper</td>
<td>rikhis</td>
</tr>
<tr>
<td>andaf</td>
<td>cleaner</td>
<td>nidif</td>
</tr>
<tr>
<td>akwas</td>
<td>prettier</td>
<td>kuwaiyis</td>
</tr>
<tr>
<td>alḥsan</td>
<td>better</td>
<td>ḥasan</td>
</tr>
<tr>
<td>aqall</td>
<td>less</td>
<td>qalil</td>
</tr>
<tr>
<td>akhaff</td>
<td>lighter</td>
<td>khalif</td>
</tr>
<tr>
<td>aghila</td>
<td>dearer</td>
<td>ghalli</td>
</tr>
<tr>
<td>anaḥsh</td>
<td>uglier</td>
<td>wihish</td>
</tr>
<tr>
<td>al'ān</td>
<td>more accursed</td>
<td>mal'ūn</td>
</tr>
<tr>
<td>aḥhamm</td>
<td>more important</td>
<td>muhmim</td>
</tr>
<tr>
<td>adna</td>
<td>least</td>
<td>with no corresponding positive in use</td>
</tr>
</tbody>
</table>

Remark.—Observe that these words are of uniform construction, with the exception of those which end in a double consonant; aqall is for aqlal, aḥhamm for ahmam. Shidīd strong, has the two forms ashadd and ashad.

VOCABULARY

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>tiffāḥ</td>
<td>apples</td>
</tr>
<tr>
<td>barquq</td>
<td>plums</td>
</tr>
<tr>
<td>bira</td>
<td>beer</td>
</tr>
<tr>
<td>nibit</td>
<td>wine</td>
</tr>
<tr>
<td>tarabēza</td>
<td>table</td>
</tr>
<tr>
<td>ginēna</td>
<td>garden</td>
</tr>
<tr>
<td>ginēh</td>
<td>£ sterling</td>
</tr>
<tr>
<td>abūya</td>
<td>my father</td>
</tr>
<tr>
<td>qamīṣ</td>
<td>skirt</td>
</tr>
<tr>
<td>ṭomāz</td>
<td>mox</td>
</tr>
<tr>
<td>taman</td>
<td>price</td>
</tr>
<tr>
<td>tiqil</td>
<td>heavy</td>
</tr>
<tr>
<td>shāl</td>
<td>he carried</td>
</tr>
<tr>
<td>ishtara</td>
<td>he bought</td>
</tr>
<tr>
<td>-hum 1</td>
<td>them, their</td>
</tr>
<tr>
<td>-na 1</td>
<td>us, our</td>
</tr>
</tbody>
</table>

EXERCISE 7

Huwa shtara ṣufra we kursi rikhiṣ we gabhum 'ala 1 bēt. Il kursi ghalli 'an is ṣufra. Iddini qalam rusās tawīl. Il bāb akwas mish shibbak. Is sandāq tiqil, lākin akhaffe min il bartul. Il binte atwal min ummī, wi 1 wālad qusaiyar 'an abūya. Il bira arkhās min in nibīt wi 1 moīya arkhās w alḥsan mil litīn. Il wālad ishtara qamīṣ atwal min baṭṭāniya. Huwa laṣghar wi 1 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 fruit-seller 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, as umm mother, bint girl, faras mare, Zénab, pr. n.

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

<table>
<thead>
<tr>
<th>Shám</th>
<th>Syrie</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masr</td>
<td>Cairo</td>
</tr>
<tr>
<td>Bughdád</td>
<td>Bagdad</td>
</tr>
<tr>
<td>Ístambúl</td>
<td>Constantinople</td>
</tr>
</tbody>
</table>

(c) The letters of the alphabet, words, and syllables, as i, mim, il mu, marja 'qawi the mini, the (syllable) mu is strongly pronounced.

§ 52. By form are feminine:—

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

<table>
<thead>
<tr>
<th>ginéna</th>
<th>garden</th>
</tr>
</thead>
<tbody>
<tr>
<td>dunya (or dinya)</td>
<td>world</td>
</tr>
<tr>
<td>sáma</td>
<td>year</td>
</tr>
<tr>
<td>kitába</td>
<td>writing</td>
</tr>
<tr>
<td>da'wa</td>
<td>clam</td>
</tr>
<tr>
<td>gazma</td>
<td>pair of shoes</td>
</tr>
<tr>
<td>asha</td>
<td>room</td>
</tr>
<tr>
<td>bulitika</td>
<td>politics, craft</td>
</tr>
<tr>
<td>warsha</td>
<td>workshop</td>
</tr>
</tbody>
</table>

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 akhíma.

2 See § 2 (c).

3 A few words, which are pronounced in two different ways,
(b) The following ending in á:—

| imdâ    | signature     | šalâ    | prayer   |
| gizâ    | punishment    | shitâ    | winter   |
| ghinâ   | riches        | ma‘nâ    | meaning  |
| ẖimmâ,  |              | miḥmâ    | bath-heater |
| ẖummâ   |              | mîrsâ    | anchor   |
| ẖurâ    | maize         | wafâ     | decease  |
| samâ    | sky, heaven   |          |          |

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.—Shità is sometimes masculine; lughâ language, dialect, is sometimes feminine. We hear lughâhum tikhin, but lughâthum tikhina (§ 67).

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

| ard   | earth            | rigl    | foot |
| íd(andyadd) | hand            | rûh     | spirit; barrel |
| batn  | belly            | sikkîn  | knife |
| balad | town, village   | shams, sams | sun |
| bîr   | well             | ‘ên      | eye |
| tûb   | dress, robe      | fâs     | mattock |
| tîz   | buttocks         | furn    | oven |
| ghût   | field            | maghrib | sunset |
| dâr   | fellah’s hut     | merkid  | ship |
| daqn  | beard            | nûr     | fire |
| dimâgh | brain, head     | nafs, nifs | soul, self; spite |
| dukkân | shop             |         |      |
| râs   | head             |         |      |

Remark a.—Tób, ghût, 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); bêt wall, is occasionally feminine; sîbânîkh spinach, masc. or fem. Lahw diversion, and hamm worry, are feminine only in the expressions gatak lah, gatak il hamm the plague take you! dahr² 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.—Manákhir nose, fulús money, nás people, Şuțül roof, terrace are in reality “broken plurals,” although the singular of the last only exists, and are construed either with a feminine singular or a plural adjective or verb. İmán (or ćimán) oath (from the little used sing. yemín) is generally construed with a feminine singular, never with a plural.

§ 54. All other nouns are of the masculine gender, as walad boy, bétt house, Khalifa Caliph, ‘āiyá illness.

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

- kibir great fem. kibira
- farhán happy „ farhánů
- hilw sweet „ hilwá
- wálid one „ wálđa
- malik king maliká queen
- göz husband gőza wife
- ghassál washerman ghassála washerwoman
- hūmár ass hūmára she-ass

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

VOCABULARY

| tābbákh | cook | kánit | she was |
| kūra, kór- | ball | shil | carry, take |
| béd | eggs | ḥutt | put |
| fūtā | towel | rama | he threw, threw |
| siggáda | carpet | ṭalla’it | she took out |
| kubbáya | glass | shufna | we saw |
| miskín | poor, wretched | bass | only |
| wisikhl | dirty | ła’ | no |
| bār | hot | guwa | in, inside |
| gīdīd | new | barra | out, outside |
| qadīm | old | ẓūy | like |
| bist | far | lissa | still |
| metallum, metallum | blunt | min | from |
| ana | I |  |  |
| biya | she, it |  |  |

1 See § 76.
EXERCISE 9

Ana laqêt is sanadqi fi 1 warsha. Il merakbi gab fulûka kibira. Il fûn illi f bêtu šughaiyara qawi, lâkin hiya akbar min furna. Shufna kalbe gi'ân we qutta miskîna 'ala š šuṭûh. Il gazmâqi ishtara bunduqiya min il 'utuqi, we shallha 'ala kitfu. Il malik gih? La', il malika gat. Fên il kûra? Kânit qadima, wi r râgil ramâha fi 1 fasqiya. Ish shitwa gat, lâkin ish shamse lissa ḥâra. Binte hîlwa zêy il qamâra. Il walad rama l qutta fi 1 bir, lâkin wahda mara ūayiba ṭallâfîtha minha. Ťabbâkhi aḥsan min Ťabbâkha. Is sîkkin metallima.

EXERCISE 10

The boy has thrown a dirty old pair of shoes into the room; take them out. Bring a large bottle and a clean glass. The carpet was very old; he has brought a new (one). His beard is long and dirty. Her shop is very far from here. The boy struck the poor little girl in the eye.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.:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>râgil</td>
<td>man</td>
</tr>
<tr>
<td>walad</td>
<td>boy</td>
</tr>
<tr>
<td>abb</td>
<td>father</td>
</tr>
<tr>
<td>ḥûsân</td>
<td>horse</td>
</tr>
<tr>
<td>tûr</td>
<td>bull</td>
</tr>
<tr>
<td>dakar</td>
<td>male</td>
</tr>
<tr>
<td>mara</td>
<td>woman</td>
</tr>
<tr>
<td>bint</td>
<td>girl</td>
</tr>
<tr>
<td>umm</td>
<td>mother</td>
</tr>
<tr>
<td>faras</td>
<td>mare</td>
</tr>
<tr>
<td>baqara</td>
<td>cow</td>
</tr>
<tr>
<td>nitâya</td>
<td>female</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>gûz</td>
<td>husband</td>
</tr>
<tr>
<td>wâlîd</td>
<td>father</td>
</tr>
<tr>
<td>'ammûn</td>
<td>maternal uncle</td>
</tr>
<tr>
<td>khâl</td>
<td>maternal uncle</td>
</tr>
<tr>
<td>kalb</td>
<td>dog</td>
</tr>
<tr>
<td>gûza</td>
<td>wife</td>
</tr>
<tr>
<td>walda</td>
<td>mother</td>
</tr>
<tr>
<td>'amma</td>
<td>maternal aunt</td>
</tr>
<tr>
<td>khâla</td>
<td>maternal aunt</td>
</tr>
<tr>
<td>kalba</td>
<td>bitch</td>
</tr>
</tbody>
</table>

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
- sikkin or sikkina knife

Gabán 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
- ’âli high
- tanya (for tâniya) 
- ’alya

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

- tamargi a hospital attendant
- arbagi coachman
- bahri naval
- barrâni outer
- Talyâni Italian

Remark.—Gâhil ignorant, and the participle mistilhaqq deserving, have the forms gahliya, mistilhaqqiya, as though from gahli, mistilhaqqi.

§ 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.:

- ahamar red
- akhdar green
- asfar yellow
- abyad white
- arjag lame
- akhras dumb
- ahtam toothless
- hamra
- khadra
- safra
- beda (for bayda)
- arga
- kharsha
- 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 ‘oga (for ‘awga).

In the literary language akhar other makes ukhra, and this-

1 Mistilhaqq is also used, especially by the educated, and gahla (pl. guhala) occasionally.
form is used in the spoken language preceded by the definite article; thus masc. lakhar (or rakhar), fem. rukhra.

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

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

(a) The comparatives, as il binte atwal, il kummitra arkhas.

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

<table>
<thead>
<tr>
<th>bamba</th>
<th>pink</th>
<th>hîlêwa</th>
<th>sweet</th>
</tr>
</thead>
<tbody>
<tr>
<td>sitiha</td>
<td>lying on the back</td>
<td>sâda</td>
<td>plain, pure</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>finu</th>
<th>fine</th>
<th>dughrî</th>
<th>straight</th>
</tr>
</thead>
<tbody>
<tr>
<td>falsu</td>
<td>false, bad</td>
<td>werdinâri</td>
<td>ordinary</td>
</tr>
<tr>
<td>berimu</td>
<td>first</td>
<td>sâgh</td>
<td>sound</td>
</tr>
<tr>
<td>šukundu</td>
<td>second</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(d) The following:

<table>
<thead>
<tr>
<th>tamâm</th>
<th>complete</th>
<th>shamurt</th>
<th>young</th>
</tr>
</thead>
<tbody>
<tr>
<td>hah</td>
<td>little</td>
<td>âl</td>
<td>excellent</td>
</tr>
<tr>
<td>hâf</td>
<td>plain, by itself</td>
<td>khabîs</td>
<td>imprisoned</td>
</tr>
<tr>
<td>dûn</td>
<td>low, vulgar</td>
<td>khâlîs</td>
<td>finished, ready</td>
</tr>
<tr>
<td>đaiyân</td>
<td>sound</td>
<td>khâm</td>
<td>raw</td>
</tr>
<tr>
<td>sughâr</td>
<td>small</td>
<td>khummm</td>
<td>lethargic</td>
</tr>
<tr>
<td>shemâl</td>
<td>left</td>
<td>yemîn</td>
<td>right</td>
</tr>
</tbody>
</table>

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 đaiyân a tariff piastre.

5 In the expression 6da khabîs, i.e. a room without windows. Adjectives of this form do not generally take the feminine termination in the literary language.

6 In khummm in m. 
In the literary language most nouns have three case endings — u or un for the nominative; i or in for the genitive, dative, and ablative; and a or an for the accusative, according as they are defined 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 Allah God, and a few others, mostly in expressions of a religious character, as:

- Alláhu akbar
- shakkar Alláhu fadlak
- il ħamdu li lláh
- is salámu 'alékum

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

- as w Alláhi (or w Alláhi!)
- bi smi lláh (i.e. bi ismi Allah)
- fi amání lláh
- bi zni lláh (bi izni Allah)
- la ħulul wala quwwata illa bi lláh

(c) The case ending in is heard:

(1) After the indefinite pronoun éy, and occasionally after kull all, as:

- éy insánin kan
- min éyé gihibin kánit
- kulle shín (contracted from shé'in) kán
- kulle nafsin

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 salám (or salám) 'alékum—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 adverbially or with a preposition, as:

ghaşbin 'annu (more usually gasbe 'annu)

hálin

enta wakilin 'anni
ga 'ala 'ubbin ghafil

mehabbitu abbin 'an giddin

'ámin auwil (contracted to 'amnauwil)

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

hálan

dawáman

da'iman

maráran

ma 'rafush la zâtan wala

isman

I know him neither personally nor by name

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. 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 rágil a man’s house
bab ’il bêt the gate of the house
báb bêtukht the gate of the man’s sister
ir rágil ir bálad
qalam ruṣāṣ a pencil of lead, a lead-pencil
kubbáyit a glass of wine
‘arabiyit is the lady’s carriage
Khalifit (or Khalīf) il Islam
riggālīt (or riggalt) il village

Remark.—An adjective as well as a substantive may assume this form, as ‘aiyān ill, fem. ‘aiyāna; ‘aiyānit eh? how can she be ill? (§ 426).

§ 65. A few words ending in ā add ā without shortening the vowel, as:

sand prayer zakā 2 purity, charity
ḥayā life wafā death

thus:

ṣalāt il the prayer at sunset wi ḥayāt (for by the life of
maghrib the prayer at sunset wi ḥayāt) the Prophet
in nabī

Ma‘na meaning may make ma‘nāt or ma‘nit, or remain unchanged: mirsā anchor, ghawwā jugglers, 3 shurakā partners, zumalā comrades, make mirsāt or mirsit, shurakāt or shurakīt, &c. Ru‘a shepherds and su‘ā messengers occasionally make ru‘at, su‘at, but generally remain as they are. Mugāzā punishment generally makes mugāzāt, but is sometimes left unchanged. Insha signature, himma fever, mihmā bath-heater, and a‘da members, make imāt, himmit, mihmit, a‘dit only.

§ 66. Plurals of the form of shurakā and zumalā, with the exception of these two words, regularly change ā into ā, as fuqrā poor people, fuṣāḥā schoolmasters; fuqrāt, fuṣāḥit. Maṣr the poor, the schoolmasters, of Caïro.

§ 67. All other words ending in ā undergo no change. E.g. :-

1 As in the written language.
2 Zika is in more common use than zakā.
3 Ghawwā may also remain unchanged.
THE SPOKEN ARABIC OF EGYPT

Reck t 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) å standing before another in the genitive.

Reck t b.—The a is sometimes, but rarely, retained before the i instead of being changed to i, as saniat alf the year 1000, siat fu his qualification (for saniat, siat); so marat i two women, marrat i twice.

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

abu Fatma Fatma's father
akhkhhe (or akhu) Siléman Solyman's brother

§ 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 beta, originally a substantive meaning property. It is inserted pleonastically between a noun and its genitive, and in opposition to the former, as il beta' ir ragil 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 beta'il by the rule stated above, or, if followed by a vowel, beta't or betaht (§ 19), as il 'arabiya betaht is sitt the lady's carriage.

1 The a is shortened according to rule before two consonants.
2 Contrary to the literary form. Lugha also exists; but neither of them are in common use, langwa having taken their place and meaning both as language and dialect.
3 Sift 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 mürūf. It has dwindled to la in Maltese.
<table>
<thead>
<tr>
<th>THE GENITIVE VOCABULARY</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>madrasa</td>
<td>school</td>
</tr>
<tr>
<td>talegráfico (or tiligráfico)</td>
<td>telegram, telegraph office</td>
</tr>
<tr>
<td>Londres</td>
<td>London</td>
</tr>
<tr>
<td>(Lundra)</td>
<td></td>
</tr>
<tr>
<td>lón</td>
<td>colour</td>
</tr>
<tr>
<td>makhzan</td>
<td>cellar, store-room</td>
</tr>
<tr>
<td>makhzan</td>
<td>luggage-van</td>
</tr>
<tr>
<td>frantsawi</td>
<td></td>
</tr>
<tr>
<td>'afish</td>
<td>luggage</td>
</tr>
<tr>
<td>diwán</td>
<td>compartment.</td>
</tr>
<tr>
<td></td>
<td>daughter-in-law</td>
</tr>
<tr>
<td>buñta</td>
<td>post</td>
</tr>
<tr>
<td>burnéta</td>
<td>hat</td>
</tr>
<tr>
<td>farkha</td>
<td>fowl</td>
</tr>
<tr>
<td>laban</td>
<td>milk</td>
</tr>
<tr>
<td>dirá</td>
<td>arm</td>
</tr>
<tr>
<td>khawága</td>
<td>merchant, gentleman</td>
</tr>
<tr>
<td>gesh</td>
<td>army</td>
</tr>
<tr>
<td>bahr</td>
<td>sea, river</td>
</tr>
<tr>
<td>in Nil, bahr</td>
<td>the Nile river</td>
</tr>
<tr>
<td>in Nil</td>
<td></td>
</tr>
<tr>
<td>says (sáyis)</td>
<td></td>
</tr>
</tbody>
</table>

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 rágil, not il bêt ir rágil.

**EXERCISE 11**

Fén ir rágil illi kín fi l-ája l barráníya béahú il makhzan? Ibu il kutí’ yerúí il madrasa l nimsáwiya. Ana laqif, sálí fi l árd quddám il báni il barrání béahú bótak; liya baktir min! Melayit bahr in Nil hilwa. Tamān it talagráf itáni gínti. Warrifi súnú tándi, u wañda finu kamán. Iqta’ li taqkara daraga, ólna u wañda sungumú kamán. Lén il ájáni látá'Mohammed iswíl. Húth il ‘afsh béahú il éfendi fi l bahr—il kídi il makhzan il frantsawi, wi g shugálar fi il diwán. Il
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. The watchmaker repaired the old watch and brought it back to its owner's house. The grocer's daughter is very pretty, and she is taller than his son. Throw away the raw fruit; it is very bad. She is a low, bad woman. The boy's dog has drunk the cat's milk. The commander-in-chief of the Egyptian army is an Englishman. Is the carpet finished? Yes, sir! Good! Send it to the house at once! I found the little boy's book on a chair in the upstairs room. A European woman cook, not 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 en being added to the singular, as kitāb a book, kitābān two books; ṭāghil a man, ṭāghil (or ṭāgilān) two men; il Mehammid (or il Mehammidān) 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 it, which is liable to fall out in accordance with the rules laid down in § 33; e.g.:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>qattān</td>
<td>2 cats</td>
<td>futtān (from 2 bowls)</td>
</tr>
<tr>
<td>sagartān</td>
<td>2 trees</td>
<td>itāta</td>
</tr>
</tbody>
</table>

1 tāni.  2 § 46. 3 tāyib! 4 mush.

2 The a is occasionally retained, as in maratān two women, 3 ilātān two qualities.
§ 72. The long vowels a and i are changed respectively to ay or aw and iy, as:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghata</td>
<td>a cover</td>
</tr>
<tr>
<td>samá</td>
<td>heaven</td>
</tr>
<tr>
<td>kurti</td>
<td></td>
</tr>
</tbody>
</table>

while ò becomes uw or iy, as:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>mangó</td>
<td>mango</td>
</tr>
<tr>
<td>baltó</td>
<td>overcoat</td>
</tr>
</tbody>
</table>

Remark a.—Where final a is accented, the aspirate h is inserted, as in baró chest of drawers, rabó jack plane (dual baróhen, rabóhen); abb father makes abben, but the mahew abuwén is sometimes used.

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>shitá</td>
<td>winter</td>
</tr>
<tr>
<td>ghadá</td>
<td>lunch</td>
</tr>
<tr>
<td>'asha</td>
<td>dinner</td>
</tr>
<tr>
<td>salá</td>
<td>prayer</td>
</tr>
<tr>
<td>lughá</td>
<td></td>
</tr>
</tbody>
</table>

Remark c.—Ukht sister makes regularly ukhten, but occasionally ikhwaten is heard.

Remark d.—The plural form with the numeral ittên two is generally used instead of the dual where more euphonious, especially if the word is of foreign origin, as ittên yauriya two aides-de-camp (for yauriyen). Such forms as kuntituwen two contrives (from kuntatu), karruwén two carts, bashawen two pushus, 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 kalbiten forepaws, pawsers. Their own dual would be g-kalbiten, a pair of pawsers, &c. Widn rarely has a dual form.

5 Often called manga.
6 Comp. § 39 a, note.
8 We might even write baróh, rabóh (as gineh, from Eng. guinea). Baró is from Fr. baraton, rabó from raser.
4 § 67, note.
5 It savours of Syrianism.
6 We say 'arabiyut karro or ittên 'arabiyat karro.
the plural being used instead, as widānī (or widānī litnēn) my ears.\footnote{1}{There is no such form as widānīya, as asserted by Spitta. He is mistaken also in giving abbanēn, unnābēn, as the duals of abb and unn, instead of the regular forms abben and unnēn.}

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

\begin{align*}
dirā'tēya & \quad \text{my arms} \\
riglēk & \quad \text{your feet} \\
‘ēnēh & \quad \text{his eyes} \\
idēhum & \quad \text{their hands}
\end{align*}

For tultēn two thirds, tultāy is sometimes used, but only by the more educated classes.

§ 75. The dual form occurs in the prepositions bēnēn (in the expression bēn il bēnēn) and ḥawalēn around, and is added to the interjection uff! and occasionally to other words as an intensive particle, as mush ahsan? ahsanēn, mush ahsan wāhid isn't it? wouldn't it be better? not only better, but doubly, ever so much better.\footnote{4}{The name Meḥammadēn 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.} Ḥawalēn generally loses its n like ‘ēnēn, &c., under the influence of the pronominal suffixes, as ḥawalēya around me; but ḥawalēnī, &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 īn, āt, ya (or ēya), or a to the singular.

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

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

\footnote{2}{Pronounce dirā'āya (see § 4); dirītī limnēn is also said.}\footnote{3}{Sometimes pronounced 'ēnēh.}
READY
kâtib
maktûb
written

Remark.—The termination  is changed to  iy , and  â to  aw ,
as in the formation of the feminine;  e.g. :

\begin{align*}
\begin{array}{ll}
\text{'ali} & \text{high} \\
\text{mistanni} & \text{writing} \\
\text{‘adû} & \text{enemy} \\
\end{array}
\end{align*}

\[ \text{pl. } \text{'alyin (for } \text{'aliyin)} \]
\[ \text{’aduwin} \]

(b) Many nouns of the form barrâk, 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. :

\begin{align*}
\begin{array}{ll}
\text{fallâli} & \text{a cultivator} \\
\text{naggâr} & \text{a carpenter} \\
\text{labbân} & \text{milkman} \\
\text{kaddâb} & \text{liar} \\
\end{array}
\end{align*}

\[ \text{pl. } \text{fallâhin, naggârin, &c.}. \]

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

\begin{align*}
\begin{array}{ll}
\text{bâttâl} & \text{tyrannical,} \\
\text{gabbâr} & \text{tyrant} \\
\end{array}
\end{align*}

\[ \text{(pl. fallâhin, naggârin, &c.)}. \]

1 The word  fa'âl (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  i'rab,  balad. By doubling the consonants, changing
the vowels, or shifting the position of either or both, new para-
digms (but always with the same consonants,  f ,  t ,  l ) are formed.
Thus kaddâb  liar, misik  be seized, imnik  see, are said to be of
the forms  fa'âl ,  fi'd , and  if'id 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
h, r, k (which, with the vowel  i  placed after each of the first two
consonants, form the word birik  he knew i) are used throughout
this work in preference to  f ,  t ,  l , as offering no difficulties of
pronunciation. For words containing four radical letters, the
word lakhbat  confuse is substituted for the  fa'âl of the
grammarians.

Applied in "classical" Arabic only to an habitual (" profes-
sional") liar.
(c) Most relative adjectives in ī. These insert a y between the vowel and the plural termination, as:—

|guwâni |inner| wuṣṭâni |central|
guwasîwi |French|

(plur. guwâniyin, &c.).

Gâhil ignorant makes gâhliyin (gâhiliyin).

râkhar |the other| rukhrîn
mistiḥaqq |deserving| mistiḥaqqiyin.

§ 79. The following take the termination āt:—

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

šaga, †
gâmûšâ, ḥukûma government
darba blow
milâya sheet
‘awlîga cripple
‘arabîya
‘ishrîniya a twenty piastre piece

(plur. šagarat, gâmûsât, ‘arabiyât, lambât,² &c.).

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

Mehammad, Hasan, Zînab, Tâha (man’s name), Fatma (plur. Mehammadât, Ḥasamât, Fatmât, &c.).

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

samâ sky
bâbî papa, pope
bâshâ master
uṣṭa

(plur. samawât, bâbawât, &c.).

¹ Exceptions are gallâbiya a robe, which has the broken plural galalib, though gallabiyat is also in use, sułtaniya basin (plur. salaṭîn).
² But more usually lumâq.
³ Most of these may be pronounced optionally with a or o.
⁴ Also, but less commonly, bâshât.
tiyátru  theatre  fitro (-u) filter
kuntrátu  contract  (plur. tiyátrát, &c.).
sáku  overcoat  mango (-u) mango
(plur. sákuwat, &c.).
bintu  a napoleon  bintiyát
şugundu  an under-servant  şugundiyát
ballo (-u)  ball, dance  balliyát (or balluwát)

Remark.—When the ō of the singular is accented, ō is inserted, as barō, rabō, barohat, &c., but these words are perhaps better written barōh, &c., in the singular (see § 39); so also in the case of accented ē, as kanabē safā (plur. kanabéhāt).

(a) A few nouns in ō. These again insert y; e.g.:

sidéri  waistcoat  bantufi t slippers
baladi  countryman  guwantī t pair of gloves
sisi  small pony  efendi

and Turkish words with the termination bāshi, as:

bimbāshi  colonel  yuzbāshi  captain
(plur. sidériyat, baladiyat, guwantiyát, bimbāshiyát, &c.).

(b) The names of the letters and syllables. They insert ō when ending in a vowel; e.g., bēhāt, nūnāt, mahāt, the letters b, n, the syllables ma.

(f) The names of the months, as ramadanat Ramadānā.

(g) Nouns which admit of a double plural, or the plural of a dual form, as ulūfat and alāfát (plur. of ulūf and alāf, themselves plurs. of alf) thousands; similarly:

<table>
<thead>
<tr>
<th>kushūfat</th>
<th>lists</th>
<th>qadāyát</th>
<th>cases, matters</th>
</tr>
</thead>
<tbody>
<tr>
<td>gurūhāt</td>
<td>wounds</td>
<td>qūṭrāt</td>
<td>railway trains</td>
</tr>
<tr>
<td>niṭārāt</td>
<td>perfumes</td>
<td>kūbārāt</td>
<td>grandees</td>
</tr>
<tr>
<td>quyūdāt</td>
<td>shackles</td>
<td>ʻishrināt</td>
<td>twenties</td>
</tr>
<tr>
<td>wįsūlāt</td>
<td>receipts</td>
<td>talātmāt</td>
<td>thirties</td>
</tr>
<tr>
<td>ashįyāt</td>
<td>things</td>
<td>qirshēnāt</td>
<td>pieces of ten piastres</td>
</tr>
<tr>
<td>kutubāt</td>
<td>books</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 A confused form tiyátrutat is sometimes heard.
2 From Ital. oneit. A more common plural is banātī.
3 Or bantufi.
4 Ital. quanti.
(h) A few passive participles used as substantives, as:

- mashrûbât drinks
- masrûqât¹ stolen goods

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

<table>
<thead>
<tr>
<th>verbal substantives</th>
<th>examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>talab</td>
<td>demand</td>
</tr>
<tr>
<td>badan</td>
<td>body of a garment</td>
</tr>
<tr>
<td>kitâb</td>
<td>book</td>
</tr>
<tr>
<td>su'âl</td>
<td>question</td>
</tr>
<tr>
<td>hiwân</td>
<td>animal</td>
</tr>
<tr>
<td>gidâr</td>
<td>foundation, low wall</td>
</tr>
</tbody>
</table>

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

(k) Many substantives of foreign origin, as:

<table>
<thead>
<tr>
<th>foreign substantives</th>
<th>examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>aștabl</td>
<td>stable</td>
</tr>
<tr>
<td>balâkôn</td>
<td>balcony</td>
</tr>
<tr>
<td>buks</td>
<td>horse-box</td>
</tr>
<tr>
<td>bahlawân</td>
<td>wrestler</td>
</tr>
<tr>
<td>qayimmaqâmâm</td>
<td>lieutenant</td>
</tr>
<tr>
<td>gurnâl</td>
<td>journal</td>
</tr>
<tr>
<td>dukkâr</td>
<td>dog-cart</td>
</tr>
<tr>
<td>ginê (or ginêh)</td>
<td>inn</td>
</tr>
</tbody>
</table>

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

Remark.—Gurnâl more frequently makes garânin (n for l); dukkâr has also dakâkîr.

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

<table>
<thead>
<tr>
<th>Arabic substantives</th>
<th>examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>bât</td>
<td>armpit</td>
</tr>
<tr>
<td>gifîr</td>
<td>shield</td>
</tr>
<tr>
<td>khawal</td>
<td>dancing-man</td>
</tr>
<tr>
<td>nahâr</td>
<td>day</td>
</tr>
<tr>
<td>garaz</td>
<td>bell</td>
</tr>
</tbody>
</table>

(plur. bâtât, sittât, &c.).³

¹ Not in use among the lower classes.

² The plural of ʿamm paternal uncle and khâl maternal uncle is ʿîmâm, ikhwâl, not (at least in Cairo) ʿammât, khâlât, as stated by Spitta.
§ 80. The following plurals in āl are formed somewhat irregularly:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>bē (or bēḥ)</td>
<td>behawāt (or bēhāt or bahāt)</td>
</tr>
<tr>
<td>sana</td>
<td>sanawāt</td>
</tr>
<tr>
<td>ab (abb)</td>
<td>abahāt or (though rarely) abbāt</td>
</tr>
<tr>
<td>umm</td>
<td>ummahāt</td>
</tr>
<tr>
<td>zāt</td>
<td>zawāt</td>
</tr>
<tr>
<td>lurd (or lord)</td>
<td>lurdawāt (or lurdāt, lordāt)</td>
</tr>
<tr>
<td>akh (akhkh)</td>
<td>ikhwāt</td>
</tr>
<tr>
<td>ukt</td>
<td>ikhwāt</td>
</tr>
<tr>
<td>bint</td>
<td>banāt</td>
</tr>
<tr>
<td>gamil</td>
<td>gamalāt (or gūmalāt)</td>
</tr>
<tr>
<td>qalil</td>
<td>qulalāt</td>
</tr>
</tbody>
</table>

Remark a.—Umm makes ummahāt when meaning having, possessed of (see § 261), as niswān ummahāt hidām bīl women with white clothes. Akhkh has also ikhwān in the sense of brethren, associates. Ikhwa is another form of plural of both akh and ukt. To prevent confusion, we may add the words dukūr males and banāt, as liyā ikhwā banāt wi dukūr I have sisters and brothers. Sana has a duplicate plural, sinīn.

Remark b.—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>shitā</td>
<td>winter</td>
</tr>
<tr>
<td>șubḥ</td>
<td>morning</td>
</tr>
<tr>
<td>‘āṣr</td>
<td>afternoon</td>
</tr>
<tr>
<td>‘ishā</td>
<td>evening</td>
</tr>
</tbody>
</table>

have no plural of their own, but borrow that of kindred nouns in īya, expressing the whole period or season, as talāt shitwīyāt three winters or winter seasons. Ghadā and ‘āsha use the forms ghadwāt, ‘ashwāt (from ghadwa, ‘ashwa).

VOCABULARY

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nās</td>
<td>people</td>
</tr>
<tr>
<td>tashrif</td>
<td>reception</td>
</tr>
<tr>
<td>gam'īya</td>
<td>society, assembly</td>
</tr>
<tr>
<td>tumn</td>
<td>district police-station</td>
</tr>
<tr>
<td>dunya</td>
<td>world, weather</td>
</tr>
<tr>
<td>tārāwa</td>
<td>freshness</td>
</tr>
<tr>
<td>sigāra</td>
<td>cigarette</td>
</tr>
<tr>
<td>wuṣṭ</td>
<td>centre, middle</td>
</tr>
<tr>
<td>sūq</td>
<td>market</td>
</tr>
<tr>
<td>gazzār</td>
<td>butcher</td>
</tr>
<tr>
<td>me'allim</td>
<td>teacher</td>
</tr>
<tr>
<td>'āṣāya</td>
<td>stick</td>
</tr>
<tr>
<td>taṣlih</td>
<td>repairing, improvement</td>
</tr>
<tr>
<td>ballūn</td>
<td>balloon</td>
</tr>
<tr>
<td>tāsa</td>
<td>hotel</td>
</tr>
<tr>
<td>mahuṭṭa</td>
<td>station</td>
</tr>
<tr>
<td>kitabkhāna</td>
<td>library</td>
</tr>
<tr>
<td>Urubba</td>
<td>Europe</td>
</tr>
<tr>
<td>bilād it Turk</td>
<td>Turkey</td>
</tr>
</tbody>
</table>

1. The nahwy abawāt is sometimes heard.
Fransa  France  Fransa
Nimsa  Austria, Germany  Nimsa
diyûf  guests  ḥadḍar
bihût  houses  ṣawāṣūr
hay  coming  tayir (tāyîr)
mesâhir  travelling, leaving  ḥaddar
masrî  Egyptian  hay  ṣawāṣūr
masbûţ  contented, pleased  ḥaddar
mâghîd  strong, firm  ḥaddar
khayrî  good, beneficent  ḥaddar
ḥâdir  ready  ḥaddar
mabnî  built  ḥaddar
kull  all  ḥaddar
mistakhdîm  employed, employé  ḥaddar
masbghûl  busy  ḥaddar
mażbûţ  fixed, correct, right  ḥaddar
râqid  lying, ill  ḥaddar
bârid  cold  ḥaddar
sukhn  hot  ḥaddar
ghâlî  dear  ḥaddar

EXERCISE 13

Hât il lambât we ḥadḍar il ʿoda, ἀšān fîh nās diyûf gayîn il lêla. Is saqqayîn ʿilla gâbu 1 moiya ʿinbâriḥ batṭûlîn qawî; humma miskû banât kânû ṣawâṣûr 1 masbûţîn fi s sikka we ʿābrûhûm we ramûhûm fi l ard, we ʿaraqû fulus-hum minhum. Ana shufte fi l gurnâlît ʿinn il bâshawât il mîrûyîn ʿilla ṭâhû stambûl mab- sûtîn min tasbirfît is sulţân. Ana shtareṭ (ishtârît) barûhât mis- sûq, wâḥid minhum ʿāli an ʿin tânyîn. Wâḥid ṭâhî gâbab ḡarab il quṭţâ 1 maskûna ʿilla kânît fi maḥûza Mohammad Efendi talat ḍarbât gamîn bi fās kânît 2 fi Ŧâd we mauwîtha; lâkin riggalt il gamîya 1 khâirîya betaḥît il ingliz, ʿilla kânû ḥadrib waddûn it tunn. Saḥîb (ṣaḥîb il bêt ʿamal it taḥlîhât il lazmîn fi gnîntî (ginîntî). Il ḥuṣṭa gat ʿinbâriḥ, we ʿâbrît li gawâbât min il

1 Supply illî.
2 For illî kânît.
EXERCISE 14

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

§ 81. The plural termination *ya or *iya is assumed by a number of substantives and a few adjectives ending in *i, *i, *hsh*, *hr, *hr, *hr, and a few others. The majority (with the exception of those ending in *i) are of foreign origin, and denote trades or professions: e.g.:

- askâfî *cobbler*
- tarzi *tailor*
- harâmi *robber*
- Efendi
- shukali *quarrelsome*
- khimiqi *quick-tempered*
- sudâni *Sudanese*
- kawalingi *locksmith*
- 'arbagi *coachman*
- unbâshi *corporal*
- hekimdâr *commandant of police*

Plur. tarziya, harâmiya, khimiqiya, kawalingiya, ikhtiyariya, afukatîya, yauriya (for yawiriya), &c.

**Remark a.**—Efendi, qunsulatu, bankiër, and nouns ending in *bâshi* have also plurals in *at.* (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, tamar- giya men nurses or a woman nurse.

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

1 (a) Many nouns of the form *barrâl*, as:

- bannân *a dealer in coffee*  
- zayât (or *zâyât*)
- oil-merchant
- tabbân *dealer in straw*  
- saggân turnkey
- gallâb slave-dealer  
- ghassâl washerman
- hattâb *wood-cutter*  
- sammak fisherman
- sarrâf *money-changer*  
- shaiyâl (or *shêyâl*) porter
- gammâl *camel-driver*  
- khaâwâf tradâs kick-er (horse)
- hammâr *donkey-boy*  

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

---

1 Turkish.
2 More usually kawalini.
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 *in.* But on the other hand, a great many nouns of this form make their plural in *in* only. Where the noun admits of a feminine form, as ghassala *wasser woman,* it is better to use the plural in *in* to prevent confusion.

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

sarrif  | money-changer  | akkil  | gluttonous
khauwif  | timid

Remark.—Sarrif is more common, perhaps, than *sarraf,* especially in the plural.

**Vocabulary**

| lamûn  | lemons  | ilbis  | put on  |
|———|———|———|———|
| burtuqân  | oranges  | shâlû  | they carried, |
| hidûm  | clothes  | târîf  | carried away |
| wîrâq (urâq)  | papers  | mishyû  | they walked, |
| ra‘f  | pity  | yikkallimû  | walked away |
| farsh  | bedding  | (or yikkal- |
| sign  |  | limû) |
| bantalûn  | trousers  | katabt  | they wrote |
| ugra  | hire, wages  | kasarû  | they broke |
| na‘hwi  | Chancery language  | sêyib  | he let go |
| masgûn  | imprisoned  | saltâhû  | they repaired |
| bá‘qî  | remaining, rest  | sahû  | they woke |
| lazûm  | necessary  | khallašû  | they rescued |
| qâdir  | powerful  | miskû  | they seized, |
| nîyim  | sleeping  |  | except |
| talat  | three  | kâm?  | how many? |
| kulluhum  | all of them  | ketir (kitir)  | much, very |
| khad  | he took  | min ghêr  | without |
| shaiya‘û  | they sent  | âhata  | even, in fact |
| dakhâlu  | they entered  | -t  | my |
| yilbîsû  | they put on, wear  | | |

**Exercise 15**

In *nâs il kubârât yilbisû kuwaîyis we yikkallimû na‘hwi,* wi *nâs il ba‘yin yilbisû gallâhiyât we yikkallimû ‘arabi*; lakín lefendiyyât kamân we hatta *l bâshawât yikkallimû ‘arabi* il ba‘yin thum. Il *harâmîyya dakhalû bêt in naggärin wi saraqî kallutên*

1 With noun in the singular.  2 Suffixèd to nouns.
EXERCISE 16

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

THE BROKEN PLURAL

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

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

<table>
<thead>
<tr>
<th>Term</th>
<th>Singular Form</th>
<th>Plural Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>gazama</td>
<td>ibra</td>
<td>birak</td>
</tr>
<tr>
<td>khéma</td>
<td>ibra</td>
<td>birak</td>
</tr>
<tr>
<td>tanda</td>
<td>ibra</td>
<td>birak</td>
</tr>
<tr>
<td>warsha</td>
<td>ibra</td>
<td>birak</td>
</tr>
<tr>
<td>dibb</td>
<td>ibra</td>
<td>birak</td>
</tr>
<tr>
<td>qibt</td>
<td>ibra</td>
<td>birak</td>
</tr>
<tr>
<td>ibra</td>
<td>ibra</td>
<td>birak</td>
</tr>
</tbody>
</table>

and the two foreign words

<table>
<thead>
<tr>
<th>Term</th>
<th>Singular Form</th>
<th>Plural Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>tanda</td>
<td>ibra</td>
<td>birak</td>
</tr>
<tr>
<td>warsha</td>
<td>ibra</td>
<td>birak</td>
</tr>
<tr>
<td>dibb</td>
<td>ibra</td>
<td>birak</td>
</tr>
<tr>
<td>qibt</td>
<td>ibra</td>
<td>birak</td>
</tr>
<tr>
<td>ibra</td>
<td>ibra</td>
<td>birak</td>
</tr>
</tbody>
</table>

1 For ishtiri lua. 2 fr or raud. 3 kulluhum after the verb. 4 Collective noun. 5 I.e. ibra.
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gitta</td>
<td>body</td>
<td>gitat</td>
</tr>
<tr>
<td>birka</td>
<td>pond</td>
<td>birak</td>
</tr>
<tr>
<td>'itta</td>
<td>moth</td>
<td>'itat</td>
</tr>
<tr>
<td>ħila (for hiyla)</td>
<td>wire</td>
<td>hiyal</td>
</tr>
<tr>
<td>sira</td>
<td>story</td>
<td>siyar</td>
</tr>
<tr>
<td>gidid</td>
<td>old small coin</td>
<td>gidad</td>
</tr>
<tr>
<td>midīna</td>
<td>city</td>
<td>midan</td>
</tr>
<tr>
<td>shull</td>
<td>horse-cloth</td>
<td>shilal</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>balta</td>
<td>axe</td>
<td>bulat</td>
</tr>
<tr>
<td>takhta 1</td>
<td>bench</td>
<td>tukhat</td>
</tr>
<tr>
<td>lamda</td>
<td>lump</td>
<td>lumad</td>
</tr>
<tr>
<td>harba</td>
<td>lance</td>
<td>hurab</td>
</tr>
<tr>
<td>ōda 1 (for awda)</td>
<td>room</td>
<td>uwad</td>
</tr>
<tr>
<td>gidid (gadid)</td>
<td>new</td>
<td>gudad</td>
</tr>
<tr>
<td>hufra</td>
<td>hole</td>
<td>hufar</td>
</tr>
<tr>
<td>bulgha (also balgha)</td>
<td>kind of shoe</td>
<td>bulagh</td>
</tr>
<tr>
<td>ukra</td>
<td>door-handle</td>
<td>suwar</td>
</tr>
<tr>
<td>gūra</td>
<td>picture</td>
<td>urat</td>
</tr>
<tr>
<td>orta 1</td>
<td>battalion</td>
<td></td>
</tr>
<tr>
<td>būza (for buwza)</td>
<td>beer-shop</td>
<td>buwaz</td>
</tr>
</tbody>
</table>

3. Burk or (rarely) birk, from sing. forms barāka, birāka, barik, barika, abrak, and (in one case) ibrik; e.g.:

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>'asāya</td>
<td>stick</td>
<td>'usy</td>
</tr>
<tr>
<td>'abāya</td>
<td>cloak</td>
<td>'iby</td>
</tr>
<tr>
<td>nitāya</td>
<td>female</td>
<td>nity</td>
</tr>
<tr>
<td>ghushim</td>
<td>simple</td>
<td>ghushm</td>
</tr>
<tr>
<td>qadim</td>
<td>old, clumsy</td>
<td>qudm</td>
</tr>
<tr>
<td>'abīt</td>
<td>simpleton</td>
<td>'ubt, 3</td>
</tr>
<tr>
<td>ḥasira</td>
<td>mat</td>
<td>huṣr</td>
</tr>
<tr>
<td>akhraṣ</td>
<td>dumb</td>
<td>khurs</td>
</tr>
<tr>
<td>aḥwal</td>
<td>squinting</td>
<td>ḥul (for ḥuwāl)</td>
</tr>
<tr>
<td>a‘wag</td>
<td>crooked</td>
<td>'ūg (for 'uwg)</td>
</tr>
<tr>
<td>aḥmar</td>
<td>red</td>
<td>ḥumr</td>
</tr>
<tr>
<td>asmar</td>
<td>brown</td>
<td>sumr</td>
</tr>
<tr>
<td>abyad</td>
<td>white</td>
<td>bīd (for buyād)</td>
</tr>
<tr>
<td>iswīd</td>
<td>black</td>
<td>sūd (for suwīd)</td>
</tr>
<tr>
<td>a‘ma</td>
<td>blind</td>
<td>'īmy 4</td>
</tr>
</tbody>
</table>

1 Turkish.
2 Expressing colours and bodily infirmities.
3 Also 'ibt and 'ubata.
4 A few of these words have also the plur. form burkān, birkān.
4. Buruk, from sing. forms barik, barûk, birâk, birîka, burka;
   e.g.:

<table>
<thead>
<tr>
<th>Buruk</th>
<th>Road</th>
<th>Burud (burda)</th>
</tr>
</thead>
<tbody>
<tr>
<td>tariq</td>
<td>turoq</td>
<td></td>
</tr>
<tr>
<td>rasûl</td>
<td>messeger, apostle</td>
<td>rusûl</td>
</tr>
<tr>
<td>kitâb</td>
<td>book</td>
<td></td>
</tr>
<tr>
<td>midina</td>
<td>city</td>
<td></td>
</tr>
<tr>
<td>burda</td>
<td>a kind of coat</td>
<td>burud (burud)</td>
</tr>
</tbody>
</table>

5. Birak, burâk, from sing. forms bark, barka, barak, barîk, barîk (and its diminutive, buraiyik), barrik, birk, birka, birik, burk; e.g.:

<table>
<thead>
<tr>
<th>Buruq</th>
<th>Mule</th>
<th>Mirâr</th>
</tr>
</thead>
<tbody>
<tr>
<td>tumurq</td>
<td>turuq</td>
<td>turoq</td>
</tr>
<tr>
<td>dasûl</td>
<td>dasûl</td>
<td>dasûl</td>
</tr>
<tr>
<td>siriq</td>
<td>siriq</td>
<td>siriq</td>
</tr>
<tr>
<td>balad</td>
<td>taniq</td>
<td>taniq</td>
</tr>
<tr>
<td>waraq</td>
<td>wiraq</td>
<td>wiraq</td>
</tr>
<tr>
<td>gabal</td>
<td>gimal</td>
<td>gimal</td>
</tr>
<tr>
<td>gabal</td>
<td>gabal</td>
<td>gimal</td>
</tr>
<tr>
<td>garyya</td>
<td>garyya</td>
<td>garyya</td>
</tr>
<tr>
<td>tâqir</td>
<td>tâqir</td>
<td>tâqir</td>
</tr>
<tr>
<td>da'if</td>
<td>da'if</td>
<td>da'if</td>
</tr>
<tr>
<td>ghawût</td>
<td>ghawût</td>
<td>ghawût</td>
</tr>
<tr>
<td>qasir (and the more usual form qušaiyar)</td>
<td>qasir (and the more usual form qušaiyar)</td>
<td>qasir (and the more usual form qušaiyar)</td>
</tr>
<tr>
<td>qadîm</td>
<td>qudâm</td>
<td>qudâm</td>
</tr>
<tr>
<td>gamîl</td>
<td>gunmîl</td>
<td>gunmîl</td>
</tr>
<tr>
<td>sahîh</td>
<td>suhîh</td>
<td>suhîh</td>
</tr>
<tr>
<td>ghanî (for ghanîy)</td>
<td>ghanîy</td>
<td>ghanîy</td>
</tr>
<tr>
<td>shaqî (for shaqîy)</td>
<td>shaqîy</td>
<td>shaqîy</td>
</tr>
<tr>
<td>'aiyil</td>
<td>'iyal</td>
<td>'iyal</td>
</tr>
</tbody>
</table>

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) mida'iu are those in use.
3 A weakened form of barik, the i occurring mostly between weak consonants.
4 Ulâd, šùraq are often used by the educated, as also aulâd, aurâq.
5 Qušaiyar has also the perfect plur. qušaiyarûn.
THE BROKEN PLURAL

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

Remark.—Nisâ women has no corresponding singular form.

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

dawâya  inkpot  diwy

7. Birük (or burûk, the u being often assimilated), from sing. forms bark, barik, bârik, bârki, birk, burk; e.g.:

baṭn  belly  butûn
gâḥsh  foal of donkey  guḥûsh
dab  hyâna  dubû
dab  lion  subû
nuqz  leafless branch  nuqûz
barr  shore  burûr
tall  hill  tilûl
alf  thousand  ulûf
bêt (for bayt)  house  biyût (or buyût
raft  shelf  rufûf
daqûn  beard  diqûn
aṭl  root  uṣûl
sèf (for sayf)  sword  siyûf
gesh  army  giyûsh;
malik  king  mulûk (or milûk);
shâhid  witness  shuhûd;
sarqû  delivery-book  sirûg
ṣâd  root  gidûr
hind  Indians  hinûd
gidd  grandfather  gidâd
dîk (for diyk)  cock  diyûk;
burg  pigeon-cot on roof  burûg

8. Birûk, from sing. form bârik; e.g.:

sûys (for sarîs, sâyis)  groom  siyâs
ṭiyiq  dandy  ṭiyâq

1 More usually shuhûd, especially amongst the lower classes.
9. Burrak, from sing. form bârik; e.g.:—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>qāṣir</td>
<td>minor</td>
<td>quṣṣār</td>
</tr>
</tbody>
</table>

10. Burrâk (and birrâk), from sing. form bârik; e.g.:—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>tāgard</td>
<td>merchant</td>
<td>tuggâr</td>
</tr>
<tr>
<td>hāgib</td>
<td>chamberlain, usher</td>
<td>ḥuggâb</td>
</tr>
<tr>
<td>râkib</td>
<td>passenger</td>
<td>rukkâb</td>
</tr>
<tr>
<td>hâris</td>
<td>guardian</td>
<td>ḥurrâs</td>
</tr>
<tr>
<td>shâhid</td>
<td>witness</td>
<td>shuhhâd</td>
</tr>
<tr>
<td>zâbiṭ</td>
<td>officer</td>
<td>zubbâṭ</td>
</tr>
<tr>
<td>kâfir</td>
<td>infidel</td>
<td>kuffâr</td>
</tr>
<tr>
<td>ḥagg (for ḥâgig)</td>
<td>pilgrim</td>
<td>ḥiggâg (hug- gag)</td>
</tr>
<tr>
<td>ḥâkim</td>
<td>judge, ruler</td>
<td>ḥukkâm</td>
</tr>
<tr>
<td>shâtir</td>
<td>clever, cunning</td>
<td>shutṭâr</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>amir</td>
<td>chieftain</td>
<td>umara</td>
</tr>
<tr>
<td>‘abit</td>
<td>imbecile</td>
<td>‘ubata</td>
</tr>
<tr>
<td>qadim</td>
<td>ancient</td>
<td>qudama ⁴</td>
</tr>
<tr>
<td>hakim</td>
<td>physician</td>
<td>hukama</td>
</tr>
<tr>
<td>Khalifa</td>
<td>Caliph</td>
<td>Khulafa;</td>
</tr>
<tr>
<td>hâwi</td>
<td>juggler</td>
<td>ḥiwa ⁵ (for ḥiwaya)</td>
</tr>
<tr>
<td>qâdi</td>
<td>judge</td>
<td>quda ⁵ (for qudaya)</td>
</tr>
<tr>
<td>bikhil</td>
<td>greedy</td>
<td>bukhala</td>
</tr>
<tr>
<td>shirik</td>
<td>partner</td>
<td>shuraka</td>
</tr>
</tbody>
</table>

12. Barik and (weakened form) birik, from sing. forms bârk, birk, birâk (burâk); e.g.:—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘abd</td>
<td>slave</td>
<td>‘abid;</td>
</tr>
<tr>
<td>mīz</td>
<td>goats</td>
<td>mīz;</td>
</tr>
<tr>
<td>ḥimâr (or ḥumâr)</td>
<td>donkey</td>
<td>ḥimâr</td>
</tr>
</tbody>
</table>

¹ These words were all originally present participles. Shâtir has sometimes the perfect plur. shâtrin.
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, qudâ (pronounce hiwâh, qudâh). So sârî messenger, suṭa or surâh.
13. Ihruk (abrūk), from sing. forms bark, birāk; e.g.:

- farkh
- daqūn
- raff
- nafs
- dīlī'
- šāhīn
- dirā'

from sine, forms bark, birāk ; e.g. : —

- ifruk
- idqūn
- iruf
- infūs
- idlu'
- išūn
- idru'

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

- ganb
- dālī'
- šāhīn
- dār (for dayr)
- shē' (for shāy')
- qafās
- khāl (for khwāl)
- bāb (for bawāb)
- nāb (for nayāb)
- shāhib
- gīns
- ibb
- gidd
- dīn
- bīz
- sīn
- gīl
- tin
- waqt
- bīr (for bi'r)
- zīr
- dīlū

side
paternal uncle
pair, husband
heap
convent
thing
cage
maternal uncle
doors
 canine tooth
owner, friend
kind
breast-pocket
grandfather
wine-cup
breast
century
land, soil
time
water-jar
bucket

ifrukh
idqun
iruf
infus
idlu'
išun
idru'

ashyā' (for ashya');

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

2 Pronounced also nīyāb (see § 15).

3 Or bizāz, sinān.

4 As ma yefūtūsh wala waqt il auqāt, he will never leave it for a moment.

5 Or ziyār.
'id  festival  i'yd
síd  lord  isyâd;
tuql  weight  itqal
gurn  barn  igran
guz'  part  igzâ
sûr (for suwr)  wall  iswâr
sûq  market  iswaq
bûq  trumpet  ibwaq
rûh  spirit  irwâh

Remark.—Alf thousand makes alaf (as in literary Arabic) or alaf; ra'iy (or ra'íy) opinion ara (= arâ of the classical); ism name asma (classic. asmâ).  
15. Ibrika and (rarely) abrika, from sing. forms barak, barik, birâk, burâk, birik; e.g.:

hanak  mouth  ihnika;
kânif  closet  iknifa;
girâb  scabbard  igriba
higâb  amulet  ihgiba
hirâm  woollen cloak, blanket  ihrima
birâm  earthen saucepan  ibrima
lisân  tongue  ilsina
zirâr (itself plur. of zirr)  buttons  izrina;
busât  carpet  ibsita
husân  horse  ihsina
ghurâb  crow  ighriba;
right  loaf  ighifâ
sibil  fountain  isbila

Remark.—Tabib physician makes atibba (for atbiba).
16. Abrika and ibrika, from sing. forms barak, barik:
e.g.:

dawa (for dawa')  medicine  idwiya (or adwiya);
ghanî (for ghaniy)  rich  agniya
shaqî  rebellious, villain  ashiqya

1 Or siyâd, girân.
2 Including ibrikâ of the classical. Many words of this form are pronounced birika (see § 15).
3 The qat'a changing to i.
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 birika), bärik, burk, barika: e.g.:—

- hadsa: occurrence
- fak-ha: fruit
- nadra: incident
- madna: minaret
- lâfir: hoof
- khâtim: signet-ring
- dufr: finger-nail
- šaniya: tray

**Remark.**—Subâ' finger makes šawâbi', from an unused sing. šâbi'.

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

- ḥabîb: friend
- garima: crime
- 'ażûz: old
- 'azûma: banquet
- 'arûsa: bride
- shiffa: lip
- silfa: husband’s brother’s wife
- bihim, bihima: cattle
- gidîla: lock of hair
- midâna: city
- ginêna: garden
- durra: one of two or more wives³
- zubûn: customer

**Remark.**—It will be noticed that, with the exception of birka and burka, the second syllable of these singulârs is long.

19. Bîrkân, burkan, from sing. forms bark, bara, barak, baraka, barûk, barûk, burk, burûk, abarak; e.g.:—

- shabb: youth
- fâr (for fâr): mouse
- târ: tambourine
- tîr (for tawr): bull

---

¹ For the pronunciation of these words, see § 19.
² Weak forms of barik, barika.
³ In their relationship to one another, co-ordinate.
⁴ Generally pronounced firân, tîrân, &c. (§ 15).
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>hōsh</td>
<td>enclosure for cattle</td>
</tr>
<tr>
<td>hōd</td>
<td>tank, basin</td>
</tr>
<tr>
<td>kōm</td>
<td>heap</td>
</tr>
<tr>
<td>ghēt (for ghayt)</td>
<td>heap</td>
</tr>
<tr>
<td>tāqa</td>
<td>field</td>
</tr>
<tr>
<td>gada'</td>
<td>youth, fine fellow</td>
</tr>
<tr>
<td>ghalaq</td>
<td>pannier</td>
</tr>
<tr>
<td>'arab</td>
<td>Arab, Bedouin</td>
</tr>
<tr>
<td>bāb (for bawab)</td>
<td>door</td>
</tr>
<tr>
<td>khalaqa</td>
<td>old garment</td>
</tr>
<tr>
<td>ghazāl</td>
<td>gazelle</td>
</tr>
<tr>
<td>ghaṭā</td>
<td>cover, lid</td>
</tr>
<tr>
<td>'arīsh</td>
<td>bridegroom</td>
</tr>
<tr>
<td>qadīb</td>
<td>pole of carriage</td>
</tr>
<tr>
<td>shagi'</td>
<td>brave</td>
</tr>
<tr>
<td>sabī</td>
<td>lad, apprentice</td>
</tr>
<tr>
<td>rāhib</td>
<td>monk</td>
</tr>
<tr>
<td>hēt (for ḫāṭ)</td>
<td>wall</td>
</tr>
<tr>
<td>kū'</td>
<td>elbow</td>
</tr>
<tr>
<td>kūz</td>
<td>mug</td>
</tr>
<tr>
<td>ghūl</td>
<td>mare</td>
</tr>
<tr>
<td>shugā'</td>
<td>brave</td>
</tr>
<tr>
<td>gharāb</td>
<td>crow</td>
</tr>
<tr>
<td>a'āma</td>
<td>blind</td>
</tr>
</tbody>
</table>

**Remark a.**—The form abrak is peculiar to a few adjectives denoting colours and personal defects, which have the duplicate form burk or (in the case of a'āma) birk.

**Remark b.**—The word niswān is used as the plural of mara woman.

20. Barāka, from sing. forms barka (including bārika), barik, bākan, birka, birkān, birika. barkāni, bunkāni; e.g.:—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥalwa</td>
<td>sweetmeat</td>
</tr>
<tr>
<td>zauya (zāwiya)</td>
<td>angle chapel</td>
</tr>
<tr>
<td>yatim</td>
<td>orphan</td>
</tr>
<tr>
<td>ḥibla</td>
<td>pregnant</td>
</tr>
<tr>
<td>ʿiryan</td>
<td>naked</td>
</tr>
<tr>
<td>tikiya</td>
<td>Moslem monastery</td>
</tr>
<tr>
<td>ghalban</td>
<td>wretched</td>
</tr>
<tr>
<td>nasrāni</td>
<td>Christian</td>
</tr>
<tr>
<td></td>
<td>(Nazarene)</td>
</tr>
<tr>
<td>wuṣṭāni</td>
<td>central</td>
</tr>
</tbody>
</table>

1 The perfect plur. 'iryanin is much more common.
21. Buruka, from sing. form barrik; e.g.:

qassis priest quususa

22. Barâki (for barâkiy), from sing. forms bark, bara, barkiya, barakkiya, birka, birki, birkiya, birkâya, burki; e.g.:

ard earth arâdi
ahl family ahâli
sakw overcoat sakâwi;
darwa claim da'awi
lêla (for layla) night layâli
qahwa coffee, coffee-house qahâwi
shakwa complaint shakâwi
hâra quarter (of a town) hawâri;
shamsiya umbrella, shutter shamâsi; fasqiya
ma'addiya fountain fasâqi;
birba ancient temple barâbi
migra stream magâri
kilwa kidney kalâwi
mikhla nose-bag makhalî
mirsa anchor marâsi;
birri wild barâri waste
sisi pony sayâsi;
bittiya cask batâti;
ḥiddâya kite ḥadâdi
mikhbâya hiding-place makhabî;
burghi screw barâghi
kursi chair karâsi
kubri bridge kabâri

Remark.—Dura maize, balâtu overcoat, and bintu (or binti) napoleon, have plurals of this form, namely, darâwi fields of maize, balâti, banâti.

23. Burâka. Sing. forms, bark, barek; e.g.:

ḥagår stone ḥugâra;
da'îf weak 'du'âfa 2
24. Birûka, burûka, from sing. forms bark, barak, birk; e.g.:—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>baqf</td>
<td>ninny</td>
<td>buqûfa</td>
</tr>
<tr>
<td>nat'</td>
<td>uncouth</td>
<td>nutû'a</td>
</tr>
<tr>
<td>sab'</td>
<td>lion</td>
<td>subû'a</td>
</tr>
<tr>
<td>dab'</td>
<td>hyena</td>
<td>ðubû'a</td>
</tr>
<tr>
<td>saqf</td>
<td>ceiling</td>
<td>suqûfa</td>
</tr>
<tr>
<td>naqz</td>
<td>leafless branch</td>
<td>nuqûza</td>
</tr>
<tr>
<td>bank</td>
<td>bank, bench</td>
<td>binûka</td>
</tr>
<tr>
<td>dâkar</td>
<td>male</td>
<td>dukûra</td>
</tr>
<tr>
<td>nimr</td>
<td>tiger</td>
<td>numûra</td>
</tr>
</tbody>
</table>

Remark.—Nouns which make burûka generally admit also the form burûk.

25. Birrâka, from sing. form bârik; e.g.:—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>râgil</td>
<td>man</td>
</tr>
</tbody>
</table>

26. Bawârik,¹ from sing. forms bârâk, bârik, bûrûk, bûrûka, bârrûka, bîrâk; e.g.:—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mâ‘âd</td>
<td>time, period</td>
</tr>
<tr>
<td>târikh</td>
<td>date (time)</td>
</tr>
<tr>
<td>‘âmûd</td>
<td>column</td>
</tr>
<tr>
<td>sâtur</td>
<td>chopper</td>
</tr>
<tr>
<td>bâsûr</td>
<td>haemorrhoid</td>
</tr>
<tr>
<td>gâmûs</td>
<td>buffalo</td>
</tr>
<tr>
<td>tâ’ûs</td>
<td>peacock</td>
</tr>
<tr>
<td>tâlûna</td>
<td>mill</td>
</tr>
<tr>
<td>haddûta</td>
<td>tale, gossip</td>
</tr>
<tr>
<td>hazzûra</td>
<td>riddle</td>
</tr>
<tr>
<td>dtawâm</td>
<td>office</td>
</tr>
</tbody>
</table>

27. Bayârik, from sing. form bârâk; e.g.:—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>sâarrâf</td>
<td>money-changer</td>
<td>sayârîf</td>
</tr>
</tbody>
</table>

28. Lakhâbit, from sing. forms lakhhát, lakhhâta, lakhhâtî, lakhtî, lakhhîta, likhhtî, lukhhît, lukhhtât; e.g.:—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mabrad</td>
<td>file</td>
<td>mabârid</td>
</tr>
<tr>
<td>magma:</td>
<td>assembly</td>
<td>magâmi:</td>
</tr>
<tr>
<td>mafirash</td>
<td>table-cloth</td>
<td>mafârish</td>
</tr>
<tr>
<td>rafraf</td>
<td>dashboard</td>
<td>rafârf</td>
</tr>
<tr>
<td>barbakh</td>
<td>culvert</td>
<td>barbâkh</td>
</tr>
</tbody>
</table>

¹ Usually pronounced bawarikh, with a very slight accent on the second a (see § 13).
² Sâmûla rivet sometimes makes šamâwil (for šawâmîl).
THE BROKEN PLURAL

81

dōraq (dawraq)  kind of bottle  dawāriq;
mabkhara  censer  mabākhir;
makhama  court  mahākim;
bardā'a  donkey's saddle  barādi;
shabraqa  treat  shabāriq;
'antarī  chemise  'anātir;
būliṣa (bawliṣa)  invoice  bawāliṣ;
gīgil  small bell  galāgil;
gimgima  skull  gamāgim;
burqu'  veil  barāqi;
gumruk  custom-house  gamārik;
dungul  axle (of carriage)  danāgil

Remark.—Mēbar (for maybar) packing needle makes mawābir.

29. Lakhābīt,2 from sing. forma lakkhāṭ, lakkhāṭa, lakkhāṭi, lakkhāṭi̇ya, lakkhāṭ, lakkhbūṭ, lakkhbūṭa, lakkḥāṭ, likkhāṭa, likkḥāṭ, likkḥāṭi, likkḥāṭi, likkḥāṭu, lukkhāṭ, lukhbūṭa, lukhbhāṭ, lukhbhāṭiya, lukh-bēṭ, lukhbēṭa; e.g.:—

ballāṣ (or ballāṣi)  kind of jar  balāliṣ;
sahttā enraged  saḥāhir;
gallābtiya  trunk, box  sahālīb;
tafṣīl  detail  tafāṣīl;
mazzika  music, band  mazāzik;
barrima  corkscrew  barārim; 3
barghūt  flea  barāghit
katkūt  chicken  katākit
zarbūn  low, vulgar  zarābin
ma'zūm  invited, guest  ma'āzīm
mas-gūn  prisoner  masāgin
mazlūm  oppressed  mazālim
ma'mūr  a Government representative  ma'mūmir;
tannūra  skirt  tanūmir;
brīwāz  picture-frame  barāwiz
shībbāk  window  shabābik;
sikkīn  knife  sakākin;
shuntiyyān  trousers worn by women  shanātīn;
mufṭāh  key  mafṭāḥ;
dālāb, dālāb  cupboard  dawālīb;
sultāniya  basin  salātīn;
qustēk  kind of watch-chain  qasātīk
burnēta  hat  barānūṭ

1 Turkish.  2 The second a is practically short, as above.  3 Better barrimāt.
30. Lakhabta (lakhâbiṭa), from sing. forms lakhabat, lakhbaṭi, lakhabat, lakhbaṭ, lakhbaṭi, lakhbit, lakhbiti, lakhbutan, lakhhabut, likhbut, lukhbutawî; *e.g.*:

sharkas
samkari
berberî, barbarî
gabbâr
mastrâwi
turkâwî
hindâwî
talmiz
maiwid (or méyidî)
dakrûri
targumân
fara‘ûn
diktôr
dungulâwî

Circassians
tinker
native of Berber
tyrant
Egyptian
Turk
Indian
scholar
an ancient small coin
native of Dakrûr
interpreter
Pharaoh, tyrant
doctor
native of Dongola

shèkh
râs
yôm
râ’ì
(ma‘) 5
miya
old man, sheikh
head
day
shepherd
water
hundred

masha‘ikh
ruṣ 8
ýam, iyám
yám
ruṣâh
mirâh
miyâh

ReMark.—Fayûmî native of the Fayoum (fayayma) may be included in this list.

The quinquiliteral kustibân *thimble* makes kasatbin; a *dry measure*, aradibb and arâdib.

§ 84. The following nouns, in addition to those already noticed (as akkh, ukht, dura), form their plurals quite irregularly:

<table>
<thead>
<tr>
<th>shèkh</th>
<th>old man, sheikh</th>
<th>mashâ‘ikh</th>
</tr>
</thead>
<tbody>
<tr>
<td>râs</td>
<td>head</td>
<td>ruṣ 8</td>
</tr>
<tr>
<td>yôm</td>
<td>day</td>
<td>iyám, iyám, yám</td>
</tr>
<tr>
<td>râ’ì</td>
<td>shepherd</td>
<td>ruṣâh</td>
</tr>
<tr>
<td>(ma‘)</td>
<td>water</td>
<td>mirâh</td>
</tr>
<tr>
<td>miya</td>
<td>hundred</td>
<td>miyâh</td>
</tr>
</tbody>
</table>

Khél *horses*, niswân (or nisa) *women*, nîs *people* are represented in the singular by lâsân, mara, and insâan respectively.

---

1 But generally talâmîz.
2 But more usually kustibânît.
3 *Naheyy* ra‘üs, ru‘üs.
4 See below under buraka.
5 The diminutive moiya is the only sing. in use.
The plural of dirā' arm is usually idru', but in construction it takes the form diri't (idri't), as diri'ti litnēn my two arms.

§ 85. A few plurals, as fulūs money, manākhīr nose (literally nostrils), usūl 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. Sātūn roof and its singular sāṭān 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 akābīr in nās grandees). Many collective nouns also, and in particular those denoting small animals, have no plural, as dūd 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, nigl foot, and 'en eye use the dual form for the plural, as arbaht idēn four hands, niglēn il ḥusān the horse's feet.

§ 88. It will be observed that foreign words, though generally making their plural in -at, 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 dāl rib makes idlā', idlū', or dūlī'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. Ulūf, plur. of alī thousand, and its double plur. ulūfāt, of an indefinite number. Thus we say talatt ilat, but ulūf (or ulūfāt) thousands! or (adverbially) by thousands.

§ 91. The learner must not be discouraged by the long list of broken plurals. A careful study of the singular forms from which they may in each case be derived, and a comparison of the different plurals which may be constructed from the same singular form, will convince him that the system is not without order. The following plural forms are those which are most commonly heard:

1 'iyūn eyes is, however, sometimes heard, as in Allāh yihmik min 'iyūn in nās 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) birûk, burûk, (10) burrek, (11) buraka, (14) ibrak, (15) ibrika, (17) bawârik, (18) barâyik, (19) bîrkân, burkân, (26) bawârik, (28) lakhirâbît, (29) lakhabît, (30) lakhabta. Of these (1), (2), (5), (14), (18), (28), (29), and (30) occur more frequently than the others.

### VOCABULARY

| kûra (1) | ball |
| li'b | game |
| 'umda (2) | notable, head-man |
| quţţa (2) | cat |
| sikka (1) | street |
| haram | pyramids |
| maşûra (26) | pipe |
| sa'îd (or ś'îd) | Upper Egypt |
| gammâs (-a) | buffalo-drover |
| Musîk | a street in Cairo |
| sauwâh | tourist |
| gâmî' (17) | mosque |
| ûkanda | hotel |
| shanţa | bay, portman-teau |
| sitâra (18) | window-blind |
| ðahr | back |
| 'utuqi | cobbler |
| tikhîn (5) | thick |
| ţâlib | asking |
| mahtût | placed |
| rákib | riding |
| lábis | wearing |
| ma-kûl | eaten |
| rikhîs (5) | cheap |
| ţari | fresh |
| bardân | cold (of persons) |
| maksûr | broken |
| matnî | doubled, warped |
| yishtaghâlu | they work |
| yeshîlû | they carry |
| yigû | they come |
| yebrû | they sell |
| yimshû | they walk |
| yelimmû | they pick up |
| yekhâfû min | they fear |
| rikû | they rode |
| ishtarû | they bought |
| saraft | I spent |
| yeshûfû | they see |
| qa'adû | they sat |
| yuq'udû | they sit |
| waddâ | he brought, led |
| ramû | they threw |
| gâbû | they brought |
| yisallahû | they mend, repair |
| nazzil | bring down, draw down |
| simû | they heard |
| shirbû | they drank |
| ḥuţt | put |
| yiḥkumû | they judge, give decisions |
| khamas | fire |
| minhum | some of them |
| walla | or |
perfect and a broken form the latter will be employed only when the participle is used as a substantive; thus we say humna ma'zumin they are invited, but il ma'ázim (or il ma'zümün) gum the guests have come, il katbin (kâtibin) those who are writing (or have written), but il kutaba the clerks.

**EXERCISE 17**

Ir raggala lli yishtaghálá wí wirash in maggarín betú' Maṣr minhum shattár u minhum ghushum. Ik kuwar betá' li'îm it tanis bi'd wi kbar (kubár), we betú' il iskoshrikat ħumr we sughayarin. Fi gnint ig Giza fih Ḟubú' wi sbió' kubár wi umárà we ħiwánat sughayarin kamán. Il ḥurráṣ betú' ghitán il falláhin yeshíák 'usya kubár tukhán, we humma yigu l ḥaráníya yídribihum. Idýár il qita' minhum qudám qawi. Il azágzi sháyyá' ladwiysi wi 1 uṯrátát. Il 'arbadiya mâhútín min1 zabáyinhum. Yerbú' l khirfán fi 1 iswáq. Zábát il gosh il mæšri minhum ingliz u minhum wîlād ārâb. Il masháyikhi wi 1 umad yikhumá fi 1 bilád. Lighriba (il ighriba) yimsíli fi l gaₙúyín wi yelimmú hitat 'ēsh we ḫágát tāuyîn min il ārâd.2 Il firán yekháfu min il quta' wi 1 quta' yekháfu min il kiláb. Shíl il hugára min is sikak. Il 'urbán betú' il ħaram yikkallimi inglizi ahsan min il ħammárà betú' Maṣr. Il 'irshán betú' it talat dákākîr kánî maksürin; min sâlláhhum? Suḥyân il kawálingiya gum we ẓaláán il ugar betú' mællâminhum. Il ḥayaymá rıkúb ḥimârhum we ráḫu ishtar'é talat ighfáa min il farrán. Ana saraf te khamás ginehát te talat baráth fi arbaht iyám. Il khél betú ikhwátu shuqáy. Il kitábát illa fi kitábahkantu kulluhum gudád. Il ħusré mâhútín quddám ibwáb il uwad. Ikhwátu khurṣ w ummí w abáya ħul. Is sayisi betú ikhwátak sumre walla sád? Fih kílab ghalába naymin fi raṣṭabl; sâlláhhum barra. Ikhwannya gum we 'ayzin yeshúfu l biyût. Il moiya tigí fi l gaₙúyín min il mawāsir betú' kumbaniyit il mî'âh.2 In nás gum rakbín khél wi bghál wi ḥmir. Il ṣésín khadu l 'arâyis 'ala biyuthum. Fih qahwá kubár fi Maṣr. Shúft il barâbâ betú il qudáma fi s šā'id? Il gamâsà ġarabu l gawàmis betubhum 'ala rushum. In ni-swán il 'agá'iz ráhû 'ala biládhum. Il ḥarâmíyà kánî labsin 'ibye wi huwâ. Il qudâh qa'adû fi l maḥákîm we sêyibu l masàgin. Libwâb il wasâta matniyin mish shams.

---

1 *With.*

2 *The water-company.*
THE SPOKEN ARABIC OF EGYPT

EXERCISE 18

The mounds of Cairo are very ancient. The children are very hungry; their mouths are always open. The carpets are moth-eaten. The sisters took the blind (men) by their hands and led them to their houses. The Bedouins threw their lances at 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. His nails are always long and dirty. 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

| Darwish (29) | dervish | kamimasha | pair of tongs, pinceers |
| fanûs (26) | lantern | musmâr (29) | nail |
| sarg, serg (7) | saddle | zanbil (29) | basket, hamper |
| sigâra (18) | cigar, cigarette | sillim (28) | ladder |
| tarbîsh (29) | fez | masyada (28) | trap |
| ma'laqa (28) | spoon | qunsul (28) | consul |
| shôka (2) | fork |

1 Trans. eaten by (min) the moths.
2 misik.
3 min.
4 sâla.
5 Trans. put on them (huûtî lhum) the cloths.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>'asfūr (29)</td>
<td>small bird, sparrow</td>
</tr>
<tr>
<td>kharbasha</td>
<td>scratch</td>
</tr>
<tr>
<td>(āt or 29)</td>
<td></td>
</tr>
<tr>
<td>'afīrīt (29)</td>
<td>spirit, devil</td>
</tr>
<tr>
<td>martabā (28)</td>
<td>mattress</td>
</tr>
<tr>
<td>shabaka</td>
<td>net</td>
</tr>
<tr>
<td>khumīn (7)</td>
<td>hole</td>
</tr>
<tr>
<td>shaqqī (7)</td>
<td>fissure, crevice</td>
</tr>
<tr>
<td>ibriq (29)</td>
<td>tea, jar</td>
</tr>
<tr>
<td>ibriq betā'</td>
<td></td>
</tr>
<tr>
<td>ish shāy</td>
<td></td>
</tr>
<tr>
<td>dukkān (29)</td>
<td>shop</td>
</tr>
<tr>
<td>sirīr (29)</td>
<td>bedstead</td>
</tr>
<tr>
<td>sīggāda (9)</td>
<td>carpet</td>
</tr>
<tr>
<td>kātīb (11)</td>
<td>clerk</td>
</tr>
<tr>
<td>daftar (28)</td>
<td>ledger, writing-book</td>
</tr>
<tr>
<td>tir'a (1)</td>
<td>canal</td>
</tr>
<tr>
<td>gardal (28)</td>
<td>bucket</td>
</tr>
<tr>
<td>ti'bān (29)</td>
<td>snake</td>
</tr>
<tr>
<td>širṣār (29)</td>
<td>cockroaches</td>
</tr>
<tr>
<td>muhandīz</td>
<td>engineer</td>
</tr>
<tr>
<td>fā'il (11)</td>
<td>workman</td>
</tr>
<tr>
<td>shankal (28)</td>
<td>hook</td>
</tr>
<tr>
<td>šakēta</td>
<td>jacket</td>
</tr>
<tr>
<td>rubbāwī (or</td>
<td>European</td>
</tr>
<tr>
<td>urrubbāwī)</td>
<td></td>
</tr>
<tr>
<td>'askari (28)</td>
<td>soldier</td>
</tr>
<tr>
<td>mu'īlim</td>
<td>Mussulman</td>
</tr>
<tr>
<td>malyān</td>
<td>full, loaded</td>
</tr>
<tr>
<td>maskūn</td>
<td>inhabited, haunted</td>
</tr>
<tr>
<td>me'allāq</td>
<td>hanging, hung up</td>
</tr>
<tr>
<td>'arīd (5)</td>
<td>broad</td>
</tr>
<tr>
<td>qāfīl</td>
<td>shutting, shut</td>
</tr>
<tr>
<td>harabū</td>
<td>they fled</td>
</tr>
<tr>
<td>khabatū fi</td>
<td>they knocked against</td>
</tr>
<tr>
<td>wiq'um</td>
<td>they fell</td>
</tr>
<tr>
<td>ghiriqm</td>
<td>they were drowned</td>
</tr>
<tr>
<td>saraqū</td>
<td>sit, be seated</td>
</tr>
<tr>
<td>itfaddal</td>
<td>pray!</td>
</tr>
<tr>
<td>uq'ūd</td>
<td>take</td>
</tr>
<tr>
<td>khud</td>
<td>they went up</td>
</tr>
<tr>
<td>ūlū</td>
<td>they travelled</td>
</tr>
<tr>
<td>safrū</td>
<td>they entangled</td>
</tr>
<tr>
<td>yishbikū</td>
<td>look out! beware of!</td>
</tr>
<tr>
<td>'ū'a (ō'ā')!</td>
<td></td>
</tr>
<tr>
<td>me'ashshish</td>
<td>nesting</td>
</tr>
<tr>
<td>mis'īni', miś-</td>
<td>forged</td>
</tr>
<tr>
<td>ātana'</td>
<td></td>
</tr>
<tr>
<td>gībt</td>
<td>I brought</td>
</tr>
<tr>
<td>yimlū</td>
<td>they fill</td>
</tr>
<tr>
<td>bā'ū</td>
<td>they sold</td>
</tr>
<tr>
<td>laqū</td>
<td>they found</td>
</tr>
<tr>
<td>'allaq</td>
<td>hang up</td>
</tr>
<tr>
<td>banū</td>
<td>they built</td>
</tr>
<tr>
<td>iftāh</td>
<td>open</td>
</tr>
<tr>
<td>yīlta'ūm</td>
<td>they go up</td>
</tr>
<tr>
<td>iqfīl</td>
<td>sīnt</td>
</tr>
<tr>
<td>gū, gum</td>
<td>they came</td>
</tr>
<tr>
<td>ḥaṭṭēt?</td>
<td>did you put?</td>
</tr>
<tr>
<td>bilād barra</td>
<td>abroad</td>
</tr>
<tr>
<td>is 'ubāḥ</td>
<td>this morning</td>
</tr>
<tr>
<td>ketīr</td>
<td>much, too much</td>
</tr>
<tr>
<td>bashqā ¹</td>
<td>one thing, another thing</td>
</tr>
<tr>
<td>min ghēr</td>
<td>without</td>
</tr>
</tbody>
</table>

**EXERCISE 19**

Il barabra harabū min id darāwish. Il ḥanāṭīr betū il bāsha-wāt khabatū f dakākir iz zubbāt we kasaru rafārīthum we fawānis-hum. Gum nās ulūfāt we sim'ū I mazāzik fil ganāyin. Fih

---

¹ Turkish.

**EXERCISE 20**

Beware of the guns! They (are) loaded. The letters came by the French boat and the newspapers by the Italian. I saw (some) scratches on 2 your fingers. Yes, they (are) from the nails in 3 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 on 5 the bedsteads. The carpets in 3 the upstairs rooms are longer and wider than the mats in 3 the dining-room. The cockroaches come out of holes and cracks. I brought the cups from England, but bought the teapot and the trays in the shops in the 6 bazaars. The women fill the jars from the canals and carry them on 7 their heads to the villages. The young men raise the water from the wells in buckets. The donkey-boys sold some scarabs to the tourists in Upper Egypt, but they were all 8 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 *kulluhûm.*
THE NUMERALS

§ 92. The cardinal numbers from 1 to 10 are:

1. wâhid (f. waḥda)
2. itnîn
3. talâta,4 talat
4. arba'a, arba'
5. khamasa, khamas
6. sitta, sitt

7. sab'a, saba'
8. tamanya (for tamâniya), taman
9. tis'a, tisa'
10. 'ashara, 'ashar

§ 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.
2. Generally speaking, with nouns denoting human beings, unless the plural ends in -at, as talâta riggâla, sab'a madrîbin, tamanya nás, 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 khēl (here generally pronounced talâta).
4. Usually with collective nouns, as talâta ḥarîm, gâmûs, nâmî.
5. With pieces of money, when used in the singular (§ 350), as talâta (or talata) franc, khamsa ginîh È5, arba'a riyāl (but arba' riyâlât).
6. Generally with words belonging more properly to the

---

1 fâq.
2 'ashân.
3 sūdâniya.
4 Sometimes talata, if followed by a noun.
written than the spoken language, as talâta kutub and even talâta ihṣina three horses (in spite of the vowel).1

7. When the numeral is emphatic; thus we might say hat li talat karâsî, and, on repeating the order, talâta karâsî.

(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 harîmatê, taman kitâbât, talat suhûn.

§ 94. When followed by a noun beginning with a vowel, the second form, talat, &c., appears as follows:—

3. talatt
4. arba’t (or arbaht)
5. khamast
6. sitt

Example:—

talatt ishûn three dishes
tamant eight persons

RemarK a.—Talat, &c., are occasionally, when the final syllable of the noun is accented, heard before a vowel, as talat dâlûzî, khamas arûdîh jîve ardebbîs, as also (though still more rarely) the uncontracted forms talâtît, khâmûtît, tamûntît (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. hîdastashar (or ihdåshar)2
12. itnashar
13. talattashar
14. arba’tashar (or arbaht-tashar)
15. khamastashar
16. sittashar
17. sabatashar (sabah-tashar)
18. tamantashar
19. tisatashar (tisah-tashar)

RemarK. It will be observed that the above are composed of ‘ashar ten and the units, but the former has dropped its 1 and lengthened the a of the first syllable by way of compensation. The units of hîdastashar and itnashar appear also in a truncated form. Note that the d of wâhid becomes (according at least to the usual pronunciation) d in hîdastashar (§ 17).

1 See below. 2 Or hîdåshar, ihdåshar (see § 15).
§ 96. The cardinals from 20 to 99 are:

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>21. Wahid u (or we, wi) Ishrin</td>
<td>21.</td>
</tr>
<tr>
<td>22. Itn u &quot; Ishrin</td>
<td>22.</td>
</tr>
<tr>
<td>23. Khamsa u &quot; Ishrin</td>
<td>23.</td>
</tr>
<tr>
<td>24. Tis'a u &quot; Ishrin</td>
<td>24.</td>
</tr>
<tr>
<td>29. Talatin</td>
<td>29.</td>
</tr>
<tr>
<td>30. Talatin</td>
<td>30.</td>
</tr>
<tr>
<td>32. Talatin</td>
<td>32.</td>
</tr>
<tr>
<td>33. Talatin</td>
<td>33.</td>
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<tr>
<td>34. Talatin</td>
<td>34.</td>
</tr>
<tr>
<td>35. Talatin</td>
<td>35.</td>
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<tr>
<td>36. Talatin</td>
<td>36.</td>
</tr>
<tr>
<td>37. Talatin</td>
<td>37.</td>
</tr>
<tr>
<td>38. Talatin</td>
<td>38.</td>
</tr>
<tr>
<td>40. Arba'in</td>
<td>40.</td>
</tr>
<tr>
<td>41. Arba'ah</td>
<td>41.</td>
</tr>
<tr>
<td>42. Arba'ah</td>
<td>42.</td>
</tr>
<tr>
<td>43. Arba'ah</td>
<td>43.</td>
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<tr>
<td>44. Arba'ah</td>
<td>44.</td>
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<tr>
<td>45. Arba'ah</td>
<td>45.</td>
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<tr>
<td>46. Arba'ah</td>
<td>46.</td>
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<tr>
<td>47. Arba'ah</td>
<td>47.</td>
</tr>
<tr>
<td>49. Arba'ah</td>
<td>49.</td>
</tr>
<tr>
<td>50. Khamsin</td>
<td>50.</td>
</tr>
<tr>
<td>51. Khamsah</td>
<td>51.</td>
</tr>
<tr>
<td>52. Khamsah</td>
<td>52.</td>
</tr>
<tr>
<td>53. Khamsah</td>
<td>53.</td>
</tr>
<tr>
<td>54. Khamsah</td>
<td>54.</td>
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<tr>
<td>55. Khamsah</td>
<td>55.</td>
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<tr>
<td>56. Khamsah</td>
<td>56.</td>
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<tr>
<td>57. Khamsah</td>
<td>57.</td>
</tr>
<tr>
<td>58. Khamsah</td>
<td>58.</td>
</tr>
<tr>
<td>59. Khamsah</td>
<td>59.</td>
</tr>
<tr>
<td>60. Sittin</td>
<td>60.</td>
</tr>
<tr>
<td>61. Sittin</td>
<td>61.</td>
</tr>
<tr>
<td>63. Sittin</td>
<td>63.</td>
</tr>
<tr>
<td>64. Sittin</td>
<td>64.</td>
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<tr>
<td>65. Sittin</td>
<td>65.</td>
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<tr>
<td>66. Sittin</td>
<td>66.</td>
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<tr>
<td>67. Sittin</td>
<td>67.</td>
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<tr>
<td>68. Sittin</td>
<td>68.</td>
</tr>
<tr>
<td>69. Sittin</td>
<td>69.</td>
</tr>
<tr>
<td>70. Sab'in (Sab'en)</td>
<td>70.</td>
</tr>
<tr>
<td>71. Sab'in (Sab'en)</td>
<td>71.</td>
</tr>
<tr>
<td>72. Sab'in (Sab'en)</td>
<td>72.</td>
</tr>
<tr>
<td>73. Sab'in (Sab'en)</td>
<td>73.</td>
</tr>
<tr>
<td>74. Sab'in (Sab'en)</td>
<td>74.</td>
</tr>
<tr>
<td>75. Sab'in (Sab'en)</td>
<td>75.</td>
</tr>
<tr>
<td>76. Sab'in (Sab'en)</td>
<td>76.</td>
</tr>
<tr>
<td>77. Sab'in (Sab'en)</td>
<td>77.</td>
</tr>
<tr>
<td>78. Sab'in (Sab'en)</td>
<td>78.</td>
</tr>
<tr>
<td>79. Sab'in (Sab'en)</td>
<td>79.</td>
</tr>
<tr>
<td>80. Tamamin</td>
<td>80.</td>
</tr>
<tr>
<td>81. Tamamin</td>
<td>81.</td>
</tr>
<tr>
<td>82. Tamamin</td>
<td>82.</td>
</tr>
<tr>
<td>83. Tamamin</td>
<td>83.</td>
</tr>
<tr>
<td>84. Tamamin</td>
<td>84.</td>
</tr>
<tr>
<td>85. Tamamin</td>
<td>85.</td>
</tr>
<tr>
<td>86. Tamamin</td>
<td>86.</td>
</tr>
<tr>
<td>87. Tamamin</td>
<td>87.</td>
</tr>
<tr>
<td>88. Tamamin</td>
<td>88.</td>
</tr>
<tr>
<td>89. Tamamin</td>
<td>89.</td>
</tr>
<tr>
<td>90. Tis'in (Tis'en)</td>
<td>90.</td>
</tr>
<tr>
<td>91. Sab'in (Sab'en)</td>
<td>91.</td>
</tr>
<tr>
<td>92. Sab'in (Sab'en)</td>
<td>92.</td>
</tr>
<tr>
<td>93. Sab'in (Sab'en)</td>
<td>93.</td>
</tr>
<tr>
<td>94. Sab'in (Sab'en)</td>
<td>94.</td>
</tr>
<tr>
<td>95. Sab'in (Sab'en)</td>
<td>95.</td>
</tr>
<tr>
<td>96. Sab'in (Sab'en)</td>
<td>96.</td>
</tr>
<tr>
<td>97. Sab'in (Sab'en)</td>
<td>97.</td>
</tr>
<tr>
<td>98. Sab'in (Sab'en)</td>
<td>98.</td>
</tr>
<tr>
<td>99. Sab'in (Sab'en)</td>
<td>99.</td>
</tr>
</tbody>
</table>

Remark.—The unit invariably precedes the ten; thus we say Khamsa u Talatin five and thirty, not Talatin u Khamsa.

§ 97. The remaining are as follows:

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>100. Miya (In construction mit)</td>
<td>100.</td>
</tr>
<tr>
<td>102. Miya wi Thn</td>
<td>102.</td>
</tr>
<tr>
<td>121. Miya Wahid u Ishrin</td>
<td>121.</td>
</tr>
<tr>
<td>199. Miya Tisa u Tis'in</td>
<td>199.</td>
</tr>
<tr>
<td>200. Miya'n (Mit'n)</td>
<td>200.</td>
</tr>
<tr>
<td>300. Tultemiya</td>
<td>300.</td>
</tr>
<tr>
<td>400. Rub'emiya</td>
<td>400.</td>
</tr>
<tr>
<td>500. Khumsemiya</td>
<td>500.</td>
</tr>
<tr>
<td>600. Sab'temiya</td>
<td>600.</td>
</tr>
<tr>
<td>700. Sab'temiya</td>
<td>700.</td>
</tr>
<tr>
<td>800. Tamsemiya</td>
<td>800.</td>
</tr>
<tr>
<td>900. Tus'emiya</td>
<td>900.</td>
</tr>
<tr>
<td>1000. Alf</td>
<td>1000.</td>
</tr>
<tr>
<td>1001. Alf u Wahid</td>
<td>1001.</td>
</tr>
<tr>
<td>1021. Alf, Wahid u Ishrin</td>
<td>1021.</td>
</tr>
<tr>
<td>1199. Alf, u Miya, Tisa u Tis'in</td>
<td>1199.</td>
</tr>
<tr>
<td>1314. Alf, Tultemiya w Arbahtasbar</td>
<td>1314.</td>
</tr>
</tbody>
</table>

5,246,817 Khams Maliyin, Miya'n Sitta w Arbe'in Alf, Tamemiya u Sabhta'asbar.

Remark a.—When used with the tens, Wahid does not take the feminine form, as Wahid u Ishrin mara. With the hundreds it may, but sometimes remains unchanged.

Remark b.—The conjunction we, w, 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 wahda) is often used with the numerals above 10, and occasionally with the units, to emphasize the number, as kān fih kam rāgil? all wāhid how many men were there? a thousand! With numbers under 11, the fem. plur. wāhdāt must be used, whatever the gender of the noun understood, there being no other plural form of the unit. Wāh-dītēn or ʿītēn wāhdāt 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 kitāb u wāhid 101 books, mit kitāb wi tānēn (or mit kitāb we kitābēn) 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 khamṣa kitābāt. Miya u khamṣa kitāb is admissible, but slovenly. Miya u wāhid kitābāt is occasionally heard for miya u wāhid kitāb.

Remark g.—The following expressions should be noted: ʿītēn talātā two or three; kitābēn talātā two or three books; ʿāshar itnāshār kitāb; ihna ʿītēn both of us; humma ʿīt talātā all three of them.

§ 98. The ordinal numbers from first to tenth are:

| 1st. auwil, auwilānī (f. āuwa) | 6th. sātīt (f. satē) |
| 2nd. tānī (f. tānya) | 7th. sābi (f. sabē) |
| 3rd. tālīt (f. taltē) | 8th. tāmīn (f. tamēna) |
| 4th. rābī (f. ṭaḥra) | 9th. tāṣī (f. ṭaṣēa) |
| 5th. khamīs (f. khamṣa) | 10th. ʿāṣir (f. ʿashra) |

§ 99. The remaining ordinals are identical with the cardinals, as ir ragīl is sittāshār the 16th man.

1 Čla savours of nahwy, and, as an adjective, is rarely heard. It is used, as is also the regular fem. auwilā, of the first prayer at noon on Friday.

2 Nahwy sādis, sādisā.
§ 100. The ordinals below 10, except the form auwilani, 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 talit ragil, talit mara, or ir ragil it talit, il mara t talita the 3rd man, the 3rd woman. The former construction is the more idiomatic. Tani yêm signifies the next day or the day following, as tani yêm il 'id the day following the festival or the 2nd day of the festival. Last is expressed by the word akhîn, which may also precede the noun, or by akhirînî, which follows it.

§ 101. The Turkish ordinals from 1 to 9 are also in use, but they are almost entirely restricted to military matters. They are as follows:

1st. biringî
2nd. ikîngî
3rd. utshingî
4th. durtingî
5th. beshingî
6th. altîngî
7th. yedîngî
8th. sekîzingî
9th. dukuzîngî

§ 102. The Italian words birimu, sukidou (or sugundu), teriii 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 wahda, marra marra, talat marra, &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 darbien, talat darbat I struck him twice, thrice. (See § 104 d.)

Remark.—Notice the expressions darabtu auwil marra wi t tani tow, once and again, darabtu marra taw talita, taw talita, taw talita, or kulle yümên or kulle tani yümên every other day, auwil la auwil la ali al; auwil la ai li, the third one of them; it ten ten talita, thrice three; darabt darabt darabt, to multiply three by four.

§ 104. Multiplicative adverbs are rendered by the word tayyî with the article followed by the cardinal numerals, as huna ghanî amni if tayî inûn, if tayî talita is times, three times, as rich as I am, zayî tayî arbara an qabla about four times as much as before.

1 Turk. utshinîju.
2 Sukundou is also used of an under servant.
§ 105. The following multiplicative adjectives are in use:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mufrid</td>
<td>single, simple</td>
<td>mesabba'</td>
<td>seven-fold</td>
</tr>
<tr>
<td>miqwiz,</td>
<td>two-fold,</td>
<td>mesoba'</td>
<td>(mesoba')</td>
</tr>
<tr>
<td>metanni</td>
<td>double</td>
<td>metammin</td>
<td>eight-fold</td>
</tr>
<tr>
<td>metallit</td>
<td>three-fold, cube</td>
<td>metassar</td>
<td>nine-fold</td>
</tr>
<tr>
<td>merabba'</td>
<td>four-fold, square</td>
<td>metasbar</td>
<td>nine-fold</td>
</tr>
<tr>
<td>mekhammis</td>
<td>five-fold</td>
<td>me'ashshar</td>
<td>ten-fold</td>
</tr>
<tr>
<td>mesattit</td>
<td>six-fold</td>
<td></td>
<td>(me'tosbar)</td>
</tr>
<tr>
<td></td>
<td>(mesaddis)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

§ 106. Distributive adjectives are expressed by the cardinal numerals, as follows:

- wāhīd wāhīd one by one
- wāhīd ba'de one after the
- wāhīd other

or we may repeat the noun, as:

- khatwa step by step
- khatwa

or the notion is gathered without any repetition, as nizil is salālim sillimṭēn he came downstairs two steps at a time.

Remark.—Wāhīdī wāhīd is used adverbially in the sense of slowly, cautiously, wāhīda kede u wāhīda kede hali and halī. Tūra is used of things that are sold in fours, as ʾishrīn ṭūrit lamūn; dasta of a packet of a dozen or therabouts; ʾishrīniya of a score of piastres (= riyāl).

§ 107. Numeral adjectives of the form burakī express the number of parts of which the substantive with which they agree is composed, as maglis sulasi, khumāsi an assembly composed of three, five, persons.

---

1 The forms mesoba', &c., are used mostly in the sense of possessed of seven, &c., as dik me'toshar a cock with ten chairs. In other cases abu, umm, &c., are used with the cardinal, as umm arba'ā w arba'm mother of four (i.e.), i.e. the centepede. (See § 261.)

2 For goz a pair, see § 313.

3 These words belong to the Chancery language, and perhaps sulasi is the only one in general use.
§ 108. The fractions are as follows:—

\[
\begin{array}{ccc}
\frac{1}{2} & \text{nuss} & \frac{1}{2} \text{tuma} \\
\frac{1}{3} & \text{tilt} & \frac{1}{3} \text{tus}\text{'s} \\
\frac{1}{4} & \text{rub} & \frac{1}{4} \text{ushr} \\
\end{array}
\]

§ 109. Those less than \(\frac{1}{10}\) are expressed by periphrases, as 

\(\text{il guz} \text{ il 'ishrin minnu the 20th part of it, } \text{suts il 'ushr (or 'ushr is suts)} \)

\(\frac{1}{8}, \text{ hitta min talatin } \frac{1}{8}, \text{ guz'en min ihdahshar } \frac{1}{7}, \text{ tamantahshar min sab'a u sab'en 18 parts out of } \frac{7}{12} \). About

\(20 \text{ or } 20 \text{ odd is expressed by 'ishrin wi kufir (wi kusir).} \)

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 khamas-tashar u nuss (rarely khamast u nuss irghifa) thees scores 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:—

<table>
<thead>
<tr>
<th>Time of Day</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>noon</td>
<td>'ishrin wi kufir (wi kusir)</td>
<td>the present</td>
</tr>
</tbody>
</table>
auwil, khamsa yanâyir kâm fi sh shahr in nahár da nahár (or yôm) lîtên, or simply lîtên

**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**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>auwil</td>
<td>the 1st, the 5th of January</td>
</tr>
<tr>
<td>khamsa</td>
<td>of January</td>
</tr>
<tr>
<td>yanâyir</td>
<td>of the month</td>
</tr>
<tr>
<td>kâm fi sh shahr</td>
<td>to-day?</td>
</tr>
<tr>
<td>in nahár da</td>
<td></td>
</tr>
<tr>
<td>nahár (or yôm)</td>
<td>Monday</td>
</tr>
<tr>
<td>lîtên</td>
<td>lêt il khamis</td>
</tr>
<tr>
<td>or simply lîtên</td>
<td>Wednesday night</td>
</tr>
<tr>
<td></td>
<td>'umrak kâm (or kam sana)</td>
</tr>
<tr>
<td></td>
<td>I am twenty</td>
</tr>
<tr>
<td></td>
<td>a boy of five, a man of thirty</td>
</tr>
</tbody>
</table>

---

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

* See § 19.

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

EXERCISE 21

Il fur'ala 'asa'z la ugrit talatt iyâm. Abîyâ gih nähâr il khamis we gâl ikhwâr ma'bar'a. Il hârâmiya saraqî sitte shî'ät we khamast ibisî na hâshâb ba'ttânîyin min bêt girma. Il bâlis misik il khamastâshar sâaq! illî tabbû 'amnawwil 'at table bilad betî is sâ'id we maunwî wâhid we 'ishrin nähâr. Gâb, tisa' gimal u râb'emît husîn u wâhid min bilad ish šîm. Fih kam berbîr fî blâdal? ' Khamastâsh, miyân u 'asbara tamâm. Yi'srif kulle sara ziyida 'an alfên u khamsemit gînîh. Anwil yôm il 'il yerôhî il mûslîmîn we yisw'âlim la 'ala asâlibbam. Nazzîl il kitâbat min sitt u sabî râfî we khalîlilli lî fî l khamis wî r râbi'. In nähâr da wâhid u talâtî fî sh shahr. Hasîl hârîqa kîbira fî Lannûra fî samat alî il süttemîya sitta u sitta. Is sa'al dî alî u tammûmenîya tûra u tâsûn aftrâîrî. Gêt min bâlid barra fî lôîî talîta sîbîmîrî. Ihna dilwaqtî fî khamastashar uktâlar. Il qama yeqâm râb'e sa'ra ba'de râss.

EXERCISE 22

There are 320 books on the shelves in the drawing-room. 2417 men were killed in the battle. The wine-merchants sold 15,201 bottles in five months. The tourists bought more than 8000 carpets in the bazaars. There are 640 sheep, 93 buffaloes, 5 cows, and 3 goats in the enclosures. There are 29 days in February this year. There are 12 months, 52 weeks, and 365½ days in the year. Eight times thirty are 240. I came to Egypt in (the) beginning⁴ 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 fifteen in London. We returned¹¹ to Egypt on the 28th of November.

---

¹ Or û l arbehîn.
² û. £1 û half sovereigns; four half sovereigns would be arba'hît nüşâh.
³ Understand û s sîn.'a.
⁴ Trans. died.
⁵ Trans. merchants of the wine.
⁶ auwil.
⁷ û.
⁸ 'âkhîr.
⁹ Trans. his age is Fifty-six.
¹⁰ Repeat times.
¹¹ a'ta.
THE PRONOUN

Twelve from twenty-six leaves fourteen. There are more than four and a half million people in London. 19 is the quarter of 76. Half of two and a half is one and a quarter. It is three o'clock. He will come at 5:30. It wants three minutes to six. 2:39 p.m. The boy was born twenty minutes after midnight. He went to bed at a quarter to ten, and got up at twenty minutes to nine.

THE PRONOUN

THE PERSONAL PRONOUNS

§ 111. These are:—

Singular

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>ana</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>inta, enta</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>huwa, hua, hûwa (huwwa)</td>
</tr>
</tbody>
</table>

Plural for both genders

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>ihna</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>intu (or intum)</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>humma, hum</td>
</tr>
</tbody>
</table>

§ 112. Huwa is sometimes contracted to hû, hê, hu, or he when preceded by the conjunction wa (always so pronounced in this connection), the particles ma, da, the preposition fen, the interrogative pronouns min, maa, the inseparable interrogative particle an, en, and the interjections ha, a, å. The length of the first vowel depends on the emphasis thrown on it. Similarly, hîya becomes hîya, hî, hê (occasionally also hâ), while humma is shortened to hum; thus wahu gîh and he come; wahya, wahi, wahè and she; ya mahu jaâif! how agreeable he is! daho that's he! minhu? who is he? fenhu (also fénu)? where is he? alô there she is!

Remark a.—Ho is used as an interjection, without distinction of gender, in the expressions hinahô! here you are! keda hô! so look!

Remark b.—With the negative particles ma and sh, ana becomes manish; huwa mûsh, mash, or mish, and hîya mahish, but the fuller forms mahuwâsh or mahâsh and mahiy sh, mahyaysh are also in use.¹

¹ is sî'a.
² is sî'a.
³ When emphatic.

³ 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**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>ni</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>ak, k</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>u, û, h</td>
</tr>
</tbody>
</table>

**Plural for both genders**

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

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

- darabni | he struck me |
- darabnak | we struck thee |
- darabik | he struck thee (f.) |
- khallaki | he left thee (f.) |
- darabha | he struck her |

- dârabûkû | they struck you (plur.) |
- iddihni | give it to me |
- ma dârab- | we did not nahsh | strike him |
- ma dârabuhsh | they did not strike him |

§ 115. The vowel u becomes û when placed immediately between the verb and the sh of the negative, as ma dârabûsh he did not strike him. Ma dârabunâsh is occasionally heard for ma dârabmahsh, and ma dârabûsh for ma dârabuhsh.

§ 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 dârabûsh 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**

<table>
<thead>
<tr>
<th>MASC.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers. biya, bi</td>
<td>biya, bi</td>
</tr>
<tr>
<td>2nd pers. bak, bik, bik¹</td>
<td>bik, biki, biki</td>
</tr>
<tr>
<td>3rd pers. buh, boh, bu</td>
<td>biha, biha</td>
</tr>
</tbody>
</table>

**PLURAL FOR BOTH GENDERS**

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>2nd pers.</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bina</td>
<td>bikum, bikum</td>
<td>bihum, buhum</td>
</tr>
</tbody>
</table>

2. Li to:—

**SINGULAR**

<table>
<thead>
<tr>
<th>MASC.</th>
<th>EM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers. li, liya</td>
<td>li, liya</td>
</tr>
<tr>
<td>2nd pers. lak, lik</td>
<td>lik, lik</td>
</tr>
<tr>
<td>3rd pers. luht = leh, lu</td>
<td>laha, liha</td>
</tr>
</tbody>
</table>

**PLURAL FOR BOTH GENDERS**

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>2nd pers.</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>lina, lana</td>
<td>likum, lukum</td>
<td>luhtun</td>
</tr>
</tbody>
</table>

**Remark.**—When standing alone, or with the negative termination *i*, 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 bak, lik for the fem., when appended to a word or other word. *E.g.*—

lik sāa? | have you (m.) a watch? |
-----|------------------------|
iddā lak | he gave you |

liki goa? | have you a husband? |
-----|---------------------|
iddā lik | he gave you (f.) |

ma likshe | have you not a watch? |
-----|-------------------|
mā lak! | what is the matter with you? (m.) |

ma liksh(for ma liksh) | have you not a husband? |
-----|----------------|

gōo! |

**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 'bi bika man I fly to Thee (i.e. God) for protection from.  
² The k of buh, luht is always dropped unless they are accepted.
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 lūsh) he has not.1 With the first person we have ma lish or (less usually) ma liyāsh.

3. Ma', mi' with:

| Singular |  
| --- | --- |
| **masc.** | **fem.** |
| 1st pers. mi'i, ma'āya; neg. ma mi'ish | mi'i, ma'āya with me, &c. |
| 2nd pers. ma'ak, ma'āk; neg. ma ma'aksh | ma'āki; neg. ma ma'ākish |
| 3rd pers. ma'ah, mi'u; neg. ma mi'ūsh | ma'āha, mīhha; neg. ma ma'āhāsh |

Plural for both Genders

1st pers. ma'āna, mi'na, mīhna
2nd pers. ma'aku, ma'ākum, mīkum

4. Fi in:—

| Singular |  
| --- | --- |
| **masc.** | **fem.** |
| 1st pers. fiya; neg. ma fiyāsh | fiya |
| 2nd pers. fik | fiki |
| 3rd pers. fih; neg. ma fihsh, ma fish, ma fi'ūsh 2 | fiha |

Plural fina, &c.

Remark.—Fi' often signifies simply there is as well as there is in it, ma fihsh there is not; and the h, when they are used in this way, is often dropped, especially in the negative, as ma fish hadde hina there is nobody here.

5. Wara behind:—

| Singular |  
| --- | --- |
| **masc.** | **fem.** |
| 1st pers. warāya | warāya |
| 2nd pers. warāk | warāki |
| 3rd pers. warāh | warāha |

Plural warāna, &c.

§ 118. Similarly, other prepositions ending in a vowel; but not that 'ala on changes a to ē, thus 'alēya, 'alēk, &c., and in ma lūsh (for ma lūsh) is also said, but the above are the more usual contractions.

1 Or, by assimilation, ma fi'ūsh.
the third pers. sing. may, like fi, drop its h with the negative, making ma'alash for ma'alehsh. Hawalén around generally drops its n, and so belongs to this class. (See § 75.)

Min from:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>minni</td>
<td>minni</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>minnak</td>
<td>minnik</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>minnu</td>
<td>minha and (rarely) minniha</td>
</tr>
</tbody>
</table>

Plural for both genders

<table>
<thead>
<tr>
<th></th>
<th>1st pers.</th>
<th>2nd pers.</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>minna (or minnina)</td>
<td>minkû, minkum (rarely minkukû)</td>
<td>minhum (rarely minnuhum)</td>
<td></td>
</tr>
</tbody>
</table>

1 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:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>'andî</td>
<td>'andi</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>'andak</td>
<td>'andik</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>'andu (‘anduh)</td>
<td>'andiha (‘anduhsh)</td>
</tr>
</tbody>
</table>

Plural for both genders

<table>
<thead>
<tr>
<th></th>
<th>1st pers.</th>
<th>2nd pers.</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>'andina</td>
<td>'andukû (kum)</td>
<td>'anduhum</td>
<td></td>
</tr>
</tbody>
</table>

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 in that, izzây, izzêy 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 warash is sometimes heard.
2 Never minnâh, as Spitta.
3 Tahtû under how is sometimes used for tahtu, as more emphatic, so tahtik, &c. Similarly qablih before how, and a few others.
prepositions; e.g. inni, inniha that 1, that she, izzayak (or izzêyak), how are you? Lâna is sometimes heard for lâni. With the particle ha we have hahu, hahê, hahum. The 1st pers. retains its full form, thus ha ana.1

Remark a.—The negatives mä, 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 gawamak, iyâk, &c.2 Bard becomes bardiya, 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.:—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Possessive Pronoun</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bēti</td>
<td>my house</td>
<td>siggadtak</td>
<td>thy carpet</td>
</tr>
<tr>
<td>kitābak</td>
<td>thy book</td>
<td>(for sig-</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>gâditak)</td>
<td></td>
</tr>
<tr>
<td>idha</td>
<td>her hand</td>
<td>raqabtik(raq-</td>
<td>thy (f.)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>qabitik)</td>
<td>neck</td>
</tr>
<tr>
<td>babna</td>
<td>our door</td>
<td>waraqitna</td>
<td>our paper</td>
</tr>
<tr>
<td>qalamhum</td>
<td>their pen</td>
<td>khulafithum</td>
<td>their caliphs</td>
</tr>
<tr>
<td>ibnuhum</td>
<td>their son</td>
<td>ghatâya</td>
<td>my lover</td>
</tr>
<tr>
<td>sahnina</td>
<td>our dish</td>
<td>kursîki</td>
<td>thy (f.)</td>
</tr>
<tr>
<td>riglik</td>
<td>thy (f.) foot</td>
<td></td>
<td>chair</td>
</tr>
<tr>
<td>sufriti</td>
<td>my dining-table</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Remark a.—Abb (ab) father adds the suffixes to its construct form abâ, thus abûya my father, abûki, abûhum, &c. Akkh (akh) makes akhûya, akhûk, akhûki, akhûna, akhûku, akhûhum. In the vocative ya khî (i.e. ya akhî) is used as well as ya khûya, and occasionally ya khaiy, when the speaker wishes to convey a reproach, as ikhtishî ya khaiy.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 a, note.
3 Classic diminutive ukhaiy.
4 In Upper Egypt ya ummî is usually used.
Remark 7.——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 ruyasiya (or ruyasiti) my chiefs, khulafatna our caliphs, shawishiyathum their constables, ushtat my master. The same is the case with a few feminine singulars in a, as hughahum their language, durti our maize. Ikhwa brothers, sisters, makes ikhwati.

Remark 8.——Some nouns in 1 take y only in the first person, as baladiy our countryman (for baladiya). Verbal nouns, as magiy coming, usually insert y, and are thus treated as ending in a consonant throughout, as magiyu (or magith) his coming, magiyak (better than magik) your coming, magiyina (magiya) our coming.

Nouns ending in long accented 6 or 6 insert h between the vowel and suffix, as burshi my chest of drawers. Others in 6, 6 (or y) change the final vowel into 6, as balitiya (or baltiy) our overseer, baltiyak (or baltik) your overseer, ballina our head. Sakhi itsakw our overseer makes sakwi.

Remark 9.——The possessive adjective beti, with the suffixes, is used when it would be clumsy to append them to the noun itself. Feminine plurals in 6t are many of them not considered susceptible of the suffixes: thus we say it tasi beti my bowl, not tasiti.

Remark 10.——For the disappearance of the final a with the suffixes in the dual of 6t, r91, and dira, see § 74.

Remark 11.——The full form of the pronoun may in all cases follow a word which already has the suffix, as beti ana or (by contraction) beti ana, alchum humma, darabna lama be striek us, &c. (See § 370.)

Remark 12.——The Turkish suffix o (Arabic 0) occurs in the word Efendim, my sir, sir, Master, and t (Arabic a) in a few other words borrowed from that language.

Remark 13.——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 Aloeums.
5 Expressing military grades, as unbashi, &c.
**VOCABULARY**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>shabah</td>
<td>likeness</td>
</tr>
<tr>
<td>khalaqa</td>
<td>bit of old clothing, rag</td>
</tr>
<tr>
<td>makhdûm</td>
<td>master (of servant)</td>
</tr>
<tr>
<td>hurma</td>
<td>woman, lady</td>
</tr>
<tr>
<td>gumla, gimla</td>
<td>total, quantity, number</td>
</tr>
<tr>
<td>maktab</td>
<td>writing-room</td>
</tr>
<tr>
<td>geb</td>
<td>pocket</td>
</tr>
<tr>
<td>isfalt, asfalt</td>
<td>asphalt</td>
</tr>
<tr>
<td>raqaba</td>
<td>wheel, bicycle</td>
</tr>
<tr>
<td>hamât</td>
<td>mother-in-law</td>
</tr>
<tr>
<td>bîrz</td>
<td>seeds</td>
</tr>
<tr>
<td>shâtir (11)</td>
<td>poet</td>
</tr>
<tr>
<td>baâs</td>
<td>he looked, peered</td>
</tr>
<tr>
<td>ta'âlû</td>
<td>come (pl.)</td>
</tr>
<tr>
<td>tallaq</td>
<td>he divorced</td>
</tr>
<tr>
<td>ya'âni</td>
<td>that is to say</td>
</tr>
<tr>
<td>akubb</td>
<td>I will pour</td>
</tr>
<tr>
<td>rabatû</td>
<td>they fastened, bound</td>
</tr>
<tr>
<td>rafašû</td>
<td>they kicked</td>
</tr>
<tr>
<td>gibât</td>
<td>I, you brought, have brought</td>
</tr>
<tr>
<td>tallâ'</td>
<td>take out</td>
</tr>
<tr>
<td>safrit</td>
<td>travelled (f. sing.)</td>
</tr>
<tr>
<td>sallîm</td>
<td>deliver</td>
</tr>
<tr>
<td>bit, biht</td>
<td>you sold</td>
</tr>
<tr>
<td>zarâ'na, zarû'na</td>
<td>we scoured</td>
</tr>
<tr>
<td>nisît</td>
<td>I, you, forgot, have forgotten</td>
</tr>
<tr>
<td>tîrâf, tîrâf</td>
<td>you know</td>
</tr>
<tr>
<td>taqûqûd</td>
<td>you sit</td>
</tr>
<tr>
<td>uqaf</td>
<td>stop (imperat.)</td>
</tr>
<tr>
<td>miggauwiz</td>
<td>marrying, married to</td>
</tr>
<tr>
<td>medauwar</td>
<td>looking round for</td>
</tr>
<tr>
<td>'ala</td>
<td>renowned</td>
</tr>
<tr>
<td>mashhûrûr</td>
<td>that, in order that</td>
</tr>
<tr>
<td>leinn</td>
<td>by the side of, near</td>
</tr>
<tr>
<td>gamb</td>
<td></td>
</tr>
</tbody>
</table>

**EXERCISE 23**


1 For wi hiya (hiya).
Have you seen my inkhorn? Look around for it; it was on the table in the writing-room yesterday. He fell off his horse and broke both his arms. Her aunt is the daughter of a celebrated brigand. Open your hands, and I will pour the water over them. They tied my arms behind my back, threw me on the ground, and kicked me on my head and shoulders. I have brought an apple for your little girl and two or three for her brother; give them to them in the morning. I sold your pen with you; the lady who travelled with him is his mother-in-law. Have you seen my stick? Yes, I saw it in the corner behind your umbrella. Where did you put my portfolio? I put it on your writing-table with the papers in it. A small boy put his hand in her pocket and I seized him by his collar and handed him to the police. Have you any land? No, I sold it to my brother. We have sown the seeds in our garden. I have brought some clover for your horses. Good! give it to them. Stop at the house in front of you. My bicycle is newer than yours. I have forgotten her name. The servant is like his master. The sun is very hot; why are you sitting in it? Where is my chair? A lady 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 (hi) their feet.  5 Trans. my shoulder.
6 bi.  7 min.  8 and.
9 Trans. which (is) in front of you.
10 The indefinite article should be expressed.
§ 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, rūḥ soul, šakhs (or sakhs), zāt person, with the possessive suffixes, or by the word ba‘d, with or without the suffixes; e.g.:—

khallik ḥādir keep yourself ready  itaqtit ruḥha she found herself
shuf lak get yourself a gūwa bêt inside a
‘arabiya carriage gih hūwa he came in
mauwit nafsu he killed shakhs person
( himself ana zāt I myself
khadu ba‘d or ba‘dūhum they took themselves off

§ 123. Tūl length is sometimes used in the same way, as lamme ṭūlu he packed himself off;¹ and in the case of mental operations the words bāl mind, ‘aql intelligence, as ana shawīrite ‘aqli (or nafsi) I took counsel with myself, qal fi bālu he said within, to, himself. Zāt and nafs, as also ‘aql and bāl, may be used together, the second word only taking the suffix, as hūwa zāt nafsu (or hūwa bi zāt nafsu) he his very self, qal fi ‘aqlē bālu. Ḥalātī and ḥalātak ² (literally my, your, condition) have the force of reflexive pronouns in such expressions as rāgil zāye ḥalātī 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‘dūhum they slew one another.

THE DEMONSTRATIVE PRONOUN

§ 124. The demonstratives are:—

MASC. FEM.
da, dih, and (rarely) deh this
dēl, dēli, dēla, dēlat 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 gūt bi ṭūlu or ṭūlu I came by myself, alone.
² Only the two persons are in use.
Remark b.—In the "midina" or city 1 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 rájil dih, ir rájil da, il mará di, il mará díl, ir rígíla dól; but da khaddám this (man is) a servant, dól betáЯ those (are) mine. Dól is rarely, and dólá, dólát 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-rágil duk-ha dih, il báb duk-huwa dih, il mará dik-haiya di, that man. door, woman gender: duk-ham dól illi qudlamak 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 di, dak dól.

Remark. Dól is occasionally heard with the singular forms (including dik), giving them a plural sense, as 'Ink ha dól, duk-hauwa dól, dik-dól, dik-haiya dól, dik-hat dól.

(3) Dik (or dik), dák (žák).2 tilk masc, and fem. that.

They are used with a few words expressive of time, as dik in mahár, tilk il yóm that day, dák il waqt that time, if tilk il ida on that night, and have no plural form. They must be immediately followed by the article.

(4) Zálık that.

This word is seldom heard in the colloquial language, and

1 I.e. in the Sidna 1 Hisán, Gamaliya, and neighbouring quarters.
2 A nahwy form of the literary dhák, and rarely heard.
then only in a neuter sense, as min ba'de zālik after that, afterwards; ma' zālik 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 ahō (ahō),1 hāhō! ahe, ahī! ahum! there he, she is, they are! mahum but there they are!

REMARK.—The full forms are sometimes heard, as alhumma. Aho may be used adverbially of the feminine as well as the masculine. Thus a woman may say dana (da ana) ahō here / am. We cannot, however, say il bint ahō there is the girl, though we may say ahō il bint ahē.

REMARK b.—The feminine demonstrative di, di, with a, ā, or ma prefixed, is used adverbially, as voilà! in French, without distinction of gender or number, but the noun must be expressed, as adī ragīl wisīkh, mara batūla that's a dirty man, a bad woman; adī qershēn here are two piastres. The union of ana with adī results in the forms adīni, adīnu, adīn, or adīn, as adīn hina quddāmak, adīn gēt.

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

REMARK d.—In the expressions il yām to-day, il lēla to-night, is subh this morning, is sana this year, ish shitwtya 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? ē, ē, ēsh, ma? 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.—Ēsh or ish (as it sounds when followed by a consonant) is of much rarer use than ē. It is a shortened form of ē she? what thing?

REMARK c.—Ē, ē, with the preposition li prefixed, forms the interrogative adverb lēh? why?

(2) SINGULAR.

Masc.—anhu, anhu, anhu, an hu, anhu, anhe, anhe, anhuwa, anhuwa (anhūwa, enhūwa).

Fem.—anhu, anhu, anhu, anhu, anhu, anhu, anhu, anhāya, enhāya.

PLUR.—anhum, anhum, anhum, anhum which, what?

1 For the accent, see § 39.
THE RELATIVE PRONOUN

111. The relative anhu is occasionally used with a feminine noun.

Remark a.—Of those forms which end in a vowel the masc. is on the final syllable (except in the case of anhuwa, anhija, 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 anhu? which? which?

Remark b.—If anhu which? which? be followed by a word ending in a vowel, the accent is on the penultimate when they stand alone, and on the penultimate when they are followed by the demonstrative which? which?

Those which end in a consonant are only used alone, the indeclinable anh being substituted for the plural forms.

(3) An which? which? which? which? for both genders and all numbers, as ani ragil? ani mara? ani bilad?

THE RELATIVE PRONOUN

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

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

(2) Mâ, ma, used mostly of inanimate objects.

Remark a.—The personal pronouns may be inserted for emphasis between illi and a verb expressed or understood, as illi huwu gih, illi hiya binti. (See Syntax, § 372.)

Remark b.—Ma is used only where the object to which it refers is understood or not defined by the article, as ‘ala shâr ma qâl ‘an ‘ala shân ma qâl on account of that which he said, ahsem ma kâm the best (which) there was, me’dîit ma kâm hanâk during the time that he was there, kulle ma teqlu whatever you say to him, ya ma serru u qâtalî on, for that which you stole, those which you killed (i.e. what, a number of robberies and murders you have committed?).

Remark c.—Whose is expressed by illi and the personal suffix appended to the noun, as ir ragil illi hasâm gih, literally the word who has his horses come.

Remark d.—The word min (Koranic man) is used in place of illi in some proverbs and semi-religious expressions, as min taraf shâ fateelah who possesses a thing lies without it, Allah yunnuq ‘ala min yiradîk God give this eating over (him) who is thy enemy. It is used also with kull (§ 127) and with auwil, as murr min shufu, &c.

1 Sounding rather as anhûdâ than anhûda.
2 The final vowel is pronounced almost short.
3 Also whenever.
4 See Syntax, § 133 seq.
THE INDEFINITE PRONOUN

§ 127. The indefinite pronouns are:

Kullemin (kulle min kân, kulle min qâm) whosoever; ēy, ēyiha (or ēyuha) whichever, whatever; ēye wâhid, ēyiha (ēyuha) wâhid whichever one; kulle manhu whoever, whosoever; hēsu (followed by the subs. verb kân) whatever; wâhid one, somebody; hadd somebody, anybody; fulân, il fulâni 2 such a one; kaza 3 such.

Remark a. — Kulle min is generally accompanied by the verb kân or qâm.

Remark b. — Ēy is usually followed by the genitive form in in, 1 when the latter is followed by a verb, as min ēye 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 every one, 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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kalâm</td>
<td>word, talk</td>
</tr>
<tr>
<td>guwâr</td>
<td>environs</td>
</tr>
<tr>
<td>matrâh</td>
<td>place</td>
</tr>
<tr>
<td>mahiya</td>
<td>salary</td>
</tr>
<tr>
<td>mas’ala</td>
<td>question,</td>
</tr>
<tr>
<td></td>
<td>matter</td>
</tr>
<tr>
<td>sibil</td>
<td>drinking-</td>
</tr>
<tr>
<td></td>
<td>fountain</td>
</tr>
<tr>
<td>khaddâm</td>
<td>servant</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>lisân</td>
<td>tongue</td>
</tr>
<tr>
<td>‘īl</td>
<td>deed</td>
</tr>
<tr>
<td>‘ēsh</td>
<td>bread</td>
</tr>
<tr>
<td>ahl il bêt</td>
<td>family</td>
</tr>
<tr>
<td>qarib (18)</td>
<td>relation</td>
</tr>
<tr>
<td>shidda</td>
<td>violence</td>
</tr>
<tr>
<td>auwil</td>
<td>beginning</td>
</tr>
<tr>
<td>qirsh, qirshe</td>
<td>a tariff piastre</td>
</tr>
<tr>
<td>sigh</td>
<td></td>
</tr>
</tbody>
</table>

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 nahu v form of the adverb kâle (class. kadha)
4 But see § 63 c, note.
5 For other ways of expressing distribution and division, see Syntax, §§ 438-42.
THE DISTRIBUTIVE PRONOUN

kelubb (klubb) club
akkhir end
kebir, kibir old
kullu the whole of it
‘atshân thirsty
nâzil descending
mâshi walking on foot
wâqif standing, stopping
marbût tied
shâyif seeing
(šâyîf)
dâfi ‘an defending
aksab I gain
gara it happened
‘irift I knew, perceived, found
‘irift? did you know, learn?
ittkhanûqî they quarrelled
nâlstate li I called, sent for
ragga he returned, replaced
qata’t I cut, deducted
(qatakt)
yeshûf he sees
shiribt I drank
tiwaddi it (î.), heads, converys
qîl say, suppose (imperat.)
qult I, you, said
tenâm you sleep
beyikkallim he is speaking of
yenâm he sleeps
saiyibt I left
(yibît)
‘amalt I, you, did
yishrâb he drinks, smokes
yiskunû he, it, was robbed
insaraq he, it, was
addî I give, will give
( TABdu (or li wâhdu)
wâhdiha (li wâhdiha)
( wâhdu)
( wâhdiha)
ra, fi, fe but, and
wi by (in oaths)
‘ala on, of, about

EXERCISE 25


1 Kenex, a town in Upper Egypt.

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 for 4 yourself? Husbands and wives should always love one another. He who smokes ten cigarettes a day 6 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. 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. 5 I have given you the best I had. 6 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 Le, it is necessary that.
2 A plur. of râgîl less used than râgâl.
3 Older than him by (bi) fifteen yrs.
4 fi. 5 Lázim. 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 quadriliteral, 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 qaf'a (ṣ) 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, 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 following forms: barak, birik, burik; as darab he struck, shirib he drew, ṣughir he was small, and the tense is conjugated thus:

<table>
<thead>
<tr>
<th>MASC.</th>
<th>SINGULAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers. daratt</td>
<td>daratt</td>
</tr>
<tr>
<td>2nd pers. daratt</td>
<td>daratt</td>
</tr>
<tr>
<td>3rd pers. darab</td>
<td>darab</td>
</tr>
</tbody>
</table>

1 The passive is usually expressed by one of the derived forms, but see below, § 141 and § 505-506.
THE SPOKEN ARABIC OF EGYPT

Plural for both genders

1st pers. darabna (-nā) we struck, &c.
2nd pers. darabtī (or darabtum)1 you struck, &c.
3rd pers. darabū (or darabum)2 they struck, &c.

§ 138. Similarly shirib and sughur; 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 'utus (or 'iṭṣ) 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.

<table>
<thead>
<tr>
<th>singular</th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>a ḍrab</td>
<td>ḍrab</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>tīdrab</td>
<td>tīdrab</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>yīdrab</td>
<td>tīdrab</td>
</tr>
</tbody>
</table>

Plural for both genders

1st pers. nidrab we strike, &c.
2nd pers. tīdrabū (or tīdrabum) you strike, &c.
3rd pers. yīdrabū (or yīdrabum) they strike, &c.

§ 140. Similarly aktib I write, adkhul I enter (from katab, ḍakhal), 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 i is hardly pronounced long.

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

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., as biddī nitham, narraf, I want to understand, to know; tili'te nīgri 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. The latter is, however, sometimes assimilated to u when the final syllable contains that vowel, as yuhkur (or yikhurrug) he goes out (so tukhrug, nukhrug, &c., or tikhrug, &c.), yuq'ud he sits (for yiq'ud). In yarraf, &c. (from 'irif, ya'mar (from 'imir) to be inhabited, ya'rag he limps, and a few others, it is assimilated to the a. In na‘aky, 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 ya‘hamkum Allāh (for yi‘hamkum)! God have mercy on you!

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

(1) Those whose second radical is h, h, or i, except:

<table>
<thead>
<tr>
<th>(a)</th>
<th>taham</th>
<th>(b)</th>
<th>sha'ar</th>
</tr>
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<tbody>
<tr>
<td>tahaf</td>
<td>accuse</td>
<td>sahal</td>
<td>loosen</td>
</tr>
<tr>
<td>ta'ab</td>
<td>give as a present</td>
<td>sahar</td>
<td>enchant</td>
</tr>
<tr>
<td>ṭa'am</td>
<td>tire</td>
<td>sa'al</td>
<td>cough</td>
</tr>
<tr>
<td>gaham</td>
<td>engraft</td>
<td>sarad</td>
<td>make prosperous</td>
</tr>
<tr>
<td>dahab</td>
<td>expel</td>
<td>shīr</td>
<td>make verses</td>
</tr>
<tr>
<td>dahash</td>
<td>grease</td>
<td>shahar</td>
<td>speak well of</td>
</tr>
<tr>
<td>da'af</td>
<td>bother</td>
<td>shaham</td>
<td>load</td>
</tr>
<tr>
<td>ra'ab</td>
<td>weaken</td>
<td>qahar</td>
<td>annoy</td>
</tr>
<tr>
<td>ra'ash</td>
<td>strengthen</td>
<td>lāham</td>
<td>solder</td>
</tr>
<tr>
<td>ra'adit</td>
<td>thunder</td>
<td>mahāl</td>
<td>grant a respite</td>
</tr>
<tr>
<td>ra'anim</td>
<td></td>
<td>ni'is</td>
<td>be drowsy</td>
</tr>
</tbody>
</table>

which take i, making athim, athīf, &c.

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 yīrāf, &c., are used.
Remark. —

rahan  pledge  |  zihid  loathe
(rihin)  |  dahash  tread on

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

(2) Those whose final radical is h, h, 'q, or kh, except:

(a) dala'  swindle  |  shara'  begin
raba'  trot  |  faraq  separate
šalalah  be reconciled  |  fanakh  retract, rescind
shabah  resemble  |  qana'  content

which take i, making adli', &c.¹

(b) baraqit  it lightened  |  sharakh  split
bazaq  spit  |  shanaq  hang
țabakh  cook  |  qaraq  prattle, tell
țaraq  knock  |  khanaq  throttle
danaq  spill  |  mashaq  exhaust
razaq  provide for  |  malakh  pull from the
zaraq  slip away  |  socket
sadaq  be true  |  nafakh  blow
salalq  boil  |  ṣaraq  cry

which take u, making tibruq, 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): —

<table>
<thead>
<tr>
<th>bilid</th>
<th>be dull</th>
<th>birid</th>
<th>get cold</th>
</tr>
</thead>
<tbody>
<tr>
<td>biligh</td>
<td>reach maturity</td>
<td>tukhun</td>
<td>get thick</td>
</tr>
<tr>
<td>(balagh)²</td>
<td></td>
<td>tilim</td>
<td>be blunted, blunt</td>
</tr>
<tr>
<td>bikhil</td>
<td>be stingy</td>
<td>tuqul, tiqil</td>
<td>be heavy</td>
</tr>
<tr>
<td>(bakhil)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

¹ Qanah convict of an offence and lafaq 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'tula) of the literary language. Birik also represents fa'ala, as misik (literary masaka), &c.

³ But yiblugh gharaļu he attains his desire.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭamar (tumur, bear fruit)</td>
<td>behave well</td>
</tr>
<tr>
<td>ṭimir</td>
<td>fall</td>
</tr>
<tr>
<td>ṭurush, tirish</td>
<td>change</td>
</tr>
<tr>
<td>ṭafash</td>
<td>become deaf</td>
</tr>
<tr>
<td>gifal (gafal)</td>
<td>be shy, shy</td>
</tr>
<tr>
<td>gimir</td>
<td>get hard</td>
</tr>
<tr>
<td>ghifil</td>
<td>dose</td>
</tr>
<tr>
<td>(ghuful)</td>
<td></td>
</tr>
<tr>
<td>ghilit, ghuluṭ</td>
<td>err</td>
</tr>
<tr>
<td>ghurum (ghirim)</td>
<td>pay a fine</td>
</tr>
<tr>
<td>ghirim</td>
<td></td>
</tr>
<tr>
<td>ghimid, ghumud</td>
<td></td>
</tr>
<tr>
<td>harab</td>
<td>flee</td>
</tr>
<tr>
<td>ħurun</td>
<td>be restive</td>
</tr>
<tr>
<td>ħilim</td>
<td>be patient; dream</td>
</tr>
<tr>
<td>hizin</td>
<td>be sad</td>
</tr>
<tr>
<td>ḷidir, ḷudur, ḷadur</td>
<td>be evident, appear</td>
</tr>
<tr>
<td>ḷafad, ḷafaz</td>
<td>retain in one's mind</td>
</tr>
<tr>
<td>ḷimid, ħumud</td>
<td>become sour</td>
</tr>
<tr>
<td>ḷasal</td>
<td>happen</td>
</tr>
<tr>
<td>ḷibil</td>
<td>wither</td>
</tr>
<tr>
<td>dirik (darak)</td>
<td>arrive at maturity</td>
</tr>
<tr>
<td>rimid (or rimid)</td>
<td>have opthalmia</td>
</tr>
<tr>
<td>raghab</td>
<td>desire</td>
</tr>
<tr>
<td>rikhiṣ, rukhuṣ</td>
<td>get cheap</td>
</tr>
<tr>
<td>zaman</td>
<td>continue, last</td>
</tr>
<tr>
<td>simin</td>
<td>get fat</td>
</tr>
<tr>
<td>silim</td>
<td>be safe</td>
</tr>
<tr>
<td>sikhin, sukhuṇ</td>
<td>get hot</td>
</tr>
<tr>
<td>shilik</td>
<td>behave well</td>
</tr>
<tr>
<td>šuqṭt</td>
<td>fall</td>
</tr>
<tr>
<td>šuduf</td>
<td>chance</td>
</tr>
<tr>
<td>šughur</td>
<td>become small</td>
</tr>
<tr>
<td>šhibiṭ (shabaṭ)</td>
<td>hold on, climb</td>
</tr>
<tr>
<td>šhimit</td>
<td>gloat</td>
</tr>
<tr>
<td>šhimis</td>
<td>bask in the sun, burn</td>
</tr>
<tr>
<td>ūṭul</td>
<td>be interrupted</td>
</tr>
<tr>
<td>ūrug</td>
<td>be lame</td>
</tr>
<tr>
<td>ilim</td>
<td>know</td>
</tr>
<tr>
<td>širid</td>
<td>be wide, broad</td>
</tr>
<tr>
<td>šimir (tumur)</td>
<td>be inhabited</td>
</tr>
<tr>
<td>šigiz</td>
<td>become infirm</td>
</tr>
<tr>
<td>šuqul</td>
<td>be, become, wise</td>
</tr>
<tr>
<td>širif</td>
<td>know</td>
</tr>
<tr>
<td>šitir</td>
<td>stumble</td>
</tr>
<tr>
<td>šiṭiṣ, ūṭuṣ</td>
<td>sneeze</td>
</tr>
<tr>
<td>šiṭiṣ, ūṭush</td>
<td>be thirsty</td>
</tr>
<tr>
<td>(faragh)firigh</td>
<td>be empty</td>
</tr>
<tr>
<td>faḍil</td>
<td>remain</td>
</tr>
<tr>
<td>šīṭir</td>
<td>breakfast</td>
</tr>
<tr>
<td>šīṭiṣ,</td>
<td>be tepid</td>
</tr>
<tr>
<td>šīṭish</td>
<td>choke</td>
</tr>
<tr>
<td>qirib, qurub</td>
<td>draw near</td>
</tr>
<tr>
<td>qishil</td>
<td>become bankrupt</td>
</tr>
<tr>
<td>quṣir, quṣur</td>
<td>be able</td>
</tr>
<tr>
<td>qudum, qidim</td>
<td>be, get, short</td>
</tr>
<tr>
<td>kibir</td>
<td>grow big, grow up</td>
</tr>
<tr>
<td>kafar</td>
<td>rebel, be disobedient</td>
</tr>
<tr>
<td>kimil</td>
<td>be finished</td>
</tr>
<tr>
<td>kisil, kusul</td>
<td>be lazy</td>
</tr>
<tr>
<td>kutur, kitir</td>
<td>increase</td>
</tr>
</tbody>
</table>

1 Also atmir. The forms in brackets are less used than the others.
2 Also arghib.
3 ‘Arag, yirrug is more usual.
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>khulus</td>
<td>be finished, end</td>
</tr>
<tr>
<td>khisir</td>
<td>be spoiled, lose</td>
</tr>
<tr>
<td>khusur</td>
<td></td>
</tr>
<tr>
<td>khuruf</td>
<td>drive, be impaired</td>
</tr>
<tr>
<td>kliimir</td>
<td>leaven, ferment</td>
</tr>
<tr>
<td>khamar</td>
<td></td>
</tr>
<tr>
<td>khidil</td>
<td>be weary</td>
</tr>
<tr>
<td>khigil</td>
<td>be ashamed</td>
</tr>
<tr>
<td>khurus</td>
<td>be deaf and dumb</td>
</tr>
<tr>
<td>khisir</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tilif</td>
<td>be destroyed, perish</td>
</tr>
<tr>
<td>ghidib</td>
<td>be vexed, sulk</td>
</tr>
<tr>
<td>ghilib</td>
<td>be conquered, weary</td>
</tr>
<tr>
<td>hilik</td>
<td>be exhausted, perish</td>
</tr>
<tr>
<td>himid</td>
<td>be exhausted, worried</td>
</tr>
<tr>
<td>sibit</td>
<td>be proved</td>
</tr>
<tr>
<td>sikin</td>
<td>be inhabited</td>
</tr>
<tr>
<td>sikir</td>
<td>be made, get drunk</td>
</tr>
<tr>
<td>‘idim</td>
<td>be destroyed</td>
</tr>
<tr>
<td>fiqir</td>
<td>be made, get, poor</td>
</tr>
<tr>
<td>qiris, qurus</td>
<td>be stung</td>
</tr>
<tr>
<td>qirif, quruf</td>
<td>be disgusted, bored</td>
</tr>
<tr>
<td>qusum</td>
<td>be divided, allotted</td>
</tr>
<tr>
<td>mirid</td>
<td>be made, get, ill</td>
</tr>
<tr>
<td>nishif</td>
<td>be dried, get dry</td>
</tr>
<tr>
<td>niqis, nuqus</td>
<td>be lessened, grow less</td>
</tr>
</tbody>
</table>

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 hamad bi l ‘asaya.

3 Mostly in the expression qusum 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, 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:—

<table>
<thead>
<tr>
<th>darab</th>
<th>strike</th>
<th>shirib</th>
<th>drink</th>
</tr>
</thead>
<tbody>
<tr>
<td>daman</td>
<td>guarantee</td>
<td>qibil</td>
<td>accept</td>
</tr>
<tr>
<td>ḥiblit</td>
<td>conceive</td>
<td>kasar</td>
<td>break</td>
</tr>
<tr>
<td>rikib</td>
<td>ride, drive</td>
<td>kusub</td>
<td>gain</td>
</tr>
<tr>
<td>šakhaṭ</td>
<td>turn to stone</td>
<td>khaṭaf</td>
<td>snatch</td>
</tr>
</tbody>
</table>

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

(1) Those whose second radical is t, d, s, š, or kh, except:

<table>
<thead>
<tr>
<th>fasal</th>
<th>divide</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḫaṣam</td>
<td>deduct</td>
</tr>
<tr>
<td></td>
<td>embarrass</td>
</tr>
</tbody>
</table>

(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) | please | faqar | impoverish |
|              | enchant | fakar | think, imagine |
| sahar        | speak well of | qahar | annoy |
| shi‘ir²      | make verses | nakar | deny |

Remark.—Zahar, źihir appear, ‘arad exhibit, ‘aṣar squeeze out, faraḍ impose, duty on, nażam, 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:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>barad</td>
<td>file</td>
</tr>
<tr>
<td>balaṣ</td>
<td>extort</td>
</tr>
<tr>
<td>laram</td>
<td>twist</td>
</tr>
<tr>
<td>laraż</td>
<td>project</td>
</tr>
<tr>
<td>bazaq¹</td>
<td>spit</td>
</tr>
<tr>
<td>taqab</td>
<td>pierce</td>
</tr>
<tr>
<td>tarak</td>
<td>leave</td>
</tr>
<tr>
<td>ṭalab</td>
<td>demand</td>
</tr>
<tr>
<td>ṭabakh¹</td>
<td>cook</td>
</tr>
<tr>
<td>tārad</td>
<td>expel</td>
</tr>
<tr>
<td>ghanag</td>
<td>be coy</td>
</tr>
<tr>
<td>ḥaraṣ</td>
<td>guard</td>
</tr>
<tr>
<td>ḥaram</td>
<td>bereave</td>
</tr>
<tr>
<td>ḥakam</td>
<td>judge</td>
</tr>
<tr>
<td>darag</td>
<td>insert</td>
</tr>
<tr>
<td>damagh</td>
<td>brand</td>
</tr>
<tr>
<td>damak</td>
<td>compress</td>
</tr>
<tr>
<td>dakhal</td>
<td>enter</td>
</tr>
<tr>
<td>raqād</td>
<td>lie, lie ill</td>
</tr>
<tr>
<td>raqāṣ</td>
<td>dance</td>
</tr>
<tr>
<td>zaghad</td>
<td>push</td>
</tr>
<tr>
<td>sabak</td>
<td>cast lead</td>
</tr>
<tr>
<td>sikin</td>
<td>dwell</td>
</tr>
<tr>
<td>sikit</td>
<td>be silent</td>
</tr>
<tr>
<td>šamal</td>
<td>withstand, endure</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>šarakh¹</td>
<td>cry</td>
</tr>
<tr>
<td>šalab</td>
<td>crucify, torture</td>
</tr>
<tr>
<td>sharad</td>
<td>run away</td>
</tr>
<tr>
<td>šarakh¹</td>
<td>split</td>
</tr>
<tr>
<td>‘arag</td>
<td>be lame, limp</td>
</tr>
<tr>
<td>‘ābad</td>
<td>worship</td>
</tr>
<tr>
<td>‘aqad</td>
<td>tie</td>
</tr>
<tr>
<td>farak</td>
<td>rub</td>
</tr>
<tr>
<td>faram</td>
<td>mince</td>
</tr>
<tr>
<td>qaraṣ</td>
<td>sting</td>
</tr>
<tr>
<td>qa’ad²</td>
<td>sit</td>
</tr>
<tr>
<td>kharag³</td>
<td>go out</td>
</tr>
<tr>
<td>kharam</td>
<td>pierce, bore</td>
</tr>
<tr>
<td>lakam</td>
<td>touch, strike</td>
</tr>
<tr>
<td>laqam</td>
<td>gently</td>
</tr>
<tr>
<td>malakh⁴</td>
<td>catch (a ball, &amp;c.)</td>
</tr>
<tr>
<td>nafakḥ⁴</td>
<td>pull from its socket</td>
</tr>
</tbody>
</table>

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

taqāwi seeds
űba the 5th Coptic
kanabê sofa
ba’de bukra the day after
tomorrow
khabar news
shart condition
Rabb Lord
ramadân the 9th Mo-

alam world
hikâya story
faḥu coal, coals
haqiqa truth
hashish grass
garaz (or
garas) bell
zaman time
matbakh kitchen
talg ice

minfâkh bellows
hikma wisdom
karâf decanter
‘aiya disease, illness
aqûm I get up
habas he imprisoned
haraq he burned
shaḥat he begged
khaff he got well
warrini show me
simi he heard
rabât he tied
takhud she, it, takes,
catches
yâkul he eats
yeqûl (yiqûl) he says
laḥsan lest, or
li hadd until, up to
kûl e ma all that, when-
(kullî1 ma) ever
bi l ḥaqq truly

EXERCISE 27


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.

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 darab. 5 misik fi. 6 darab. 7 ganb. 8 Trans. the box of (beta') the ice. 9 ba' de shuwaiya. 10 'ala. 11 Trans. the.
§ 144. We may form the imperative from the aorist by dropping the initial t of the 2nd pers., thus:—

<table>
<thead>
<tr>
<th>1st pers.</th>
<th>2nd pers.</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>idrab</td>
<td>idrabû</td>
<td>beyidrab</td>
</tr>
<tr>
<td>strike</td>
<td>(idrabum)</td>
<td></td>
</tr>
<tr>
<td>imsik</td>
<td>irqud</td>
<td></td>
</tr>
<tr>
<td>seize</td>
<td>uq'udû</td>
<td>sit</td>
</tr>
</tbody>
</table>

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 khalli let followed by the aorist, as nidrab let us strike, khallini aâdrab (or khallin aâdrab), khallihum yîdrabû let me, them, strike. Note that khalli 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 khalli yiskhan il ëmmam 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

<table>
<thead>
<tr>
<th>MASC.</th>
<th>FEM.</th>
<th>I am striking</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>badrab</td>
<td>baâdrab</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>betidrab</td>
<td>betidrabî</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>beyidrab</td>
<td>betidrab</td>
</tr>
</tbody>
</table>

### Plural for both Genders

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>we are striking</td>
<td>you are striking</td>
<td>they are striking</td>
</tr>
<tr>
<td>benidrab</td>
<td>betidrabû (betidrabum)</td>
<td>beyidrabû (beyidrabum)</td>
</tr>
</tbody>
</table>

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 menidrab for benidrab.

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 baâdrab (or aâdrab)

¹ See § 491.
I am in the habit of striking, or simply I am striking, inti 'ammāla betidrabi (or tidrabi), humma 'ammālin beyidrabū.¹

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

§ 146. The unfinished past (imperfect) is expressed by means of the auxiliary verb kān to be in the past tense, followed by the unfinished present, thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>MASC.</td>
<td>FEM.</td>
</tr>
<tr>
<td>1st pers.</td>
<td>kunte başrab</td>
<td>kunte başrab</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>kunte betidrab</td>
<td>kunti betidrabi</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>kān beyidrab</td>
<td>kānit beyidrab</td>
</tr>
</tbody>
</table>

Plural for both Genders

<table>
<thead>
<tr>
<th></th>
<th>MASC.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>kunna benidrab</td>
<td></td>
</tr>
<tr>
<td>2nd pers.</td>
<td>kuntū (-um) betidrabū (-um)</td>
<td></td>
</tr>
<tr>
<td>3rd pers.</td>
<td>kānū beyidrabū (-um)</td>
<td></td>
</tr>
</tbody>
</table>

or with 'ammāl, kunte 'ammāl başrab, &c.

§ 147. The finished past or pluperfect is expressed by kān followed by the past tense of the verb, as kunte darabt I had struck, kān darab he had struck, kunna darabna, &c.

§ 148. The unfinished future is expressed by the aorist of the verb kān followed by the unfinished present, thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>MASC.</td>
<td>FEM.</td>
</tr>
<tr>
<td>1st pers.</td>
<td>akun başrab</td>
<td>akun başrab</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>tekun betidrab</td>
<td>tekūnī betidrabi</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>yekun beyidrab</td>
<td>tekun beyidrab</td>
</tr>
</tbody>
</table>

Plural for both Genders

<table>
<thead>
<tr>
<th></th>
<th>MASC.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>nekun benidrab</td>
<td></td>
</tr>
<tr>
<td>2nd pers.</td>
<td>tekūnū (-um) betidrabū (-um)</td>
<td></td>
</tr>
<tr>
<td>3rd pers.</td>
<td>yekūnū beyidrabū (-um)</td>
<td></td>
</tr>
</tbody>
</table>

Remark.—This tense may also be expressed by the aorist of kān with the active participle, as akun darib, tekun darba, yekūnū darbon 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, § 438.
§ 149. The finished future (future perfect) is composed of the aorist of kān followed by the past tense. Thus akun ḏarabt
I shall have struck, tekūnī ḏarabī thou (i.) wilt have struck, yekūnū ḏarabū, &c.

§ 150. The indefinite future is expressed:

1. Simply by the aorist.
2. Emphatically by the aorist preceded by ráyih (the active participle of ráh to go), agreeing with the subject in gender and number, or by its indeclinable form ráh, or
3. By the aorist with the particle ha (sometimes pronounced ha) prefixed; e.g.:

<table>
<thead>
<tr>
<th>Singular</th>
<th>FEM.</th>
<th>I will or am going to strike</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers. ráyih (rayḥ)</td>
<td>rayḥa (for) rayliha</td>
<td>rah adrab, or ḥadrab</td>
</tr>
<tr>
<td>2nd pers. ráyih tidrab,</td>
<td>rayḥa tidrab</td>
<td>rah tidrab, or ḥadrab</td>
</tr>
<tr>
<td>rah tidrab, or ḥatidrab</td>
<td>rah tidrab, or</td>
<td>rah tidrab, or</td>
</tr>
<tr>
<td>3rd pers. ráyih yidrab,</td>
<td>rayḥa tidrab,</td>
<td>ḥatidrab</td>
</tr>
<tr>
<td>rah yidrab, or ḥayidrab</td>
<td>rah yidrab, or</td>
<td>ḥatidrab</td>
</tr>
</tbody>
</table>

Plural for both Genders

1st pers. rayḥin nidrab, rah nidrab, or ḥa nidrab
2nd pers. rayḥin tidrabū, rah tidrabū, or ḥatidrabū.
3rd pers. rayḥin yidrabū, rah yidrabū, or ḥayidrabū.

Remark a.—The past tense of the auxiliary follows by the future indefinite expresses that something was going or about to take place, or nearly took place, as kunte ráyih (rayḥ) adrab, kunte ráh adrab, or kunte ḥadrab, &c., I was going to strike, &c., kan ráyih yūqa', rah yūqa', ḥayūqa' he was near falling. (Syntax. § 486.)

Remark b.—Ha is appended to the imperative in the donkey boys' cry, ḫarga! (i.e. ḥa ḫarga).

1. Note that the qatfa of the first syllable generally disappears, so that rayḥ, ráh adrab will be pronounced ray, ra, ḥadrab.
2. Or contracted, rayḥa adrab.
Remark c.—The inseparable particle la conveys with the aorist an oath or a threat, 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 dârîb striking and ma’drûb struck, which are declined like ordinary adjectives.

* VOCABULARY *

<table>
<thead>
<tr>
<th>mál</th>
<th>property, riches</th>
</tr>
</thead>
<tbody>
<tr>
<td>namûs</td>
<td>mosquitoes</td>
</tr>
<tr>
<td>waqt</td>
<td>time</td>
</tr>
<tr>
<td>hâga</td>
<td>thing, any-thing</td>
</tr>
<tr>
<td>‘ashâ</td>
<td>dinner</td>
</tr>
<tr>
<td>shi’ir</td>
<td>barley</td>
</tr>
<tr>
<td>âhamd</td>
<td>acid</td>
</tr>
<tr>
<td>büya</td>
<td>paint</td>
</tr>
<tr>
<td>darab büya</td>
<td>he painted</td>
</tr>
<tr>
<td>fi</td>
<td></td>
</tr>
<tr>
<td>farrân</td>
<td>baker</td>
</tr>
<tr>
<td>khisâra</td>
<td>pity</td>
</tr>
<tr>
<td>(kuhsâra)</td>
<td></td>
</tr>
<tr>
<td>akûn</td>
<td>I shall be</td>
</tr>
<tr>
<td>kunna</td>
<td>we were</td>
</tr>
<tr>
<td>dakhkhal</td>
<td>he put in</td>
</tr>
<tr>
<td>zî’il</td>
<td>he got angry</td>
</tr>
<tr>
<td>gêt</td>
<td>you, came</td>
</tr>
<tr>
<td>‘tilî fôq</td>
<td>he ascended</td>
</tr>
<tr>
<td>ma’tarit, na-tarit</td>
<td>it rained</td>
</tr>
<tr>
<td>qafal</td>
<td>he shut, closed</td>
</tr>
<tr>
<td>qable ma</td>
<td>before that</td>
</tr>
<tr>
<td>bidâl ma</td>
<td>instead of</td>
</tr>
<tr>
<td>tamallî</td>
<td>always</td>
</tr>
<tr>
<td>iza (with if)</td>
<td></td>
</tr>
</tbody>
</table>

**EXERCISE 29**


---

1 It is not very often heard in the spoken language.
2 Dunya world, weather is understood.
EXERCISE 30

Where were you sitting? At what was she laughing? I ran away from him when I saw him getting angry. In England they used to hang thieves, but now they imprison them. The water is getting less every day. They covet her riches. She was going upstairs two steps at a time. They were painting the house when I came. They will be sitting in the kitchen laughing with the cook till dinner-time. You will have returned, my daughter, before we go out. We are going to beg (some) cigarettes of you. The acid will burn the paint. You will tire yourself. She is going to ascend the pyramids. (It is) a pity; she will be tired. (Is) the lady contented with her servants? She (is) contented with one of them, but the others are always getting drunk. What (is it) that makes them drunk? Why were you sitting outside the door instead of doing 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. Shut the windows and open the doors. The clock was striking twelve when we went out. I am being stung all day long by 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 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 țiîr 'as salālīm.
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 (md)* being placed before it, and *sh* after it in the form of a suffix,¹ as *ma darabsh* *he did not strike*. The vowel *i* is inserted between it and a verb ending in a consonant, as *ma darabitsh* *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

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td><em>ma darabtish</em></td>
<td><em>ma darabtish</em></td>
</tr>
<tr>
<td>2nd pers.</td>
<td><em>ma darabtish</em></td>
<td><em>ma darabtish</em></td>
</tr>
<tr>
<td>3rd pers.</td>
<td><em>ma darabsh</em></td>
<td><em>ma darabitsh</em></td>
</tr>
</tbody>
</table>

### Plural for both genders

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td><em>ma darabnash</em></td>
<td></td>
</tr>
<tr>
<td>2nd pers.</td>
<td><em>ma darabtush</em></td>
<td></td>
</tr>
<tr>
<td>3rd pers.</td>
<td><em>ma darabush</em></td>
<td></td>
</tr>
</tbody>
</table>

### Singular

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td><em>ma drabsh</em></td>
<td><em>ma drabsh</em></td>
</tr>
<tr>
<td>2nd pers.</td>
<td><em>ma tidrabsh</em></td>
<td><em>ma tidrabish</em></td>
</tr>
<tr>
<td>3rd pers.</td>
<td><em>ma yidrabsh</em></td>
<td><em>ma tidrabsh</em></td>
</tr>
</tbody>
</table>

### Plural for both genders

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td><em>ma nidrabsh</em></td>
<td></td>
</tr>
<tr>
<td>2nd pers.</td>
<td><em>ma tidrabush</em></td>
<td></td>
</tr>
<tr>
<td>3rd pers.</td>
<td><em>ma yidrabush</em></td>
<td></td>
</tr>
</tbody>
</table>

### 1st pers.

<table>
<thead>
<tr>
<th></th>
<th>I did not strike him</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ma darabtish</em></td>
<td><em>I did not strike him</em></td>
</tr>
<tr>
<td><em>ma darabtihash</em></td>
<td><em>her</em></td>
</tr>
<tr>
<td><em>ma darabtaiksh</em></td>
<td><em>(masc.)</em></td>
</tr>
<tr>
<td><em>ma darabtuhumash</em></td>
<td><em>them</em></td>
</tr>
<tr>
<td><em>ma darabtukash</em></td>
<td><em>(fem.)</em></td>
</tr>
</tbody>
</table>

### 2nd pers. masc.

<table>
<thead>
<tr>
<th></th>
<th>thou didst not strike him</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>ma darabtish</em></td>
<td><em>thou didst not strike him</em></td>
</tr>
<tr>
<td><em>ma darabtihash</em></td>
<td><em>(masc.)</em></td>
</tr>
<tr>
<td><em>ma darabtunash</em></td>
<td><em>(masc.)</em></td>
</tr>
<tr>
<td><em>ma darabtuhamash</em></td>
<td><em>(fem.)</em></td>
</tr>
</tbody>
</table>

¹ Comp. *ne ... pas* in French. (See further Syntax, § 533 seq.)
2nd pers. fem. -
ma darabtihsh  thou didst not strike him
ma darabtihsh  "  "  her
ma darabtinish  "  "  me
ma darabthumsh  "  "  them
ma darabtinash  "  "  us

3rd pers. masc.——
ma darabâsh  he did not strike him
ma darabhâsh  "  "  her
ma darabaksh  "  "  thee (masc.)
ma darabiksh  "  "  thee (fem.)
ma darabnish  "  "  me
ma darabhumsh  "  "  them
ma darabküsh  "  "  you
ma darabnâsh  "  "  us

3rd pers. fem. —
ma darabitûsh  she did not strike him
ma darabithâsh  "  "  her

Plural
1st pers.—
ma darabnahsh  we did not strike him
ma darabnahsh  "  "  her
ma darabnaksh  "  "  thee (masc.)
ma darabniksh  "  "  thee (fem.)
ma darabnahumsh  "  "  them
ma darabnaküsh  "  "  you

2nd pers.—
ma darabtuhsh  you did not strike him
ma darabtuhsh, &c.  "  "  her

3rd pers.—
ma darabühsh  they did not strike him
ma darabuksh  "  "  thee (masc.)
ma darabükish, &c.  "  "  thee (fem.)

Singular
1st pers.—
ma drabûsh  I do, will, not strike him
ma drabhâsh  "  "  her
ma drabaksh  "  "  thee (masc.)
ma drabiksh, &c.  "  "  thee (fem.)

2nd pers. masc. —
ma tidrabûsh, &c.  thou (m.) dost, will, not strike him
132 THE SPOKEN ARABIC OF EGYPT

2nd pers. fem. —

ma tidrabihšh thou (f.) " " him
ma tidrabihšh, &c. " " her

3rd pers —

ma yidrabùsh he does, will not strike him
ma yidrabùsh, &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 lùsh she did not cook for him, ma ṭabakhitù lùsh she did not cook it for her, ma darab bi ʿašāya la', ma darab bihāš did he strike with the stick? No, he did not strike with it. But we may also say ma ṭabakhitshe luh, ma ṭabakhitùshe luh, and ma darabshe biha.

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

§ 156. In prohibitions the aorist is used instead of the imperative, or, in other words, the initial t reappears, as ma tiḍrabùsh, ma tiḍrabùsh 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 hùsh (or ma huwash) not he, ma lish, ma ʿandùsh (it is) not to me, with him, i.e. I have, he has, not, ma ʿumrishtu I never saw him in my life, ma ʿilmish (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 fihš (or ma fish) signifies there is not.

§ 158. Mush or mish (contracted from ma hùsh, ma huwash) 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, dukhal ḡùwa he hasn't gone out, he has come in, mush darabba? didn't he strike her? Mush quiet! hak tigì? didn't I tell you to come? Mush tigì waiyāma? 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 leinna 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 *la* *not*; and the verb or other word following it does not generally take the negative suffix *so* 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 *tihtish* *I neither went in nor came out*, but ana dakhalt wala *hūsh* *'arif* *I went in without his knowing.*

**VOCABULARY**

| bāl       | mind, memory |
| bilyardu  | billiards, billiard- table |
| kīs       | bag, purse |
| bikhil    | stingy, avaricious |
| kanas     | sweep |
| šaraf     | spend |
| dāfār     | pay |
| ẓāhir     | clear |
| yimkin    | it is possible |
| abadan    | as one should, properly |
| min ēn    | whence, how |
| bi z ẓūr | by force |

**EXERCISE 31**


---

1 See further Syntax.
2 Ma is omitted in some circumstances (§ 534).
3 The preposition *ti* is understood (§ 585 ʾ).
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. I am not going to burn it. Doesn't your mother ride? She did not dance at all. Don't sneeze just in front of me. It thundered and lightened, but it did not rain. I have not eaten or drunk all day long. He doesn't play billiards better than you. Won't you open the door to him? There is no bread in the house. Didn't any one seize them? Won't you sit down and keep quiet! She took her purse from her pocket without her knowing. Don't go down to them. Don't insult a man 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:—

1. — Barrik or barrak, the latter where the doubled or the final consonant is one of the letters ِ, ِب, ِذ, ِر, ِز, ِء, ِل, ِن, and the former in other cases.

Remark.—Barrik make kneel and shaghghil cause to work form exceptions to the above rule (but shaghghal is also in use).

§ 162. Verbs of this form are usually transitive, either causative (where the primitive verb is intransitive) or intensive (when the primitive verb is transitive), as qa'ad cause to sit, kassar break in pieces, habbis imprison a number of persons. 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, nJlaq slippery, 'affin be putrid.

Remark a.—It not infrequently happens that a verb appearing in this form is not used as a simple triliteral, as khammin conjecture; or it may be denominative, i.e. derived directly from a noun, whether of Arabic or foreign origin, as dabīsh ḥubbable (dabsh), bannig put under chloroform (bīng narco), sabbin to soap (ṣaḥbīn).

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 ḥabbas-hum or ḥabbis-hum, but we cannot say hadinis in this sense.
4 From the Italian through Turkish.
Remark c.—A few are used both transitively and intransitively, as shahhiil hurry, qarrab come or bring near, bāttal abolish, or be abolished, tak6 holiday.

§ 163. The first derived form is conjugated as follows:—

PAST TENSE

**SINGULAR**

<table>
<thead>
<tr>
<th></th>
<th>MASC.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>barrikt, barrakt</td>
<td>barrikt, barrakt</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>barrikt, barrakt</td>
<td>barrikt, barrakti</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>barrik, barrak</td>
<td>barrikit, barrakit</td>
</tr>
</tbody>
</table>

**Plural for both Genders**

1st pers. barrikna, barrakna
2nd pers. barriktu (-um), barraktu (-um)
3rd pers. barrikû (-um), barrakû (-um)

AORIST

**SINGULAR**

<table>
<thead>
<tr>
<th></th>
<th>MASC.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>abarrik, abarrak</td>
<td>abarrik, abarrak</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>tibarrik,1 tibarrak</td>
<td>tibarrik, tibarrak</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>yibarrik, yibarrak</td>
<td>tibarrik, tibarrak</td>
</tr>
</tbody>
</table>

**Plural for both Genders**

1st pers. nibarrik, nibarrak
2nd pers. nibarrikut (-um), nibarrakut (-um)
3rd pers. nibarrikû (-um), nibarrakû (-um)

UNFINISHED PRESENT

**SINGULAR**

<table>
<thead>
<tr>
<th></th>
<th>MASC.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>babarrik, babarrak</td>
<td>babarrik, babarrak</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>bitbarrik,2 bitbarrak</td>
<td>bitbarrik, bitbarrak</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>biyibarrik, beyibarrak</td>
<td>bitbarrik, bitbarrak</td>
</tr>
</tbody>
</table>

(or bitbarrik, &c.)

**Plural for both Genders**

1st pers. nibbarrik, nibbarrak (or binebarrik, &c.)
2nd pers. bitbarrikut 2 (-m5), bitbarrakut (-m) (or binebarrikû, &c.)
3rd pers. bitbarrikû (-m),4 nibbarrakû (-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.
THE SPOKEN ARABIC OF EGYPT

IMPERATIVE

Sing. masc. barrik, barrak Fem. barriki, barrakī
Plur. barrikū (-m), barrakū (-m)

Partic., active and pass., mebarrik, mebarrak (mibarrik, mubarrik, &c.).

Remark. — The participle of this form is frequently used as a substantive, as me'allim one who teaches, a master.

VOCABULARY

kallim address
gabbil go south
khabbar inform
gallid bind (books, &c.)
fassah make room, walk (act.) about
hammil load
farrag 'ala show over
khaddim employ
fassal cut out (cloth, &c.)
hadaf throw
šabbar keep waiting
gabbis grow hard, harden
ballat pace
gammid harden
sallit lend
kharrag take out
fassar make clear
khassar pool (khassar)
dahhak make laugh
ghabbar throw dust
ragga' give back, re turn
'azzib torture
daddib 
give the lie to
daskil grow lazy
dakhkhan smoke (chimney, &c.)
tarab tire
fahhim inform
taffish drive away
qashsharr increase, make much
kattar
salim 'ala salute
'allim teach
'allim 'ala sign
menaggid upholsterer
qmashīl stuff
bisilla peas
gamayni gardener
barasmi seller of chinese
mezūl descend
alin as-cut
hamla hunt, garden

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 gib's open.
3 Sometimes pronounced ganēm.
EXERCISE 33


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; what tires me is going up. 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.—Bārik. Verbs of this form denote:—

(a) An attempt or striving to perform the action expressed by the primitive verb, as ghālib seek to overcome.

(b) A mutual performing of that action by both subject and object, as rāḥīn 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 lārīb (lit. race with me) be played with me. 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 bārik(a) (rarely heard).
4 In the former it sometimes remains indirect, as sābi; wāyā (or sabqu) be raced with him (raced him), lit. tried to pass him.
meaning, as săfir start on a journey, bârik bless, congratulate, qâbil meet.

§ 165. The principal tenses are conjugated as follows:—

**PAST TENSE**

<table>
<thead>
<tr>
<th></th>
<th><strong>MASC.</strong></th>
<th><strong>FEM.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers. bârik</td>
<td>barikt</td>
<td>barikt</td>
</tr>
<tr>
<td>2nd pers. bârik</td>
<td>barikti</td>
<td>barki ti</td>
</tr>
<tr>
<td>3rd pers. bârik</td>
<td>bârik</td>
<td>barkit (for bârikit)</td>
</tr>
</tbody>
</table>

**Plural for both Genders**

|          | **Sing.** | **MASC.** | **FEM.** |
|----------|-----------|-----------|
| 1st pers. bârikna | bârik | bârik |
| 2nd pers. bârikta (-m) | tibarik | tibarki |
| 3rd pers. bârikta (-m) | yibarik | tibârik |

**AORIST**

<table>
<thead>
<tr>
<th></th>
<th><strong>MASC.</strong></th>
<th><strong>FEM.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers. abârik</td>
<td>abârik</td>
<td>abârik</td>
</tr>
<tr>
<td>2nd pers. tibârik</td>
<td>tibârik</td>
<td>tibârik</td>
</tr>
<tr>
<td>3rd pers. yibârik</td>
<td>tibârik</td>
<td>tibârik</td>
</tr>
</tbody>
</table>

**Plural for both Genders**

<table>
<thead>
<tr>
<th></th>
<th><strong>Sing.</strong></th>
<th><strong>MASC.</strong></th>
<th><strong>FEM.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers. nibârik</td>
<td>nibârik</td>
<td>nibârik</td>
<td></td>
</tr>
<tr>
<td>2nd pers. tibârik (-m)</td>
<td>tibârik</td>
<td>tibârik</td>
<td></td>
</tr>
<tr>
<td>3rd pers. yibârik (-m)</td>
<td>yibârik</td>
<td>tibârik</td>
<td></td>
</tr>
</tbody>
</table>

**IMPERATIVE**

<table>
<thead>
<tr>
<th></th>
<th><strong>Sing. masc.</strong></th>
<th><strong>Fem.</strong></th>
<th><strong>Plur.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers. bârik</td>
<td>barikt</td>
<td>barikt</td>
<td>bârik (-m)</td>
</tr>
<tr>
<td>2nd pers. tibârik</td>
<td>tibarik</td>
<td>tibarik</td>
<td></td>
</tr>
</tbody>
</table>

**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 mabrik kissed.

1 Or tibârik, yelârik, &c.
2 The latter form is sometimes used as a passive participle, as in the written language.
EXERCISE 35


EXERCISE 36

The boys were playing with the girls. I will meet you outside the shop. I didn't strike him; I was only defending myself. If you do this, I shall never pardon you. When do you (plur.) start? I am starting by the train which leaves at 2:36 p.m. They weren't helping us; we did it by ourselves.

1 Better 'ārrad.
2 For bitkhaniqū.
3 For the use of the past tense, see § 473 c.
4 ma'
5 yeqūn.
Your enemy does not always become your friend because you treat him well. They are not going to exhibit their goods in the windows of the shops. Spend the money out of your pocket, and I will settle with you afterwards. When they quarrelled my brother reconciled them. You are responsible, and must look after everything.

§ 166. III.—Ibrak 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 cause to laugh, laughable. Those verbs of this form whose sense admits of a passive participle derive it from the simple verb, as alzam he compelled, pass. part. malzum.

Remark b.—The word murzaq provided for (by God), most seems to represent the past participle of a verb arzaq, which, however, exists neither in the colloquial nor the literary language; so mus'ad blest, and a few others.

VOCA LBULARY

imkan (am-kan) be possible to
ifqar impoverish
alzam compel, hold responsible
ihsan (ahsan) show charity to, make gifts
iblagh come of age, inform
ikram, (akram) treat with honour
izhar bring to light
ibrad remove
ittefan perfect, make nice

iplan
igwaz
muhisin
mushrik
misri
yimkin
qiyyam
kutr
rasim (7)
zir'at

notify
double
charitable
polytheist.
 idolater
hurrying
it is possible,
possibly
starting, de-
parture
excess
tax

caps

1 yigi.
2 min.
3 lazim with aor.
4 Comp. Phoenic. if'il.
5 With a direct object.
THE THIRD DERIVED FORM

EXERCISE 37

Ma mkanish agahhiz il gawabat beti' qable qiyam il busta. Ana izantak leinnak ti'dal hina, ya'nî tkûn inta malzâm u mas'ûl 'an kulle hâga. Lâzîm titqîn nina (titqîn lina) t tabikh ziyyâda shuwaya maharda, 'ashân fih diyûf. Lamma misku l haramiya kânî misriîn bi l gary. Ana lamma gê inta 'andi, mush akramtak t Yimku nirka sawa bukrâ.

EXERCISE 38

The excessive taxation 1 was impoverishing the country. Won't it be possible for you to write 2 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 habâs imprison is formed ithâbas to be imprisoned, from misik seize, itmasak be seized. But the primitive form is not always in use. Itbarak sometimes has a neuter, reflexive, or middle sense, as itlafat turn round to look, and is in a few cases identical in meaning with the primitive form, as itbasat be pleased, from bisît (little used), ittalab ask for oneself.

§ 169. The aorist is atbirik, titbirik, titbirki, &c., the imperative itbirik, itbirki, itbirku (-m). The participle (nitbirik) is not much in use, the passive participle of the simple verb generally taking its place, as malûbûs, mamsûk, &c.

VOCABULARY

| itqafal  | be locked |
| itfatâh  | be opened |
| ishsharab | be drunk |
| itfaham   | be understood |
| itkhabat  | be knocked, bumped |
| itlafat li | look to, after |
| ithmal    | be carried |
| ishshatâf | be chipped, broken off |
| itqalab   | be upset |
| it'abad   | be worshipped |

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.
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>be added up</td>
<td>itgama‘</td>
<td>be kicked</td>
<td>itrafāṣ</td>
</tr>
<tr>
<td>be served,</td>
<td>iggama‘</td>
<td>be raised</td>
<td>itrafā‘</td>
</tr>
<tr>
<td>waited on</td>
<td>itkhadam</td>
<td>be dismissed</td>
<td>itrafad</td>
</tr>
<tr>
<td>be quick-tempered</td>
<td>ithamaq</td>
<td>building</td>
<td>bināya</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Persians</td>
<td>‘agam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>total</td>
<td>gumla</td>
</tr>
<tr>
<td></td>
<td></td>
<td>quarrelsome</td>
<td>shukali</td>
</tr>
<tr>
<td></td>
<td></td>
<td>temperament</td>
<td>khulq</td>
</tr>
<tr>
<td></td>
<td></td>
<td>foolishness</td>
<td>ḥamāqa</td>
</tr>
<tr>
<td></td>
<td></td>
<td>suit</td>
<td>ṭaqm</td>
</tr>
<tr>
<td>be washed</td>
<td>itghasal</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**EXERCISE 39**


**EXERCISE 40**

They were imprisoned in their (own) garden. She was seized before she reached her daughter’s house. Both the doors of my bedroom open inwards. The jacket too, in fact the whole suit must be washed. Don’t sit there, or you will be kicked by 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.—Ithbarrik, ithbarrak. 5 This form is constructed

---

1 Itrafat in the dictionaries.
2 Or maḥmūq.
3 laḥsan.
4 min.
5 IṭIFA‘AL is not unknown to the literary dialect. It is the Hebr. hintpa‘eł, 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:—

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>clean</td>
<td>itnaddaf</td>
</tr>
<tr>
<td>cool</td>
<td>itbarrad</td>
</tr>
<tr>
<td>give one authority</td>
<td>ithakkim</td>
</tr>
</tbody>
</table>

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 ragil (or itkallim waiya r ragil) he spoke to (with) the man, hadditu (or ithaddit waiyah) he chatted with him: or it may be middle or reflexive in sense, as qallib turn, itqallib turn oneself, roll back. When the first form is intransitive, the fifth is rarely in use; when it is, it is generally identical in meaning, as qarrab (or itqarrab) approach. Vice versa, when the fifth form is neuter, without any reference to the action of a transitive verb, the first form does not often exist.

§ 171. The aorist is atbarrik, titbarrik, &c, or atbarrak, titbarrak, &c, according as the past tense is itbarrik or itbarrak; similarly, the imperative itbarrik or itbarrak and the participle mitbarrik or mitbarrak.

Remark a.—The literary form tabarrak will occasionally be heard in conversation for both itbarrik and itbarrak,1 as also mutabarrik for the active participle, as ragil 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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>itmarragh</td>
<td>roll (intr.)</td>
</tr>
<tr>
<td>itbashshar</td>
<td>be blessed with,</td>
</tr>
<tr>
<td></td>
<td>lucky in</td>
</tr>
<tr>
<td>itbassas (‘ala)</td>
<td>play the spy</td>
</tr>
<tr>
<td>itbassim</td>
<td>smile, laugh knowingly</td>
</tr>
<tr>
<td>itba‘ad</td>
<td>be removed, keep away</td>
</tr>
<tr>
<td>ittarrab</td>
<td>be covered, filled with</td>
</tr>
<tr>
<td></td>
<td>dust</td>
</tr>
<tr>
<td>itqaddim</td>
<td>be advanced</td>
</tr>
<tr>
<td>ithaggar ‘ala</td>
<td>be harsh, rough, with</td>
</tr>
<tr>
<td>itfallit</td>
<td>look with disdain on</td>
</tr>
<tr>
<td>itrakkib</td>
<td>to put up, set in</td>
</tr>
<tr>
<td>itgarrab</td>
<td>be tried</td>
</tr>
<tr>
<td>itgallid</td>
<td>be bound</td>
</tr>
<tr>
<td>ithassar</td>
<td>regret</td>
</tr>
<tr>
<td>ithalfliz</td>
<td>be in safe (‘and)</td>
</tr>
<tr>
<td></td>
<td>keeping</td>
</tr>
<tr>
<td>ithamnnil (min)</td>
<td>bear malice</td>
</tr>
<tr>
<td>issabbin</td>
<td>be soaped</td>
</tr>
<tr>
<td>itfassal</td>
<td>be cut out (clothes, &amp;c.)</td>
</tr>
<tr>
<td>itrattib</td>
<td>be arranged</td>
</tr>
<tr>
<td>itfaq’dal !</td>
<td>please / pray!</td>
</tr>
<tr>
<td>itfassah</td>
<td>take a walk</td>
</tr>
<tr>
<td>it‘allaq</td>
<td>be suspended</td>
</tr>
<tr>
<td>itfarrag ‘ala</td>
<td>be shewn, look, over</td>
</tr>
<tr>
<td>itrakab</td>
<td>be driven, ridden</td>
</tr>
<tr>
<td>itghasal</td>
<td>be washed</td>
</tr>
<tr>
<td>kabbar nifsu</td>
<td>give oneself airs</td>
</tr>
<tr>
<td>khaff</td>
<td>be recovered</td>
</tr>
<tr>
<td>biqül</td>
<td>he says</td>
</tr>
<tr>
<td>gitta</td>
<td>body</td>
</tr>
<tr>
<td>bakht</td>
<td>good fortune, luck</td>
</tr>
<tr>
<td>khabbás</td>
<td>charlatan</td>
</tr>
<tr>
<td>khaiyat</td>
<td>tailor</td>
</tr>
<tr>
<td>raml</td>
<td>sand</td>
</tr>
<tr>
<td>waḥl</td>
<td>mud</td>
</tr>
<tr>
<td>serg, surg</td>
<td>saddle</td>
</tr>
<tr>
<td>ḥamid il finik</td>
<td>phoenic, car-bolic, acid</td>
</tr>
<tr>
<td>waga’</td>
<td>pain</td>
</tr>
<tr>
<td>ardiya</td>
<td>floor, ground</td>
</tr>
<tr>
<td>sawa</td>
<td>together</td>
</tr>
<tr>
<td>zamân</td>
<td>long ago</td>
</tr>
</tbody>
</table>

### EXERCISE 41

Ba'de ma kan khaffe min il 'aiyâ itqallib 'alêh il waga' tání. Hüwa thakkim 'alêya we qal li i'mil di u di. Beyithâs sar ketir 'ala nafsu bi lî 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 carabolic 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 itqâbîlte waiyâh) I met him. It is conjugated precisely as the second derived form, the aorist being atbârik, titbârik, titbarki, &c., the imperative itbârik, &c., and the participle mitbârik or (borrowed from the primitive form) mabrûk.

**VOCABULARY**

<table>
<thead>
<tr>
<th>itbârik</th>
<th>be blessed, fortunate</th>
<th>itkhâniq</th>
<th>quarrel</th>
</tr>
</thead>
<tbody>
<tr>
<td>itghâmiz</td>
<td>exchange a wink</td>
<td>itbâhîs</td>
<td>dispute, discuss</td>
</tr>
<tr>
<td>ittâqil 'ala</td>
<td>speak crossly, roughly, with</td>
<td>issâbiq</td>
<td>contend with</td>
</tr>
<tr>
<td>itghâsir 'ala</td>
<td>be bold with</td>
<td>ishshâhin</td>
<td>wrangle</td>
</tr>
<tr>
<td>itkhâsîm</td>
<td>have a difference, fall out</td>
<td>itâshîr</td>
<td>associate,</td>
</tr>
<tr>
<td>itrâzil 'ala</td>
<td>blackguard</td>
<td>iddákhîl</td>
<td>become intimate</td>
</tr>
<tr>
<td>issâ'id</td>
<td>be helped</td>
<td>kattar</td>
<td>interfere</td>
</tr>
<tr>
<td>ishshârik</td>
<td>be associated</td>
<td>khêrak</td>
<td>thank you</td>
</tr>
<tr>
<td>issâdîf</td>
<td>chance to meet</td>
<td>wugûd</td>
<td>presence</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kurbâg</td>
<td>whip</td>
</tr>
<tr>
<td></td>
<td></td>
<td>tigâra</td>
<td>trade</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sabab</td>
<td>reason</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mudda</td>
<td>period, time</td>
</tr>
</tbody>
</table>

¹ I.e. he has lost.
² ta'îyib (after verb).
³ min.
⁴ min.
⁵ shuwâïya (after the verb).

EXERCISE 44

She quarrels with her husband every day. We met your brother by chance yesterday afternoon. They were discussing together 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 inharaq (or itharaq) be burned, burned down, inhakam (or ithakam) be judged; but it not infrequently bears a middle or a reflexive sense, as inqafal be shut, shut, infatah be opened, open, inkasar he broken, break.

§ 174. The aorist is anbirik, tinbirik, &c.; imperative inbirik, inbirki, &c.; participle minbirik (or mabrik).

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        | be changed                      | inkatab       | be written                  |
| inbarash       | be pulled                        | inqalab       | turnover (intr.)            |
| inbasat        | be pleased, asunder, split; sprarl | ingaraḥ       | be wounded                  |
| inmasak        | be seized                        | ingama*       | be collected                |
| (immasak)      |                                 | itnaqal       | be removed                  |
| inzalaṭ        | be swallowed                     | intaqab       | be pierced, bored           |
| ingadal        | be plaited                       | sōgar         | insure                      |
| intaqan        | be done with precision          | wagad         | find                        |
| ingāzār        | be slaughtered; be grieved at    | nahya         | direction                   |
| inga‘aṣ        | lounge                           | gild          | leather                     |
| inhabas        | be imprisoned                    | isbinsa       | pantry                      |
| inbahat ‘ala    | gaze lovingly                    | kḥabar ēh?    | what’s the matter?          |
| inharaf        | be ladled out, dished up         | masnid        | back of carriage (inside)   |
| inkhabaz       | be baked                         | baqara        | cow                         |
| inḥalab        | be milked                        | tiyatru       | theatre                     |
| insaraq        | be robbed, stolen                | ḥabl          | rope                        |
| inqatal        | be killed                        | khashab       | wood                        |
| inḥaraṣ        | be guarded                       | durg (14)     | drawer                      |
|                |                                  | ghurūb        | west                        |
|                |                                  | ḥangān        | cup                         |
|                |                                  | taqriban      | about                       |
|                |                                  | ḡatta         | until                       |

EXERCISE 45


1 Or maksāra. 2 Trusting in God. 3 L. 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 omra’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, sallit lend).

§ 176. The aorist is abtirik, etc., the imperative ibtirik, tibthki, ike, and the participle mibtirik (or mabriik).

Remark.—Ashtaghal and aftakar6 I think, imagine, are in use as well as ashtighil and aftikir; and niubtarik and innihtakar are some other verbs heard, as in the words muqta‘id will off, mukhtalif opposing, different, mushtarik associating, subscriber, muhtaram honoured, honourable, mu’tamad trustworthy, mutabar respected, respectable.

1 mabsût leinn. 2 Fem. sing. 3 mush basb. 4 mush bass. 5 This form is a variant of ibtara‘, and is comparatively rare in the colloquial language. 6 In the literary language ashtaghil, aftakir.
**VOCABULARY**

<table>
<thead>
<tr>
<th>Igtama'</th>
<th>gather together</th>
<th>khatrak</th>
<th>your sake</th>
</tr>
</thead>
<tbody>
<tr>
<td>(intr.)</td>
<td></td>
<td>'agin</td>
<td>dough</td>
</tr>
<tr>
<td>Irtaga'</td>
<td>go back from, reenounce</td>
<td>shurb</td>
<td>drinking, smoking</td>
</tr>
<tr>
<td>Itazar</td>
<td>excuse oneself, be &quot;hard up&quot;</td>
<td>hidiya</td>
<td>present</td>
</tr>
<tr>
<td>Iltafat</td>
<td>attend</td>
<td>ma'isha</td>
<td>a living</td>
</tr>
<tr>
<td>Iltumad</td>
<td>trust, rely, be convinced</td>
<td>fi ma'isha</td>
<td>living together</td>
</tr>
<tr>
<td>Iftarad</td>
<td>retire, live alone</td>
<td>mitr (14)</td>
<td>metre</td>
</tr>
<tr>
<td>Irtakan</td>
<td>lean</td>
<td>karn</td>
<td>noun in sing.</td>
</tr>
<tr>
<td>IftaQR</td>
<td>become poor</td>
<td>sâ'â...sâ'ấ sometimes...sometimes</td>
<td></td>
</tr>
<tr>
<td>Baqa</td>
<td>become</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**EXERCISE 47**


**EXERCISE 48**

Why are you shivering? have you 1 fever? No, I am only shivering from the cold. It is raised 2 three metres from the ground. She was supporting herself against 3 the wall. She is a woman of means. 4 I must borrow a few pounds from my brother. Trust in 5 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-up 7 myself. She was once very rich, but now she has become poor. We were very much occupied 7 all day.

---

1 'andak. 2 Particip. 3 'ala. 4 Particip. of iqtadar. 5 'ala. 6 bi l lêl. 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 khadâr to be green, ikhdârr be green all over. The conjugation is as follows:—

**PAST TENSE**

**SINGULAR**

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>ibrakkêt</td>
<td>ibrakkêt</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>ibrakkêt</td>
<td>ibrakkêtî</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>ibrakk</td>
<td>ibrakkî</td>
</tr>
</tbody>
</table>

**Plurals for both Genders**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>ibrakkênà</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>ibrakkêtû (-m)</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>ibrakkû (-m)</td>
</tr>
</tbody>
</table>

**Aorist.**—abrack, tibrakk, tibrakki, yibrakk, &c. **Imper.**—ibrakk, &c. **Partic.**—mibrikk.

**VOCABULARY**

<table>
<thead>
<tr>
<th></th>
<th>become blue</th>
<th>become brown</th>
<th>origin, original condition</th>
<th>white, white colour</th>
<th>red, redness</th>
<th>desert</th>
<th>blue (for washing)</th>
<th>appearing, evident</th>
<th>ever since</th>
</tr>
</thead>
<tbody>
<tr>
<td>izraqq</td>
<td></td>
<td></td>
<td></td>
<td>asl</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ismarr,</td>
<td></td>
<td></td>
<td></td>
<td>bayâd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ismarr</td>
<td></td>
<td></td>
<td></td>
<td>bayâd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ihmarr</td>
<td></td>
<td></td>
<td></td>
<td>bayâd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>isfarr</td>
<td></td>
<td></td>
<td></td>
<td>bayâd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ighmaqq</td>
<td></td>
<td></td>
<td></td>
<td>bayâd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>igradd</td>
<td></td>
<td></td>
<td></td>
<td>bayâd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>izradd</td>
<td></td>
<td></td>
<td></td>
<td>bayâd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>irmadd</td>
<td></td>
<td></td>
<td></td>
<td>bayâd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>yehûshu</td>
<td></td>
<td></td>
<td></td>
<td>bayâd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>insabagh</td>
<td></td>
<td></td>
<td></td>
<td>bayâd</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**EXERCISE 49**

Lamma titghisil il hidâm tizraqq. Is ñagara di ha yiûtla' minha waarde mizriqq. Lôn il bûya betâ'it bitma igradde shwaiya, ya'ni mush 'ala âslu. Lamma kutte fi blâd lînglîz kal¹ lôni bayâd bi համար làkin bàyin 'âleya dilwaqtî leinni ñmarrêt min kûtr ish shams. Kunte baftikir leinn is ñagara di nîyîta, làkin dilwaqtî baqâ waraqha kullu mikhdirr. "Enên wilâd il fallâhîn tirmadîlî kîr 'âshân ma yikhsîlîsh wishshuhum wala yehûshû minnu d dibbân. Lamma tinshaf il bûya tîghmaqq.

¹ For kân.
Her body has all turned yellow from the disease. His face was red from over running.\(^1\) We got very much sunburnt\(^2\) when we were riding every day in the desert. The paint on\(^3\) that wall will turn yellow when it gets old. The colours of that stuff have quite faded; it ought to be dyed. Her face is very much flushed; I think she has\(^4\) 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 wahid he called some one to witness in his favour; istahsal ‘ala haga 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 istahlim ‘an haga 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 istarkhas il kitab 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 istahdilm 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 yekün ‘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 vomit, "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, istaghash 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 mristabrik, mistabrak.

Remark a.—Mistabrak is sometimes heard irregularly for mistabrik, as mistansab (for mistansib) approving.

Remark b.—The same verb may be both active and neuter, as ista'gil urge on; make haste.

§ 181. XI.—Istibarrik, istibarrak, a variant of the tenth form, and very rarely heard as a derived form of the perfect verb.

**VOCABULARY**

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>istab'ad</td>
<td>consider, find</td>
<td>istakmil</td>
<td>be finished, complete</td>
</tr>
<tr>
<td>istatqal</td>
<td>consider heavy, too severe</td>
<td>istamlik</td>
<td>acquire dominion over</td>
</tr>
<tr>
<td>istaghlib</td>
<td>acknowledge, oneself conquered</td>
<td>istanzil ('an)</td>
<td>renounce</td>
</tr>
<tr>
<td>istaḥsin</td>
<td>find good</td>
<td>istasgil</td>
<td>consider small, too small</td>
</tr>
<tr>
<td>istaḥkim</td>
<td>exercise authority over, domineer</td>
<td>istihallif</td>
<td>take an oath, threaten</td>
</tr>
<tr>
<td>istakhbar</td>
<td>get news from</td>
<td>istahfaż 'ala</td>
<td>protect, guard</td>
</tr>
<tr>
<td>istakhrag</td>
<td>extract</td>
<td>garah</td>
<td>to wound</td>
</tr>
<tr>
<td>istaghhrab</td>
<td>be astonished</td>
<td>'auwart</td>
<td>you damaged</td>
</tr>
<tr>
<td>istabrak</td>
<td>be blessed, find lucky</td>
<td>ghawa</td>
<td>beguile</td>
</tr>
<tr>
<td>istadrag</td>
<td>get to understand</td>
<td>qatal</td>
<td>kill</td>
</tr>
<tr>
<td>istarzaq</td>
<td>get one's living</td>
<td>nöm</td>
<td>sleep</td>
</tr>
<tr>
<td>istarsad (li)</td>
<td>waylay</td>
<td>'aiyil</td>
<td>child</td>
</tr>
<tr>
<td>istaẓrāf</td>
<td>consider nice, good</td>
<td>fikr</td>
<td>idea</td>
</tr>
<tr>
<td>istas-hil</td>
<td>find easy</td>
<td>qal'a</td>
<td>citadel</td>
</tr>
<tr>
<td>ista'gib</td>
<td>be astonished</td>
<td>mishwar</td>
<td>walk, errand</td>
</tr>
<tr>
<td>istaqrab</td>
<td>find, consider, wear</td>
<td>moiyit il</td>
<td>rose-water</td>
</tr>
<tr>
<td>istaghraq</td>
<td>be drowned, sink deep in</td>
<td>maward</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>zahr</td>
<td>flower</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Musyu</td>
<td>Monsieur, Mr.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>shugla</td>
<td>job</td>
</tr>
<tr>
<td></td>
<td></td>
<td>agāza</td>
<td>leave, holiday</td>
</tr>
<tr>
<td></td>
<td></td>
<td>brins</td>
<td>prince</td>
</tr>
<tr>
<td></td>
<td></td>
<td>wuṣūl</td>
<td>arrival</td>
</tr>
<tr>
<td></td>
<td></td>
<td>fārigh</td>
<td>empty</td>
</tr>
</tbody>
</table>

1 See § 171.
TENTH AND ELEVENTH DERIVED FORMS 153

ghashiru inexperienced, simple

‘ashān kede therefore

ma’lūm no doubt, of course

madām seeing that

bardu none the less

EXERCISE 51


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-of one of the other employés. Who is going to receive the prince on his arrival at Alexandria. Of course you don’t win any money while you are idle. Why do you take me for a simpleton? I don’t take you for a simpleton, but I was astonished that you confessed yourself beaten by a small boy. We must inquire of 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**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>(1\text{st pers. maddêt} )</th>
<th>(1\text{st pers. maddêt} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>maddêt</td>
<td>maddêt</td>
</tr>
<tr>
<td>Fem.</td>
<td>maddêt</td>
<td>maddêt</td>
</tr>
</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th>1st pers. maddêna</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd pers. maddêtû (-m)</td>
</tr>
<tr>
<td>3rd pers. maddû (-m)</td>
</tr>
</tbody>
</table>

**A OR I S T**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>(1\text{st pers. amidd} )</th>
<th>(1\text{st pers. amidd} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>amidd</td>
<td>amidd</td>
</tr>
<tr>
<td>Fem.</td>
<td>amidd</td>
<td>amidd</td>
</tr>
</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th>1st pers. nemidd (nimidd)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd pers. temiddû (-m) (timiddû -m)</td>
</tr>
<tr>
<td>3rd pers. yemiddû (-m) (yimiddû -m)</td>
</tr>
</tbody>
</table>

**IMPERATIVE**

Sing. masc. midst, fem. middi. Plur. middû (-m).
Partic. act. maddid (fem. madda, plur. maddin).
Partic. pass. mamdudd.

\(^1\) li. \(^2\) Particip. of istakhdim. \(^3\) ‘and. \(^4\) fi. \(^5\) li. \(^6\) min.
§ 183. The other tenses are formed by the help of the pre-
fixes 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 pre-
formatives is either pronounced very rapidly or disappears alto-
gether, the 2nd pers. singular of the continued present be-
coming in the case of the above verb bitmidd (for bitāmidd),
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 con-
tract 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, q, k, kh, or ', have u for the second vowel in the aorist,
except:—

<table>
<thead>
<tr>
<th>taqq</th>
<th>when meaning to die</th>
<th>sahh</th>
<th>be correct bite</th>
</tr>
</thead>
<tbody>
<tr>
<td>which take a, and</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| tann¹       | tinkle              | qabb       | rise to the sur-
| ghashsh     | cheat               |            | face           |
| harr        | be hot              | qarr       | confess        |
| raff        | hurry past          | qall       | grow less      |
| raqq        | be thin             | kashsh     | shrink         |
| rann        | ring (intr.)        | kunn       | cover, hide    |
| əann        | wait                | khass      | get thin       |
| farr        | flee                | khaff      | recover        |
| faqṣ        | end (trans.)        | 'arr       | disgrace       |

which take i.

§ 185. Qarr makes yequrr when meaning to talk ill of: 'add
also makes ye'udd, and kaff keep back occasionally ye'iff. Khass concern and əann think take either i or u.

VOCABULARY

<table>
<thead>
<tr>
<th>bakhkh</th>
<th>sprinkle</th>
<th>hagg for</th>
<th>pilgrim</th>
</tr>
</thead>
<tbody>
<tr>
<td>gakhkh</td>
<td>boast, talk big</td>
<td>hāgig (10)</td>
<td></td>
</tr>
<tr>
<td>gazz</td>
<td>shear</td>
<td>hasḥsh</td>
<td>cut grass, mow</td>
</tr>
<tr>
<td>gasṣ</td>
<td>sound</td>
<td>ḥatt</td>
<td>put</td>
</tr>
<tr>
<td>ḥagg</td>
<td>go on a pilgrimage</td>
<td>saff</td>
<td>arrange in a row</td>
</tr>
<tr>
<td></td>
<td></td>
<td>khall</td>
<td>be damaged</td>
</tr>
</tbody>
</table>

¹ But rarely used.
EXERCISE 53

Hasib! ma thuḥkhīnish bi l moiya. Ir rāgil da tamalli biyegūkhkh bi l kalām, we ma yikallīmnīsh illa ʿan nafsu. Ye-
gizzū shaʿr il kharūf bi l maqāṣ̄. Ana lázīm āqīs il rāgil fi l maṣāʿala. Il gōz wi g gōza mush tamalli yehībbū baʿd. Il mus-
limīn yehīgū fī shahr il ħugga. Ḥusānak khāsīs qawi, yīmkīn ʿalīqu shuwaīya. Il bersim mahlūsh walla līssa? Ḥiyā ḵānīt ḵaṭṭā burnīṭītha ʿat tarābēza. Kull il qazāyīz maḥtūṭīn we mas-
rukkī shuwaīya.

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 top to bottom. Let us pour the wine into an empty bottle. They are pulling down the old house in the street near us. A little wine won’t do you any harm. After you have undone the parcel put the string in one of the drawers of my writing-table. They seized him as he was jumping 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, melibb friend. The others are as follows:—

I. Basṣaṣ cause to look maddid stretch out
   Aor. abasuṣaṣ, tiabasuṣaṣ amaddid, timaddid, &c.
   Imperat. basṣaṣ maddid
   Particip. mebussaṣ memaddid

IV. Itmadd be stretched
   Aor. atmadd, titmadd, &c.
   Imperat. itmadd
   Particip. mitmadd

V. Itbassas play the spy
   Aor. abbassas, titbassas
   Imperat. itbassas
   Particip. mitbassas

Remark.—Mitraddad is sometimes heard for mitraddid.

VII. Indarr be injured
   Aor. andarr, tindarr, &c.
   Imperat. indarr
   Particip. midarr

1 fòq.
2 talḥ.
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. intadd
   Particip. mintadd

X. (a) Istiqall
   (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

<table>
<thead>
<tr>
<th>gannin</th>
<th>drive mad</th>
</tr>
</thead>
<tbody>
<tr>
<td>haddid</td>
<td>bound, limit</td>
</tr>
<tr>
<td>hamnin</td>
<td>cause to have compassion</td>
</tr>
<tr>
<td>rassas</td>
<td>place in a row</td>
</tr>
<tr>
<td>haqqaq</td>
<td>verify</td>
</tr>
<tr>
<td>itball, inball</td>
<td>be wetted</td>
</tr>
<tr>
<td>itgarr</td>
<td>be pulled</td>
</tr>
<tr>
<td>ithabb, inhabb</td>
<td>be loved</td>
</tr>
<tr>
<td>ithakk</td>
<td>be scratched</td>
</tr>
<tr>
<td>itradd, irtadd</td>
<td>be put to (door)</td>
</tr>
<tr>
<td>ithatt, inhatt</td>
<td>be put</td>
</tr>
<tr>
<td>itlamim, iltamm</td>
<td>be gathered, collected</td>
</tr>
<tr>
<td>itramm</td>
<td>be repaired</td>
</tr>
<tr>
<td>iggaddid</td>
<td>be renewed</td>
</tr>
</tbody>
</table>

| ithaqqaq | be verified |
| itraddid ‘ala | frequent |
| indarr | feel oneself injured |
| ingarr | take oneself off |
| ingazz | be shorn |
| inhashsh | be mown |
| insarr | be pleased |
| inkabb | be poured, spill |
| inkhadd | be frightened |
| istihaqq | deserve |
| istihass (bi) | persevere |
| istidall | inquire |
| istigann | consider mad |
| istiqarr | confess |
| istr'add | be ready |
| shabb | to rear |
| hasana | charity, alms |
| hibr | ink |

1 Note that ḫ here takes the place of the a of the perfect verb.
EXERCISE 55


EXERCISE 56

He doesn’t deserve a piastre. You will get wet, as you have 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'zūn

X. ista'zin ask permission

Aor. asta'zin, &c.

I. Aṣṣar (fi) impress, annoy

Aor. a'aṣṣar, ti'aṣṣar, &c.

Particip. me'aṣṣar, &c.

---

1 See § 60, Rem.
2 By me.
3 Marṭūd is more usual.
4 Or mistiqalla.
5 madīm.
6 maṭāk.
7 The imperative, being in every case regularly formed, is omitted for the sake of brevity.
IV. it'aṣar be annoyed
Aor. atiṣir, &c.
Particip. mitiṣir.

I. Aggar let, hire
Aor. a'aggar
Particip. me'aggar

V. it'aggar be let
Aor. at'aggar
Particip. mit'aggar

I. Wahhīd recognize the unity of God
Aor. awahhid
Particip. meawahhid

VIII. ittahād (or ittahād) form a compact with
Aor. altihīd (attaḥīd)
Particip. mittihīd (mittiḥīd)

Akhad take, usually shortened to khad and conjugated as follows:

<table>
<thead>
<tr>
<th>MASC.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers. khadt</td>
<td>khat</td>
</tr>
<tr>
<td>2nd pers. khadt</td>
<td>khati</td>
</tr>
<tr>
<td>3rd pers. khad</td>
<td>khati</td>
</tr>
</tbody>
</table>

**Plural**
- khadna
- khatū (-m)
- khatū (-m)

**AORIST**

| 1st pers. yākhud | yākhud |
| 2nd pers. tākhud | tākhud |
| 3rd pers. yākhud | yākhud |

**Plural**
- nākhud
- takhudū (-m)
- yakhudū (-m)

Imper. khud, khudī, khudū (-m).
Particip. act. wakhid, wakhda, wakhdīn.
Particip. pass. wanting.

1 A corruption of ittahād. 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 Makhād &c. will sometimes be heard.
4 Markhūz in Nahwy.
THE WEAK VERBS

Remark. In Nahwy the past tense of the simple verb is akhaz, that of the second derived form akhiz. The aor. of the latter is heard in the spoken language in the expression ma t’akhiznish (plur. ma t’akhizünish) do not blame me, pardon me. Tikhud, yikhud, &c., are sometimes heard for takhud, &c.

I. Akhkhar delay, a’akhkhar, me’akhkhar.
II. akhir hold back, a’akhir, me’akhir.
V. it’akhkhar be late, be slow (watch), at’akhkhar, mit’akhkhar.
VI. ittákhir stand back, attákhir, mittákhir.
I. Addib teach one good manners, a’addib, me’addib.
V. it’addib be taught, &c.
I. Iddan call to prayer.
Aor. addan, tiddan, &c.
Particip. me’addin.
I. Iddá, give.
Aor. addi, tiddi, &c.
Particip. act. middi.
I. Waddá convey (the literary adda), 3rd pers. sing. fem. iddat (for iddit).
Aor. awaddi.
Particip. mewaddi.
Azá hurt, yi’zi, particip. wanting.
I. Azzá.
III. In particip. mu’zi injurious.
IV. It'azzá be hurt at’izi, mit’izi.
V. It’azzá be annoyed, at’azzá, mit’azzá.
Asar make captive, a’sir, particip. wanting.
X. istésar (istaysar) same meaning, astésar, mistésar.
IV. It’assif regret, at’assif, mit’assif.
X. Particip. mista’sif, regretting.
I. Ashshar mark, a’ashshar, &c.
V. it’ashshar be marked, &c.
Aras inherit, a’ris, wāris.
I. Akkid (ala) insist, press, a’akkid, &c.
V. it’akkid be convinced, &c.

Akal eat. The qa’á and vowel almost always disappear in the

---

1 The Nahwy mu’azzin is sometimes heard, especially when used substantively of the man who calls to prayer.
2 Aras has a duplicate form, wāris.
spoken language, and the verb is conjugated throughout like khal, as kalit she ate, kalna we eat, akul I eat, yaklu they eat, kul eat, wákil eating. In the particip pass., ma'kül,1 the qa'ta re-appears.

I. Wakkil (sometimes akkil) cause to eat.
Aor. awakkil (a'akkil).
Particip. mewakkil (me'akkil).

V. it'takkhil be eaten, &c.
VI. it'tákhill be eaten, attákhill, &c.

Allif compose, write, a'allif, me'allif author.
V. It'tallif be composed, &c.
Amar command.

Aor. a'mur, t'imur (rarely ta'mur). &c.
Particip. act. wanting.
Particip. pass. ma'mür.

V. it'ammar (ala) arrogate authority over.

I. Ammin entrust, trust, a'ammin, &c.
II. ámin believe, trust, a'ámin, me'amin.

III. In particip. mu'min believing.
X. ista'min trust, yista'min, &c.

I. Wannis be companion to, awannis, &c.
II. ánís keep company with, entertain, a'ánis, me'ánis.

V. itwannis (bi) be accompanied, have for companion.
X. Istá'nif appeal (against a decision), asta'nif, mista'nif.
X. Ista'má (for ista'na), asta'má, mista'má.
X. Istáhíl (for ista'hil) be worthy, deserve, astáhíl, mistáhíl.

I. Aiyid affirm, confirm, a'ayid, &c.
V. it'aiyid be affirmed.

II. Áyis risk, brave, despair, a'áys (for a'áyis), me'áys (for me'áyis).
Án (for awan) arrive (of a time or season), yiín, particip. wanting.

I. Warrá show, awarrí, mewarrí.
V. itwarrá be shown, atwarrá, mitwarrá.

1 In ma'kül 'edibe'. Mittákhill is ordinarily used for ma'kül.
2 Perhaps etymologically connected with ra'aw, the third form of which (ara) signifies to show in literary Arabic, and appears as aurá (aor., aurí), in the dialect of Syria, as though from wará. Aurá 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 wâkhdh (for 'âkhdh), wâkhîd (for 'âkhîd), or into y, as in istâsâr (for istaysâr, for istâsar); or disappears altogether, an a preceding it being lengthened to å, as in yakûl, yakkhud (for ya'kûl, ya'khûd), istâhîl (for istââlîh); or is assimilated to t, as in ittâhâd (for it'âhâd), ittâkil (for it'âkil), and to a in istanna (for istânna).

(b) The two verbs iddan and idda take i irregularly for a in the first syllable. Both drop qat'a with its vowel in the aorist, and iddâ also in the participle, for middî (for mûiddî).

(c) Mîzin permitting is quite irregular, resembling the participle of the third form. It should be wâzîn (for âzîn), but it would then have the same form as the participle of wazan to weigh.

(d) Ittâkhîl, ittâkhîd, and ittâkhîr (for it'âkhîl, &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 wâkhîd å for a in the second syllable, that it may resemble in sound the word wâhîd.

(f) The forms VII., IX., and XI. are not in use.

§ 189. Medial qat'a occurs in the verbs ra'â see, ra'af be indulgent, excuse, sha'am be of ill omen, and sa'al ask.

The three latter are conjugated regularly, the aorist being ara'af, tir'af, &c., the imperative ir'af &c., the particip. act. râyîf (for râ'îf), the particip. pass. mar'âf; but note that while ra'af and sa'al take a in the final syllable of the aorist and imperative, sha'am takes å. Mâsûl is used in the sense of responsible. Sha'am has its first derived form, by substitution of w for qat'a, shauwim (rarely sha'âm). Ra'â (for ra'ay) makes ra'ât I saw, &c. (regularly); aor. ara'î, tir'î, &c. (irregularly, for ara'y,

1 Or, in the language of the grammarians, the hamza (qat'a) is converted into the akif productiones.
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. Iddâ is perhaps the literary addâ, which also, as has been seen, appears as wâddî in the spoken language.
3 I.e. mar'în, which exists in the literary language in the sense of informing.
§ 190. Final qa'ta likewise occurs in a few verbs only. Most of them are conjugated regularly, as kâfî: reward (second derived form of unused primitive verb), kâfir, kâfîna, &c.; aor. akâfî, &c.; imperat. kâfî; particip. mekâfî; haiya' (I.) show honour to, haiyart, aor. ahaiya', &c.; hazza' (I.) and istahza' (X.) mock, make fun of.

§ 191. The verbs sa' (for sâ', contracted from sawa') do harm to and sha' (for shayi') wish are somewhat irregular in their conjugation. The first makes si't, sirna, &c., in the past tense; aor. asi't, tisi', &c.; imperat. si'; particip. act. seyi' (for sa'i). The third form is asa' (by contraction), hardly used except in the particip. misî' (for musi').

Sha' makes shi't, &c., in the past tense: asha', tisha', or (in imitation of the literary) tashâ', &c., in the aorist. The imperat. and particips. are not in use.

Remark.—Several verbs which have final qa'ta in the classical language have y in the Cairene dialect, as qara (i.e. qaray) read (classic qara'). Haiya' has a duplicate form, haiyà (or haiya), with haiyêt, haiyéna, &c., for the other persons of the past tense, and ahaiya, &c., for the aorist. Sha' often drops its qa'ta in the expression in sha' Allah if God will, which then becomes in sha'llah.

VOCABULARY

<table>
<thead>
<tr>
<th>Khad 'ala</th>
<th>get accustomed to</th>
<th>agrimiya</th>
<th>grammar</th>
</tr>
</thead>
<tbody>
<tr>
<td>râmit</td>
<td>she throw</td>
<td>galsa</td>
<td>sitting</td>
</tr>
<tr>
<td>gilda</td>
<td>piece of leather,</td>
<td>baskawit</td>
<td>biscuits</td>
</tr>
<tr>
<td></td>
<td>binding</td>
<td>qadiya</td>
<td>affair, case</td>
</tr>
<tr>
<td>simâ'</td>
<td>hearing</td>
<td>dûlab 4</td>
<td>cupboard</td>
</tr>
<tr>
<td>qâmîs</td>
<td>dictionary</td>
<td>sitt</td>
<td>grandmother</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mahkama</td>
<td>court</td>
</tr>
</tbody>
</table>

1 Rêt (for ra'et) is used by fellâheen universally, and by Cairenes in the expression ya rêt 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 'tishâ', yishâ', &c.

3 See § 208 seq.

4 Turkish.
EXERCISE 57


EXERCISE 58

Are you going to eat this apple yourself or give it to the horse to eat? 9 She was convinced that you had not taken the medicine. She has composed a dictionary and a grammar. If he permits me, 4 I will go. The tree will bear when its time comes. 5 You don't deserve your wages because you don't work. Who took the biscuits from the cupboard? Half of them are eaten. I am going to ask permission from him to take one of his old garments 7 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. 8 Give us the pleasure of your society this evening. He does as he likes. Please God, we shall see you here to-morrow.

1 For yi‘zin lish.
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 inni.
7 hidma min hidūmu l qudām. (See § 443, note 2.)
8 Delaying.
9 tigī 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 \( wa'ad \) promise makes in the aorist \( au'id \), \( tu'id \), \( yu'id \), &c. (for \( aw'id \), \( tiw'id \), &c.); in the imperat. \( au'id \) (for \( iw'id \)), and in the particip. pass. \( mau'ud \) (for \( maw'ud \)). Similarly, \( auqa' \), \( yuqa' \), &c., from \( wiqi' \) 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 \( tiqaf \), &c. The imperat. is \( uqaf \). 'Wiqi' (sometimes \( waqa' \)) makes \( aqa' \) more frequently than \( auqa' \) in the 1st pers. sing. of the aorist; \( tuqa' \), \( yuqa' \), &c., in the other persons, and occasionally \( tiqa' \), \( yiqa' \), &c.

§ 193. The following verbs take \( a \) in addition to those whose medial radical is \( h \), \( h \), or \( ' \), or whose final radical is \( h \), \( h \), \( q \), or \( kh \) :—

| wagab     | arrive (time or occasion) | wirim     | swell |
| wagad     | find                      | wişil     | arrive |

and occasionally wiris inherit.

§ 194. Waşaf describe takes \( i \) irregularly for \( u \), and the following \( i \) irregularly for \( a \) :—

| wahag     | confuse                  | wahash     | make desolate |
| wahar     | frighten                | wa'ad      | promise      |
| waham     | frighten                | wasaq      | load         |
| wahhab    | give                    |            |              |

Remark.—The aorist of wagad is used both in an active and a passive sense. Occasionally \( yuqad \) is heard (in an active sense only) for \( yuqad \). Wagad makes \( yuqadib \), when meaning be incumbent upon.

In the eighth form the \( w \) is assimilated to the \( t \), as in verbs

1 But \( tiqaf \) is scarcely pure Cairene.
2 \( Yuris \) 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 qaṭ'a, as ittasal reach, from wiṣil (for iwtaşal).

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

I. Wahhash make wild
   waggih turn, direct
II. wārib slant
   wāfiq agree with
III. augab approach (of a time, season)
IV. itwagad, be found
    atwigid, &c.
V. itwaḥhal besmeared with mud
   itwaggih be turned, directed
VI. itwārib be slanted
VII. inwaga1 smart
     (more usually itwaga')
VIII. ittaşal, reach
IX. Not in use.
X. istauhash become wild
   istaulid beget generations of children

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, mauzūn weighed.

Remark b.—Verbs of this class whose medial and final radicals are identical present no irregularity whatever.

VOCABULARY

| wazan   | weigh     | itwaḥal     | be confused, stuck |
| wild    | beget, give birth to | itwazan     | be weighed |
| waga'   | hurt, pain | itwasaq     | be laden |
| warraq  | put on leaves | itwaṣṣal    | act as a go-between |
| wassa'  | make room  | wadd        | love |
| wāfiq   | agree with | wazzz       | incite |
| itwaḥas | get entangled, stuck, stranded | kashaf     | uncover, perceive |
| itwaḥhash | be turned into a savage | bahri       | north |

1 Nahwy muttasil.
2 Intensive.
EXERCISE 59


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 down 6 the steps. She will describe the house to you. We had arrived (at) the Pyramids before they left7 the hotel. You (plur.) are overloading 8 your donkeys. I will act as your go-between 9 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 itwārib.
6 Trans from on
7 Tilī min.
8 Trans. over by ketīr at end of sentence.
9 Trans. I will act as a go-between for (li) you.
10 First derived form of wiqīf.
§ 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 \( a \) 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 \( a \) in the past tense when the following vowel precedes a single consonant, and \( u \) when it precedes a double consonant; while in the aorist the \( w \), with its following vowel, contracts to \( a \). 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:

<table>
<thead>
<tr>
<th>PAST TENSE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MASC.</strong></td>
</tr>
<tr>
<td>quit (for qawalt)</td>
</tr>
<tr>
<td>quit (for qawalt)</td>
</tr>
<tr>
<td>qûlm (for qawalna)</td>
</tr>
<tr>
<td>qûlû, qûlum (for qawalû-m)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A O R I S T</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR</strong></td>
</tr>
<tr>
<td>1st pers.</td>
</tr>
<tr>
<td>2nd pers.</td>
</tr>
<tr>
<td>3rd pers.</td>
</tr>
</tbody>
</table>

1 In some of these verbs the middle radical was originally \( h \), or some other guttural; cf. dalas and das, both meaning to crush, shab be grey and the literary shahiba, Amharic mala swear with Ethiop. mahala.

2 The 1st pers. sing. of the aor. of az take refuge is pronounced a’azu in the expression a’azu billah, 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. qûlī. Plur. qûlû.
Particip. act. qáyil (qâ'il). Particip. pass. not in use.¹

Remark a.—The Nahwy passive of this verb, qîl (for quwil), with its aor. yuqâd (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 tâwiṣ obeying (also tâyiṣ). The participle of tâṣ want is either tâyiz (in pronunciation almost tâuz) or âyiz (âyz). Yiṣiz, yeṣiz, are sometimes heard for yiṣâz, yeṣâz. Nâm sleep makes nîm, nîma, &c., in the past tense, though it is for nawam.²

§ 198. Sâ contain, khâf ³ 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. ahîl, but hauwil, ithauwil, &c.; tâṣ obey, yiṣiṣ, makes tâuwaṣ or tâywaṣ in the first derived form; tân help, lîfî, 1st pers. tînt, aor. yiṣîn, but H. ñâin or (contracted) ñaun.

§ 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:—

<table>
<thead>
<tr>
<th>tiwil ⁵</th>
<th>grow tall</th>
</tr>
</thead>
<tbody>
<tr>
<td>dawakh</td>
<td>make giddy,</td>
</tr>
<tr>
<td></td>
<td>overpower</td>
</tr>
</tbody>
</table>

| ghawat (and | dig down deep |
| its passive |
| ghuwut)    |            |
| hawas      | talk confusedly, |
|            | drive silly |
| hawal      | sprint |

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 treddlen on, &c.
² Literary nawma. 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 lâzim yenâm these bottles must be laid down.
⁵ Also tal, especially in the sense of to reach, be long enough.
Thus the particip. act. of khawat is khāwit, its particip. pass. makhāt, its fourth derived form itkhawat. The particip. pass. of 'awag is ma'āg (for ma'wāg); the seventh form of dawakh and dawash, indawakh and indawash respectively.

§ 200. Of these verbs, tiwil, ghawat, ghuwut, and ziwil take a in the aorist, the rest i (dawakh and kawa' irregularly).

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

<table>
<thead>
<tr>
<th>I. dauwar 3</th>
<th>turn round (dār)</th>
<th>1st pers. gāwibt; aor. agaub; imperat. gaub; particip. megaub</th>
</tr>
</thead>
<tbody>
<tr>
<td>tauwib</td>
<td>cause to repent (tāb)</td>
<td></td>
</tr>
<tr>
<td>II. gāwir</td>
<td>be neighbour to answer</td>
<td></td>
</tr>
<tr>
<td>gāwib or (by contraction)</td>
<td>gaub</td>
<td></td>
</tr>
<tr>
<td>III. aqām</td>
<td>reside</td>
<td>1st pers. aqamt; 4 aor. aqim; particip. muqim, meqim 5</td>
</tr>
<tr>
<td>IV. ithāsh</td>
<td>be kept off</td>
<td>1st pers. ithāsh; aor. athāsh; particip. mithāsh</td>
</tr>
<tr>
<td>V. iddauwar</td>
<td>be turned round</td>
<td>particip. mittāwib, mittaub</td>
</tr>
<tr>
<td>ishshauwaq</td>
<td>long for</td>
<td></td>
</tr>
<tr>
<td>iggauwiz</td>
<td>be married, marry</td>
<td></td>
</tr>
<tr>
<td>VI. iittāwil (ala)</td>
<td>assault, abuse</td>
<td></td>
</tr>
<tr>
<td>ittaub (for ittāwil)</td>
<td>yawn</td>
<td></td>
</tr>
<tr>
<td>VII. inhāsh</td>
<td>be kept off, get away</td>
<td></td>
</tr>
<tr>
<td>inhawag (un-contracted)</td>
<td>beg</td>
<td></td>
</tr>
<tr>
<td>VIII. ihtāg or (un-contracted)</td>
<td>beg</td>
<td>1st pers. ihtagt or ihtawagt; aor. ahtāg or ahtiwig; particip. mihtāg or mihtiwig</td>
</tr>
<tr>
<td>ihtawag</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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. Istiqam (istaqim), with same meaning, is more common than aqām.
IX. iswadd  

1st pers. isswaddet;  
aor. aswadd; partic. miswidd

X. istigāb or (un-)grant a request contracted  

Alphabetical order

istagwib  
interrogate

istamwit  
pretend to be 
dead or wretched

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. Quiyim raise 
(from qâm) 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.

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, itc).

VOCABULARY

bâr  
be left idle, on 
one's hands

bash  
soak

tâb  
repent

tâb 'an  
give up

hâsh  
keep, keep away

bâs  
kiss

fât  
pass, leave

rauwaq  
delay, be long

tauwit  
let pass

hauwish  
hear

hâwit  
surround

qâwil  
give contract to,
   engage

itbauwish  
succeed to

inbâs  
be kissed

istigâr  
call to assistance

istaṭwil nafsu  
hold one's head

ridît  
I consented

muṭmin  
believer, faithful

akhras  
deaf and dumb

qilla  
scarcity

hâgar  
stone

budâ'ta  
goods

hawa  
atmosphere

1 Fem. mis-widda, but the form miswadda is used as a subst-
   antive meaning a rough copy.

2 Occasionally pronounced istagâb.

3 Note qâm yeqûm rise, but qâm yeqûm raise.

4 No doubt they are in reality distinct verbs.
EXERCISE 61


EXERCISE 62

Didn't you see her when she was passing the house? Let me pass, please. We went to bed 2 yesterday at half-past ten and got up at a quarter to nine; how many 3 hours did we sleep? Did you kiss the lady's hand? Why didn't you keep the dogs away from us? The ladder is (too) short; it won't reach. The lady wants you; go (and) see her. Don't be frightened, girl; he won't bite you. Put your hand before your mouth when you yawn. They were hoarding up their money for 4 years. This stone has been kissed by thousands of the faithful. The closeness of the atmosphere of the court overpowered the judges. She raised her child from 5 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 ⱥ for the final radical.

VERBS WHOSE INITIAL RADICAL IS ⱥ

§ 203. These are very few in number, and offer no peculiarity, except that the syllables ʿī, ʾyi, ʾnī become ʿī, ʾyi and ʾnī, as yībis become hard, aybas 6 (aor.), tības, yības, &c. The imperat., if used, would be ibas.

---

1. Beuond of me. We might equally well say ḫtāgīt il.
2. nūm. 3. kam, with substantive in sing.
4. min. 5. min ʾala.
6. Note the ḫ in the second syllable of the aor., yībis 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 a 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 o verbs.

§ 205. The following is an example of the conjugation of a verb of this class:

PAST TENSE

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers. bi't (for bay'at)</td>
<td>bi't</td>
</tr>
<tr>
<td>2nd pers. bi't</td>
<td>bi'ti</td>
</tr>
<tr>
<td>3rd pers. ba'</td>
<td>ba'it (for bay'at)</td>
</tr>
</tbody>
</table>

Plural for both Genders

1st pers. bi'na (for bay'a'na)
2nd pers. bi'tu-m (for bay'a'tu-m)

Imperat. bi', bi'i, bi'ā.
Aor. abi', tebi', &c.
Particip. act. bāyi' (bā'ir)' Particip. pass. mebi'.

Remark.—The uncontracted form of the passive participle appears in ma'yūb dishonoured, insulted, madīyūn indebted (from disused dān), and a few others; tāsh be light-headed makes maṭwāsh more often than maṭyūsh.2

§ 206. Bān appear, bāt pass the night, and sha' (for shaya') 3 take a in the aorist (making abān, &c.). Hāb fe'ar and nāl obtain generally make tiḥib, yīnī, but occasionally yuhāb, yūnāl.4

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

1 The a of the participle in āyi sometimes sounds nearly as ē, as bāyi', bēyi' (or bāri', &c.). (See § 3.) Similarly, verbs with a 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 a for i in the first syllable, apparently in the belief that it sounds educated.
4 For the conjugation of sha', see § 191.
§ 207. The derived forms are as follows:

I. *khaiyat*  
   *'aiyid* ("ala)  
   *séyib* (for *saiyib*)  
   *sáyis* (generally contracted)

II. *sáyis* (generally contracted)

III. *a'ísh*  
   *I/ IV. itbá'  
   *V. itb'éyin* (for *itbaiyin*)

VI. *itb'éyiq*  
   *iddáyin*  
   *VII. inbá*  
   *VIII. ihtár*  
   *IX. ibyadd*  
   *X. istigáś*  
   *XI. istiraiyah*  
   *istiréyah*  

VOCABULARY

<table>
<thead>
<tr>
<th>qád</th>
<th>light</th>
<th>khaiyish</th>
<th>put wrapping (khésh) on</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>'ásh</em></td>
<td>live</td>
<td>daiyin</td>
<td>charge with a debt</td>
</tr>
<tr>
<td><em>bád</em></td>
<td>lay eggs</td>
<td>býin</td>
<td>expose</td>
</tr>
<tr>
<td><em>sál</em></td>
<td>flow down</td>
<td><em>is</em>béyin</td>
<td>be let go, escape</td>
</tr>
<tr>
<td><em>qás</em></td>
<td>try on</td>
<td><em>iss</em>éyib</td>
<td></td>
</tr>
<tr>
<td><em>shál</em></td>
<td>raise, takeaway</td>
<td>itdáyin</td>
<td>min</td>
</tr>
<tr>
<td><em>'allaq</em></td>
<td>hang, put to</td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>haiyar</em></td>
<td>perplex</td>
<td></td>
<td></td>
</tr>
<tr>
<td><em>saiyih</em></td>
<td>melt (act.)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 But no verbs of this form can be fairly said to exist in the colloquial language.
2 *Istaqámi* is sometimes used for *istiquám*, and some others similarly both of the *w* and *y* class.
3 This form is in use also in other spoken dialects.
ikhtar  choose  ras is sana  New Year's Day
(ikhtar)  
istad  fish  khaiyata  dressmaker
inshal  be carried away  wadi (pl. widyan)
inzad  increase, rise  ketir ma  often
zalam  wrong  (before verb)
beiyin  evident  inzad
wasakha  dirt  ghasbe 'an in spite of
fanus  lantern  ikminn  because

EXERCISE 63

U’sbur lamma bevil lak il mas’ala min auwilha li akhirha. Râh raştabl we qu li s sayis2 yi’allaq il khel bi l’arabiya, we yegibhum hâlan. Hûmma ma ya’rafish yimu’lu lâ; mihtarin khâliš. Allah ya’raf il ‘ayib min il ma’yûb wi z zâlim min il mazlûm. Hûwa ikhtar lâmin yil’ab waiyâma ma yil’abshe waiyâh. Lazim tikhayish is sanadig bi l khêsh gabl is safar. Il wasâkha di hatinshât min hina kullila. Ihna bitna nbârih âkhir marra ti bitna; bihnâh li garna. Ana ma kuntish ‘auz adrabu; il ‘asaya ssêyibit min idî ghašbe ‘anni. Bêyin ‘alêk innak ma nimtish tûl il lêl. Kânit shayla bintihla ‘ala rašha. Qid il fawanis betû il ‘arabiya. Il mahkama daiyinitu bi rasm il qadiya. Ir râgil da ddâyin mimni kam qirsh. Hûwa tamalli mâshi mit’âyiq fi nafsu fi s sikak. Kan me’ayru ikminnu ma kramnïsh 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.8 The white hen has laid two eggs. The matter puzzles me altogether.8 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 goom.10 We are going to get up early to-morrow morning and fish in the sea. It was New Year’s

---

1 Sometimes pronounced ghâzh.
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 sâyis.
Day, and all the inhabitants\(^1\) were paying each other visits. The sun causes the snow to melt on the mountains and flow down into the valleys. My sister is going to\(^2\) the dressmaker to-morrow to try on\(^3\) her new ball\(^4\) dress.

**VERBS WHOSE FINAL RADICAL IS Y**

§ 208. These verbs are of the forms barak and birik, but drop the \(y\), leaving the vowel of the final syllable somewhat lengthened. It is pronounced fully long when the negative suffix -\(sh\) or the shortened forms of the personal pronouns are attached, or when it is, for any other reason, accented.

Remark.—A few neuter verbs take the form burik for birik,\(^5\) but optionally, as ‘usi be rebellious (for ‘isi).

§ 209. The conjugation of the simple verb is as follows:—

**PAST TENSE**

**Singular**

<table>
<thead>
<tr>
<th>MASC.</th>
<th>FEM.</th>
<th>INTERCHANGED</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers. țafet</td>
<td>țafet</td>
<td>I extinguished</td>
</tr>
<tr>
<td>2nd pers. țafet</td>
<td>țafet</td>
<td></td>
</tr>
<tr>
<td>3rd pers. țafă (for țafay)</td>
<td>țafă (for țafay)</td>
<td></td>
</tr>
</tbody>
</table>

**Plural for both genders**

| 1st pers. țafena | țafena |
| 2nd pers. țafetă (m) | țafetă (m) |
| 3rd pers. țafă (m) | țafă (m) |

**AORIST**

**Singular**

| 1st pers. ațfi | ațfi |
| 2nd pers. titfi | titfi |
| 3rd pers. yitfi | yitfi |

**Plural for both genders**

| 1st pers. nițfi | nițfi |
| 2nd pers. tițfă (m) | tițfă (m) |
| 3rd pers. yitfă (m) | yitfă (m) |

**Imperat.** itfi (m. and f.), pl. itfū.

**Particip. act.** țafi. **Particip. pass. mațfi.**

\(^1\) in nās betū il baḥal.  
\(^2\) țand.  
\(^3\) Aor.  
\(^4\) betū il baḥal.  
\(^5\) It will be remembered that most verbs of the form barak are transitive, while birik is mostly intransitive.
### PAST TENSE

#### Singular

<table>
<thead>
<tr>
<th>MASC.</th>
<th>FEM.</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers. mishit</td>
<td>mishit</td>
<td><em>I walked</em></td>
</tr>
<tr>
<td>2nd pers. mishit</td>
<td>mishiti</td>
<td></td>
</tr>
<tr>
<td>3rd pers. mishî (mishiy)</td>
<td>mishyit (mishiyit)</td>
<td></td>
</tr>
</tbody>
</table>

#### Plural for Both Genders

| 1st pers. | mishīna |
| 2nd pers. | mishītu (-m) |
| 3rd pers. | mishyû (-m) |

#### AORIST

| 1st pers. | amshi |
| 2nd pers. | timshi |
| 3rd pers. | yimshi |

#### Plural for Both Genders

| 1st pers. | nimshi |
| 2nd pers. | timshû (-m) |
| 3rd pers. | yimshû (-m) |

**Imperat.** imshi (m. and f.), pl. imshû.  
**Particip. act.** mâshi.

§ 210. All verbs of this class of the form barak are conjugated after the first, and all others after the second model.

**Remark a.**—Yā'ni *that is to say* is used for yi'ni, 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 mishiyit, mishiyit); bikit *she wept* (for bikyit). Baqa become makes baqat (for baqit); so tafat optionally for ta'fit, and a few others similarly; laqa find occasionally makes liqit (for laqet) in the 1st and 2nd pers. sing., as though from liqi. The final syllable of the 2nd pers. sing. masc. sometimes sounds as at for ét, 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 maghîli boiled; khizi be eclipsed, makhî.
§ 211. All verbs of this class take i in the final syllable of the aorist except the following, which take a:—

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>baqa 1</td>
<td>remain, become</td>
</tr>
<tr>
<td>tiri</td>
<td>get soft, cool (weather) 2</td>
</tr>
<tr>
<td>gara</td>
<td>happen</td>
</tr>
<tr>
<td>ghili</td>
<td>be dear</td>
</tr>
<tr>
<td>ghishi 3 (or ghushi) 'ala</td>
<td>faint</td>
</tr>
<tr>
<td>hidi</td>
<td>become docile</td>
</tr>
<tr>
<td>hifi</td>
<td>go barefooted</td>
</tr>
<tr>
<td>hili</td>
<td>be sweet</td>
</tr>
<tr>
<td>himi</td>
<td>be hot</td>
</tr>
<tr>
<td>hiyi</td>
<td>come to life</td>
</tr>
<tr>
<td>diri</td>
<td>know</td>
</tr>
<tr>
<td>difi</td>
<td>get warm</td>
</tr>
<tr>
<td>ridi</td>
<td>consent, accept</td>
</tr>
<tr>
<td>ra'a</td>
<td>see</td>
</tr>
<tr>
<td>sa'a</td>
<td>help</td>
</tr>
<tr>
<td>sihi 4</td>
<td>forget</td>
</tr>
<tr>
<td>'sihi</td>
<td>wake</td>
</tr>
</tbody>
</table>

and a few passives and neuters, as tifī (or tafa) be extinguished, shifi (and shufi) be healed, khifī (or khufi) be hidden, hide oneself in shame, khizi (and khuzi) be ashamed, be given. be he, be eclipsed, khishi be shy (aor. sometimes yikhsha for yiklisha), 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. inlā fill, fem. inlī.

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 tarrit is more usual than id dinya tiyīt.

3 Used impersonally.

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

5 Act. shifa heal, yishfi.

6 Also yilqī.

7 So that we have tafa yiṭifi extinguish, tafa yiṭfa be extinguished.

8 But naga yingi save.
VOCABULARY

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bada</td>
<td>begin</td>
</tr>
<tr>
<td>bara</td>
<td>sharpen</td>
</tr>
<tr>
<td>ḥaka</td>
<td>relate</td>
</tr>
<tr>
<td>ṭgha</td>
<td>froth, foam, effervesce</td>
</tr>
<tr>
<td>qala</td>
<td>jīy</td>
</tr>
<tr>
<td>ṣaqa</td>
<td>do, perform</td>
</tr>
<tr>
<td>tana</td>
<td>fold</td>
</tr>
<tr>
<td>bana</td>
<td>build</td>
</tr>
<tr>
<td>khafa</td>
<td>hide</td>
</tr>
<tr>
<td>ṭama</td>
<td>throw</td>
</tr>
<tr>
<td>ṭakha</td>
<td>loosen, let grow</td>
</tr>
<tr>
<td>ḥama</td>
<td>protect</td>
</tr>
<tr>
<td>gi♯ri</td>
<td>run, flow</td>
</tr>
<tr>
<td>risi</td>
<td>reach, come to agreement</td>
</tr>
<tr>
<td>lihiq</td>
<td>reach, overtake</td>
</tr>
<tr>
<td>shaqi</td>
<td>unruly</td>
</tr>
<tr>
<td>hisāb</td>
<td>account</td>
</tr>
<tr>
<td>ṭalā</td>
<td>piece of string, &amp;c.</td>
</tr>
<tr>
<td>ṭaghwa</td>
<td>froth, effervescence</td>
</tr>
<tr>
<td>ḥikāya</td>
<td>tale</td>
</tr>
<tr>
<td>ibriq</td>
<td>pot</td>
</tr>
<tr>
<td>shāma</td>
<td>candle</td>
</tr>
<tr>
<td>sharr</td>
<td>wickedness</td>
</tr>
<tr>
<td>darb</td>
<td>striking, blow</td>
</tr>
<tr>
<td>ballasi</td>
<td>pitcher</td>
</tr>
<tr>
<td>kasarona</td>
<td>saucepan</td>
</tr>
<tr>
<td>bi l ṭel</td>
<td>at night</td>
</tr>
<tr>
<td>ṭaqīl</td>
<td>in order that</td>
</tr>
</tbody>
</table>

EXERCISE 65


EXERCISE 66

Where did you find my hat? Say to the girl: Fill your pitcher from the river. Were they running when you saw them? Don't pour the water in the teapot till it boils. She refuses (doesn't consent) to come with us. She doesn't let

---

1. L. till I had no breath left.
2. See § 103.
3. The first derived form taffa is in more common use.
4. bērā: ish shay.
5. ʾillā lamma.
her hair grow. At what time do you want to wake to-morrow? The boys throw a bucket of water over his head. The men were watering their fields from the canal. Why didn't you (f.) put out the candle before you went to bed? If you read too much at night you will grow blind. I want you to do something for me. The cook was frying fish in the saucepan. The goods are getting dearer every day. Are you going on foot? This house was not built 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**

<table>
<thead>
<tr>
<th>MASC.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers. rabbēt</td>
<td>rabbēti</td>
</tr>
<tr>
<td>2nd pers. rabbēt</td>
<td>rabbit</td>
</tr>
<tr>
<td>3rd pers. rabba</td>
<td></td>
</tr>
</tbody>
</table>

**Plural for both genders**

| 1st pers. rabbēna | |
| 2nd pers. rabbētū (-m) | |
| 3rd pers. rabbū (-m) | |

**Remark b.**—Khallat is usually said for khallit.

### AORIST

**SINGULAR**

| 1st pers. arabbī | arabbī |
| 2nd pers. tirabbī | tirabbī |
| 3rd pers. yirabbī | tirabbī. |

**Imperat.** rabbi (m. and f.), rabbū (-m).

**Particip.** merabbī (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 izākān with aor.  
2 Trans. I want you do (aor).  
3 Trans. getting dear.  
4 Particip. of mishi.  
5 Particip. pass.  
6 Or terabbī, &c.
is generally pronounced, mesmi) is used as the passive participle of samma to name, though the simple verb sama is not in use. Idda give has middi for the active participle.

§ 213. The following are examples of the other derived forms:

II. làqa find, aor. alaqi, imperat. laqi, particip. melaqi.
III. a’ta give, 1st pers. a’teti, &c., aor. a’tti, titti, &c., imperat. iTiti, &c., particip. mutti.

<table>
<thead>
<tr>
<th>ikhla</th>
<th>let go</th>
<th>imsa</th>
<th>become evening</th>
</tr>
</thead>
<tbody>
<tr>
<td>ifta 2</td>
<td>pronounce a</td>
<td>irma</td>
<td>throw</td>
</tr>
<tr>
<td></td>
<td>fetwa</td>
<td>isqa</td>
<td>water</td>
</tr>
</tbody>
</table>

IV. itbara be sharpened, aor. atbir, imperat. itbir, particip. mitbir.
V. iddaffa warm oneself, aor. addaffa, imperat. iddaffa (fem. iddaffi), particip. middaffi.
VI. iddara hide oneself, aor. addara, imperat. iddara, particip. middari.

IX. Not in use.
X. istabda begin, aor. astabda, imperat. istabda, particip. mistabdi.
XI. istilaqqa catch, receive, aor. astilaqqa, imperat. istilaqqa, particip. mistilaqqi.

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’ti, &c., is sometimes heard for ti’ti, in the belief, perhaps, that it is educated, though the literary form is tu’tiyu.
2 Also afta.
3 Mishtari buying, customer, is sometimes heard for mishtiri, mistawi cooked, very rarely for mistiwi. Instead of imtala be filled, intala is often heard.
4 Istalqa is also used with the same meaning.
### Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḡarra</td>
<td>make run</td>
</tr>
<tr>
<td>ghalla</td>
<td>boil (act.)</td>
</tr>
<tr>
<td>šalla</td>
<td>say one’s prayers</td>
</tr>
<tr>
<td>‘adda</td>
<td>cross</td>
</tr>
<tr>
<td>ḏabba</td>
<td>fill, load</td>
</tr>
<tr>
<td>naqqā</td>
<td>choose, select</td>
</tr>
<tr>
<td>gâza</td>
<td>punish</td>
</tr>
<tr>
<td>râ‘a</td>
<td>tend sheep, watch; chastise</td>
</tr>
<tr>
<td>itrama</td>
<td>be thrown away</td>
</tr>
<tr>
<td>itkhaṣfa</td>
<td>hide</td>
</tr>
<tr>
<td>itqala</td>
<td>be fired</td>
</tr>
<tr>
<td>iḍḍa‘a</td>
<td>pretend</td>
</tr>
<tr>
<td>iḍḍa‘a ʿala</td>
<td>accuse</td>
</tr>
<tr>
<td>itrabba</td>
<td>be brought up</td>
</tr>
<tr>
<td>itkhaṣfa</td>
<td>disguise oneself</td>
</tr>
<tr>
<td>itqalla</td>
<td>be fried, scorched</td>
</tr>
<tr>
<td>inḥasha</td>
<td>be stuffed</td>
</tr>
<tr>
<td>inbana</td>
<td>be built</td>
</tr>
<tr>
<td>irtaḍa</td>
<td>consent</td>
</tr>
<tr>
<td>istaḥla</td>
<td>find sweet</td>
</tr>
<tr>
<td>istasma ‘(an)</td>
<td>inquire name of</td>
</tr>
<tr>
<td>istaṭa</td>
<td>take (drinks, drugs, &amp;c.)</td>
</tr>
<tr>
<td>istiḥamma</td>
<td>make learn by heart</td>
</tr>
<tr>
<td>ḥaffaḍ</td>
<td>cut</td>
</tr>
<tr>
<td>qāṣṣ</td>
<td>ruin</td>
</tr>
<tr>
<td>ʿauwar</td>
<td>morsel, mouthful</td>
</tr>
<tr>
<td>luqma</td>
<td>champagne</td>
</tr>
<tr>
<td>shambanya</td>
<td>heat</td>
</tr>
<tr>
<td>himū</td>
<td>board</td>
</tr>
<tr>
<td>ʿalqa</td>
<td>a thrashing</td>
</tr>
<tr>
<td>maʿaddiya</td>
<td>ferry</td>
</tr>
<tr>
<td>lōz</td>
<td>almonds</td>
</tr>
<tr>
<td>gūz</td>
<td>walnuts</td>
</tr>
</tbody>
</table>

### Exercise 67


---

1 For wala ashūf.  
2 let grow again.
EXERCISE 68

Go (and) warm yourself a little by 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 the town. Boil me a little water in a saucepan. Hide yourself there till he comes. He has gone to say his prayers. 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 (j.) 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. The potatoes were frying in the kitchen. We have bought them all; choose one for yourself. When you (j.) take a bath, don’t forget the soap.

§ 214. Doubly imperfect or weak verbs are those which have $r$ 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.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Particip.</th>
</tr>
</thead>
<tbody>
<tr>
<td>wafa</td>
<td>fulfil, complete</td>
<td>auфи, tuфи, уфи</td>
<td>(act.) wafi, (pass.) mauфи</td>
<td></td>
</tr>
<tr>
<td>wi‘i</td>
<td>be aware</td>
<td>ау‘а, у‘а</td>
<td>(act.) wа‘и, (f.) у‘и</td>
<td></td>
</tr>
<tr>
<td>rawa</td>
<td>irrigate</td>
<td>арwi, irwi</td>
<td>(act.) rawi, (pass.) marwi</td>
<td></td>
</tr>
<tr>
<td>‘iyi</td>
<td>be ill</td>
<td>а‘ya, ти‘ya, &amp;c.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I. warra</td>
<td>show</td>
<td>awarrи, &amp;c.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>II. dáwa</td>
<td>treat (medically)</td>
<td>adáwi, dáwi, &amp;c.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>III. tura</td>
<td>show</td>
<td>аури, турі, &amp;c.</td>
<td>(pass.) maurи</td>
<td></td>
</tr>
</tbody>
</table>

1 ‘and. 2 fi kull. 3 Aorist. 4 To each one. 5 Warа is also used. 6 For aurа, 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, warа. 8 Very little used.
DEFECTIVE TRILITERAL VERBS

IV. *Itrauwa* be watered, *atriwi, mitriwi.*

V. *Itwaffa* die, *atwaffâ, mitwaffi.*

VI. *Iddâwa* be treated, *addâwâ, middâwî.*

VII. *Itrauwa* be watered, quenched.

VIII. *Issawa* agree, conspire.

IX. *Itrauwa* be folded, *antiwi, minîwi.*

X. *Issawa* agree, *astwaffâ, mistwaffi.*

XI. *Issawa* be folded, *antiwi, minîwi.*

Remark a.—The verb *hiyi* has *istemâ* blush as the tenth derived form (for *istahyâ*), aor. *astihâ* (for *astahyâ*), particip. *mistihî.*

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

<table>
<thead>
<tr>
<th>Sawa</th>
<th>Be worth</th>
<th>‘iyi</th>
<th>Be ill</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>hiyi</em></td>
<td>Revive</td>
<td><em>wi’i</em></td>
<td>Beware</td>
</tr>
</tbody>
</table>

*Wafi* be completed (of a term, &c.), though a pure passive, makes *yufî* only.

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 *shimal* has fallen into disuse. There are comparatively few verbs possessing more than eight or nine derived forms.

1 Marwi and *maṭwi* are used by preference.

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

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

4 *Sawa* 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 *waffa,* which sometimes has itself a passive sense, being used instead; thus *waffâ* (or *wufîyît*) *ilmudda* the term was completed, but *tiffî 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

<table>
<thead>
<tr>
<th></th>
<th>MASC.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>gêt, git</td>
<td>gêt, git</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>gêt, git</td>
<td>gêtı, gitti</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>ga1, gih; negat. gat</td>
<td>ma gâsh</td>
</tr>
<tr>
<td>Plural for both genders</td>
<td>nigt, nigt</td>
<td>tigî, tigî</td>
</tr>
</tbody>
</table>

### AORIST

<table>
<thead>
<tr>
<th></th>
<th>MASC.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>agî</td>
<td>agî</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>tigî, tigî</td>
<td>tigî, tigî</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>yigî, yigî</td>
<td>tigî, tigî</td>
</tr>
</tbody>
</table>

### PLURAL FOR BOTH GENDERS

<table>
<thead>
<tr>
<th></th>
<th>MASC.</th>
<th>FEM.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>nigt, nigt</td>
<td>tigî</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>tigû, tigû (-m)</td>
<td>tigî</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>yigû, yigû (-m)</td>
<td>tigî</td>
</tr>
</tbody>
</table>

**Imperat.** masc. ta'âla, ta'â; fem. ta'alî, tâ'di; plur. ta'âlû, ta'â.1

**Particip. act.** masc. gây, gay, gê; fem. gâya, gaya; plur. gâyîn, gayîn.2

**Remark.** — The a of ga' is lengthened (the qa'ta disappearing), not only with the negative sign, but whenever it is accented, as gâni, gâ lak he came to me, to you, &c.

§ 218. The word tann, or its lengthened form tannîn, 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 ráîh, rah, or lâ, 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).
DEFECTIVE TRILITERAL VERBS

PAST TENSE

SINGULAR

<table>
<thead>
<tr>
<th>Gender</th>
<th>1st pers.</th>
<th>2nd pers.</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>tanni, tanniti, mâšî</td>
<td>tannak, tannitak, mâšî</td>
<td>tannu, tannitu, mâšî</td>
</tr>
<tr>
<td>Fem.</td>
<td>tanni, tanniti, mashya</td>
<td>tannik, tannitik, mashya</td>
<td>tannihâ, tannitha, mashya</td>
</tr>
</tbody>
</table>

Plural for both genders

<table>
<thead>
<tr>
<th>Gender</th>
<th>1st pers.</th>
<th>2nd pers.</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>tannina, tannitna, mashyin</td>
<td>tannuku (-m), tannitku (-m), mashyin</td>
<td>tannuhum, tannithum, mashyin</td>
</tr>
<tr>
<td>Fem.</td>
<td>nitannina, nitannitna, mashyin</td>
<td>nitannuku (-m), nitannitku (-m), mashyin</td>
<td>nitannuhum, nitannithum, mashyin</td>
</tr>
</tbody>
</table>

AORIST

<table>
<thead>
<tr>
<th>Gender</th>
<th>1st pers.</th>
<th>2nd pers.</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>atanni, atanniti, mâšî</td>
<td>titannak, titannitak, mâšî</td>
<td>yitannu, yitannitu, mâšî</td>
</tr>
<tr>
<td>Fem.</td>
<td>atanni, atanniti, mashya</td>
<td>titannik, titannitik, mashya</td>
<td>titannihâ, titannitha, mashya</td>
</tr>
</tbody>
</table>

Plural for both genders

<table>
<thead>
<tr>
<th>Gender</th>
<th>1st pers.</th>
<th>2nd pers.</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>nitannina, nitannitna, mashyin</td>
<td>titannuku (-m), titannitku (-m), mashyin</td>
<td>yitannuhum, yitannithum, mashyin</td>
</tr>
<tr>
<td>Fem.</td>
<td>nitannina, nitannitna, mashyin</td>
<td>nitannuku (-m), nitannitku (-m), mashyin</td>
<td>nitannuhum, nitannithum, mashyin</td>
</tr>
</tbody>
</table>

INDEFINITE FUTURE

Rayih tanni, atanni, tanniti, atanniti, mashî ; rayha tanniha, ttanniha, tannitha, tanniha, mashya, &c.

Imperat. tannak, tannitak, mashi ; tannik, tannitik, mashya ; tannukû (-m), tannitkû (-m), mashyin.

Remark a.—The preformatives of the aorist are sometimes omitted, as ‘ashan yinizulûm we tannuhum mashyin ‘ala tûl that they may go down and walk straight on. The negative imperative does not necessarily take the preformative t. In the 3rd pers. sing. of the past tense tann may be used without the pronoun (as tann mâshi for tannu mâshi).

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 tannitni and tannêtni.
2 For titanniha, &c.
§ 219. The conjunction madâm seeing that (composed of mà and the obsolete verb dam last) sometimes makes madumt, madumti, in the 1st and 2nd pers. sing., as madumte gôt (for madâm gôt) seeing that you have come. It remains unchanged in the other persons.

§ 220. The verb gàb bring is very rarely used in the imperative, the verb hât give, bring (fem. hâtî, pl. hâtû), replacing it.

§ 221. The interjection yalla (i.e. ya Allah) sometimes takes the sign of the 2nd pers. of the aorist, as ma tyalla (tiyalla) come along then!

THE QUADRILITERAL VERB

§ 222. Quadriliteral verbs may be:

(a) Reduplicated forms of weak trilateral verbs, or of trilateral verbs whose medial and final radical are identical, the second radical in the second case appearing as the final radical of the new verb; e.g.:

<table>
<thead>
<tr>
<th>bashbish</th>
<th>soak</th>
<th>bash²</th>
</tr>
</thead>
<tbody>
<tr>
<td>rakhirkh</td>
<td>loosen</td>
<td>rakha</td>
</tr>
<tr>
<td>sausau</td>
<td>squeak</td>
<td>sawa</td>
</tr>
<tr>
<td>basbas</td>
<td>ogle</td>
<td>bâss²</td>
</tr>
<tr>
<td>balbil</td>
<td>wet</td>
<td>ball</td>
</tr>
<tr>
<td>dashdish</td>
<td>smash to pieces</td>
<td>dashsh</td>
</tr>
<tr>
<td>shamshim</td>
<td>sniff</td>
<td>shamm</td>
</tr>
<tr>
<td>qabqab</td>
<td>rise, swell</td>
<td>qabb</td>
</tr>
</tbody>
</table>

Remark. — Dahdah weaken (originally da’dâr) 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 triliterals in which the quadriliterals have their origin. They are given in the form in which they bear a similar sense.
3 Cf. the literary bâsar see.
4 Da’dâr is still heard, though less frequently than dahdah.
**THE QUADRILITERAL VERB**

<table>
<thead>
<tr>
<th>Quadriliteral</th>
<th>English Meaning</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>da' mish</td>
<td>be half blind 1</td>
<td>'imish</td>
</tr>
<tr>
<td>dahdhar</td>
<td>roll, slope</td>
<td>indahar</td>
</tr>
<tr>
<td>ghathrash</td>
<td>turn a deaf ear</td>
<td>tirth</td>
</tr>
<tr>
<td>issarmah</td>
<td>live fast</td>
<td>ramah 2</td>
</tr>
<tr>
<td>shaqlib</td>
<td>upset</td>
<td>qalab</td>
</tr>
<tr>
<td>shaqlaq</td>
<td>suspend</td>
<td>'alaq</td>
</tr>
<tr>
<td>shaq lif 3</td>
<td>throw</td>
<td>qadaf</td>
</tr>
<tr>
<td>shaqbat</td>
<td>climb, hold to</td>
<td>shibit</td>
</tr>
<tr>
<td>knalbat</td>
<td>confuse</td>
<td>khalat</td>
</tr>
<tr>
<td>qarbat</td>
<td>be stingy</td>
<td>qarrat</td>
</tr>
<tr>
<td>1-salbat</td>
<td>be incited</td>
<td>sallat</td>
</tr>
<tr>
<td>knharbaq</td>
<td>pierce with many holes</td>
<td>kharaq, kharraq</td>
</tr>
<tr>
<td>knharbish</td>
<td>scratch</td>
<td>kharash 3</td>
</tr>
<tr>
<td>knharwish</td>
<td>scratch (as a mouse)</td>
<td>kharash 4</td>
</tr>
<tr>
<td>qarrash</td>
<td>munch</td>
<td>qarash</td>
</tr>
<tr>
<td>1ddabil</td>
<td>fade</td>
<td>dibil</td>
</tr>
<tr>
<td>lahlib</td>
<td>blaze</td>
<td>lahab</td>
</tr>
<tr>
<td>sha'ilil</td>
<td>burst out in flames</td>
<td>sha'al</td>
</tr>
<tr>
<td>zaghlil</td>
<td>be dazed</td>
<td>zaghal 5</td>
</tr>
<tr>
<td>knhalwis</td>
<td>talk inanely</td>
<td>hawas</td>
</tr>
<tr>
<td>sharma't</td>
<td>tear to pieces</td>
<td>sharat</td>
</tr>
<tr>
<td>qarmish</td>
<td>munch</td>
<td>qarash</td>
</tr>
<tr>
<td>farshin</td>
<td>spread out</td>
<td>farash</td>
</tr>
<tr>
<td>knfaltin</td>
<td>live fast, become a rogue</td>
<td>knfaltat 4</td>
</tr>
<tr>
<td>knfalin</td>
<td>grow strong</td>
<td>kn'afa</td>
</tr>
<tr>
<td>knma'a'yaq</td>
<td>play the fop</td>
<td>kn'ayiq</td>
</tr>
<tr>
<td>knma'yar</td>
<td>revile</td>
<td>kn'ayir</td>
</tr>
<tr>
<td>knmar'gin</td>
<td>make putty</td>
<td>'agan</td>
</tr>
<tr>
<td>knma'shaq</td>
<td>become enamoured</td>
<td>kn'dashiq</td>
</tr>
<tr>
<td>knmatwi'h</td>
<td>lead astray</td>
<td>kaiyih</td>
</tr>
<tr>
<td>knmakhtar</td>
<td>swagger</td>
<td>kn'atar 6</td>
</tr>
<tr>
<td>kninga'tmas</td>
<td>recline</td>
<td>kn'inga'tas</td>
</tr>
</tbody>
</table>

---

1 As in the expression ‘énu mida'misha.
2 We say yissarmah (or yirmah) wara n niswán. For the initial sibilants, compare the 1st of the tenth derived form and the sister languages Aramaic and Ethiopic.
3 Shaqdif has recently fallen into disuse.
4 Not in use; falat means to get issue, escape.
5 Cf. also zagh in 'én'ch zághit. Many trilliters are themselves only lengthened forms of weak verbs, or verbs with a doubled radical, as shaqqar from shaqq (ala) to visit; so basar, bass (above). See below, Rem. b.
6 Cf. ish-shakhtar to bluff (a word, however, not in common use).
THE SPOKEN ARABIC OF EGYPT

itna'nis revive na'tash
lahwig goad lahag
laswa flog lasa
lahwis lick clean lahas
it'olaq behave lasciviously 'alaq
khazaq goad
qarwat cut off qarat
naqwar insult naqar
shahwar smear with soot shahhar
itqaryif get disgusted qirif
waştan place in middle wasṣat
it'alqan (= it'olaq, from 'alaq)

itrabhin become a monk itrabhib

(c) Original forms, or forms derived from triliteral verbs obsolete in both the literary and spoken dialects; e.g.:

batbat splash
rasras tremble (from
tashtash fizz
cold, &c.)
dahdar roll
ra'ra\' be fresh and green
dardish (fi l get confused (in
calming) speaking) karkib put in disorder
washwish whisper

Remark.—Many of these, like batbat, rasras, are reduplicated, or at least the third radical is identical with the first. In others all four radicals are different. Some, like tashtash and washwish, are no doubt onomatopoetic.

(d) Purely denominative, many of them from foreign nouns, and all from nouns containing more than three consonants, except where a w is inserted, as ishsharwid to blow the hot wind, called shard; e.g.:

bandaq shoot bunduq
bitbarqa put on a veil burqu
garnal write about one in a newspaper gurnal
itrasmil be a capitalist rismal
segar insure sukurti
kartin put into quarantine karantina
mazraq bluster mizraq
itnarmel be like Nimrod, i.e. act tyrannically

1 These verbs are not in use in the Cairene dialect.
2 The primitive verb generally means to cheat in Cairene.
3 Of. also 'ilin M., log, stump.
4 Unless sahlun soap and nammar to murder (see note) be regarded as quadriliterals instead of the first derived form of imaginary triliterals.
Remark a.—It will be observed that \( u \) is the only letter added at the end of a triliteral 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 par'el and par'el, regarded in that language as forms of the triliteral verb.

Remark b.—Sometimes both the quadriliteral and perfect triliteral from which it is immediately formed owe their origin to a weak triliteral, or a triliteral with a doubled radical (the latter in many cases being no longer in use), as zāgh, zaghil, zaghila; shāṭ scorch, sha'āṭ, sha'waṭ.

§ 223. Quadrilaterals, and in particular the duplicated forms, generally intensify the meaning of the triliteral verb, and herein increase the resemblance which they already bear in structure to the first derived form of the triliteral.

§ 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 gurnal, which is also at times pronounced gurnil, shankal (or shankil)\(^1\) hook, trip up, karkib upset, qashqish glean. Those verbs whose second vowel is \( i \) are usually active in signification.

§ 225. The conjugation offers no difficulties, as will be seen from the following examples:

**PAST TENSE**

**Singular**

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>dahdar, karkib</td>
<td>dahdar, karkib</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>dahdar, karkib</td>
<td>dahdar, karkib</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>dahdar, karkib</td>
<td>dahdar, karkib</td>
</tr>
</tbody>
</table>

**Plural for both Genders**

1st pers. dahdar, karkib

2nd pers. dahdartu (-m), karkibtu (-m)

3rd pers. dahdar, karkib

**AORIST**

**Singular**

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>adahdar, akarkib</td>
<td>adahdar, akarkib</td>
</tr>
<tr>
<td>2nd pers.</td>
<td>tidahdar, ticarkib</td>
<td>tidahdar, ticarkib</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>yidalahdar, yikarkib</td>
<td>tidahdar, ticarkib</td>
</tr>
</tbody>
</table>

\(^1\) Both foreign words.  
\(^2\) Or tedahdar, &c.
Plural for both genders

1st pers. nidahdar, &c.
2nd pers. tidahdarû, &c.
3rd pers. yidahdarû, &c.

Imperat. masc. dahdar, karkib; fem. dahdarî, karkibi; pl. dahdarû, karkibû (neg. ma tdahdarsh, &c.).

Particip. midahdar, mikarkib (or medahtar, &c.).

Remark.—The verb tâta: bend down, though in reality a quadrilateral, is treated in its conjugation as a trilateral of the second derived form, and makes âtâti in the aorist, metâtî in the participle.

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

Remark a.—A second form, ilkhabitt, occurs in the word îtmâriîn (simple verb îtmâm) be easy in one’s mind, confident; aor. îtmâmîn; particip. îîtmarîn. This verb, however, is not in common use, like its kindred trilateral îtmâmîn.

Remark b.—The derived form of the quadrilateral answers to the fifth derived form of the trilateral.

§ 227. From “stop’er” is derived the verb istabbbar stop, aor. aştabbbar, particip. miştibbar, used in a neuter as well as an active sense, and often with no reference to machinery.

Vocabulary

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>bargim</td>
<td>talk confusedly, matter</td>
</tr>
<tr>
<td>tanbil</td>
<td>be lazy</td>
</tr>
<tr>
<td>khasar</td>
<td>clench</td>
</tr>
<tr>
<td>targim</td>
<td>translate, interpret</td>
</tr>
<tr>
<td>barțal</td>
<td>frame</td>
</tr>
<tr>
<td>barwiz</td>
<td>frame, scatter</td>
</tr>
<tr>
<td>bahțar</td>
<td>slip</td>
</tr>
<tr>
<td>izzahlaq</td>
<td>slip</td>
</tr>
<tr>
<td>itrahwin</td>
<td>address</td>
</tr>
<tr>
<td>‘anwin</td>
<td>sift</td>
</tr>
<tr>
<td>gharbil</td>
<td>sift</td>
</tr>
</tbody>
</table>

1 Or ma ddahdarsh.
2 Tâta in the written dialect.
3 Corresponding to the literary ilkhabatt (if’âllalla).
4 Cf. the Alexandrian ma stabbanîk from sta bâr (S.). Iştabbbar is also used as an imperative, but somewhat jocularly. Iştabbbar is not to be confused with istabbbar, the eighth form of the verb sabar.
kartin 'ala  |  put into quarantine  
qarbas  |  tie to the pom-
      |  mel of the saddle
igga'mas  |  be puffed up with pride
issattit ('ala)  |  play the grand lady
it'afrat  |  become like one possessed, behave naughtily
iddarwish  |  become a der-vish

|  tabbaq  |  fold  
|  ghanu  |  sing  
|  raqas  |  dance  
|  wiqif  |  stand  
|  tawa  |  fold  
|  tawa  |  hide  
|  it'ata  |  be given  
|  dar  |  walk about  
|  lawa  |  twist  
|  gisr  |  embankment  
|  su'a  |  picture  
|  shammäm  |  water-melons  
|  fruta  |  fruit  
|  ruzz  |  rice  
|  maftrash  |  table-cloth  
|  sabat  |  basket

EXERCISE 69


1 From qarbus (qarabùs). 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 issàwà. The accent is on the final syllable.
3 The a is pronounced somewhat shortly. (See § 13.)
The papers are all in confusion; why didn’t you number them? 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. Nobody was ever bribed by him, nor has he ever bribed anybody. You ought to frame one of these two pictures. She was carrying the basket on her arm when the rice was spilt on the ground. We both slipped and went rolling down the bank till we fell into the canal. I saw you standing there shivering with cold. The horse was going at an amble. She always plays the grand lady with me. You had better register your letters, seeing that there are cheques in them. They have returned the paper all torn. You haven’t addressed your letter. The barley has to be sifted before it is given to the horse. He wants to lord it over everybody. Will they put us into quarantine at Port Said? Please loosen this cord a little. Take the tablecloth in the middle and fold it (in two). What was she whispering in his ear? Why didn’t you come when I called to you? You will get ill if you eat unripe fruit. The fields will be irrigated 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 kātib he that writes, a clerk, kannās a sweeper (from kana sweep).

---

1 §§ 11 (2), 559.
2 Particip. fem.
3 3rd pers. sing. fem.
4 Verb before subst.
5 tann.
6 Continued present.
7 min.
8 ahsan, at beginning of sentence.
9 sōgar.
10 min.
11 After the verb.
12 iza, with past tense.
13 Trans. which is not (mush) ripe.
14 Fem. sing.
(b) Of the person or thing on whom the act is performed (the patient), or of the thing created by its action, as maktūb a thing written, a letter.

(c) Of the action of the verb in an abstract form, or of the becoming what it denotes, as ṭa'ir striking, sugr a being small, childhood.

(d) Of the doing of that action once, as ṭa'irba 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 mihlab 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:

<table>
<thead>
<tr>
<th>FORM</th>
<th>EXAMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>bârk sa'b hard, sahl easy</td>
</tr>
<tr>
<td>2.</td>
<td>barak gada' brave, Ḥasan, pr. n. (beautiful)</td>
</tr>
<tr>
<td>3.</td>
<td>burk murr bitter</td>
</tr>
<tr>
<td>4.</td>
<td>birik khashin rough, in lumps, tikhit thickset</td>
</tr>
<tr>
<td>5.</td>
<td>barâk khalâs finished, ḥarâm forbidden, disgraceful</td>
</tr>
<tr>
<td>6.</td>
<td>barik adib well-bred, da'if weak, ḥaliq shaved</td>
</tr>
<tr>
<td>7.</td>
<td>barûk ḥasûd envious, 'agûz aged</td>
</tr>
<tr>
<td>8.</td>
<td>bârik kâtib, tânî, tâlît, sâhîl easy.</td>
</tr>
<tr>
<td>9.</td>
<td>barrâk baṭṭâl bad, bâsâs spy, khâiyât tailor</td>
</tr>
<tr>
<td>10.</td>
<td>barrik akkil gluton, qassis priest, ᵀahît singer</td>
</tr>
<tr>
<td>11.</td>
<td>barkân sakrán drunk, ṭâshân thirsty, khurbân spoilt</td>
</tr>
<tr>
<td>12.</td>
<td>brîkân 'iryan naked</td>
</tr>
<tr>
<td>13.</td>
<td>abrik aḥmar, aḥmar, aḥwal, &amp;c.</td>
</tr>
</tbody>
</table>

Remark a.—The participles of the simple and derived forms are excluded (with the exception of barik) 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 Ghâm (and occasionally gri'm) is for gawm (from gâ'), the u having fallen out.
Remark b.—A few quadriliterals have an adjective of the form lakhbut, as khalbūṣ deceiving, a rogue.

Remark c.—Bārīk is confined to the participle and the ordinal numbers. Barrāk and barrīk are generally intensive in meaning. The former is used mostly of trades or professions. The word gallāl scavenger is a denominative from gilla; so ṯauwāb brickmaker from tūb, šabbān from šabdūn, shaddāf from shadūf. Barīk, barīk, and barrīk are often identical in meaning with the passive participle of the active verb (whether in the simple or first derived form),2 as qaṭīl slain (= maqtūl), ṭasūl one sent, a messenger (= marsūl).3 kharbūn spoilt (= makhrūb).

Remark d.—Barīk and birīk are frequently used in the feminine to denote the thing on which the action of the verb has been performed, as dafīna a thing buried, sariqa a thing stolen, booty, liqīya a find; mādiya, from the intransitive maḏa pass (of time), is used of a previous lesson (in school). From nafa exile are formed the nouns nifāya and nīfāwa one spurned, an outcast.

Remark e.—Abrāk (weakened to ibriq in ibrīq) 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 beyik), as maiyīt (meyīt) dead (from māt), tāiyīb good (tāb, yeṭīb).

§230. Class c comprises the so-called infinitives used substantively. The principal forms of those derived from the primitive verb are as follows:

<table>
<thead>
<tr>
<th>FORM</th>
<th>EXAMPLES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. bark</td>
<td>katm concealing, ʿaḏḏ biting, akl eating, qūl (for qawl) saying, word, sēr walking, proceeding, mashy walking, gait</td>
</tr>
<tr>
<td>2. barak</td>
<td>ʿamal doing, deed, ṭalāb demanding, demand, marād being ill, illness, āma being blind, blindness</td>
</tr>
<tr>
<td>3. barrāk</td>
<td>kalam speaking, speech, sawād a being black, black</td>
</tr>
<tr>
<td>4. barrūk</td>
<td>qabūl accepting</td>
</tr>
</tbody>
</table>

1 Kaddāb is used of one who has just told a lie, though it properly signifies one addicted to lying, a professional liar.
2 Bīrīk is the pass. particp. of the primitive Syriac verb, as barrīk is of the Hebrew.
3 Used as the pass. particp. of irsal (arsal) send, which is not, however, in colloquial use.
4 All the colours have this form.
VERBAL NOUNS

<table>
<thead>
<tr>
<th>FORM</th>
<th>EXAMPLES</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.</td>
<td>birk</td>
</tr>
<tr>
<td>6.</td>
<td>birak</td>
</tr>
<tr>
<td>7.</td>
<td>birak</td>
</tr>
<tr>
<td>8.</td>
<td>birik</td>
</tr>
<tr>
<td>9.</td>
<td>burk</td>
</tr>
<tr>
<td>10.</td>
<td>burâk</td>
</tr>
<tr>
<td>11.</td>
<td>burük</td>
</tr>
<tr>
<td>12.</td>
<td>barka</td>
</tr>
<tr>
<td>13.</td>
<td>barâka</td>
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<tr>
<td>14.</td>
<td>barukha</td>
</tr>
<tr>
<td>15.</td>
<td>birka</td>
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<tr>
<td>16.</td>
<td>birâka</td>
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<tr>
<td>17.</td>
<td>birika</td>
</tr>
<tr>
<td>18.</td>
<td>burâka</td>
</tr>
<tr>
<td>19.</td>
<td>burûka</td>
</tr>
<tr>
<td>20.</td>
<td>barâkan</td>
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<tr>
<td>21.</td>
<td>barkana</td>
</tr>
<tr>
<td>22.</td>
<td>birkân</td>
</tr>
<tr>
<td>23.</td>
<td>birkiya</td>
</tr>
<tr>
<td>24.</td>
<td>burukiya</td>
</tr>
<tr>
<td>25.</td>
<td>mabrák</td>
</tr>
<tr>
<td>26.</td>
<td>mabrik</td>
</tr>
<tr>
<td>27.</td>
<td>mibrâk</td>
</tr>
<tr>
<td>28.</td>
<td>mabráka</td>
</tr>
<tr>
<td>29.</td>
<td>mabrika</td>
</tr>
<tr>
<td>30.</td>
<td>mi (me)</td>
</tr>
</tbody>
</table>

1 In a passive sense.  
2 The verb is only used in the first derived form (nahhaq).  
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 burâka 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'rifâ 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 darbu his striking or his being struck, su'alû his questioning, his question, or his being questioned, his examination.

Remark c. — The letter w preceded by the vowel i and followed by d, i.e. in the forms birak, birâka, burak, is changed to y, as qiym (for qiwam), siyâm fasting (for šiwâm), 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 šifa quality (from waṣaf), giha direction (from wagah).1

Remark f. — A form baraka appears in the words sala prayer, and ḥayâ life (contracted from sa'awa and ḥayawa), and in a few other words not in general use.

§ 231. The abstract nouns of the derived forms of the trilateral verb are as follows:—

I.
1. tabrik as taftish searching (fattish), tadwîr turning.
2. tabraka as tazkara reminding, ticket (zakkar).
3. tabrika as tagriba trying, experience (garrab).
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 tilqā' a bringing face to face with (laqqa); but the former is scarcely colloquial, and the latter is used only in the expression min tilqā' nafs, nafsak, &c., of his, your, &c., own accord.

II.
1. mi (me, mu), bārika as mekhalla contradicting, a contravention (khālif), mi'akhīza blaming (akīz), muwafqa agreeing with (wāfīq), migāuba answering (gāwīb), mi'ayra reproaching ('āyir).
2. birāk as ḥisāb taking account, bill (ḥāsib).

III.
1. ibrāk as i'ilān publishing.
2. abbrāka as agāza 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, tibarrīk, tibarrīk, as takallīm speaking, tīharrak being moved, tiqaddīm being advanced, tāharri investigating, investigation.

VI. tabārīk, tibārīk, as tāhāmil 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 tabārūk.

VII. imbīrāk, as inkisār being broken, humiliating oneself (inkasar).

REMARK.—This form likewise is very rarely heard.

VIII. ibtīrāk as istilām receiving (istalam).

IX. ibrikāk as ihmirār getting red.

X. and XI. istibrāk as istifḥām getting information.

2. istibrākā, as istiqāma rectitude, istighāsa calling for aid, istirāha reposing.

1 Takrīr is the form in use.
2 Tilqā' is corrupted colloquially to tilka.
3 The first syllable is occasionally u, especially before u. The i usually falls out (§ 33).
4 Literary ibrākā. Note that the spoken language has in this instance the stronger vowel.
Remark a. — Only verbs whose middle radical is \( w \) or \( y \) have the second form, and of these only those which contract in the past tense. From istagwib *interrogate* is formed istigwâb, after istibrâk.

Remark b. — In some cases the noun is in use, though the verb has become obsolete.\(^1\) 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 lakhbaṭa;\(^2\) that of the derived verb ti(te)lahkbiṭ, as daḥḍāra *rolling*, kharbasha *scratching*, ti(te)barṭil *a being bribed*.

§ 233. Class \( d \) is formed by the addition of the feminine termination \( a \) to the abstract noun, the forms bark and tabrik being used exclusively for this purpose in the case of the primitive and first derived trilateral verb, as darb *striking*, darba *a striking one, a blow; ‘add *biting*, ‘adda *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 sh&rya) *purchase* (from shara *buy*). A few nouns of this class take either \( w \) or \( y \), as ghalwa (or ghalya) *a boiling*.

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 ṭaṭā treated as the form of a triliteral instead of a quadriliteral, as it is in reality.

Remark c. — In the quadriliterals the derived form tilakḥbiṭ becomes tilakḥbaṭa,\(^4\) as ti(te)makhmada *a being upset by shaking, óe., unconsciousness*.

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 wâḥda 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 Lakḥbiṭa, as well as tilakḥbiṭa (see below), is sometimes used by the higher classes.

3 The plur. ghalwāt is preferred to ghalyāt.

4 The learned say tilakḥbiṭa.
trilateral verb take the forms mabrak and mabrîk, 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.:—

maghtas a large basin for plunging (from ghuṭus, yîghtaṣ)
mâṭbakx kitchen (from ṭabakh, yiṭbukh)
maktab school (from katab, yiḳtib)
maglis place or time of sitting, as-
semblely (from galas, yiɣlis)
maghrîb time of going west, sunset (from gharab, yiɣhrib)

Remark a.—The noun of time and place of verbs whose
medial radical is w becomes mabâık, as maqâm woodwork round
the tomb of a sheikh. 2 (from qaμm, yeq̲um), and those whose medial
radical is y, mabîk, but there is perhaps no example in the
spoken language.

Remark b.—Several of these nouns take the feminine termin-
ation, as madrasa school (from daras, yi’dris). A few derived
from verbs whose initial radical is w or y take the form mibrâk,
as maṭ’âd 3 appointed time (from wa’ad promise), mi’âd birthday
(from wilid).

§ 235. Class f, denoting the instrument, takes the forms
mabrak, mibrak, to which the feminine termination is some-
times added, and mabrak, mibrâk; e.g.:—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mabrad</td>
<td>a file</td>
<td></td>
</tr>
<tr>
<td>maqâṣṣ</td>
<td>scissors</td>
<td>barad</td>
</tr>
<tr>
<td>misann</td>
<td>a steel for sharpening</td>
<td>qass</td>
</tr>
<tr>
<td>mamsâha</td>
<td>a cloth for wiping</td>
<td>sann</td>
</tr>
<tr>
<td>maṣyada</td>
<td>a trap</td>
<td>masaḥ</td>
</tr>
<tr>
<td>minâshsha</td>
<td>a fly whisk</td>
<td>şâd</td>
</tr>
<tr>
<td>muṭâḥ</td>
<td>a key</td>
<td>nashsh</td>
</tr>
<tr>
<td>minshâr</td>
<td>a saw</td>
<td>fataḥ</td>
</tr>
<tr>
<td>minqâr</td>
<td>a chisel</td>
<td>mashâr</td>
</tr>
<tr>
<td>miqyâs</td>
<td>a gauge</td>
<td>naqar</td>
</tr>
<tr>
<td>mizân (for miwzân)</td>
<td>a balance</td>
<td>qâs</td>
</tr>
</tbody>
</table>

1 In these cases it is u in the written dialect, as kataḥ, yaktub.
2 The meaning dignity, position, is not generally known, though the expression sâḥib maqâm is used sometimes even
by the uneducated.
3 More commonly maṭ’âd.
Remark a.—The verb from which the instrument is derived is not always in use, as in the case of misalla packing-needle (from the obsolete sall).

Remark b.—From nakhal sift is formed mankhul a sieve, from ra'a see miraya looking-glass, the qat'a falling away.

§ 236. Verbal nouns denoting a vessel take the same forms as those of class i, as miḥlāb a milk-pail (ḥalab), mibzaqa a spittoon.

Remark.—From kahal 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:

<table>
<thead>
<tr>
<th>word</th>
<th>meaning</th>
<th>word</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hitta</td>
<td>a hit</td>
<td>luqma</td>
<td>a mouthful</td>
</tr>
<tr>
<td>hiṣṣa</td>
<td>a portion, share</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(b) Garments, coverings, &c., many of which take the form birāk, as:

<table>
<thead>
<tr>
<th>word</th>
<th>meaning</th>
<th>word</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>libās</td>
<td>drawers</td>
<td>girāb</td>
<td>sheath, bag</td>
</tr>
<tr>
<td>ḥirām</td>
<td>coverlet, woollen</td>
<td></td>
<td>over-garment</td>
</tr>
</tbody>
</table>

(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:

<table>
<thead>
<tr>
<th>word</th>
<th>meaning</th>
<th>word</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mallāḥa</td>
<td>a salt-mine, salt-cellar</td>
<td>tarrāḥa</td>
<td>a mattress</td>
</tr>
<tr>
<td></td>
<td></td>
<td>‘assāra</td>
<td>an oil press</td>
</tr>
</tbody>
</table>

Barrādiya is the vessel where water is kept cool.

Remark.—A few intensive adjectives take the forms mibrak, mibrik, as mis'ad fortunate, and mibkhit very lucky and mityiz with large thighs, formed from the nouns bakht and Ẓī.

§ 238. The remaining forms are not easily classified, as they are applied almost indiscriminately to different orders of nouns, as:

<table>
<thead>
<tr>
<th>word</th>
<th>meaning</th>
<th>word</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>shibbāk</td>
<td>a window</td>
<td>tiffāḥ</td>
<td>apples</td>
</tr>
<tr>
<td>dibbān</td>
<td>flies</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

§ 239. It should be noted also that a particular form is not necessarily confined entirely to a class. Thus shammām watermelons has the form of nouns denoting trades, &c.

1 Unless it represents the passive participle of the verb as'ad. (See § 167.)
VEEBAL NOUNS

VOCABULARY

khattt  handwriting  'oza  need, want
sharba  draught  taswiya  cooking
dukhul  entry  'ugr  childhood
niyaba  procuration  dabh  slaughtering
marshr  saving  libs  clothing
qirayya  reading  titakhibit  being knocked, knocking
firar  fleeing  rubat  tying
mecauma  resistance  wasl  receipt
surur  joy  fakk  untying
inshirah  gaiety  kuha  coughing, coughing
wisiya  order  ghuna  singing
qu'ad  sitting  sukat  being silent, silence
tazyir  putting on, interesting oneself  with
hashwa  stuffing  haifa  going bare-footed
hazz  enjoyment  mauqaf  place of standing, stand
inbisat,  contentment, pleasure  malhmal  holy carpet
inbisat  pleasure  (See Lane, Mod.Egypt., ch. xxiv.)
hana  happiness  taman  price
hinniya  kindness, compassion  'amaliya  doing, deed
radawa  depravity  fot  a passing, going through
ghiyar  changing  dikka  bench
madad  stretching, scope  fitir  pastry
shof  seeing, view, vision  sham'idan  candlestick
dashsh  crushing  'ankabut  spider
tulu'  rising, departing  habara  kind of cloak
hadad  demolishing  halla  pot
ihitre'm  respecting, respect  riq  salvia
mushtara  buying  furn  oven
(mishtara)  preserving, protecting  kanun  oven (Arab)
hifz  protecting  nagaf  chandeliers
kubr  being big, manhood  fak-ha  fruit
duf  weakness  gidri  smallpox
diyana  religion  nahin  soft

(hu'diq  ignorant
hadiq  rare, scarce
sall (adj.)
EXERCISE 71

VERBAL NOUNS 205


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

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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.\textsuperscript{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 spend\textsuperscript{2} two or three days in the preparation of their food,\textsuperscript{3} until the time for the departure of the mahmal approaches.\textsuperscript{5} The meat is only half-cooked.\textsuperscript{6} Leave it there in case of need. We arrived before sunset and left before sunrise.\textsuperscript{7} The price for slaughtering\textsuperscript{8} a lamb is five piastres tariff. We are not satisfied with\textsuperscript{9} our food and clothing. I heard a knocking at the door. Why didn’t you prevent him from striking her?\textsuperscript{11} Tying\textsuperscript{12} is easier than untiring.\textsuperscript{12} They do all these things\textsuperscript{13} to make fun of people.\textsuperscript{14} When it first came down,\textsuperscript{15} the rain was slight. She has a violent cough. Give me a little drinking-water,\textsuperscript{16} please. The king gave orders for his head to be cut off.\textsuperscript{17} I recognised him by his gait. They were busy with\textsuperscript{20} their drinking and singing. If speech is silver, silence is gold.\textsuperscript{21} He is ever wool gathering.\textsuperscript{22} Going bare-footed in winter is harmful to the health. I saw him as I was passing through Cairo.

\textsuperscript{1} The vaccination of the children is for the preservation from the . . .
\textsuperscript{2} fidil.
\textsuperscript{3} il akl wi sh shurb.
\textsuperscript{4} Of.
\textsuperscript{5} Verb before the subject.
\textsuperscript{6} Trans. cooked half a cooking.
\textsuperscript{7} Trans. before the setting (nuzūl) of the sun . . . before its rising.
\textsuperscript{8} Genitive.
\textsuperscript{9} fi.
\textsuperscript{10} Of, genitive.
\textsuperscript{11} Trans. his striking at (fi) her.
\textsuperscript{12} Trans. the tying, the untiring.
\textsuperscript{13} Trans. doings.
\textsuperscript{14} 'ashīn id dīhk 'alā n nās.
\textsuperscript{15} Trans. in its first descent.
\textsuperscript{16} Trans. water (of) drinking.
\textsuperscript{17} Trans. for (bi) the cutting off (of) his head.
\textsuperscript{18} min.
\textsuperscript{19} betā‘ū.
\textsuperscript{20} fi.
\textsuperscript{21} Trans. if speech is of . . . , silence will be of . . .
\textsuperscript{22} Trans. he has ever (tamallī) wool gathering.
\textsuperscript{23} Trans. the going, &c.
\textsuperscript{24} Trans. in the winter.
\textsuperscript{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, we (in swearing), as w Allah, w Allahi by God, wi ḥyāt rāṣāk 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 zahir 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:

<table>
<thead>
<tr>
<th>Inseparable</th>
<th>Separable</th>
</tr>
</thead>
<tbody>
<tr>
<td>barra</td>
<td>outside</td>
</tr>
<tr>
<td>ba’d</td>
<td>after</td>
</tr>
<tr>
<td>bēn</td>
<td>between</td>
</tr>
<tr>
<td>bidāl</td>
<td>instead of</td>
</tr>
<tr>
<td>taht</td>
<td>under</td>
</tr>
<tr>
<td>tūl</td>
<td>during,</td>
</tr>
<tr>
<td>gūwa</td>
<td>in, inside</td>
</tr>
<tr>
<td>gum</td>
<td>beside</td>
</tr>
<tr>
<td>gher</td>
<td>without,</td>
</tr>
<tr>
<td>ḥawalān</td>
<td>around</td>
</tr>
<tr>
<td>didd</td>
<td>against</td>
</tr>
<tr>
<td>dimn</td>
<td>among</td>
</tr>
<tr>
<td>zēy</td>
<td>as, like</td>
</tr>
<tr>
<td>‘ala</td>
<td>on, against</td>
</tr>
<tr>
<td>‘an</td>
<td>from</td>
</tr>
<tr>
<td>‘and</td>
<td>by, with, &amp;c.</td>
</tr>
</tbody>
</table>

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 rūḥ ila ẖēs or ila ma sha ẖallah, 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 mial 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 foq from above, off, min wara from behind. Min is sometimes used with another to give greater precision, or pleonastically, as ba'de minnu, tahtë minnak, min ghèr ġâga. Others form a new preposition in conjunction with another word, as 'ala shân (or 'asân) for the sake of, on account of, li ḥadd 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:—

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>abadan</td>
<td>never</td>
</tr>
<tr>
<td>aslu</td>
<td>originally</td>
</tr>
<tr>
<td>auwilan, fil</td>
<td>firstly</td>
</tr>
<tr>
<td>auwil</td>
<td></td>
</tr>
<tr>
<td>emta?</td>
<td>when?</td>
</tr>
<tr>
<td>imbârîh</td>
<td>yesterday</td>
</tr>
<tr>
<td>in nahar da</td>
<td>to-day</td>
</tr>
<tr>
<td>badrî</td>
<td>early</td>
</tr>
<tr>
<td>ba'd, ba'dîha</td>
<td>afterwards</td>
</tr>
<tr>
<td>ba'dên</td>
<td>afterwards</td>
</tr>
<tr>
<td>bukrä</td>
<td>to-morrow</td>
</tr>
<tr>
<td>tamallì</td>
<td>always</td>
</tr>
<tr>
<td>tàní</td>
<td>again</td>
</tr>
<tr>
<td>dawâmàn,</td>
<td>always</td>
</tr>
<tr>
<td>dayman</td>
<td></td>
</tr>
<tr>
<td>(da'imân)</td>
<td></td>
</tr>
</tbody>
</table>

zaman, zêye  | formerly         |
| zaman       |                   |
| sâ'a, sâ'ât  | sometimes        |
| dilwaqt, dil-| at present       |
| waqti ²     |                   |
| ḥâlan       | at once           |
| summa ³     | then, next        |
| 'amnauwil   | last year         |
| qabla, qabliha | before     |
| lissa       | not yet, still    |
| nihaytu, in | finally           |
| nihâya      |                   |
| wakhri      | late              |

¹ The Nahwy form saniyan is sometimes heard.
² For di il waqti (§ 416). The i seems to emphasize the word. Cf. dîlî these here, kamâni (for kumân); similarly, perhaps, the final ak in ya dôbak, &c. (See § 570, note.)
³ Borrowed from the literary language.
(2) Adverbs of place:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>barra</td>
<td>out</td>
</tr>
<tr>
<td>taht</td>
<td>under</td>
</tr>
<tr>
<td>gwa</td>
<td>inside</td>
</tr>
<tr>
<td>henak</td>
<td>there</td>
</tr>
<tr>
<td>hina</td>
<td>here</td>
</tr>
<tr>
<td>fén?</td>
<td>where?</td>
</tr>
<tr>
<td>fōq</td>
<td>above?</td>
</tr>
<tr>
<td>quddām</td>
<td>in front</td>
</tr>
<tr>
<td>quṣād</td>
<td>opposite</td>
</tr>
<tr>
<td>wara</td>
<td>behind</td>
</tr>
</tbody>
</table>

(3) Adverbs of manner and degree:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>atābi, atāri</td>
<td>now, assuredly</td>
</tr>
<tr>
<td>izzēy?</td>
<td>how?</td>
</tr>
<tr>
<td>bardu, bardu</td>
<td>also, all the</td>
</tr>
<tr>
<td></td>
<td>same</td>
</tr>
<tr>
<td>balāsh</td>
<td>no need of,</td>
</tr>
<tr>
<td></td>
<td>gratis</td>
</tr>
<tr>
<td>bass</td>
<td>only</td>
</tr>
<tr>
<td>baqa, baqat</td>
<td>however, still</td>
</tr>
<tr>
<td>bēyin</td>
<td>apparently</td>
</tr>
<tr>
<td>belki, belkin</td>
<td>perhaps</td>
</tr>
<tr>
<td>bi ḫsāb</td>
<td>cautiously</td>
</tr>
<tr>
<td>bi zyāda</td>
<td>too much,</td>
</tr>
<tr>
<td></td>
<td>enough</td>
</tr>
<tr>
<td>bishwēsh</td>
<td>gently</td>
</tr>
<tr>
<td>bi 1 aqall</td>
<td>at least</td>
</tr>
<tr>
<td>bi t taklmin</td>
<td>approximately</td>
</tr>
<tr>
<td></td>
<td>taklmin</td>
</tr>
<tr>
<td>tamām, bi t</td>
<td>completely</td>
</tr>
<tr>
<td>tamām</td>
<td></td>
</tr>
<tr>
<td>taqriban</td>
<td>about</td>
</tr>
<tr>
<td>tēs, bahre tēs</td>
<td>very much</td>
</tr>
<tr>
<td>ghāliban,</td>
<td>probably,</td>
</tr>
<tr>
<td>ghālib</td>
<td>mostly, generally</td>
</tr>
<tr>
<td>ghershe</td>
<td>only</td>
</tr>
<tr>
<td>hantara, ya</td>
<td>I wonder if</td>
</tr>
<tr>
<td>hantara,</td>
<td></td>
</tr>
<tr>
<td>ya tara</td>
<td></td>
</tr>
<tr>
<td>hatta</td>
<td>even</td>
</tr>
<tr>
<td>haqqqa</td>
<td>truly</td>
</tr>
<tr>
<td>halbatt, il-</td>
<td>certainly, no</td>
</tr>
<tr>
<td>batt 2</td>
<td>doubt, probably</td>
</tr>
<tr>
<td>dughri 1</td>
<td>straight</td>
</tr>
<tr>
<td>dobak, ya dob</td>
<td>scarcely,</td>
</tr>
<tr>
<td></td>
<td>hardly</td>
</tr>
<tr>
<td>rubbama, li</td>
<td>rubbama</td>
</tr>
<tr>
<td></td>
<td>zēye bardu</td>
</tr>
<tr>
<td></td>
<td>all the same</td>
</tr>
<tr>
<td></td>
<td>more</td>
</tr>
<tr>
<td></td>
<td>sābiq</td>
</tr>
<tr>
<td></td>
<td>formerly</td>
</tr>
<tr>
<td></td>
<td>sawa, sawiya</td>
</tr>
<tr>
<td></td>
<td>together</td>
</tr>
<tr>
<td></td>
<td>sirqa</td>
</tr>
<tr>
<td></td>
<td>stealthily</td>
</tr>
<tr>
<td></td>
<td>sirr</td>
</tr>
<tr>
<td></td>
<td>secretly</td>
</tr>
<tr>
<td></td>
<td>shawāhid,</td>
</tr>
<tr>
<td></td>
<td>evidently</td>
</tr>
<tr>
<td></td>
<td>ish shāhid</td>
</tr>
<tr>
<td></td>
<td>shuwaiya</td>
</tr>
<tr>
<td></td>
<td>a little</td>
</tr>
<tr>
<td></td>
<td>'āsalla</td>
</tr>
<tr>
<td></td>
<td>perhaps</td>
</tr>
<tr>
<td></td>
<td>'ala l mahl</td>
</tr>
<tr>
<td></td>
<td>slowly, gently</td>
</tr>
<tr>
<td></td>
<td>faqat</td>
</tr>
<tr>
<td></td>
<td>only</td>
</tr>
<tr>
<td></td>
<td>qawi</td>
</tr>
<tr>
<td></td>
<td>strongly, very</td>
</tr>
<tr>
<td></td>
<td>qawām</td>
</tr>
<tr>
<td></td>
<td>quickly</td>
</tr>
<tr>
<td></td>
<td>qalle ma</td>
</tr>
<tr>
<td></td>
<td>seldom</td>
</tr>
<tr>
<td></td>
<td>kaza, 4 kede</td>
</tr>
<tr>
<td></td>
<td>so, thus</td>
</tr>
<tr>
<td></td>
<td>kēf</td>
</tr>
<tr>
<td></td>
<td>how</td>
</tr>
<tr>
<td></td>
<td>kēt we kēt</td>
</tr>
<tr>
<td></td>
<td>so and so</td>
</tr>
<tr>
<td></td>
<td>kitir (ketir)</td>
</tr>
<tr>
<td></td>
<td>much</td>
</tr>
<tr>
<td></td>
<td>kamān, ke-</td>
</tr>
<tr>
<td></td>
<td>mān, ke-</td>
</tr>
</tbody>
</table>

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, keinyinn¹ | apparently
khālis | entirely
la', la | no, not
la budd | of necessity
lēh? | why?
ma | but
masal, masal-kan | for example
mahsan, ya mahsanak | apparently
ma'nāha | that is, namely

ma'nāha kān | however it be
mōt | exceedingly
mūsh, mush, mish | not
nār | exceedingly
na'am | yes
wāsil | at all
wi's salām | once for all
ya'ni | that is to say
yītla⁴ | about
yigī | about

CONJUNCTIONS

§ 245. The following are of everyday occurrence:

an | or
amma² | but, when
agrann | since, seeing that
auwil ma | directly that
azinn | inasmuch as
atābi, ātāri | assuredly
iza, izakān | if
in | that
illa inn | except that
ikminn | seeing that, because
innama | only that, except that³
‘iwad, ‘uwad ma | instead of
ba'de ma | after that
bidāl ma | instead of
tauw, tauwe ma | as soon as, no sooner
ṭul ma | as long as
ghēr inn | except that

ham . . . | both . . . and
ham⁴ | ham
hatta | until
hāl in | directly that
hēs (le) inn | inasmuch as
hākim | inasmuch as, in fact
sālit ma | at the time that
‘ala shān, ‘ashān (ma) | in order that, because of
‘ala inn | that
‘ala bāl ma, ‘abāl ma | until
fa, fi, fe | and, so
qable ma | before that
kulle ma | whenever
kullī ma | keinn, keyinn as if
le inn | because, that
lagl (li agl) | in order that
lagle inn, lagle ma | in order that

¹ With the pronominal suffixes.
² As in amma nshūf let me see.
³ Fr. seulement.
⁴ Turkish, from Persian.
The following are in frequent use:—

Allah, Alla dear me
tay tay to call a goat
(Allahumma in truth, indeed
ta-ta when teaching a child to walk
âh, ah-h ah, alas, oh taaa to make a camel kneel
akh, akh min fie on
gay gay gay help
ikhkh, pugh, ugh hus to quiet a dog, &c.
uff, uffen
hay hay hay to call goats
hay
sik sik sik to call goats
you
hô, hé (hoh, hëh) here
iyak beware, see that
há-ah, harga to urge a donkey
iyáh, iyâha there he, she, is
hiss to quiet a donkey
i-yîh ugh, not really
ummmâl rather, I should think so,
more
bi llâhi by God
say
bis bis bis to call a cat
shé 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).
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kis kis kis</td>
<td>to make a horse go back</td>
<td>la¹</td>
<td>to express surprise</td>
</tr>
<tr>
<td>kh-h-h-h</td>
<td>to make a camel kneel</td>
<td>ma</td>
<td>but</td>
</tr>
<tr>
<td>khâṭ</td>
<td>to make a camel step cautiously</td>
<td>ya ma ḥsan</td>
<td>how much, how very</td>
</tr>
<tr>
<td>khaṭṭ, khaṭṭi</td>
<td>to a donkey for the same purpose</td>
<td>yalla</td>
<td>surely</td>
</tr>
<tr>
<td>khud</td>
<td>to call a person’s attention, hey!</td>
<td>ya rêt</td>
<td>would come on</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ya salâm, ya sâtir</td>
<td>fancy, dear me</td>
</tr>
<tr>
<td></td>
<td></td>
<td>yiss, yisse²</td>
<td>to make a horse stop</td>
</tr>
<tr>
<td></td>
<td></td>
<td>baqa</td>
<td>uy-ūh (ya sâlim)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VOCABULARY</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fagr</td>
<td>dawn</td>
<td>istafhim</td>
<td>inquire</td>
</tr>
<tr>
<td>kù</td>
<td>elbow</td>
<td>darab bulṭa</td>
<td>take a stroll</td>
</tr>
<tr>
<td>shanab</td>
<td>mustache</td>
<td>khalat</td>
<td>mix</td>
</tr>
<tr>
<td>karsha</td>
<td>hurrying</td>
<td>waqqa³</td>
<td>let fall, drop</td>
</tr>
<tr>
<td>fusha</td>
<td>recreation</td>
<td>bi kh(i)lāf</td>
<td>contrary to</td>
</tr>
<tr>
<td>khidma</td>
<td>service</td>
<td>bi l marra</td>
<td>once for all, not at all</td>
</tr>
<tr>
<td>kinisa</td>
<td>church</td>
<td>istihbāb</td>
<td>chumming together</td>
</tr>
<tr>
<td>ista'gīl</td>
<td>haste</td>
<td>mandil</td>
<td>handkerchief</td>
</tr>
<tr>
<td>‘ām</td>
<td>swim, float</td>
<td>mallīm</td>
<td>millieme</td>
</tr>
<tr>
<td>shalīhi</td>
<td>be correct, proper</td>
<td>tūl</td>
<td>length</td>
</tr>
<tr>
<td>sakk</td>
<td>to lock</td>
<td>lisān</td>
<td>tongue</td>
</tr>
<tr>
<td>fitir</td>
<td>to breakfast</td>
<td>kalīm</td>
<td>lock</td>
</tr>
<tr>
<td>sīhir (ṣīhir)</td>
<td>to sit up, watch</td>
<td>quwwa</td>
<td>strength, power</td>
</tr>
<tr>
<td>iftakar</td>
<td>think</td>
<td>(quwwa)</td>
<td></td>
</tr>
<tr>
<td>birid</td>
<td>catch cold, a chill</td>
<td>‘āda</td>
<td>custom</td>
</tr>
<tr>
<td>shadd</td>
<td>pull</td>
<td>saḥīh</td>
<td>true</td>
</tr>
<tr>
<td>nāwil</td>
<td>hand, reach</td>
<td>saḥīḥa</td>
<td>truth</td>
</tr>
<tr>
<td>istād</td>
<td>shoot</td>
<td>kūl</td>
<td>falsehood, false</td>
</tr>
<tr>
<td>samak</td>
<td>fish</td>
<td>balīya</td>
<td>ax</td>
</tr>
</tbody>
</table>

**EXERCISE 73**

Inta rāyiḥ ‘ala fēn? Fīh mandīlēn f udṭī fōq it tarabēza; hat lī wāḥīd minhum. Ma mirīsh fulās wala mallīm; fīh ‘andak

¹ La is followed by the personal pronouns, huwa, hiya, and humma, being appended to it in their shortened forms, as lahu, lahr, laluilī.

² The y is barely pronounced.
INTERRJECTIONS AND EXCLAMATIONS

EXERCISE 74

I took cold yesterday from not wearing an overcoat. Since when have you been in Cairo? Please reach me that pencil from the top of the cupboard. I wonder who has torn these leaves out of my book? If you go to bed early, you must not get up late. He fell off 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 anything after two days' shooting. What is the distance from Cairo to the Pyramids? About two hours and a quarter walking. He said that he will do it for your sake only. We ran after him till we overtook him outside the town. Haven't you asked him yet why he didn't look for my watch, or make inquiries about it? The water flows round the village, and the inhabitants fish in it. He is always trying to talk Nahwy, and says, for example: "ir ragul allazi ga indi ams" for "ir ragil illi gih andi imbarih." Tell me approximately how long you have been in the Government service. At what time do they ring the bell for dinner? The telegram didn't come till two in the afternoon. Is his house next-door to the post-office or opposite to it? When our work is finished we will take a stroll as far as the market. Why did you mix the good with the bad? It would have been better if you had taken the eggs out of the basket before you dropped it on the floor. I wish (I had)! Go straight on and turn to the left after the English church. You will find it right at the top. Even if she comes now she won't catch the train. She says she met him yesterday, whereas he doesn't arrive in Cairo till the day after to-morrow. I can give it you as soon as you come, only you must let me know before, so that I may get it ready for 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.
8 We had shot. 9 Trans. to the walker.
10 Aorist. 11 'ala.
12 'an.
13 min.
14 'anz with aor.
15 Trans. the service of the Government. 16 darab.
17 gamb. 18 Aor. The verb to precede its subject.
19 kam. 20 fi.
21 Trans. in front of you. 22 'ala.
23 Trans. above, entirely. 24 latta.
25 lihiq, aor.
26 bass.
27 min qabl. 28 li.
APPENDIX A

NAHWY PRONUNCIATION AND FORMS

For ë we hear ay (as in English aisle), as 'ayn eye; for ð, au (as in German), as khauf fear.

s and ð take the place of t and ð where these letters correspond to the literary th and dh. ¹

y is pronounced soft like the English j, as rajul (= rúgil.)'

retains its full value. (See § 21.)

For the pronunciation of q, see § 20.

Elision of the vowels, in such instances as are given in § 29, is to a great extent avoided.

The words cited in §§ 17 and 18 are, for the most part, sounded as they are written in the dictionaries.

The definite article, which is pronounced al or el, is assimilated only to t, t, d, ð, r, ð, s, š, sh, and n.

Words are frequently used in their uncontracted forms (§ 33), a replaces the colloquial ë in a large number of words, as wa and, gadd grandfather, shagaratuhu (or shagaratu) his tree.

Nouns, when undefined, are declined after one or other of the following models:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>MASC.</td>
<td>FEM.</td>
</tr>
<tr>
<td>N.</td>
<td>kâtibun</td>
<td>kâtibatun</td>
</tr>
<tr>
<td>G.</td>
<td>kâtibin</td>
<td>kâtibatin</td>
</tr>
<tr>
<td>Ac.</td>
<td>kâtiban</td>
<td>kâtibatan</td>
</tr>
<tr>
<td></td>
<td>DUAL</td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>kâtibání</td>
<td>kâtibatání</td>
</tr>
<tr>
<td>G. A.</td>
<td>kâtibainí</td>
<td>kâtibataíni</td>
</tr>
<tr>
<td></td>
<td>PLURAL</td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>kâtibúna</td>
<td>kâtibatun</td>
</tr>
<tr>
<td>G. A.</td>
<td>kâtibína</td>
<td>kâtibatin</td>
</tr>
</tbody>
</table>

¹ In Hebrew also and other Semitic languages s and ð answer to the Koranic th and dh in a large number of words.
² Or, in the words of the grammarians, imála does not take place; but occasionally we have ë for a, as in 'ind = colloq. ‘and.
THE SPOKEN ARABIC OF EGYPT

Broken Plural

MASC.
N. rigálun
G. rigálín
A. rigálan
N. 'usmânû
G. A. 'usmána

Dual and Perfect Plural as above.

Broken Plural

N. diráhimu
G. A. diráhima

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 -tm, as al baytu the house, G. al bayti, A. al bayta; kitabu 'llahi the book of God, kitábuhu his book.

Abun father and akhun brother are, under these circumstances, declined as follows:—N. abû, akhû; G. abî, akhî; A. abá, akhâ; while the dual loses the termination mi, and the perfect plural the termination na, and i is substituted for u, as mustakhdamih his employes.

Remark b.—The final vowels and the "tanwin" (un, in, an) are more often omitted than not.

The cardinal numerals which differ from those in common use are as follows:—

<table>
<thead>
<tr>
<th>MASC.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ahad(un)</td>
<td>ihda</td>
</tr>
<tr>
<td>wáhid(un)</td>
<td>wáhida(tun)</td>
</tr>
<tr>
<td>2. isnân(i)</td>
<td>salâsa(tun)</td>
</tr>
<tr>
<td>3. salâs(un)</td>
<td>samâniya</td>
</tr>
<tr>
<td>8. samân</td>
<td>'ashara(tun)</td>
</tr>
<tr>
<td>10. 'ashr(un)</td>
<td>ihda 'ashrata</td>
</tr>
<tr>
<td>11. ahdâ 'ashara</td>
<td></td>
</tr>
<tr>
<td>12. isna 'ashara, &amp;c.</td>
<td></td>
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<tr>
<td>18. samâniya 'ashara, &amp;c.</td>
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<tr>
<td>20. 'ishrûna(a), for both genders</td>
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<td>30. salâsûn, salâsin, &amp;c.</td>
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<tr>
<td>80. samânin, samânin</td>
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<td>100. mi'atun, mi'ah</td>
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<tr>
<td>200. mi'atán(i)</td>
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<tr>
<td>300. salâ-su mi'a(tun), &amp;c.</td>
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</table>

1 The student must consult the grammars of the literary
The ordinals are:—

**MASC.**

1st. auwal(un)
2nd. sănî
3rd. sâlis(un)
8th. sâmin(un)
11th. hâdì ‘ashara, &c.

**FEM.**

úla
sâniya(tun)
salisa(tun), &c.
sâmina(tun)

The pronouns which must be regarded as Nahwy are: hâza this; f. házihi, pl. comm. ha‘ulâ'; zâlik this, that; allazî who, which, f. allatî, du. allazân, f. allatân, pl. allazin; 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 ku. 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, qataltahumu thou didst slay them both.

Remark.—The n 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 triliteral 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:—

<table>
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<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
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<tbody>
<tr>
<td><strong>MASC.</strong></td>
<td><strong>FEM.</strong></td>
<td><strong>MASC.</strong></td>
</tr>
<tr>
<td>1. qataltu</td>
<td>qataltu</td>
<td>qatalta</td>
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<tr>
<td>2. qatalta</td>
<td>qatalta</td>
<td>qataltumâ</td>
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<tr>
<td>3. qatala</td>
<td>qatala</td>
<td>qatalatumâ</td>
</tr>
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**AORIST**

| 1. aqtulu | aqtulu | naqţulu | naqţulu |
| 2. taqtulu | taqtulûna | taqtulani | taqtulîna | taqtulÎna | taqtulÎna |
| 3. yaqtulu | yaqtulîna | yaqtulâni | yaqtulîna | yaqtulÎna | yaqtulÎna |

language as to what nouns are "tripotes," and what "dipotes," 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:

3. Act. pret. abráka, aor. yubrikú; pass. pret. ubríka, aor. yubruk.
5. Act. pret. tabáraka, aor. yatabáraku; pass. pret. tubúrika, aor. yutabáraku.

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 triliteral verbs are: zaima to think, zanantu, zaiía. Ac. instead of zanie’t, Ac, and similarly all verbs with a doubled radical, i. e., it was said, aor. yuqalu; amáta he put to death, aor. yumítu.

The quadriliteral is lakhhata, aor. yulakkbítu in the act., and luhkbíta, yulakkahtú, in the pass.

The prefix sa, and occasionally sanj, is employed to give the aorist a future sense, as bát, &c., in the colloquial language.

Kóm (classic. kawm), the verbal noun of kán to be, is used as a conjunction without being preceded by a preposition, as kán rát 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 kōnu yigi he was compelled to come, kallīfūni kōni arīḥ 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 abtārak for ibtārak, as in aṭabar he esteemed, aṭaraf 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 abūya rāḥ Amerika, the latter abūya rāḥ Amrika fi blād il malakan.¹

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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 ginēna (for ginēna); so also in ane, inte, ta‘āle (for ana, inta, ta‘āla).

In other positions a is liable to be changed to i, as Mehimmid (for Mehimmad), Melīm (for Ahmad), so in the aorist of triliteral verbs (with the exception of those used in a passive or neuter sense) which elsewhere take the vowel a, as asrāq, adrib (for asraq, adrab),² and in the second syllable of verbs of the first derived form, and of quadrilaterals, as khallis (for khallas), fandīz (for fantaz).

¹ § 589. If speaking in public, the educated would say wālīd (or waldi) tawaggah ila Amerika, but they generally “descend” from the nahwyy 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 masak, sakat, za‘alt (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 $lqétish$ 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 máṣṭaba, yídfinu.

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 wahid ragil a man, wahda sitt a lady. It is very rarely, if ever, expressed with abstract nouns, as zi'iq min gher 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.—Wahid and wahda may be used alone of a man, a woman, as shufte wahid I saw a (man), wahda gat li a (woman) came to me, miggauwiz wahda ‘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? iddini wahda 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 riggala (or ba’d de riggala or kam ragil) fi 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 ragil it tayyib the good man, il bint il ‘aiyana the sick girl, khaddaminak il battalin it talata

¹ I.e. “Much ado about nothing.” Ga’ga’a min gher ta’hin 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 wahid, see under distributive and definite pronouns.
³ See § 451.
your three bad servants, ir rāgil in naqqāş the painter, lefendi l kātib Monsieur le commis, il qalam ir rusās the lead-pencil, il fīngān il qahwa the cup of coffee, iṯ tīshṭ il ghasil the wash basin, il gullābiya lāṭlas the satin gown, il būrnēţa l khōs the straw hat, il bība l khashāb the wooden pipe, il id il khashāb liswīd the black wooden handle, is sā'a d dāḥab the gold watch, is sīkka l ḫudid the railway, il mērkīb in nār the fire (steam) ship, iż zīmila litnēn (or litnēn iz zīmila) the two companions.

Remark a.—Kam few precedes its substantive and alone takes the article, as il kam qershe dīl 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.

Remark c.—When the cardinal numeral precedes the substantive it is more usual for the former only to have the article, unless emphatic, as litnēn zimila, it talat banāt.

Remark d.—The adjective does not take the article in a few cases where it forms a compound with the substantive, as iṯ tamrē hindī the tamarind.

(b) With nouns accompanied by a demonstrative pronoun, as ir rāgil da this man, il mara duk-haiya that woman.

(c) With abstract nouns and substantives denoting a class or spoken of as a whole, as is surūr joy, iḏ adī justice, id dā'a aḥsan min in nām prayer is better than sleep, sinān il ‘aql wisdom teeth, ‘andu ṭūl il bāl he is long-suffering, abu l bīl father of terror (the Sphinx), rāgil ‘andu l qabāhā an insolent man, tōb min il ḥārīr a robe of silk, shurb id dūkhkhān tobacco-smoking, il kīlāb dogs, il laḥm meat, il gīdī smallpox, bēt mābīn mīn it tāb a house built of bricks, ibn il ‘umūr cousin, kubbayt in nibīt a wine-glass, ikhsilū bi sābūn wash it with soap, iṣhtarētā bi l fulūs I bought it with money, iš sā'a khamās ‘ābd id duhr 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 rāgil ‘andu qabāhā, tōb min ḥārīr, mābīn min tāb, salām ‘alākum or (less usually) is salām ‘alākum ḫarme is with you, lāhī, ‘aiya huğ (or mere dīl huğ) love-speak, ‘umūr fēq il arbīn (or

1 Le chemin de fer is the train force.
2 See further, § 285.
3 But aṯīrū bi lāhī dīh. (See syntax of demonstrative pronouns.)
4 The wine-glass is usually expressed by il kubbāya betaht in nibīt.
fōq ‘an il arbe’in or fōq ‘an arbe’in) he is more than forty, it talāta nuṣṣ is sitta (or talāta nuṣṣa sitta) three is half six. We invariably say li 1 bēc for sale, bi 1 ḥuṣān, bi 1 ḥumār on hire, donkey, back, bi 1 ‘arabī in Arabic, and usually bi 1 ugra for hire, bi 1 fulūs for money, though bi ugra and bi flūs are admissible; while, on the other hand, bi zibda with butter, bi siyāsā diplomatically, moiya bi zēt, bi malḥ water with oil, salt, &c., bi ḥibr with ink, &c. are more common than bi zibda, &c. We usually say yishrab dukhkhan, nibit, &c., he smokes tobacco, drinks wine, &c., but shurb id dukhkhan, in nibit, tobacco-smoking, wine-drinking, &c., abu l hōl, but abu diqiq 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 nibit fi l kubbāya there was (some) wine in the glass, ma shurtish kilāb fi bētu 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 Suez, ish shām Damascns, sēyidna l Hisēn our lord Hisēn.

(e) With the names of the seasons, as ish shīta winter, fi śchef in summer; the days of the week, as litnēn Monday, nahār il khamis Tuesday; the divisions of the day, as fi d dūhr at noon, fi l maghrib at sunset, bukrā ś subh to-morrow morning; so bi n nahār by day, bi l lēl by night.

Remark.—We say, however, yōm itnēn min dōl a Monday, kulle yōm talāt every Tuesday, nahār hadd of a Sunday, kānit maghrib (or il maghrib) it was sunset, sallena subh u dūhr, we ars u maghrib we ‘isha we prayd 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 qutta fōq is sągara I saw a cat up a tree, talābū lu l qahwa they ordered coffee for him, ma tīshīmish in rāgil illī ma shatamaksh don’t insult a man who has not insulted you, illī ma yeshufshe min il ghurbāl a’mā 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 bab il bêt the door of the house, qalam il walad the boy's pen, maṭrah ma ṭruḥ the place where, wherever, you go; but il qalam il rušās 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 gēz il khel the pair, the horses, i.e. the pair of horses, il hittitēn il būs the two bits of reed, is sukkar in nabāt the sugar-candy, il farkh il wāraq dih this sheet of paper, il melāāz il būlīš the inspector of police, il marād il ḫubb love-sickness; but in many cases the article is optional. Thus we may say il merkib in nār di (or merkib in nār di) this steamboat, il fard iz zanbil ir ruzz (or fard iz zanbil ir ruzz or farde zanbil ir ruzz) this basket of rice. The first is perhaps the most usual. Il fuḥūl il gāmūs means the young buffaloes, fuḥūl il gāmūs 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 taʿrīfa the current piastre, in nuṣṣā faddān the half acre, il bāni ḏām the sons of men, mortal* is gaffe ṭabiṭ 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 nuṣṣā il faddān dih and nuṣṣā il faddān dih, and bāni ḏām is more usual than il bāni ḏām.

(b) With the ordinal numerals and adjectives denoting extremes, as auwil, tālīt, ākhīr yom, the first, third, last, day, huwa fi aḥsan siḥa he is in the best of health.

(c) Irregularly in a few expressions, though the noun is definite in sense, as khabar ʾaḥā (or il khabar ʾaḥā, but less usually) what's the matter? il qudrat Qādir by the might of the Mōʿṣīlī (God), qudrat tariq a highwayman, līsā ma dakhalshe dīyā he has not yet come into the world (of one who has no experience), mefattish qibli the inspector of the South (province).

1 For fard, see § 300.

2 Nuṣṣā kūz il moiya dih this half jug of water is more usual than in nuṣṣā kūz il moiya dih, and umme khamsa dih this piece of five (piastres) than līsā ma dakhalshe dīyā he has not yet come into the world (of one who has no experience), mefattish qibli the inspector of the South (province).
Remark.—The article is generally omitted by the lower classes with the word afukatu (or abukatu) advocate, lawyer, as afukatu Hasan (for Hasan il afukatu), afukatu 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 ramadan in the month of Ramadan, gahannam hell (but il ganna heaven),\(^2\) min yóm li yóm from day to day, min id li id from hand to hand, dahr fi dahr back to back, 'ala ghafla of a sudden, unawares, ḥumár sikka a street donkey, 'arabiyit ugra a hackney carriage, ḥuṣan rukub a hack, lēl ma' nahār day and night, nāzir maḥāṣṭa a station-master, sā'ī buṣṭa a postman, 'askari buliṣ\(^3\) a policeman, ibne ḥārām a child of sin, baḥrī, qiblī, &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 betā\(^5\) (see § 69) is inserted between them, as il ḥumār betā is sikka the street donkey, is sā'ī betā il buṣṭa 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 wilād il ḥārām the children of sin.

§ 252. The definite article has the force of a demonstrative pronoun in the expressions in nōba this time, il yóm to-day, il lēla to-night, ish shitiwiya this winter, and in a few others; of a personal pronoun in such phrases as bidd akhṣīl lidān\(^6\) I want to wash my hands. hūwa khusāra fi l mōt it would be a pity to kill it, zaувīd hū l ḥaliq increase his forage, khassartī mna l akl you have spoilt our food, khurāf miāni l burnēta he snatched my hat from me; of a relative when used with a predicate adjective (or participle) preceding its substantive, as il bēt il muqīm fīn abūya the house in which my father lives.\(^6\)

\(^1\) Comp. the use of Master in older English and Maître in French, especially as a legal title.
\(^2\) Literally the garden, paradise.
\(^3\) The plural, however, is usually 'asikir il buliṣ.
\(^4\) See also above, § 248, c., Rem.
\(^5\) Comp. me laver les mains, die Hände waschen, &c.
\(^6\) Not in common use.
§ 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 abûyâ my father's house, imrât akhûk your brother's wife, Malik id dînyâ Lord of the world, shâtar in naggiû 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: shabàb ummu the image of his mother, shiddit il musââma the violence of the shock, khulâìit il mishâwar the gratitude paid for the errand, nahârâk (or nahârâna) swâd may your day be propitious, good-morning to you, nása Lundûra the people of London, nara'âd il hûbân love-sickness, yûm is safar the day of departure, dâkhîl il sinn il 'ishrin getting on for twenty, yutâma l'abb, l umm children who have lost their father, their mother, bêh ummu, i.e. a beg by courtesy only, sirqît il farkha the theft of the fowl, ishâb is sirîqa, is sirqa the victims of a theft, sirqît il 'arâmiya the theft committed by the robbers, shâbb il gittâ the owner of the corpse, i.e. the dead man, ḥaddâlit is sultân the story about the sultan, mashy il luân a walking barefooted.

(b) Fulness, as kubbâyit nibît a glass of wine, qizâzît bira a bottle of beer.

(c) A part of a whole or the whole of a part, as hittît luhr a piece of meat, râs is sana the beginning, first day, of the year, anwil, tâlit, âkhîr ish shahr the first, third, end of the month, shuwwâyîn mudî a little salt, gîmil nás a number of people, ba'd ir raggâla some of the men, kull ish shugbî the whole of the business, yîl il lâl the whole of the night, gânî (gâmî') in nás all the people.

(d) Cause and effect, origin, as wâdî luhr my father (literally my begetter), Hasân 'alî Hasan, son of 'Ali, katîb il gawâb the writer of the letter, kâtîb il gawâb the writing of the letter, mûr il qamar the light of the moon, sîmûn il fîr ratsbân.

(e) Material, as gâllâbiyît shâsh a muslin gown, sâhînî nîhâs a copper dish, sîkkît il luhrî the railway.

(f) Measure of time, space, value, as me'sûlit yûn, a day's
distance, qimit så'a u nuṣṣ a matter of an hour and a half, mesāfīt, waqte, shurbe sigārā, ‘ūl, mesāfīt sigārā the time it takes to smoke a cigarette, a pipe,¹ qimit tahdir il huṣān the time required for getting the horse ready, fi muddīt A'rabi in the days of Araby.

(g) Use, often expressed by a compound in English, as kubbāyit in nibit a glass for wine, wine-glass,² ‘arabīyit ugra a carriage for hire, huṣān rukūba a hack, ‘alīt khīyātā a seeing machine, ūdīt ṣufrā dining-room, gallabāyit ṣīrātā lady's gown, fūṣīt wishsh, ḫīn ṣufrā a towel for the face, the hands, a table-napkin.

§ 255. The second noun may in a general way limit the first, as ma'rifīt wishsh, sāq 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 wuqū il walad the boy's falling, darb il walad kan shīdī the striking of the boy was severe, i.e. the boy was struck hard or the boy struck hard, fikrī, takhlīmī leinnu yīgī it is my notion, conjecture, that he will come, amar bi ḫalāru he ordered him to appear, but amar bi tahdiru, bi mḥībtu he ordered him to be brought, nuẓūl il huṣān min il gabāl lāzin yekūn bi mnāẓīrīt is says the descent of the horse from the hill must be under the groom's superintendence, īstīlahnā ahsān min khīmāqna wā'yā ba'd better that we should be reconciled than quarrel with one another.

§ 257. The word beta' 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 accidence.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 beta'. Thus we should not say il akhkhe beta', il ummu betahtu for akhīya, 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 mesāfīt lāfī (or malwe) sigārā we shurbāhā the time it takes to roll a cigarette and smoke it. A fellah will say, ba'd il maghrib bi nuṣṣu 'alqīt shadrūf . . . half a turn at the shadūf.
² Or kubbāyā li n nibīt or beta' in nibīt.
³ § 69.
followed by beta' and the latter always. No hard and fast rules can be laid down in other cases for the use of beta', 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. When it is used as an adjective signifying proper or peculiar to, it cannot be omitted, as it tiffah betar il akh eating apples.

§ 258. Beta', whether in the sense of possessed or possessing, may stand by itself, agreeing with a substantive understood, as mush 'aun betar, 'aun betar akhuya I don't want mine, I want my brother's, beta' il 'esb, il 'ads, il hamam, il hammam, il mantadon, il burneta, &c., a seller of bread, lentils, doves, a bathkeeper, one who wears trousers, a hat, &c., betar il mazika lissa ma gush the musicians have not come yet. In il betar dih this thing, article, it retains its character as a substantive. With eh? what? it serves as an interrogative particle implying surprise or annoyance on the part of the speaker, as beta' eh tirmil kade, aruh waiyak? 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 biyira beta' (or betaru) he grows potatoes, beans, carrots, &c.

§ 259. When the first noun is indefinite and the second a possessive or causal genitive and definite, either beta' or the preposition li must be inserted between the two, as bet betar abuya (or l abuya) 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 bet, binte, muluk a kingly house, a princess.

§ 260. The adjective tabar is used much in the same way as, though less frequently than, beta', but remains unchanged with feminine and plural nouns, as il bet da, is shiyaa di, tabar min to whom does this house, this palace, belong?

§ 261. The substantives abu, umm, ibn, bint, ahl, sahib have in certain expressions the sense of possessed of, entitled.

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1 Sitti means my lady or my grandmother. Sitti is not used by the lower classes and seldom by the higher in the sense of wife. A servant may say is sittar beta'itna when speaking to his master of his (the latter’s) wife.

2 Thus we should say utt is sufra beta'tak your dining-room, not oditt sufritak.

3 The u is practically pronounced short.
with, as ragil abu fulus a man of money, abu daqn, shanab 'imma, &c., a man with a beard, a moustache, wearing a turban, &c., waraq betâ\footnote{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.} il busta min umme qirse sigh postage stamps worth a piastre tarîf, umme quâwêq the screech-owl, barûda umme shufa, kabsûl, a yan with a flint-, a percussion-lock, ragil âlue talâtîn sana a man of thirty, bint arbê'in sana a woman of forty, ragil ahle khîbra 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, ragil sâhib mâl a man of wealth.

Remark a.—The noun is sometimes understood, as abu 'ishrin containing twenty (piasters), i.e. a dollar, ragil abu mitên (or mitên ginêh) a man who has £200 a month,\footnote{We may also say simply khamsât, 'asharât, &c.} umme arba'a w arbê'in possessed of forty-four (feet), i.e. a centipede.

Remark b.—A fire piastre piece may be expressed by umme khamis or hitta min umme khamis or hitta bi khamis, five piastre pieces by hitat min umme khamis or hitat min umme khamisât or hitat bi khamis or hitat bi khamisât.\footnote{Similarly, a ten piastre piece is umme 'asharà, &c. Umm may take the plural form ummat, as umniat qershenat two piastre pieces, but hitat min umme (or abu) qershenât is more usual. Neither ahl nor abu are used in the plural in this connection.} A ten piastre piece is umme 'asharât. &c. Umm may take the plural form ummat, as umniat qershenât two piastre pieces, but hitat min umme (or abu) qershenât 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 nás in niswân minhum yitbarqu' there are people, the women of them (i.e. whose women) wear the veil, shuwaiya minnu a little of it, auwil yém min ish shahr the first day of the month, il mi'ire fiha yisawi qirshen 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 ēh? as shuft il hâga di? hâgit ēh? (or ḥagt ēh?) Did you see this thing? What thing?

§ 264. The noun following the indefinite pronoun ēy is placed in the genitive, and generally takes the case ending in unless it is followed by a relative pronoun, as ēy dukkânin whichever, any, shop, bi ēy tariqtin by any means, but bi ēy 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 ēy wahdin kan.
min ēye gihitin kānit. Sometimes the verb is placed between ēy and its noun, and causes the case ending to be shifted to the pronoun itself, as ēyin kān wāhid whichever one it be. The lengthened form ēyiha is not followed by a noun with the case ending, as ēyiha gāmi whichever mosque.

§ 265. The genitive of use may also be expressed for the sake of clearness by means of betā or the preposition li, as kubbāya betaht in nibit (or li n nibit).

§ 266. When the second substantive denotes the material it is very frequently regarded as an adjective, or stands in apposition to the first, which then undergoes no change. Thus we may say gallābiya shāsh instead of gallābiyit shāsh; similarly, ibra ḥadīd a steel needle, nishāra ḥ hash sawdust, shavings, sikka ḥadid a railway, hitta dāhab a piece of gold, atā īn wazīfā nāzir he gave him the functions of a minister, tazkara rāyīh gay a return ticket. To emphasize the material we may employ the preposition min, as suḥūm min nahās (or min in nahās).

Remark.—We may also say nishārit khashab, ḫittit dāhab; and wazīffit nāzir is more usual than wazīfīt nāzir. The piece of gold is ḫittit id dāhab (or id ḫitta d dāhab), a railway train babūr sikka ḥadīd, the railway train babūr is sikka l ḥadīd (or babūr sikkit il ḥadīd).

§ 267. On the other hand, a noun limiting or explicative of another may stand to it in the relation of a genitive, as ‘arabiyit karrū (or ‘arabīya karrū) 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 Masr the city of Cairo, sagārit labākh an acacia tree, sagār il filfil the pepper tree, wāḥid, itnēn No. 1, qālit bint the word bint. Sana a year also takes the constructive form when followed by its date, as if sanat tulṭemīya in the year 300.

Remark.—The two constructions are very frequently confused, and such expressions as the following will be heard every day: il ḫittit id dāhab the piece of gold, il qābit id dakhkhān the tobacco box, is sikkit il ḥadīd, il kālt il qamha di this measure of corn, il gḥet il bersim the field of clover, waraq is sagār il qaṭa the leaves of the tobacco plant, ik kubar ish shaqay the greatest of second-class, il bīzr il kuttān the last 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 Ḥadīd is not here used as an adjective, for we say sikkit il ḥadīd as well as is sikka l ḥadīd.
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 moiyit libriq inkabbit
the water in the jug was spilled.

§ 270. The insertion of an adverb or other word between the
two nouns does not prevent the first from taking the t, as mesātīt
taqriban yōmēn a distance of about two days, mesātīt yigi khamas
daqāyiq an interval of almost five minutes, muddit baqā sanatēn a
period then of two years, qimit qūl talātīn gīnē h 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 rāḥ yigi in the
belief that he was coming, muddit il khidēwi kan fi Lundura at
the time the Khedive was in London, sāʾīt ma kunna barra at the
time we were out, li ghāyit lamma yigi till the moment he comes,
quolit ma ruḥtish, the statement that you didn’t go, ’ibārīt qable
ma yshūfū dī this expression, “before they see,” sikkit illī yerūḥ
ma yirga’sh the road by which he who takes it never returns, bi
sabab kunte qāyīl lu for the reason that I had told him.

Remark.—The construct form is not always used with ma;
thus we may say auwil lēla ma yebāt fī l bēt as well as auwil
lēlit, &c., the first night he sleeps in the house.

§ 272. The construct form is sometimes assumed by sāʾa and
sana and a few others without reason, when used adverbially, as
sanat yigi, sanat ma yiqish some years he comes, some he doesn’t,
sāʾīt yishrab, saʾīt ma yishrabsh sometimes he drinks, sometimes
he doesn’t (or sana yigi, &c.).

§ 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 rūgīl we bīntu the man’s father and his daughter, i.e., the
man’s father and daughter, ‘aqīl il quḍā wi stiqāmīthum, the
wisdom and integrity of the judges, tūl il ʿilba we ʿaylīha we
tukhmīha the length, breadth, and thickness of the box. Should,
however, betā be employed, the order will be the same as
in English, as it tūl wi ʿard wi t tukhne betū il ʿilba.

§ 274. Where two or more objects of a class are determined
by more than one genitive they should be repeated before each,
as kitāb abūk wi ktāb akhūya your father’s and my brother’s
book, sitriti we sidēriya we sitrit ʿāli we sidērih Ath’s and my
count and waistcoat. We may, however, often shorten these

1 Perhaps for sanata, sārata, accusative forms used as adverbs.
sentences with the help of betā, as sitriti we sidēriya wi btū 'āli (or wi lī btū 'āli). When the object determined is one and the same in each, the English construction will be used, as bēt Hasan we 'āli Hasan and Aly's house; but the full form of the personal pronoun must be added after the suffix, as qālak enta wi l ħurma dī 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 rāgīl kebir is sīn a man old (advanced) in years; ketir, qalil, il-kalām loquacious, taciturn; mēkhaṭṭāta 'āneka with pencilled eyes; riglu min'aša tin his foot besmeared with mud; arde māzāt a duqa tawl sown with maize; ṭawir il ugra a prepaid parcel; khumm in nôm lethargic; ṭawil il id long-fingered (of a thief);5 ṭawil il lisān 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 māriḍ il gism ill in body: gamilt is sura, il wishsh beautiful of countenance; but khalsā il ugra,6 malyāna moīya.

§ 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 sīn; nās nāyīn fi l kālām crude, raw of speech; mārḍān bi gismu. It is more colloquial to say ana navüz dārīf I have a weak sight than ana dārīf in nazar; a foot broad, long, &c., can only be expressed by 'ardu, īlū qadam, &c.  

§ 279. Not only verbs with their participles, but adjectives having the force of a participle, may take a direct object, as sharrib dukkhūnān 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 Khalsāt il ugra is hardly admissible.
few words in common use, as bauwâb! porter! Mehammad! 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 Mhammad! 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 Hasan, ya hammâr! donkey-boy Hasan! ya wad, ya Mhammad! boy! Mohammed! ya ragil ya saqqa, bêyâ!, naggâr! you fellow, water-carrier, vendor, carpenter! ya Bkhita, ya bint, yakhti! girl, sister Bikhita! ya ragil ya tâmi 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 ‘ammâ 1 Mehammad Uncle Mohammed, or M'allim ʿali foreman Aly, might be addressed by ya ʿammi Mhammad, ya m'âllim ʿali; but if there is the least pause between the two words, ya will be repeated. The word ragil sometimes forms a compound in sense with a noun expressing a profession, and alone takes the sign of the vocative, as ya ragil saqqa! 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 sidnâ l qâli 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 ʿagûz! old man! ya ʿâshân! 2 oh thirsty one! ya ragil ya atrash! you, you deaf man! ya ʿauza l qâla oh lady who want tomatoes!

§ 284. It may be placed before personal and, elliptically, before relative pronouns, as ya inta! you there! ú'a ya lî shâyi il mishanna, ya lî mâshi min gher ma tiftâl ʿanak look out you who are carrying the bread basket, you who are walking with your eyes shut! ya bitte ya lî ʿauza l hummus! 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 Mhammad, ya inta ya ragil (or ya inta ya Mhammad, inta ya ragil).

1 ʿamm 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 ʿâshân without ya.
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Remark h.—In the expression ya ismak icture (for ya inta lli ismak icht) 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 sabuun ya al! best soap! 'arid ya kurrat! broad leeks! baladi ya banzahor! fine native (lemons)! qadim ya lumaid! old lamps! alha min il 'asal ya basal! onions sweeter than honey! ya rumi ya 'asal ya gazar! carrots sweet as Greek honey! At the end of the sentence the adjective may be repeated (generally without ya), as baladi ya krumbe baladi! native cabbages, native cabbages! akhdar ya kurrat akhdar!

§ 286. Somewhat similar to the above is the use of ya as a cry of distress or surprise, as ya razi! oh my head! oh my eye! ya lela pada! oh unlucky night! ya ana maskin! oh wretched me! ya bakhtak! what luck is yours! ya ritna! oh I would see! ya ma nta wisikh! oh how dirty you are! ya ma uluf! 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, as tigi s si'a khamsa you must come at five o'clock, in nahar da today, il lela di this night, timi yon another day, il gum'a 1 gaya next week, kulle yon is subh every day in the morning, id juhur at noon, il maghrib at sunset, sittin sana we sab'en yon, i.e., the devil I care, ruhna msafa kbira we went a great distance.

Remark.—In such expressions as shufte wahid dira'a maksira, wishshu inkashshar 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 farrān M. the baker; is sultan ‘abd il Hamid;¹ guz khel
batți a pair of horses, barrels (i.e. as round as barrels); in nās il
bashawāt wīl bahawāt; fih gamā’ta diyūf ‘andina we have some
quests in our house; rāgīl khaddām, bēyā‘, khaiyāt, &c.; qususa
banāt priestesses; in nās gamihhum the people, all of them; il
gibna kullīha the whole of the cheese; hūwa sh Shekh he the Sheikh;
hiya rukhā she the other (i.e. she too); intū litnēn you both;
idīī tu hidiya I gave it to him (as) a present; gābūh ‘aīyīna they
brought it as a sample.

§ 290. The word luzūm necessity is very commonly used after
another noun in the sense of needed for, for the use of, as khashab
luzūm il furn wood for the stove, farsha luzūm il ḥuṣān 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 āla,
tanya, talta daraga a first, second, third class, ticket; il gōz il khel
the pair (of) horses.²

§ 292. The noun in apposition may be separated from the
other by several words, as hiya kharāgīt min il ḍīla I hūrmā 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-
nad illī hūwa il farrān, il qususa illī hūnīna banāt.

§ 294. The nouns nafs, shakhs, zāt, ‘ēn, tīl self, kull, gami-
all, and wahd a being alone, with the pronominal suffixes, stand
similarly in apposition to another noun or pronoun introducing
them, as ish shēikh shakhsu; il hūrmā nafṣīha; il khidēwī zātū;
il āṣākīr ēnhum the sheikh himself; the lady herself, &c.; ana gēt
ṭūlī I came by myself; il wilād kullūhum; qarēt il kitāb kullū I
have read the book, the whole of it; in nās gamihhum the
people all came; il inglīz wahdūhum the English by themselves,
alone.

Remark.—The preposition bi and (with wahd) li often inter-
vene, as il biint bi zātha; taṭalū intu bi ‘ēnkū come yourselves;
anā bi tūlī I by myself; humma li wahdūhum.

§ 295. A whole sentence or substantive clause may stand in
apposition to a noun, as il kalām da ‘ākā inn ir rāgīl da aḥsan
min kull in nās ghōr šāḥī; this statement, namely, that this man

¹ The order is sometimes inverted, as il Khidēwī ʿabbās for
‘abbās il Khidēwī.
² § 249, a, Rem.
is superior to everybody (else), is untrue. (Here the words from
'ala inn to in nás are in apposition to il kalam da.) Il khabar
le innu inqatal the news that he has been killed.

§ 296. Substantives are sometimes used as adjectives, especially when they denote a material or a condition (as the state of the weather); e.g. gallabiya shâsh, a muslin robe; mandil ẖarîr a silk handkerchief; burnûṭa khôş a straw hat; kitâb gûld a bound book; biba khashab a wooden pipe; sikka hadid an iron (rail) way; sâ’â dalab a gold watch; ẖulûn nahâs copper dishes; il kalbe ‘anduhum nagâsa the dog with them is an unclean thing; id dinya bard, ẖarr, när the weather is cold, hot, hot as fire, id dinya ‘atma, ẖalma, shârd, wahla, zahma, ramadân it is dark, blowing a sirocco, muddy, crowded, Ramadân; kalânak nada u kidb your statement is foolish and false; matrâḥ ẖalma, ‘atma a dark place; ḥâga ‘eh a disgraceful thing; ŏda katma a close room;^ qumâsh alwân a staff of (many) colours, i.e. variegated; samak, baskôt ignâs various fish, mixed biscuits; ‘ishrîn mûtâh ishkhal twenty different keys; kalâm zûr false statement; râgil kulma a ray of a man (i.e. worn-out); wakal lâkhma a muddle-headed boy; mura, zabûn ṯarab a charming woman, a splendid customer; kitâb khara a worthless book; qâl sharaf word of honour; da shûgla karbe qawi that is a very fatiguing business; il bahre ‘om the river is deep enough to swim in (not fordable); zahma môt a deadly crush; idu shâlal his hand is withered; ‘iyâr när a shot from a gun; ishnun luzûm is sufra, khûdrât luzûm il akl, it tabikh, &c.

§ 297. Verbal substantives will sometimes be followed by a substantive clause as their object, as takhminî leimû yiqi it is my conjecture that he will come; bidding yerîf il balad it is his want, i.e. he wants to go to town; ḥâqqum kân yidrabûl it was their right to strike him, i.e. they ought to have struck him; or the object may be another substantive, as ḥâqqum 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 tîbân snah

1 As is the case in English.

2 = ŏda khabâs (§ 62).
or snakes (pl. tarābīn), tiḥāna (or tiḥāna wahda) a single snake. The same termination will sometimes be added to an abstract noun to give it greater vividness, as kunna fi ʿizz in nūma l hilwa ʿe we were in the middle of a sweet sleep. Mōta is a fatality, a case of death, akda one eating, a meal.

§ 299. Wahīd, with its fem. wahda, as a substantive corresponds to one in English, and may be used in the dual and plural, as addi lu kummitra? Ewa, iddi lu wahda wahditen shall I give him a pear? Yes, give him one or two.

§ 300. The word fard or farḍa (pl. farḍāt) is used as the singular of nouns denoting objects that go in pairs, the latter form generally taking the t when followed by the noun, as though it were a partitive genitive, as farḍit gazma,1 shurāb, guwānti an odd shoe, stockin, glove; fard (or farḍit) ḫhamām one of a pair of pigeons; farḍit ābanga a pistol. Sometimes it follows the noun, as ‘arabiya bi ḫṣān fard a single-horse carriage; or the noun may be understood, as talatt igwāz u fard three pairs and a single one; farḍa a pistol; farḍen bahāt two paniers of dates; farḍit ḫṣān an odd, a single horse-shoe; farde ruzz a single basket made of rice-straw, or a sack of rice; bunduqiya bi farḍa a single-barrelled gun; rāgil bi farḍa, abu farḍa2 a one-eyed man.

REMARK.—The plural is farḍa but the broken form ifrad is used in the expression ifrād in nās individuals, without reference to couples.

§ 301. ʿud stick and zirr are similarly used of plants and a few objects made of wood, as ʿud maṭār, baṣal, ward a piece of stock; a bulb, a rose-cutting; ʿud halfā (= ḫalfāy) a blade of halfā grass: ʿud kabrit or simply ʿud (= kebrat) a match, as ‘andak ʿud awalla‘ buh sigarti? have you a match with which I can light my cigarette? zirre kniyar, shammām a cucumber, a melon.

REMARK.—ʿud kabrit sham a wax match is also said.

§ 302. The word kām, 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 qizāza? how many bottles? nazzil il kam kubbāya dōl il kuwaiyisin bring down these few pretty glasses.

§ 303. When the plural pronominal suffixes are appended to the word ism name, or words denoting self4 or parts of the body or the body itself, the nouns often remain in the singular, and

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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 farḍa k(i)rima.
3 Comp. Italian qualche bottiglia.
4 See § 122.
in this case the qualifying adjective will also remain unchanged, as ismuhum eh? what are their names? nafsuhum themselves; daqnuhum tawila their beards are long; simi'na kalamhum bi widnu we heard their statement with our ears; gismuku (or gittitku) kullu (kulliha) min'as (min'asa) wahil 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 hadritku1 mabsūtin? are your Honours satisfied? sarāiltku shuftuhum? did your Excellencies see them?

Remark.—‘an is more frequently used in the plural in this connection. In such an expression as talfu sh shamāt bi ḥniki-thum they put out the candles with their mouths (i.e. they blew them out), the plural is used by preference, as a separate act is performed by each person.

§ 305. It will have been noticed that nouns of unity refer to an indefinite class. To express that an object is one of a number of others of a definite class, whether in reality or only rendered so by being preceded by the definite article, we must employ the numeral wahid or, when persons are spoken of, vagil or mara or the singular of the noun itself, followed by the preposition min, as wāhid min il khaddāmin; walāla min is sāllāmin one of the steps; rāgil, mara, min il ‘urbin; one of the Arab men, women; sallima min is sāllāmin; ghanama min ghanamak one of your sheep; yām min il iyām one day.2

§ 306. The plural demonstrative dōl is often used instead of the class being named, as yām min dōl one of these days. The noun in the singular may be preceded by wāhid, as wāhid yām 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 wālid dī l gum min ma in? darabak leh? so dōl kitābīa ana (though only two); or vagil nī buyuthum (not bētenhum), intū ashab? are you (= friends)?

1 The more educated sometimes say hadratkum.
2 We may also say rāgil, mara min bi-t il ‘urbin.
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 kitâbèn illî 1s sufra, give me the (two) books which are on the table, when it is as obvious to the person addressed as to the speaker that there are two only on the table; so litnên shitmitên both are insults (referring to insulting expressions), though shitma would be more logical.

§ 308. The adjectives have no dual form, even when used as substantives.

§ 309. The plural is used in place of the dual in the vocative, but it may be followed for the sake of emphasis by itnên, as ya wilâd litnên you two boys.

§ 310. The numeral itnên is often added pleonastically after a noun in the dual, to insure the hearer’s intention, as hat li kursiyên itnên bring me two chairs, il kitâbèn litnên the two books—both of them; or it may precede a noun in the plural, as itnên béhât two Boys; itnên Mehammadât; litnên khâl we litnên siyâs; litnên riggâd, ikhwa, âc. 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 hârâniya dël, kitâbâtî dël litnên.

§ 311. Similarly, raglên, shakhşên, two men, two persons, and similar words, may precede a plural noun limiting their sense, as gâ li shakhşên ‘umad two persons (omadas) came to me. A stress is here laid on the fact that they were omadas, which would not be the case if we said gâ li rumâditên.

§ 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 daqîqu, simmî, kahku (other terms used at that game); itnên bulîs two policemen.2

(b) Most foreign pieces of money and a few other foreign words, as itnên malîn, ifrank, riyâl, gînê, two millions, francs, dollars, pounds; itnên mâyûn two millions.

Remark.—Malînên, riyâlên, and mâyûnên are also in use, and qersh piastre always takes the dual form.

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1 'Arabiyyîtân karru is also in common use.
2 Itnên bulîs, biru, labar, &c., will be heard at restaurants. Itnên bulîs is elliptic for raglên (or nafarîn) betû il bulîs.
(c) Proper names occasionally, as fih itnên 'abdurrahmân there are two Abdirrahmans.

Remark a.—The nuances resulting from the various constructions may be illustrated by the following examples:—

Fih Meḥammadên there are two M.'s; fih Meḥammadên itnên there are two M.'s; fih itnên Meḥammad there are two men of the name of M.; fih itnên Meḥammadên there are two men both Mohammeds; fih itnên Meḥammadat there are two—more than one M.; fih Meḥammadat 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.—Hasanên 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 Meḥammadên, 'auwaḍan, &c. (§ 75, note).

§ 313. Twice is expressed by the word tāq with the definite article followed by itnên, as huwa tawil 'annak it tāq itnên he is twice your size; both by litnên or da wi da (or da w dih, often pronounced daudih), fem. di wi di (or di u di); double by the indeclinable 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 khīl a pair of horses; kan fi fū gōz, i.e. a brace of pistols; il ḥuṣān da yidrab 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 ti kilmitên I have a word or two to say to you; iddi lu qershên, nussen, give him a piastre or two, some small money; il qershên betā'ī my little fortune; isbûr shuwaiyitên wait a couple of seconds; 'add! khatwit' u min hina wi tāq il bet quddāmâk 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'nîtên) two meanings is sometimes said. The expression kurbag bi itnên lisân, quoted by Spitta, might be used carelessly even by a native, but it should not be imitated.

2 But see § 326, note.
§ 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 shâṭîr a clever carpenter, in naggâr ish shâṭîr the clever carpenter, but in naggâr shâṭîr the carpenter (is) clever.

§ 316. The adjective, whether attributive or predicate, agrees as a general rule in gender and number with its substantive, as wâlâd ûayîb; ir râgîl ûayîb; ir mûrâ ûayîba; ir rîggâla, in nîsâwân, ûayîbîn.

§ 317. As adjectives and participles have no dual form, they must be placed in the plural when qualifying dual substantives, as ir râglân ûayîbîn; il hâgtân mâfûmîn both things are intelligible.

§ 318. An adjective qualifying a plural substantive is, however, very frequently put in the feminine singular, especially when the plural is a broken one or ends in ât, as il khölu il bâttâla il kibîra; wîdânu tawîla his ears are long; fu'lîs quâiyîla little money; il kîlâb ish shârînâ the mad dogs; nîs îktîyârîya old people; il kitâbât il qâdîmân; is sâgârat 'alya the trees are high; ir rîggâla mitrattîla 'ala şûf the men are arranged in rows; in naggârnîn il mistakhîdînîn 'andî the carpenters employed at my house; ish shawishîya il bâssâsîn is sîrîya the secret police constables, spies; is sâla'tât il tâ'yâniya Italian salads; il mâjâbi isli mâfûsa mârîn the prisoners imprisoned with him; in nîsâwân it tawîla the tall women; il 'askâr is sîdânîya the Soudanese troops; döl (referring to a plural substantive) fransâwiya those are French.

Remark.—In nearly all of the above examples the adjective might also be put in the plural, and we might say is sâgârat 'alyîn, khâl kubâr, wîdânu tuwâl, &c., and generally would say in naggârîn mistakhîdîmîn, il mâjâbi esli mâfûsîn mâfûsî nîrâl. The only rules that can be laid down for the learner's guidance are the following:—

(a) Perfect plurals, especially those in ât, 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 í rarely agree in number with a plural substantive, unless it ends in ât.

It follows that kitâbât kubâr is more usual than kitâbât kibîra, and kuthâb kibîra more usual than kuthâb kubâr, and that we should say nîsâwân kubâr gamâl (or gamâlât) in preference to nîsâwân kibîra gamâla.
§ 319. A noun in the dual occasionally has its adjective in the feminine singular, and this even (especially if the adjective ends in ᵠ) when expressing an animate object, as ‘īnēth ᵠughāyaira, ḥumra, mewallā‘a his eyes are small, red, darting fire; ᵠught, ᵠglēn, ᵠayānīya two Italian girls, men; ir ᵠglēn il mistakhdīma ‘andī, il ᵠagtēn mafḥūma (better mestakhdīmin, mafḥūmin).

§ 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 arbaḥtāshar ᵠigil ᵠtiyībin (or ᵠtiyība) fourteen good men; ‘ṭishrīn ᵠība ᵠughāyara (or ᵠughāyarin) twenty small boxes; mit maqṭāf malyāna (or malyānīn) a hundred full baskets. Similarly with the word kām, as kan fih kām ᵠarwīsh maqtūlin (or maqtūla)? how many dervishes were there killed? il kām ᵠarwīsh il ᵠarwīsh that got away. But where the substantive is (or might be) in the singular in any case, the adjective may agree with it, as itnāshar gineh masrī mitqaddim twelve Egyptian pounds paid in advance, for we might also say ᵠarwīsh gineh.

§ 321. Nouns of multitude are generally qualified by adjectives in the plural, as il gama‘a ᵠlēn za‘lānin mimī these people are angry with me; girtīna (for girānna) wiskhin (or wiskha) we have dirty neighbours. So also are the words ᵠhūwāyīna and ᵠhabba a small quantity (lit. a grain), as ish ᵠhūwāyīt it tībne dūl lazmin? are these few bits of straw wanted? il ᵠhābbit ir radda illī maqūldin ‘andūk the little bran you have in your house; but the adjective sometimes agrees, as ᵠhābbit, ᵠhabbit, muiya ndīfā 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 ghanām, il baqar, il kuwayyīsa; il ᵠwarq il ᵠbyāq; il ᵠha‘far (but better il ᵠhu‘farā) il bāṭālān dūl these bad watchmen.

Remark.—Adjectives ending in ᵠ 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 encouragement. 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. battikha sefi (rarely şefiya) a summer melon (i.e. one of a summer crop); sikka 'umûni a public road, thoroughfare; 'asâkir, gazma, sawâri cavalry, riding boots; il badla 1 mulki the civil costume; arde sharâqi (rarely sharâqiya) dried (unflooded) land; masâmir qabâqib an 'in tacks, small mufs; qahâwi şahhâri coffee-houses, taverns, kept open all night; is sikka t 'auwâli the straight road; sikka sultâni high-road; 'aţfa naffâdi a lane with an outlet; 'arabiya mallâki private carriage; binâya bughdâlî lath and plaster building; 'umla barrâni (occasionally barricâniya) bad money; lahma dâni, baqari mutton, beef; şaniya stambuli (istambuli) a tray from Constantinople; išun, itbaq, şiî china dishes, plates; fulûs 'arabi Arab money; arghifa baladi, 'arabi native, Arab, loaves; dura shâmi Syrian maize; itnûn gînîch maşri L. E. 2; natiga 'arabi, an Arab almanack; il hinna l wahhabi Wahhabi henna; kilma şirdî a word used in Upper Egypt; iš zâwî sat 'usmaiîlî Turkish grandees; riggâla hindi Indians; bunduqîya fałâlî a gun such as the peasants use; gazma, qumsâni, ħârinî women's shoes, shifts; hidâm riggâli men's clothes; gallâbiya bariî, ghazlî a silk, spun silk, gown; ħâgât, ışnâf, wendinâri ordinary, second-class articles; bunduqîya miri 2 gun supplied by the Government; sakran sakra inglizi; laqût il ọdâ fûqânî tâltâni I found the room upside down; kilma sîrî a secret, private, word; itbassêt bi ħâga khaflî I felt a slight sensation; bani Âdam khiyalî, ma yîghlibûsh 3 illa l mût 4 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 rûmi dêl malu l balad kullîha 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-
than on the substantive, and consequently when it is a predicate. Further, adjectives ending in ānī and those which are derived from adverbs or prepositions, as qubbāmī front, invariably agree; and lastly, adjectives denoting nationalities agree with a feminine substantive denoting an animate object.\footnote{But we say farkha rūmī (or malīṭ) a tūrki. Where the substantive is a broken plural it will sometimes remain unchanged, as in iz zawāt il ‘ūsmālī above; iz zawāt il ‘ūsmālīya 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.}

\textit{E.g.} ir rāgīl kan sakrān sakraīnīya kīt qawī; il kilma kānit sirrīya; is sikka di ‘umāniya? is this a thoroughfare? iftāḥ ish shabībīk il fūqānīya (or il fūqānīlyn) open the top windows; il hūsān biyarāq bi riglī l quddāmīya, l warūnīya il the horse is lāne \textit{in the fore}, hind, leg; il kilma lakhrūnīya the last word; in nās il fulānīya such and such people; il ‘askar is sūdānīya the Soudanese troops; in nās il fransāwīya wī ū ṣāvīnīya French and Italian people; wahdā inglīziya an English woman.

\textsection{324.} Adjectives denoting nationalities always end in ī, 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:

- hūsān turkī; mara, farās, turkīya; rāgīl turkī (or turkīwī);
- khīl turkī (or turkī); nās turk; bashāwāt turk (or turkī); ir rīgīl da turk; hūsān inglīzi; khīl inglīzi (more rarely khīl, hamūr, inglīz, and occasionally khīl, ēc., inglīziya); khīyūl inglīziya;
- marā inglīziya; nās, niswān inglīzī; rīgīl īfrang a Ėuropean;
- milūk īfrang; khīl īfrang; mara, farās, īfrangīya; hūsān āgāmi a Persīnīya horse; khīl ‘agāmī (or ‘agāmī); mara ‘agāmīya, nās ‘agāmī; ir rāgīl da ‘agāmī; rāgīl, hūsān, sharkāsi a Circassīan, a Circassian horse: mara, farās, sharkāsīya; nās sharkās; khīl sharkās (or sharkāsā); khīyūl sharkāsīya (or sharkāsā); rāgīl hindī (rarely hind) an Indian: rīgīla, bāshāwāt, hind (rarer hindī); mara hindīya; niswān hindīya (or hindī); rāgīl ‘arab (or ‘arabī); ibnē ‘arab; mara ‘arabīya; nās, niswān, ‘arab (or ‘urban); kišāb ‘arab; rāgīl badāwī a Bāshāmīn: rīgīla, niswān, tīd; mara badāwīya; hūsān magār a Hūngarīan horse, farās magār; khīl magār;\footnote{The adjective form is rarely used. We might say da wāḥīd magārī, but magārī would be more correct.} rāgīl ārānūt (or ārānūtī) an Alḥamārī: farās, mara, ārānūtīya, khīl ārānūt (or ārānūtī); khīyūl ārānūtīya; nās arānī; rīgīl nīmsāwī an Austīnī (or Gerōnī) mara.
faras, nimsawiya; nas nimsawiya; in nas dol nimsawi; naggurin nimsawiya; ragil, husan, talyani; mara talyaniya; riggula, nas, talyaniya; ragil malakân (or malakâni) an American; nas malakân (or malakanyâ); ragil, husan, rumi a Greek, Greek horse; mara râniya; nas râniya (or irwâm); ragil igrigi a Greek; mara grigiyâ (or grigi); nas igrig (or igrigi); shilikht Bohemians; ragil shilikht (or shilikhtî); mara shilikhtiya.

§ 325. Ketir much is generally unchanged, but the plural kutar is sometimes heard, especially when animate objects are spoken of, as nas kutar many people, the feminine ketira rarely; we may say kal lu 'iyal ketir, kutar, or ketira, but the first is the most usual. Ketur implies a greater number than ketir.

§ 326. The following also usually remain unchanged, especially when the substantive is indefinite:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ag-har</td>
<td>day-blind</td>
</tr>
<tr>
<td>bahûlgh</td>
<td>marriageable</td>
</tr>
<tr>
<td>darîg</td>
<td>current</td>
</tr>
<tr>
<td>hâmûl</td>
<td>pregnant</td>
</tr>
<tr>
<td>salim</td>
<td>sound</td>
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<tr>
<td>'agûz</td>
<td>old</td>
</tr>
<tr>
<td>qâhir</td>
<td>bad, abandoned</td>
</tr>
<tr>
<td>qalîl, qulayil</td>
<td>little</td>
</tr>
<tr>
<td>midrig</td>
<td>marriageable</td>
</tr>
<tr>
<td>migwiz</td>
<td>double^2</td>
</tr>
<tr>
<td>mufrid</td>
<td>single</td>
</tr>
</tbody>
</table>

E.g. nas qulayil (occasionally qulayila or qulayilin); mara 'agûz, but il mara l 'agûza di; binte baligh (rarely balgha); tilîna salim (occasionally sulâm or salmin) we come out safe and sound; 'ênêh ag-har (also guhr); il hâga di qalîl this is a little thing (more correct than qalîla); mara qâhir (rarely qalira); kilma darîg (less usually darga) a word in common use, but il lugha d darga the colloquial language.

In the expression leltak sa'tda the a is often barely audible.

§ 327. Wahid may be used in the masculine in the expressions is sâ'a wâhid it is one o'clock, nimra wâhid number one, 'îshrin, talatin, &c., illa wâhid save one, although the objects referred to are feminine, as 'umri khamsin illa wâhid I am thirty save one. In other cases it should agree with its substantive whether used as a numeral or the indefinite article.

§ 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

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1 The plurals nimsâwiyyin, talyâniyyin, are not frequently used, ingliziyyin, rumiyin, &c., are never heard.
2 But binte migwiza a marriageable girl.
3 Occasionally even a native will say carelessly wahid bint, wahid hamda, &c., but such expressions are not to be imitated.
it should qualify, or when it is used adverbially, as talâta ta'iyib (or ta'iyibin) three's all right, il balad illi nta ri'iyha tekun mistab'ad (or bir'd) 'alâk, i.e. it will be too far for you to go to the village you are making for (but il masâfa bir'id); itfâl'dali min gher matrûd, i.e. make yourself at ease without fear of being sent away; khadte hâga mityassar kede I got something which put me in easy circumstances, but hâga mityassara a comfortable sum; ruh fil maqaf we naqqî li 'arabiya ahsan il maugûd go to the stand and choose me a carriage—the best of everything there; 'andak mażbût? (= is sâ'a I mażbûta)? have you the right time? qal luhum mabruk he congratulated them; til'u mbahhar (or mbâlührin) they went away towards the north; ishtarâthum rihihs (or rukhâs) I bought them cheap; ḥattîha wâtî (= ḥattâ nafsâ watya) he behaved modestly; misht ma fish maugûd wala furash ma fish maugûd there is neither a comb nor brushes.

§ 329. Beta¹ 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 beta² is šâla bring the drawing-room lamp; il hâga dî beta³ (or beta⁴) hina; it taĥûna beta⁵ bunn⁶ a coffee-mill; and b, occasionally when the first is indefinite, as kitâbât beta⁶ abîya 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, tânî, tâlit, lêla; ³ ganîl il lamda ! five lamps!⁴ lissa fâdîl khâmastâshar yâm there are still remaining fifteen days; kan maugûd nas ketir ther were present many people; ketir marra many a time; kân marsâm⁵ 'alâch rigîln insin there was delineated

¹ They also say 'andak zalîn?
² Or beta il bunn.
³ § 353.
⁴ §§ 248, 255.
⁵ Comp. the use of inclus in Fr. and such phrases as passé cette date.
thereon a man's foot; il waraqa di marsūm fiha 1 ginēna there is a plan of the garden on this paper; lazmak ḥāga? do you want anything? il mirāhūm 1 wuldūtī my departed mother; iza kan maugūd 'anduhum ḥāga if they had anything with them; fih nāqīs wahēla, but fih wajda nāqṣa there is one (f.) missing; kan b yin 'alēhum 'alānāt there were marks apparent on them; ya 'azīz rāṣak (as an impression); mabrūk (or mubārak) 'alēk il wazifa congratulations on your (new) post; kuwaiyis (or kuwaiyisa) minnu l marīnā di it was fine of him to show such humanity (such humanity was fine on his part).

Remark a.—We say lazīmni ḥāga I want something, mush lazīmhum 'arabiya, &c.; but generally lazīma ḥāga, mush lazīma '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 bēt illi saknā fih uktī the house in which my sister resides.

Remark c.—The participle bāyīn (bēyīn) is sometimes used adverbially and impersonally, and at others personally, and is in the latter case in concord with the substantive, 2 as inta bēyīn 'aiyān (or inta 'aiyān bēyīn) you are seemingly ill, you are ill apparently; inti bēyīn 'alēkī khassā (or bēyīma 'alēkī khassā) you appear to be getting thin; so bēyīn 'alēhum 'aiyānin (or bēyīnim 'aiyānin), &c.; is sā'[ā 'ashārā bēyīn it is ten o'clock, it seems.

Remark d.—The word rākhar, or less frequently lākhar (for il ākhar), may often be translated by also, but it always agrees with the noun or pronoun to which it refers, as hiya rukhra she also; intu gayin rukhrīn? are you coming too?

§ 331. An adjective or participle may be used as a substantive, as it tawd yetul the tail can reach; il ḥadrin those who are (were) present; il maullūt giddīd the new born; il mirī the government; darab fi 1 'ālī he fired high above; mīyassar balaḥī a few dates; il kibīr betaḥīhum their chief; kubār in nās the great (of the) people, the grandees; il marāhūm the thing known, understood; mī'āh maugūd, mīyassar ḥe has got means; mēqauwara a scoop; it ṭîbbīya the doctors (for il ḥukuma ṭ ṭîbbīya); falatīya bad characters; mashrūbāt things drunk, beverages; il bāqi the remainder; maktūb a letter; il bâṣṣād the evil; il wâhīd 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 marīhūm.
2 Comp. the use of ὅψις and φανέροις 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 wiskhin min in nas dirty people; ish shuttar min il khaiyatin clever tailors; ketir min in niswan 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 rāgil it ūtyib wi l waldad it ūtyib gum or ir rāgil wi l waldad it ūtyibin gum the good man and the good boy, or the good man and boy, have come; ir rāgil il battal wi l mara il battāla (or ir rāgil wi l mara il battālin); similarly, ir rāgil ūtyib wi l waldad ūtyib (or ir rāgil wi l waldad ūtyibin) 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 rāgil tawil rufaiya a tall thin man: hāgāt wardināri rikhīsā common cheap things; il maratēn dāl il fuqara il masākin 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 niswan dāl fuqara il masākin or fuqara il masākin these women are poor and wretched; il kitāb il samra 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 yekun tāyiib 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 ‘aiyān gīlīd, hūya ‘āiyān gīlīd, humma ‘āiyān gīlīd be, she, is ill again, they are ill again: malyān kitir very, too, full; kibir qawī very big; il husān mi-lī hādī the horse went quietly; kan lābis ahyād he was dressed in white; tāyiib! well, good; auwil ma gīt directly I came; ī’mil da auwil do this first; auwil inbārih (for il bārih) yesterday; ma tgisīh tāmī don’t come again, &c.; min hīna u tālīr (or rāyī) henceforth; sa’tēn tāyiīh u sa’tēn gāt 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 kbira 'anni she is older than I, humma shuṭṭar '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 di qaṣṣaiyara walla tamām? is this piece of string too short or all right? mantalōnāk tāwil 'alēk your trousers are too long for you.

(b) Where the object with which the comparison is made is understood, as huwa kbir walla nta? is he the taller or you? (i.e. huwa kbir 'annak walla nta kbir 'annu ?): min fiku tāwil ? which of you is the taller? (i.e. 'an it tānī); ana 1 kibir fina I am the oldest of us.

Remark a.—We may also say ana lakbar fina.

Remark b.—Ketir with the definite article has a superlative sense in the expression bi 1 ketir at most; bi l aktar bears the same meaning, but may more often be translated generally.

§ 339. The qualitative adjective is denoted by means of adverbs or adverbial expressions, as aḥsan shuwaiya, ketir a little, much, better; akbar it tāq itnēn 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 qawi very ill; kebir kebir; tikhin tikhin very thick; so ketir ketir very very, or very much; shuwaiya shuwaiya very little. In the expressions auwil b auwil, aḥsan bi 1 aḥsan (or il aḥsan bi l aḥsan, or aḥsan bi aḥsan) first of all, best of all, the preposition bi intervenes. The adverb more is expressed by ziyāda, as beyishrab ziyāda minnak (or 'annak) he drinks more than you; kulle yom ziyāda more and more every day. He gets thinner, fattēr, fyc, every day may be translated by kulle malu bikhiss, beyisman, &c.

§ 340. When an object is represented as being the most prominent of a whole class, the noun denoting the class stands in the relation of a genitive to the superlative, as huwa aḥsan in nās he is the best of men; hiya aḥsan in niswān she is the most accursed of women.

Remark a.—The construction is the same if the class is

1 We say also shuwaiya sugaiyara, shuwaiya kbira.

2 The expression auwil (or biringt) wāhid A 1 may be noted here.
referred to definitely, as huwa ʾahsan ʾil wilād dōl he is the best of these boys.

Remark b.—The word kebīr often remains in the positive in this connection, as kebīr in nās; kebīr (kebīrīt) in niswān; ir rāgīl da min kubār ʿisḥ shuqāy ʿthis man is one of the greatest of rascals.'1 Taiyīb has a comparative sense in the expression huwa taiyīb ʿhe is better (in health).’

§ 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 ʿawāl wilād dīh ʿthe tallest boy (of them) is this one; ʾahsan ʿēsh ʿandak (or ʾahsan ʿēsh illī ʿandak, or ʾahsan ma ʾil ʿēsh illī ʿandak) the best bread you have; ma qalše adnā ḥāga he didn’t say the least thing; liya fi ʾahsan ʾsiḥḥa 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 ʾahsan ikhwātu, ʾaḥṣa ikhwātu ʿhe is the best, the most rascally, of his brothers, i.e. ṭī is better, more rascally, even than his brothers (for ʾahsan min, ʾshaqīʿ ʿan, ikhwātu).3 We may also say huwa ʾahsan, ʾaḥṣa ma ʾil kwātu.

§ 343. The pronominal suffix ḥa is sometimes attached to the superlative when followed immediately by a substantive, as huwa akbarha rāgīl ʿhe is the greatest of men; adnāḥa, ʿaqālīḥa kilma millī quṭū ḥa the least word of those which I addressed to you.

§ 344. Comparison may be denoted by a verb followed by the preposition ʿan, as huwa yitkalīm ʿarabī ʿannak ʿhe speaks Arabic better than you; baddar ʿan il ṣāda ʿhe was earlier than usual; ʾistakhīf maṣṣa ʿan wāḥid ʿhe pretended, considered, that he was more alert than some one;4 ʿād ṭamīni fi sh shagāʿa he had more courage than I.

1 Huwa min il kubār ʿisḥ shuqāy is also said, but the construction is a mixed one. Other adjectives are sometimes used in the same way, as tawīl il maqūdīm the tall one (i.e. the tallest) of those present, and we may, of course, say ṭawīl min il maqūdīn.

2 Borrowed, perhaps, from the Turkish ēyidir (not dāha ēyidir).

3 Comp. the Greek idiom, imitated by Milton in “Fairest of her Daughters, Eve,” and Pliny’s ( bonus) “ omnium non solum bipedum sed etiam quadrupedum sparentissimus.”

4 The construction is particularly common with the verbs of the tenth derived form.
§ 345. Adverbs may be objects of comparison, as hina ahsan min-henak it is better here than there; or one of the objects may be an idea denoted by a verbal sentence, as huwa ahsan mim ma (min ma) kan ‘annaawil (or elliptically mim ‘annaawil) he is better than he was last year (than last year); hiya rufaiya'a mim ma kānit she is thinner than she was; huwa ahsan minma kānit he is better than ever he was.

§ 346. Better than that (with a verb following) is expressed by ahsan min inn (or mim ma) or, with an ellipse of the min, ahsan ma, as da ahsan min innina nrūḥ ‘andu that is better than that we should go to his house; il mēt ahsan minma n'iš kele death is better than that we should live thus; ahsan ma nmut bi l gū 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 ahsan nidrab mim ma nindirib (or ahsan il wahid yidrab 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. Ahsan, or, with the article, il ahsan, is used absolutely in the sense of it were better, best, no alternative or alternatives being mentioned, as il ahsan tequl lu l haqq it were better that you tell him the truth; ahsan tigina inta you had better come to us. It may also stand alone adverbially, the verb being supplied from what has gone before, and may be qualified redundantly by ziyāda, as ana ḥatkalim wāyāh ahsan, ahsan ziyāda I will speak with him, that will be better—much better.

§ 348. Akbar stands as an absolute superlative without the article in the expression Allah 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 nis forms an exception to this rule, as arbē’īn nis forty people, the reason probably being that it has no singular of its own; but it is more correct to say arbē’īn 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 lī s sā’a) ‘ashara.

1 Including, of course, collectives, so that we say il īdāshār burtuqāna, not burtuqān.
Remark.—Rāš, 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) rāš (less usually than rāš) ghanam four head of sheep, tāltā frank, sitte gīnḥ. Mālyūn million is used in the same way.

§ 351. The cardinals retain the forms tāltā, arba‘a, &c., when followed by a noun in the singular, as tāltā gīnḥ, bintu, &c., as has been said (§ 93), but tāltā rīgghāla, gīnḥāt, &c., will sometimes be heard; so also occasionally when the noun is definite, as it tāltā khāddāmīn, il arba‘a ghrūsh1 dūl tāltā tāltā ghanam four head of sheep, bintu, &c.; kan fih wālida mī‘āha talat banāt, wit tāltā banāt dūl . . . .

§ 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 tāltā kitābāt (or il kitābāt it tāltā) bāṭ li kitābāt tāltā (for talat kitābāt) 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 tāltit nūba di (or in nūba t tāltata dit) 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 iddīnī kitābāt talattashar, kitābāt (or kitāb) mīṭen wāhīd give me thirteen, a hundred and one, books. Kitāb talattashar 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 tāltā arba‘ kitābāt; ‘āshār tāltat arba‘, rīgghāla, hidāshar nafar, three or four books, ten or twelve men, but ‘āshār, thnāshar 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 rāgīl itnān one or two men; qizā‘īn tāltā two or three bottles; or, in the first case, the object may be named in the singular and repeated in the dual, as sufra sufriten 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. ghersh, a duplicate form of qersh.
which is the right number, as talāta walla (or an) arbāṭa 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 talāta betā ḥish shahr the third of the month; khamsa abril 5 April. The word sana may be omitted, just as nahār or yōm 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 sā'a hour and 'umr age are often unexpressed, as in English, with the numerals, as tigi talāta u nuss you must come at half-past three; hiya zeye arbara, fōq il arbe'in she is about four, above forty. Ginēḥ may also be understood, and sāgh and ta'rifā may stand for qershe sāgh, qershe ta'rifā, as 'andu malyūn'ēn he has two millions; yesāwī tamanya sāgh, talāta ta'rifā it is worth eight ta'rifā, three small, piastres.

§ 358. Tweofold, threefold, &c., are expressed, as has been seen, by the word ṭaq with the definite article followed by the cardinal numeral, and note that ṭaq 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 kallī wihish. Wi za kān nit wihish, da sabab leinnak tiṭrabu? It's a loathsome dog. And if it is a hundred times (i.e. ever so) loathsome, is that a reason why you should beat it? Dāl 'ishrin kaddābin liars twenty times over; kattar alfe kherak 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 nuss (not talatt u nuss irghifa) three and a half loaves; khamastāshar wiqqa u tīl jīfēn and a third okes; qa'ad ala rukba u nuss to kneel on one knee; but we sometimes hear miyṭēn wi ksūr qersh for miyṭēn qersh wi ksūr, 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 'umrī talāṭīn illa wālīd I am thirty less two, save one, year; is sā'a 'ashara u muss illa khamsa 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 gëna mbärih we came yesterday; ihna gëna mbärih 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 maugudin you and I were present; ana we hiya lazim nerlh she and I must go; ana wi l walad gëna 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; inti we gartik betitkhanqû tûl in nahár 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 ihna 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 ëauztn 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 hadritak and ganâb honour, with the pronominal suffix of the second person (making hadritak, ganâbak), are often employed, when equals or superiors are addressed, with the verb in the second person singular, while hadritu and ganâbu are used when they are spoken of.2

§ 365. A pasha is addressed as sar'atik, contracted generally to saatik your Beatitud, Excellency, and spoken of as sar'atu. The vocative ya sa't il Bäsha 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 hadritkû (kum), ganâbkû (kum), see § 304. Comp. vuestra merced in Spanish, vossa merced in Portuguese, τοῦ λογοῦ σου, σος 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 abiyya 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 illi gakbū inta wi l efendiyan the driver who brought you and the two gentlemen; il buluṣ misikhum humma wi n niswān 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 nās kullīha 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 huwa w ana he struck him—him and me; gabha hiya wi buhi wa bintiba 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 darabnt, 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 baladī abaladak my village and yours, abūk w abīya your father and mine, gambu we ganbiha by him and her, ‘alākī we ‘ala buik 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 ‘alēnā na wi nta en me and you, kitābhūm humma we hūwa their book and his, warākū intū we huwa behind you and him.

Remark.—The noun may, of course, be replaced by the possessive adjective betā with the suffix, as kitābī wi btārak, 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 shāyif ir rīgīl illī wāqif? do you see the man standing (there)? ‘anūz ēh? what do you want? rāyīh fūn? rāyīh masīr where are you going? I am going to Cairo; gāy wālā mistaumī
lissa? are you coming or still waiting? u'â! mehauwidin look out! we are coming round (turning up a street); inta ḥādir?

Ḥādir are you ready? I am ready; shuft imnas dól? Ewa, masākin ma llumshe bêt did you see those people? Yes, they are poor houseless people. The use of the adjective ḥādir 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 Mehmmed! Ḥādir! Mohammed! Here I am; iqfil il bab. Ḥādir! 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 fën? (you) where is your house? ana slughli fi Maṣr my work is in Cairo; humma 'adithum innihum yigu s sâ'a tağât their custom is to come at three; fi bitna lma in our house; qulti lu leinni ana gay 'andu fi 1 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 tidrabnish ana don't strike me.

§ 372. The personal pronouns are very commonly placed pleonastically between the relative il Il and its predicate, 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 I walad the dogs which bit the boy; is sâ'a illi hiya 'and abîya the watch which my father has; il 'ada illi hiya maugida 'and il badawln the custom which exists amongst the Beduins.

§ 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 șhabna 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 shirse beta il laban the water that is the whey from the milk.

4 No one but a foreigner would say ana 'anu 'arabîya, &c., unless the pronoun were emphatic or another might be understood if it were omitted.

4 As in Hebrew.
§ 374. Huwa (hāwa) 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 naggārin il mistakhdima hina, we must refer to the carpenters as humma, not hiya.

§ 375. Huwa is sometimes used impersonally for the demonstrative da, as huwa mush sahih leinnu ḍarabak? 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 hūwa r rāgil mush gāy? isn’t the man coming? hiya l bint biti’mil ēh? what’s the girl doing? humma n naggārin yishtaghilu ūl in nabār the carpenters work all day. The demonstrative may be added (although the personal pronoun itself resembles a demonstrative in this usage), as huwa l kitāb da betā ‘min? whose book is this? or the personal and demonstrative may stand together without a substantive, as bitqlā ‘ala min? Hāwa da of whom are you speaking? Of this one; hiya di illi kānit 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 tihkum ‘alēya!

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 rāgil da bētu fēn? where is this man’s house? il wiliya di l maskina shufte khalaqitha’t this poor old woman, did you see her rags? il walad da mīn 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 bētu fēn? for fēn bēt (ir rāgil) 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 abuya shuftu? have you seen my father? (not abuya shft); il khamisa iddithum lu (as to) the five (priestes) 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 sanduq illi gâbûh the box which they brought; il ‘arabiya illi rikbnâha the carriage in which we drove; il karasl illi kasartuhum the chairs which you broke. The antecedent may, of course, be understood, as illi ‘addu t tirbân yekhâf min il habl he whom a snake has bitten starts at a rope.

Remark a.—This idiom may lead to confusion, as in ir râgil illi kan darbu, 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 hasab ma qil according to what he said, and the same is often the case where the relative and antecedent are both omitted, as ma mîrîsh addî lak I have nothing to give you.

§ 380. Similarly, a preposition when it refers back to a noun already mentioned will take the suffix appropriate to that noun, as il bêt illi quddanna min sâkin fih? who lives in the house in front of us? is sagara di fuqha ‘âsâfîr ketîr there are many birds on this tree; in miswân luhum wilâd the women have children; ir râgil illi sandu flûs the man who has money.

§ 381. In the relative clause the genitive of the relative pronoun (whose) will be translated in Arabic by the nominative who, while the noun which in English governs the genitive will take the pronominal suffix, as il bâsha illi betu gânbina the house whose house is near ours; il maskina di illi husta nasaraqit this poor woman whose money has been stolen; il karasl illi râsu inqârâtît min ‘âgalt il ‘arabiya the dog whose head was cut off by the wheel of the carriage; il mara illi guzha ‘abît the woman whose husband is an idiot; illi rîgîl thuval yimshî qawâm a man with long legs walks quickly; il qazâ’iya illi ghutyanhum fihum the botties with the corks (or stoppers) in them.

§ 382. Beta here again may take the place of the suffix, the noun being accompanied by the definite article, as is sanduq illi l ghata betâ’u râh 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 shanaqúa abûha (or, as in § 378, illi abûha shanaqûh); il qalaam ir rušâs illi nkasar þarfu the pencil the point of which is broken; in nás illi gum gamilîhum the people all of whom came; il walad illi l ḥarâmiya khatafû þarbushu min râsu we kisu min gêbu the boy whose ter-

bush the thieves snatched from his head, and whose purse they snatched from his pocket; il 'agûza illi qaṭa'û ñubâla bi sikkîn we raṣ guzha bi mûs the old woman whose finger they cut off with a knife, and whose husband's head they cut off with a razor, il bint illi kan qâ'd abûha ganb ukhtiha the girl whose father was sitting by her sister; il badawi illi kuntî fi l khema betahû l Bedawî in whose tent you (f.) were; il bâsha illi khadt il ward min gînînta the pasha from whose garden you took the flowers; ir qagil illi ma lûsh fulûs ma lûsh ishâb he that has no money has no friends; lefendi illi l guhannamiya bithimme ‘ala l balakân bêtâ bêtû the gentleman along the balcony of whose house the bougainvillia climbs.

§ 384. The preposition takes the suffix where in English it would govern the relative, and this even when the relative is omitted, as il bêt illi kunte fih the house in which I was; il walad illi khatafu minnu l fulûs the boy from whom they snatcht the money; il yôm illi sàfirîa fih the day on which we started; il hêt illi yehimme ‘aléh ish shiburefàvit the wall on which the honey-suckle climbs; il ‘ibàra illi qultî lak ‘aléh the matter about which I spoke to you; illi mûlûsh fulûs ma lûsh ishâb; shufna balad kull in nás ìha niswán we saw a village in (i.e. of) which all the people were women.

Remark a.—We cannot say il bêt, is sandûq, fûn şuftu 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 mà, and occasionally when no relative is expressed, as waddîh maṭrah ma gdbu take it to the place you brought it (from); dabbarû ta dibir yessimmûf they devised a plan by which they might poison him.

§ 385. A noun preceded by a numeral may take the suffix, as it talâta khaddâmînak your three servants; tânî idak your other hand; but it is more usual in this case to employ betû, 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 khatafû and qaṭa'û might be repeated in the second part of the sentences.  
2 As is the case when the noun is indefinite. (See § 430.)
3 Chêreffeville.
the full form hiya, to a plural object, and even (though unusually) to a perfect plural denoting men, as il ashyat illi gibtiha the things I bought; in nas kulliha all the people; il miskakhdimin kulliha all the employes. It may refer also to a number of objects previously mentioned, whether singulars or plurals, masculines or feminines, as farragh il barmil wi s sandiq wi l kull, u waddiha guwa 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 yomha, naharha (or nahariha), sa'itha, and is then equivalent to the demonstrative pronoun that, i.e. the day, hour, etc., of that event, or the day of which we were speaking; e.g. kunna yomha il haran we were at the Pyramids on that day; kunte mashghul sa'itha I was busy at the time; kunna sabranihlethiha we were sitting up that night; warqiha gih wakhir talaibi at that moment some one came and asked for me; a3liha kan gurnam he was originally a camel-driver; ma'naha that is to say; il fallahin ma yi'iddush leinniha in nas the fellaheen don't account it an improper thing to disrobe in public; yibq a filha farag lamma yigi there will be time to think about it before he comes (lit. there is a respite, interval, in it); fathihha al bahari riding the high horse; hatitha wati lowering one's tone, humbling oneself; Allah gabha salim God has made it to turn out well; adi ili nakirha ana that is just what I deny.

§ 388. Lastly, ha may be appended to the superlative, giving it a semi-absolute sense, as akbarha ragil the greatest of men; kan labis (pron. kal labis) andafha qamis 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 'alish there is nothing on it, i.e. it doesn't matter; liih and ma fihsh (often corrupted to fi and ma fishe) there is, are, is, are not (see Accidence, §§ 117, 118); and in a few other words, as a3lu originally; li waqtu at that moment; aqallu (or aqalliha) at least, nihayu (= in nihaya or simply nihaya) finally; barda (or bardiiha) all the same, nevertheless; ma yigash minnu no advantage will be gained, ma 'alekshe minnu ma harom will come to you from it, don't worry; zril lakum ma refish yiwarrir he got angry, but didn't want to show it; illi aftaru 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 'azizi 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 kitābak il kuwaiyis, not kitāb 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 yomi, nahāri, sanatī, &c., as 'ana fi sanatī ma ruḥtūsh I haven't been this year; inta fi nahārik ma shuftūsh 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 betā'(§ 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 betā with the suffixes, but sometimes the noun expressing the object possessed is repeated instead, as il kitāb da kitābi this book is my book; il fulūs dī fulūsak walla flūsi? (for betū'ak walla betū'i) is this money yours or mine? A book of mine, of yours, &c., is expressed by kitāb liya, or kitāb min kitābātī, kitābātak, &c., or kitāb min betū'ī, &c. (see also § 438), or, less idiomatically, wāḥid min kitābātī, &c.

§ 395. When the noun denotes a living object we may use the indefinite article, and merely append the suffix to the noun, as wāḥid saḥbī a friend of mine.

Remark.—When the demonstrative is used with the noun, the possessive is expressed by a relative clause, as is sufra dl 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 qalam you have broken my pen; kassarti ma (khassarte li'ad) I akf 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 līdīn 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 leinak ma tikiibshe 'alīya 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 inkasrit I have broken my leg; inqatā' subā'u he has cut his finger off; ishsharmat burqu'a she has torn her veil. Kasarte rigli, qata' subā'u, are sometimes said with the same sense, but they might imply 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 El'etni ana I was in my own house; da shug' ana (= shugli ana) that's my own affair; da milk abuya, betā'í ana (or ili btā'í 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 betu (or 'ala beṭu nafsu) he took the boy to his house, to his own house, there exists the same ambiguity as in English, nor would it be any clearer whose house was intended if we were to say 'ala beṭu hūwa (or hūwa nafsu).

§ 400. In many cases the suffix alone expresses the idea of self, as khad ugritha lub he took her wages for himself, i.e. he appropriated them; shuf lak arabiya we tig! waiyftna get your carriage and come with us.

L. Same may generally be translated by wahid, or by ba'd with or without the suffixes, as gēna f yōm wahid we came on the same day; umruhum, yulhum, wahid 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 'an, or the particle iya, with the suffixes, as fi l kā nafsisāna on the self same night, iyhum humma dal these very ones; biya 'enha she her very self. Nafs may precede the noun, when the latter becomes a kind of partitive genitive;

1 Like ʧai cасс ma fahme for ʧ: me suis casser la jambe.
while 'en may be separated from its noun by the preposition bi, as nafs il yóm betá' is safar the very day of the departure; hiya bi 'énha, fi l yóm bi 'enmu. (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 niswán khadu ba'd, il wiláž dahrabu ba'd. Notice the expressions humma ahsan min ba'd, each is better than the other, mà béní u bén ba'd between ourselves, zíye 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 sot yishbih sot 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 ziyadá, lánik it talátá gineh barduhum kuwaiyinsin I thought you would give me more, however, the £3 are good (acceptable): kattar kherkum, bardiya ana mabsúta thank you, and I am satisfied (implying that more would have given greater pleasure); bardina hna niqbal we nigí neqablak anyhow we accept, and will come to meet you.

§ 405. With the suffix of the third person it is often used adverbially, as khallasitni bardu l ugra di, u bardu kattar khGrak this remuneration, however, will satisfy me, imleed I titanic you for it; in kan bi flús walla min gher fulús bardu ya sidi zíye bardu, ya'ní bardu ma fish máni bardiya1 ana khaddáamak, 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 di and dik-haiya, as kull il ashya di all these things, hiya l hidim di tigi alék these

1 For the form taken by the suffix with this word, see § 120. It is sometimes pronounced with q, and is said to be derived from bi ard. Can it be the Turkish birdeh?
clothes fit you, il hâgât di these things, il mistakhdimîn di (better dôl) 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 1 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 dôl, il ghanam dôl, we might call to a drover limm il ghanam dôl min sikkitna get these sheep together (and take them) out of my way; so shûf in namle dôl illi mbahtarin fi kulle mâtrâh look at these ants scattered all over the place.

§ 409. Shuwaiya is almost universally used with a plural demonstrative as with a plural adjective, as shil ish shuwaiyit it tibne dôl take away these few bits of straw.

§ 410. Although the substantive qualified by the adjective kam is in the singular, the demonstrative will be in the plural, as il kam kilma dôl these few words, kam kitâb dôl 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 baladi dôl. (See § 322.)

§ 412. The demonstrative may, of course, stand alone, referring to a noun understood, as da ahsan this is better; dôl nás tayibin 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 (burnûta) or other feminine object, but it is sometimes used neutrally when the object is not clearly referred to, as da (for di) hâga kuwaiyîsa; 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 betîmil êh henâk? see what that girl is doing

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1 Il ashyât dôl is more usual, but il hâgât di is more common than il hâgât dôl. Experience is the only safe guide.

2 This is the reason why two demonstratives can be joined together. (See § 124.)
§ 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; 'aуз il burnëta di walla dik-haiya? do you want this hat or the other? If the objects are beside one another, we must speak of both as да; thus, in the last example, if the speaker were holding the two hats in his hand, he would say 'aуз il burnëta di walla di?

§ 415. Da occasionally precedes both noun and article, as да 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 да r rágil da, di l hurma di, 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 да deh dih! deh dih da l kalâm!

§ 416. Both да and di 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. да flän gih (or да flän da gih) see! so and so has come; deh да d dawaya di! what sort of an ink-пот is this? kebîr da eh? how's it large? how can you call it large? da kalâmak eh? what's that you're saying? да nnaharda (or di nnaharda) this very day; 1 да hna fulân here we are, whoever it be; da lël! but it was night! да nnaharda dunya we bukra akhra, i.e. we live to-day, and to-morrow we die; да l arde kulliha 'om min kutr il moïya see the ground is all dâlœched with water; да s sana di ma fishe harr why, there's no heat at all this year; ya di l lêla is sùda, ya di 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 dawaya di l kebîra (or id dawaya l kebîra di) this large ink-horn; il khaddâmîn dol il bâttalîn (or il khaddâmîn il bâttalîn dol). It should, however, be always placed after the possessive adjective beta' to prevent confusion; thus il khadda-

1 Comp. the pleonasm in It. quest’oggi and Fr. ce jour’hui, oggi and hui being from the Lat. hodie (= hor die).
2 I.e. what a night of horrors, a terrible day!
mín betúfi dól *these servants of mine*, but il khaddámín dól betúfi *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 wálad da it talmíz (or il wálad it talmíz da) *this school-boy*; il gállábiya di l harír (or il gállábiya l harír di) *this silk gown*; il báb da il hadíd (or il báb il hadíd da) *this iron gate*; but it usually follows the second, whether a pure genitive or not, when the two are closely united, as il qálam ir rúsás da *this lead-pencil*; is sikka il hadíd di *this railway*; ir ríggálá il girán dól *these neighbours*; ir ruh in nášádir di *this ammonia*; ish shuwáiyít, il ḥabbít, il moiyá dól *this little, these few drops of, water*.

§ 419. The demonstrative is used without the article with a proper name in the singular, but if two or more persons of the same name are spoken of it will be accompanied by the article, as Meḥammad da *this (man called) M.*, but il Meḥammadén, il Meḥammadát dól.

§ 420. The article is also omitted before the substantive fulán *such a one* (but not with the adjective fulání), and generally before a sentence equivalent to a noun, as *aʾzú bi lláh da this man from whom God protect me*,1 but il ismu ēh da gih (or ismu ēh 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 ʾasharádī.

§ 421. *This* and *that* may often be rendered by the adverb kede so, as lamma shufte minnu kede kunte rayh ādrabu when I saw that from him (= him do that), I was about to strike him; so ārde kede after that, &c. Kede is equivalent to the English demonstrative so in such a phrase as huwa sákran? *Kede Is he drunk? He is so.*3

§ 422. Aho may, like da, be used adverbially: thus a woman may say aho gáya! *see, I am coming!* as well as ahi gáya! *so ahé gat ahi!* see, there she's come!4

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1 Lit. *this I seek refuge with God (from).*
2 Abúkáthu 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 ahi, though for ahuwa and ahiya, may be used with the first person.
THE INTERROGATIVE PRONOUN

§ 423. The interrogative min? is placed optionally at the beginning or the end of a direct sentence, as min darabak? (or darabak min?) who struck you? min gārak? (or gārak min?) who is your neighbour? min gay bukra? (or gay bukra min?). Eh 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 ēh qal lak (or ēh illi qal lak) ir ṭāgīl da? what was it that man said to you? Here in ordinary circumstances we would say ir ṭāgīl da qal lak ēh? (or qal lak ēh ir ṭāgīl da?).

Remark.—It is very unusual in any circumstances for ēh to precede a verb when the latter is not accompanied by any other word; for instance we very seldom hear ēh qāl? for qāl ēh? or ēh ‘aHZ? for ‘aHZ ēh? It is not infrequently the first word in a sentence where the substantive verb is understood, as ēh da? ēh il hāga di? what (is) this thing?

Lēh and its equivalent ‘aHZ shān ēh (or ‘aHZ shān ēh) for what reason? wherefore? are put almost indifferently before or after the verb. Li ēh sabab? bi sabab ēh? for what cause? and similar expressions generally stand first in the sentence, and this is invariably the position of ēsh?

Anhu, &c., as well as ani, 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 ḏārabu min? did he tell you who struck him?

§ 424. Min? may sometimes be translated by the adjectival interrogative which? being practically equivalent to anhu or ani, as min fihum Muhammad? which of them is M.? When repeated with the copulative, it forms a kind of plural, as min u min shāfūk? (or shāfāk?) who were they who saw you? kan min u min maugūd? (or maugūd?) who were present? It may be followed by the relative illi, the substantive verb and the third personal pronoun being understood, as min illi ḏārab il garaz? who was it who rang the bell?

§ 425. Ėh, like min, may be used with a plural noun, as ēh il ḏāgīl illi f gēbak? what are the things which are in your pocket? ēh il kuwar dēl illi ‘aHZ tīfāb buhun? It occasionally, but somewhat incorrectly, asks, like anhu and ani, for one or more objects out of a definite number, as ruhtē ‘aHZ ēh bēt min dēl? to which of these houses did you go?

1 Huwa may, of course, be expressed as min huwa illi gih?
§ 426. Its use as a genitive in such phrases as ḥagit ēh (or ġagt ēh)? sittit ēh? how six? (alluded to in § 64) is very common, and, with an adjective, is equivalent to that of the adverb izzey; thus ʿaiyānit ēh? does not mean of what is she ill? which would be ʿaiyāna bi ēh? but how can she be ill? and implies a disbelief in the statement.

RemarK.—We may say with almost identical meaning, ēh! ʿaiyāna fēn? (or ēh illi ʿaiyāna di!).

§ 427. Somewhat similar is the use of ēh with a verb in such an expression as istanna! Istanna ēh? Wait! What do you mean by wait? why should I wait?

§ 428. The neuter interrogative mā is used only with the preposition li with the pronominal suffixes, as mā lu what has he? i.e. what is the matter with him? 2 ana mā li? what's that to me? mā li u mā lak? what have I to do with you? mā lum min il fulus döl? what share have they in this money? mā lum fi 1 fulūs döl? what have they to do with this money? What is the matter with this man, woman, &c., must be translated by ir rāgīl da mā lu? il mara di mā lhu? (or mā lu li r rāgīl da &c.), not by mā li r rāgīl da, &c. Ėh is sometimes added pleonastically, as mā lu ēh?

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 fīlshe aḥsan minnu I have a house than which there is none better, second to none; yibqā wāḥīd ma khadshe urūtu there remains one who has not had his pay; auwil rāgīl gib abūya the first man to come was my father; fih bāb beyikhbat there is a door banging; fih nās ma yehibubahsh there are people who don't like him; fi rāgīl fi 1 bāb beyis'al ʿalek there is a man at the door asking for you; babūr quwwitū ʿishrīn husān an engine of twenty horse-power; wāḥīd ismn M. one named M.; iddīnī min aḥsan ʿandak ṣeđan give me of the best you have; dakhalnā

1 Qat‘a often falls out, as id dinya dalma. Dalni tēh! (for dalmit ēh!) how can you call it dark?

2 Qu‘a-l-il?
f bêt šahbū mush maugūd we went into a house whose owner was absent; qābilna wāhid wishshu mekashshar we met a man with a sulky face; huwa rāqīl ma yirafshe ḥāga he is a man who knows nothing, an ignoramus; da rāqīl la baṣe minnu (or ‘alēh) an unobjectionable man; kalām mà lūsh ašl an unfounded statement: gābu l wālad kānu mhāmmiyinu they brought the boy whom they had already bathed, i.e. having previously bathed him; min dimnuhum kān il qādī meshēya’īl lu (=meshēya’in lu) amongst them was the kādi, 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 addī lak (or addīh lak) I have none, nothing, to give you.

Remark b.—Notice the expression ‘auz sandūq. ‘auzu ginsu eh? (= ‘auz illi yekun ginsu eh?) 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 rāḥ henāk. 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 ḡurbāl a’ma he who cannot see through a sieve is blind; illi ma luhshe hadde, luh Rabbīna1 he who is without any one, &c. Illi is equivalent to the English what when standing for that which, as illi a’rafu aqulu lak id, at I know I will tell you; illi shuftu ana innu huwa ili darabha what I saw was that (=as far as I could see) it was he who struck her.

§ 432. Illi . . . wi ili has the force of one . . . another, or the one . . . the other,2 as illi yiddī lu qūshēn wi ili yiddī lu talat qūšūl wi ili yiddī lu arba’a one gives him two piastres, another three, and another four; illi yigūl bukra wi ili yigūl ba’dē bukra some come to-morrow, and others the day after.

§ 433. Mà (ma) refers almost exclusively to inanimate antecedents, corresponding to the Latin quid 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 bēn (the copula being understood) its antecedent, when expressed, though somewhat definite in sense, is never accompanied by the article.

1 In the expression illi yiddī lak ḫumār ma tshufshe simu kām (=don’t look a gift horse in the mouth), illi yiddī lak is equivalent to iza ddā lak wāhid.

2 As qui . . . qui in Fr.
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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, bēn, ʿashān (ʿala shān),1 &c., and the substantive kull, forming conjunctions with them; e.g. kaftit maʿandu min il fulūs all the money he has, whatever money he has; kulle mā lu whatever he has; aḥsan mā mīʾād the best I have; girī ʿalā akhir ma mīʾād he ran as fast as he could, all he knew; ʿala mā shūf (mā ashūf) ana as far as I can see, judge; mā bēn laḥmar u mā bēn liswid between red and black; il masāfa mā bēn litnēn the distance between the two; aḥsan mā fi ghanām best of everything among the sheep, i.e. of all the sheep; ana akbar mā fi khwātī (ikhwātī) I am the oldest of all my brothers, i.e. older than any of my brothers, maṭraḥ ma trūḥ rūḥ, i.e. go where you like; ʿalā qadde māḥūm2 ʿaẓīn as much as they want; nahār, yūm, mā gēt the day that (= on which) I came; fi msūfīt mā tītʾashshā akūn ḥādir I will be ready as soon as (by the time) you have dined; saḥab mā zīʾīl ʿr ʿaẓīl (or saḥab ʿr ʿaẓīl mā zīʾīl) the reason that (= for which) the man got angry; min kutre mā kān zaʿlān 2 from the excess of his anger; qable mā yiṭi before he comes; ʿashān mā rāḥ because he has gone, &c.

Remark.—In cases b and c mā should immediately precede the verb, so that it is incorrect to say saḥab mā r ʿaẓīl zīʾīl, qable mā il walad gih, but see § 579, note.

§ 434. The word inē is often used instead of mā in case b when the antecedent is a period of time, as nahār in sāfīmē the day that we started; tānī yūm in gēt the day after you came; ḥāl in rāḥūm the moment they went.

§ 435. Mā (or inē) is sometimes omitted in case b, as that is in English, as ʿrāfu min yūm kunte shufīta fi bēt wāhid sāḥibī I know him since a day I met him at the house of a friend of mine; so saḥab ʿr ʿaẓīl zīʾīl the reason the man got angry.

§ 436. When the third personal pronoun is the subject of a verb of which mā is the object, it may be appended to mā in its shortened form as a suffix, as in ʿalā qadde māḥūm ʿaẓīnī above.

1 ʿashān mā = Lat. quod, Mod. Greek ὅτι (ὅτα ὅτι).
2 When the third personal pronoun stands for the subject of the verb it may be appended in its shortened form to mā. Hāwā becomes hu, hiya, hiy, hē.
3 This is more vivid than min kutre zaʿalū.
§ 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 mà followed by the personal pronoun, the two together being equivalent to the verb ya'ni in its adverbial sense, as ana qaret il kitaben mà huwa ktabak wi ktab 'ali; laqet it talata kulluhum madbûhin, mà huwa Mejham-mad madrub bi rusâṣa fi sidru wi Hasan râsu maqtû'a wi Ilsên madrub bi sikkina fi qalbu I found them all three slaughtered — Mohammed shot with a bullet in his chest, Hasan with his head severed, and Hisein 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 râgîl every man, kulle hâga each thing; but when used with a definite noun it is treated as a substantive, and is followed by a genitive or is placed after the noun with the pronominal suffixes attached to it, as kull ir rîggaâla the whole of the men, i.e. all the men, kull il mistakhdimin all the employees, kull id dînya the whole of the world (or ir rîggaâla, il mistakhdimin kulluhum, id dînya 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 agib lak kam wâhid minhum, shuwaiya 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 nàhâr 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 lêl tûl wala n nàhâr tûl.

§ 440. Every one is expressed by kulle wâhid, kulle hay (i.e. every living soul), kull in nàs, kulle min kân, &c.; every one of the men, every one of the books, by kulle wâhid min ir rûggaâla, kulle wâhid min il kitâbat (or kulle râgîl min ir rûggaâla, kulle kitâbân min il kitâbat); every man of them by kulle rûgîl minhum; so kulle kitâb, kulle kubbâya, minhum, every other by kulle tânî, or kull followed by a noun in the dual, as kulle yûmân every other day.

§ 441. One by one is expressed by wâhid wâhid, or by the repetition of the noun, as yerûhû 'ala li biyût bêt bêt they go round to the houses one by one; two by two by înîn înîn, and so forth.
§ 442. Either and neither have no exact representatives, and must be rendered by periphrases, as kulle wāḥid min lītnēn yigdhadīr yīʽmilu either of them can do it; kulle wāḥid (or dih we dih) yīʽgibīnī (or lītnēn yīʽgibūnī) either will please me; musibīt dih wālla dih tigharraq lītnēn a mishap to either will ruin both; wāla yīghīsh wāla wāḥid mil lītnēn nor will either of them come; 'ażū aḥnān minhu? La dih wālla dih which of them do you want? Neither; wāla wāḥid mil lītnēn gib (or lītnēn ma gūsh) neither of them came;1 huwa wī sh shēkẖ ma gūsh neither he nor the sheikh came; la na (la ana) wāla nta neither I nor you; la Mḥammad wāla Ḥsēn neither M. nor Ḥ.; fi barre in Nil on either side of the Nile; wāla fi barre min barrēn in Nil on neither side of the Nile.

INDEFINITE PRONOUNS

§ 443. These include the numeral and indefinite article wāḥid, which bears most of the senses in which the English one is used, as huwa yīmkin yīgī wāḥid yōm perhaps he will come one day;2 gānī wāḥid one (i.e. a certain man) came to me. One as an indefinite substantive may be translated by wāḥid (or more usually il wāḥid), or līnsān (or līnsān minna), as kalam zeyī dih yīzār al il wāḥid such a remark makes one angry; ahsān līnsān ma yishrabshe ziyāda ʽan sitte sagāyir fī l yōm it is better that one do not smoke (= not to smoke) more than six cigarettes a day; līnsān minna lāzīm yīmīl wazīftu wāla yīntibīh fī fkar in nās 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 yeqūlu l kālam 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 walīl, as ana gib (agib) lak wāḥid kuwaiyīs, wāhda kuwaiyīsa (according as the noun understood is masc. or fem.) I will bring you a good one; hat lī kam wāḥid tuwāl 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 saḥīnī dih

1 Not both of them didn't come, which we would translate by mush lītnēn gūsh. We say kullu mush fī maḥillū, meaning none of it is in its place.

2 But it is more idiomatic to say yōm min il iyām (or yōm min zāt il iyām, or yōm min dēl).
wiskkh, iddini (wálhid) nidif 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 ruhna min giha li giha, min bêt li bêt we went from one place to another, from house to house; rigle li fòq we rigle li taht one leg up and the other down; ëd tid'ak bi ëd sbûna we ëd tesubb one hand scrubbing with the soap while the other pours (the water); iddi lu l gawâb min ëd li ëd, i.e. give him the letter from your hand into his: yôm fih u yôm ma fish one day there is and another there isn't; bitrûh tanûllî? Yôm ëwa u yôm la' do you always yo? due day yes and another no (i.e. one day I do and another I don't); da gins wi da gins that is one sort and this is another.

Remark.—The word tânî may be added to the noun repeated, as ruhna min giha li giha tanya, &c.

§ 447. One...another, as substantives, may be translated in this connection by ìlli...illi (§ 432); one thing...another thing, by bashqa...bashqa: or we may repeat the substantive, as da kitâb we da kitâb, &c.

§ 448. Any one, anybody, any person (=somebody) may be rendered by wálhid or hâdd, as shufte wálhid (or hâdd)? did you see anybody? iza gih hâdd if any one should come, hadde minkû 'aûz yerûh? does any one of you want to go? the plural any (=some) by nás, hâga, &c. min, or simply min, as fih nás minkû râhu Masûr t have any of you been to Cairo? wala hâga min il wuhûsh nor any wild beasts: fih minhum battâmûn? are any of them bad? (For the use of the indefinites ëy, ëyih, 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 'aûz karâsî, lâban? do you want any chairs, milk? mush 'aûz minhum, minmu (or mush 'aûz) I don't want any.

Remark.—With the negative signs hâdd signifies no one, nobody, as ma hâddish gih nobdy came. Anything, when equivalent to something, is rendered by hâga, in other cases by ëyih hâga or kulle shin (shë in) kân, as 'andak hâga tid'dih li? have you anything to give me? ma tqu'il ûsh hâga don't tell him anything; addî lu ëh? Iddi lu ëye hâga what shall I give him? Give him anything; kulle shin kân yiûdî anything will do.

§ 449. Some in the sense of about is best translated by the

1 Turkish.
verbs yigi, yiṭla', used as adverbs, as 'umru yiṭla' tamānūn he is some eighty years old, yigi gumūṭtan na shuṭṭush 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 ḫaqūḍ ḥenāk yigi (or yiṭla' sanatūn), but taqībūn sanatūn (or zeyē sanatūn) I shall stay there some two years.

§450. Somebody can always be expressed by wāḥid, as wāḥid darāb il garaz somebody rang the bell, &c.; yiṭṭikīr leīnum wāḥid he thinks he is somebody; something by hāga. Some . . . some is rendered, as one . . . another (above), by illī . . . illī, or by the preposition min with the suffixes, as gīh talāṭīn nafar min hum rīqūlā u minhum niswān thirty people have come, some men and some women.

§451. The quantitative adjective is unexpressed (as any above), as hāt 'ēsh u zibda u gībmā bring some bread, butter, and cheese; shufna klab fi s sikka we saw some dogs in the street; but 'andak 'ēsh? Ėwa. Taqībū, iddīnī minnum (or ṣidīnī) have you some bread? Yes. Good, give me some.

§452. Other as an adjective finds its equivalent in tānī or in other words already mentioned. The indefinite other than is expressed by tānī gher or by gher alone, as wahda tanya gher Bikhīta another than Bikhīta; ma fish hadde gherī.

Remark.—Yūm min dēl means the other day, some future day, according as the verb is past or future. Every other day is rendered by kullē tānī yūm, kullē yūmēn, or kullē yūm we yūm.

§453. The indefinite relatives whoever, whichever, whosoever, &c., are expressed by ēye (or ēyiha, ēyiha) wāḥid and ēy followed by a noun with or without the case ending, whoever it may be by ēye wahdīn kān. But as a rule an English indefinite relative may be rendered by illī (or mā), accompanied sometimes by other words to make the sense clear, as illī yiḥrabūn aḍrabū whoever strikes me I will strike him; illī tirmīlū amlīna ana whatsover you do I will do; illī tādimī bārdū akun nabsī; I shall be contented with whatsoever you give me; illī yiqūlū bēwa bārdū kīlī whoever he says is a lie; il yūm illī tīgī fīl bārdū yekīm kuwāyīs; illī ma tākhlūsh inta akhelu ana I'll take whichever you don't take; illī yīgīra yīgīra who so ever will happen will happen, i.e. happen what may; waqtī ma tīgī tīgī 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 yidūqqu l mazākā li kullē ma haddē yakhushush the band strikes up in honour of each as he comes to.1

1 Kullē ma meaning whosoever.
§ 454. Ey, éyi wáhid, and éyiha require the noun to take the case ending when the substantive verb follows (the verb being usually in concord with the noun), as bi éye ṭariqta kánit by any means whatever; éye wáhid fiqihin kánit from any schoolmaster, whoever he be; min éyuha dukkânin kánit from whatever shop it be; but bi éye ṭariqta; bi éye ṭariqta min ūndak (or illi ūndak) by any means; by any means you have; ishtirih min éyuha dukkân buy it from any shop. Éye wáhid and éyiha wáhid become éye wáhdim and éyiha wáhdim when followed by a verb, and remain masculine though a feminine object be understood, as éye wáhdim gat, iddih liha give it to any woman who comes.

§ 435. Fulân and the adjective fulani are the English such, so and so, and may be used together somewhat pleonastically, as fulân gih such a one has come; il Béh fulân so and so Bey; il mara fuláníya such and such a woman; shufta fulan il fulání.

§ 436. In dates kaza is generally employed, as lélit kaza min 1 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 zéy, as I never saw such a man as you ma shuftish abadan rágil zéyak.

§ 457. Zéd, āmr, Rághib, and occasionally ūmar, are used as hypothetical names, like Jones, Brown, and Robinson in English, as Rághib gih u ūmré ráh; Zéd u ūmar u Rághib u tirtán we illán; iza darabak Zéd min in nás.

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 rágil gih the man came; il mara ʻaiyātit the woman wept; ṭága’ni ráṣi my head aches (lit. pains me); ir rīggāla yishtağhalū 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 insaraqil kūllīha (or kullūhum) all the donkeys were stolen; il khēl kânit tarbhāna the horses were tired; nīzīt il kilāb we suwitt 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 tāgīr illi baḥ li i buḍa’a; id dawāya illi nkaḥbit; illi kānā bina rágil Masr.
came down and barked; ish shabābik infatalit the windows were opened; gat ir riggāla we giryit in niswān the men came and the women ran away; kan fih ‘āiya kātir mā bēn in nās, lākin il ḥamdu lī lāh aghlabha gat salīma there was a great deal of illness among the people, but, thank God, most of them recovered; maḥābis ghūrū kānit maḥbūsa mi'ū other prisoners were imprisoned with him; is siyās mishyit the sayyes went away; humma gat il bara-bra nizlīt ir rukkāb min il babūr 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 nās di tigi, but in nās dōl yigū.

Remark b.—The verb may be in the feminine singular though followed by a predicate adjective (or participle) in the plural, as ‘ēnēh kānit maftūhin his eyes were open; il wiraq kānit maktūbin the papers were written.

Remark c.—In all the above examples the verb might also be in the plural, and would be perhaps more often than not where the subject denotes human beings, or when it precedes the verb.

(b) The verb will occasionally be in the feminine singular when the subject is a perfect plural and is preceded by the verb, as lamma gat lefendiyāt mishyit in naggarān when the Efendis came the carpenters went away.

Remark.—In naggarān il mestakhdimin rāhit (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 fatah luhum bāb il bēt il khaddāmin the servants opened the door of the house to them; but fatahū luhum 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 iddēt lu ḥigāb ‘ashān yerūh minnā bi izū 

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.
llāh il 'en 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 kān 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 kān il bint fi l bêt the girl was in the house; kān id dawāya ikkabbit the inkstand had been upset; iza kān il binte tigi (in preference to iza kānit il binte tigi); kān ummu bitāiyāt his mother was weeping; kān (or kānit) is sā'a tन it was two o'clock; kān id dinya ďalma 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 abūh the boy and his father came, gat (or gum) il mara wi buiha; insaraqit il 'arabiya we taqmiha the carriage and its harness were stolen; qunt ana wi Mḥammad I and M. got up.

§ 460 When the subjects precede, the verb should be in the plural, as il mara wi l walad gum; ana wi nta ruḥna; but it is occasionally made to agree with the first when feminine, as hiya w abūha rāḥū or (less usually) rāḥūt; but abūha we hiya rāḥū, not rāḥ.

§ 461. When the subject is a collective noun the verb will be in the masculine singular, as il gūmūs kān fi l ghūl the buffaloes were in the field; is sagar yikhdarre li shahr abril the trees get green in the month of April; il lamūn, il burtāqūn, ghill lemon, oranges, have got dear; bunduqhum inzabat min il bulls 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 gū) 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 yerūh.

² In compound tenses the auxiliary is often of a different number and gender to the principal verb, as il gamā'a kānit jissa mà gush the people had not yet come.
ghananam sheep, the verb is put in the feminine singular, as qalit il 'askar li ba'diha the soldiers said to one another; il ghananam 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) arduhum 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 ráhu (or ráhít) Masr his people have gone to Cairo; il khâlq igtama'û (or igtama'it) the people collected; il harîm nizlû, nizlit, nizil fi 'arabiya tanya the ladies got into another carriage; kulle barre Masr beyidû 'alch all Egypt curses him; ba'd in nás yeqûlu (or teqûl), the latter agreeing with the broken plural nás in the feminine singular; but ba'duhum yeqûlu (or yeqûl); il gamâ'a dól raḥ yirkâbû fi 'arabiyyatâ are these people going to drive in your carriage? il 'âlam da, di, dól gih, gat, gum min en 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'ðe gih wi1 ba'ðe 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 râgû gat, gu, gih?

Remark.—Shuwaiya, habba, and ba'dishi (= ba'de shè), 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 ghîlyû the little milk has boiled; habbit tîmû insaraqû mir rîstâbî a little straw was stolen from the stable; il ba'dishi dól ma yikaffûsh (or il ba'dishi da ma yekaffish) this small quantity will not suffice.

§ 464. A verb will sometimes agree with the idea conveyed by a word, though not a collective noun or a noun of multitude, rather than with the actual form of the word itself, as arba'a fi talâta tibqa (less usually yibqû) itnâshar 4 x 3 "equals" 12; itnâshar min 'ishrin tibqa tananya twelve from twenty "beaves" right; itnâm yekaffû tâw's enough; ana raḥ addî lak 'ashara ginîh; iza kállassâk ma fish marnä, ma kállassâkshâ ñeïye ma yûgibak baqa I am going to offer you £10; if it satisfy you,

1 Ce mâmû.
The verb: its concord with subject

Well and good; if not—why, please yourself; kutte biddi arahi (for kan biddi) I wanted to go; ma kuntish lazim agi (for ma kanshe lazim); yequm dimagh yefuq aleh he recovers consciousness; illi zeyina nirkab hamir! 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 Masr betidi aleh (for beyidu, as above, agreeing with Masr). 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 riggala qalul; so with titles, as hadritak, ganabak, satak, 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 maturat (or matarit) it rained, betishti it is raining, betirad it thunders, &c.

§ 466. Dinya (dunya) is also understood in the expressions kanit id duhr, il maghrib, qamar, turab, &c. it was noon, sunset, moonlight, dusty, &c., but kan is also said if the predicate is masculine, and even sometimes when it is feminine.

§ 467. In the expression we khulsit baqa and so my story ends, hikaya is understood; in ma dakhalitshe 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 hamdu li llah illi gat ala kede thank God that it has turned out that way, hakamnit kede it has been so ordained, has so happened, zeye ma tigi tigi come what may, tekum li hanakak tiqsam li ghurak, i.e. there is many a slip between the cup and the lip, the verbs are impersonal, the feminine standing for the neuter.

Remark.—Impersonal verbs are, however, sometimes in the masculine, as ma yinfa’sh, ma 3 iqlsh minnu it’s of no use; hasal kher no harm’s done (all’s well that ends well); and baqa is used much more frequently than baqat (§ 560).

1 Kutte biddi is used nearly as frequently as kan biddi.
2 The educated often use dimagh with a masculine verb.
3 Illi zeyina yirkab may be said, but even then the plural hamir will be used.
4 It is, however, frequently expressed in both cases, as id dinya kani turab, betirad.
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 raglên gû, nizîlû, or gum (gû) ir raglên; but it is not unusual for the verb to be in the masculine or feminine singular when it precedes the subject, as lamma gih ir raglên; gatûn sagartên; 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 idêh bitîtit we 'ênhû râhît, i.e. he has lost the use of his hands and his eyes. We may say 'ênhû kânît mafîlû, or kânît mafêîlûñ, or kânû mafîlû; or kânû mafêîlû, but kânît mafîlû and kânû mafîlû 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; qatût wi klâb teâzêôe hard cats and dogs bite one another; raglên, kitêbên, gum; but gâ lu wahda 'âgûza there came to him an old woman; nizîl nás wâyîh 'ala l balad there went some people with him to the village; ma yîhûl lish ugra zêyi n nás I don't get proper wages; kânû mangûd nás ketir there were many people present; lûsû ma fatshe sana there has not yet passed a year; ma hašûšhe minûa samara there has not been any good result from it; kan hašû madra an accident had happened; lamma yîghû lak gawabât when you get letters; iza gari lu hûgâ if anything happened to him; tabbi 'alêyâ raglên two men overtook me, came upon me; gih klûsama naggûrin there came five carpenters; gâ li gurnâmên I received two newspapers.

Remark.—The verb, however, not infrequently agrees, especially when it immediately precedes the subject, or the subject is emphasized, as hašûšî lu nûs (or 'ên) the oeil est ouvert upon him; gatûk lak dahîya! perdition upon you! kulle ma têj lu mara yît-hâniq wâyîha whenever a woman comes near him he perverts with her, kân (or kânît) 'âlêh kîs waða he ward an 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 kânît bitû qêda gêrêb il bû; thees was a girl sitting near the door (hûyû kânît bût îlî qêda shë was a girl whom . . .); kânît (less usually kân) wâyîna akabbit, but kân înhûshë boâyîna on instand had been upset; kânî riggûla benâk 1 they were men who

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1 So kânî riggûla gû = kânît riggûla get, kân riggûla gum or kân riggûla gat.
were there; kan riggāla henāk there were men there. In such a phrase as ma gāsh illa mārtu the verb is masculine although the noun is definite as agreeing with the word hādd understood. The full expression would be ma gāsh haddē illa mārtu gat.

§ 470. When following the indefinite pronoun āy and its noun the verb regularly agrees with the noun, but occasionally remains unchanged, as ēye gihitin kānit whatever direction it be. With ġēṣu, on the contrary, it remains unchanged, as ānuz yitgranwiz binte min ġēṣu kān he wants to marry a girl, whoever she be.

Remark.—Kān serving as an auxiliary and placed after the principal verb is generally unchanged, as āšī ana giltila kān; ana qultilak inbārih kān.

§ 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 nīzli haggārin (or haggārēn) are admissible, nīzlit 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 ābanāt u miskā tilum the girls came and seized them; qābīni rīgēn u спешī yimusā waiyā two men met me and continued walking with me; ġāmma yīgi ġak marā we tiṣalak when a woman comes to you and asks you; ġītimīnī in nās ālēya we darābīni we saraqūni the people collected around me and beat and robbed me; qām ābb il bint w umniha qālī . . .

THE TENSES

§ 473. The past tense (or perfect) denotes:

(e) An act just completed at the present time, as katabt il gawāb I have written the letter; kanasū l ġōda they have swept the room.

(b) An act completed at some past time, as katabt il gawāb qabelle ma yīgi I wrote the letter before he came; bānu ỉ bēt amma‘wil 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 wālād habbāla the boy has fallen in love with her; saddaqta qālak we learn what you say; alzamtak lemmak terāl I command you to go; istaghrabl I am astounded; haqquha qaftulāha you ought to have said it.

(d) A prayer or wish, as la samāḥ Allāh God forbid; dumtum bi kāb may you keep well, farewell; kattar khērāk (or Allāh) God increase your well-being, thank you; gat lak dákya petition seize you; inshallah ma rāh I keep you won’t go.
(c) An act to be performed in the immediate future, as sibu; laḥsan (or we illa) qataltak leave it alone or I'll kill you; ēsh qultum if l masāla what say you about the matter? khallētik 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, izā ráḥ if he come, go; li ēye maṭrahin ruḥt to whatever place you go; ēye bētin kān whatever house it be; kulle min kān whoever it be; kulle ma a'amārōnu whatever you command me (= shall have commanded me) I will do.

(f) An act which has been performed once and is cited as a rule for the future, as izā kān fiḥ mishwār 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. illī tarak shē 'āsh balāh who leaves a thing leaves without it (= waste not, want not); or in narrative where we could only use the present or future in English, as il walad inna lamān yikbar who has a thing live* without if his, or in narrative where we could only use the present or future in English, as il walad inna lamān yikbar who has a thing live* without if his, or in narrative where we could only use the present or future in English, as il walad inna lamān yikbar who has a thing live* without if his.

§ 474. The verbs khallā let, shāf see, simī hear, ḥasab believe, consider, laqā, 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. khallētu ráḥ il bēt I let him go to the house; shuftīha gat I saw her come; simīna l fulūs waqīt min gābū we heard the money fall from his pocket; kutte bālhsābibān ishtarūh I was thinking they had bought it; ṣātīta ingalād I saw him flogged; laqītu nilzī ráḥ I fored him gone.

Remark. — We may also say khallētu yerīḥ il bēt, simīna l fulūs tāqī, &c., but the facts are not then so fully certified.

1 For the conditional sentences, see § 507 seq.
2 Qāt qutu e sāt.
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*, 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*; *rāwah qable ma khallas shughlu he went away before he had finished his work*; ba'de ma katab il gawāb ḥāṭṭu 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; *baḥṣīb innu gih I thought he had come*.

(b) Occasionally with hātu, lō, in conditional sentences. (See §§ 507 seq.)

§ 476. The past tense of the verb kān with a participle will often express the pluperfect, as kānu māḥādirin 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 ahibbu il gina egib ishāb riches brings friends: kulle ymn yiddīnī qersh he gives me a paste every day; ish shumse tīṭā fī ani sārāt at what time does the sun rise? or to the indefinite future, thuftu aqullī if I set him I will tell him; lamma yīgī ashēyārāf lāk when he comes I will send him to you: ish shumse tīṭā fī ani sārāt 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 ible ubīrīrīf recognisable; ma yiṭqibilīsh unacceptable; ma yiṭḥīmsh incomprehensible; yimka possible; qāmis yithatāṭ fi l gēb a pocket-dictionary; meqauwarā titqauwar bila l ghina a cheese-scoop.

§ 478. It often plays the part of the historic present, as yequl aḥīb abī all right, he says, *I'll come*; yequm aḥīb yirād minnu we yequl lu his father then gets angry with him, and says to him.

§ 479. It sometimes has the force of the imperfect present.
especially when joined by the copulative to another verb in the imperfect present, the bi being dropped perhaps in the latter case for euphony, as tindah li leh? \_why do you call me (= are you calling me)? bit\ '~/aiyat wi tzai\ '~/aq kede leh? \_what are you crying and howling like that for?

Remark. — Similarly, the bi may be dropped in the unfinished future, as û\ '~/a tekun tinsa.

§ 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 yi\ '~/fazak, yisallimak God preserve you; Allah yi\ '~/anwil 'umrak God prolong your life; il\ '~/an (for Allah yi\ '~/an) ab\ '~/uk (God) curse your father. Both perfect and aorist may occur in the same sentence, as shakar Allah fa\ '~/dak u Rabbina yitamnim bi kh\ '~/er 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. 'anu ar\ '~/uh I want to go; yirraf yiktib he knows how to write; talabna ar\ '~/uh we asked to go; ana \ '~/alib minnak tiqdi li l h\ '~/aga d\ '~/I beg you to do this for me; emta tigi tshufnut? when will you come to see me? gih yishummi he came to insult me; battalle ashrab dukkan I have given up smoking tobacco; huwa yikhtishi yer\ '~/uh he is ashamed to go; khallih yitkallim let him speak; fadjishe ti\ '~/la? (are you) not free to go out? biddi, gharadi amanwitu it is my wish (I want), my purpose, to kill him; talab minna moiya yishrab he asked of him some water to drink; 'al\ '~/i\ '~/ik titkib\ '~/lu it is for you to write to him; kan menabbih ma had\ '~/i\ '~/i yigi 'andu he had given orders for me to come to him; ma qadarshu, ma rishu, ma qibs\ '~/u, yakhdhu he was unable, unwilling, he refused, to take it; ma a\ '~/isdhe ar\ '~/uh fen I don't know where to go; ma yelunshu s\ '~/a\ '~/iya amanwitu I haven't the heart to kill it; amaru yer\ '~/uh he ordered him to go; kan fa\ '~/im yigi he ought to have come; haram, 'ib, tel\ '~/equl kede it is disgraceful of you to say so; ma lhi\ '~/qsi yigi he couldn't manage to come;
THE TENSES

The tenses

I tinsa take care you: don't forget; tā tāqṣa beware of failure: ma kanshe hāqqi yiqdrabu he had no right to strike him: 'aman tasā I want you to come: qi lu yiblih lak tell him to give it you; ma hūbiss (ahūbiss) tikkallim kede quddām in nās I don't let you to speak thus in public; ḥilīf yimawwi hāsh he serve he would kill it; šeyā'at agīb lu I have sent to fetch it; alamat tasā I command you to get up: il hākīm harrag 'alek ma yī-kāshe mān il bēt dār doctor forbade him to leave his house: lazīm yirūh he must go; lazīm yaknn rāh he must have gone: nisīt nām nāqul I forget to tell you: rāh yībīs he has gone to dress: qarrāb yikhlaṣ it has come near to being finished (i.e. it will soon be finished): qarrāb yīgī he will soon be here; khāyīf yefāt 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. dakhāl, nīzīl, yīgī he came running in, down; tīlī yīgī he started running; šatāmmī fi l lēl u bāṭ ṣabāḥ yīshīmīnī he insulted me at night, went to bed, and got up insulting me in the morning; mastī yīghānnī suffering as he went. This idiom is very common with the verbs qāra'd and ṣīdīl, as qāra'dna nīdarshī tūl il lēl we sat chatting together all night: kan qāriṣ yīqra l l Qūran he was sitting reading the Korān; ṣīdīl yishrāb he continued drinking; ṣīdīl naʿma nīmshī tāmmī waṣīlīmā we continued walking till we arrived. Sār is inchoative besides denoting continuance, as sūna ṣīgī warāb we started running after him; sār yiṭra' il waład bi asayū he began hitting the boy with his stick. Dār yelīf is used in the sense of walking around, as kān ḍāyir yelīfī fi l balad he was roaming about the village.

§ 483. The imperfect present is sometimes used in the same way, as mishyīt hiya ṣabīṣb il fūhs līsas fi gūbha she went away thinking the money was still in her pocket, and may also replace the aorist as an historic present, as u bā'den hiya bitqīl li thān she steps to me; baqul lu anā mūsh ana ʾālāk il ʾamāliya di, lākīn maʾ zābik ʾayifīl yidra' fiyā I told him it was not I who did it, but in spite of that he goes on striking me.

§ 484. The verb ḥasab is very regularly used in the present for the indefinite or imperfect past, as intā līsas hīna? baḥṣībāk riḥūtī Māṣr are you still here? I thought you had gone to Čecca: ʾaftādā ana baḥṣīb1 il barf ṣaftā hāna I thought the gun was unloaded; qafalt ʾish shamāṣā līh? baḥṣīb il laulta gāyā, why did you shoot the sparrows? I thought the lamp was coming.

REMARK—This tense may be preceded by the auxiliary kām.

1 Though qām should be followed by a verb in the past tense.
forming the unfinished past or imperfect tense, as kunte bahsib innak akhūh I was thinking that you were his brother, but the imperfect present is more usual.

§ 485. A past customary or continued action is generally denoted by the imperfect present preceded by the auxiliary kăn, as ana kulle yōm kunte baddi lu qershōn sīgh I was giving him two piastres a day; kăn beyigi ‘andi ktir he used often to come to my house; kăn beyākul we yenām (for biyenām) waiyāna marraṭēn fi g gum’a he used to dine and sleep with us twice a week; kăn beyīrab fīh he was striking him; kănīt bithizze fī raṣha 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 rāyih (rayh, rāh), or the particle ḫa, or adopt a periphrasis; thus lamma tigi inta arūh ana when you come I shall go, but iza gät inta ḫarīh ana if you come I will go; arūh lēh? why should I go? but ana rāh arūh I am going, I mean to go; tigi bukra? will you come to-morrow? ḫa tigi bukra shall you come to-morrow? inta ‘azī timnānī min il mirwāh, lākīn ḫarīh ḫanā 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 rūh min hīna. Ma rubsh (arūshsh) go away from here. I won’t go; sallīmni l ‘asīya lī fī idak. Ma sallīmāh lakāsh (asallīmāh lakāsh) or mush rāyih asallīmāh lak give me up the stick you have in your hand. I will not give it you.

Remark.—Rāyih, rāh, and ḫa are sometimes inserted where we should expect the aorist alone, as ma yisahhisb h-inni ana rāyih akdīb ala n nās it would not be right that I and tell lie to people.

§ 488. A determination not to do a thing is sometimes expressed by mush ‘aun, as il muṣmār mush ‘aun yiṭla the maid 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 mosāfīt ma nākul is samak yekānā gaybīn iḥ lāḥīn by the time we have eaten the fish they well have brought the meat.

¹ For this use of fī, 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 im-
perative. 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 tqarrabhe don't go near (for
qarrabhe); ma tigish don't come (for tara); iyak terih mind
you don't go.

(b) When preceded by the particle ma or the imperative of
the verb baqa, as ma tquli bu t e l l m e ; ma tigii; ibqa truhi
andu go to his house; but we may also say ibqa ta'ala, &c.
(c) Usually with the conjunction ya either, or, as ya tu'qul
ya timshii either sit down or go away, but uq'ud walla mshi
(timshi).

(d) Frequently in other cases to render the command less
harsh or abrupt, as tigii bukra mind you come to-morrow; tibqa
tsalim li 'ala bakk remember me to your father.

Remark.—Tibqa, tibqi, are said more often than ibqa, ibqi.

§ 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 urhi, khallih
yitaddal (or yitaddal alone) let him come in, &c.; khallih yitrabi
t (or yitrabi) 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: uq'ul bina let us sit down.

Remark. Bina is sometimes added to the first person plural
of the aorist, as meruh 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 aqdi
I can go; yinkinak tigii you can come. The past tense may be
rendered by the aorist preceded by kun, as kun ashay'ul ha I
ought, could, should, have set it to him; msh ku'ta tibhi lam
shuwayya min il kitir illi 'andalak? wouldn't you have given then
a little out of the quantity you have? kaniit tirmid ibi what was
she to do? or by the help of other auxiliaries, as kun yinkin
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 ḥa or rāyīḥ, will be employed, as qālīt inniḥa tishēyāḥa, ḥa 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 I balad ‘ashān nistafhim ‘an il khābar we went to town to inquire about the news; gibte kitābāt ‘ashān tigki ḥālā, ḥa tiktib, raḥ tigi she said that she would send her, would write, come.

(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 rukūf it is better to walk than to drive; ma baqa ḥāla ghēr it ṣālsim we have nothing left us but to submit; itḥakam ‘alā bi 1 gild he was condemned to be flogged; ghulūz li 1 mirwāḥ 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 kātib il ḥawāb ( = kan beyiktib) lamma ṭabbēt ana he was writing the letter when I appeared; yekun fāṭiḥ il bāb lamma ṭaṣṣāl he will be opening the gate when you arrive; ana dāyir ( = kunta ḥadūr) fi 1 balad we gih wāḥid qal li as 1 was walking round the town some one came and told me; kan waqtiḥa shāhir he was drinking at the moment; qam waqīf he stood standing ( = he stood up); lamma wissalna laqemā n nās garyīn (or beyigrū) we found the people running when we arrived; shuḥna l mashāyikha ṭalāyīn (beiyīlaʿum) min il balad rakbin ḥāmirhum we saw the sheikhs coming out of the village riding their donkeys; ragga iṭ ṭalāyin bring back those who are going out; ish shibbāk ‘ala yemīn id dākhil, i.e. the window is on your right as you go in; bidal ma nta qīṭid hīna instead of your sitting here;
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ma nish qaylak imbairl? didn't I tell you yesterday? ma fi-k
haga masiba? is there nothing (you) have forgotten? ana murabbi
'and li min suq en sinnu I have brought him up from his childhood:
kan fiIgh, qafli he had shut, opened (his shop, etc.); so râgîl qârî
a reading man, i.e. a read man; ruh dugri shârib fângân il qahwa
be went straight and drank the cup of coffee, i.e. he drank it straight
off; yerûh dugri darîb il walad fi wishshu he straightway hit the
boy in the face; 1 ana mush nâyim fi l bêt il kela (for ma akunse
nâyim), il babûr qâyim in nabarda walla bukra? is the boat
starting to-day or to-morrow? so ma nîsh 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 mardîb bi
'sâîya I found the boy struck with a stick; laqêt il walad beyi-
drabûh (or beydrabû fih) I found the boy being hit.

§ 500. The participles, like any other adjective, may qualify
a noun or be used substantively or adverbially, as ir râgîl il
hâlîr the man who is present; il mara I maqtüda the murdred
woman; kâdâm ma'btîr a printed statement; il gawalât il mési-
gara the registered letters; id dakhîl lázim yikhallî bâlu he who
goes in must be careful; il ma'tûl ma yikkish bâkaytu, i.e. dead
men tell no tales; wâhîl gûhil in ni'ma, nákîr il marûtîli for getful of favours, i.e. an ungrateful man; il gârî yâsad qâlî il
mâshî the runner arrives before the walker; u'qûl săkit sat quiût;
il huşin mîshî bâlî the horse went quietly.

§ 501. The active participle is, strictly speaking, imperfect
in its action, and neither it nor the passive participle can be
used by themselves, like the English participles, to define the
circumstances of an action. An English clause, therefore, in
which a participle has of itself the full force of a verb, must be
converted into one introduced by a conjunction, or be otherwise
paraphrased; thus mâdâm 'irîfîte inmak mush gay tîlitî bâra
knowing that you weren't coming, I went out (not 'ârif inmak);
lâmmâ tâkkîlitte inmîla gat having assured myself that she had
come, ba'dê ma sâkît il bâb hattêt il mûrîh il gâbî having
locked the door, I put the key in my pocket; ma rdish yîgi ikunnû
ta'îbîn being tired, he was unwilling to come; ba'dê ma mulânî a là
hâ' dakhîl il bâb having jumped over the wall, he went into the
house; lâmmâ shârîn beyîrâsha istamna fi l bâb seeing 3 "or 3.
dinner, he waited at the door; ba’d il fulūs ma ndafa’it (or lamma ndafa’it il fulūs) the money having been paid; shāl il ‘a‘īl ‘ala kitfū we ṭīlī yigri 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 māt maqtūl; and an active participle may—

(a) Immediately follow the verbs rāḥ, gih, qām, fidīl, and tann, limiting their action, as rāḥ gāri he went running; gēnā mashyin we came walking, on foot; qam waqīf, sakit; fidīlma ṭālīn lamma li foq we continued going up till (we reached) the top; tannuhum sharbīn they continued drinking.

(b) Define the condition of the object of verbs signifying to perceive or find, as ana shuftu dikhīl I saw him going in; laqētu ḍārīb 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 itqābilte waiyah w ana rāyīh ‘ala 1 balad I met him as I was going to the village; shufūh wī ḥna gayin min ‘andāk we saw him when we were coming from you; w ana māsī waiya Māhmūd 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 itqābilte waiyah w ana barūh, &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 yehībbe dars il lughā he is fond of studying philology; sahn li gharīf id dik a dish for serving the food; ana baḍrabak ashān daqqūtak dī fi bintī I am hitting you for pushing my daughter in this way; yehībbe yiqra fi l Qur‘ān he likes reading the Koran; qam ‘adā l bahr we harab he escaped by crossing the river; shanaqūh ‘ala shan ma qatil irrātū he was arrested for murdering his wife; iggannin ikminnu (or lamma) daiyā‘ fulūsu he went mad through having lost his money; khadu bādi ikminnu kan waqīfū fi l matsara he has taken cold through standing in the rain; kattār khērāk illī gêt thank you for coming; mā fish faydā fi innak terūh there’s no good in your going.
§ 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 qarabūh *he was beaten,* emtā katabū l gawāb? *when was the letter written?* rayhīn yish-muqūh *he is going to be hanged;* rāh yiqtīl *we killed* 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 in qatal min min? *by whom was he killed?* qurūste bi 'aqrab I *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 itnēn kānū faytīn miskū l ḥarāmī than by il ḥarāmī itmisik min itnēn kānū faytīn.

CONDITIONAL SENTENCES

§ 507. The protasis (or clause containing the condition) is introduced by īza or in when a future condition is stated, and by lau, lō, īza, or in when a past condition is stated. In all cases the verb must be in the past tense; e.g. īza gih wāhid if *if one come;* in wiqi il kitāb min idak if the book should fall *if the book should fall from your hand;* īza kunte ruht if *if you had gone;* lau kutte had-dart il ḥusān if *if you had brought the horse.*

§ 508. Īza kān and in kān, followed by the aorist, are used in the same way as īza 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, lō, īza, &c., and the verb. When this happens, the verb kān is understood, so that the strict rendering would be mīre 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 lō is generally used in negative sentences.
(a) Future possibility, or probability, or mere assumption: iza gih, in gih, iza kan yigi (or in kan yigi), arūh ana if he come (or comes), I will go; iza ma gāsh, in ma gāsh, iza kan ma yigish, iza ma kanshe yigi, in kan ma yigish, in ma kanshe yigi, arūh ana if he do (does) not come, I will go.

(b) Present possibility or probability: iza kan beyigi, in kan beyigi, arūh ana if he is coming, I will go; iza ma kanshe beyigi, in ma kanshe beyigi arūh, 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 gāsh, in ma gāsh, ruht if he were not to come, I would go.

(d) Past probability or possibility: iza kan gih, in kan gih arūh if he has come, I will go; iza ma kanshe gih, in ma kanshe gih, arūh if he have (has) not come, I will go.

(e) Past improbability: lau gih, lau innu (le innu) gih, in kan gih arūh ana if he should have come, I would go; lau ma (or lōma), gōssh, lō la gih, lau innu (le innu) ma gāsh, in kan ma gāsh, in ma kanshe gih, arūh ana if he should not have come, I will go.

(f) Past impossibility (condition unfulfilled): lau gih, lau kan gih, lau kan yigi ruht, kunte ruht, kunt arūh ana if he had come, I would have gone; lau (lō) ma gāsh, lō la gih, lau (lō) ma kanshe gih (yigi), lau kan ma gāsh, lō la kan gih (yigi) ruht, kunte ruht, kunt arūh ana if he had not come, I would have gone.

(g) Imperfect impossibility: lau kan beyigi kunte ruht, kunt arūh, kunte bārūh, ana if he had been coming, I would have gone (be going); lau (lō) ma kanshe beyigi, lō la kan beyigi, lau kan ma beyigish kunte ruht, kunt arūh, kunte bārūh, ana if he had not been coming, I would have gone (been going).

Remark a.—Iz lam yigi is sometimes used for in ma gāsh 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 astarja 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 arūh when the probability is remote. In kan yigi is perhaps more remote than izan yigi. When the fulfilment of the condition is practically a certainty, izan or in becomes equivalent to lamma, as in ṭilī in nahar nerūh, i.e. when it is morning we will go.

2 Unusual.
to the verb in the apodosis, as lau kunte itqābilte waiyāhu lakunte mauwittuha had I met her, I would assuredly have killed her.

§ 512. Iza kān is generally regarded as one word, kān remaining unchanged in number and person, as iza kān agī, yīgi if I, they, come; but we may also say iza kunte (or kutte) agī kān yīgi, &c. With in, on the contrary, kān should agree with the subject, as in kānīt 'agabitak walla n kānīt ma 'agabitakshi whether she pleased you or not.

§ 513. Lō mé, lō lā, and sometimes in mā, may immediately precede a substantive in the sense of but for (= were it not for), as lō mé khōfu minhum bat for his fear of them; lō la d dawa dihi kunte but for this medicine, I had died: in ma kanshi d darb bat for the blow. The verb kān is not infrequently expressed, as lo la kān id dawa dihi, &c.

§ 514. The conditional particles are often omitted, especially when there are two alternative clauses, as raysen fi merkīb tīghraq, lit. two pilots in a boat, (and) it sinks; kālām il lēl madhūn bī zibālā; yīlā' alīh in nāhar, yēsīh the words of the night are spread with butter, ji' (= when) the day rises upon them they melt away; tiqāba ma fīlāh hāga read it, and there is nothing in it; shālu lī fīq zēye ma fīsh hāga he lifted it up as if there were (it were) nothing; yīgi ma yīgish zēye bārdū it is all the same whether he comes or not; yīgi, tāyīb; ma yīgish, nī'īm ēh? if he comes, well and good; (but) what shall we do if he does not come? gīl gīl, ma gūsh neshūf līna tārīqā tānya if he comes, he comes; if he does not, we shall see what (else) can be done; ma fīsh fulās, ma fīsh fēsh mū mō, mū tōan; 2 kan hēnāk, khud mūmū nārīl; ma kānshe hēnāk, fīt ī gawāb 'andū if he is there, bring an answer from him; if he is not, leave the letter at his house; iza kan khalāṣak ma fīsh mānī; ma khalāṣakshe zēye ma yīgibāk baqā if it satisfies you, well and good; if not, why, (do) as you please; kēbīr kān mū sugḥaiyāt whether it be much or little; naggār walla mū naggār mū mūnāsh dāwā 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 bastaghrañena iza kan rāh yīgi walla lār, we say bastaghrañena rāh yīgi wallalār er ya tārā yīgi wallelār. After verbs of asking they may be used or not optionally, as sa'altu iza kan rāyīh yīgi (or sa'altu rāyīh yīgi) I asked him if he were coming; but note that in the latter

1 Kān sometimes remains unchanged also with lau, as lau kan shuftu for lau kunte shuftu.

2 Turk. para yēk; chūnek yēk.
case the question is actually asked, and the words must be pronounced accordingly.

§ 516. Whether . . . or is often expressed by sawa in kān . . . an, walla (we illa), as sawa n kān yikṣab au yikhsar whether he gain or lose; whether . . . or not by izza kān, izza (with past tense of verb) in kān, sawa n kān . . . walla la', walla ma, as qul li izza kunte ráðī walla ma ntash ráðī, iza kunte 'azr tārīh walla la' will me whether you are willing or unwilling, whether you wish to go or not; in kānīt tākul walla mā tākul whether she eat or not; iza ruhte walla ma ruhtish whether you go or not; izza aʿrafše kān ir rágīl maqūd 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 hūwa ḥārūh ana though he come, I will go: ḥaqūl il kālam da wi lau innhum yiwabbakhūnī I shall say this though they scold me; kibir kān wi lau sughāyār be it large, or even be it small; lau wi innāna ma shufnahsh even though we saw it not.

Remark.—We must be careful to distinguish between walla or (= wa illa, we illa) and wala nor (= wa la); we in la is contracted to willa, as iskut willa aqta' ráṣak 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 qal innu ‘amal kede he said that he did so; or the original words may be quoted, as qal ana ‘amalte kede; ma tqualshe li hadd ana ‘amalte kede don't tell any one you did so.

§ 518. Occasionally these two forms of speech are confused, and a direct quotation is introduced by a conjunction,1 as qal le inni kunte sakran waqtila he said he (himself) was drunk at the time; bar’den ana qultī lha le inni ana ḥabbī́ṭik I then told her I loved her; khabbaru 1 bāsha ‘ala innīna ma lqūnāhshe they informed the pasha that they had not found him: kan menabbīh ‘alāyā innak tinaddar il akl he had ordered me to prepare the meal.

§ 519. In indirect questions the conditional particle iza kān may be used with all persons, as sarānu iza kunte rayḥ agi, sarānu iza kān, &c.; or it may be omitted, and very generally is, when there is an alternative clause, as sarānu ráyīḥ agi walla

1 So ḏa sometimes in Greek. Confusion is not likely to arise from the double meaning, the context showing what is intended.
la, shuftuwalla la he asked me whether I am coming or not, whether I saw him or not; istafhim gih walla lissa inquire whether he has come yet or not; or the original words may be quoted, as sa'alan rahi tigi, shuftuwalla la'. The first of the three forms of expression is the most usual.

§ 520. The conjunctions inn, ba inn, &c., are not infrequently omitted after the verb qāl, though the quotation remains indirect, as qālū ma laqūsh il walad they said they didn't find the boy; is saw wašhin yeqūlū ma shāfish 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 kāban mush maghli; it ūabbākha 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 čā? qal innu biyīgi; he said he didn't think by qāl 'ala innu ma yi'rūsh; they said they would bring them by qālū innuhum yegbūhum (or ḥayegbūhum): I asked him if he accepted by sa'altu iza kan beyirče; so qal li innu ma yarrāshe 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 rahi tigi bukra? are you coming to-morrow? shuft ir rāgī illi kan hina? or when the verb is negative and an affirmative answer is expected, as ma shuftis ir rāgī? didn't you see the man? In other cases it is not uncommonly introduced by the word yānī (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 yānī rahi tigi bukra? you are coming to-morrow, then? yānī ma shuftis ir rāgī da? so you didn't see that man?

§ 523. Yānī may be followed pleonastically by the noun ma'na with the feminine pronominal suffix, as yānī ma'māhā mush rādi tigī so thān 1 you are not willing to come.

§ 524. Both in direct and indirect questions the interrogative

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1 Yānī and ma'māhā may be expressed by so thān, 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 'a'uz terūh walla tistanna hina do you want to go or stay here? shēya'ēt il gawāb 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 ēh? qal li le innu 'umru ma shaftāsh when I asked him, what did he tell me? he told me that he had never seen her in his life; wi humma maqsdūhum ēh? maqsdūhum yitaffishūhum and what was their object? their object was to drive them away; ana qulīt lāk il kalam da lēh? qulīt lāk il kalam da 'āshan ta'rāf . . . 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 ktabu? Shuftu (or ma shuftūsh); da ktabl? Ewā, kitābū; fi nās hennāk? Fih, ma fish.

Remark a.—Notice the insertion of la' in such expressions as gēt imbārīh aq inmāh da? la', gēt imbārīh; gibte wāḥid walla tnēn? la' gibte wāḥid bāss; da rāqil tāyiib? la', tāyiib, the second alternative, even though unexpressed, being denied before the first is affirmed.

Remark b.—Note that qal is sometimes used for sa'al, as qal lu iza kan huwa rāḥ yerūh yerūh dilwaqtī walla yistanna swhiya he asked him whether, &c.

Remark c.—An interrogation may be equivalent to a negative, as akhallas qawām; a'auwaq? (= mā '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'rāfshe ahṣan min keddī I am surprised that you do not know better than that; ana 'andī shakke leinnu huwa I doubt whether it is he; but where an alternative or an interrogative follows, no conjunction is used, as ithbīyarna raybīn yiguna walla la' we were perplexed as
NEGATIVE SENTENCES

3. The negative suffix *š* may be attached, as we have seen in the incidence, to pronouns and pronominal suffixes, as well as to the verb, and even to other words when emphatic; e.g. in kunte ma ntish mesaddaqni *if you don't believe me,* where in ma kuntish mesaddaqni might equally well be said: in kan ma lhumshe 'esh (for in ma kamshe luhum) *if they haven't any bread;* ma bēnish u bēnak hāga (for ma fish bēni u bēnak) *there is nothing between us;* ma humma mush kubar (for humma mush kubār) *they are not large;* ma 'ilmish le innu rah *I have no knowledge that he has gone;* ma 'addish gih; ma

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1 Ya tara is more often used than haltara. Tara is the 2nd pers. sing. aor. of the verb ra'a. (See § 189.)

2 As μέ in Greek, *ne* in Latin, *nec, non, ne* in the Romance languages.
‘umrish simi’tê 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’âkshe fulûs? haven’t you any money? lâkshe ikhwa? have you no brothers? kuntish henâk? weren’t you there? bâlakshe l hâga dî? don’t you remember this matter? ma’âkshe wala khamsa sîgh? haven’t you got even five piastres? iâ kuntish dafa’t kân ahsan it would have been better if you had not paused; ma rafshe kan maugûd walla kanshe I don’t know whether he was present or not (but we may here also say wa là kanshe); adi sabab ma gêtshe this is the reason why I didn’t come (to avoid the double ma, but adi sabab ma ma gêtshe 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 llahi ana ma a’raf by God (in very truth) I know not; 1 ‘umri ma shuftu; wa lâ na (= llâh ana) mânhî fâhim kalamak 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 ��hte idu fi gêbî suddenly I felt some one put his hand in my pocket; ma bassê illa (= illa we) wâhid minhum na’tte fi ‘arabîya we harab I hadn’t time to look round before one of them sprang into a carriage and made off.

(d) When used for là 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 darabte 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 darabtush wala hůwa darabni I did not strike him, nor did he strike me.

(c) In some phrases of a religious turn, and mostly in proverbial expressions, as da ma yikhalasni min Allāh that will not save me from (the wrath of) God, i.e. it is against my conscience; lô la kasūra ma kānit il fakhûra but for the breaking, there would be no pottery; la shē illi mà luh nafa there is nothing without a use.

(f) Occasionally in other expressions where illa follows in the sense of except or, combined with mà, in the sense of only, as ana ma ddilak il fulûs illa lamma tsallimni 1 kimbiyala / won't give you the money till you hand me the bill; ana ma ruhtî lu illa nôba wahda / I only went to him once; mà nisâl 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 la . . . wala, and sh is rarely added in the first clause and usually omitted in the second, as la laqâtu wala dauwarte 'aleh 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 ragil wala shuft akhûh I didn't see the man, nor did I see his brother; la laqû l bint wala laqû 'ummîha; la shuftûsh wala kallîntûsh (or la shuftu wala kallîntu) I neither saw him nor spoke to her; khadu fulûsî wala khallû lish ġâga they took my money and left me nothing; wala fish wâhid gherma nor is there any besides us; wala hîsh masala uktî nor is she, for example, my sister. Where wala is equivalent to the English without sh should be added, as yishrab wala yakülish he eats without drinking, khadte minnl nuasî gînhî wala raddütûsh.

§ 537. Sometimes mà is used pleonastically after wala, and in this case the sh should not be omitted, as ma kunnâsh nîr‘řûfûnî wala humma ma yîr‘řûfûnî we didn't know them, nor did they know us; ma ‘andish ništû wala moïya ma fish I have no wine, nor have I even any water; khadu fulûsî wala ma khallû lish ġâga; wala ma fish haddî ghernû.

§ 538. Mà may be placed before a pronoun, the subject of the substantive verb, whether expressed or understood, as mush (= ma huwâsh) kân hîna / wasn't he here? ma ntish râdi / are you not willing? iza kân (or kunte) ma ntish rayha if you (f.) are not going. Sometimes the pronoun is repeated, as iza kunt inta ma ntish râyiḥ.

§ 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 bētu inbārīh? weren't you (i.e. surely you were) at his house yesterday? mush ish shamse betīlā; mish sharq? doesn't the sun rise in the east?

§ 510. When followed by a verb negatived by ma 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.—Mā . . . sh are occasionally used with the verb itself when mush would be more regular, as huwa marahshe yisraq we miskūh darabūh it was not that he went to steal and was caught and beaten. With the aorist it may serve to express an emphatic command or prayer, as mush tiskut! won't you be quiet! mush tisallifni wala khamsa sāgh? won't you lend me even five piastres? mush tiftah li 1 bab? are you not going to open the door for me?

Remark.—Ma is apparently pleonastic in such a phrase as kēf sihītak min waqte ma ma shufīksh 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 šāfīsh he denied that he saw him, both negative particles are pleonastic.

§ 541. Lā, unless preceded by the conditional particle lā, rarely stands in the spoken language before a noun with ellipse of the substantive verb, except in expressions borrowed from the Koran, as lā ilāha illa llāh there is no god but God, in a few proverbs, and in the expression lā budde min (or ‘an) lit. there is no escape from, as lā budde min mōtu he must surely die; lā budde min inni arūh I must go. Lā is sometimes used as mā, above, with the aorist to express a wish, as Allah lā yi’afik may God not give you health, and occasionally with the past tense when preceded by the conditional in, as il lā (= in lā) 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 kunnā ma kharagnūsh. This adds, perhaps, vividness to the negation. So kan ma fish ‘ēsh there was no bread (for ma kanshe fi ‘ēsh), lāzim ma haddish gih 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 khallētu ma rahsh I didn’t let him go (for ma khallētush yerūh), with no appreciable difference of meaning.

§ 543. The verb following qidir be able, can, may take the

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1 This is invariably the construction with lāzim and words of similar import forming with the verb the past tense of the potential mood.
negative, as niqdar ma nis'alaksb 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 yekun, or even käk, but in this case it is usually equivalent to is, cas, less than, as ish surût ma fish darb yihsal minmak the conditions are, we blow on your part; is sâ'a ma fish arba'a it is not yet four; il mesâ'a ma bênhum ma fish mitrên the distance between them is not two metres (lit. as to the distance between them, there are not two metres; mush arba'a, mush mitrên, would not necessarily imply that the time—number—was less); kalna gibna ma 'esh bass, ma fish zibda we are cheese with bread only, no butter. It has the force of a force in the expression qafalu 1 bab 'ala ma fish (or 'ala l hawa), i.e. without its having anything to hold it.

§ 545. The negative particle lam of the written language is sometimes employed by the lower classes in the desire to pass as educated, but always with the past tense, as lam shuftu wala ra'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; shahhilu he hurried him, shahhil he hurried; qaddimu hina 'andî bring him forward to me, qaddim kamân shuwaiya come a little farther forward; iqla' hidtmak take off your clothes, qalâ'ih they stripped him, qala' we nizil fi l motya he stripped and went into the water; zâd ugritna he increased his pay, zâd in Nîl the Nile rose; tammit ish shughla I have finished the job, tammit ish shughla the job is finished; khulús ish shughl I have completed the work, khulus ish shughl the work is completed; libîs hidîmu (or libîs) he dressed; ghaiyar (or ghaiyar hidîmu) he changed; qarrab il huşân bring the horse near, qarrab li t talitwâr1 come close to the pavement, yiduqqâ (na'suhum) they tattoo (themselves); baṭṭalt id dukhkhân: I have given up smoking, il madrassa baṭṭalt the school kept holiday; ghasal he washed himself, ghasal idâbb, hidîmu, &c.; sidd il qîâaza stop, i.e. put the cork in, the bottle, ana sadîb bida'ba: I took his place (filled the vacancy): rabaṭâh bi l habûb they told him with a rope, bidîlî arbut (sc. il qîl) wâyâb I want to come to terms with him, il babûr rabaṭ the boat moored; ishtaghal il huşân he worked, exercised, the horse, ishtaghal tîl in sâbâr he

1 Trottoir.
worked all day; khadū ba‘d (or khadū rauwahum) they took themselves off; qafl, fatah, id dukkan they closed, opened, the shop, kan qāfil, faṭīḥ imbārih (i.e. his shop, &c.) was closed, open, yesterday, iqfil or qaflil (sc. hanakak) be quiet, “shut up!” yishrāb nībit he drinks wine, yishrāb he drinks; irtfaddal pray walk in, &c., irtfaddal ‘ēsh, kursi pray take some bread, a chair; ‘amon ḥārash, mēyit he pretended to be deaf, dead; kan ḥāṭit or nāsib (sc. khēshu, &c.) we shāl he was pitching his tent, putting up, here, but has since decamped, huwa ḥaṭṭ he has become infirm (from old age); kan yimshī yenidd (sc. riglu) he stepped out, walked fast; sallīm nafsu and sallini lie surrendered himself, surrendered.

Remark a.—In the expressions sām Ramadan, akal (or fitir) Ramadan he fasted during (kept) Ramadan, he eat during Ramadan, the noun may be regarded as an accusative of limitation.1

Remark b.—The imperatives itla‘ and inzil are often used, when the object is not expressed, for the derived forms țalla‘, nazīl.

§ 547. Some verbs govern their object either directly or indirectly, i.e. by means of an intervening preposition, as id dawa nafa‘mī (or nafa‘ li) the medicine benefited me, igguwiztiha I married her, igguwizte bihi I was married to her; ţal’ki li bi l hikāya (or il hikāya) tell me the story, sagadū (or sagad lu) he worshipped him; lahag ‘alēh (or lahagu) he cheated him; kabastn I seized him, kabas ‘alēh in nīm sleep overcame him; yilzīmni (more usual than yilzim li) kursiyen I want two chairs (lit. two chairs are necessary to me, so lāzīmmi ‘arabīya, &c.); ţul‘āna annu he protected, defended, him, but Allah yihāmik; akninu and aknin ‘alēh he annoyed him; shāru and shár ‘alēh 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; fatū he left him, passed him, ūfū ‘alēh he passed by him, paid him a visit; saddaqu believe it, saddaq bi believe in: 2 khuluṣṭ ish shughl I have finished the work, khuluṣte 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 Ramadan to keep Ramadan.—(S.)

2 But always saddaqu of a person.
Verbs TRANSITIVE AND INTRANSITIVE

Verbs expressive of motion are sometimes regarded as transitives, and take a direct object, as ruhte bet 'abik I went to your father's house; gani gawab min Lundura I have received a letter from London; lamma dakhelna 1 bet when we entered the house; hiya msafra skandariya she has left for, gone to, Alexandria; waddilum it t humming, take them to the police station; nizil il balad he has gone to town; rametha 1 moiya I threw her into the water; barde ma wisiil il moiya as soon as he arrived at the water; wasalul gawab, i.e. I have received the letter; da ma yigish taman sheh that doesn't come to the price of (= won't pay for) the porterage; qataru he ran after him; so with causative verbs: ragga'u matara'hu take it back to its place; waqqatu I and 1 threw him on the ground; wassalitu 1 bet she saw him home. We may also say ruhte 'ala bet 'abik, dakhul guwa 1 bet, wasal li gawab, qatar warah, &c., and note that the preposition generally intervenes when the object is the second or third personal pronoun; thus ruhti lak, yigi lu, yeruh lu, aruh luhum are said in preference to ruhtak, yigih, yeruhu, aruhhum.

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'alani. The shortened form tira can, under no circumstances, take the suffixes.

§ 550. Verbs of rest are sometimes followed directly by the place as the object, as huwa qad shahran he remained two months in Paris; ana fidilte maha'ul I remained in my place.

§ 551. Verbs denoting to give, lend, deliver, deprive of, strip, ward off, often govern the indirect object directly, as iddet il walad kitabu I gave the boy his book; iddini qershén; sallifni (or sallil li) ginéh lend me a pound; sallimu 1 basha il gawab they delivered the letter to the pasha; Allah ma yihirmush wiladna (or min wiladna) God because we not of our children; il ghina dha yiharramni n nom this longing deprives me of sleep; qalara'ib hidumuh they stripped him of his clothes; Allahumma kifina 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 i'ldar arshabbak yezid.
§ 552. The direct object is sometimes used for the indirect, as in English, when it is a personal pronoun, as qarāha l gawāb (for qara lha) he read her the letter; ishtirini kitāb (for ishtiri lī) buy me a book; zawūdā lihibre almar we added some red ink to it; dā 'ażzah shughl (§ 558); so wallāni give me a light, but wallā lī 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 warretu 1 l 1 matwa I let him see (showed him) the penknife; qalla' il walad hidūmu he made the boy take off his clothes; sharrab bintak id dawa dih make your daughter take this medicine; niqsiin il 'esh nuscn we will divide the bread into two; rakkib il fasse dahab set the stone in gold; 'allim il walad il lugha he taught the boy the language; qabba'dīni l mablagh he let me receive (paid me) the amount; fakkaritu l mas'ala she reminded him of the matter; dakhkhal is sandiiq il makhzan put the box inside the cellar; isqini moiya, qahwa give me some water, coffee, to drink.

§ 554. Prepositions are not infrequently inserted, as sharrab id dawa dih li bintak, 3 dakhkhal is sandiiq fi l makhzan, wakkilu li l ḥuṣān give it to the horse to eat.

(b) Verbs signifying to make, name, appoint, find, know, see, think, feel, &c., as 'arual il be basha he made the beg a pasha: sammu l walad Mohammad they named the boy Mohammad; 'aiyinu il ḥakīm qādi they made the doctor a judge; aha bāde ma qataltu laqētu akhīya when I had killed him I found him (to be) my brother; 3 humma ya'rāfāk rāgīl ūaiyīb they know you (to be) a good man; bahsibu ḥarrāmī 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 malēt 5 il kūz moiya (or, but less usually, bi moiya)

1 Or warret lu.
2 Notice the inversion of the order. We should not say sharrab il moiya l bint.
3 Ana laqētu, shuftu, bahsibu, rāh il balad (§ 474), are instances of the same construction, only in this case the second object is a sentence.
4 More usually ya'rāfāk le innak rāgīl ūaiyīb.
5 So the adjective malyūn.
I filled the mug with water; ‘as riglu ṭin he besmeared his foot with mud; darab il bēt biya 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 rāḥit tīmla mōiya (or simply tīmlā) she went to draw water.

(d) Verbs which are followed by a noun of kindred significance, the so-called cognate accusative or internal object, often the infinitive of the verb itself (§ 230), or one which limits the extent of their action, as darab il wālad dārbitēn, ‘ālqā, nabbūtēn, khazrantēn, ‘aṣāyēn talātū, kaff, kuffēn he struck the boy two blows, gave him a thrashing, hit him with a nabbūl, gave him two or three cuts with a cane, a stick, gave him a cuff, &c.; šallā rākētēn he prayed two prostrations, i.e. a short prayer; ana nāzīl mishwīr I am going on an errand; qasanma r righit qisniṅ we divided the loaf into two halves; kharant il murūma khurmēn I bored two holes in the plank; isbūgh li t tōb salīgha kwaiyīsa dye this dress for me nicely (lit. a nice dyeing); mājūnta mahīqa tāyībā; qa‘adhūm ‘ala banūka qurād il talāmza ma‘ṣum set on benches as schoolboys sit; ghalīt il mōiya ghalīṭēn (or ghalīṭīn) I boiled the water twice; il ḥūṣān talābū ṭabbī shidd the horse stumbled badly; id‘āk riglu dārkē kuwaiyīs (or dārkē kuwaiyīs) give his leg a good rubbing; it ṭābbākha sawwit il kharshūf nūṣe siwa bass the coak has only half cooked the art nókēs; istiqāmānā henāk istiqāmā kāfīra 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 rāmūtā rāmī, mūsh daqqētu bāss I throw him down, I didn’t only push him; asmā‘ sum 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 kizān itmalāt mōiya the mugs were filled with water; riglu kānt miṭāsa the his foot was besmeared with mud; il bēt mādbūb biya.

§ 556. An adjective of the nature of a participle may also be qualified by a verbal noun as an accusative of specification, as khurāṣan ‘aiya shidd he was exceedingly ill; sakārā sakārā hubīt as drunk as a lord; so malyān malyān barātiful.

§ 557. The verbal noun may, like the verb itself, pass its
action on to another noun as its object, as qable dukhulna l bet before our entering the house; waqte rukubhum khelhum at the moment of their mounting their horses; il istilah alshan min mirwa il karakon reconciliation is better than going to the police station; eh sabab darbuhum 'ainmak? what is the reason of their beating your uncle? shurb il husan 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 husan fi il moiya.

Remark b.—In some cases the noun following may be regarded as a genitive instead of an object, as akl il batatis 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 'alch yisrif, yidaiya fulus it is not a light thing for him to spend money; ma yib'adshe innu yig it is not improbable that he will come; ma yimkinshe agi lak, ma simi'she (or inni agi lak, innu ma smi'sh) it is impossible for me to come to you, that he did not hear; iza saraqtu yibqa kuwaiisyau lau raddetu if you stole it, it will be well to return it; yukhrug, yitla', min idak, ti'mil kede? is it within your power to do such a thing! ma hasalshe abadan min-nak innak darabt akluk? did it never happen that you struck your brother? sadaf inni ruht it chanced that I went; b§yin 'alek innak 'aiyan it is clear from your aspect that you are ill; ma kanahe le innu saraq mandil yom min del? wasn't it (isn't it) a fact that he one day stole a handkerchief? fatnui agul lak inni masfir I forget (lit. it escaped me) to tell you that I am going away; ma yikaffikshe innak kharabte betti hi fitmak we daiyate unri? does it not sadden you that you have insisted on me—wrecked my life—by your calumnies? mashhur 'annu innu ghami it is reputed of him that he is rich (=he is reputed to be rich).

Remark.—The verbs hán and sîrib sometimes agree in gender and number with the object of the following verb, as ma thunshe 'alch yidrabha he has not the heart to strike her; yishabu aliya agazihum it is hard for me to punish them; ahé hamit 'aliya wi darabtiha.
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 wā: e.g. qulta in timi'il hina? qam qal bi 'ana badanwar ala wāhīd. I said to him, What are you doing here? he said to me, 'I am looking for some one.' gihāb qām qa'dal gandub his father came and sat by him; mikhaṣidi le nun yequm yākul waiya sitt shy of sitting with the lady. lamman

1 Malūkām is sometimes said for malīkām. 'ālāh minnu signed by him; but occasionally it stands alone, as minās 'ālāh 'arabīya (or bi 'arabīya) ran over by a carriage.

2 A slovenly expression for di 'ānza lī ma shugl.
shaf kede qam darabu fi wishshu when he saw that, he straightway struck him in the face; qunt ana baḥṣib le inniha gat I then thought she had come; yeqūm abūh yizāl minnu his father thereupon gets annoyed with him; yeqūm yuḥshāl ‘ālēh minnu he then fights shy of me; ḥatta yedūr we yigi l maʿād until the appointed time comes round; kan yedūr yelīff he was going round; lamma dārīt u mātīt il ‘agūza when the old woman came to die; lamma yedūr u yikhlaṣ ish shahr when the month comes to an end.

Remark.—Sometimes lamma is used for wi between dar and the other verb, as ḥatta yedūr lamma yistiwi until it gets cooked.

Qam is sometimes attached to the participle, as qam ráqid ‘aiyān ‘he went to bed ill. It is rarely used in the imperative except when it retains its original sense (though still redundant), as qūm uqāf (or wāqīf) 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 baqāt makrūsh I got out of breath; baqa milīṭār he became, stood, perplexed; baqū mush ‘arfīn yīmīlū ʿeh they stood in ignorance of what they should do; iza ma laqṭūsh fi l bēt habqa ana ruhte balāsh if I don’t find him in the house, I shall have gone for nothing; iza kan kede yibqa enta ghashshitni (or yibqa ismah ghashshitni) if it then (it results that) you have cheated me; yibqa yerūh enta? when will he be going? tibqa tigi bukrā; ma tibqāsh terūh henāk; ma baqāsh qādir yakul he became unable to eat.

(b) In the sense of starting or continuing the action of the verb to which it is attached, as baqāt yidrabtī fib they begam to beat him; baqat tishrab li hadd isbn ʿe went on drinking till the morning; ma baqūsh laqīnu, 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 unaltered in number and gender by the rule laid down in § 469: e.g. baqā bi ṣamatān ʿe Maṣr I have been two years in Cairo; kan baqā bi talāt iṣḥur lamma . . . he had been three months when . . . ; yibqa lha

1 This use of qam 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).
PECULIAR USES OF PARTICULAR VERBS

yàmen dayra (or we hiya dayra,1 or we hiya bitdâr) she has been wondering about for two days; huwa ghâyib (or we huwa ghâyib) baqâ lu sabâ' sinin he has been absent for seven years; baqâ lak kam yâm hina?—'aiyân? how long have you been here? —ill?

(3) In the past tense with the negative emphasising a qualifying verb in the aorist, as ma baqâsh yigi he won't come now; ma baqâsh aruh / go at all now; ma baqâsh ni'attib betak we will never cross your threshold again.

(4) As a pure adverb. As such it takes the form baqat as well as baqa, though the latter is by far the commoner. It may be omitted in translation or rendered by so then, &c.; e.g. shuf yaqîlak eh baqa see what he will tell you; nîmil eh baqa? what are we to do then? lâkin baqa tîmilâ mârif but anyhow do me the kindness; baqa mitwâkki bakra? so you are off tomorrow? baqa I fulâs di msh betâtk? this money is not yours, then? baqat ha tuzil min hina so you are moving from here; dilwaâti baqat abîh mât. Baqat is perhaps more likely to be used where there is a pause.

§ 561. Some few verbs, as sabâh to get up in the morning, sabaq proceed, qurub (or qarrab) approach, rigi 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: nisbah nibratu lak we will send it you in the morning, isbah tigî 'andî one to me first thing in the morning'; but sometimes the full sense of the verb may be rendered, as sabâhna laqâna û dînya keti-hû we woke up to find it raining; sabaqna quhâ lak we told you before, ana sâbiq fakkartu / reminded him previously; ish shugida qurbit tikhlas the job is nearly finished; laminate qarrab yigi la ma'ad when the appointed time was close at hand; rigi khalîf minâka he tuzat 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, ghutna ma bansh he has clean vanished.

§ 563. Of other verbs used adverbially we may notice the substantive verb kân, which often bears the meaning of one.

1 § 576.

2 Comp. the use of rigi in such an expression as 'aaz yirga' '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 dól qulti lu kân 
I once said to him; ish shita 'awwimit id dinya kân the rain had 
deluged the earth. It is sometimes inflected, as qulti lu yôm 
kunt. Even in qulti lu inhârih kunt it cannot, as following 
the principal verb, be treated as an auxiliary; it might be trans-
lated 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 bèyit (first derived form of bêt) is used in 
the sense of keeping a thing with one at night, as bèyit il gawâb 
'andak w isbah waddih il buṣṭâ; bèyit 'ala is used intransitively 
of calling on one at night, as bèyetî 'ala n naqqâsh 'aslam yigi 
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 abûh mabsût minnu when his father was pleased with 
him; yigi azraq lamma yinshaf it will be blue when it dries.

Followed immediately by the aorist of another verb, it is 
often equivalent to the English come with an infinitive, as lamma 
gêt arûh when I came to go, i.e. just as I was going; so lamma ge 
tûlîd, and, with a future sense, lamma yigi yiḍrabak ihrab minnu.

Remark.—'Tili' has also the sense of become, or rather turn 
out, prove to be, as il wâlad tili shâṭîr.

§ 566. Ya rêt would that is used when followed by a past 
tense, either alone or with the pronominal suffix, as ya rêt ruht 
or ya rîtni ruht; but when it is followed by the aorist, the suffix 
is omitted, as ya rêt nerûh would that we might go.

§ 567. The verb basar to see, though obsolete in the past 
tense, is used with the interrogative âh in the first person singular of 
the aorist in the sense of so and so, et cetera, as kan 'aaz yiddî lu 
dawa, absar âh he wanted to give her some medicine or something. 
Sometimes it corresponds to our phrase "what was I saying," 
like izziyak, but is not pronounced interrogatively. It is used 
ocasionally at the beginning of a sentence as a strong interro-
gative, as absar âh u madrik âh ili kunte bitqul 'aldya what's all 
this, pray, that you've been saying about me?

§ 568. The English must is expressed by lázîm, as lázîm yerûh, 
lázîm yekun rigî, &c., or occasionally by biddî with the suffixes,

1 For râêt (§ 189, note).

2 Biddî with the suffixes means also to want. It sometimes 
gives the aor. a purely future sense. The mod. Armenian bîlî 
presents a curious parallel.
as bidde arūh I must go; ma biddukūsh titgabbaru 'alēna (or bidduku ma tgabbarush 'alēna) you must not tyrannize over us.

§ 569. The verb to have has no equivalent in Arabic, and the idea it conveys must be expressed by help of the prepositions, as luh ukht, 'andi ktab, maʾāk fulūs, &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:

Baʿd

baʿde bukra to-morrow.
baʿde baʿde bukra the day after to-morrow.
ma fish baʿde kede nothing could be better.
lā qablu wala baʿdu incomparable, second to none.

Bēn

Bēn is usually, but not necessarily, repeated with the second of the two objects whether it has reference to a material or moral connection, as:

bēn ik kursi wi s sufra between the chair and the table.
bēnak u bēn ir rigil it tāni between you and the other man.
ma fish mehabba bēn ig gūza wi durūtha there is no love between the two wives of one man.
bēn da u bēn da (or bēn da wi da) between this and that.

The repetition often emphasizes the connection or relative position of the objects.

Remark a.—Bēn, like all other prepositions, must, of course, be repeated with each pronominal suffix.

Remark b.—To avoid confusion where bēn occurs with three different objects, we may insert the words min giha, min giha tāny, as ḫasal khināqa bēnī wi bēnu min giha u bēn akhūna min giha (or min giha tāny) a quarrel arose between him and me on the one side and our brother on the other.

Ma is sometimes added to the first bēn, as ma fish bāra ma bēnī u bēnu there is nothing between us.

Bēn is equivalent to half in such expressions as bēn nāvim u șāḥī half asleep and half awake, bēn bahri u sharqi north-east.

1 Malak implies complete possession, and is mostly used in a legal sense.
It takes the dual form in the expression bēn il benēn *middling*, and sometimes the plural when a plural suffix is attached to it, as bēnī u bēnāthum.

**Bi**

ḍarabu bi ‘asāya he struck him with a stick, &c. (as the instrument).

mitlaffe bi šāl wrapped up in a shawl.

bi sukkār with sugar, bi zibda with butter.

qalam il kāṭib bi dawaytu the clerk’s pen and inkhorn.

il fanaqīn bi ṭbaqhum the cups and saucers.

iḥamir bi ḥmalhum the donkeys with their burdens.

tīgī bi l ḥumār, bi l ‘arabiya come with (= bring) the donkey, the carriage.

ḥarga’ buh I will come back with him (bring him back).

sarah bi l mawāshī he went to pasture the cattle.

bāh bi l kalām he let out the secret.

talāta ghēri walla biya? three with (= counting) me or without me?

da bi da thīs with that, both.

‘arbaqī bi sitra a driver wearing a coat (not a gallābīya).

rāqī bi daqīn a man with a beard.

ikkallīm bi sūt ‘ālī he spoke with (in) a loud voice.

kalām yakkalīmī bu an expression they use.

shuwaiya bi shwaiya (or shuwaiya shuwaiya) little by little.

bāhārī bi (better ma‘) gharbī north-west.

iṣwid bi (or ma‘) aḥmār reddish-black.

Allāh yihannīn ‘alēk bi qersh may God cause you to be comforted with a piastre.

iṭmēn gīnēḥ bi l kēṭir, bi l aqall £2 at most, at least.

ma ktafūsh bi kēde they were not satisfied with that.

āhsan bi kṭir much better.

bi n nāḥār by day, bi l lēl by night.

‘āiyān bi l gidrī ill with smallpox.

‘āiyān bi l gism ill in body.

bi l ḥanāk by word of mouth, verbally.

bi khīlāf kēde contrarily.

aḵbār bi shahrēn two months older.

aṭwāl bi mītrēn two metres longer.

‘aḡīza bi talatt iyām a holiday of three days.

iddinī bi ‘ishrin (sc. qersh) give me a dollar’s worth.

---

1 As in Hebrew.

2 So inzil bi, &c., rendering a neuter verb transitive.
yómú bi yómén¹ (zéyi l mirí) his day is equal to two, i.e. a very long one.

hítta bi qershên a two piastre piece.

itkallim fí ḥaqqu bi tayyib 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).

simihtí bu I have heard of it.

auwil b auwil first of all.

sâkin bi (better fi) l bèt living in the house.

faṣalní bi qershên he settled (agreed) with me for two piastres.

bi msaft saftén at a distance of two hours.

ish shamse kânît ‘ala l gabal bi qasábîn talâta the sun was two or three “qasabas”² above the hill.

ma drîtshe bi takhbiṭ 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 ḥûdur, bi l magîyy he ordered him to come.

ana kalliftu, wassètu, bi ‘arabiya I ordered a carriage of him.

itmaskhâr bi wâhid make fun of one.

bi llâbi by God, in truth.

bi khaṭrâk that’s your affair, as you like.

ishtarétu 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 on the adverbial termination by, as bi s şu’dî by chance; bi l ghadât by mistake; bi z zabît properly, accurately, exactly; bi t tamám completely; bi ḥ zur of necessity.

Gamb (pronounce gamb).

huwa ganbâk tawîl he is tall compared to you.

Zéy

zéye zéyu = zéye ba’dûhum.

¹Ala

fît ‘alêyâ he passed by me, called on me on his way.

yekun ‘alêyâ I shall be responsible for it.

in kan ‘alêyâ if it depended on me.

yoqûl èh ‘ala l mas’ala di t what does he say of this matter?

¹ Or bi ‘ashara.

² A qasaba = 3.55 metres.
qarrab ʻala (or min) draw near.
fādil talaṭṭ iyām ʻala ʻakhir isḥ shahr it wants three days to the end of the month.
saqqaf ʻala 1 khaddām he clapped his hands for the servant.
shāyaṭe ʻaleḥ? have you sent for it?
ish shībbaḵ yikshif ʻala 1 ginnā the window overlooks the garden.
ḥuṭṭuḥum ʻala ganb put them aside.
khāyif ʻala ʻumru fearing for his life.
mahrūn ʻala riyaḵen pawned for two dollars.
katab il kitāb ʻalēha he entered into a contract of marriage with her.
tekhiffe ʻala d dawā dih you will get well on this physic.
betiftār, bitghaiyār riqāḵ, ʻala ʻēh? on what do you breakfast?
khad, wallīf, itʻauwid, ʻala take to, get accustomed to.
līn iswid ʻala ḥmār of a reddish-black colour.
khadtuḥum marra walla ʻala marraṭēn did you take them all at one time or at two different times?
ghasal līnā ʻala ḫānīnā.1
ʻala ḫasab il ʻala illi ʻalēya according to the custom I have.
ma gḥdarshe (qdarṣhe) ʻalēḥ I am not equal to it.
il ḫaqqe ʻalēk you are in the wrong.
liyā ʻalēk qershēn you owe me two piastres.
ʻala 1 mahl, ʻala mablak, &c. slowly.
ʻala mesāfa at a distance.
ʻala kullān, ala kulle ḫāl, ʻala ḫsan ḫala anyhow, better.
ʻala zaunī in my opinion.
ʻala fikrī according to my idea, while I think of it.
istaḥfīm ʻala, istaʻraf ʻala inquire about.
istaʻraf ʻala recognise.
gār ʻala be jealous of.
mā ʻalēshsh (or ʻalēsh) it doesn't matter.
qabid ʻala seize, catch hold of.
shīḫīd ʻala give evidence against.
akkīd ʻala wāḥid, cala ḥāga insist with one, press on something.
ridī, istaḥlal ʻala (or bi) consent to a thing.
itu'nna ʻala wāḥid ask something of one.
sral ʻala (or ʻan) ask about.
istama' ʻala listen to.
ḥāma ʻala (or ʻan) defend.
ammin, istaʻmin, wāḥid ʻala ḥāga entrust one with a thing.
kiddīb ʻala wāḥid give one the lie.
ʻala ghalla unawares, of a sudden.

1 The water being poured over the hands.
THE PREPOSITIONS

'ala 'asf ala *'ala we 'eni, 'ala r raʃ wi l ʃ en *most willingly, without fear* (generally in reply to a command or a request),
itnamrad, itgabbar, &c., 'ala tyrannize over.
ratlin sukkar 'ala talatt intil 'asal two pounds of sugar with three pounds of honey (in cooking recipes); so khamsat 'ala tasharit, shuwaiyat futu 'ala shuwaiyt moiya, &c.
min da 'ala da altogether.
yinfik‘ah kemän 'ala samfe (pron. samfe) tamä it may be cooked also in another way.
igauwiz 'ala or fəq walda take another wife without divorcing a precious one.
'ala tül straight away (= min barra barra).
giri 'ala akhir na'as he ran till he was out of breath.
zuwär 'aläya he committed a forgery against me, told lies about me.
fi l hala illi hiya 'aluna as affairs are with us at present.
arbar bashawit itbawwisa 'aläh wi hawa fi Mäsr he has seen four Pashul sekem in the Pashul (Khediviate).
baka 'ala ayw for.
nàda 'ala wàhid call one.
da 'ala tıw come.
masihi, fassah, il husün 'ala idak lod the horse up and down.
il dīr 'ala min t whose turn?
da ghált 'aläya that is too dear for me.
khuul li 'aläq shuwaiya make a little room for me.
ittafaqu, issāw, rabätu l qäl, 'ala imm Athūn yerūlu they agreed in (arranged) to go.
qäl 'ala immi gih he said he had come.1

'An

li‘id ‘an jin jam.
hadalaya ‘rais ‘an guntak I will sever your head from your body.
irakkahbar ‘an ish shugbl he was behind with (long about) his men.
kebabjan (§ 47).
itlala bi l ‘ib bi ‘an ish shugbl he was more bent on playing than on work.
‘an iznab by your leave.
saral, istafhim, &c., ‘an (or ‘ala) ask, inquire, about.
hlama, datà ‘an dafin.
kullu wahid shikle ‘an it tamä each one is different in the other.
hawa wahid ‘anu he is his agent.
yighlab an il bi‘b he gets tired of playing.

1 See conjunctions.
iddini 'ashara qurūsh 'an il meqaula kullihā give me ten piastres for the whole job.
il 'arabiya 'ala mta the carriage is for when? when do you want the carriage?
naqqasa 'an il ugra he reduced his wages.
mà ‘annak (or là ‘annak) get I hope you will not come.
mà ‘annush = mà ‘alōsh.
la budde 'an mótak (§ 541).
afaddal dih 'an dih, is safar 'an inni abqa hina I prefer this to that, travelling to remaining here.

'And
‘andi, &c., I have, &c., with me, at my house.
ma ‘andish ġāba zeyye di I would never do such a thing.
fassaltu ‘and il khaiyāt I had it cut out at the tailor's.
kâm ‘andak? what's the time by you?
iz zanbe mush ‘andī the fault is not with me.
lī ‘andak qershēn you owe me two piastres.
abūh gauwizu min ‘andu his father married him at his expense.
Rabbuna razaqu min ‘andu God provided for him.
‘andi mush kuwayyis it is not becoming in my opinion.
il kalbe ‘andulhum nigis the dog is unclean.
kān wāqif ‘and il bāb he was standing at the door.
uq‘ud ‘andak, istanna ‘andak sit, stay, where you are.
uqaf ‘andak (or simply ‘andak)! stop!
‘and il luzūm in time (in case) of need.
kullu ‘andi sawa it's all the same to me.

Fi
enta ghaltān f arba‘a sågh you are four piastres wrong.
talāta fi ‘ashara (§ 103, Rem.).
ana ‘auzak fi kilma, kilmitēn1 I want to have a word, two words, with you.
ana bidhi atragqāk fi mas‘āla I have a favour to ask of you.
mahīm fi sirqa accused of a theft.
miśik fi seīz hold of, hold on to.
beysīkār fi l ġashīsh he gets drunk on hashish.
ma yi‘rafshe fi he is no connoisseur of.2
iddini kām fi dih? how much will you give me for this? so addiāk ‘ishrin ġineh fi l ġhusān.
kidbe fi kīdī lie upon lie; so kaddāb fi kaddāb.
khashab fi khashab nothing but wood.
rāh fi n nūm he went to sleep.

1 Tribus verbis te volo.
2 Il ne se connaît pas en.
THE PREPOSITIONS 317

sitta fi l miya 6 per cent.
humma fi s sufra they are at table.
ḫuṭṭu fi l ard, ramētu fi l ard put it, I threw him, on the ground.
it tālit tithum the third one of them.
tirkab il ḫuṣīn fi l bêt walla fi l lukanda? will you mount at the house or the hotel?
malseṯin fi (for min) akluhum pleased with their food.
ṭumur fi to ascertain.
min ḥubbu fiha from his love for her.
sāfir fi l babīr in nimsāwi he travelled by the Austrian boat.
betidāsī ch fi sh shugha ḏi? what are you paying for this job?
ți hādir u fi μush zāhir sometimes it is clear and sometimes not.
rāgil illi fi l quwwa ḏi a man of such strength.
ma trakhīmish. Fi ḍh? excuse me. For what?
marra fi marra from time to time.
waḍdhī fi l bêt, fi l buṣṭa (for 'ala) take him to the house, take it (to) the post.
hēḥn fi baḍuḥum two h's following one another.
iḷ 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 beyishiddle fi l ḍhab he was pulling away at the rope; fihum yādirabu fih ḍhata mauwitih they beat him till they killed him; kan māshī biyemasse fī 'ud quṣab he was going along sucking at a stick of sugar cane.

Fāq

unru ḏāq it talāṭa (or without the article) he is over thirty.
ḏāq an sāra more than an hour.
igauwiz ḏōqha (or ḏāq minha), as 'alēha (above).

Li

liyā, lik, xe. I, you, &c., have.
ma lakshe ḥaqqa tibrabba you have no business to strike her.
il akbkh it tāmi luh (for illi luh) the other brother he has.
il amrī li lāḥ ḏi rests with God.
lōqī ḥa ṭa ṭiḥša I found it smelling horribly.
līk nūdla sāfīta? is it long since you left?
ma tīr ēf lāhumshe wala kilma one doesn't understand a word they say.
ulūb lī ḍanda ask for a lamp for me.
mazzaq lu l gāllābīya he tore his gown for him.
ma tīr ēf lāhūshe shughla can't you find him a job?
shuf li l Bâsha see the Pasha for me.

abâdiya tisâwi hâ 1alfên gînîn a farm worth £2000.

bakrag yakhud lu tishrîn fiqaqân a coffee-pot holding twenty cups.

biddi akkuwah li, amîs li, aghfal li, shuwaiya I want to lie down a little, take a nap.

da'a li to bless

khud lak kursî get yourself a chair.

ma nish qâdir arsi li 'ala hâga I don't know what to decide on.

min mut lu? whom has he lost?

lamma tiqqa lak 2 il arde sukhna zeyî n när when you have the ground as hot as fire.

qam huwa, qam lak 2 ch 3 rah darab il bint fi wishshiha what do you think he did? he went straight and struck the girl in the face.

qâlû lu Mehammad they named him Mohammed; yeqâlû lu fil they call it an elephant.

qatad waiyâya li l maghrib he sat with me till sunset.

(l) shuwâya fât 'alîya presently he passed by me.

(l) wahdî by himself.

(l) tâni yîm is subhe 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' zalîk all the same, in spite of this.

nahâr il hadde ma' ëlît il ithnên Sunday, day and night.

bahri ma' gharbi south-west.

mesâhir kel 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 yisâwi lu, yakhud lu, &c., than yisâwi, 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 hikâyâ di 'alîya. Hassal w ana bardak kaddâb so you invented this tale about me. It is so, and I am, as you see, a liar. The strengthened forms of the adverbs qawam, ya dâb (qawâmak, ya dâbak) probably present a similar use of this suffix.

3 § 526.
**Min**

huwa min dūrī he is of my age, a contemporary of mine.

dakhul min gūwa bāb il bêt (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 bakārig u tanakā they brought the vessels for making coffee, including the bakārig and tanakās.¹

huwa minnina he is of our party.

nās min kubār u min sughār people high and low.

′anduhum tamant ulād min šubyān u (min) banāt they have eight children, what with boys and girls.

minhum nās, min baʿde nās (§ 448).

minnī jurān u minnī baqqāl he is both a baker and a grocer.

yā ṣalām min il ĥarr! good heavens, what heat!

yerauwahti min il maghrib they go away at sunset.

min fikri le inn it is my opinion that.

zabātūn min bētū they arrested him at his house.

′addā min il bahr, min fōq il kubārī he crossed the river, passed over by the bridge.

qarrab min (or li) approach, qura'yib min near to.

ganbe minnu beside him (for ganbu).

misiktu min ish ṣha'ir I caught him by the hair.

il khalība māt min il gidār the Khalīfa died of smallpox.

sitritak daiyaqa min taḥt il bāt your coat is too tight under the arm.

zaman mudda min is sinīn many a long year.

minnu li llāh it is between God and him.

itmazaqīt il gallabiya min kitfīha the gown was torn on his shoulder.

ma shuttīsh minnu hāga ẓiyē di I never knew him to do such a thing.

is sirē minkū fikū one of you has committed the theft.

kunte šīla (shayla) I wad we māt minni the boy died in my arms.

¹ Different kinds of coffee-pots.
min da 'alī da a little of both.
‘auz teruḥ min dilwaqtī? do you want to go at once?
hat minnu bring some of it.
luh bêt min bāb, min 'ataba he has a house with its door, its
approach, all to himself.
in nadāfa mil īmān cleanliness is next to godliness.
zī'il min (or waiya) get annoyed with.
māla min (or bi or direct object) fill with.
intaqam min avenge one's self on.
talāb, &c., min demand of.
tī'ib min get weary of.

Waiya, wīya

ana waiyāk I am with you, of your opinion.
quraiyib waiyāh related with.
khalī bālak waiyāya think of me, don't forget me.
enta waiyāk bard? are you cold? have you taken cold?
zī'il waiya (or min, 'ala).

Wara

'amalū min warāya, min wara 'ilmī he did it behind my back,
without my knowledge.
warāya shugl, diwan, ṭalāb I have work to do, to go to the office,
am wanted.
talāt sinīn wara ba'd three years consecutively.
mā warāh u mā quddāmu all he has.
ish shahr illi warāna dih next month.

Prepositions may be placed before or govern other parts of
speech than nouns and pronouns, as ruḥ min hina; aḥsan min
imīna mnūt better than that we die, ma fish faydā fi innak teruḥ there is no advantage in your going; so 'ala inn, leinn,
ma' inn, &c.

THE CONJUNCTIONS

§ 571. Of these, the following deserve some special notice:—

Fa, wa (usually pronounced fi, fe; wi, we)
The former connects sentences only, and the relation they
bear to one another is usually more remote than when wa is
employed. It picks up the thread of the discourse, and the fact
stated in the second sentence is often the effect of that stated

1 Leinnak is more usual in ordinary conversation.
THE CONJUNCTIONS

in the first, as il walad iza raḥ li waḥdu yimkin yetūḥ, fa aḥsan terūḥ waiyāh if the boy goes alone he may lose his way, so you had better go with him; fe ana lamma sniḥte minnu kede rigi'te darabtu tānī and when I heard him say that, I struck him again; kan fi ʾidū sikkina, fi iḥna min khōfnā thaʿadna 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 gāy, fi rūḥ enta iddi khabār li Ḫāṣa I have had a telegram from him saying he is coming, so go and tell the Ḫāṣa; ma dam huwa mush ʿaẓū fe aḥsan niddīḥ li ghērū 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 lākīn (we lākīn), to show emphatically that the action of the verb relates exclusively to a particular object, as liṭnīn dōl rāḥum we amma ʾi baqīyīn fe ʾidīm atatrāhīm.

§ 572. Wi connects both single words and sentences. It is commonly omitted between two verbs closely connected, even though their subjects are different, as rigīr ragīl ‘and il farrān tālah minnu r raghīf the man went back to the baker’s and asked him for the loaf; dauwarte ʿalīh laqētu I looked for it and found it; argē asukku I will come back and lock it; 2 gih yikāḥhiḥa ‘ammāhā he went to paint it (his eye) with “kohl,” and blinded it; 3 hat li ʿarabīya tkūn kuwāyīsā get me a carriage. and let it be a good one; ishtirīnna šāniya tkūn min in naḥās laṣfār 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 knew it was so since my birth; nādāhtī lu gih I called him and he came; ana qultī lāk ma tiṭṭatīsḥ il bāb tequn dugri tīṭaḥlu I told you not to open the door, and you immediately go and open it; ma saddaq gēt qal bi he waited till I came, and then told me; raysēn fi mārkib tīgḥraq (§ 514), īḥdar ardābbak yezīd be present at the (delivery of) your ardābb, and it will increase (be better measure); enta qadde kede ḍabī ʿamalété kede were you such a simpleton as to do that?

Remark.—Such expressions as rāḥ we gāb, qam hūwa we shāf, are uncommon. Note that after ʾiʿmil mārūf be so kind the copulative is regularly used, though not after kallif khaṭrāk (donnez-vous la peine), as ʾiʿmil mārūf we quī li bi ʾaḥsan as

1 It is equivalent in many cases to the German dann.
2 So rāḥ gāb, ḥanzil astaḥhīm, &c. (§ 482), and after a negative verb, as ma gāsh qal bi he didn’t come and tell me.
3 Proverb.
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to tell me; 1 kallif khatrak 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 nimr the lion, the elephant, and the tiger; gêna wi hiya wi buhâ she, I, and our son came; kan ḥâdir il 'aris wi l 'arûsa we walâhûm 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 làkin, as and to yet in English, and to the conditional làu, giving it the sense of although, and may in the last case also be repeated with the following word, as huwa gih we amma khâh ma gâsh he came, but his brother did not come; humma fikruhum kede we làkin humma nas gahlîya such is their idea, but then they are ignorant people; we làu il walad râh (or we làu wi l walad râh) (§ 516).

§ 575. In the following phrases the conjunction seems out of place in English, though its appearance is not in all cases illogical: kulle yom wi t tânî every day or two; marratên wi talâtâ two, or even three, times; ba'de yônên wi t talit laqêtu; kulle sana (or 'âm) wi ntu bi khêr may every year bring you prosperity (lit. every year and you in prosperity); shuwaiya (or li shuwaiya or shu'aytên or ḥabitên) 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 ganbi he was at my side before I knew it (lit. I was only just aware and there he was, &c.); ma sâddâq allau gih; ma kânshî minnu illau shatamî 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 shufût w ana râyiî iil balad I saw him as I was going to the village; itqâblîte waiyâh wi huwa gây min is suq I met him as he was coming from the market; talâtân sana wi r ragîl màt it is thirty years since the man died; ya tara lu lu zaman we huwa 'ayîn has he been ill long, I wonder; ana sâfîrâte wi nti sughâiyûrâ I went away when you were a little girl; ma shufûtuhumsh illa we humma quddâmî I only saw them when they were before me; ana smîltak wi nta

1 Germ. Seien Sen so gut und.
2 Comp. Eng. a moment, and I'll be with you, "a little while, and ye shall see me."
birisrukh I heard you when you were crying out; nahah 'alehum wi humma beyi'ārum 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 ḫna mashyin fī s sikka gāna wāhid qal līna 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 zabathum 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 ḫna kunte henak 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 ḫna, &c., as wi ntā fī 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 muddīt wi nti binte ṣugāyara.

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: qultī ḫu le innī āyān I told him I was ill; ‘ala ḫasāb le inn il mablāgh inada‘ inasmuch as the sum is paid; ma yisahhish le innak tīqī it is not wē li that you should come; min ḫes le innina hadārīn seeing that we are present; izzīyē gēnīk le innu ma gīsh? how is it that your husband has not come? mināran le inni shuṭt often have I seen; na‘am le inniha qālīt keda, lākin . . . (it is) true she said so, but . . . ; qul le innu gih say (i.e. suppose) ha came; ḫassēt bi ḫāga le inniha 2 gat fi ‘ēni I felt something come into my eye; huwa khammin le innina rauwilna he imagined we had gone; darāba‘ ḥatta le innina rauwilni we beat him till we killed him; ‘asbān le innina biddīna nṣūtak 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 ‘alēh 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 conjunctional force, as ‘ashān le innu gay since he is coming; amma innak ‘abīt verily you are a simpleton; allahumma inni ana zi’ilte minnu indeed I was angry with him; u ba’dēn ya sīdī le inniha tanniha mistannīya. ‘Inn will occasionally stand quite alone, itself introducing the sentence, as innak enta ‘abīt! with the same meaning as above.

§ 578. ‘ala inn is optionally used for inn or le inn after qāl, iftakhar, khammin, yiḥṣib, and verbs of similar import, as qulti li ‘ala innu mush rādi you told me he wasn’t willing; iftakarte ‘ala inn il ḥuṣān da betā’ak I thought this horse was yours; bahṣib ‘ala innak ta’bān I thought you were tired.

§ 579. The relative ma forms conjunctions with the prepositions ‘ala, qabl, &c. (§ 245), or prepositions followed by certain nouns, as ‘ala bal mā whilst, ‘alashān (= ‘ala shān) or ‘ashān mā, &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 rāgil mā yigi; ‘abāl (=ala bāl) il gawāb mā yinktitib until the letter is written, &c., but we may, of course, say qable mā yigi r rāgil, &c.\(^2\)

**Remark a.**—When used with tāuw it should not in any case be separated, nor is it, as a rule, when used with tūl.

**Remark b.**—Ma is added for emphasis to ketir, halbatt, and a few other words, as ketir na mbaṣat, ma gūna, &c.; halbatte ma yigi why, of course he’ll come.

§ 580. Tāuw may take the pronominal suffixes, and means with a past tense that the action has just been completed, or, when followed by mā, as soon as it was completed, as tāuwu gih he has just come; tāuwu ma ruḥt as soon as you went. With the aorist it denotes as soon as an act is (will be) accomplished, as tāuwu ma yigi as soon as he comes. It should in the latter case be accompanied by mā. The participle may be used in place of the past tense, as lissa tāuwuhum gayin (= ma gum).

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1 Illa is not in frequent use.
2 It cannot be said that qable mā r rāgil yigi is never heard, but such an expression should not be imitated.
THE INTERJECTIONS

§ 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 saḥbi 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

Ṭariq is salāma; maʕ is salāma; Rabbina² yiwaḍḍik bi kḥer. *Reply—Allāh yisallimak*; in shaw Allā nishūfak (or nshūf wishshak, wishshukũ) fi kḥer.


To One Returned from a Journey

Salāmat; ḥamdu li llah (or ḥamdilla) ‘as salāma; wahuṣhtina, auḥṣhtina.³ *Reply—Allāh yisallimak*; wahuṣhtina, to which the person returned may reply—Allāh yiḥfazak, yisallimak.

To Congratulate


To One Leaving after a Visit


After Drinking (in a Friend’s House)

Ḥil ḥamdu li llah (saluting at the same time). *Reply—Han‘an (lukum), to which the drinker replies—Allāh yiḥannik (or ḥan‘ik Allāh ³).*

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.
Ox Receiving a Cup of Coffee

Qahwa da’iman. *Reply*—dâmit hayâtak (or Rabbuna yidim 'alék is satr).

AFTER EATING

Inbasatte ktir min in akl. *Reply*—bi sh shifa wi l ‘afya, to which the first replies—Allâh yi’âfik (or yi’âfi badanak).

ON RISING TO LEAVE

‘an iznak; nista’zim; min ghér mu’âkhiza.

TO EXPRESS THANKS OR GRATITUDE

Kattar khârak; mitshakkarin (mutashakkarin); kattar alfé khârak; ana mamnûn min hadritkum u mutashakkar.1 *Reply*—kattar khârak; il ‘afw efendi; istaghfar Allâh.

TO A BEGGER (in place of a piece of money)

Rûh! Allâh yihannin ‘alék; yirzuq; rûh, ya shêkh, Allâh yirzuqak; Allâh yi’tik, yiddik.

TO BEG PARDON

Ma t’akhiznîsh (ma t’akhiznâsh . . . únîsh, &c.). *Reply*—il ‘afwe ya sîdi; ma ‘alêsh; la mu’âkhza.

TO AN INVALID


ON INQUIRING AFTER ONE’S HEALTH

Izzeyak? *Reply*—il hamdu li llâh, tâiyibin, &c. (or simply il hamdu li llâh).2

ON MEETING A FRIEND 3

Nahárak sa’id; nahárak sa’id u mbârak. *Reply*—the same words.

Ahlân u sahlân. *Reply*—sahlân (or ahlan) bak.

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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 tâiyib, kattar khârak in reply to an inquiry. Kattar khârak is not used in this way. Kattar khârak 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) ‘alékû. *Reply*—alékû s salâm.
THE INTERJECTIONS

ON MEETING A FRIEND IN THE EVENING

Allah yimassik bi l khér, massikû bi l khér\(^1\) (§ 38). Reply—massikû bi l khér wi s saa'da.

Timsa 'ala khér. Reply—wi ntu mnahl (=min ahl) il khér (or wi ntu mnahlu); timsû 'ala khér (or bkhér).

AT NIGHT

Lèltak saa'da (§ 326). Reply—same words.

Imsa 'ala khér we tišbah 'ala khér.

ON ANNOUNCING A DEATH

Il baraka fi ḥissak, hakaza halt id dinya (or ádl halt id dinya); il 'umr iṭ tawilak (for iṭ tawil lak) ... akhûk mât, ḥuṣānak mât, &c.

TO ONE ABOUT TO PRAY

In sha' alla ḥaraman. Reply—ṣuḥba (or gam'a, or Rabbina yigma'na);\(^2\) or

Allah yitammin bi khér. Reply—in sha' allah, Rabbina yisma' mimak u yitammim lina wi lukum bi khér.

TO ONE WHO HAS RECOVERED FROM AN ILLNESS

Hamdilla 'as salima. Reply—Allah yisallimak.

TO A FIANCE

Mebarik. Reply—Allah yibārik fik; 'uqba l 'andak (=li 'andak).

TO CONDOLE

Il baraka fi ḥissak. Reply—Allah yibārik fik.

ON THE OCCASION OF A FESTIVAL

Kulle saa na nta ṣaiyib (or wi ntu ṣaiyibin). Reply—kulle 'am wi ntu bkhér; il 'ud mebārik in sha llah. Reply—Rabbina ye'ud 'alēma wi 'adēk bi khér.

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\(^1\) These expressions are hardly used by any but Gepts 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

Mabruk il maulud.\(^1\) Illi (i.e. God), gab lak yikhall lak. Reply—Allah yibarak fik; Rabbina yiddik (yi'tlik).

TO A FATHER ON THE DEATH OF A CHILD

Allah yi'auwad \(^2\) 'alck. Reply—ya mahsan 'awa'du, halit id dinya kede.

ON AN AVERTED MISHAP, OR WHEN A THING HAS HAPPILY TURNED OUT WELL

Hașal khēr; 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 rāgil gih or gih ir rāgil, ana ruĥt or ruĥt ana.

(b) When an indefinite singular, it very rarely precedes unless the indefinite article is expressed; thus we should say gih rāgil, but we may say wāhid rāgil gih. Riggāla gum is, however, not uncommon.

(c) When two or more verbs have the same subject the subject may precede them all, follow the first, or follow them all, as is sitta khadit ba'diha u rāhit, or khadit ba'diha s sitt u rāhit, or khadit ba'diha u rāhit is sitt. The last order is rarer than the first and second.

(d) With only a few exceptions, the qualifying 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 maḫill illi ḥna qadīn fih dih this place in which we are sitting; yeqūm ir rāgil illi kan mašī dih.

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\(^1\) When a mother is congratulated, the following words are often added: wi ṭaḥabRH wi ṭanawižu ū ħayātik we ħayāt ābū.

\(^2\) = 'auwaḍa llah aḥsan 'awaḍ.
ORDER OF WORDS IN A SENTENCE 329

(f) Interrogatives, especially ḍ (ḍḥ), lè, 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 rāgil shuftu, never ir rāgil 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 rāgil il gawāb, or katab il gawāb ir rāgil; min baʻde ma khādīt il khamsa gineh il ‘agâza after the old woman had taken the £5; qal lu tāyiib il Bēh “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 aṭa l walad il kōra, but aṭa l kōra li l walad, or aṭa li l walad il kōra.

(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 rāgil u shāf ḫalt il walad is much preferable to lamma r rāgil gih, &c.

(k) The auxiliary kān may be separated from the principal verb, as kānit min qaḍle fi l babār ṭalābitu mimī she had asked it of me before in the boat; kān waqtiha abūya fīh ‘andu shugl my father was busy at that moment.

Rāyiḥ, rāḥ, 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 sīd ma ‘amalīsh ḥāga: qutte ya bitti fi nātsi lāzīm tikhlākī qalbik gāmīd I said to myself, My girl, you must keep a brave heart; is sikkā di ya qadafterīh min hīna ‘ala fēn? where, my lad, does this road lead? ana ma ma‘īsh yā kā hūfīs; hāti ya bitte kurtī.

(m) The adverbs ketir, qawī, follow in most cases the words they qualify, as tāyiib qawī, but ketir sometimes precedes. Izzī in the sense of how, to what degree, also follows an adjective, as shāf rufaiya‘in izzīy see how thin they are, and is usually at the end of the sentence, in accordance with rule (f), as māt izzīy? &c. Others, as taqrīban about, tamallī always, may either

¹ This is apparently due to Coptic influence—(8). The conjunction mata (= emta) always precedes, but it is very rarely used.
follow or precede an adjective which they qualify, as tamalli nādīf or nādīf tamalli, but they should follow when unemphatic.

(v) Adverbs should not intervene between subject and verb or verb and subject unless very emphatic; thus Ir rāgil qam ḥālan the man got up at once, but Ir rāgil ḥālan qām (or qam ḥālan ir rāgil) the man immediately got up; so ḫa halbatte ma yīshāḥhish that certainly won't do; ana s sanā ḏī mush rāḥ asāfīr; huwa daʿīman1 tamalli yībqa ṣaiyān.2

(o) An emphatic word will often be put in a prominent place, though its natural order would be elsewhere, as kānu l qāḍī mēshayāṭīl lu as to the Kadi, they had sent for him; ma ḥish fī l bēt ḍēsh.

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 kattār khērak, inʿal abūk.3

(b) The verb qāl is sometimes omitted in a narrative, as giryit in nāṣ . . . “khabār ēh” the people ran up (saying) “What's the matter?”

(c) Uṣbur, or a word of similar sense, is often understood before lamma, as gara ḫum ēh? Lamma sʿalhum 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 wāḥid if indefinite, it is frequently omitted altogether, as ana qulti ḫābā ḫābā; leh ma gisbīsh I told you to bring me that book; why didn't you bring it? ’aʿuz kūṣrī? Ėwa, hāt do you want a chair? Yēṣ, bring one.

(e) Words are omitted in a few other expressions of common occurrence, as the nouns sinīn and tālqa (a beating) in ibn Ṭashāra, iddi lu; khād bēh, ṣāsha (for rūbit bēh, &c.); innama hāga;4 kēfak (for ʿaḥa kēfak) as you like; ṣāndu ulūf ṣe ḫa has

1 Notice the accent.
2 Notice the difference between shākwītī tamallī ma tinfaʾsh and shākwītī ma tinfaʾsh tamallī.
3 As in English Bless you! Curse you!
4 Mais il y a une chose; c'è una cosa.
EUPHEMISM

§ 586. The form of ellipse called brachylogy of comparison is illustrated by such expressions as qimtu ragil its height is that of a man (for qimtu qimit ragil); wishshu nā'lam zeyi l ḥarim his face is soft like a woman's; so šanîtu naggâr his trade is that of a carpenter; hilif ʿalâhā bi t ṭalâq inniha ma tfutsh il bêt = qal lahā ma tfūtīsh il bêt we ḥilif ʿalâhā bi t ṭalâq iza fātītu.

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 maʃlûm gīve him his present or bribe (you know what); itwakkil (sc. ʿalâ lāl) to go away (lit. commend one's self to God); khud il malyān tâke away the full (cup), meaning the empty one; itwaffa (tuwuffi) 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 biʿid (or il abʿad) the fur, the farthest one, to avert the evil from himself or from the person addressed, as ya kalb il abʿad you dog; yinʿal abu l biʿid cārse your father; ikrush il abʿad dih drive away this fellow; akkhk il abʿad māt his brother has died.3

Bid ʿannī and bid ʿannak (= biʿid ʿanni, &c., i.e. ish sharr the evil) are used for the same purpose, as huwa biʿayât leh? ʿasān bid ʿannak māt abīh.

A man generally speaks of his wife as gamāʿītā (or il gamāʿa ʿandīna), and occasionally as bēṭī (or ahle bēṭī, or famīliyīte);4 so gamaṭak, &c., your wife; wilādī may include the whole family—wife as well as children.

The word bayād whitewash is used for zift pitch. A house should not be spoken of as maqfūl.5

1 See also §§ 261, 300, 313, 357.
2 It is paralleled by the word defunct.
3 Comp. il ʿunre tawilak, above.
4 Famīliyīti is after the Turk, familyam, and rarely used by the uneducated.
5 Zift will be used, of course, by those who have to deal with it. "Il bêt maqfūl" might imply that there had been a death in it. The word menaffad should be used.
§ 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 darabüh darba; qismit il qisma inni jate decreed that I ... huwa meqāwil wāhid 'ala meqāula he has made a contract with one; ish shēyāl shāl ish shēla the porter carried the burden; wāhid 'ābid biyi'bid Rabbuna fi l gabal yiwaḥhidu a hermit worshipping the Lord in the mountain, and declaring His Unity; yimtūr il maṭār it rains; yirga' margu'na li our story now reverts to (lit. our returned returns); il kāthib katab il kitāb the tvriter (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 yārāfshe būru min kūru he does not know his right hand from his left (lit. the bone of his toe from his elbow); kulle ma hasal wasal, i.e. every little helps; il insān fi t tafkir wi r Rabbe fi t tadbir, i.e. man proposes and God disposes; lisānak huṣānak wi n shuntu šānak 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. la yīrāf kalām wala salām (of a boor); dakhal la dastūr wala huḍūr he entered without asking permission (saying dastūr) or announcing his presence, i.e. without ceremony; la fēsh wala 'ālesh, i.e. without any result; hōs dūs pell-mell; khalta balta confusedly, topsy-turvey; la lha nafā' wala shaфаʿ of no use or advantage; ma 'andish wala bêt wala ghēt, i.e. I am homeless and penniless; ana rāgīl min bēti li ghētī, i.e. simple; isme bala gism; iddīnya baqat

¹ La yuʿqal li 'aqle 'aqil 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. Hārūt and Mārūt, the names of two rebel angels. The Koranic names for Cain and Abel are Qābil and Hābil.
kulliha 'ōsa u lūsa nothing but dirt and mud in the streets; ma shuftish wala rāgil wala tāgin, i.e. no one and nothing; tamallī qāyim nāyim (tūl in nahār fi bētu) of a stay-at-home; wala fayda wala 'ayda of no use or profit (return); hālan bālān at once; haudāt u laudāt bends and curves; dus dughri in a straight line; tammun-hum yikkallimū fi ḥuqq in nās we yeqūlu qāl u qīl u qulna u kān u filān wī ʿillān u tīrān 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 kitāb wala mitāb ma fish there is no book, nor anything like a book; dauwarte ṣalqat u malqat I searched for him up hill and down dale; kulle hīn u min every now and then; ma ʿandish shughla wala masghāla I have nothing whatever to do; la shē wala mashwē' nothing whatever; ma fish ḥadde wala mahdūd wala shē' wala mashwē' nobody and nothing; hāga miḥtāga something or other; itsmalānaturāb ihna u ḥalna u miḥtaihna (or miḥtiyāhna) we were covered with dust as well as everything belonging to us; bala kānī wala màmī, i.e. don't talk nonsense; ma tuqʿūdshi ṣulq ì la kānī wala màmī wala dukān iz zalābānī (or il fakhārānī).

So great is the love for rhyme, that grammar is sometimes sacrificed for it, as itghadda tmadda (for itmadd), itʿashsha it-mashsha, i.e. after dinner rest awhile, after supper walk a mile; birgalātak birgalātak halaqa dāhāb fi wīdanātak; līlā l kasūra ma kānī il fakhārā.

PLEONASM AND TAUTOLOGY

§ 589. This figure is naturally very common in a rich language like the Arabic, where the same idea can be dressed in manifold garbs. It is due usually to the desire of the speaker to make his meaning clear by repeating it in different words, or by translating a nahwy term into its corresponding dūriq, or vice versā. 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 gūwa fī d dukān (where dakhalna fī d dukān or dukhalna d dukān would express the same sense); so kharag barra; kan sabāq qābū (= sabāqu); dughri fī l hāl immediately; fī awān waqt iguš in the summer season; ma bēnna u bēn ba'd;
rigi' tânti he returned; moiyit il maward rose water; ahsan ziyâda better; basse faqat only; lamsha shafha qa'da galsa henâk when he saw her sitting there; rasamhum 'ala hasab taswirit sârit bani Adam he drew them in the form of men; da'imân tamallî always; ya'ni ma'nâhâ I mean, that is to say; kaffit kulle haga every single thing; la budde min innî le innî arûh it is imperative that I go; 'ashân ikminnu mush 'aaz because he doesn't want; kân ahsan lazim tequl you should have gone; in sha' Alla Rabbuna yirzuqak bi walad please God, the Lord will give you a son; wahdani li wahdu quite alone by himself; ana mara 'azba we gôzi mât I am a widow woman, and my husband is dead; mabsût min qol kalâmî pleased with his words; gallâbiyitha kânit izzeyya? what was her robe like? baqa lázim tequl li 'ala l kalâm id dughri we 'ala l kalâm is sahîh we tî'mîl ma'rûf tequl li qol sharaf — il waqt illi ruhte fih kan f ani waqt? Wâhid yôm gih il bashmu-handiz gih hina fi l bêt — kan ëdâdir il khawâga lamma gih, u waqtîthâ lamma gih ma kanshe maugûd Sâlim hina kan râh fi d diwân waqtîha is sâ'a tamaunya kede. We amma l bashmuhandiz lamma gih kânît ya'ni sidi is sâ'a tî'lâ ya'ni taqrîban tis'a an tis'a u rub'e kede, izzeyak, u lamma gih . . . Rikib ëhusânu we tanmu mäshî huwa wi l khaddâm betâ'u we s säyis betâ'u we tanmu mäshî 'ala bêtu u nizîl fi l bêt betâ'u.5

§ 590. The words baqa, qâm, betâ, ya'ni, izzeyak, absar eh, 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'akhîznish (for tî'akhîznish) accuse my saying so (passez moi ce mot), an expression frequently employed, especially when the speaker is addressing a superior, without any reason; tî'raf you know; qal, yeqîil he said, say. he (in a narrative); walla hâga or something, as mush kunte yôm min dîl dakhalte fi bêtu walla hâga didn't you go into his house one day or something?

Remark a.—Tî'raf (or ta'raf) and qal, yeqîil 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 swâlha 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 yu‘lub min ab‘ih 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? di ismiha ‘arabiya! call that a carriage? yibqa ismak ghalbtini 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 ra‘h min ‘andak masalan ḥāga if, for instance, you (for instance) lost something; bardu ya sidi zaye ba‘du ya‘hi bardu ma fish màni 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 sàkit keep quiet; hasal hasal it has assuredly happened; 1 illi katabtu katabtu; 2 wā hid wāhid one by one; humma wiskhin wiskhin; emta emta (or emta u emta) yigi? fen u fen rāh? “where and oh where?” fen hayhat u hayhat lamma mshūak marra= kulle lī n u līn marra; hitta hitta piece by piece (§ 106); ikwām ikwām in heaps; khrāmum khrūm pierce it all over with holes; ‘ūd il qasab yibqa kullu ‘uqal ‘uqal a stick of sugar cane is full of notches; fiḍil yidrab yidrab fih he kept striking him one blow after another: yikhaiyat, yikhaiyat, yikhaiyat, stitching, stitching, stitching; fi l ahsan we ahsan we aktor we aktor 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‘ādit hiyā; ba‘de ma qa‘ādit gih abūha she sat down, as soon as she had sat down her father came; dakhalt il bêt, lamma dakhalt il bêt shu‘t . . . 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 "3 γέγραψα γέγραψα."
EXERCISES ON THE SYNTAX

I

Kan lâbis badlit id diwan. Ir rikâbât yitrakkibu fi z zukham wi l ligâm fi r râş ig gild. Hat li hîtta hîttitën sukkar. Mush tis'âlnî su'âl bi l ma'rûf? Ir râgîl it tâiyib yîbân min kalâmû u min wishshu. Kan wâhid miggauwiz wahdâ ismîha Sitt abûba. Fata'h qahwît hashish. Ya râgîl ya qahwâgi hat liha karn fîngân qahwa. Qanâsîl Fransa wi l Miskôt. Ir râgîl il qahwâgi qaddim lu l lahm wi mi'û l 'esh wi l malh. Qul li 'ala mas'âlt il bînte di. Fên il gôz il hâmâm? Raddum humma la kull it talâtà we qâlû. Kan mabni 'alîh sûr min il bulûd. Rabâtu l qûl waiya ba'âd we qâlû. Ana ma yisâhîsh inni arâkîb il husân 'ala sarge halfa; illî zôi'ma ma yîrkabshe 'ala s surîg il halâf. Lamma tikhlas min shughâ il bêt. Hûwâ dilwaqti li 'izze bulûghu. Il ușûl 'anduhum lamma l wâhid yi'ddâyîf 'anduhum yigîbû lu l qahwa. Hatte âdu fi gèbha, fi gèb il gallâbiyâ l aţlâs bêtâîthâ. Enta tirkâb fi l 'arabiyit il 'ârâbiyit il kull it talatat we ana râkib fi l hantûr; 'alêha hâgât fadda. Kal lâbis badlit it tashrîfi. Kan li idha qirtâs melabbis. Fidîl il qirtâs il melabbis li idha. Hibis mal-bûsîtak il harîr. Ishtarêna tòbên talâta shâsh min ish shâsh il marmar. Shîvah lina itnašhar kursî min il kharazân an min il karâsî l 'âda illî mafrûshûn bi l qashsh il akhâr. Sanîyit 'ashâ kibûra wi tishêe hâmâm. Taḥafna lha hîttit shûbît warde kuwayîsâ. Tibstên talâta ghasîl li l hidûm min il kubûr wi sanîyit fanâgîl min in nàhâs 'ashân shurb il qahwa, we hûn hâgâr lûzûn il mağbakh. Dôl așluhum gâiyîn min il bârî il gharb illî hûwa gharb il Gîza. Ba'de ma tâllaqa 'iddâba waqûl it talaqha. Gâbû lu dulmit qar' we dulmit bedûân we lakmit kabûb mistîwîya fi s samû. Kunte li safarîyit is Sûdân? Il kanûn il 'arabî huwa mabni min il 'âb we l hûgârî, we amma l kanûn il afrangi hûwa haddî. Yutbuqhu li hîlal min nàhâs u fih nás yutbuqhu li brâmî fûkhkhar. Hat li shuwaïyit zêt salgâm. Lamma tirkâs il mulûkhiyâ yîbqa r raṭlêhî fîha bi 'îshrîn fadda ta'rîfâ. Yegîbû r raṭlên il mulûkhiyâ 'ala shân il khamas sitt unsus yikaffihum 'asha wi fûr. Khalli n már mewalla taht il ḥalla lamma tîghîl l moîya. Yîsluqû l bêd fi l moîya. Yîfrumû
EXERCISES ON THE SYNTAX

isNull
III


IV

ANDINA HIKAYA GHARIBA. ÉH HIYA? HADDUTIT IS SULTÁN WI HMÁRU.
MIN YIN'MIL LI SH SHUGHILA DI? 'ANDI MIN YIN'MILHÁ LÁK. QUDDÁMÁ
SIKKIT IS SALÁMA WE SIKKIT IN NADÁMA WE SIKKIT ÍLLI YERÚH MA
YIRGA'SH; ÍL RÁH HÍWA MIN IS SIKKÁ ÍLLI MA HADDishi YIRGA' MINHÁ.
IT TAMIÉYÉQÍLLE MA GA'MÁ. SIMI'TÉ HSISÉ NISWÁN BEYIKHANQUM
WAIYA BÉD. IZZÉY INTA MA NÁTSH TÁRÍF ILI 'A'ZINU? MA NÁTSH
NÁSYÁ HIÁGA? LÁ', MA FISH HIÁGA NÁSYÁHÁ. IL HUSÁN BETÁRÀ
RÁKBÍ HÍYA. IL HUMÁR GÍH FÍ RÍGLÁ ZALÁTA. IDEDÁNÁHÁ MIN
KÁDÁT MA YIZINTHA.quil lína 'ál máhr illi ná 'a'zinu kám.
ILLI HNA HÁSAL ISH SHARÁF FÍ WUGUDHÁM. IDEHÁM HUMMA LITNÉN
FÍ BÁ'DHÁHM. LAQÁHMUM KULLHÁHM MANGUIDIN HUMMA T TÁLITA,
ILLI QÁ'ID 'ALA KURSI WÍ LÍL QÁ'ID 'ALÁ DIWÁN—KULLHÁHM QÁ'IDIN.
HIYA MA HISH BINTUKUM? ÓWA YA SITTI; TÁYÍB ANA 'ARA LÁHá
WÁHIJ ARIS KUWÁYIS. ANA BASMÁ KULLÉ MIN KÁN BÉYÍSHKUR FÍH
KITÍR QAWI. QAL LIHA; "HÁGIT ÍLÀ QIJÉTTHA LÁHÁ?" NÍHAYTU
ÉYÁHÁ WAJDA MINHÁM WÍS SALÁN ÍLLI TÍGI TAĐÉND QÁLÁ HÍBA.
ÉYIN KÁN WÁHIJ MINHÁM QIJÍ TÁNDÁK MINHÁM TIBEW TISÁLÁ 'ÁN IL
MA'SÁLÁ. SHÁF 'A'ZIN ÉH. IL MAHALL ÍLLI HNA QÁ'IDIN FÍH DIH.
MAHU ANA MA RÁTSHÉ ÀQÁ 'ASÁN MIKHTISHÁ. U BÁ'ĐÉN IL WÁLÁK
UMMU RÁHIT LU WE QALÍT LU. QAL LI; "INTA 'A'ZÁ KÁN QIRSH?" YA
SALÁN Ú SALLIM YÁ KHI WÍ L'UGRA DI KE'DIR 'ALÉYA. FÍH MIN IL
'ÁL Ú MIN ÍD DÁ'N. WI 'ÁRABIYÁT HAMMIDIL ÁHM 'ARÁBÁGIYYÁN.
DI SHIHÁDÁT IN NISWÁN KULLIHÁ ZU'R; YIINKÁN YEKUN MINHÁM
'ASÁRA MÁ TISBUÁSHE MINHÁM WAJDA. MA TIBÉISH TESHÍL HÍGA
TQÁLÁ TEKUN TÉQÁ QAWI. FÍ AUWUL LÉLA MÁ TWAHLÁT DÍL BINT.
AHM IL BINT MÁ KÁNSHÉ ÀNDUHMÁ 'UMÁRA. HÁTÍFJÁL IL HÍGA
MIÁH ÁÁLA MÁ SHA ALLAH. MINHÁM NÁS YIRKABÁM KIHÍLIL WÍ
YKÁHMÁ LÁBÁIN MINHÁM YEKUN LÁBÍS ID DÍMIR WÍ SH SÍRÍWÁL,
WE MINHÁM YEKUN LÁBÍS IL MAYA'LAN LÁFRANGI; U MINHÁM YIR-
KABÁM TBÉGÁL U MINHÁM YIRKABÁM HÁMIV. KULLÉ MA HADDÁ
YIJÍ YÉAYÍL ÀLDHÁM WÍ YEYAL LÁHMÁN; "KULLÉ SÁMA WÍ ÚNUM
TÀYÍBUM." IL KÉWÁT MINHÁM YEKUN HÍQÁHN KUKE WÍ YEKUV-
MÁM ZALEH MIN RÁSU. KULLÉ MÁNDÁH MINHÁM YISHTIRÁ LÁU AKH
'TÁ'HÁ HÁSÁÀ MAJHLÁTÁHÁ. MIN BÁ'ĐÉ NÁS MIN IL FALÁÁHÁ KÁÁ
MASHÝÁN WAJSTÁ SIKKA MIN SIKKÁ. MÁS MÁYÁIFIKÁIN 'ÁNÁHMÁ ÍL
GHÁTDÁÁN HÁM 'ARÁHÁ. MÁ TÍTÍKÁRHÁ LÉE ÁNÉ LÍÁSÁN MIN NÁS IL
FÁQÁRA IZA NÁSHÁN SHÁKÉTTÁ WÍ TÉNÁSHÁNDÁHÁ LÍDHIHÁM QÁDÁLÁ
NÁSHÁN NÁDÁHÁ HÁMÁN. HÍL YEKÚN 'ALÁ LAHÁM YIJKÁ-
BAHÁLM LA. YEHYÍJÁ MÍN IL MALÁF TÓN MIN IL FÁL. TON 'ÁLÁM
BAHÁLÁSHÉ TÍLÁL. NÁS MIN IL FÁRÍG KHAMÁLÁ. TÁ SIKKA SÁÁ LÉEDÁ
MINHA RÁHI TÍLA. KALIT MA YÍHMÁ IL KÁN MIN QA'LÁN WAJÁ MIN
KALÁWÁTÁ. MINHÁM NÁ YEKÚN 'ÁL MÁNÁL 'ÁL 'ÁNÁHMÁ YIJKÁHÁÁ
SI LÍTTÁSÁN KHALÁQÁN. WI WÍLLÁ HÍ LÍYA WÁJÁ QAÜLÁMÁK. IL
BA'ĐÉN 'ÁL TÉLÁFIL 'ÁL 'ÁIYÁ 'LÉ HÍ WA 'ÁIYÁN LÁHÁ. WASSÁL 'ÀN
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1 For 'aʾdū.
2 For qaṭī, qaṭīya agreeing with maṭūra.
3 For tārād.
EXERCISES ON THE SYNTAX

1. Guna gam'a min ashhabna. 'ashan eh tit'ab kull it tarab dih? A'rafu min'rifit wishish. Ma tsaddaqshe kull il hal-illi beyihdus' ala, wala kull ir raghy illi beyirighih lak al haqq. Il hidum dal saza tinshifit shafira milaha. 'enah kaniit mewalla'an zaye sharart in nair. Ketir ulif minhum safiru is Suddan. It mutagiya lii tiq'ida dii tiwaqq'a'ak min 'al huusan. Hizz is sagara hazziten kede.

VI


VII

Iza kin ana qulti lak le inn id divān ill ana fih ma fihshe shughl lēh ēnta betisalni 'ala ważīfā? Sawa in kan sahibak walla in kan qara'ib. Ana manish 'ařif wala ma mir'ish khabar in kīma 'auzīn walla muš 'auzīn. Itqil isha sabābik tashsh ṭa yi gi 'ufār fi l bēt wala tatikassār6 ḥāga walla mištāga. Īntum

1 For ishtirum. 2 ūsta. 3 Pluperfect. 4 Or ā'ā la tinsa. 5 Pron. minēn. 6 Better yatikassar.
EXERCISES ON THE SYNTAX

1 An ounce of luck is worth a pound of wit.
346 THE SPOKEN ARABIC OF EGYPT

VIII


IX


1 For sammtumh.
2 I.e. we gave him an inch and be took an eit.
3 Í.e. li mafsù.
EXERCISES ON THE SYNTAX

yequl lik: qimni, ya bitti, hati baga, tequm inti ma tawrihsh: wala tismarish kalamu, yimkin yekum ganbu 'asaya walla baga, yequm min za'alu yeruh darhib biha walla baga; ahans bi la ahans tekmun ya bitti mujri la gizuk. Ana ya zuli, Rabbuna yaqawil rumruk, ragn faqir, ma yisaqish inni adrab in nas wala saeq minhum wala zalimhum. Bdle guma 'ana mush hina. Tequl lu ya amsi? Ya ritha kani darabitak. Ana bidddi akhali n nahir da yekun iswidi 'ala labad. In nas il furgum yirihatu llum muqra fi daja min il bit, wi yeqibu qidra fukkhar we yiiturru fulus-hum fi hittit khabeqa qa'dina, we yirmiba fi qalbi qidra we yinazzil bi li fiha l qidra fi n muqra, we yighatia ala baitsa, wi l balaha tekmun min shikle balit; il dafa, we yilzaq il balaha bi habbit izmint au bi shwayid gibis. Lamma tirad id dunya wi l barqo yibqa yubraq yequlri waqqina liinsin yinkin 'iza kan yijuilib min Allah yekum baab is sama maftah, yoe fi leetig guna, wi yistigab minnun Rabbuma. Waqt il akl wi auwul ma yirqadlim yequl il insin: "bi smi llah ir Rahmon ir Rahim;" u kemma yishkram min il akl yequlri: "il havadi li ha llah Rabb il rahun;" wi n nas illi ma yequlsh: kede yequlri le inn Allah yinazzil ti baumshum il qaby, wi yequlri le munhum, madam ma samirsh 'ala l akl wala hambashuk Rabbuma, yequlun yakhri min hina, wi l akrat yakkadli 'ak ale min baumshum wala yibqaq yusal 'andimum quin.

X

Izakun liinsun minna 'an aq yishkri haga min suq, yoe masal suq Khani il Khalili, yeruh il wahid li l beyr min dol, we yilzi waqiyi mas churches siggida wala haga, wi yequl lu: "Ana 'anu is siggida da ashuritshu minnak." Yequl lu: "Taiyib, ya salih, ma wiss: da lana siibul lina l baraka lok." Yequm il wahid yequl lu: "Allah yirahnd tiki." Yequl lu: "Taiyib itthana 'ala la ma 'anu." We tarde ma tharrag il insin 'ala a siggida bil tiridbu yequl li tuwar: "Qul li euthya 'ala akhir umuun." Yequl lu: "Iliqul 'yu ma ma aq, yani ma tikhwishh." Yequl lu ma wane: "Lina quli li qalxen is siggida li kum?" Maselaha laqwa raaj yequl lu: "Fi talathu ginah." Yequm bi sabah lima: qaad manu we tabab lu fingan qahwa yequm yikhisha 'alaq lo manu yequlri wi yeruh yishkri min ghona bi sabah shubra il l fimu in il qahwa, yequm yequl tu: "Lak, dilwaqti ilmu lu anum bi baladi mugun: khalijshak wala ka? Lna khalijshak mugun mibu; ama daal bi khamsatun mugun w nobka sabamak fi karate il hagat illi ithamus: ana lasi gi akhdinhu min 'alakah."
Yeṣūm yeqūl: "Tigī bardu tsharrafna, làkīn ana ma ykhallāṣūn shall taman da; ana biddī aksab, ma biddūsh akhṣar." U ba’dēn il wāḥīd yeqūl lu: "Taiyib, ana dīlak sittāśhar." Yeqūl lu: "Yiftāḥ Allah." "Taiyib, sittāśhar u nuṣṣ." "La;, yirzuq Allah." "Taiyib, ya Shēḵk, khallāṣak sabāḥtāshar illa rub?" Yeqūl lu t tāḡir: "Ya akhī, ma tuqūqūshī tnaḵīfīl; bāṭash menakfa; da mush shīra dīh illī nīta betishtirīh." Yeqūm il wāḥīd baqā, ḫumma hūwā yeqūl kede u yīzāl, yīzāwudi rub', wī yeqūl lu: "Khallāṣak sabāḥtāshar wālla la?" Yeqūl lu: "Baqā ma ma akshe ziyāda 'an is sabāḥtāshar dōl?" Yeqūl lu: "La;, dīl shāryīn wāḥyda fī ṭīb bī sittāśhar u nuṣṣ, wānā dītāk dīlwāṭī zi'yāda nuṣṣe ginīch 'an illī 'andīma fī ṭīb." Yeqūl lu: "Taiyib, aqlak yā ma yīзванād; Allah yikassābāk; bāt il fūlas; khāṣrūn ḫubbān niḥaitū ḫadiyīna bīna wī s sālūm."
XII

Yeqlu n nás leinn it tibání illi húwa ráníir il bêt yul ma húwa qáid fí l bêt ahsan bi l ahsan ilnh ma nazzalíshe wala húwa kamán ma yíazzímáshe ; leinn ilnh in azzánákh au maiwutu b tequm wiili²u tígí masalak tíliaqi hálá tiba fábih wala marán yekum fí halan yímkin tekum tebukkhíshe fíh ; u waqpe mu bakkhihit bi hának-ha yímkin isábh il mahalle yíyüm au hadda máni wíkállum ; we ana mâ izá kán il insán mà yeqarrashé bi l yímmár illi humma s sukkan illi humma t ta'ábín, wala ma yezážánunshé wala ma yemanuwitshé mínnum hágá, hámma rukhrin, hátha izá kán il akle makhhít, yekumni meñajin 'ólú, wala yeqarrabét luhshe wala yebukkkhíshe fíh wala yímahlísh añizáyá fí l bêt abadán. We tuld ma yuquulum we yitamwil fí bét we yiçišin 'we yakidum yi'ñalalal 'umma kullu meñajin ta'ábh. We fíh mà mán nás il qoójm yequmlah dél yímmár il biyút, we ahsan ma niqallímbímshe wala niqrablum najbli wala mà yímkin wala mà yímkin ilh hámma ma yíyíyám yímkin yíyüm il yímmár illi yíyüm il yíyüm 1 qudúmulm ; sa'ád 'áda, we yímkin barde mà akhlu fuquara Rabbuna yísídum 'ala qudúmum.

XIII

Lamama twaladit il bint bashsharu abáába leinniha bint ; qam abúha ciíl shuwyá leinniha bint ; qímú qálú biir ; "Ya bint inta bustizal 'ala shán éh ? da l bint riiszíha bi riiszín, ; we ana mà waled bi riiszé wálah." Hína r aríl, lamama simù il kalam da mínnum, ãamad Rabbuna, we qal ; 2 Õ il ãamudu li lhal Rábbu il 'alámin, ilnhá mistárdijin billi dû́l hína Rabbuna." Ul labder wílát fí l bint gábru l ummiha talatt igwáz fírákh u fárd, u baqum yíbukkhálùl hálá bâلà yím farkha, we güm il gírâm yíberikhlu hálà ; we lamama támam is subâ gábru lha shuwyayit ngúle 'ala kám shám’s kándarfr, we yeqbalú lha samiyá we yehúttu bií a lás ún sho wysúyá méíyá, we yeqbalú bá lqalà (leinn il mànlíshá bint ; we yeqbalú bá fíqal ilh samiya u taliyár abû' éh kámér, u qudúmulm u lbahíñum taswárat il qálà u tanmu hímsyán támam lamama támam wi ntaíjum. We fí arwil lítí ma twaladit il bint, háyšítha al día fí gharbal u bazzíthá fíh manrádiñ talúta, we tañm fí bint.

1 = 464.
2 Õe. a double gift from God, as lìe will provide for her sustenance.
nayma fi l ghurbál lamma li s subú'. Hina sabáhiyit is subú' gat id dāya wi ddu lha shuwaïyitmall; we ṭaqtaqithum1 (ish shuwaïyit il mall) fi wuṣṭ il ḥāra; u lammit laba sabá' tamantíshar 'aiyil, u baqum kulle wáḥid minhum màsik sharm' we yeqúl: "Birgalátak, birgalátak; ū ḥalaqa dahab fi widanátak" 2 qadde 'ashar daqá'yiq wi l ʿiyál ūṭṭu sh šam'e, nafakhūn bi ṭamikithum, we khadu kulle muhu šam'ītu illī f iḍu li mafṣu: we gábīt id dāya shuwaïyat nqûl min nuqūl is subú' u farraqītū 'ala l ūḷūd; we hiya khardit il bāqi u khardit bā'dihā u ta'mihi mashya 'ala bēṭha; u tamme baq 1 wilāda wi s subú' bēṭa' wilād il ʿarab il fuqura; we dumtum bi khēr.

XIV

Yeqúlu le inn il ʿirs lamma tigi tūlīd tēqūm tīlhār liha shaqqé walla guh, wi tʿashshish fih bi shuwaïyat šaʿre zēye dīfīra qalima millī yiqdāffaru bha n niswān, walla bi shuwaïyat khulqūn 'ala shuwaïyit qaṭ; u baʿde tīrābād liha fi l bēṭ ḥāṭta tītār liha 'ala zātūna walla mēsakhīktaq walla ḥāḳāt dāhab an asāwîr faqīḍa walla būrqu bi ʿarūtāt wi l ʿarūṣa tāqān min dāhab bānduqī, we takhīdhum ʿandaḥa fi guhrīha. We 'ala raʿye qūl in nās le innīha ma tūlīsīhī illa 'ala màṣīgh min dāhab an min faqīda. We hiya lamma tigi fi l bēṭ tēqūm tīsrūkh šarkāh wiskha bishīrā yīmāli bha l bēṭ kullu min fōq lī taḥt, yeqūmu shāb il bēṭ yeqūlu liha: "ʿandaḥa Mḥammad ʿarīs," yīftikīrī le Ṣinnīhī tīrāb min il kīlmā dī.

XV

Iṣa kān yekun tībān bārrānī illī ma yunkshe ʿāmir il bēṭ gāy yewīshshe min il khāda we qāṣīl il màḥāl illī yekun lūsān sākhī līha akwu mul yikrūfu ʿāmir il bēṭ min biʿid yeqūm yakhrūf lī: 'ala l gharīb, wi yērūf mēkarrasān min nákīyit il bēṭ; u baʿde n yirga sīdāna 'ala guh, we hūwā l gharīb yinkūn min khēṭi, we hūwā gārī yewīshshe, yinkūn yēqūt il guhārā bētalīt; u waqīta ʿala kān lūsān yekun wajīf we bakkūn qāyīm yeqūm yakhrūfū wa tībān yīzād yeqāqī yemīt 'ala šāhū il guhārā illī kān nūṣāh 'ala mūrāh. Wi l tībān nh ag har ma yighďūshen yeshūf min gher il guhār; wi n fāṣīḥ il guhār dī

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 wīlaṭik is sometimes said. Birgalāt is a nonsense word.
ملاحظة: هذه النصوص ليست باللغة الإنجليزية، بل هي نصوص مقتبسة من النص العربي. لا يمكنني قراءتها بشكل طبيعي. يرجى ملاحظة أن البيانات المقدمة تتعلق باللغة العربية ولا يمكنني قراءتها بشكل طبيعي.
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'ashara tnashar nafs walla 'ishrin nafs min akâbir il balad humma l kull dâfih 'anduhum we hârinhum humma lli biya'rafu l lugha beta' riggâlîthum, wi l kâlam illî yeqûlûh ir riggâla humma l hârin yitargimûh li r râgil bi l 'arabi. Tanru r râgil lamma qa'ad fi l balad yigi muddit shahr lamma l yôm min zât il iyâm kân binte wâhid min in nâs il kubâr, w abûhä râgil 'umda min dimni l balad, qâlit l ummîha: "Ya ummî, kull in nás 'azamu r râgil da wi hna kamân 'auzin nîzîmu." Qam ir râgil qâl: "Ma fish mâni; ilha nîzîmu." We hûwa râf fi l bêt illî kan ma'zûm fih id dëf talabû minmu; qal lu: "Tâiyib itfa'ddâl khudû." U fi lëlîtha r râgil it'ashsha 'anduhum wi nbasat wi l mara mrâtu basâtîtu min akl u shurb u min kaffit kulle ashya, īgramm hûwa r râgil da huwa gada' shabbe sughâr we surtu gamîla. Qâmît il bint—bint ir râgil—'ishqîtu we hâbbitu, we hâbbit leimniha tguawizû. U bâ'îdë ma nâm abûha w ummîha fi nuss il lël kân ir râgil nâyim fi ma'hâl il ma'dyafa, wi l binte qâmît min in nâm ma'zûrua ma baqâsh gayî lîha l nâm fi lëlîtha min hûbbiha fi r râgil id dëf; we qâmît râjît lu, wi abûba w ummîha khamrânîn fi 'izz in nôm, we hiya khallatham fi a'hâlâ bôm we sa'hît ir râgil wi qâlit lu: "Qum bina, ya m'allîm Mehmmad." Qal liha: "Aqîm arûtî fën!" Qalit lu: "Qâm isha min in nôm w uq'ud 'ala hélak; anî biddi aqûlak 'ala hikâya." Hûwa r râgil qan min in nôm u sihi u qa'âd 'ala hélu we qal liha: "Intâ 'auza eh, ya sitte Zbêda." Qalit: "Ana ḥabbêtaq wi nta ya tara ḥâbitna zêy ana ma ḥabbêtaq!" Qam qal liha: "Ana ḥabbêtiq kêtir qawî, lâkin manisî qâdir aqûl, leinni khâyîf min abûkî we min ummik la yimauwîtûn. Qalit lu: "Ya tara iza kân ana aqûl luhum leinmûhum yigauwizûni lik tiqdar tuq'ud hîna fi l balad we illa la? Lâzim tiqul li quble ma aqûl luhum, ya'ni in kunte râjîd walla ma utash râdî." Qal liha: "Ana khâyîf aqûlîk manisî râdî tri'hî tefîtîn 'aléyâ, wi n qulti lik ana râjî ma qdarshë leinni aqîbî 'an wîldi wala shufrumsh, leinni baqâ li dîluqtî khâmûna sittî snîn fi l gherbû wala shuftish wîldî, w adîn qulti lik 'ala l hâqq, wi r rây illih tîrmîlish mâshi 'aléh. Qalit lu: "Ana a'yîsî wâyîk w afût ahî lînît baladî 'ala shâ'nak; innana ya gada', amant Allâh, ma tibqâsh tifurra't fiya fi blâd il gherbû, ya'ni l baladak?" Qal liha: "Da hûwa da yişahh yâ sittî Zbêda! Ana shâlik fuq râsî u mâ li baraka illa nî. We humma l bint wi r râgil khadu bar'duhum, we ḥâbbit hîya idhâ fi âdu we râu gâbû bar'îr we rikbûm we hattum kiti fi t tariq; u tanâhum mashûyin lamma dârum u wusûlu hadd il balîr; wi l binte kânit mistabhrașa 'ala

1 a'âyîs (pronounce almost ais).
shuwaiyat zād waiyāha; tannuhum yaklum u yishrabu fi l ‘eṣh īlī gāyāhā il bint; we lamma wuṣlum li l bahr il māliḥ,¹ we hiya I mesāfa di muddit ‘ašhar itnāshar yōn min wīlān il kilāb, nižum fi merkib. We hīna agram abūha w ummihama lamma qāmu min in nōm bāṣṣum lā laqū l bint wāla laqū r rāgil id dēf. Dārum yīgrum fi l bald wi yīdānwarum ma’llu hūmsheriha wāla ghubbariya. Ḥaṭṭum kītf we, agramnumhum humma min ‘ādithum ya’ra’u l gūra illī līnān yekun māshi tiḥa, ta’n ir rāgil wi mwātu wi wīlādu shūyān u bānāt ṣuḥgaiyarin we hūmnum kūl rakkīn gimāl tannuhum lamma wuṣlum lilādd il bahr, mesāfīt itnāshar yōn gabūha fi ‘ašhart iyān; u nižum min ‘ala gūmalhum. U baqq r rāgil yīn’rāna ‘ala bīntu wi yīndah alchā’a we yiqū lilā bi r rūṭān bētalḥūm: “Ya bīnt iṣrā’ī u fātī r rāgil il khāyim diḥ u tā‘āl 1 ummik wi l abūkī we li ḳhwātīk.” Qālīt: “Ti’ayatūm ma ti’ayīṭiṣh ma’nīsh gāya.” Wi humma rīg’ū akhīr ma ghulūm, u rauwaḥum ‘ala bladhum zaclā’n ‘ala shān il bīnt, we qālū: “bi khāṭirha aznihiha mātāt.” Wi r rāgil khād il bīnt u tānnu māshi min babūr il bahr li babūr il barr ḫattā wīṣīl il baldū, Dāmanhuř il Biḥēra, u rauwāl ṣalāhā il bēṭū; we qa’ad il bīnt fi bēt mākhbūs ṣalāhīa u katab alchā’a we ggauwizhī. Il mara l qādimā ṭalābītha leinnihā ti’zīmīha ‘andīha; qum ir rāgil khāf ‘ala l bīnt lāhsūn tesnimihā, we huwa ma rādīsh yỉkhallīha trūh ‘andīha. U fidīt māsbūtā u f bazz u nūṣūt; we khallīfīt minnu bānāt u shūyān, we tānnihā mādgūda waiyāhā li qāyīt il yōm. U tānnīt ḥīkāyit wādī l kilāb illī humma rīg-gālīthum kilāb u ḥarīmihā minadīm.

XVII

Kan wāhid shāmī tāgīr u wāhid tāgīr maṣrī; we kānu litnān humma shuraka waiya ba’dūhum, we kānu biyisraḥum fi kallīt il bilād waiya ba’dı, we yīfālum qaymīn u naymīn u wakīn we shārībīn sāwā. U mubāde ma ktsaḥum min it tīgāra we sīvūm, we ḫabbī kulle wāhid minhum le innu yakhud naybu we yirga’a ‘ala ba’dūlu, qum ish shāmī khād manābū illī ‘tī’u lū fi t tīgāra, il makṣab wi r rīsnāl, u wadda’ šaḥbū we qal lu: “Ya akhī nṣūf wishshak fi khēr;” we sallīm ‘ala ba’dı, u khādū ba’dūhum bi l ḥudū, we da qal li dā: “tarīq is salāma, nṣūf wishshak fi khēr.” Qul leinnī, ya sīdi, sh shāmī khād ba’đū u sāfīr ‘ala blād ish Shām, wi l maṣrī rīg’ ‘ala Maṣr. U bāde ma wāṣīl ‘ala baładu t tāgīr ish shāmī we rauwaḥ bētū we sallīm ‘ala ‘iltu we ‘ala girānu wi staqām fi d dār bētalṭū, nām līla min il layālī ‘ala.

¹ So distinguished from il bahr tī. Nīde.
ganbu 'ala smakh widnu; u badên we huwa nayim, la'kin nayim sahî, qam beyiftikir it tigâra wi l ahwâl illî kan fiha waiya t tâgir il marsi, u beyîmil ḥisbitu; u kan beyiftikir leinne luh 'and it tâgir il marsi majiyidî, we qam qal: "Allah! ya wad da nta lik mâyidi 'and it tâgir il marsi illî huwa kan shirîkak; illa tênum dughîri wi tâtêfê kitfe 'ala Masr we tûtîl il mâyidi min shirîkak wala tfûtü luhshe abadan." Qâm ir râgil qam min halâd ish Shâm, u gihi mêsâfîr makhsûs 'ala shan yîgi yakhud il mâyidi 'ande shirîku. Fi l wâqt illî râyî yêtûbbe fih ish shâmâ fi Mâṣir, yau'î waqtîhu huwa dakhîl min bauwabt il lâdîd wi r râgil il marsi qal: "Allah! ya wad;" wi fitakar fi nafsu we qal: "da nta 'andak mâyidi li shirîkak it tâgir ish shâmî; ana qalîbi bidillihî le inûn ir râgil da yîmkin yeqîm min bilâd ish Shâm we yîgi yêtâlbûbi bi l mâyidi illî 'andi luh." Wi ba'dên huwa beyiftikir fi l mas'ala dî, wi agrînm ir râgil ish shâmî tabb quddâm bâb il bêt. Qâm il marsi simîtû we 'irif hissu we qal li murâtu: "Ya mara ana râî aquil lik 'ala mas'âla." Qalit lu: "Ya râgil raq tequl li 'ala mas'âlu? qa ya tara iyâk tekum khûr." Qal liha: "Inti mish 'arfa illî bikhabbâq 'ala il bâb da min?" Qalit lu: "La." Qal liha: "Ana 'irifte hissu, we 'irifte hûwa min; da t tâgir ish shâmî gây yakhud il mâyidi illî 'andi luh." Qalit lu: "Ba'dên ma nftâh luhsî il bâb?" Qal liha: "La;" isbûiri lamma ahrab qalîbe min fôq is sûÂhû. U ba'dên qâm ir râgil u harab u nisîte min fôq is sûÂhû. Qâmînt il mara fatâhît il bâb li sh shâmî, we qalît lu: "Inta 'auzu min?" Qal liha: "Ana 'auzu shirîkî (fułan il fulûnî)." Qalit: "Taiyîb, da fulânu sâfûr il Hijâçz." Qal liha: "Taiyîb, w ana kamâm waiyâya l hûmâra betahtî wilîtî fi s sîkka, 'auzu abû lha madwîd hîya we bintîha, l astamnu hina fi Maṣir lamma yidîr u yîgi." U ba'de sabahît iyâm bâṣa ir râgil il marsi laqî sh shâmî hissa mangûd sandu, fe qal li l mara: "Ana âhsan râh a'mil 'ayân, u ba'dên a'mil mêyît, u ba'de ma mât yiwa'ddâni u nâsît turba yiḏîmûni, u mba'de ma yiḏîmûni huwa râh yakhud minûnî 'êh?" U ba'dên ir râgil 'amal il hîla di u mât, u waddûh u dafaṇûh u gha'ât 'alêh u fâtûh, u tannumum mas'hiyin. U min dimûn in nâs illî kânî mas'hînya fi mashhâdun kan mâši sh shâmî. Qal: "baqa ya wad râh tigî min bilâd ish Shâm wi tktîlî naf'ak we tisrîf il mêsârij di we tigbra'mâhâ? Ahsan bi l ahsan lamma yekha'dash il lêl we yelhawîd teru'h takhîd minnu harqak." Is sîra talâta min il lêl râh ir râgil 'ala bâb ît turba, u tâlêr sîkka min gëbu u qà'ad gâm ir râgil il mâyît we qal lu: "Ana lâzîm akhûd hâqîq min gîldak wa'law hatta min kafanak." Qâm ir râgil il marsi qam fâzî bi l kafa'n u qà'ad 'ala ḥêlu, u fakk il kafa'n min nafi'û u qal lu: "Baqa ya râgil tigî min bilâd
ish Shám makhsús "ashán mýydi wáhid?" Qam qal lu sh shámí: "Wi shámína ۱ nta ya másti hamama sháfin khabatté 'ala bab bétak qemte našfet min fóq is 'útúh hárabt we quite li l mara: 'ana msádir il Hígáz;' u hamama laqitína tawwité saba' tamant iyán w an našríh u marawáh 'ala bétak khufuí tkallífí 'ala našúh bi làha? We làkin il mástúf ill an našartí fi ak il f shurb férsaftu min góbí, wi nta takhd bádák u tigí min fóq is 'útúh wi tttíbè fi l bét tání we tímíl 'ái'án u tímíl mýyit, wi tkallí u nás yídímák bi 'ú turbá bi l híyá we du kullu 'ala shám il mýyid! 'Ana w Alláhi we lu akhd hítta min kafának bidál il mýyidí betári." Qal lu: "'Ana akhí ana lání mutte wala gara li làha; wi díwaqtí ráyák ch? Qul li?" Humma fi l kalám u nitu illa gamára. haramiya agrahamun sarqín khazínit mál u mihártín yesháfíí mátráh yíqíñimun l mál tif, wi mush háyín; we tamhám u naráhám bi l mál hatta wasl lgarafa illi lïl türbít ir rágil il màsři. Fu ۲ humma l haramiya laqú sha'ma qa'idá fi t türbá; qam wádíh minhum qal: "Ya gid'án í nhu mazíl niqísm il mál 'ala bá'dína fi t türbá l menawári dí." Humma nízílúm, in kànu 'ishrin walla talátín, bi l mál illi waiyáhun. Qam il màsři qal li sh shámí: "Ga laka il farag; yallí nímril mýyítni wi nám í nhu lítψñ ni fi 'ú turbá hamama n nás dól yínzilum wi nshúhum ràyín ni rúmil ch; iýák yekul ۶ lina qísma fi lli waiyáhun. 'U bá'dén litψñ námí, wi l haramiya nízílúm biqíssimu l mál 'ala bá'dulam; u mba'de ma tpsíssim il mál fújil waiyáhun wáhid mácís min zimláhüm ma khadshe niyal bi min il fúlás. Humma niqísm bi mafañad ýisawí manáb wáhíd; qámum qalá li sh shakhs, illi húwa fújil dili ma khadshe manábu, qalá lu: "Ya (fúlán) í nhu 'ánzín nílbí laka is sét dìh fi manábak." Qam háwá starðá; qalá lu: "Tásýb, ya sháṯír, nílbí laka is sét fi manábak, làkin ish shuráṯ 'ala këde í nhu bîddína inta tighrab in nás il itñún il mýyítn illi nayín garbe 'alé dól." Qam ir rágil qal: "Ya khwañama, ya tara aná drabhum we humma mýyítna? Mush ḥarám aléna?" Qalá lu: "Wi nta má laka? Í nhu shuráṯa waiyák 'ala këde, wi n ma derabdùhùmshe bi s sét ma lakhsíh manáb análna." Qam húwa qal: "We 'ala skán ch rháh one 'alé min ghér manában màsàh?" Qam mísík is sét bi idi we raht fázi 'ala litψñ n il mýyítn rháh yidrâbhum. Qámum humma faza'm am al haramiya, 'afraçáhun. Tałâshu humma we ëtá lu l mál, we ëtá s sét, we kelâ wáhid giri fi náhiya. Qam il màsři qal li sh shámí: "'Këde, ya akhí, ahi gat min Alláh, we Rabhuma 'ána khér bi zyâda min 'andlu we gat lina bi n niyába

۱ - ísh míñá.
۲ By assimilation.
۳ yekun.
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u gat lina 'at ūtābāb." Nihaytu l haramiya lamma harabum we giryum qam il mašrī qa'ad yiqsīm il māl waiya sh shāmi; qassāmuḥ nuşṣān; kulle wāḩid khad nuṣṣ il māl. Qam il mašrī qal li sh šāmi: "Khud manābāk we rauwaḥ 'ala baladak baqa bi salāma, w ana akhdu manābī w araŭūwah 'ala bētī." Qam qal ish shāmi, qal li l mašrī: "Ya akhi, ana 'auz il mēyīdī bītā'i; ana ma futshe ḥaqqī." Qam qal: "Ya akhī, mush mekañfik il māl da kulu, u lissa bidduwār 'ala mēyīdī wāḩid kaman minī?" Humma fi l kalam u milu waiya ba'dūhum baṣṣī laqū wāḩid min il haramiya bāṣīs min tāqīt it turbā, we hūwā waqīte ma kan bibuşše 'ālēhum min il khurm betā' it turbā qam il mašrī 'ala hēlū; u waqītīha kān ir rāgī il harāmī lābis libhā fuq rāṣu, we kān il mašrī rāh khaṭīf il libda minī. Qam il harāmī khāf u giri; we kān il mašrī qal li sh šāmi: "Waddi l libda fi l mēyīdī bītā'ak, wala tițibmish wala tițibshe nawsak, u adinta khulushte bi ḥaqqāk w ana khlushte bi ḥaqqī, wi 'tāna Rabbuna khrē bi zyādā." U sallimu 'ala ba'd, u kulle manhu rauwaḥ 'ala baladu.

XVIII

In nas yeqūlū 'ala l iḥrām fi akhīr iz zamān lamma tāqūm il qiyyāmā yiğūm yiğu l ḥabash min kutruhum, le innuḥum kutār zēyi l namī, yiğum bi salātīnum bi wuzarīnum bi 'askarīnum bi ḥalhum bi mihtiyalhum bi ḥarīnum bi 'iyalhum, yiğu dughīl 'ala l iḥrām; wi il iḥrām tithaiyā luhum fi šīfat dāhah kasr; we humma yiṭkhāqū waiya ba'dūhum fuq ḍahr il lārām, wi yeqūmūn 'ala ba'd, wi yiḏrubūm ba'dūhum; wi da yakhūd shuwaity la wi da yakhūd kētīr, we yimaunwitu ba'de ba'dūhum bi ba'd, wi yeraḥum kullum bi sharbiy miyya ke innuḥum ghirqu fi l bahr, we ta'abhum yeraḥ min gher faydā.

XIX

Il agrūd huwa illī yekūn min gher daqū wala shanab wa yīb qū wishshū anlaš nāriim zēyi l ħarīm. Wi lī yiṣṭibāb bih yifdāl ūf tū in nāḥār me'eak nim wi yeqūl: "A'uzu bi liğā, da rāgī sabāhū wīshū u sabāh šabbaḥa 'ala š sabāh, ya Fattāb, ya ʿalīm, bi wishshū r raḏī dīh; ya'nnī ḫṣa ṣabāhā nistibāb illa bi wishshū ir rāgī da! Rabbuna yifawwūt šabbāyītu 'ala khrī in nāḥār da le īmmī ana bashshauwīm min wishshū il agrūd da! Lakin hana'mīl 1 ēh baqa? ish sharri maqūdrā." We 'ala ʿarī il masāl le inne šabāḥ il qurūd wala 2 šabāḥ il agrūd.

1 For nīmil, as the imper. a'mil sometimes for ʾmil.
2 ʿaḥsan min.
كان فيّ الهيد وناني كولل يعمر مشى بالغ الشاكر وبسحور بمغشطرة. يعمر فيّ الدلك بمغشطرة، ويعمل فيّ الكاشف الدلك بمغشطرة. إيه ماكان ينادي به اليوم يا رأسي، يا رأسي يا رأسي. كولل يكن ينادي به اليوم يا رأسي، يا رأسي يا رأسي. إله ما كان ينادي به اليوم يا رأسي، يا رأسي يا رأسي.
لَامْمِثا فِيها أَدِي نَتَاء كَالْحُوْم فِي سَاَبَّة وَالْدَّة ؛ يَالَا، يَا بَعْدَهُم فَا رُّكِّبّ فِي هَالَّاتكَلّاَحِ؛ أَلْلَّه يَهَّأَنَوْنَ أَلْكَ؛ بَاَثْقُنْ نَافَدَتَه بِيّ عَمَرَكَّ. أَنَّكَ بَأَنَّ أَنَّكَ بَأَنَّ بَاَثْقُنْ نَافَدَتَه بِيّ عَمَرَكَّ. 

وَالْحَدُّ أَنَّ قَدْ فِي نَفْسِي أَلْيَا شَكِّرُ لناَّ أَنَّكَ بَأَنَّ بَاَثْقُنْ نَافَدَتَه بِيّ عَمَرَكَّ. وَكَأَنَّ مَعَنَّ بَاَثْقُنْ نَافَدَتَه بِيّ عَمَرَكَّ. وَيَأْمُرُ بِأَنَّكَ بَأَنَّ بَاَثْقُنْ نَافَدَتَه بِيّ عَمَرَكَّ. 

وَفِي نَاْس فِي نَسَاىَّ الْحَرِّ ؛ يَا بَعْدَهُم فَا رُّكِّبّ فِي هَالَّاتكَلّاَحِ؛ أَلْلَّه يَهَّأَنَوْنَ أَلْكَ؛ بَاَثْقُنْ نَافَدَتَه بِيّ عَمَرَكَّ. وَالْحَدُّ أَنَّ قَدْ فِي نَفْسِي أَلْيَا شَكِّرُ لناَّ أَنَّكَ بَأَنَّ بَاَثْقُنْ نَافَدَتَه بِيّ عَمَرَكَّ. وَكَأَنَّ مَعَنَّ بَاَثْقُنْ نَافَدَتَه بِيّ عَمَرَكَّ. وَيَأْمُرُ بِأَنَّكَ بَأَنَّ بَاَثْقُنْ نَافَدَتَه بِيّ عَمَرَكَّ.
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litnén we yitannu yuqtm we yiqarqash fih bi ḫanaku bi laḫmu bi ṣadmu bi ḫālu wi yibla'u fi bâtu ma ykhalli shâna hâga. U minhum nás yimsiku l ḫittit il wil'a, ya'ni ḫittit faḥma miwahwiga, kulliha ḫamra, wi yerûḫû dughřî balghinha ‘ala ṭûl.

XXII

Il fallâhîn iza shâfu binte min banâthum bitkallim walad yikun shabb u bâlhû u ḥiyâ kmân bâlîgh yeqûmu marâtâtan talâta yinabbixu ‘alôhâ abûha u ummiha wi yeqûlu lhâ: “’ēb ya bint! Ma timshîsh wâyâ bni flân;” u mba’dê ma yinabbixi ‘alôhâ wi yeshufîha mishyvit wâyâh tânî, au wâyîa ḡhêrû, yeqûm îr râqîl abûha îs ṣî’dî dih, yeqûl lhîa: “Ya bint il manbûsh,1 ana ‘amma qul liq marra u itnên u talâta ma timshîsh wâyâ bi îl medaffîsin; întî ma ‘ammâsh tisma‘î kalâmi lêhî lâkin khudi bâlîk u rauwahî ‘al îd dâr.” U ba’dên il bint khadî bâḏîha u râḥît ‘ala dâr abûha, we ummiha qâlit lhâa: “Intî kutti fêni ya bitti?” Qâlit lhîa: “Ana kutte ‘amma mlâ moiya min îl bâhr fi zarawîye, w abûî 2 ragabînî 3 u girî wârîye u qatalnî 4 u gal 5 li rauwâhî ‘ala dâr, u qît iz zarawîye u gît agri karsh ‘ala d dâr.” Qâlit lhâa ummiha: “Ya šâbiye w âni ma gûltî lik la trûhîshî timî mi zarawîye wallâ hâge min îl bâhr. Mâlàm întî ma mârûtîsh kalâmi aho alâki yigtîlik walla yikhallîkî; aho yibga 6 bi kêfû ‘ād ya bruayiti.” We lhîna r râqîl lammâ shâf îl bint talât arabî marrât, walla khamas sîtî marrât, zimiq minha we qal lhîa: “Ana ‘amma qul liq ‘al kalâm wi nî ma ‘ammâsh tisma‘î minî ya bint îs šubayîye,7 ana la khalli l aghribe wi ît tiyûrî ma yshîmûnî lik riha wałâ khalli liq isâr ‘ala wâshîs îl ard.” Il binte âysîhit, kharagît min îd dâr u râḥît wâyâh l wâlîd îlî kânit bitdûr wâyâh. Lhîna shafrîn baqa, u qal lhîa: “Intî bârdîkî ‘amma tâwîrî wâyâ š šâbi dih w ana ‘amma traqgaq 8 alâkî fî sh sherg 9 u fi l gharbe ma ‘ammâsh alâqikî,10 u ba’dên adin ragabîtk u shuftîk dîwakêt.” 11 U ba’dên îr râqîl kân wâyâh ṭûrya, u kan biyîrqaz bîha fi l ghet, u qal li îl bint ’Istânmuî hînh,12 ana ‘aaz araŭwîh 13 ma’âkî d dâr.” Il binte maskînî ma kânitîsî ‘ařîfî, u, laglé akhir ‘umriha we agalhî.

1 A mother will call her own child bint il kalb, bint ish sharmûta, &c.
2 abûya.
3 raqabûnî.
4 qatalnî.
5 qal.
6 yibga.
7 šâbiye.
8 atraqqab.
9 yibqa.
10 alâqikî.
13 araŭwah.
qa'adit fi l ghōṭ lamma gih abāha we gāb iṯ tūrya, ḥāṭṭiha 'ala kitfū u khād il binte fi idu we ḥaṭṭe kitf 'ala l khala, we tanmu māshī lamma rāh taḥt talle 'āli; u faḥat taḥt it tall bi ṭ tūrya, u gāb il bint u rāh dārībha bi ṭ tūrya, mauwitha, u dafaḥa fi l birka illi faḥathā taḥt it tall, u ramāḥa fih u radam 'alāha; u tanne māshī merawuḥ 'ala bētu. U ba'dēn, lamma rāh il bēt, umm il bint sa'ālīta we qālīt lu: "Ya bwe ḥālan, ya'ni min waqt il binte ma rāḥit tiwaddi lak il 'ēsh fi l ghōṭ, ya'ni dilwakēt insa l kēl wi l binte ma gatsh." Qām ir rāgīl qal laha: "Ya wiliya inti ĥa tug'udi ṭ tegurri ṭ we tīgru ṭ 3 wi tzinni 'ala shān ēh? Iza kān īnti ma ntīsh rāyha tīkhfī dī s sīrā ṭ (sirt il bint) ana fut lik il balad dī b ǐlili fiha w atannī māshī." Qāmīt qālīt lu: "Ṭayīb, ya fulān, ana baz'āl 'ala binti wi nta za'ālīn 'ala shān ēh?" Qām qal liha: "Nihaytu ana rāyīg agū ṭ lik 'ala kīmē wahdhē,5 wala tgu ērī ṭ alēya wala tīgru ṭ alēya wala hāgā; il bint khāmas sitte marrāt walla saba' marrāt ana shūftīha waiya l wēd 6 we hīya mashīya waiyah, qulī hā: ṭ ya sābiyyī ṭ ya bintīrīgī ṭ ma tīgrūrī ṭ waiya l wēd dīh; 3 hīya ma sim'inšhe kalāmī; ana, ākmīr ma ghlubte mina, ūhartīha fī idī u ruhte fī l khala u qarrābīha bi ṭ tūrya u faḥatti lha birka u lagāštīha ṭ fiha bi khulganha, we dallētī māshī u gēt 'ala d dār; w adīn gūltī lik 'ala maṣ'ālītha we shūfi uti kēf rāḥ tīrmīli ṭ hāba." Qālīt lu: "We kēf, va ṭ ammu, gataltīha u mawwūtiha?" Qal liha: "Adīn gataltīha we mawwūtīha bi ṭ tūrya, ya'ni dabaḥtīha, wāhiya riḥīt li ḥalha; shūfī kēf a tīrmīli ṭ baga." Qālīt hiya: "'ādī, ya bu 'ammu, u kēf ma zmagshe 'ala bittī!" Qal liha: "Tīzmāgī ma tīzmāgīsh 'ala kēfik ya sūbīye." U ba'dēn il mara min za'ālīn 'ala bintīha sāwawītī u sarrākhit; u kan waqtiha ṭ tōf maqūūdīn fī l balad u sim'ē sirīkh il waliya; we waqtiha r rāgīl min za'ālū huwa kan rāh yiqtīl il mara we yiḏabha 'asḥān hīya kānit bittsawwaṭ u bittsarākh; u ba'dēn lamma sāwawītīm gum il ghufara, wī r rāgīl kan bidūn 'ala sikkīnā lamma hīya garrasītu bi s sirīkh betαhā, u f waqte wuqūd iṯ tawwāfī fīl bāḥīm ala r rāgīl we qafasīḥ; u rāhūm daryīn kitfū, ya'ni dawwarum idēch lara kīfū u kattīfū bi ḥadle tī qinnib (biyīmīlīhī bī zīft teqūm tīlāqīḥī bēy il hadīd), we ramū fī riglīh qēd ḥadīd we garrūḥ lītūn, wāḥīd min 'ala l yīmīn u wāhtaking min ala sh ēmāl; we huwa baqā fī 'uṣūlahum ir rāgīl illi hūwa šāhī il šāmīa; wī hī l mara marūtī māshīyah warāḥūm we humma wakhlūn ir rāgīl, u tanmuḥum lamma wassālūh šī l ḥukūmā u sallīmūn lī l būlīḥ bētēr il mudīrīya.

1 tuq'udi.  
2 tigurri.  
3 tigruqi.  
4 is sīrā di.  
5 waḥd.  
6 lq̲a'̲̲āy̲̲tiḥa.
EXERCISES ON THE SYNTAX 363

XXIII

Kan fi hikaya ‘an ḥurma fi bilād ir rif le inniha kānit ‘andilha shabbit baqara; qam talabhā shēkh il balad le innu yeshagh nhalha ‘andu fi l mihrāt an fi l gurn šukhra. Qānit il mara khāfit ‘ala baqarītha, qālit lu: “Ana ma ghdarshe addihā lak, di bīt’ayishmī u bīt’ayish “iyālā, u-warāya ‘iyāl yutama.” Qam shēkh il balad ma smīshe minha u talab minha ir rusūm betār il mirī. Qālit: “Ma hīltīsh.” Qam khād minha il baqara bi l ḥadhre ‘auha, u talab wāhid gazzār u khalila g gazzār dābahla; u kauwim il baqara kwām, u talab nās il balad qadde talātin arbē’en khamsīn sittin nās ‘ala qadd miqdār likwām; u kulle wāhid minhum khād lu kām bi t tāmān wi l kām bi rīyāl, yānī qul sittin kām bi sittin rīyāl, u khād il fułūs darabhum fi ḍībh. Qānit il mara ‘āyiyaṭt qālit lu: “Ana ‘auza tāmān il baqara btaḥtī walla baqartī bi nafsīha leimin il baqara btaḥtī tīsawī lha niyya u tīshrīn rīyal.” Qal līhā: “Ya wliya ma ḫikish ‘andi ĥāga; rūḥī sḥtikī ṭārṭāl ma tisṭikī.” Rāḥit ‘and il mudir wī shtagit ir rāgīl illī bhuwa shēkh il balad, wī qālit lu: “Ya ḥāḍrīt il mudir shēkh il balēl (il fūlānīya), illī hiya baladāl, talab minū min ṭānī; qālti lu: ‘ana šhāḥit ‘iyāl ītām wāla ma mī’ish fułūs dilwaqtī; ṭamma yiqitī.” Qal lī: “ma yikinshe; ma ghdarsh uṭ’akkher ‘an fūlūs il mirī.” Qan zalammi we garrē baqartī minū bi 1 gabrē ‘ānī we ḥāḍlār il gazzār, u dābahla we kauwimka kiwām, sittin kūm, kulle kūm bi rīyal.” Qam qul lāha 1 mudir: “Ya wliya, ummāl baqartīk tīsawī fī t tāmān kām!” Qālit lu: “Ya ḥāḍrīt il mudir, tīsawī niyya u tīshrīn rīyal.” Qam il mudir talab shēkh il balad we ḥaddē il mara we ḥaḍdar in nās illī shtārū li kwām min lāhūm il baqara wi g gazzār illī dabaḥ il baqara bi nāfsū, wi n nās kullih muqāma, we amār bi haman mshāyikh il bilād kulluhum, we ḥaḍdar qādī il mudiriyā we sāhalu, we qul lu: “‘Ēh il gāyīz, ya ḥāḍrit il qādī, illī mīmūnū fī r rāgīl da zēye ma zalām il mara dī fī baqarītha?” Qam il qādī qulī il mudir: “Yīlām leimm gazzār yīmūl fī r rāgīl da zēye ma ‘anāl fī il baqara btaḥt il mara, yānī yidbaḥu g gazzār we yiqassimku kwām we yifarrāq likwām ‘ala s sittin nās illī humma khulu kwām il baqara, kullī kām bi rīyalēn, yībūq niyya wē ‘tīshrīn rīyal, ḡukmī ma ḥaḍabt il mara tāmān baqarītha, ‘an amūr il qādī wē amūr il mudir.” Qam il masha’alīya kattātī r rāgīl illī bhuwa ‘mudīr il balad we ramūk fī 1 ard, we dābaḥu g gazzār, u kauwimka kwām we yifarrāq ‘as sittin nāfs, kullī kūm bi rīyalān; we amār il

1 This story is told by Lane (Mod. Egyp., chap. iv.).
2 Adverbially.
XXIV

كان فيه بنت، بنتة بكير، اندية 'اشارة تناسبة سانا، ولهاء ميران اببهاً كانيت تاملي مكحاليها. 1 بنتي في اليوم في 1 خالاً وحدها، والي حاجة بعدة بيديها، كانيت تزين زيل 1 البنتي 2 متاحها زيدي، واشترتها وسائدها كانيت 3 دعى خالها، ودعيت ليهانها. 1 بنتان كانا ملاطها في لبهم في ردها. 1 باستاذ في البنتي، ودعيت ليهانها، ودعيت ليهانها ليهنهم ملاطها في لبهم.

وكان لنعم وبحترام للخلال، كان ذل INSTALLBET 1 شباشلها، وأيضاً كان 1 ملاطها في لبهم في ردها، 1 علت لفظة الملاط 1 شباشلها، وأيضاً كان 1 ملاطها في لبهم في ردها.
EXERCISES ON THE SYNTAX 335

yiktib ismiha 'ala dr'u we yegib mara ghagariya we yequl liha:
"Duqqi li 'ala dr'a: 'ala l ismi da;" fe hiya tduqqi lu. Wi l mara min dol tisra'il l hawari min dol, wi tza'aq wi tqul: "Nibeyin 3 zên we na'dunara 4 zên wa nduqqe zên wa nähir il banât zên wa nkhurté b il wadar zên; illi lub raqaba 5 yiduqq walla yittahir walla yidnow walla yeshuf bakhtu."
We minhum min niswân il ahrir fi blâd il fallâhin yeduqqum 'ala daquhum talat khattât u nuqta au talat nuqat fuq qûrithum 'asâm iz zîna lagle tibqâ hilwa u tigib ir râgûl yimkin yilbibbiha ziyyâda 'ala shân id daqqu. Wi 1 biint il bikr tduqqi 'ala drâcha sh shimâl дирs (bi shicke tadwirât dirs is saqya) u 'ala qûritha: we waqtiha lamma yibqâ d daqqe fi idha tahté khunqitha we tibqa labsa l asâwir il faqda fi idêha, wi 2 sigfa fi raqûbitha wi l halâq fi wîdanha we tibis liha qamis iswîd we tahté minnu gallâbiya bêda tibqâ 1 hâgût dî nibeyînâha leimîha hilwa. Yeduqqum kemân 'ala sidr il insân 'ala shân il buhâq. Leimne kân fih wâhid hasal lu 'aiya, wi 1 'aiyâ dîha bâqa yirttâshu ktir we yikhallûh yishrab moiyâ min gher qânûn, u bâqa yâkul il akl it talat tigût we ma baqash il akle yimkin alêl wala yinfa; u bardên shâwir âglu we qal âhsan astâl wâhid min in nás il mitqaddimîn fi s sim; fe rah sâl wâhid 'umru yîttha sabrên sana, we qal lu leimî, ya 'âmme fûân, ana hasal 'andî 'aiya kaza kaza; fi hûwa qal lu: "Yimkin ya bîn leimnî kunte yôm min dól, walla hâga, wiqîfte 'ala furn wi d'dafît t'alêh we stahlût id dafa, we yimkin aslakh kunte bândan lamma kunte wâqût quddâm il furn; fe yimkin waqtiha 1 furn dîh yekun is sabab astîle mara tekûn hâtût tawâgîn samak fi 1 furn wi nta ma khadtish fi naf-sak wala 'ôt 6 leimne da âglu yekun samak makhtî; fi 1 furn, we bi sabab qîlît fikritak khallêt riht is samak tigî t'alêk min il furn we hiya li 'ayîtak; walla yimkin kutte 'atshûn u kassîlt u nimte bi 'atashak wi nta 'acic naf-sak leimnî naf-sak 'atshûn, we lâkin min tuqle dimaghak ghaba 'alêk in nôm we nimt, fi 1 'aiya hasal 'andak bi sabab il 'atash; fi 1 ahsan terû 'ande wâlûdâ ghagariya tikhâlîha 6 tduqqi lak 'ala sidrak." We hûwa daqqa zêye ir râgîl ma qal lu, u bardên khaff.

XXVI

Fih nás yimshum fi s sikkâ we yîthâdditum li waqdûhum wo humma yekûnu yimkin beyîtakarû fi 'îbâtît Kiddînna we mashgûbûn fih, we yimkin yekûnu labsin hudûm qûdâm mesharmatûn au meraqqûn an yimshû 'irya'nîn; in nás yeqûlu ta'llûm dól magânin au magâzib an achiya. We amma min 'adît il wali ma 1 For nibeyin, nidumur. 2 fe. umru tawil. 3 = iftakart. 4 § 12 b. 5 6
yakhudshe min ḥadde fulūs wala yiqbalshe min ḥadde ḥāga; we iza akhadū ḥāga, fulūs au hidūm, humma yifarraqūhum li n nās il masākīn; we yimkin iza akalum walla shirbūm yimkin yakh- lum bi guzʾe min il fulūs illi tgli lhum, wi l baqi yifarraqū; we lākīn ma ḥaddīsh yighdar yishufhum biyakhīlum ēh walla biyishrabū ēh wala ḥaddīsh yighdar yesheftīhum biyenāmūm wala ma bināmūsh, yaʾnī Rabbīna ḥuwa lī ʾālim buhuw. Wi n nās yerūḥū ʾanduhum yezūrūhum iza kānum yekunū ḥayīn. U mbaʾd in nās yuqʿudūm quddamhum, wi yekūn il insān ʿauz yiftikīr ʿil maṣʿala yīftakārā fī ʾaqīlum min gher ma yeqūl luhum bi l ḥanak, humma yeqūlū lu iza kan fīha nafaʿ yeqūlū ʿalēḥa; ma fīḥāsh, yeqūlū: ʿIl maṣʿala dī ma ʾlhāsh nafaʾ, wi s sikka di au l mishwār dib au l balad di au l giha dī ma timshīsh fīha.”

XXVII

Kan lēla min zāt il layālī kan fīha khatmīt Qurʾān ʿala shān fārāḥ; wi l fārāḥ da kan fīh tūḥūr walad, we kan fīh fīqi bēyiqrā; wi l fīqi da sōtu kwawāyīs, yaʾnī miṣāyiyaṭ fī l qirāyā, we kānit in nās malmūmā qaʾda betismāʿu; we kan wāḥid yifisīzīn min nās1 illī qaʿdīn, we kan yeqūl: ʿYa salām u salīm! amma sōt il gadaʿ da gamīl illī biyiqraʿ.” Waqtīhā kān abu l fīqi ʾḥādir; qam simī kilmīt ir rāqīl, u qam ʿala ġēlu wi kān yērū ḏarīb kaffī f wīshshu. We kān il walad rāḥ sāriḵ, we kānit in nās tēqūm ʿala šārkhit il walad, we qaṭīt lūh: ʿLēḥ, yā rāqīl, ala shān ēḥ? Harām ʿalēḵ; darabt il walad il kaffī dā lēḥ?” Qal lūhūm: ʿNīḥāyah nafaḏ ʿis saḥm, wi l ḥāmuḍu li lāḥ ḥāṣal khēr ʿala kēdē.” We maqṣūd abu l fīqi ʿdarab2 il kaffē ʿala kēdē ʿalashān khāyīf ʿalēḵ min il ēn, ahsan yīḥisīd, u f ērāb il kaff ma ḥāṣal lūsh ḥāga illa kull il khēr.

XXVIII

Lamma yīyā ʿaiyīl ʿuṣḥāyār yeqūm ahlū yeqūlū: ʿda yimkin fulān ḥasadū wala fūlān ḥasadītu;” yeqūmū yeqībū shuwaqīyīt mālī yītaqāqūhā lu; u yimkin yakhdū ʾḥittīt khālaq min il khalqān il qadīma, ḥīṭtā suḥāyāra medlāwūra qadd il qerṣh, yeqūsūha bi l maqāṣṣ we yakhdūhu, ma yikhallūsh ḥadde yishufhum, we yībakḥkharu bha l ʿaiyīl, yaʾnī yewallāʾusu waiya l malī fī n nār waiya ʾḥittīt shabbā zīfā min ʿand il ʿattār, wi yedakhkhānūh ʿashān ir riḥa lagle ma yeshimmīha il ʿaiyīl; u tawwū ma bakḥkharūh bi r raqīwa yeṭīb.

1 Contracted from min in nās. Stress is laid on the min.
2 = fī ʿdarab (nahw. fi kūnū ʿdarab).
XXIX

Iza kan yekün zir maugu'd fi bêt min biyut wilâd il 'arab, wi z zir da masalan malvàn moiya walla ḥâga, we gih iz zir wiqi. min 'ala l ḥamâmâla betahtu te tabbe fi l ard, teqûm il mara tiz'al we tinwihir, we qalbiâa yeṭubbe, wi tțqûl: "ya tara râḥ yiγra 'îh fi l bêt?" U ba'dên yimkin teqûm teqûl fi nafsîha: "ya bite teγha tîza"ali nafsîk lêh? Yimkin hatîjîsal 1 muṣîba walla ḥâga, wi tkûn aṣliha nazra walla nifs walla ḥâga min râgil walla min mara, yekun ḥadde dakhâl gûwa bêtik we šâf if farsh wi l matriγh meḥaiya', we yimkin, lamma dakhâl, shahaq walla qalshe 'ma sha' 'Allah,' walla ḥâga, fi l maṣ'âla di ḥâsalit min kede we lâkin il ḥamdâu li llâh ildî gat 'ala kede.'

XXX

Iza kan il 'aiyîl ibne talât sinin walla khamas sitti snîn, we 'ažûl il insân yi'mîl lu tašwîra yihtaqha 'ala šâh in nazra, yegib hîttit waraqa we yigib ibra walla dâbbûs, we yîmsîk il hîttit il waraqa bi iду we yîquşûluh bi l màqasûs we yîrsimha 'ala ḥasab râsme tašwîrt banîfâdâm, we yikharaqîl waraqa bi l ibra we yeqûl: "fi 'în fulâna u flân u flân u flâna," we huwa beyikharaq fiha, ya'ni n nas illi huwa zânîn lemmâhum ḥasadû ibnu walla biyut; wi mba'de ma yikharaq il waraqa khûrûm khûrûm yegib 'ud kabîr we yîmsîk il waraqa fi iđu we yiharaqâl, ya'ni yisâdâr il waraqa quddâm wishsh il 'aiyîl we yiywallâ'ha we yidarrîhâ fi l haωa, teqûm il 'în teruγh min il walâd. Ya immatan yakhud qâtaru, ya'ni in kan bînt yakhud mandîla min 'ala râšha iza kânît 'iriγtî fih we hîyâ 'aiyûna, walla iza kan walâd yakhud tâqîtu illi 'iriγtî fih, we yiywaddu l qâtar 'and'â wâhîd min il fûqàha illî yekun ya'râf yeqûs il qâtar wi ykûn yi'râf yiktib hîγâbût li l 'iyâl; we hûwâ tawwu ma qâs il qâтар yeqûm yi'râf il 'aiyâ illi 'aiyûn buh il 'aiyîl we yîftâh il kitâb we yîmîl hasâb in nigm we yiktib il hîγâb 'ala ḥasab muqâtadâ nigm il 'aiyîl, we yiktib fi l hîγâb âya min âyât il Qur'âん ish sharîf; we umm il 'aiyîl takhûd il hîγâb min il fiqû bi qâbûl minmû bi niya khalâya, we takhûd tîgâltîtu bi hîttit gidîe siγhtiyân âl'mar walla şfar walla khdâr, zaye ma tkûn, we tdi lu qershe ta'rifa walla qershe sâγh ugrît it taglîd; we takhûd ti'allâhuq fi l 'aiyîl fi raqâbût bi hîttit qîγân walla shirît wi tfaunîtu lu min tahtî hâtu sh shimâl; we tawwu ma khâff il 'aiyîl 'ala l hîγâb teruγh il mara tiwaddi r rashâwâ fi l fiqû 'ala ḥasab shuruγhum waiya ba'dûhum.

1 See § 169 rem.
Hina f Mr. Iza kän il wâhid yeqib hittit ba'ttikha ba raflên lahma yekun shârihum li 'iyâlu wi yekun dâkhil buhum 'ala il bêt, yeqûm izâ kânit mawa walla râgîl min in nás illi humma ahle hasad we 'ênchum betâkhud wi betisrah fil linsân, yeqûmû yeqûlû : "ya salâm da fulân da kulle sâ'a beyishtiri hågât wi yekhushshî bha 'ala bêtû ilbatti lî lêye dih mahu 'ala maksab kuwaiyis willâ 1 fi khidma kuwaiyisa 'ande gamâ'a frank walla yekun fi srûya betâtît bashawât türk." We yîmkin fi waqte ma humma yuq'dûmu yikallîmu wi yequrrû wi yizzûnû yeqûm il insân yiddi l hâga li mrâtu we hiya tkûn gayba shuwaiyat bamyâ walla shuwaiyit mulukhiya we tigi tqa'tîta il hittiten il lahma, wi tkun mekharrata l bașaltên we ramyâ lhum il håbbit is samâ fi 'arr il halla; we tawwu ma ramit il hittiten fi qall il halla, we waqtiha tkûn il mara qa'da quddâm il halla, wi tbusî tlaqi l halla naṭîtî yi nshâlît min fôq il kanûn li wahûdiha wi trûh makbûba li wahûdiha min gêr ma hadde yezuqqiha wala hadde yigi yammitha, we tawwu ma kkaßît il halla yekûn ir râgîl kharag u gih min shughlu, teqûl : "Ya bu (tûn) ma tiz'âlsh, ihna kalîfîna 'al halla 'ashara tânâsh qershe sîgh, we lâkin hiya nafad fiha s sahâm u nkabbi lî wâlhûdiha." Yeqûl liha : "Ya (fulâna) ana kunte dâkhil min bàb il bêt u shâfîtî (fulâna u fulâna) we lâkin il hamdu li lâh illi gat 'ala håbbit it tabîkh wi kkaßît, u nafadît 'ênchum fiha.

Wi za dakhal wâhid bi ba'ttikha walla 'ye hagt in kânit illi ykûn shâriha li lâkî wi yekun mara walla râgîl shâfûh, we hûwa râkhar shaftum, yîftîkîr leîne dôl yîmkin nàs hasûdiyin wi yeqûl : "ya ritna ma kuntish shurtuhum wala shaftûni; yîmkin, ya wad, mâdâm dôl shâfûk tûqa' minnak il ba'ttikha li wahûdiha yînkisir wala nàkal wala nishrab minha." Wi n ma kkasarîtsh il ba'ttikha yeqûm yihánûq mirâtû walla wilâdu; we tawwu ma hasil il khinâq yeqûm bi'd Âlh min Âl il khinâq wi yerdq yeqûl : "W Âlh yâ (fulûnà) iž za'âl illi hasil liûÂnh dà min 'ên (fulûnà) illi shûtîfî w anâ dâkhîl bi l ba'ttikha."

XXXII

Wugûd il âmâm fi l bêt hîrza li l ûlûd, ya'ni l bêt illi muagûd fih il âmâm ma t khushshûsh wilâd il gân il așqiya we da yeqûlû le inû bi sabab tamallî il âmâm yizkur Rabbûna we yiwałîhîd Âlh wi yeqûl : "ya Ra'ûf!" Illi yeqûl "ya

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1 - we illa (i.e. walla).
Ra'uf” humma l hamam ir rami l abya jed hawa fi riglehi rish, we luh shuwesh rish fi rishu; wi lli yequl “Allah! Allah!” hawa l yamani l iswid, sughaiyir ‘an ir rami wi nhif fi gismu. We amma l baladi yizkur Allah rakh, we lauki til ginsihin doli yizkurur ziyada ‘an il baladi; wi l baladi bid menaqqa ’in nuqat nuqat, ahmar al abya. U fih firakh baladi minhum dik ismi dik metobshir luh fi riglehi ‘ashar sahabbi, wi hawa abya khalihi fi l lom; we yequlu le inne hawa rakh hirshe fi l bet, wi l bet illi yibqa maugud fih yibqa musarq we musat, we lamma yi’uz yiddan yispa’ dik il ‘arsh we yiddan warah.

XXXIII

Il kalbi il aqarab lamma yigi quddam bet il insan yequm il wahiid ma yizmushe leinnu yidrabu wala yizhib; ahsan bi l ahsan yihsin ‘alehi bi luqmit ‘eshi we yekhalihi yeruh bi l ma’ruf; ahsan yinkin yekun il kalbi da yekun wahiid min ikhwanna l gan yi’tla’um fi n nahar au fi l lom fi sihat kilab walle fi sihat qaata. Wi za kan il mara min doli walla r ragil min doli yeshuf il kalbe dhi au il qutta di wi yeruh yegib ‘asaya yidrabhum yequm il mara au ir ragil yiltibis fi dra’u walla fi riglu, au il mara yiltibis gismu kull, u batden il wahiid minhum yitya.

XXXIV

Iza kan wahiid we hawa beyiistihamma fi l hamam yikhabbat bi riglehi, walla haga, fi l ard, we yekun waqtiha wahiid min il gan fi l nahall illi hawa khabbat fih dih, yeruh waqtiha yiltibish shakhsi da, u waqtiha, bi sabab ma libsu l gani, yibqa ‘aiyin fi gismu, wala ma yeufihshe min il ‘aiya bt’u illa u kan yeruh yeur shabh min il mashayik; we yinkin ma’ kutri zayartu fi l mashayik, yinsirif minnu l ‘aiya; we illa fih mas min il fuqaha min in nas il ‘alimin, illi yekun ‘anduhum ma’rifia ‘aiyib1 bi l kitaba, humma yighdarum yiktibu lu hijab; we yilmiliu li nafsu, we yinkin, bi sabab hamil il hijab dih, Rabbina yakhud bi yaddu we yishfi we yinsirif minnu r rihi. Wi l harim rukhrin iza kana wa’ada minhum nayma masal za’alana min guzha ikminnu niggauwiz ‘alaha, au yekun ‘aiyil min ‘iyallha mat au min hatde yekun yiqrab liha, u fi waqtiha tequm min numha2 mafzura, we yinkin takhmad moyit ghasil wishshaha au ghasil idhela au riglehi wi truh hadfaha fi bet et raja wala tdastarsh, yequm yilbiha r

1 Adverbially, for ‘aiyib. 2 noma. 3 A.
ríh walla l ginn; we lamma yifhamum ahliha leinne di ‘alóha
ríh yeqîmu yakhdûha we yizawarûha l masháyikh, wi sh shéksh,
illi tístiraiyâh ‘ala yartu, tamalli tázûru lamma yinsirif minha.

XXXV

Suknit il gán tekûn fi 1 hammâmât au fi mahlâl bîyyût il
adab au fi mahallât mahgûra ma þaddish yequn sâkinhum, ya
tkun suknithum fi 1 khala, ya’ni fi 1 gîbûl au fi 1 mahghârat; u
minhum min il aḥmar u minhum min il iswid. Wi za kân il
insân yequn nayîm fi bêt mahgûr me’aggaru, we hûwa r râgîl
da yîmsîn yekun ‘âzîb li waḥdu—we illa n kânît mara tkun
‘azba li waḥdiha—we li sabab il bêt da yeqûn inîhagar we min
ghêr suknît nás âdâmiya yîmsîn yekûn il gân yiskunûth. We
hina n kân ir râgîl ma yekunshe ‘ârif inn il bêt dih maskûn,
ye’aggaru we yî’azzîl ‘izâlû; we yîmsîn min awwil lêla ma yebât
fîh, we da bi sabab ma ykushe waiyâh ‘aîyîl wala mara, yeqûm
lamma yenâm yequm yisma’ takhbit fi 1 bêt we huwa nayîm fi d
dalma; u min khôfû yeqûm min in nôm yiwâlâ’ lâmâda walla
sham’ta; u tauwe ma walla’ il lamda yibusse ma yelâqisîsh takhbit
wala ḫâg˘a. Wi za taffa, we yínâm tânî marra, yîmsîn yebusse
yilâqî t takhbit dâr tânî; yeqûm yiwâlâ’ il lamda, we yetannu
qâcid ‘ala âhél tûl il lêl wala yshâf in nôm bi ‘ênu lamma yedûr in
nahûr we yiţla’ ‘ala kîrû. Wi za ma walla’ she yîmsîn yiqi lu 1
wâhîd minhum fi siftat kalb, walla f siftat qût, walla f siftat sâb’e
walla dâb’e walla ārnab walla ḫâg˘a min il wûhûsh. We yiqdars
yîmsîr we yiqi li bâni âdam fi siftat kalbûsè ma yihâvat au
f siftat bâni âdâm. We hina tauwe ma zuhor li r râgîl au li
1 mara yeqûm yihbîshû bi ûdu au bi rîgu; yeqûm il wâhîd
minhum mafzût min nîmû; u waqtiha iza kan yequn yirrîf
yiqra, yîmsîn yequm yitwa’dda we yisûlî rakkîtên u yiqgra ş
Samadîya tuta’t marràt, we ayi’t il Kurîsî marra, wi yenâm; we
waqtiha iza kan fih sukkân min il gân fi 1 bêt il mahgûr yihbaqu
kullûhum. We amma iza kan wâhîd masalan ‘a’az yekhîshîsh
mahîlê bêt il adab walla bêt mahgûr yeqûl: “A’ûzu bi llahi
min ish shêtân ir ragîm;” u waqtê ma dakhîl itha’a’zi 1
min kullê ḫâg˘a bi sabab le innu ista’a’az bi lêh min ish shêtân u min
kullê gân; fe yîţla’ sâgh salim ma yigra luhbshû ḫâg˘a. Wi f
shahre Ramadân, ya’ni bi sabab is siyâm wi 1 adân ûeq il mâwà-
dîn we qirayît il Qur’ân fi 1 bîyyût kullê waqt, we tammîha l qirîya
dayra fi 1 gawâmî—fe hîna bi sabab kullê zâlik, we ‘atîyît iz
zika kamân, yîfûlûl 1 gân masgûnîn min auwul ramadân li akhrû,
li ghâyît il ‘îd iz zughîaiyar.

1 § 473 c.
XXXVI

Iza kan wähid máshi fi l khala li wahdu fi blád il arýaf nahýit ig Giza au náhyit lihram au gherha, illi fihum náns 'arab min qattä'in it tarìq beýiq'udum tamalí fì l khala 'ashán yìlàqu wáhid yistafradá bu we yìmsikúh in kan waiyáh hìttit ūmára walla hìttit ūnmár walla gãfsha walla zãmál walla qa'ûd ; iza kan náns min dél yìlàqu wáhid míth min il hágát di in kan min ëwiwanat walla min fùhûs walla min malbûs, yakhðáhá minnu we yìqtilûh, wala yìsmu'á minnu kalám lamma yequl luhum : "Fi 'arðúkum, sêyûbûni ; madám khadtu l hágà ëbeta'ti,' illa n kán yìmyin 'umru jàwîl ; wí n kan 'umru şughaýûr yeqûl ù : "Ya rágil iñ ëma ná ìyyibak ìzzéy ' Yìmyin terruh tìftùn lí l ëhukúmà au trùh tukhlûs lí ahâli l balad ëbeta'tak, u ba'dên il ëhukúmà tak-hud hábab, u humma yìgum yakhdûnà wi yewaddûnà l karàkûn we yisaffàrûna l bâhî lùly abyad au yewaddûnà fì ëhmáén ìg Gìza au f ëhmûni Tûrûn. Àhsan bi l àhsan ëmna mush lázim nekhalî lâk ghubáriya."

U ba'dên yìdhabûh we yìddìmûh we yìrdimûn álêh we yeftàftàh. Híma tawue ma fâzûh yuq'ûd ýém talàità arbara 'ashâra, 'ala zêye ma yuq'ûd, u ba'dên yìlår 'afîrît, yíbaq f ëşifat ūnmâr au arnab au qûta au kalb au sab' au ìdâb' au nínîr au asad au qûrd au nîsûnas, ya'ni fì kàllit kûlê asïyà ; we izà kan wàhid màshi li wahdu fì l khala, we ëhùwa yìlår' fì ëşifat ūnmûr, yeqûn ìr rágil yeqûn yìrkabu we yeqûl fì 'aqú : "'ala kùlê hâl il ūnmûr da yìwaddûnà li ëhâd il balad ëbeta'ti ;" we làkin ma yìyâfshe leímmà da 'afîrît ; yeqûm bàqat ëhùwa wí r rágil ràkîb fàq minnu yeqûm fì l awwûl yíbaq ëhl mítr, u ba'dên yèbûss ìr rágil yìlàqû biqal ëhùwa ëlal àrba't ëntàr ; u ba'dên ìr rágil ìza kan yekun mi'tàh síkkìna we yìtalallah ìnà min gébû, we yìtalalà' ìs sílâh ìnìl bêt bêta' ìlu, —we humma min ìdàt il 'afîrît yèkkhâfu min èsìlâh we min ìn nàr, —wi l 'afîrît ëmmà màhàfàsh ìsìlâh ìnà min gébû ìnàr quàli r rágil : "'I'mîl marûf ma tidrâbûsh w àna wàddik li ëhàddà bêta't."

U ba'dên min ba'de ma kan ëhû ëntàr ìntàr bàqà fì ëdî ìntàr wâhid wà Wassal èr rágil ël ëhâd ìdàr bêta't ; we yìqàmmàs zëyi l ëhmûr ìlì ìyekun ñàhûh we yeqûl : "Ya rágil, laù ma kànshe wàyâk èsìlâh ìnhà ìnhà kante tawûlìetak we kûnte dihikûtè 'alêk."
yerūḥ fi ḥālu. Wi l mārid ma yiqdarshe yintiqil min maṭraḥu zēye ma kan ‘afriṭ awul; 1 we tauwu ma yīdrab wāḥid fīh wishsh, walla wishshēn, yeqūlu n nās leinnu yibqa fardit bartūsha qadīma.

XXXVII

Il kalbe lamma yuqaf we yī'auwi quddām ḥāra min döl walla quddām bēt min döl yeqūlu n nās illī yismā'ūh yeqūlu: “Mā lak ti’tā'ān? Ya tara ṭāḥ yigra ḍh?” Wi yeqūlū li nafsuhum: “yimkin ḥadde rāḥ yemāt hina fi l ḥāra walla fi l bēt illī huwa wāqīf quddāmū.”

XXXVIII

Waqtē wilād il kuttāb ma yītda’ūm we yekānum ‘aizin yerauwahum biyuthum, sawa n kan fi Māṣr au fi l aryaf, awul ma yīgu khargin min bāb il kuttāb, yimkin yekānum wilād il gān iṣuṣaiyarin il asḥāqiya waqqīn mistauniyin; lákin fi siṣa tekun makħāfiya yekānum humma shēfīn bi ‘ēnihunm wilād il kuttāb we humma tālīn, wi l wilād ma yekūnūsh shēfīnhum: we hina döl yīgūm yehibbūm yishankaluhum we yeqūlu wilād il kuttāb yedūsūhum taḥte riglihum yimauwitūhum.

XXXIX

Iza kan māt wāḥid wi ndafan yimkin lēliθa yibqa bēyīn ‘and ahlū fi l bēt illī huwa māt fīh we yithaiya’ luhum, leinne rūḥu līsā maugūda fi qālib il bēt. Yeqūmū ahlū yeqūbūm itnēn fūqāha an wāḥid fīqī yiqrā l Qur‘ān, u f wuṣt it talat layāli humma yimkin yeshāfūh fī n nōm, u mba’d it talat layālī ma yeshūfūhshe la fī zāhirī 2 wala fī l bātīn; 2 u ba’dēn il fūqāha yakhdu ugrithum we yerūhū lī ḥalhum. We lákin il fikrē dih illī beyīrifīrīḥūn n nās – leinnuhum yeqūlu yekān maugūd khīyāl fī l bēt – fī l qēl dih yekun min in niswān au min il ‘iyāl iz zughiayarin; we annmā r riggāla yezinūm leinn il fikrē dih jārīf. We annmā iza kān ir rāgīl yekun qālib khāfīf wi yeqūl: “āna shūfte wāḥid khīyāl,” we yeqūl il qēl da li wāḥid min il muqiriyyin au il fūqāha au il ‘ulema, humma yeqūlū: “il khīyal da ma yekunshē maugūd min il māyīt illī māt: da maugūd min qable ma ymāt il māyīt;” we yīsbitum leinnu huwa dih ish shēţān beta3 wāḥid kān itqatal fī l māḥalle min qable sābiq. 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
Lammas n nás yeshúfu nigma we hiya nażla min is sama yequluh ‘aléha leinniba nizlít ‘ala shé’tán haraqitu; we amma l qól il masbút leinnibah tìnziil ‘ala z zar’è yimkin thíhraqu, ya fi gnéna thíraq il fawákhíth ba’ta’itha au îs şagár ba’ta’nha au tìnziil li l’ard u tünifi.

Il meziyara fi awán waqt is sèf lamma tqum tìlta’ ba’d id ‘uhr fi ‘izz il qayi’ala lamma d dunya tibqa mshabbada wi meswalla’a zéyi n nár, we tibqa lak il arde sukba zéye sharart in nár, tibúsì tlaqì lémsayara di tìlta’ lak ‘ala wíshsh il ard titnaattàt, u ba’dén tibúsì tlaqìhà labba izár abyaq u labba abyaq fi abyaq; u fih minhum illi l’insán yilaqí lha wilád qa’din gañíba walla fi hudniwa walla yekunum dayrin ilkabum hawañba wi hiya qa’dà; u ba’dén, ya akhi, tebusí tlaqìhà hatindah li l wáhid bi lsmu illi huwa masmì ‘aléh, wi tqul “Ya (f’ulàn)!" bi hìsse ‘áli qawi; yeqínum il l’insán yeruddé ‘aléha ‘ala hasab le inniba nadihan bi smu; u shuwaìya yebúsì ylabqi mawambara we metambah, idéha rakhyáha gañíba, wi tqul lu: “Là n ummak; ma tkhafsh;” yeqínum il wáhid yiqarrab ‘aléha yilaqíha ‘amnálà tittuqìl min manrañha wala tisabsh ‘ala riqbíla tillaqíha zéyi t tayíra 1 maññúka; wi l wáhid, ira kal lu agal we’remun jáwil, yeqúnum yeqúl fi ‘aqlu: “yà wàd, da qiyíb we híy ummak kánit gat fi l khala tìmril eh?’ Da lbatte, ya wàd, il meziyara illi n nás yeqúlu ‘aléha li.” Wi tbusí tlaqí gisñu irràar bi tmexh we gittuq kulliba ‘as’asít. U ba’dén yakhfi ba’du u yigri; wi tawwu ma giri titnaată waràh zéyi l kóra. Qal íza kán hùwa ya’rafff yiqra 2 ñàmádiya walla rèt il Kursì, we qui tmwu yiqra fiha we yigri lammu yedúr we yin fiid mínba bi qasabén táláta; we tawwe ma laqa nañsu bi’id ‘anba yeqúl: “il ìmam lu llàh Rabb il ‘alamín illi Rabbàna naggání mínha ‘ala khér.” Wi zu kan wáhid ma nañdshé mínha bøqúla n nás yiqba 1 lha bizâz hàdid, we yibqa lham shuwak wi t turcha betarîthuñ zéyi l ibar; wi tawwe ma qarrab ‘aléha linsán we ma yigrisí mínha tequm teçùmmu ‘ala sidriha, wi tbusí tlaqí sh shuwak dakhilat mín sidru tìlìt mín ñahru, u ba’dén yibaq yemú.”

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 zéyi n nár.”

1 § 143.
2 Yibqa by transposition.
Fikr في ناس لاما واحيد يدرب واحيد بي سهف او لي سكينة، ون يقيط يقيم لما ريح لي ماقت يزعم في سلاح ون يخيبات في يقل: "قاتلي (فعلان)"; ون دكان يس سلاح في بيت يقثم تعلم يلم يشيام يل يل يلام يلام تيب يل يلام يلام تيب يل. يقثممو فيششاكك ليل يل قاتيل ليل حوا يراغي باطلموم ون يقثملا لع: "يس سلاح بتاءاك دا تعلم يل يلم ما يكحليانش ننام; بثبت نهمان لام؟ ما تشي سلاحك ين ها، أحسان يزي واحيد دجف "ندينا ها ينام يل يل يلم يلام بيت يل يلام يلام تيب يل، ين ون يقثممو يل يل يلم ما حوا نانيم ينسا تاكهاي يس سلاح ون يمكين يل "افريت يقثم لان يمس نغالان قاتلي؛ يل أحسان يلي يأحسان ثانس سلاحك في "ندينا، أحسان وي دجف لاما ينسا "كلام ين ريح يرخوك يل يخبيت يل هكعنا. نهتيل فش فاك تاريقد، يا تيرمي يس سلاح دا يل بي يلي يلم تابه ون ماياس شاف لان تاريقد تامزها يلي "نقيت في كانيت، يا نماتان تيجب باردها ون تاممارا يلي تيةلبا يث يقثم يشلا "رش لتبيت بارتذا، ون بارتذا يان نولالا بيها فرُّ، يا نريمانا يلي يلم تال، ونادله ونادله مواند يقثم "ثالنا حاجا ون نش 살اين يلي نامسنا تلم زامان.
VOCABULARY

TO THE WORDS CONTAINED IN THE EXERCISES ON THE ACCIDENCE

PART I.—ARABIC-ENGLISH

The following abbreviations are used in this vocabulary:

<table>
<thead>
<tr>
<th>a. stands for adjective</th>
<th>pr. stands for pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td>ad.</td>
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<tr>
<td>ad.</td>
<td>adverb</td>
</tr>
<tr>
<td>c.</td>
<td>conj.</td>
</tr>
<tr>
<td>conj.</td>
<td>collective</td>
</tr>
<tr>
<td>comp.</td>
<td>comp.</td>
</tr>
<tr>
<td>f.</td>
<td>fem.</td>
</tr>
<tr>
<td>fem.</td>
<td>masculine</td>
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<tr>
<td>m.</td>
<td>part.</td>
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<tr>
<td>part.</td>
<td>participle</td>
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<tr>
<td>prep.</td>
<td>prep.</td>
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<tr>
<td>s.</td>
<td>subst.</td>
</tr>
<tr>
<td>v.</td>
<td>verb</td>
</tr>
<tr>
<td>v.i.</td>
<td>verb intransitive</td>
</tr>
<tr>
<td>v.n.</td>
<td>verb transitive</td>
</tr>
</tbody>
</table>

Augab approach (time, season)
ausakh dichter
auwil, auwilâni first
abadan never, not at all
abb father; abûh his father;
abûya my father
abukâtu lawyer
abril april
atâbi now, assuredly
âtwal longer
agâza leave, holiday
aghal newer
agrumiya grammar
agzagi chemist
aghusus august
ahânum more important
ahî it hêt family
ahsan better

addi see here! adini, adin here I am
addi I give, will give
adwiya drugs (sing. dawa)
aráďi, pl. of ard
arbar four; Wednesday (§ 110)
ard earth, ground
ardiya floor, ground
arkhas cheaper
azan li permit
asfalt asphalt
astâbl stable
asghar smaller
âsl origin, original state
ashshar mark (v.)
ârdâ emmis (pl. of ‘adû)
arrad broader
â’ma blind (a.)
aqall less
aqül 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
akkîl insist, impress
akkîl greedy, glutinous
akk il eating; food
akwas prettier, better
akh fie!
akhir (a.) last; (v.) keep back
akhîz blame
akhraš deaf and dumb

akhhîh brother; akhûh his brother
akhhîkar postpone
alzam compel, hold responsible
alf thousand
alân more accursed (malûn), worse
allîf compose
amar order, give orders
ân arrive (of a season)
ana I
ani which? what?
ânis entertain
ânhu, enhu which? what?
ânûn season, time
âyîs risk (v.)

É, êh what?
êsh what?
efendi gentleman, sir
emta when?

Én where; min ën (minên) whence
êwa, aiwa yes
êy, ëyiha whichever

Ibrîq jug
ib’ad remove
iblagh inform; come of age
ibn son
ibwâb (pl. of bâb) doors
itâggar be let
itâsas be annoyed
itâkkîd be convinced
itâkhkhâr be late
itbaâwish succeed to
itbâhîs discuss
itbârîk be blessed, fortunate
itbârtaal be bribed
itbassîm smile
itbassas (ala) play the spy
itbashshâr be blessed with, lucky in

itbaâ‘ad be removed, keep oneself away
itball be wetted
itbâsîl reach
itbâqîl ‘ala speak roughly to
itbàkil be eaten
itbàkhîd be annoyed
itbàkhîr stand back
ittallît look with disdain
itbâwîb, ittawîb green
itbâwil, ‘ala assault, abuse
itgarr be pulled
itgarrâb be tried
itgarrîd be bound (book)
itgama‘, iggama‘ be added up
itghârîbîl be sifted
itghasîl be washed
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>itghásir</td>
<td>be bold</td>
</tr>
<tr>
<td>itghalab</td>
<td>be conquered</td>
</tr>
<tr>
<td>itghámiz</td>
<td>wink at one another</td>
</tr>
<tr>
<td>ithauwa</td>
<td>be aired</td>
</tr>
<tr>
<td>ithabb</td>
<td>be loved</td>
</tr>
<tr>
<td>ithát</td>
<td>be put</td>
</tr>
<tr>
<td>ithaggár</td>
<td>be harsh, rough</td>
</tr>
<tr>
<td>ithaddit</td>
<td>chat</td>
</tr>
<tr>
<td>ithasár</td>
<td>regret</td>
</tr>
<tr>
<td>ithásh</td>
<td>be kept off</td>
</tr>
<tr>
<td>ithaffiz</td>
<td>be in safe keeping</td>
</tr>
<tr>
<td>ithaqqaq</td>
<td>be verified</td>
</tr>
<tr>
<td>ithaggar</td>
<td>be harsh, rough</td>
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<tr>
<td>ithaddit</td>
<td>chat</td>
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<tr>
<td>ithassar</td>
<td>regret</td>
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<tr>
<td>ithash</td>
<td>be kept off</td>
</tr>
<tr>
<td>itkakk</td>
<td>be scratched</td>
</tr>
<tr>
<td>ithamaq</td>
<td>be quick tempered</td>
</tr>
<tr>
<td>ithamal</td>
<td>be carried</td>
</tr>
<tr>
<td>ithammil</td>
<td>bear malice</td>
</tr>
<tr>
<td>itrabba</td>
<td>be brought up</td>
</tr>
<tr>
<td>itrattib</td>
<td>be arranged</td>
</tr>
<tr>
<td>itradd</td>
<td>be put to (door)</td>
</tr>
<tr>
<td>itraddid</td>
<td>ala frequent (v.)</td>
</tr>
<tr>
<td>itrázíl</td>
<td>ala blackguard (v.)</td>
</tr>
<tr>
<td>itríí</td>
<td>In: /&gt;&gt;// to (door)</td>
</tr>
<tr>
<td>itrazil</td>
<td>'ala blackguard (v.)</td>
</tr>
<tr>
<td>itrafad</td>
<td>be dismissed</td>
</tr>
<tr>
<td>itrafat</td>
<td>be dismissed</td>
</tr>
<tr>
<td>ittrakib</td>
<td>be put up, fixed</td>
</tr>
<tr>
<td>itrama</td>
<td>be thrown away</td>
</tr>
<tr>
<td>itramm</td>
<td>be repaired</td>
</tr>
<tr>
<td>itrawa</td>
<td>be irritated</td>
</tr>
<tr>
<td>itraf, ishshafaf</td>
<td>be chipped, broken off</td>
</tr>
<tr>
<td>itshafaf</td>
<td>ishshafaf be chipped, broken off</td>
</tr>
<tr>
<td>itsharab, ishsharab</td>
<td>be drunk</td>
</tr>
<tr>
<td>it'aráb</td>
<td>be worshipped</td>
</tr>
<tr>
<td>it'ará</td>
<td>be given</td>
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<tr>
<td>it'aráf</td>
<td>be known</td>
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<tr>
<td>it'árás</td>
<td>be invited</td>
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<tr>
<td>it'áshin</td>
<td>associate</td>
</tr>
<tr>
<td>it'afán</td>
<td>behave like one possessed</td>
</tr>
<tr>
<td>it'allaq</td>
<td>be suspended</td>
</tr>
<tr>
<td>it'áiyiq</td>
<td>think oneself a dandy</td>
</tr>
<tr>
<td>itfathah</td>
<td>be opened</td>
</tr>
<tr>
<td>itfaham</td>
<td>be understood</td>
</tr>
<tr>
<td>itfaddal</td>
<td>pray</td>
</tr>
<tr>
<td>itfarrag</td>
<td>be shown, look, over</td>
</tr>
<tr>
<td>itfassah</td>
<td>take a walk</td>
</tr>
<tr>
<td>itfassal</td>
<td>be cut out (suit)</td>
</tr>
<tr>
<td>itqaddim</td>
<td>be advanced</td>
</tr>
<tr>
<td>itqafal</td>
<td>be locked</td>
</tr>
<tr>
<td>itqala</td>
<td>be fried</td>
</tr>
<tr>
<td>itqalab</td>
<td>be upset</td>
</tr>
<tr>
<td>itqalla</td>
<td>be fried, scorched</td>
</tr>
<tr>
<td>itqan</td>
<td>perfect (v.)</td>
</tr>
<tr>
<td>itkabb</td>
<td>be split</td>
</tr>
<tr>
<td>itkhábát</td>
<td>be knocked, bumped</td>
</tr>
<tr>
<td>itkhamad</td>
<td>be served, waited on</td>
</tr>
<tr>
<td>itkhašim</td>
<td>waiya have a difference with</td>
</tr>
<tr>
<td>itkhafa</td>
<td>hide oneself</td>
</tr>
<tr>
<td>itkhaffa</td>
<td>disguise oneself</td>
</tr>
<tr>
<td>itkháníq</td>
<td>quarrel</td>
</tr>
<tr>
<td>itkhanqu</td>
<td>they quarrelled</td>
</tr>
<tr>
<td>ithamm</td>
<td>be gathered, collected</td>
</tr>
<tr>
<td>itmarra'gh</td>
<td>roll (v.i.)</td>
</tr>
<tr>
<td>itmasak</td>
<td>be seized, caught</td>
</tr>
<tr>
<td>itnaddaf</td>
<td>be cleaned</td>
</tr>
<tr>
<td>itnaqal</td>
<td>be removed</td>
</tr>
<tr>
<td>itnéén</td>
<td>two</td>
</tr>
<tr>
<td>itwagad</td>
<td>be found, be present</td>
</tr>
<tr>
<td>itwaggih</td>
<td>be turned (towards)</td>
</tr>
<tr>
<td>itwahas</td>
<td>get entangled, stuck, stranded</td>
</tr>
<tr>
<td>itwahal</td>
<td>be confused, stuck</td>
</tr>
<tr>
<td>itwahkash</td>
<td>become scarce</td>
</tr>
<tr>
<td>itwârib</td>
<td>be slanted 'put to (door)</td>
</tr>
<tr>
<td>itwazan</td>
<td>be weighed</td>
</tr>
<tr>
<td>itwasaq</td>
<td>be laden</td>
</tr>
<tr>
<td>itwassal</td>
<td>act as a go-between</td>
</tr>
<tr>
<td>itwalad</td>
<td>be born</td>
</tr>
<tr>
<td>ittalab</td>
<td>ask for oneself</td>
</tr>
<tr>
<td>ittarrab</td>
<td>be covered, filled, with dust</td>
</tr>
<tr>
<td>igtama'</td>
<td>collect together (neut.)</td>
</tr>
<tr>
<td>iggaddid</td>
<td>be renewed</td>
</tr>
<tr>
<td>iggámas</td>
<td>be puffed up with pride</td>
</tr>
<tr>
<td>iggamar</td>
<td>be collected</td>
</tr>
<tr>
<td>iggadd</td>
<td>get faded</td>
</tr>
<tr>
<td>igwaz</td>
<td>double (v.)</td>
</tr>
</tbody>
</table>

**ARABIC-ENGLISH VOCABULARY** 377
igwáz (pl. of góz)
ighriba (pl. of ghuráb) crows

ighmaqq become dark (colour)
ihtág, ihtáwaq beg
ihtár, ihtár be bewildered
ihtaram honour (v.)
ihtírám respect (s.)
ihrima (pl. of hirám) blankets
ilsan, alísan show charity
ilmarr turn red
ilmí we
idda be gave; iddânt be gave me
iddat she gave
iddáždár be rolled
iddarwish become a dervish
idda’a pretend; idda’a ‘ala accuse
iddákhlil interfere
iddan call to prayer
iddáwa be treated medically
iddáyín min be made a debtor by, once
iddáyiq be pressed, squeezed
iddét I, you, gave
iddání give me
iddáth they gave it, him
idyár (pl. of dár) conceits
irtaga’a min renounce
irtadd be put to (door)
irtada consent
irta’ash tremble, be frightened
irtafa’ be raised
irtakan bam (v.)
irghita (pl. of rigaht) leaves
irmadél get aphthahmín
irmí throw (imp.)
iza if
izradd get flushed
izraqq become blue
izzáhlaq slip (v.)
izzey how?
istakhrag extract (v.)
istalaf honey
Istambuul Istanbul, Constantinople
istamlik acquire possession of
istemiz distinct; (v.) remain
istama wait
istawa some; become ripe, be cooked
istesar make prisoner
istigadd be new, recent
istigir call to assistance
istigaram consider one's need
istibass (bi) perceive
istilhaq scarce
istilahfi take an oath, threaten
istilamnma take a bath
istihbáb chumming together
istidall inquire
istiradd get, be, ready
istiqarr confess
istiqall, istaqilil consider too small
istilhaqqa catch, seize
istikarn seek shelter
istilamn receive
istilamnma consider, possess
istilbiq cant了大量的, rare
istatta play the grand lady
istsid be helped
istaljam lend it
issawa compose
issiyih be let go, escape
iskandariya Alexandria
iskandaranf Alexandrian; sham!
iskandarani wax, wax candles
iskesharakit squash oranges
is n ever
isman by name
iswadd turn black
iswaj pl. of sufq markets
iswad black
istad dish; shoot
issabbin be scraped
issadvif chance to meet
issaraf be spent
isfarr turn yellow
isfarr turn brown
ishtaghal be busy, work
ishtara buy
ishtarak be in partnership
ishtarat I bought
ishtaru they bought
ishtiri buy (imp.)
ishtirinna (= ishtiri lima) buy for us
ishshalilan appearingly
ishshabilin expected
ishshirik be associated
ishsharafat be torn
ishshakil quarrel
itazar excuse oneself
itamad trust, rely; be convinced
itlan, a lan notify
itmain weeks (pl. of 'amm)
itlah open (imp.)
iftarad retire, live alone
iftaqar become poor
iftakar imagine, think
ifrangl European
ifqar impossible
iqadar because, only
iqar cut (imp.); take (ticket)
iqfil shut (imp.)
irkam, akrum trust with honour
ikkallimu they talked
ikkamim because
ikhtiar, ikhtiar choose
ikhtalaf be contradictory
ikhtamar rice (dough)
ikhtiyár old
ikhhkpiugh!  ugh!
ikhwad sisters
ikhwan brothers, comrades
ilbis put on (imp.)
ilatal attend
iltannam be gathered, collected
illa except, less
<table>
<thead>
<tr>
<th>ARABIC-ENGLISH VOCABULARY</th>
</tr>
</thead>
<tbody>
<tr>
<td>illi who, which</td>
</tr>
<tr>
<td>ilwân (pl. of løn) colours</td>
</tr>
<tr>
<td>imberâṭor emperor</td>
</tr>
<tr>
<td>imrâtu his wife</td>
</tr>
<tr>
<td>imkan, amkan be possible</td>
</tr>
<tr>
<td>inbahat 'ala gaze at</td>
</tr>
<tr>
<td>inbadal be changed</td>
</tr>
<tr>
<td>inbarash be pulled asunder,</td>
</tr>
<tr>
<td>split; sprawl</td>
</tr>
<tr>
<td>inbâriḥ, imbâriḥ yesterday;</td>
</tr>
<tr>
<td>auwil inbâriḥ the day before yesterday</td>
</tr>
<tr>
<td>inbâs be kissed</td>
</tr>
<tr>
<td>inbasat, inbasat be pleased (min)</td>
</tr>
<tr>
<td>inball be wetted</td>
</tr>
<tr>
<td>inbana be built</td>
</tr>
<tr>
<td>inbisât, inbisât enjoyment</td>
</tr>
<tr>
<td>intaqâb be pierced</td>
</tr>
<tr>
<td>intaqân be done with precision</td>
</tr>
<tr>
<td>intâla, intâla be filled</td>
</tr>
<tr>
<td>intâla be extinguished</td>
</tr>
<tr>
<td>intâwa be folded, bent</td>
</tr>
<tr>
<td>ingadal be plaited</td>
</tr>
<tr>
<td>ingarârah be wounded</td>
</tr>
<tr>
<td>ingarr take oneself off</td>
</tr>
<tr>
<td>ingazz be shorn</td>
</tr>
<tr>
<td>ingazar, ingazar be slaughtered;</td>
</tr>
<tr>
<td>ingâraṣd lounge</td>
</tr>
<tr>
<td>ingamaṣ be collected</td>
</tr>
<tr>
<td>ingharâf be dished up</td>
</tr>
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<td></td>
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<td></td>
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</tbody>
</table>

**O**

<table>
<thead>
<tr>
<th>U</th>
<th>urubbawi European</th>
</tr>
</thead>
<tbody>
<tr>
<td>U</td>
<td>it, his</td>
</tr>
<tr>
<td>Ugar (pl. of ugra)</td>
<td>ûk &amp; look out, tossac (imp.)</td>
</tr>
<tr>
<td>ugra pat, his</td>
<td>uqât stop (imp.)</td>
</tr>
<tr>
<td>udju, udzu (= oditu) his room</td>
<td>uqûd sit, be seated (imp.)</td>
</tr>
<tr>
<td>Urubba Europe</td>
<td>uktûbar October</td>
</tr>
</tbody>
</table>
ukra door handle
ukht sister
ukhaa his sister
tha fist (f.)
umm mother

Bauwah doorkeeper
bawwar bore is idle
bii does
babbur cage, stowabout, train
bit pass the night
bajjis potatoes; batassa a potato
bat send
bataniya blanket
batu stomach
bahlawan wrestler
bhattar spill, scatter
bahrar go north
bahr sea; Nile
bahr north
bahaero
badi send
bid ray eyes
bit bit wife, on one's hands
badi, bahaym salt
bora sharpens (pencil, &c.)
barrat (pl. of birjar) smooth bases
barrarul seller of sugar
baraqit it lightened
baraqit (pl. of barqit)
baruwdar barrels (pl of barmil)
bird said
Barza Paris
barik it congratulates; barik fi time
baro, barch chest of drawers
barfad powder
barbara, berberi Berberi, native of Berber
barjal barks

ummal rather, pray
umm my mother
uwad, uwad (pl. of uila, lid) corners

bargim talk confusedly, mutter
bard cold (s.)
bardi cold (of persons)
barda'a donkey saddle
bardu mine the lost
barra out; biladi barra elsewhere
barrami outer
barrik make kios
bargaq plums; barqqa a plum
barwia frame (w.)
ba's one (v.)
bass only
baskawit his arts; baskawita a biscuit
bass he bakes, prepare
bashi, salt
basha poshti
bashbash week
bashtaktra writing table
basteqa others, different
ba's self
bien they said
bard after, bardie lakra the day after tomorrow; bardie ma after that
bardini afterwards, next
bardim another
baya became (§ 560)
baqar eyes, hone; bayers a cow
baqqi remaining, remnant
baqqal grocer
bakht luck
bakakh sprinkle
bali meal, necessary
baliadi countryman
balshi no need
balakôn, balkôn balcony
balta axe
baltu overcoat
ballás, ballâsi jar
ballâta sink, drain
ballôn, balloon
ballû ball, dance
bân appear
bana build
banâtî (pl. of bintâ) napoleons
banû they built
bantûfîl, bantûfi slippers
bantâmôns trousers
bank bank
banná builder
bayân white, white colour
bayûn, bayûn appearing, apparent, apparently
bit house
bitâc (pl. bitûkn) belonging to, of
bêh (pl. behawât) key
bid eggs, hide an egg
bersâm, borsâm clover
beyîkkallîm he is speaking
bîyûn (bayûn) explain, expose
bi, be, bu, eu with, by
bîr (= bînr) girl, daughter
bitshawarech chief constable
bitqûl you say
bitâm (bitâm) our house
bighâtîl (pl. of baghlî) mules
bîlal instead of
bîlg (pl. of alâyâ) white
bîlgâm for bîgâm (§ 11, 17, 33)

Talwib cause to repent: cause
tabl repent, (can) you up, accompany
terîm extradition
tâgir merchant, (v.) be in commerce
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>tarabéza</td>
<td>table</td>
</tr>
<tr>
<td>tarágim</td>
<td>translate, interpret</td>
</tr>
<tr>
<td>tarkumán</td>
<td>interpret</td>
</tr>
<tr>
<td>tassara</td>
<td>ticket</td>
</tr>
<tr>
<td>tazýr</td>
<td>clothing oneself in</td>
</tr>
<tr>
<td>taswiya</td>
<td>cooking</td>
</tr>
<tr>
<td>taslihir</td>
<td>repairs</td>
</tr>
<tr>
<td>tasrif</td>
<td>reception</td>
</tr>
<tr>
<td>tashrifati</td>
<td>master of ceremonies</td>
</tr>
<tr>
<td>tăča, tarida</td>
<td>come (imp.)</td>
</tr>
<tr>
<td>tarbin</td>
<td>tired</td>
</tr>
<tr>
<td>tarab</td>
<td>tire</td>
</tr>
<tr>
<td>taqití</td>
<td>seeds</td>
</tr>
<tr>
<td>takriban</td>
<td>approximately</td>
</tr>
<tr>
<td>tarlılo</td>
<td>come (imp. pl.)</td>
</tr>
<tr>
<td>tashiq</td>
<td>suspending</td>
</tr>
<tr>
<td>takhud</td>
<td>she takes, catches</td>
</tr>
<tr>
<td>taklimin</td>
<td>at a guess. approximately</td>
</tr>
<tr>
<td>takha, takhaa</td>
<td>dark, darkness</td>
</tr>
<tr>
<td>takhus, takhad</td>
<td>thickness</td>
</tr>
<tr>
<td>takluinin</td>
<td>thick</td>
</tr>
<tr>
<td>taktfafa</td>
<td>apples</td>
</tr>
<tr>
<td>tanbil, tanbal</td>
<td>(§ 218)</td>
</tr>
<tr>
<td>tanbi, tanbal</td>
<td>tramp</td>
</tr>
<tr>
<td>tanbi, tanbal</td>
<td>lazy, tramp</td>
</tr>
<tr>
<td>tanbi, tanbal</td>
<td>buzy</td>
</tr>
<tr>
<td>tangid</td>
<td>carding, making mattresses, &amp;c.</td>
</tr>
<tr>
<td>tanjif</td>
<td>cleaning</td>
</tr>
<tr>
<td>tanmín, tannitu</td>
<td>have remainder, see.</td>
</tr>
<tr>
<td>tanmín</td>
<td>(§ 218)</td>
</tr>
<tr>
<td>tawahán</td>
<td>wool gathering</td>
</tr>
<tr>
<td>têkiin</td>
<td>you will be</td>
</tr>
<tr>
<td>têkiin</td>
<td>you (f.) will be</td>
</tr>
<tr>
<td>tenam</td>
<td>you sleep</td>
</tr>
<tr>
<td>tibqa</td>
<td>she remains</td>
</tr>
<tr>
<td>tiskhâbit</td>
<td>being knocked, being</td>
</tr>
<tr>
<td>ring (s.)</td>
<td></td>
</tr>
<tr>
<td>tigan</td>
<td>trade</td>
</tr>
<tr>
<td>tigharbil</td>
<td>stiffen</td>
</tr>
<tr>
<td>thíhassal</td>
<td>she reaches</td>
</tr>
<tr>
<td>tir a</td>
<td>sound</td>
</tr>
<tr>
<td>tırib</td>
<td>get tired</td>
</tr>
<tr>
<td>tibban</td>
<td>seconds</td>
</tr>
<tr>
<td>titraf, tarraf</td>
<td>you know</td>
</tr>
<tr>
<td>tifilá</td>
<td>apples, tifulka an apple</td>
</tr>
<tr>
<td>tifilá</td>
<td>telfí, heavvy</td>
</tr>
<tr>
<td>tikkím</td>
<td>you will be</td>
</tr>
<tr>
<td>tilm</td>
<td>not blunt</td>
</tr>
<tr>
<td>til t</td>
<td>third</td>
</tr>
<tr>
<td>tisawalé</td>
<td>she, it, hands, concern</td>
</tr>
<tr>
<td>tityärä</td>
<td>theatre</td>
</tr>
<tr>
<td>tib dresi</td>
<td>gare</td>
</tr>
<tr>
<td>tibba</td>
<td>loso, women</td>
</tr>
<tr>
<td>tuggán</td>
<td>(pl. of tagí)</td>
</tr>
<tr>
<td>Turk Turk</td>
<td>Turkey, Turks, Bild is</td>
</tr>
<tr>
<td>Turk</td>
<td>Turkey</td>
</tr>
<tr>
<td>turgi</td>
<td>you sit</td>
</tr>
<tr>
<td>tukhán</td>
<td>(pl. of tikhán) think</td>
</tr>
<tr>
<td>tumm</td>
<td>an eighth; police station man</td>
</tr>
<tr>
<td>tramwáy</td>
<td>tramway</td>
</tr>
<tr>
<td>tram</td>
<td>tram</td>
</tr>
</tbody>
</table>

**Taryik**
- tawid  | be, become, diffuse
- tabakh  | come (v.)
- tabíkh     | cooked dish

**Talbi**
- talbi | stand, cause suddenly
ARABIC-ENGLISH VOCABULARY

tása bowl
tabbû ‘ala they fell upon, attacked
tátá bend down
tarabéza table
tarahh bear fruit
taraq knock
tarâwa freshness
tari fresh,
tarbûsh füz
tâza fresh
tâ‘as peacock
tâ‘am vaccinate
taffa, tafa extinguish
taffish drive away
taqtaq explode
taqu snuff
tâl coach
talabû they demanded
tâlib asking

gî‘, gih come
gâb bring
gâtbit she brought
gâbû they brought
gâbbûr cruel
gâbbis grow hard, get hardened
gât she came
gâhîz ready, ready made
gâhîl ignorant
gabhîz prepare
gadar nine, fellow
gâr neighbour
gara il happened
garah, garah vi.
garas, garas quilt
garlo bucket
garra make run
garnal publish, write about, in a paper
gâry a running
gâza punish.

tall overlook
talla‘, tallah he took out, away;
imp. take out, away
talla‘it she pulled out
tallaq he divorced
talyâni Italian
tawa fold (v.)
tamar bear fruit
tawil long, tall
tâyir flying
tâli‘ go out, up
tâ‘û they went up
timir file over
for bull
tûba the 5th Coptic month
turshî pickles
tul height, length; tûl il the whole
tulû‘ ascent, rising, departing

G

gazz shear
gazzâr, gazzar butcher
gazmâ pair of boots, shoes
gazmagi shoemaker
gass sound (v.)
gârán, gi‘ân hungry
gakhkh talk big, boast
galsa sitting
gallâb shears, shearer
gallâbiya gown
gallid bind (books)
gamal camel
gamid hard, strong
gambar mosque
gamâ‘a buffaloes; gamúsa a buffalo
gamî‘ya society, meeting
gammâ‘a bufalo driver
gammâ‘a mel driver
gammâ‘a hayton
gamâ‘in, gamâ‘in (pl. of ginâna)
<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ganimi, ganimi</td>
<td>gardener</td>
</tr>
<tr>
<td>ganb</td>
<td>less, near</td>
</tr>
<tr>
<td>gamin</td>
<td>dry, need</td>
</tr>
<tr>
<td>gawal</td>
<td>letter</td>
</tr>
<tr>
<td>gawal (pl. of gamis)</td>
<td></td>
</tr>
<tr>
<td>gawar</td>
<td>growing</td>
</tr>
<tr>
<td>gawar (pl. of gawar)</td>
<td></td>
</tr>
<tr>
<td>gawat</td>
<td>pocket</td>
</tr>
<tr>
<td>gawat</td>
<td>I came</td>
</tr>
<tr>
<td>gawat</td>
<td>army</td>
</tr>
<tr>
<td>gawat li, you, brought, have brought</td>
<td></td>
</tr>
<tr>
<td>gutta</td>
<td>body</td>
</tr>
<tr>
<td>gih</td>
<td>he came, he came</td>
</tr>
<tr>
<td>gih</td>
<td>direction</td>
</tr>
<tr>
<td>gidar</td>
<td>foundation, how will</td>
</tr>
<tr>
<td>gidid, gedid</td>
<td>new</td>
</tr>
<tr>
<td>gidri</td>
<td>small piece</td>
</tr>
<tr>
<td>gid'an (pl. of gada')</td>
<td></td>
</tr>
<tr>
<td>giri</td>
<td>rain</td>
</tr>
<tr>
<td>gizamati</td>
<td>shawm maker</td>
</tr>
<tr>
<td>gis</td>
<td>embankment</td>
</tr>
<tr>
<td>gild</td>
<td>leather; gilda piece of leather, bending</td>
</tr>
<tr>
<td>gilgil</td>
<td>small bell</td>
</tr>
<tr>
<td>ginala, ginala</td>
<td>total quantity, number</td>
</tr>
<tr>
<td>gimtal get hard</td>
<td></td>
</tr>
<tr>
<td>ginbal (pl. of ginbal)</td>
<td>money</td>
</tr>
<tr>
<td>ginuna</td>
<td>garden</td>
</tr>
<tr>
<td>guinmun</td>
<td>general (s.)</td>
</tr>
<tr>
<td>gisli</td>
<td>husband</td>
</tr>
<tr>
<td>gisli</td>
<td>walnuts</td>
</tr>
<tr>
<td>goza</td>
<td>wife</td>
</tr>
<tr>
<td>gisli, gisli</td>
<td>they came</td>
</tr>
<tr>
<td>gadad, gadad (pl. of gadad)</td>
<td></td>
</tr>
<tr>
<td>guinmar</td>
<td>journal, newspaper</td>
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<td>guznu</td>
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<td>gurun saurab</td>
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<tr>
<td>gunudjoya, hardless, hardship</td>
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<td>gunruk</td>
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<td>gunruk-bi</td>
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<td>gunra</td>
<td>Friday; week</td>
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<td>gawa</td>
<td>in, inside</td>
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<td>gawat</td>
<td>curtrons</td>
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<td>gantu</td>
<td>garden (for gantini)</td>
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**GH**

<table>
<thead>
<tr>
<th>Arabic Term</th>
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<td>ghalwa, ghalwa</td>
<td>a boiling</td>
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<td>ghanaw</td>
<td>be shg. say</td>
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<td>ghanum</td>
<td>rich</td>
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<td>sing</td>
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<td>he spoiled</td>
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<td>deep</td>
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<td>oil</td>
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<td>gheliy</td>
<td>fiel</td>
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<td>ghelt</td>
<td>other, besides, other than: man gher without</td>
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<td>ghilom</td>
<td>we went away, absent</td>
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<td>ghilin (pl. of ghilin)</td>
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<td>ghiriq</td>
<td>be driven</td>
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<td>ghiriq</td>
<td>the more driven</td>
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<td>ghili</td>
<td>oil (v.i.)</td>
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ghilīb, ghulub be conquered, worsted
ghiyar a changing

Hát bring (imp.)
hab little, few
hadad a demolishing
hadd demolish
harab flee, ran away
harabū they fled
haram pyramids
hunā happiness
hidi become docile

H

hawa wind, air, atmosphere
hidiya present, gift
hidma garment
hilik parish
hina here
hiya she
humma they
huwa, hüwa (huwwa) he, it

harām wrong, shame
harāmt robber, thief
hartqa fire
harba lane
harbiya war office
harr heat, hot
hazz enjoyment
hasab: ūla hasab according to
hasana charity, alms
hāsib settle with: (imp.) become, mind
hāsul happen
hastra mat
hāṣal reach
hāṣh keep away
hashish grass
hashish cut grass, mow
hashwa stuffing
hafa a young beam-footed
hāfiz book writer
hāfiz缭am learn by heart
haqīqa truth
haqq truth, right
haqqeq equity
haka root
hakim doctor
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<td>immediately</td>
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<td>pot</td>
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<td>mother-in-law</td>
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<td>redness, red colour</td>
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<td>hamda</td>
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<td>doves, pigeons</td>
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<td>bigga, bigga</td>
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<td>be narrow, be pressed,</td>
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<td>heat, pound, mash; play (music)</td>
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<td>dakkhkal</td>
<td>he brought, put, in</td>
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<td>he struck, beat, rang (a bell), fired (a gun); darab büya he painted; darab balta he took a stroll</td>
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<td>they struck</td>
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<td>striking; blow</td>
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<td>a blow</td>
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<td>the; bind</td>
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<td>office, ministry, compartment</td>
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<td>dôb; dôbak; ya dôb</td>
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<td>ḍulâb;</td>
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<td>low</td>
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<td>dînîa world; weather</td>
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<td>ragghâla</td>
<td>- raggha'ha (§ 27)</td>
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<td>raggar</td>
<td>he brought back, returned, replaced</td>
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<td>ragha</td>
<td>froth, foam, effervescence</td>
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<tr>
<td>ṛūḥ</td>
<td>he went</td>
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<td>ụ́ḥā</td>
<td>they went</td>
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<td>ṛādd</td>
<td>give back, return; put to (a door)</td>
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<td>ụ́ṣm</td>
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<td>head; ụ́ṣ is sama New Year's day</td>
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<td>place in a row</td>
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<td>ṛa'ā ṣa ṭu ṣ</td>
<td>tend sheep, watch; chastise</td>
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<td>they kicked</td>
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<td>ṛaṣṣi</td>
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<td>(pl. of ṛaḥa)</td>
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**Z**

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<tbody>
<tr>
<td>ṣaṇwdd inɛrras</td>
<td>(v.t.)</td>
</tr>
<tr>
<td>ṣaṣá ɛn, ṣaṣá ɛn (pl. of ṣaṣá)</td>
<td>customer, client</td>
</tr>
<tr>
<td>ṣaṣá pɛn ɛnɛnɛm</td>
<td>personally</td>
</tr>
<tr>
<td>ṣaṣ inɛrras</td>
<td>(v.)</td>
</tr>
<tr>
<td>ṣaṣ</td>
<td>to throw</td>
</tr>
<tr>
<td>ṣaṣɛn, ṣaṣɛn ɛnɛnɛm</td>
<td>served</td>
</tr>
<tr>
<td>ṣaṣ in ɛnɛnɛm</td>
<td>anger</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṣaṣeṣu</td>
<td>jacket</td>
</tr>
<tr>
<td>ṣaṣeṣu</td>
<td>bone (v.) last</td>
</tr>
<tr>
<td>ṣaṣeṣu</td>
<td>long ago</td>
</tr>
<tr>
<td>ṣaṣeṣu</td>
<td>basket, hamper</td>
</tr>
<tr>
<td>ṣaṣeṣu</td>
<td>busy, about; ɛnɛ in ɛnɛnɛm</td>
</tr>
<tr>
<td>ṣaṣeṣu</td>
<td>property</td>
</tr>
<tr>
<td>ṣaṣeṣu</td>
<td>corn</td>
</tr>
<tr>
<td>ṣaṣeṣu</td>
<td>ɛnɛ in</td>
</tr>
<tr>
<td>ṣaṣeṣu</td>
<td>more</td>
</tr>
</tbody>
</table>
ARABIC-ENGLISH VOCABULARY

Z

Zabit officer
zahir clear
zahr flower
zahra blue (for washing)
zalam wrong (v.)

Zann think
zubbût (pl. of zabit)
zughannan, sughattat tiny
zuhir (pl. of zahir)
zür force, forgery

S

Sa’ harm (v.)
sa’il ask
sauwâh tourist
sabab reason
salat basket
sâbiq race with
sabt Saturday
sab’tion
sabra race
saggâm mother
sâgh; qirshe sâgh tariff piastre
sadd block (v.)
saddaq believe
saraq steal, rob
saraqî they stole
sarg, seng saddle
sa’a strive, help
sâ’ta watch; sâ’ta ... sâ’ta some times
sâ’tâti watchmaker
sâ’d help
safar journey (s.)
safir travelled, go away, start
salîf 1. you, travelled
safrit she travelled
sâfrâ they travelled
saggâ water-carrier
sakar make drunk
sakka overeat
sakk lock (v.)
sâl loose down
sallim peace, greeting, wish
sallim once for all
sallif lend

Sallim deliver; sallim ‘ala sublute
sallimit she delivered
samak fish
sâmih pardon (v.)
sane year
sanadgi trunk-maker
sandûq box
sawa together
sayâsi (pl. of sisi)
sâyis groom, manage
séyâh, sayyâh melt
séyibû, they let go
séybût, sayyibût 1. you, left
sibil fountain
sibtimbar September
sitâra curtain, window blind
sitt lady, grandmother
sitt, sîta she
sitra coat
sigâra cigarette
siggûda carpet
sign prison
sid lord, master
sidîri assistant
sîrî husted
sîrdar, sidredar commander-in-chief
sisi penny
sifariya journey, trip
sikak (pl. of sikka)
sikat be shaved
sikir get drunk
sikin be inhabited
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>sikka street</td>
<td>street</td>
</tr>
<tr>
<td>sikkin, sikkina knife</td>
<td>knife</td>
</tr>
<tr>
<td>sillum steps, ladder; sillima one step</td>
<td>steps</td>
</tr>
<tr>
<td>sim'h hearing (s.)</td>
<td>hear</td>
</tr>
<tr>
<td>sim'h bright, smiling</td>
<td>hear</td>
</tr>
<tr>
<td>sim'h grow fat</td>
<td>they heard</td>
</tr>
<tr>
<td>sim'h (pl. of sana)</td>
<td>age</td>
</tr>
<tr>
<td>sifar insure</td>
<td></td>
</tr>
<tr>
<td>sallah be repaired</td>
<td>repaired</td>
</tr>
<tr>
<td>sallahu they repaired</td>
<td></td>
</tr>
<tr>
<td>saniya tray</td>
<td>summer</td>
</tr>
<tr>
<td>sibhi make</td>
<td></td>
</tr>
<tr>
<td>sibir (sibir) sit up, watch</td>
<td></td>
</tr>
<tr>
<td>sibini coxcomb</td>
<td>coxcomb</td>
</tr>
<tr>
<td>sibil</td>
<td>wine</td>
</tr>
<tr>
<td>sibbi finger</td>
<td></td>
</tr>
<tr>
<td>sibhi morning; is sibhi this meaning</td>
<td></td>
</tr>
<tr>
<td>sibiyan (pl. of sibhi)</td>
<td></td>
</tr>
<tr>
<td>sibja roof, terrace</td>
<td></td>
</tr>
<tr>
<td>sibjanu second</td>
<td></td>
</tr>
<tr>
<td>sibhuiyar small</td>
<td>small</td>
</tr>
<tr>
<td>sibhar childhood</td>
<td></td>
</tr>
<tr>
<td>sibha postern</td>
<td></td>
</tr>
<tr>
<td>sibhuiyar cobbler</td>
<td></td>
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<tr>
<td>sibhar jup</td>
<td></td>
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<tr>
<td>sufra table</td>
<td></td>
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<tr>
<td>suqut full (v.)</td>
<td></td>
</tr>
<tr>
<td>sunar (pl. of asmar) brown</td>
<td></td>
</tr>
<tr>
<td>Sha' wish (v.)</td>
<td>wish</td>
</tr>
<tr>
<td>shaiyah, shaylah for shaiya'</td>
<td></td>
</tr>
<tr>
<td>shay' send</td>
<td></td>
</tr>
<tr>
<td>shayah, shaylah porter</td>
<td>porter</td>
</tr>
</tbody>
</table>
shatam insult (v.)
shàtim insult one another
shàtir clever (pl. shàttàr and 
shàttrin)
shagàr trees; shagàra a tree
shàgti bold
shàhìd witness (s.)
shàhàhil hurry (v.)
shàhr month
shàhàt beg
shàdd he pulled
shàràb stocking, sock
shàràt tear (v.)
shàràd run away
shàràr street (pl. shàwàrì)
shàràk take into partnership
shàròba draught
shàròt condition
shàrràf wickedness
shàrràq honour (v.)
shàragàiwi native of the province
of Shàragài
shà'ir poet
shà'ir hair
shà'lil burst into flames
shàf he saw
shàqq unruly
shàqàf fissure, crevice
shàkàf jacket
shàkàsàf hammer
shakk cheque
shàkkàf complaint
shàl he carried, took away
shàlìf they carried
Shà'nàm 'bilàd i'sh Shà'n Syria
shàmàsà sunshade, umbrella, 
shàttr
shàmànàya champagne
shàms (f.) sun
shàm'à candle
shàm'ündàm candlestick
shàmm smell (v.t.)
shàmmàm water-melons
shànàb moustache
shàmisión hang
shànàta bag, portmanteau
shànàkà hook
shàwàhàd apparently
shàwàsh constable
shà'ìf, shàyìf seeing
shè thing
shètàn Satan, devil
shèyàfù they sent
shèbbàk worried
shìtwa, shìta winter, rain
shìhid witness (v.)
shìhid, shedàl violent
shìddà violent
shìddàa violent
shìddiyyà robustness
shìrib drink
shìrìk accomplice, partner
shàrub I, you, drank
shùrût they drank
shàbbày barley
shìl take away (imp.)
shèf a seeing, view, vision
shàkà fork
shàghàl work, business; shàghlà 
piece of work, job
shàhàd (pl. of shàhàd)
shùrib drinking
shùvàrà (pl. of shà'ir)
shùf I, you, saw
shùquà (pl. of shàqi)
shùkàlì quick-tempered, quarrel-
some
shùll horse-cloth
shùwàiyà a little

'aiyà disease, illness
'aiyàt weep
'aiyàn all

'aiyàd 'àla visit on a fete day
'aiyàl child
'sàwz, 'sàwz wanting
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>'auwar</td>
<td>damage, ruin (v.)</td>
</tr>
<tr>
<td>'auwart</td>
<td>you damaged</td>
</tr>
<tr>
<td>'auwaq</td>
<td>be late, delay</td>
</tr>
<tr>
<td>'ib</td>
<td>dishonest, be dishonourable</td>
</tr>
<tr>
<td>'abyya</td>
<td>a rose wooden cheek</td>
</tr>
<tr>
<td>'adha</td>
<td>fill</td>
</tr>
<tr>
<td>'alt</td>
<td>'ala it</td>
</tr>
<tr>
<td>'atshyn</td>
<td>thirsty</td>
</tr>
<tr>
<td>'agaha</td>
<td>bicycle</td>
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<tr>
<td>'agam</td>
<td>Farsians</td>
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<tr>
<td>'agaltyz (pl. of 'agütza)</td>
<td></td>
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<tr>
<td>'agtn</td>
<td>dough</td>
</tr>
<tr>
<td>'agüt ol; 'agütza</td>
<td>old woman</td>
</tr>
<tr>
<td>'ahd</td>
<td>custom</td>
</tr>
<tr>
<td>'adda cross</td>
<td></td>
</tr>
<tr>
<td>'add he bit</td>
<td></td>
</tr>
<tr>
<td>'arabi</td>
<td>Arab, Arabic</td>
</tr>
<tr>
<td>'arabtya</td>
<td>carriage</td>
</tr>
<tr>
<td>'arag, 'urug; la</td>
<td></td>
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<tr>
<td>'arifyz (pl. of 'arfyza)</td>
<td></td>
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<tr>
<td>'arid</td>
<td>broad</td>
</tr>
<tr>
<td>'arig</td>
<td>corpses</td>
</tr>
<tr>
<td>'aris</td>
<td>bride groom</td>
</tr>
<tr>
<td>'arish</td>
<td>seat, pole (of carriage)</td>
</tr>
<tr>
<td>'arik</td>
<td>par of with</td>
</tr>
<tr>
<td>'arüsja</td>
<td>bed</td>
</tr>
<tr>
<td>'arbug</td>
<td>crowd man</td>
</tr>
<tr>
<td>'arz</td>
<td>want (v.)</td>
</tr>
<tr>
<td>'azab</td>
<td>tortore, punish</td>
</tr>
<tr>
<td>'azzab</td>
<td>spider</td>
</tr>
<tr>
<td>'anwin</td>
<td>address (v.)</td>
</tr>
<tr>
<td>'awag</td>
<td>crooked</td>
</tr>
<tr>
<td>'awin</td>
<td>assist</td>
</tr>
<tr>
<td>'ayir</td>
<td>reproach</td>
</tr>
<tr>
<td>'ash</td>
<td>bread</td>
</tr>
<tr>
<td>'en</td>
<td>eye</td>
</tr>
<tr>
<td>'eyar</td>
<td>kind of basket</td>
</tr>
<tr>
<td>'ify (pl. of 'afiby)</td>
<td></td>
</tr>
<tr>
<td>'ittir</td>
<td>stumble</td>
</tr>
<tr>
<td>'itta</td>
<td>moth</td>
</tr>
<tr>
<td>'it's</td>
<td>sweet</td>
</tr>
<tr>
<td>'id</td>
<td>festival, holiday</td>
</tr>
<tr>
<td>'irif</td>
<td>he knew, perceived</td>
</tr>
<tr>
<td>'is</td>
<td>it's</td>
</tr>
<tr>
<td>'irif, I, you, known, perceived</td>
<td></td>
</tr>
<tr>
<td>'irsan</td>
<td>(pl. of 'aris)</td>
</tr>
<tr>
<td>'irsh</td>
<td>(pl. of 'aris)</td>
</tr>
<tr>
<td>'ist</td>
<td>be sensible, dispose</td>
</tr>
<tr>
<td>'ishrifnya</td>
<td>26 places, places</td>
</tr>
</tbody>
</table>
ARABIC-ENGLISH VOCABULARY

'ilm knowledge
'imi get blind
'iwadma instead of (with verbs)
'iyi get ill
'gza need
'utaqi cobbler

'tutarit perfumes
'aga, 'aga (f. of 'awag) crooked
'urban (pl. of 'arab)
'ukkâz crutch
'umad (pl. of 'umda)
'umr age

Fa, fi, fe but, however, and
fauwit let pass
fât pass, leave
fatah open (v.)
fatahû they opened
fâtit she passed
fâtîlh opening, open
fâtum they passed
fatla piece of string
fatatri pastry-cook
fâyr dawn
fâhhim give to understand, inform
fâhîm coal
fâdi empty
faddâ far
fâill : min fa'llâk by your leave, kindly
fâr mouse, rat
farah wedding festivities
farâqi paullterer
farâq separate (v.)
farîq past from, leave
farraq valâ show over
farrân take
farsh bed, bedding
farshâra hen
fâs (f.) axe
fâs (t.) ear
fassah pack room; walk about (v.t.)
fâs-siya freestone
fassal cut out (cloth, &c.)
fâ til cookwoman
faqir poor

F

fakabâni fruiterer
fâk-ha fruit
fakk unfasten; (s.) untlying
fâllâh cultivator, fellah
fanella flannel, vest
fanûs lantern
fayayuma (pl. of fayûmi)
fâyit passing
fayûmi notice of the Lâyoum
fên where
fi, fi in
fibrâyîr February
fitir get tops
fitir break the fast, breakfast
fitir pastry
fih in it, him, there is, are
fihim understand
fidil remain
firâr a fleeing
fîrân (pl. of fâr)
fi'ild dead
fikr idea
finik punic (wld)
finu pûn
fîngân up
fât a passing, going through
fâq qâ, qâ, above, on
fâqûn upper
futât 1. you, passed, left
fûtta towel
fûjur breakfast
futûn for fûtûn (S 13, 33, 17)
fürn eaten, share
fûrinima car eaten
<table>
<thead>
<tr>
<th>Arabic</th>
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</thead>
<tbody>
<tr>
<td><strong>fuṣḥa</strong></td>
<td><strong>fulūka</strong></td>
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<tr>
<td><strong>fuḷān</strong></td>
<td><strong>such a one</strong></td>
</tr>
<tr>
<td><strong>fuḷūs</strong></td>
<td><strong>money</strong></td>
</tr>
<tr>
<td>Qābil seizing</td>
<td>Qābil meet</td>
</tr>
<tr>
<td>Qabilt I met</td>
<td>Qabb rise to surface</td>
</tr>
<tr>
<td>Qabl before; qablema before (with verbs)</td>
<td>Qāfil shutting, shut</td>
</tr>
<tr>
<td>Qatal kill</td>
<td>Qāfil shut</td>
</tr>
<tr>
<td>Qaṭar cut, extract</td>
<td>Qāl say</td>
</tr>
<tr>
<td>Qaṭar I cut, dedicated</td>
<td>Qala fry</td>
</tr>
<tr>
<td>Qaty cutting, cutting off (s.)</td>
<td>Qala take off, extract</td>
</tr>
<tr>
<td>Qahāwi (pl. of qahwa)</td>
<td>Qalb heart</td>
</tr>
<tr>
<td>Qalūm coffee, coffee-house</td>
<td>Qal'a citadel</td>
</tr>
<tr>
<td>Qalūm skiff</td>
<td>Qalam pen; qalamba her pen</td>
</tr>
<tr>
<td>Qalūm ruṣūs lead pencil</td>
<td>Qām he rose</td>
</tr>
<tr>
<td>Qamar, qamara moon</td>
<td>Qāmar, qamar moon</td>
</tr>
<tr>
<td>Qamūs dictionary</td>
<td>Qamūs dictionary</td>
</tr>
<tr>
<td>Qanūfara bridge</td>
<td>Qawām quickly</td>
</tr>
<tr>
<td>Qawām quickly</td>
<td>Qawi very</td>
</tr>
<tr>
<td>Qawil give contract to, engage</td>
<td>Qibāt (pl. of qibāt)</td>
</tr>
<tr>
<td>Qibil accept</td>
<td>Qidūl Copt</td>
</tr>
<tr>
<td>Qidūl south</td>
<td>Qibīl be able</td>
</tr>
<tr>
<td>Qirāya reeds (s.)</td>
<td>Qirsh, qersh piastre, qirshanūt</td>
</tr>
<tr>
<td>Qirsh, qersh piastre, qirshānu</td>
<td>Two piastres pieces; qirsh-e-sāh</td>
</tr>
<tr>
<td>Qirsh-e-sāh, a tartīsh piastre (2½pl.)</td>
<td>Qozeva bottle</td>
</tr>
<tr>
<td>Qilla scarcity</td>
<td>Qimāl, coxcomb, calab., calab.</td>
</tr>
<tr>
<td>Qimār hemp</td>
<td>Qimār hemp</td>
</tr>
<tr>
<td>Qiyām starting, departure</td>
<td>Qāl statement, declaration</td>
</tr>
<tr>
<td>Qiyām starting, departure</td>
<td>Qāṭīl kitten</td>
</tr>
<tr>
<td>Qidūl Copt</td>
<td>Qūṭṭa cat</td>
</tr>
<tr>
<td>Qidal (pl. of qidūl)</td>
<td>Qudūm (pl. of qudūm)</td>
</tr>
<tr>
<td>Qudūm worn out</td>
<td>Qudūm (pl. of qudūm)</td>
</tr>
<tr>
<td>Qudūm worn out with age</td>
<td>Qudūm worn out with age</td>
</tr>
</tbody>
</table>
quddám in front of, before
qudâ, qudâh (pl. of qâdî)
qurus be stung
quisaýar short
quṣâd opposite
quṣâd sitting (s.)

K
Kabb pour
Kabbar maṣru give oneself airs
kabrit matches
katab write
katāb I wrote
katābna we wrote
katīb clerk
kattar increase, make much;
kattar khērak thank you
Katm concealing
katma closeness (of air)
kahcough (v.)
kaddâb liar
kaddib give lie to
karâf decanter
kartin 'ala put into quarantine
karsha houregen (s.)
Kaza so and so
kasar break
kasarima sweep
kasarâ they broke
kasasar break to pieces
kassil grow lazy
kasbâm losing
kashaf uncover, perceive
kal (akal) eat
kalām word, talk
kaluf lock
kahl dog; kalâb his dog
Kalbīn forces
kalâb I, you, etc.
Kam who
Kâm how much & how many?
kamâ, kemâ too, also, still
kammâsha tongue, pieces

Kān he was
kanâbê sofa
kanas sweep
kânit she was
kânu they were
Kann cover, shelter (v.)
kâmūn native son
kawalini locksmith
kawalīni locksmith
Kaim as though
Kâtir much, very; kasîma often
Kede so, thus, just
Kal âb club
Kibir grow big
Kibir, kibir big, old
Kitâb book
Kitâba writing (s.)
Kitâkhana library
Kitt shoulder
Kâd fals-hood, false
Kis piece
Kilâb (pl. of kalb)
Kinisa church
Kōm scum
Kalâb (pl. of kibir)
Kubârân grandless
Kubbiya glass, pumbler
Kuly yâz big, manhoos
Kutbī bookseller
Kut fâr fûnt
Kutr essen
Kulīha cow (s.)
Kûna still
Kurîa whip
Kasubgara, ox
kull  off,  kull  min  kán  every
one;  kull  ma  all  that,  whenever
kullhun  all  of  them.
kumbanty  company

cummitra  pear,  cummitra  a  pear
carsi  chair
cunt  I  was,  you  were
cunna  we  were
cuwaity  pretty
kuwar  (pl.  of  kūra)

KHAIR
khair  (f.  khairiya)  charitable
khaiyat  tailor
khaiysh  pot  scraping  (khesh)
on
khaiyat  friend
khaiwul,  khawwul  forgiver  (v.)
khabat  they  knocked
khabar  news,  matter
khatab,  khablet  knock  (v.)
khaban  inform
khabas  information
khabat  a  knock
khabat  snatch
khaf  hunderwriting
khafak  past  cake
khafat  water
khadit  the  book
khadit  they  week
khadit  L.  you  too
khadit  time,  khadit  aha  take  to,
got  accustomed  to
khaddam  servant
khaddam  persone
khaddam  employed
khaddam  person
kharrat  bounty
kharray  bung,  person
kharrat  bung
kharrat  speak  (v.)
kharrat  carry  (v.)
kharrat  spoke  with  God
kharrat  to  hear
kharr  bung
kham  as  this,  about
khass  concern
khassar  spoil
khashab  wood;  khashaba  a  piece  of  wood,  board
khasshi  eat
khaf  fear  (v.)
khafa  hear
khafif  light,  slight
khafif  get  well
khāl  material  snake
khala  desert  (s.)
khale  was
khala  ray
khali  completely
khālif  opposite
khālfā  anti
khaltat  confused,  mix
khall  be  drowned
khalla  let,  soon
khall  they  pressed
khall  has,  lit  (imp.)
khamas,  khanse  give
khamsa  F.  are  to
khammah  see
khaans  throat
khānis  query,  with
khamsat  check
khanti  thrilling  is
khent  a  mooted  /  Mr.
khat  seeking,  wrangle
khāl  house
khudat  secure
khirfân (pl. of kharáf)
khizi be eclipsed, be shy
khilâf; bi khilâf contrary to
khud take (imp.)
khudâr greens, vegetables
khudâr grocer
khurîf going out, exit
khuruf be impaired (intellect)

khurs (pl. of akhrâs) deaf and dumb
khurm hole
kuûsâra, khsâra pity
kuulâl quick-tempered
kuulus be finished
kuulsit is finished (f.)
kuulu temperance

La (particle) expressing surprise
§ 246
la’ no
là, la not
lau, là if; sau in even if; lâla
if not, but for
laban milk
lâbis wearing, having on
labbân milkman
lagl, lagl that, in order that
laghwa language, dialect
lahsan lest; because
laîm meat; lahama bit of meat
lazím necessary (pl. lazmiin, § 33)
lasghar for il asghar
lârib play with
laff fold (v.)
lasa, liaja find
laqit 1. you, found, have found
laqit they found
lakîn but
lakhbat confused
lamûn lemons; lamûna a lemon
lamba lamp
lamda lamp

lamm pick up
lamma when, until
lawâ tist
leinn that, in order that
lêh why?
lî, le, la to
lêl lêla night; il lêla to-night
lî, liya to see
libis clothes, put on
libis clothes, costume
ligwiz for il igwâz
lihîqi reach, overtake
lisân tongue
lissa still
lîb game
liqlyâ a find
lingliz, for il ingliz
lôh beard
lôz almonds
lûn colour
lugha language
luh to him, it
lugum necessary
luqmaa mixed, mixed
lukanda hotel
Lumbara, Lancheura, Landra
Londes

M

ma, ma which, what
má, mà set
maiyit, majit dead

maouti waiting, alive, present
maumpá place of standing, stand
maunât he killed
AitABlC-ENGLISH VOCABULARY

mauwwiti they killed
mabrad file (s.)
mab$t contented, pleased
mabni built
ma'id they died
macht doubled, warped
mañara — mañara rain
mañarit — mañarit il ruined
mahshk kitchen
mañrah place
maghrib sunset
maghshish false
mahiya salary
mahlala mahl slowly
mahna however
mahatta station (railway, etc.)
mahákam (pl. of mahkama)
mañftút placed
mahsün, ya mahsün surely
mahfada portfolio
mahkama court, tribunal
madad stretching, scope
madam seeing that
madd stretch out
madrasa school
madim (madim) minaret
mara woman
marad illness, disease
marbât food
martaba mattress
marra time, occasion; bi l
marra case for all
mars, märis March
mazzuka mane, band
mazbðt fixed, correct
masgún (pl. of masgún)
maslûn distance
masl for example
maslama pace, rest
mas'il responsible
masgún imprisoned, prisoner
má-ha holding, seeing
maskim present
maskim calculated, haunted
masmú inherited
massíd back of a carriage
masgarwa (pl. of masgr)
masra pop, barrel of gun
Masgr Egypt, Cairo
Masgr Egyptian, Cairene
masyada trap
maslal carrying, portercap
maslavyik (pl. of shakhl)
mash walking
masghul busy
masará restlessness
masasha make to walk, walk
mashy a walking
ma: with
ma'addiya ferry
ma'ána with us
ma'isha a living
ma'riafa acquaintance
ma'lâqa room
ma'lum known; ni doubt, of course
maftûl open
mafrash tablecloth
maquin bed of members
maqasg crosses
maqalara power, ability
maqûl kissed
ma kul eaten
maktab writing-room, study
maktab il bu'na post-office
maksar hospital
makhdum master
makhan cellar, storehouse
makhan francawi box, in a train
mål property, riches
mala fill, level (u. gene. vca)
malk king
malka queen
málî salt
malmn occurred
malmn milkshake
maly a filling
ARABIC-ENGLISH VOCABULARY

malyán full, loaded
mandil handkerchief
maward, or moiyit il maward
rose-water
mawasir (pl. of mawṣura)
māyu May
metallim blunt
megiba, migiba a bringing
megiy, megiya a coming
mehandiz engineer
melhībb loving, friend
medauwar ‘ala looking around for
merasā messenger
merakbi boatman
merkib boat, ship
mesādir journeying, starting, a visitor
me’ashshish nesting
metallaq hanging, hung up
metallim teacher
meqama resistance
mekhalfa a contravening, police officer
menaggid upholsterer
mittākil eaten, gnawed
mittā madre
miggaunwiz married
miḥba with her
miḥdina town
mir = min īr (il)
mirwāḥ a going, departure
mis = min is (il)
misik =
mistalāb bi approaching, near to

mistakhdim employed
mista'āmi waiting for
mistī, musīr hurrying
miskū they seized
miṣṭini' forged
mish = min ish
misnī walk (v.)
mishtara, mushtara a hurrying
mishwār walk, errand
mishyū they walked, went on
mīt with me
mīrza guest
mil = min il
milāya sheet
millī = min illī
min 'from than; min ‘ala from off; minha from her
min what
min-shār saw
mintakh bellows
moiyā water
mīt death; exceedingly
mūz bananas
muṭājlīya a bending, bending leg
musīn charitable
mudda period, time
Muski name of a street or Cairo
Muslim Musellation
musār, musār nail
Musyu Ms.
mush = māhuwash
musārik polystyrene; ıkāsī
mushtarānti any
 multithey
mu‘min believer

N

mugal chandeliers
mugur carpenter
muggar vault, make mattresses
muggar chest, slippers
mukār day; in mukār da today
direction, in the direction of
madah call (v.)
nadah I called
názil descending
nazzil bring, draw, down
nazar eyesight
nás people
Náṣrání Christian
nášif dry (a.)
nashr savagery
ná'im soft
nafar person
nákakh blue (v.)
nafs self
naffad shake, dust
náquis wanting
naqqa choose, select
nakar deny
nám he slept, went to bed
namás mosquitoes
namicar member (v.)
náwil hand, reach, pass
nay rue
náyim lying, sleeping
nerfí we go, will go

Wábit, nebít wine
nihaitu finally
nídif clean
nídím repent
nizil go, come, down
nisá woman
 nisi forget
nisít I, you, forgot, have forgotten
niswán woman
nishif get dry
ní'im get soft
Nil Nile
nimt I, you, slept
nimr tiger
Nímsa Austria, Germany
nímswwwí (f. nímsmáwwí) Austrian, German
niyába procurable
nóm sleep
nuzál descend
miss half
nuqás get less
nufambar November
numára (pl. of nimir)

W
ward roses, flowers
wardinárí ordinary, common
warra show
warraq put on leaves
warri saw (imp.)
warshá workshop (pl. warash)
warzan weigh
waZZ incite
wasáta (pl. of wusántí)
wasáq bound (v.)
wasákha dirt
wassá winden, make room
wasaf desert
wassá charge, enjoin, order
wásal receipt (pl. wósulat)
wafit she completed
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>َعَفَّاق</td>
<td>agree with</td>
</tr>
<tr>
<td>ِوَقَى</td>
<td>wash</td>
</tr>
<tr>
<td>َعَفَّاق</td>
<td>wish</td>
</tr>
<tr>
<td>ِوَقَى</td>
<td>whisper</td>
</tr>
<tr>
<td>ِوَقَى</td>
<td>standing, stopping</td>
</tr>
<tr>
<td>ِوقَى</td>
<td>time; waqtina at that time</td>
</tr>
<tr>
<td>ُبَعْثَة</td>
<td>battle, fight</td>
</tr>
<tr>
<td>ِوَقَى</td>
<td>to let fall, drop</td>
</tr>
<tr>
<td>ِقَالَ</td>
<td>stop (v. t.)</td>
</tr>
<tr>
<td>ِفاَقَ</td>
<td>agent</td>
</tr>
<tr>
<td>ِفَكَفَ</td>
<td>make eat, feed</td>
</tr>
<tr>
<td>ِوَلَدَ</td>
<td>boy</td>
</tr>
<tr>
<td>ِوَدَلَ</td>
<td>or</td>
</tr>
<tr>
<td>ِوَقِنِبَ</td>
<td>console, keep company</td>
</tr>
<tr>
<td>ِوَلَدُ</td>
<td>we, we, and</td>
</tr>
<tr>
<td>ِوَلَدُ</td>
<td>even if, although</td>
</tr>
<tr>
<td>ِوَلَدُ</td>
<td>wid (f.) ear</td>
</tr>
<tr>
<td>ِوَلَدُ</td>
<td>widyan (pl. of wādi)</td>
</tr>
<tr>
<td>ِوَلَدُ</td>
<td>wiraq (pl. of waraq)</td>
</tr>
</tbody>
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<tbody>
<tr>
<td>ِيَعُ</td>
<td>Ya O, oh</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>ya either, or</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>ya'ūm orphan</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>ya'ni that is to say</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yāqa collar</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yākul he eats</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yamāvīr January</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yebīnū they sell</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yetallānū they draw out</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yegib he brings</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yehibbū they love</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yehūshū they keep off</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yerūḥ he gess, will go</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yerūḥū they go</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yeshilū they marry</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yeshif he looks, sees</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yershīfī they see</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yeqif he says</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yeqifū they say</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yeqifūm he, it, stands up, rises</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yekhlfū min they fear</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yelimmū they pick up</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yewaddī he takes, seizes</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yifūrū he goes up, reaches</td>
</tr>
<tr>
<td>ِيَعُ</td>
<td>yitlaqūm they go up</td>
</tr>
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<tr>
<td>ِيُهُرُ</td>
<td>wiris inherit</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>wirim swell (v. i.)</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>wisq load</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>wisikh dirty</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>wīsil arrive</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>wīṣīya charge, order</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>wūsil, wūsil arrival</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>wīshsh zero</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>wīṣīth she arrived</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>wīqīf he, it, fell</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>wīqīf I, you, fell</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>wīqīrum they fell</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>wīqīf stop (v. i.)</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>wīlūd begat, give birth to</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>wūṣūl presence</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>wūṣūl arrival</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>wūṣṭ middle, centre</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>wūṣṭī center, middle (a)</td>
</tr>
</tbody>
</table>

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<tr>
<td>ِيُهُرُ</td>
<td>yiqū they come</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yīkkumū they judge</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yīḍrābu they strike</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yīzikū r he mentions, speaks well of</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yīsa[līmū ʾala they salute</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yīṣkunū they live, dwell</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yīṣallālu they mend, repair</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yīṣīrīf he spends</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yīṣhākū they entangle</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yīṣhīghīlū, yīṣta[ghalū they work</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yīṣḥābu he drinks</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yīra'[ū, yārafa they know</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yīkallūm he speaks to</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yīkallīmū they speak</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yīlībīsū they dress, put on</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yīmāṣū they walk</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yīmīkūn it is possible</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yīndā they fell</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yūm day</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yuṣlāshīh explain</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yuṣīnū they sit</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yulīya July</td>
</tr>
<tr>
<td>ِيُهُرُ</td>
<td>yunūn June</td>
</tr>
</tbody>
</table>
VOCABULARY
TO THE WORDS CONTAINED IN THE EXERCISES
ON THE ACCIDENCE

PART II.—ENGLISH-ARABIC

A

A wakīd (§ 247)
ability maqdara
able qādir : be able qādir
about (nearly) zay, tāqriban
above fayy
abroad fi bilad barra
absent; we were absent yilma
abuse (v.) shatam ; iftādā ilū āla
accept qabīl, reqī
accomplish shirīk
according to sāla hadīb
account (s.) ḥisāb
account sāla ḥisāb
acres āla akha
acid hāl
acquaintance marrīfa, make
acquaintance of istaraj
add guzūr, zonūl, be added
dagamā', dagamā'
address ṣaman
advance qabilm ; be advanced
a jallān
affair qaṭiqa
after hād
afterwards barāk
again kaman, kaman marra,
more tāyā, tānī
age mar, mar ; come of age
though

agent wakīl
agree with wafāq ; agree
together istawā
agreement ; come to agreement riwā
air ḥωṣa ; give oneself airs
kabār masūf ; be aired
kuhāra
Alexandria Iskandariya
alive musāfād
all kall ; all day (āl in makār)
all of them kullamān
almonds gūs
alms hasana
alone Côngā, ṣawālah ; live
alone (farrād)
although ẓulm, ẓulm wā, mar
 always tumallī
amble (v.) ṣirahāin
among fi, dīna
amount gīma
ancient qa'īm, the ancients K
pulma
and as, es, u
anger ṣalā
angry ṣalā, get angry ṣalā
good quickly istirazā
animal  hiwān

annoy  ‘ārīs;  be  annoyed  it‘asār, ittākhīd

another  tāni;  kamān wāhīd;

one  another  ba‘d, ba‘dīna,

apparently  ba‘ān, bāyīn, bēyīn,

appear  bān, ḥīdir

apple  tīfīha  (col.  pl.  tīfīh)

apprentice  sabī  (pl.  šubīyān)

approach  garrab

approve  istahsin

approximately  taqriban,  bi  t

takhmīn

April  abrīl

Arab  ‘Arab  (pl.  ‘ubrīn),  ‘arabī

Arabic  ‘arabi

arise  qām

arm  dārā

army  ḫarīb

around  hawalēn

arrange  rattib;  be  arranged

arrive  wīsīl,  (of  a  season)  ān

arrival  wīsīl,  wūsīl

ascend  tīlī

ascent  tūlī

ask  sa‘al;  talab;  ask  for

oneself  ittalab

asking  (s.)  sw‘āl,  (part.)  fālib

asphalt  asfalt

assault  ittāwil  ‘ala

assist  swādīl,  ‘ūcin

assistance;  call  to  assistance  istigār

associate  (v.  i.)  it‘ishīr;  be

associated  ishshārik

astonish;  be  astonished

associate  (v.  i.)  it‘ishīr;  be

associated  ishshārik

astonish;  be  astonished

August  Aghostūs

aunt  (paternal)  lamma;

(maternal)  khdla

Austria  Nimsa

Austrian  nimsīwī  (f.  nimsā-

viya)

awake  (v.  t.)  saḥḥā;  they

awoke  saḥḥū

axe  balṭa

Bachelor  ‘azabangi

back  (s.)  ḍahr;  (of  carriage)

masnūd;  stand  back  ittākhīr

bad  battāl

bake  khalāz;  be  baked  ḫalā-
baz

baker  ḥarrān

balcony  balakōn,  balkōn

ball  kūra  (pl.  kūwar)

ball  (dance)  balīn

balloon  balīn

banana  mōza  (col.  pl.  mōz)

band  (music)  māzībān

bank  bank

barefooted;  a  going  bare-

footed  ḫajā

barley  shīrīr

barrel  barmīl  (pl.  baramīl);  (of  gun)  maṣṭrā

basket  sabat

bath  ḥammām;  (v.)  istihmāmā

battle  waq‘ān

bazaar  sūq  (pl.  iswīq)

be  kūn;  I  shall  be  akūn;  you

will  be  takūn;  I  was,  you

were  kūnā.
they were *kānu*; there is, are *ši, šiḥ*

bear (endure) *istahmil*

beard *wahsha*  
  (col. pl. *wahshah*)

beat *dagg*; *dagg]*

because *‘ilā shūn, ‘ashūn,  
  lūḥsan, bīnum, ikhmmn*

become *baqa*

bed *darr*; go to bed *nām*

Bedouin *badawī*

bedstead *zīrīr*

beer *bīra*

before *qabāl, qabāl ārα*

beg *shahat; ihtawqay, ihtāq*

beget *wilād*; beget generations of children *istaullid*

begin *bala, istawdā*

beginning *anseil*

beguile *ghayna*

behind *wαrα*

believe *saddaq*

believer *mu‘min*

bell *garas, garaz*; (small) *gilgil*

belonging to *betār* (pl. *betār*)

bellow *minfāk̄h*

bench *dikāb*

bench frame *hona*

bending (bowing) down *mujāfīga*

Berber, native of Berber, *ber  
  beri, barār̄i*  

beside, beside him, her *ganda,  
  gandābha*

besides *ghār*

bestow upon *rasaq*

better *ahsan, ahsās*

beware (imp.) *wār, kāsit, ’iyāk*

bewilder; be bewildered *iktār,  
  iktār*

be*” *bâl, bâl* (pl. *behāwād"

bicycle, *agāla, būkālib  
  (pi. *būkālib*)

billiards (bîk) *il biyardūn*

bind *rabāt; (books) *ganda*; be  
  bound *irrabāt; *ganda*

binding (cover of books) *gīdā*;  
  (books) *tāqīd*

bird (large) *tār* (col. pl. *tār*);  
  (small) *asfāra* (col. pl. *asfār*);  

birth *wilādā; give birth to  
  wilād (f. *wilāt*);  

biscuit *baskawītu* (pl. *baskawī*);  

bit *kitā; (pl. *kitāt*)*

bite (v.) *’add*

black *iswād (f. *sūdā, pl. *sūdā);  
  turn black *iswādāl*

blackguard (v.) *itrāzāl; wāt*

blame *ahlīz*

blanket *batūnīya, kīrām (pl.  
  ikhram)*

bless *birkī; bless with *rasaq*

be blessed *istabāk, istābāk;  
  be blessed with *itbashkar bi  
  itbashkar bi*

blind (a.) *a’mā; get blind *a’hāni*

block (v.) *sadāl*

blow (s.) *barisa; (v.) *marshāk*

blue *arsaq; (for washing)  
  zahtā; become blue *arsaq*

blunt (a.) *metalām; get blunt  
  tilān*

board (s.) *līh*

beast *gādhkh*

boat *merkīb*

boatman *merkhabā*

body *gīta, gīnā*

boil (v.t.) *gīlā; (v.i.) *gilī*

boiling (s.) *gīlās; gīlāt*

bold *ṣagā; be bold *富裕āsr*

book *kittāt*

bookseller *kābat*

bore (a hole) *khāraq*

born; be born *wādālul*

borrow *istabāf*

bottle *qāsā*

bound (v.) *kabālīd*

bow (bend down) *fātā*
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  difference  fərq;  have  a  differ-
  ence  ilkəşən
  different  başəq
  difficult  səb
  diffuse  wasət;  be  diffuse  wasas
  dine  il'saħa
  dinner  'aswa,  'asheq
  direction  qinu,  naheq:  in  the
  direction  of  .  .  .  naşıq  .  .  .
    be  turned  in  the  direction
    of  ilməgh  li
  dirt  wasəθa
  dirty  wisiqué  (comp.  aməsəh)
discuss  iltəbəs
  dishonour,  back  with  dishon
  ārəş
  disease  maşəq,  maţə
  disguise  awesəli  (başəq)
dish  saţą,  tašikh;  be  dished
  up  məbraş
  dishonour  (v.)  ıb
  dismiss  rafaq  (raţaf);  be  dis-
  missed  draţafed
  disorder  'as
  distance  maşəqə
  distant  bədət
  divide  qasam
  divorce  tələbə
  do  'awal,  yaşə  I,  you,  are
  small
  docile;  become  docile  helə
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>doctor</td>
<td>hakim</td>
</tr>
<tr>
<td>dog</td>
<td>kalb (pl. kilb)</td>
</tr>
<tr>
<td>dog-cart</td>
<td>dakkār (pl. dakkār)</td>
</tr>
<tr>
<td>doing</td>
<td>'amaliya</td>
</tr>
<tr>
<td>domineer</td>
<td>istahkim</td>
</tr>
<tr>
<td>donkey</td>
<td>himār, humār (pl. himār); consider a donkey istahmar, istaghsh</td>
</tr>
<tr>
<td>donkey-boy</td>
<td>hammār</td>
</tr>
<tr>
<td>donkey-saddle</td>
<td>barda'a</td>
</tr>
<tr>
<td>door</td>
<td>bāb (pl. ibāb)</td>
</tr>
<tr>
<td>door-handle</td>
<td>ukra</td>
</tr>
<tr>
<td>doorkeeper</td>
<td>bauwāb</td>
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<tr>
<td>double</td>
<td>(a.) migwi; (v.) igwaz (agwaz)</td>
</tr>
<tr>
<td>doubled</td>
<td>matnī</td>
</tr>
<tr>
<td>doubt</td>
<td>(s.) shakk; no doubt ma'lam</td>
</tr>
<tr>
<td>dough</td>
<td>'agin</td>
</tr>
<tr>
<td>drain</td>
<td>balld'a</td>
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<tr>
<td>draught</td>
<td>sharba</td>
</tr>
<tr>
<td>drive</td>
<td>sdj, rikib; be driven urākab</td>
</tr>
<tr>
<td>drop</td>
<td>waqqa'</td>
</tr>
<tr>
<td>drown</td>
<td>ghirāq, istaghraq; they were drowned ghiryqm</td>
</tr>
<tr>
<td>drug</td>
<td>dawa (pl. adwta, idrotta)</td>
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<tr>
<td>drunk</td>
<td>sakra; get drunk rihirj; make drunk sakar</td>
</tr>
<tr>
<td>dry</td>
<td>(a.) mishif; get dry mishif; be covered, filled, with dust ittarab</td>
</tr>
<tr>
<td>dye</td>
<td>(v.) sabagh; be dyed insabagh</td>
</tr>
</tbody>
</table>

**E**

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
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</thead>
<tbody>
<tr>
<td>either</td>
<td>either... or ya... ya</td>
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<tr>
<td>elbow</td>
<td>kāf</td>
</tr>
<tr>
<td>eleven</td>
<td>hidashar, hidashar, idotashar, idotashar</td>
</tr>
<tr>
<td>embankment</td>
<td>yer</td>
</tr>
<tr>
<td>emperor</td>
<td>inberatir</td>
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<tr>
<td>employ</td>
<td>haddim</td>
</tr>
<tr>
<td>employee</td>
<td>mistakhdim</td>
</tr>
<tr>
<td>empty</td>
<td>filfi, farfah</td>
</tr>
<tr>
<td>enclosure</td>
<td>hush</td>
</tr>
<tr>
<td>end</td>
<td>(s.) yahya</td>
</tr>
<tr>
<td>endure</td>
<td>istahoud, sāman</td>
</tr>
<tr>
<td>enemy</td>
<td>'alū (pl. alū)</td>
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<tr>
<td>engage</td>
<td>qāwil</td>
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<td>engineer</td>
<td>mahāndiz</td>
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<tr>
<td>English</td>
<td>(s.) Inghī; (a.) Inghī</td>
</tr>
</tbody>
</table>
enjoin wasṣa
enjoy ināṣay min
enjoyment inbīṣaṭ, ḥaẓz
entangle: they entangle yisḥ-
biḥa; get entangled ithābaṣ
enter dukhāl, khashṣ; they
entered dukhāla
entry dukhāl
environa qunār
err ghuṭṣ
errand mishwār
escape harāb, isṣṣyib
Europe Ursabba
European ḥaṯrinn, rubbāri
(wrubāri)
even ḥattā
everybody kulle min bīn

Face wishsh
fade ighadl
faithful māmin
fall wāṣṣ, saqṣṭ
false kālḥ
falsehood ḥālbd
family ḥālbd al ḥāl
far bāṭid; find too far istabāḍ
fasten ṭaḥāṣ; they fastened
rabāṭ
fat: grow fat simīn
father ḥab; my father
alḥab; his father alḥāb
fatbom (get to the bottom of)
istaṭābūn
Fayoum, man from the Fayoum
fiṣqūmā (pl. fiṣqūmā)
lax (s.) khāf; (v.) khāf (min);
they lax gikāfā
February fiṣhār
feel ḥān
fellow ṣalār (pl. ṣilādān)
ferry wa rashāqa
festival ṣid

exacty tumām
example masūl; for example
masūl
except (ad.) ʿilla; except that
innama
excess kutr
excuse; excuse oneself ʿiltazar
existing maqūla
explode taqtaq
expose ʿaṣīd; (make clear)
begin (baʿṣīd), (to view) ʿāṣīd
extinguish taṣṣa; be extin-
guished intaṣa
extract qalla; ʿistakhray
extracting (s.) qalā
eye ʿan
eyesight nazar

F

fever ḥimmā (ḥummā), sukīhā
sukīhīna
few shoumīya, kum, huḥ
few ṭaḥāṣ
fiṣ ṭarḥāṣ
fie ḥāk
field ḥāṭ (pl. ḥāṭān)
fight (battle) waṣṣa
file (raw) gaf; (tool) mabruṭ
fill mā, ʿabba; they fill qimād
be filled intaṣa (ṣaṭāb)
filling (s.) māly
finally nihaitu
find (s.) liqyā; (v.) laqā, ḥaqā.
wagad; I, you, found ḥaqā;
they found laqā; he found
iṭraṣa
fine fīṣūn
finger ṣalāṣ
finger nail ṣalīf
finish; be finished ṭulbāṣ
(f. ṭulḥāṣ), ʿtulṣār
fire śīr; ḥariṣa; (v.) darṣṭa
first ʿāṣab, anṣāḥbā; first class
iṭarāṣa ēṣā
fish  samaka (col. pl. samak);  
     (v.)  istdd  
fisherman  seyád  
fissure  shaqq  
five  khamas,  kamsa  
fixed  mažbat  
flame;  burst  into  flames  sha’lil  
flannel  favella  
flee  harab;  they  fled  harabú  
feeling,  flight  firár  
float  ‘ám  
floor  ard,  ardíya  
flow  down  sál  
flower  zahr  (pl.  zuhúr);  warila  
     (pl.  ward)  
flush  izarád  
fly  (s.)  dibbána  
flashing  (v.)  tājir  
foam  (s.)  raghwa;  (v.)  ragha  
fodder  ‘alig,  ‘alig  
fold  (v.)  tana,  tabbaq,  tawa  
foolishness  hamáqa  
foot  ‘ala  shán,  ‘ashán  
force  zúr,  gúwa  
forged  misini;  
forgery  zúr

Gaiety  inshiráh  
gain  kusub,  kisib;  I  gain  aksab,  
game  līb  
gaoler  saggán  
garden  ginéna  (pl.  qan’in,  
    qanányin)  
gardener  qanéni  
garment  hid  ma  
gate  bab  
gather;  gather  together  (neut.)  
    ngtami;  be  gathered  to-  
    gether  illám,  illám  
gave  at  inkadat  ‘ala  
general  (s.)  qimmínár  

forget  nisi;  I,  you,  forgot  
visit
fork  shóka  
forward  quddám;  bring  for-  
ward  qaddim  
fountain  fasqiyá,  (drinking)  
sibil  
four  arba‘,  arba’a  
frame  (s.)  birwáž;  (v.)  barwiz  
France  Fransa  
Frenchman  fransái  
frequent  (v.)  itraddid  ‘ala  
fresh  taza,  tari;  get  fresh  and  
green  ra’ra’  
freshness  tázava  
Friday  (yóm,  malúr)  ig  góm  ‘a  
a  friend  sákib  
frighten  khawuif;  be  
frightened  írta’ash,  inkhadd  
from  min;  from  her  minha  
front;  in  front  of  quddám  
froth  (s.)  raghwa,  (v.)  ragha  
fruit  fra’ta,  jak-ha  
fruiterer  fakahán  
fry  qili;  be  fried  itqala,  itqalla  
full  malyán  
fun;  make  fun  of  istahza’
glass *qizāz*; *khabbāya*
glutinous *ākkūl*
gnawed *mitṭākūl*
go *rāḥ;* I, you, went *ruḥt*; she went *rāḥit*; they went *rāḥā*; he goes, will go *yērūḥ*; we go, will go *yēerūḥ*; they go *yērūḥā*; go away *rāwūḥ*; go out *ṭill*, *kharag*; they went on *mišyā*; they go up *niṭlān*
go-between, act as a go-between *iṭrassā¢*
going (s.) *mīrāḥ*; going out *kharāq*; going through *ṭīt* goat *mīṭa*
good *tāiyib*; find good *istaḥsīn*; *istaẓrafl*
goods *budāra*
government *hukūma*
gown *tōb*, *gallabiya*; her gown *tubha*

**Hair**

shar

hairy *mushārāni*
half *muss*
hammer *shakīsh*, *qādām*
hamper *zandil*
hand (s.) *ṭīl*; (v.) *nawīl*
handful *bīfīma*
handkerchief *mawdiil*
handle (of door, &c.) *akro*
handwriting *khatt*
hang *shamāq*
hanging (s.) *shamq*; (part.) *mawdaq*
happen *ḥasāl*, *gara*
happiness *hami*
hard *gāmid*; get hard *gāmid*, *gabbās*; hard up *mażūr*
harden (v.t.) *gannmil*; (v.t.) *gabbās*
hardness, hardiness *gumāliya*

**grammar** *agrūmāqya*
grandees *nas kubārāt*
grandmother *gidda*, *sīt*
grass *hashīsh*
greedy *ākkūl*
green *akhḍār*
greengrocer *kuḍārt*
greens *kuḍār*
greet *sullim* ‘ala; they greet *yisallimā* ‘ala
grocer *baqqāl*
groom (s.) *sūtis*, *sāyīs*, (v.) *sāyīs*
ground ard (f.) (pl. *arāḍī*)
grow; let grow *rāṭha*; grow up *kibīr*
guarantee (v.) *daman*
guard; be guarded *inḥaraḍ*
guardian *ḥariṣ* (pl. *harrīṣ*)
guest *dēf* (pl. *diyūf*)
gun *bundūqīya*

**Harm**

(v.) *darr*, *sa’*
haste, make haste *ista’qīl*, *shahhil*
hasten *shahhil*
hat *burnūtā*
haunted *maskīn*, *maḥgūr*
have, I have *‘arḍī*; you have *‘aydak*
he *hawa*, *kīna*
head *rās*; hold one’s head high *istaẓrīl* *naṣrūn*
headman (of a village) *samaq*
head ‘ālyī
hear *simā*; they heard *simā*;
hearing (s.) *simā*
heart *qalb*
heat *harr*, *hīmā*
heavy *tiqīl*; consider heavy *istaqīl*
height *ṭīl*
<table>
<thead>
<tr>
<th>English Vocabulary</th>
<th>Arabic Vocabulary</th>
</tr>
</thead>
<tbody>
<tr>
<td>help săʿīd</td>
<td>be helped issāʿīd</td>
</tr>
<tr>
<td>help</td>
<td>ṣarkha</td>
</tr>
<tr>
<td>here</td>
<td>ʿina</td>
</tr>
<tr>
<td>hide (v.t.)</td>
<td>ḫafā</td>
</tr>
<tr>
<td>high ʿādī</td>
<td>ʿamir</td>
</tr>
<tr>
<td>himself</td>
<td>nāṣu</td>
</tr>
<tr>
<td>hoard</td>
<td>ḥauwiṣ</td>
</tr>
<tr>
<td>hold</td>
<td>misik</td>
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<tr>
<td>holding (s.)</td>
<td>maska</td>
</tr>
<tr>
<td>hole</td>
<td>ḥawra, ḥaṣra</td>
</tr>
<tr>
<td>holiday</td>
<td>ḥāqqaʾ; ʿid</td>
</tr>
<tr>
<td>honour (s.)</td>
<td>ihtirām, (v.) ʾsarrāf, ihtirām</td>
</tr>
<tr>
<td>hook (s.)</td>
<td>shankal</td>
</tr>
<tr>
<td>horse ʿuṣūn</td>
<td>horses ḥāl</td>
</tr>
<tr>
<td>I ana</td>
<td>ice taq</td>
</tr>
<tr>
<td>idea</td>
<td>fikr</td>
</tr>
<tr>
<td>idle; leave idle (on one's hands)</td>
<td>bauwar; be left idle (on one's hands) bār</td>
</tr>
<tr>
<td>idolater</td>
<td>musārik</td>
</tr>
<tr>
<td>if ʿin, in lau; even if lau in, velau in; if not tōlā</td>
<td>ignaron ġaḥil</td>
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<tr>
<td>ilāʾi ʿayn; get ill ʿayī</td>
<td>illness ʿaygā</td>
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<tr>
<td>imagine</td>
<td>īštukār</td>
</tr>
<tr>
<td>immediately</td>
<td>ḥālān</td>
</tr>
<tr>
<td>impair; be impaired (intellect)</td>
<td>khuruf</td>
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<tr>
<td>important</td>
<td>mahimm (comp. mahamm)</td>
</tr>
<tr>
<td>impoverish</td>
<td>ʾuṣwar (ṣuṣwar)</td>
</tr>
<tr>
<td>impress</td>
<td>akkāl (aṭla)</td>
</tr>
<tr>
<td>imprison</td>
<td>ḥabas; be imprisoned inḥabas</td>
</tr>
<tr>
<td>in fl, fl; bi; gāwa; in it fiḥ</td>
<td>horse-cloth ʿull</td>
</tr>
<tr>
<td>hot hār, harr; sukhn</td>
<td>hotel lukanīla, ḥammāra</td>
</tr>
<tr>
<td>house bēt (pl. bāyat, buyt), our</td>
<td>house bitten</td>
</tr>
<tr>
<td>how ʿizzāy; how much? kām</td>
<td>however it be muḥma kān</td>
</tr>
<tr>
<td>hunger gūʿ</td>
<td>ʿlāq, ʿān</td>
</tr>
<tr>
<td>hungry ʿuṣūn, ʿūn</td>
<td>hurray (v. t. and i.) shāḥil</td>
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<td>hurried (s.)</td>
<td>ḫāṭa; (part.) misrī, musrī</td>
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<td>hurt (v.)</td>
<td>darār, (pain) ṭagā</td>
</tr>
<tr>
<td>husband</td>
<td>yūz (pl. yīwāz); her husband guzha</td>
</tr>
<tr>
<td>hyena</td>
<td>ṭabā (pl. ṭabā)</td>
</tr>
</tbody>
</table>

<p>| I ana | ice taq |
| incite | ṣalat, wazz |
| increase (v.t.) | zaunīd, kattar; (v.i.) zōd, inzād |
| indicate | ʿulā ‘ala |
| inform | khubbar, ḥuḥīm, ḫaṭāh |
| inhabit | sikān |
| inhabited | maskān |
| inherit | wēris |
| injure (v.) | darār; feel oneself injured indarr |
| ink | ḥibr |
| inkpot | ʿauwaṣ |
| imm | khammāra |
| inquire | īṣaraḥim, īṣāḥll |
| inside | gāwa |
| insist | akkāl |
| instead | ḥiḥil; bīḥil ma, ṣīḥad ma |
| insult | shatām; insult one another shitiṣim |
| insure | ʾuṣwar, ṣawān |
| intelligence | ʿaṣīf |
| interfere | ḥalakhil |</p>
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<td>interpret</td>
<td>tarafim</td>
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<td>interpreter</td>
<td>tarafunmán</td>
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<tr>
<td>invite</td>
<td>azam; be invited it'azam</td>
</tr>
<tr>
<td>irrigate</td>
<td>rawa; be irrigated itrawa</td>
</tr>
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<td>Italian</td>
<td>ulyini</td>
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<td>Jacket</td>
<td>zukotta</td>
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<td>January</td>
<td>yandiyir</td>
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<tr>
<td>jar</td>
<td>ibray, ballās, ballāsi</td>
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<tr>
<td>job</td>
<td>shugbl</td>
</tr>
<tr>
<td>journey</td>
<td>(s.) sufar</td>
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<td>journeying</td>
<td>mesijir</td>
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<tr>
<td>joy</td>
<td>suaré</td>
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<tr>
<td>judge</td>
<td>(s.) qḍi (pl. qḍā); (v.) hakam; they judge yihkum</td>
</tr>
<tr>
<td>jug</td>
<td>ibray</td>
</tr>
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<td>juggler</td>
<td>hārā</td>
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<td>July</td>
<td>yulay</td>
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<tr>
<td>June</td>
<td>yunya</td>
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<tr>
<td>Keep; keep away</td>
<td>off ḥāsh; they keep away yehāshā; be kept away, off inḥāsh; keep back ākhār</td>
</tr>
<tr>
<td>keeping</td>
<td>be in safe keeping ḏhaffāz</td>
</tr>
<tr>
<td>key</td>
<td>mafūḥ, mifākh</td>
</tr>
<tr>
<td>Khedive</td>
<td>Khidwāri</td>
</tr>
<tr>
<td>kick</td>
<td>rajas, ṣarab bi riya; they kicked rajasā; be kicked ītrafāj</td>
</tr>
<tr>
<td>kill</td>
<td>manuṣit, qutal; they killed manūṣtā; be killed ḫaqatul</td>
</tr>
<tr>
<td>kind</td>
<td>(s.) Ǧumis</td>
</tr>
<tr>
<td>kindly</td>
<td>bi ḥalf</td>
</tr>
<tr>
<td>kindness</td>
<td>ḫinniya, ḥalf</td>
</tr>
<tr>
<td>kine</td>
<td>boqar</td>
</tr>
<tr>
<td>king</td>
<td>malik</td>
</tr>
<tr>
<td>kiss</td>
<td>(v.) ṣās; be kissed itbās</td>
</tr>
<tr>
<td>kitchen</td>
<td>matbakh</td>
</tr>
<tr>
<td>kitten</td>
<td>qutūt</td>
</tr>
<tr>
<td>kneel</td>
<td>birik; make kneel harār</td>
</tr>
<tr>
<td>knife</td>
<td>sikkōn</td>
</tr>
<tr>
<td>knock</td>
<td>(s.) khabita; (v.) taraf, khabat, khaddāt; they knocked khabatā; be knocked īkhabat</td>
</tr>
<tr>
<td>know</td>
<td>Ǧiš; I, you, know Ǧiš; they know Ǧirād; be known ittaraf, ittaraf</td>
</tr>
<tr>
<td>knowledge</td>
<td>ḫīlm</td>
</tr>
<tr>
<td>Ladder</td>
<td>sīlim</td>
</tr>
<tr>
<td>lady</td>
<td>sitt; play the grand lady Ǧissatil</td>
</tr>
<tr>
<td>lake</td>
<td>birka</td>
</tr>
<tr>
<td>lame</td>
<td>be lame Ǧaray, Ǧarag</td>
</tr>
<tr>
<td>lamp</td>
<td>dama, ḫamda</td>
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<tr>
<td>lance</td>
<td>harba</td>
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<tr>
<td>landlord</td>
<td>saḥḥ (ṣāḥāḥ) il ḫit</td>
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<tr>
<td>language</td>
<td>baghā, bāghān</td>
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<tr>
<td>lantern</td>
<td>ḥinūs</td>
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<td>large</td>
<td>kesēr, kīlār (comp. akhar) (pl. kubār)</td>
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<tr>
<td>last</td>
<td>(a.) akhar, akharā</td>
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<tr>
<td>last</td>
<td>(v.) ḫawān, ḥadhāri</td>
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<tr>
<td>late</td>
<td>wakhri; be late Ǧaray, ḫak</td>
</tr>
<tr>
<td>laugh</td>
<td>ḫith; make laugh ḫak</td>
</tr>
<tr>
<td>laughing</td>
<td>(s.) ḫak</td>
</tr>
</tbody>
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lawyer  abukdtu
lay (down) naiyin; (eggs) bi'dit
lazy kasln, tanbil, tanbol (pl. tanabla); be lazy tanbil, kassil
lead (s.) rusas
lead (v.) wadda
leaf waraq (col. pl. waraq); put on leaves (tree) warraq
leakage khmarvan
lean on irtakan 'ala
leap (v.) naft
learn it'allim; make learn by heart haffad
learned 'alim
leather gild; piece of leather yibla
leave (s.) agaza; by your leave min fiadak; (v.) khalla, segib; I, you, left segib, fut; they left segib; (quit) fiirig
ledger daftar
lemon tamana (col. pl. lamun)
leap sallif
length tib
less auall; get less nuqas
lest lakhsan
let (permit) khalla, imp. khalli; they let go segib; be let (house) il'aggar; be let go issyib
letter gargab
liar kadhib
library kutubkhana
lie (down) nim, raqat
lie (s.) kidb; give lie to kadhib
light (s.) mir; (v.) qid; bring to light izhar
light (not heavy) khafif
lighten barajit (id darya)
like (a.) sib, mil
likeness shabab
limit (s.) hadd, qadd; (v.) haddil
line khaf
lion sab' (pl. suban)
little (s.) shuwaia; consider little, too little istiyall, istalaq
live (v.) 'ish; (inhabit) sikun; they live yiskunu
living (s.) ma'isha; get one's living istarzaq
load (s.) hamda, wisq; (v.) hammil, wasaq, 'abba; be loaded, laden itwasaq
laow rightif (pl. irghijah)
lock (s.) kalin, (v.) sak
locksmith kawalini, kawalingi
London Lundura, Lundura, Lundra
long twal (comp. atwal); long ago zamim
look (v.) bass; (search) dauwar; they look after hajiz 'an; look over itfarrag 'ala
look out! a'ta
looking for medauwar 'ala
loosen rakha, rakhakh
lord rabb, rid
lose rikh minnu
loud 'adi
lounge inga'as, ingamag
love (s.) hubb, (v.) hubb, wadd; they love yehibba; be loved ithabb, inhabb
loving melhib
low witi, dain
lower (a.) tahlini
luck bakht
lucky; find lucky istabrack
luggage tafs
luggage van matkazan transib
lunch ghui
lying (down) n'im, nayim; lying down, lying ill rivul
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
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<tbody>
<tr>
<td>Mad  maynun; drive mad</td>
<td>مرنن; حرك مرنن</td>
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<tr>
<td>make 'anad</td>
<td>مرنن</td>
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<tr>
<td>malice; bear malice ithammil</td>
<td>مرحمة</td>
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<tr>
<td>man raggil (pl. raggila)</td>
<td>راجغلا</td>
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<td>manhood knbr</td>
<td>كنبر</td>
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<tr>
<td>manage sayis</td>
<td>سايس</td>
</tr>
<tr>
<td>many ketir, kitir</td>
<td>كتير, كتير</td>
</tr>
<tr>
<td>March mars</td>
<td>مارس</td>
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<tr>
<td>mark (v.) ashshar</td>
<td>عشار</td>
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<tr>
<td>market suq (pl. iswag)</td>
<td>سوق</td>
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<tr>
<td>married miggauxiz</td>
<td>زوج</td>
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<tr>
<td>mash (v.) dagg</td>
<td>ركض</td>
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<td>master makhtalam, sol: (teacher)</td>
<td>معلم</td>
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<td>mat hasira (pl. hasir)</td>
<td>حسيرة</td>
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<td>match kahara (col. pl. kaharat)</td>
<td>مكان</td>
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<td>maker hasari</td>
<td>حصار</td>
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<td>matter masala, khabur</td>
<td>مسألة, حبور</td>
</tr>
<tr>
<td>mattress martuba</td>
<td>سرير</td>
</tr>
<tr>
<td>mattress-maker menagrid</td>
<td>سرير</td>
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<td>mattress-making lughel</td>
<td>سرير</td>
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<td>May maya</td>
<td>مايو</td>
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<td>measure (v.) qis</td>
<td>قيس</td>
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<td>meat kham, khamma</td>
<td>دجاج</td>
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<td>medicine danh</td>
<td>دان</td>
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<td>meat qahil, dghil wajga;</td>
<td>لحم دغيل</td>
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<tr>
<td>met qahili, chance to meet</td>
<td>لحم دغيل</td>
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<tr>
<td>tssahif wajga</td>
<td>لحم دغيل</td>
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<td>meeting garmiya</td>
<td>جريمة</td>
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<td>melt (v.) saylah, saylah, lausid</td>
<td>سايل</td>
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<td>memory til</td>
<td>تيل</td>
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<td>mend sallah; they mend</td>
<td>سالح</td>
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<tr>
<td>g-sallah</td>
<td>سالح</td>
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<td>merchant tajir (pl. tajjir)</td>
<td>تاجر</td>
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<td>merchandise bujarra</td>
<td>بجار</td>
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<td>messenger manasa</td>
<td>ناس</td>
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<td>metre matr</td>
<td>متر</td>
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<td>middle mrof</td>
<td>مرف</td>
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<tr>
<td>mile mil</td>
<td>ميل</td>
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<td>milk (s.) laban; be milked</td>
<td>مهلب</td>
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<td>milkman labban</td>
<td>مهلب</td>
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<td>millieme millin</td>
<td>ميلي</td>
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<td>minaret madna (madina)</td>
<td>مادنا</td>
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<td>mind (s.) bal</td>
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<td>mine (pr.) beteri (f. beterli, pl. beteri)</td>
<td>بترى</td>
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<td>ministry diwan, nazara</td>
<td>مظاهرة</td>
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<td>minor qasir</td>
<td>قشير</td>
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<td>minute digya</td>
<td>دقيقة</td>
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<td>mix khudaj</td>
<td>خداج</td>
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<td>molar (tooth) qirs</td>
<td>لسان</td>
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<td>money fulas</td>
<td>فلس</td>
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<td>month sheber</td>
<td>شهر</td>
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<td>moon qamar, quma</td>
<td>قمر</td>
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<td>more ziyada</td>
<td>زياد</td>
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<td>morning shub: this morning</td>
<td>صباح</td>
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<td>morsel buurma</td>
<td>بورم</td>
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<td>mosque jamai</td>
<td>جامع</td>
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<td>mosque namosi (col. pl. namous)</td>
<td>جامع</td>
</tr>
<tr>
<td>moth 'illa</td>
<td>جماء</td>
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<td>mother amm, my mother</td>
<td>عمة</td>
</tr>
<tr>
<td>mother-in-law hurait</td>
<td>زوجة</td>
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<tr>
<td>mound kom</td>
<td>كوم</td>
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<tr>
<td>mouse joor (pl. joom)</td>
<td>نور</td>
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<td>moustache shamai</td>
<td>شمام</td>
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<td>mouth huraj</td>
<td>حراج</td>
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<td>mouthful buama</td>
<td>نور</td>
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<td>mow hashsh, be mown in</td>
<td>حشش</td>
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<td>Mr. efendi, khawasa, musya</td>
<td>مصيق</td>
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<td>much ketir, kitir</td>
<td>كتير, كتير</td>
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<tr>
<td>mud wahd</td>
<td>وحد</td>
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<td>mule bayqhd, bayqhd (pl. bayqhil)</td>
<td>بيرغد</td>
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<td>music nashad</td>
<td>نشيد</td>
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<tr>
<td>Mussulman Muslim</td>
<td>مسلم</td>
</tr>
<tr>
<td>matter baryam</td>
<td>بيرغد</td>
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</tbody>
</table>
Nail *musmar, *mūṣmār, *mismār,
mūṣmār
name (s.) *ism; by name
*ismān; inquire name of
*istasmān 'an
named *masmi
napoleon *bintu (pl. *banāti)
native baladi
near mistaqrab; find, consider,
near istaqrab
necessary lázim
necessity luzām
neck raqqaba
need (s.) luzūm, āza; no need
balūsh
neighbour gār
nesting (part.) me'ashshish
net sha'baka
never abādān
new gelīd, giḍid (comp.

O, oh *ya
oath: take an oath hili' isti-
ḥallīf
obtain illazal
occasion fursa
October *ulūbhar
of bahr (pl. *bahrā)
of course maṭlam
off; from off min 'ahl
offence lālima
office muṣāf
officer giḍaf (pl. biṣāf)
often halī ma
old (person) ḥāber, ḥālar (comp.
ḥābar), ḥāliga, ḥāliga, (thing)
qutūm (pl. qutūm)
on 'ah
once maṭira; once for all we:
*ālima, lā l maṭira

one *aḥād
only *bass; only that innama
open motāfiḥ, fiṭḥī
open (v.) fiṭḥah imp. *iṭḥah;
they opened fataḥū; be
opened alfiṭḥah
opening fiṭṭah
ophthalmia; get ophthalmia
*iqesāb
oppose ḥālīf
opposite qasīd
or rāwa
or to in order
order (pl. cha'rān) wazama, in order
that bīf; 2 yug, (v.) once
ordinary *sidāba
origin *nī
original aṣṣīl
orphan gūṭim.
other  'Ārin,  āshâqâ,  yhûr
our  -Nat,  ṣawānâ f.  ṣawâritna  (pl.
behûna)
out  barrā
outer  barrûnî
oven  (European)  furn  ;  (Arab)
kamîn

Pain  (s.)  wâyâr;  (v.)  wâyâr
paint  (s.)  bûyâ,  (v.)  darab
bûyâ
pantry  iššinâ,  šûnînâ
paper  waraqâ  (col.  pl.  waraq.
pl.  warîq,  warîq,  warîq)
pardon  (v.)  sâmîh
Paris  Barîn
partner  shirîk  ;  take  as  a  part
ner  shirîkk
partnership  širkâta  ;  be  in  part-
nership  širkatâ
pasha  bâša
pass  fa't  ;  (hand)  māsil  ;  let
pass  fa'mût;  she  passed
fatâl  ;  they  passed  fatân
passing  (s.)  fa't;  (part.)  fa'ti,
fa'tî
pastry  fa'tîr
pastry  cook  fa'tirîr
pave  hallâq
pay  (s.)  ugrî  (pl.  ugrîr);  (v.)
mubîya  ;  (v.)  darab
pease  bušâqâ
peaseock  bu'sâq
peat  kâmânilâga  (col.  pl.  u-
śîrâ)
peel  (v.)  qâhshâh
peet  (v.)  bas
pen  yâlam
penet' yânûn  rasây
people  sûrê
person  yânûn  rasây
perform  qâlîb

over  fûq,  'âlî
overcast  hûfûn,  sûnî
overlook  (of  a  window)  -al-
overtake  lihîq
owe  iddâ'în
owner  sûhîb

perfumes  'uṭurât
period  mu'ddâ
pûish  hûlîk
permission  izn  ;  ask  permission
istâzîn
permit  azan  (lî)
perplex  hâjîr
persevere  istîmâr
Persian  'agâmî  (col.  pl.  uqâmî)
person  wâ'îr
personally  zûtân
phenie  fu'dîk
piastre  qâsh;  qersh,  (tariff)
yârsâ  sâîrî  ;  twenty-piastre
piece  esâîrî  yâ
pick  (up)  lâli  ;  they  pick  up
yâlimâl
pickles  'ârshâ
picture  sûra
piece  Hiring  (pl.  hitâl)
pierce  hârîf,  (with  many
holes)  khâhâq;  be  pierced
râqâb
pilgrim  hâqî
pilgrimage;  go  on  pilgrimage
hâqî
pincers  kâmmûshâ
pipe  uqâfîrî  (pl.  uqâfîrî)
pity  (s.)  khâfîs,  kâhâfîs
cause  to  pity  kâmîs  sâ'd
place  (s.)  mâtûqî
placed  sâîfâtât
plant;  be  planted  tâqâdîl
plane  (tool)  râqâb
play (v.)  lā'ib ; an instrument ḏaqq ; play with lā'ib
please ; be pleased inbasat,  inṣār
plunged mabsūt
plum barqūqa (pl. barqūq)
pocket ḏeq
poet  ṣā'īr (pl. ṣhwāra)
police bulis ; police-station tūm, karakōn
polytheist mushrik
pommel ; tie the bridle to the pommel of the saddle qarbas
pond ṣarqa
pony sisī (pl. sayāsī)
poor faqir ; become poor itqāq
porter  ṣhāyāl
porterage mashāl
portfolio mahfada
portmanteau  ṣanīṣa
possessed  maʿqrāt ; behave like one possessed  itʿafrah
possession ; acquire possession  istamlik
possible (a.)  wamkin ; be possible imkan ; it is possible  yīmkin
post busfa
post-office (makkāb)  il ṣoṣa
postcode  akhkhār
pot ṣalāfa
potato bafafsa (col. pl. bafafṣī)
poulterer  farargī
pound (money)  gīnēh
pound (v.)  ḏaqq
pour kabb ; I will pour akubb ; be poured inṣābb
powder barāḍf (barāḏ)
power ṣīra, mayyāra
powerful qādir
pray ṣalā ; pray!  ṣfīqalā!  ʿummāl!
prayer ṣalā ; call to prayer  ṣādān
precision ; do with precision  ḏīqān ; be done with precision  ḏīqān
prepare gahhī, ḥāḍār
present (s.)  ḥaḍīya ; (a.) ḥāḍir, munjīl ; be present ḏuwāyid
present (v.)  qaddīm
presence ṣamīd
preserving (s.)  ḥifz
press ; be pressed ḏaq, ḏīqāyīq
pretend  ḏda'a
pretty kunāyis (comp. akwaṣ)
price  ṣaman
pride
prince  ṣ̄āfer,  ṣ̄awṣ
prison ḥabs,  ṣign
prisoner muhbaṣ, ṣawṣān (pl. ṣawṣān) ; make prisoner  istāṣar
probably ḥālibān
procuration niyāba
proper ; be proper saḥḥ
properly  ṣīy in niṣāb
property ṣāl
protect  hama, ḥāṣī  ṣa,  istalḥāṣ  ʿalā
protecting ḥifz
publish in the paper garmāl
puff ; be puffed up with pride ḏiqmaṣ
pug  ḏikhi
pull (v.)  ḏa'd ; be pulled  ḏīya
punish qamā
purse  ṣāṣ
put ṣ̄aṣ, imp. ṣ̄uṣ ; l. you, put ḏṭṭāl ; they put ḏṭṭu ; put on ṣ̄uṣ, imp. ṣ̄uṣ ; they put on yilbasū ; put to (door) ṣ̄uṣ, ṣ̄irb (harness) ṣ̄ulbāb ; be put ṣ̄uṣ, ṣ̄ḥāṣ ; be put up ṣ̄uṣṣib, ṣ̄ụṣṣib ; be put to ṣ̄ḥāṣ, ṣ̄ṭāḥ, ṣ̄āʾirb
pyramids  ṣarāmūn
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
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<td><strong>Quantity</strong> (number)</td>
<td><em>qantiti</em></td>
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<tr>
<td><em>gurda</em></td>
<td><em>gurda</em></td>
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<tr>
<td><strong>quarantine</strong></td>
<td><em>kurdi</em></td>
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<tr>
<td>put into quarantine</td>
<td><em>kurdi</em></td>
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<tr>
<td><strong>quarrel</strong></td>
<td><em>akhamiq</em></td>
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<tr>
<td><em>ishshokil</em></td>
<td><em>ishshokil</em></td>
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<td>quarrel with <em>thik, khaniq</em></td>
<td><em>thik, khaniq</em></td>
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<td>they quarrelled <em>thokung</em></td>
<td><em>thokung</em></td>
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<td><strong>Race</strong> (s.)</td>
<td><em>sabqa</em></td>
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<td><em>sabiq, issabiq</em></td>
<td><em>sabiq, issabiq</em></td>
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<td><strong>rag</strong></td>
<td><em>khulqua</em></td>
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<td><strong>rain</strong> (s.)</td>
<td><em>natar</em></td>
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<td><em>natara; (v.) natarit</em> (matarit)</td>
<td><em>natara; (v.) natarit</em> (matarit)</td>
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<td><strong>raise</strong></td>
<td><em>raqa</em></td>
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<tr>
<td>be raised <em>itraqa</em>, <em>itraq</em></td>
<td><em>itraqa</em>, <em>itraq</em></td>
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<tr>
<td><strong>rare</strong></td>
<td><em>rub</em></td>
</tr>
<tr>
<td><strong>rate</strong>; first-rate <em>al</em></td>
<td><em>al</em></td>
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<tr>
<td><strong>rather!</strong></td>
<td><em>nawid!</em></td>
</tr>
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<td>raw <em>uy</em></td>
<td>raw <em>uy</em></td>
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<tr>
<td><strong>reach</strong></td>
<td><em>najar, jil, rii, ittasa</em></td>
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<td>(overtake) <em>libiya</em>; be it reaches <em>gilla</em>; she reaches <em>thakura</em></td>
<td>(overtake) <em>libiya</em>; be it reaches <em>gilla</em>; she reaches <em>thakura</em></td>
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<td><strong>read</strong></td>
<td><em>qawma</em></td>
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<td>I read <em>qawat</em></td>
<td>I read <em>qawat</em></td>
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<td><strong>reading</strong></td>
<td><em>qawasa</em></td>
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<tr>
<td><strong>ready</strong></td>
<td><em>gibha, gibaba</em>; get oneself ready</td>
</tr>
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<td><strong>ready-made</strong></td>
<td><em>gibha</em></td>
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<tr>
<td><strong>rear</strong> (v.)</td>
<td><em>shadd</em></td>
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<td><strong>reason</strong></td>
<td><em>sabah</em></td>
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<td><strong>rebel</strong> (v.)</td>
<td><em>basi</em></td>
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<td><strong>rebellious</strong>; be rebellious <em>basi</em></td>
<td><em>basi</em></td>
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<td><strong>receipt</strong></td>
<td><em>asad</em> (pl. <em>wasulit</em>), <em>istikam</em></td>
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<td>receive <em>istikam, istaglil</em></td>
<td>receive <em>istikam, istaglil</em></td>
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<td><strong>recent</strong>; be recent <em>istiyadd</em></td>
<td>recent; be recent <em>istiyadd</em></td>
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<td><strong>recognise</strong></td>
<td><em>wirf</em></td>
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<td><strong>recognise</strong></td>
<td><em>wirf</em></td>
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<td><em>rif</em></td>
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<td><strong>recognise</strong> (v.)</td>
<td><em>rif</em></td>
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<td><strong>quarrelsome</strong></td>
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<td><strong>queen</strong></td>
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<td><strong>question</strong></td>
<td><em>swal</em></td>
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<td><em>guwam</em></td>
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<td>*ahmar (f. <em>hamur</em>, pl. <em>hamce)</em></td>
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<td><strong>regret</strong></td>
<td><em>itbaṣṣar</em></td>
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<td><em>rannat</em></td>
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<td><strong>remain</strong></td>
<td><em>baqa, fidil</em>; she remains</td>
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<td><strong>remained</strong></td>
<td><em>biq, binqga</em></td>
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<td><em>biq</em></td>
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<td><strong>remove</strong></td>
<td><em>thul, cal</em>, <em>ittasa</em></td>
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<td>be removed <em>ittala, itnayl</em></td>
<td>be removed <em>ittala, itnayl</em></td>
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<td><strong>renew</strong>; be renewed</td>
<td><em>iygaddil</em></td>
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retire  iftarad
return (s.) rugūţ; (v.t.) raggaţ; (v.i.) rigiţ; we returned  rigina
rice  ruzz
rich  ghani
riches  mal
ride  rikib; they rode  rikbaţ; be ridden  itrakab
riding  rikib
ring (the bell)  darab; (of metal)  ran
ripe  mistiri: become ripe  istawa
rise qam: (of dough)  ikhtamar; (increase)  inzād
rising  ulāţ
risk (v.)  ţayis
road  sikka (pl. sikak)
rob  savaq; be robbed  insavq
robber  harami
robustness  shiddiya

roll (v.t.)  dakhdar, (v.m.)  id-
dahdr, itmarragh; be rolled  iddahdar
roof  suth, suthaţ
room  udu (udo) pl. urad (urad); his room  uduţ; make room  wasaţ, fassah
rope  habl
rose  warda (col. pl. ward)
rose-water  (mouyit il)  maward
roughly; behave roughly  ithaqar; speak roughly to  ithaqat ala
row (s.)  saff; place in a row  rassas, saff
rubble  dabbish; fetch rubble  dabbish
ruin (v.)  'auwar
run  giriţ; make run  jarraţ; run away  sharad
running (s.)  garry

S
Sacking  khesh
sad; become sad  hizin
saddle  sary, sery, (donkey)  bardaţ
sake; your sake  khatrak
salty  maziya
saliva  riqh
salt (s.)  mulh, (a.)  mâlik, hâdiţ
salute  salâmula
same wâdî: all the same  reye
badîl
sand  rand
Saturday (yam, sâmîr) is salt
saucepan  kasarahm
savage; become savage  itrahe-
hesh
say  qil (imp.  qil); I say, will
say  aqil; you are saying
bâqil; he says  yepil; he is
saying  bâqil; they say  yepilu; I, you, said  qilt; that is to say  yarî
saying  qil
scarab  gu'rân
scarcely  ya dób, dobâk
scarcity  gilla
scatter  bahdar
scholar  tâbîz
school  ma'drasa
scissors  marqasș
scope  memel
scorch; be scorched  itqallu
scratch (s.)  kērēshaţ; be
scratched (thing)  ithakk
sea  bahr
see šâri', ru'a: I, you, saw šârif; he sees yeshuf; they see yeshuf

seeds bizr, taqiri

seeing (part.) šârif, šâifi; seeing that masâm; (s.) šâif

seize misik, qâbad; she seized miskit; they seized miskit; he seized itmânak, in(m)masâk

seizing (s.) masâk

select maqâr

self nafs; himself nafs; by himself makhlo, li wâhlu
sell bâ'; I, you, sold bitt, bihît; they sold bârâ; they sell yâbâ

send šâ'irâ; they sent šâ'irâ

separate faraj

September Sibtim

serve khadam; be served itkhadam

service khâlim

settle; settle with hâsîb

severe šâl'id, shiđâl, be pl; consider severe īstâqal

shaft 'arash (pl. 'arshâw)

shame (s.) kâram

Sharqiya; native of the province of Sharqiya, Sharqom

sharpen (pencil) bara

she šoga

shear gazz; be shorn ingazz

sheep khrîf (pl. khrîfân)

sheat mašṭa

sheikh šâkh (pl. masâ:îkh, mashefâkh)

shelf raq (pl. rağfî)

shell (v.) qâshshâbar

shelter (v.) kâm; seek shelter istîlâm

ship merkîb

shirt qamîş

shoes (pair of) gâzma

shoemaker gâzmaqî, gizarmâlî

shoot darâb (hi l. tawlabiya): (go shooting) īšâd

shop dukkân

short qaşâiyar

shoulder kâf

show (v.) wara, imp. warî: show over faraj; be shown over īftârâb 'âla

shriek (v.) sarâkh

shrink khass

shut (v.) qâdî, imp. qâfîl; be shut īqâdîd

shutter shamsîya, samsîya

shutting (part.) qîqîl

shy; be shy ghâraz, khîzî

sieve board buqîf

sift qharîbî; be sifted ītâqharîb

sitting ītâqharîb, tâqharîb

sign (v.) 'âlim 'âla

silent; be silent sîkit

silver fadda

simple (person) ghâshîm

sing ghâsâm

singing ghâmâm

sink (v.) barâba: sink deep in itâqharîq

sin qomâm

sister ašâ (pl. ašâdî)

sit qa'âd, imp. waqîd; you sit taqâd; they sat qa'âdî; they sit yuqlûd, sit up at night sîhir, šîhir

sitting (s.) qa'âdî; qâsa; (part.) qa'âd

six satt, sîla

sixth (s.) sâs

skiff jîlakâ, jîlâ

sky samâ

slant (v.t.) kâmîb, be slanted itwârib
slaughter dabbah
slaughterings dabh
slave 'abd
slave-dealer gallâb
sleep nâm; you sleep tenâm;  
I slept nâm
sleeping nâm, nâyim
slight khaâtif
slip (v.) izahlâq
slippers bantufl, bantuflí
slowly 'âla l malâh (§ 570)
small şuğhaiyar comp. aşghar;  
consider small, too small
îstâşghar
smallpox gidrî
smell (s.) rîha; (v.t.) shamm
smile (v.) illâssim
smiling simâh
smoke (s.) dukhhân; (v.) (of a 
chimney) dalikhân
-smoking shurb id dukkhân
snake tîbân
snatch khaâtif
sneeze 'îtîs
so kede; so and so kaza, kaza 
kaza
soak bâsh, bashbish
soap (s.) şabûn, (v.) şabbîn; be 
soaped 'îşâbbîn
society širkâ; (gathering)
gamîya
sock šurâb
sofa kandâb
soft nâmî: get soft nâmîm
soldier 'askari (pi. 'asdkir)
some ba'td
somebody ba'ld
sometimes . . . sometimes să'a  
. . . să'a
something hâya
son ibn
Soudanese sâdhînî
sound (v.) gass
sour; go sour huneî

south qîbli; go south qabbîl
sow (v.) zara'; we sowed 
zara'ma, zarâmna
sparrow 'asîfîra
-speak itkallim, îkkallim; he is  
speaking beyîkkallim; they 
speak yîkkallimî; speak to  
hallim; he speaks well of
yîzkur
spend sârâf; I spent sârâf;  
-he spends yîsîrîf; be spent  
yîsârâf
spider 'ankabût
spill kabb; ibbîrî; be spilt 
kabb, ibbîr
spirit (devil) 'afîfî
spite; in spite of ghâsîbe 'an  
splashboard (of carriage) rafraf
split inbarash
spoil khaâsîr, 'awwar
spoon ma'laqa
sprawl inbarash
sprinkle bakhkh
spy; play the spy itbassâs
squeeze; be squeezed dâq,
iddâniq
squint horeal
-squint ahwâl (pl. hûl)
stable aştâbl; the stable  
raştâbl
stand (place of standing) 
maqaf
standing wâqif
start (on journey) sâîr, qîm;  
-he, it, starts yeqîm
starting ma'sîr, plîm, qînim
statement yîl
station (railway, &c.) mahtâ'îa  
stature qîma
steal saraqî; they stole saraqî  
steamboat bahîr, wahîr
step (s.) sillimâ
stick (s.) aşîya (pl. 'asî); get  
-stuck ilekhas, ilukabal
still (adj.) kamān: lissa
sting (s.) qudr, (v.) qarās;
be stung qudrūṣ
stinging qarāṣ
stingy biḍḥāl
stocking sharāb
stomach batūn
stone ḥajar (pl. ḥājārāt)
stop (v.t.) moppīj; (v.i.) ṭweqqīj
(imp. wq̱aj)
stepping (standing still) wāqīj
store-house makhzan
story (tale) hilāya
straight dughīr
straightway dughīr
strand; get stranded itwahas
street shāriʿ (pl. shawāriʿ),
sīkka (pl. sitbāk)
strength qawaṣ
stretch (v.t.) madd
stretching (s.) maddāl
strike darab; they strike gīdrabāḥ; she struck darabā';
we struck darabna; they struck darabāḥ; they strike
bīdrabāḥ
striking darb
string dubṣa; piece of string futha
stroll; take a stroll darab-
hulṭa
strong shidid, gāmid

Table tarabīz, tarabīza; (dining) sufra, sufra
tablecloth majfīsh
tail ṣīf
tailor khaiyāt
take akkāl, khāl (imp. khāl); she takes takhla; I, you,
took khāl, she took khulāl, they took khulāl; take
away šīf (imp. šī)f
stuff (s.) qurāṣ
stuff; be stuffed inkhasha
stuffing hasheca
stumble ṭabb, ṭīr
stumbling (s.) ṭabba
succeed; succeed to itbhawish
such a one fulān
sugar sukkūr
sugar-basin sukkariya
suit (s.) qām
Sultan Sultan
summer šīf
sun (sūnas). sams
sunset maqbrāb
Sunday (yīm, nakhir) il hadd
surely ya māḥṣan
surface wiskish; rise to the
surface qull
surround kawīt
suspend alay: be suspended italay
suspending (s.) talay
sustenance rizq
swallow bula': be swallowed inzulat
sweep (v.) kanas
sweet hilw; find sweet istahla
swell (v.) wirīn
swim ṭēm
sword šīf
Syria ish Shām
Syrian shāmī
talk (s.) kalám, qáli; (v.)

ikkallim; they talked

ikkallimá

tall ūavél (comp. aţwád)
tank ḥod

tax rasm

tea-pot ībīq betāʾ ish sháy
teach ‘allim

teacher metāllim

tear (v.) sharaṭ, sharmaṭ; be
torn ishsharmaṭ

telegram talagrāf, tiligrāf

temperament khulq

temple (ancient) birba (pl. ḥarāblá)
tennis (līb) it tanis
teepid; get tepid jitir
terrace suṭāḥ

than mīn, ‘an

thank; thank you kattār

khārak

that (pr.) da, dīḥ (f. dī), dīḥ-ba

§ 124); (c.) inn, leinn; that

they innukhum

the il

theatre tiyātru

their -hum, beta’hum, betaḵhum

them -hum

there henāk

therefore ‘ashhān (‘ala shān). kede

tese dōl

they hamma

thick tekhīn, tikhīn (pl. tukhān);
grow thick tikhin

thin rujāyir

thing ḥāyu, shē
tink zawn, irtakar

third (s.) tīl

thirsty ‘atshān

diss da, dīḥ (f. dī)
those dōl, duk-hamma

though mehn: as though ke’in

thousand ofī

threshing (s.) ‘alga

three talat, talata, talāta

throttle ḥānq

throttling ḥānq

throw rama (imp. īrmū); hadaf;
she threw ramūt; they threw

ramū; be thrown away

ītra

thunder (v.) ra’dādīt (id dīnyā)

Thursday (yóm, nahār) il

khamīs

thus kede
ticket tazkara
tie (v.) rabāṭ; they tied rabāṭū
tied marbāt

tiger nimr

time waqt, zaman; marra;

muhla; (season) wa’in; at

dhat time wa’tiha
timid khanwāf

tiny zughumān, suqhartat

tire tardū, ta’āb; get tired ti’āb

tired te’ān

to li, le, ‘ala; to me li, liya;
to him luḥ

tobacco dukhhán

tobacconist dakhakhni
to-day in nahār da
together sauṣ

to-morrow bukra; the day

after to-morrow bukra

tongs hammišha
tongue līsīn

to-night il lēlā
too kāmīn
tooth sīgāt

torture (v.) ʿazzib; be tortured

ingazar

total gūnka, gūlā
tourist sauṣīk

towel āfīgā
town balād (pl. būlād)

trade tiṣqār

train ṭabīr, ṭabār

tramway tramway
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waiter sufraği, sufraği
waiting for mistranni
wake (v.i.) şihi
walk mistrî; make to walk,
walk about (t.) mashsha;
walk about (i.) dâr; they
walk yîmshû; take a walk
îtfassah
walking (s.) mashy, (part.)
mâshi
wall bêt, hêta; low wall,
foundation wall gîdîr
walnuts gûz
want (s.) 'ôza; (v.) 'az, 'auz,
'aiz
wanting 'auz, 'aiz; (deficient)
mîqiş
war harb
warm (v.t.) daffa
war-office harbiya
warped matnî
wash (v.) ghasal; I washed
ghasalt; be washed itghasal
washerwoman ghassdla
washing (s.) ghasil
watch (s.) sd'a; (v.) (sit up at
night) sihir, sihir
watchmaker sd'dti
water moiya
water-carrier saqqâ
water-melon shammâma (col.
pl. shammâmûm)
waylay istarsad li
we ihma
weak gwiyi
weaken dw'dâv
weakness dûîf
wealthy: become wealthy
iqtadar
wear libûs; be worn out with
age qulûm
wearing libûs
weather dînya, dûnya
wedding farah

Wednesday (yûm, nahûr) il
arba' (î arba')
week gum'a
weep biki, 'aiyat
weigh wazan; be weighed
itwazan
well (s.) bir
well tâiyib; get well khaff
west (s.) gharûb; (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, ýy, ýyîha
whip kurbâq
whisper (v.) wâshwish
white abyad (f. bêda, pl. bid');
white colour baydâ
who illî; who? mâî?
whoever kulle manhu
whole kût; ûlî; şahîh
why lêh
wickedness sharr
wide 'ariî
widen wassa'
wife gûzu; his wife qutu,
înmîtu
win kusub
wind hawa
window shibbâk
window-blind sîlîva
wine nêbit
wink; wink to one another
itghâmîz
winter shlta, shîwâa
wisdom hikma
wish (v.) sha'
with mar', waiya, bi'; with me
mîîî'; with her mihba', with
us mar'îna
within gûwa
without min ghér
witness (s.) shāhid (pl. shuhhād).
shuhād), (v.) shāhid; call as
witness istashhid
woman mara, hurma (politer
than mara); women niswān, nīsa
wonder istaghārab
wood khashhab; piece of wood
khashabā
wool sūf
wool-gathering tawāhān
word fūl, kālim
work (s.) shughl, (v.) ishtaghal;
they work yishtighalū
workman fā'il
workshop warshā (pl. wirash)
world dinya, dunya, 'ālam
worse alīn

worship 'abād, be worshipped
it'abād
would; would that I go rēt
wound (v.) garah, garrah; be
wounded ingarāh
wrangle ishshāhin
wrap laff
wrapping khēsh; put wrapping
on khaiyish, khēyish
wrestler bahlawān
wretched maskin, ghalān (pl.
ghalāba)
write kutab; I, you, wrote
katab; be written inkutab
writing kitāba
writing-book daftar
writing-room maktab
writing-table bashtakhtā
wrong hurrām, (v.) zilām

Yawn ittāwīb, ittaub
year sana (pl. simn); last year
'amnawāl
yellow asfār; become yellow
isfār
yes āwa, awwa
yesterday inbārih, imbārih:
the day before yesterday
awwil īmbārih
yet lissa
you -k, ak &c. (§ 121)
young suhhaigar, young man
shubb
your (§ 121); betā'ak, betārik
VOCABULARY

TO THE WORDS CONTAINED IN THE EXERCISES ON THE SYNTAX

A

Aṭlas satîn
agal term, span of life
aghar half blind, partblind
aggar, let on hire
agrah many
agrayin everything as, seeing that;
just at the moment that
agrad having no hate or the
face
ahl (ahlî) people
ahlan a salam seek
ahab good manners; but it adab
closed
Adâliya a town in Asir Minas
almab hare, rabbit
azinn = kein
azraṭ wrong

asad lion
asâr trace, relics
asl origin
aṭwâg crested
ākhiz to blame
ākhâr green
ākrâh, ikhrâg bring out
alamâna security; aman Allah
âli llâh
āmir (amsa) of a good family
āmir commended
almas smooth, polished
ânis entertaining
auro time, season
āyâ verses of the Koran
āyis to risk
ay nââm certainly, yay

I

Ibra resalih
ivahhâr behind, behind
itââr (= itâkar)
ittakal loan on, press

ittakul ʻala trust in
itâkaeb play the ignorant
ittâliya: get ready; appear
ithâdât summons

2 The vocabulary also contains many of the words which occur in 583. Words already given in the vocabulary in the exercises on the Nouns are excluded, as also many wuudâlu and familiar by the examples.
idastar ask permission, say
“dastûr” (daštûr)
itṣaraf be spent; depart
it’ashsha dine
itfadd be ended
itqâbil meet
itqaddim be advanced
itkabbib be made round as a ball, in balls
itlaff be wrapped up
itimashsha take a walk
itnaqal be removed
itwadda perform one’s ablutions
iţтallab ask for
iňţâr be bewildered, confused
iddaffa warm one’s self
iddaffal be platted
idrâf kind of pumpkin
irta‘ash take fright
irtâz cloak, shawl
izzaiyar put on the izâr
izmint cement
izn permission
iṣta’giz ask permission
iṣtaghfar ask pardon
iṣtaghla consider expensive
iṣtarilha deserve
iṭṣâraš ‘ala look after, see to
iṣthahla find sweet, pleasant
iṣtâda consent
iṣta’zin ask permission
iṣta’iz fly to for refuge (= ‘az)
iṣṭarař bi make acquaintance of
iṣṭarfud be left alone
iṣtaqrab consider near

istama‘ listen to
istawa be ripe, cooked
istigâb hear (a prayer)
istiraiyah to rest, repose
istiqâm take up one’s abode
issaqqâ be soaked
issawa agree together
iskandarâni Alexandrian
iswalli of Assouan
iswira bracelet, wristband
ištâbah bi meet in the morning
issaffa be strained
ishtaghâl work
ishshauwim consider of ill omen
ishshakka complain of
ifti‘âla forgery, invention
iktasab gain, earn
ikhtâr, ikhtâr choose
ikhtâsha be shy
iltaqa find, meet
iltabis be clothed; be possessed of (a spirit)
itâfâ be extinguished
intaqal = itnaqal
intaqrash fall prone, on one’s face
ingâda‘ (= liter. indaga’) lie on one’s side
inhabar be deserted, haunted
inhasad be envied, have the evil eye cast on one
ināf be added
inziḥâm be wronged, tyrannized over
insâraf go away
insâl be earnest, put, away
inwad be finished
inwahar be frightened
iyâk proclaim
VOCABULARY

Bauwāba gate
bāt, bēyit pass the night
bāt armpit
bātīn inner, hidden
baṭṭikh water-melons
baghl, baghla (bighal) mule
bahjāri sailor
bahr; il b. il abyāḍ the White Nile
badan body
badla suit of clothes
bara set free
baraka blessing, good fortune
baram go round, whirl
barūda, barūda gun
barrīsha old slipper, shoe
barr shore, bank, country
bargh lighting
basat (bāsat) to please, spread
bassīt simple
basal onions
bashshar give good news
bāṣ sell
baʿat send
baʿir camel
bākht luck
bakkhkh squirt, spit out
bakhkhār sprinkle with incense
balāta slab
bala to swallow
bāligh mature
ball to wet
bamyā, the esculent hibiscus
bān appear
banzahēr, bezour stone
bānnūrā a crystal vase or bottle
bēt house; sheath
bedingān egg-plant, aubergine
bēyā seller
bir well
birām (ibrima) earthen pot
birka lake, marsh, pit
bizz breast
bishi ugly
bikr virgin; binte bikr a girl
buhāq fumes
burg tower
burquē veil
burnus white woollen hooded cloak
būz muzzle, snout
buqq mouth
bulād steel
bulūgh maturity
bunduqi (dahab) 2.4 carat (as the Venetian sequin)

T

Tigin pan
tāb go astray
taḥam accuse
tuluf presented, give as a gift
tadwīra circle, circumference
tasqīya broth
taswīra posture
tashrifta reception, lover
taʿmira load; pipeful
taqābī approximates
takhmin guessing, idea
tall hill, heap	tamar proof, value	tammīn to complete	tanbil sit idly
termīsa point; law
<table>
<thead>
<tr>
<th>ti'ib</th>
<th>get tired</th>
</tr>
</thead>
<tbody>
<tr>
<td>til</td>
<td>linen</td>
</tr>
<tr>
<td>tila</td>
<td>twisted rope</td>
</tr>
<tr>
<td>turba (turab), turba grave</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>tuql</th>
<th>weight</th>
</tr>
</thead>
<tbody>
<tr>
<td>tunina</td>
<td>the eighth part of the gadaḥ</td>
</tr>
</tbody>
</table>

**T**

<table>
<thead>
<tr>
<th>Ta'iyār</th>
<th>current</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ta'iyāra</td>
<td>kite</td>
</tr>
<tr>
<td>Ta'uwāl</td>
<td>watchman, patrol</td>
</tr>
<tr>
<td>Ta'uwil (bālū)</td>
<td>be patient</td>
</tr>
<tr>
<td>Tabib</td>
<td>physician</td>
</tr>
<tr>
<td>Tabb</td>
<td>beat (of the pulse or heart)</td>
</tr>
<tr>
<td>Tabbil</td>
<td>beat a drum</td>
</tr>
<tr>
<td>Tabliya</td>
<td>board, table</td>
</tr>
<tr>
<td>Tātā</td>
<td>bend down</td>
</tr>
<tr>
<td>Tar</td>
<td>revenge</td>
</tr>
<tr>
<td>Tarablis</td>
<td>a silk girdle or sash</td>
</tr>
<tr>
<td>Tarah</td>
<td>get ripe</td>
</tr>
<tr>
<td>Tarsha</td>
<td>vomiting</td>
</tr>
<tr>
<td>Tarshah</td>
<td>manner</td>
</tr>
<tr>
<td>Tariqa</td>
<td>manner</td>
</tr>
<tr>
<td>Taqtaq</td>
<td>crackle</td>
</tr>
<tr>
<td>Taqq</td>
<td>burst; die</td>
</tr>
<tr>
<td>Taqm</td>
<td>suit of clothes, harness</td>
</tr>
<tr>
<td>Tal</td>
<td>to reach</td>
</tr>
<tr>
<td>Talab</td>
<td>to demand</td>
</tr>
<tr>
<td>Talāq</td>
<td>divorce</td>
</tr>
<tr>
<td>Tāmi</td>
<td>greedy</td>
</tr>
<tr>
<td>Tāwi</td>
<td>obey</td>
</tr>
<tr>
<td>Ter</td>
<td>birds</td>
</tr>
<tr>
<td>Tishq</td>
<td>basin</td>
</tr>
<tr>
<td>Tēs; bahre tēs exceedingly</td>
<td></td>
</tr>
<tr>
<td>Tin</td>
<td>Nile soil; land</td>
</tr>
<tr>
<td>Tōf</td>
<td>patrol</td>
</tr>
<tr>
<td>Tūbtāb; 'at tūbtāb just as wanted, à propos</td>
<td></td>
</tr>
<tr>
<td>Tūbl</td>
<td>gunner</td>
</tr>
<tr>
<td>Tūbur</td>
<td>circumcision</td>
</tr>
<tr>
<td>Tūra</td>
<td>name of a village (the site of a convict prison)</td>
</tr>
<tr>
<td>Turya</td>
<td>pickaxe</td>
</tr>
<tr>
<td>Tūl; Tūl ma as long as; 'ala tūl straight away</td>
<td></td>
</tr>
<tr>
<td>Tumur</td>
<td>coquet</td>
</tr>
<tr>
<td>Tuwāla</td>
<td>sofa, mattress</td>
</tr>
</tbody>
</table>

**G**

<table>
<thead>
<tr>
<th>Gabr</th>
<th>force, compulsion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gadd (gīdān)</td>
<td>brave; fine young fellow, galliard</td>
</tr>
<tr>
<td>Gārr</td>
<td>pull, draw</td>
</tr>
<tr>
<td>Garmah</td>
<td>test, try</td>
</tr>
<tr>
<td>Garmas</td>
<td>inform of, disgrace</td>
</tr>
<tr>
<td>Gazzār (gazzār)</td>
<td>butcher</td>
</tr>
<tr>
<td>Gazar</td>
<td>carrots</td>
</tr>
<tr>
<td>Gā'</td>
<td>be hungry</td>
</tr>
<tr>
<td>Gallas</td>
<td>sit</td>
</tr>
<tr>
<td>Gama</td>
<td>collect, add</td>
</tr>
<tr>
<td>Gāmā'</td>
<td>party, people</td>
</tr>
<tr>
<td>Gamiil</td>
<td>beautiful</td>
</tr>
<tr>
<td>Gān</td>
<td>ginn, genti</td>
</tr>
<tr>
<td>Gawāz</td>
<td>marriage</td>
</tr>
<tr>
<td>Gāyiz</td>
<td>allowed, permissible</td>
</tr>
<tr>
<td>Ghāsh</td>
<td>army</td>
</tr>
<tr>
<td>Giibs</td>
<td>gypsum</td>
</tr>
<tr>
<td>Gīha</td>
<td>directum</td>
</tr>
<tr>
<td>Gidilā</td>
<td>tress, plait, twist</td>
</tr>
<tr>
<td>Giri</td>
<td>run</td>
</tr>
<tr>
<td>Vocabularies</td>
<td>Translations</td>
</tr>
<tr>
<td>-------------</td>
<td>-------------</td>
</tr>
<tr>
<td><strong>G</strong></td>
<td></td>
</tr>
<tr>
<td>ghabir</td>
<td>be absent</td>
</tr>
<tr>
<td>ghatta</td>
<td>'ala cover</td>
</tr>
<tr>
<td>ghagari</td>
<td>gipsy</td>
</tr>
<tr>
<td>ghadda</td>
<td>give lunch to</td>
</tr>
<tr>
<td>ghadr</td>
<td>perjidy</td>
</tr>
<tr>
<td>ghadwa</td>
<td>lunch</td>
</tr>
<tr>
<td>gharib</td>
<td>strange</td>
</tr>
<tr>
<td>gharra</td>
<td>to fine</td>
</tr>
<tr>
<td>gharqam</td>
<td>drenched</td>
</tr>
<tr>
<td>ghazil</td>
<td>gazelle</td>
</tr>
<tr>
<td>ghazli</td>
<td>of spun silk</td>
</tr>
<tr>
<td>ghasil</td>
<td>washing</td>
</tr>
<tr>
<td>ghafal</td>
<td>ghibil to dose</td>
</tr>
</tbody>
</table>

| **H** | | hazz shake |
| hâb | fear |
| habash | run against, fly at |
| habaq | hâb fly at |
| hâid | be excited |
| ha da see | |
| harab, hirib | run away |
| haram | the pyramid, pyramids |

| **H** | | haddâdi | of a blacksmith |
| haddad | converse |
| haddûta | târ, story |
| hâra (hawât) | set of streets, quarter |
| haram | to plough |
| harest | to guard |
haram (il) (sacred shrine of)  
Mecca  
harâm wrong, sin  
harîr silk  
harb war, battle  
harrar put, set, hold up  
harf edge  
hazzam bind in a bundle  
hasab 'ala look after  
hasad to envy  
hass to feel  
hâsh prevent  
haflaz keep, protect  
hâfi barefoot  
haflur hoof  
hâl state, condition; 'ala kullle  
hâl anyhow, however it may be  
hâla state, position  
halab to milk  
halaq (hulqân) rings  
halâl lawful  
halâwa sweets; pourboire  
halfa a prickly reed-like weed  
hama defend  
hamad praise  
hâmâr red colour  
hâmâl bear, carry  
hâm carrying  
hâmmâlâ (of zîr) stand  
hântûr victoria (carriage)  
hannin cause to pity  
hâya; bi l hâya alive  
hêt wall  
hês; min hêsu kân however it may be  
hêl; qa'ad 'ala hêlû sit up  
hîgâb charm, amulet  
Hîgâz Hijaz; pilgrimage  
hîzr protection  
hiss sound, voice  
hîsâb calculation  
hîsba account  
hîla trick, resource; ma hîltûsh  
hâga he has no means, nothing  
hîlîw sweet  
hîwân animal  
hudn embrace  
husûm (husûmât) hot summer days  
hurr (îhrâr) free  
îhûma woman

Dauwar (d) cause to turn, turn  
dauwib cause to melt, &c.  
dâb melt; be worn out  
dabah to slaughter  
dabbar contrive, arrange  
dâr (d) turn  
daraga step, degree; moment  
dârig current, colloquial  
darrâ winner, scatter  
dâs tread, run (âla over)  
dashsh grind  
dâra li bless  
da'wa affair, lawsuit

dafla heat  
daqân chin; beard  
dakhal enter  
dâkhil inside  
dakkhânân emit smoke  
dafân bury  
daflis bury  
daqqâqu grind; play (a musical instrument); tattoo  
dâm (yidâm) last, continue;  
yidâm) cause to last, perpetuate  
damm blood
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>dawáya</td>
<td>inkstand</td>
</tr>
<tr>
<td>dáya</td>
<td>midwife</td>
</tr>
<tr>
<td>dib</td>
<td>wolf</td>
</tr>
<tr>
<td>dibla a</td>
<td>plain finger-ring</td>
</tr>
<tr>
<td>diri</td>
<td>know</td>
</tr>
<tr>
<td>diqtq</td>
<td>flour</td>
</tr>
<tr>
<td>dimágh</td>
<td>head, brains</td>
</tr>
<tr>
<td>dimir</td>
<td>a jacket (such as is worn by surraqas and mennes)</td>
</tr>
<tr>
<td>dim'a</td>
<td>(dumû') a tear</td>
</tr>
<tr>
<td>dimma</td>
<td>conscience</td>
</tr>
<tr>
<td>dór</td>
<td>story of a house</td>
</tr>
<tr>
<td>dura</td>
<td>maize</td>
</tr>
<tr>
<td>durbéšh</td>
<td>dry clods</td>
</tr>
<tr>
<td>dún</td>
<td>low, inferior</td>
</tr>
<tr>
<td>Daiyif</td>
<td>entertain</td>
</tr>
<tr>
<td>dab'</td>
<td>hyena, lion</td>
</tr>
<tr>
<td>dab'if</td>
<td>weak</td>
</tr>
<tr>
<td>dáf</td>
<td>add, entertain</td>
</tr>
<tr>
<td>dalma</td>
<td>darkness</td>
</tr>
<tr>
<td>damar</td>
<td>foretell the future</td>
</tr>
<tr>
<td>dám</td>
<td>collect, gather</td>
</tr>
<tr>
<td>dawa</td>
<td>shine</td>
</tr>
<tr>
<td>déf</td>
<td>guest</td>
</tr>
<tr>
<td>Dirs</td>
<td>cog-wheel</td>
</tr>
<tr>
<td>difira</td>
<td>plait, tress</td>
</tr>
<tr>
<td>diqt</td>
<td>il khalq impetuosity</td>
</tr>
<tr>
<td>dimn</td>
<td>amongst</td>
</tr>
<tr>
<td>duhr</td>
<td>noon</td>
</tr>
<tr>
<td>dufr</td>
<td>nail (of the finger or toe)</td>
</tr>
<tr>
<td>dulma</td>
<td>vegetables stuffed with mince-meat</td>
</tr>
<tr>
<td>Ra'úf</td>
<td>merciful</td>
</tr>
<tr>
<td>ra'úf</td>
<td>merciful</td>
</tr>
<tr>
<td>ra'wah</td>
<td>go away</td>
</tr>
<tr>
<td>rabaát</td>
<td>il qól</td>
</tr>
<tr>
<td>rabb</td>
<td>lord, master</td>
</tr>
<tr>
<td>rabbá</td>
<td>educate, bring up</td>
</tr>
<tr>
<td>rafi</td>
<td>pound (weight)</td>
</tr>
<tr>
<td>ragab</td>
<td>(for raqab) observe</td>
</tr>
<tr>
<td>raggab</td>
<td>(Upper Egyptian) raqab</td>
</tr>
<tr>
<td>ragha</td>
<td>chatter (lit. foam at the month)</td>
</tr>
<tr>
<td>rájha</td>
<td>rest; bèt ir rájha closed</td>
</tr>
<tr>
<td>raghab</td>
<td>wish for</td>
</tr>
<tr>
<td>raham</td>
<td>have compassion on</td>
</tr>
<tr>
<td>raháya</td>
<td>hand-mill</td>
</tr>
<tr>
<td>rahim</td>
<td>merciful</td>
</tr>
<tr>
<td>rahma</td>
<td>mercy</td>
</tr>
<tr>
<td>rahmín</td>
<td>compassionate</td>
</tr>
<tr>
<td>raham</td>
<td>esser up with earth, &amp;c.</td>
</tr>
<tr>
<td>radd</td>
<td>reply</td>
</tr>
<tr>
<td>radda</td>
<td>Fran</td>
</tr>
<tr>
<td>radda</td>
<td></td>
</tr>
</tbody>
</table>
ridī to consent
risī come to a decision
rismāl capital
rishā feather
rif country, village
rijk saliva; ghaiyar riqu 'ala breakfast on
rikāb stirrup
riyal dollar, 20 piastres
rutān lingo, foreign tongue
rukūba a mount
rūkhām marble
rūmī Greek
rummān pomegranates

Zauwīd increase
zabūn customer
zād increase (neut.)
zatūna bracelet
zād provisions for a journey
zaghrūṭa shrill cry of joy
zarawīya ( = ballāsi) a large earthen pot
zar’ sowing; cultivated land
za’āl anger
za’ffā bridal procession
zaqq push
zāl in lam yazal does not cease
(z 545)
zalabāní seller of zalabya (a kind of fritter)

Zauwar take to visit
zabat control
zābit officer
zabiyya principal police-office
zaghat to swallow
zaghrūṭa shrill cry of joy
zahar appear
zār to visit
zār (zikr) repeating the name of

Zammār one who plays on a reed
zann grumble, scold
zawātī belonging to grandees
zēn = tāiyib (dialect)
zifir greasy
zifik pitch
zikā alms
zimiq get angry
zimīl comrade
zīnā ornament
zīyāda surplus, more
zīyāra (zīyāra) visit
zukhma a strap

SAb’ lion
sabra smoking (one’s sins); pardon
sāda plain, without sugar
sadaq tell the truth
sagan imprison
sahm arrow
sūr proceed
sarah row, travel; go to one's work
sa'ad, sa'ad 'ala make prosperous
sa'āda prosperity; Excellency
sā'id, sī'īd prosperous
safariya trip, expedition, campaign
safaq take a bribe
saffar conduct on a journey
ṣaq drive
ṣaqā to water, irrigate
ṣaqṣaq soak
ṣaqqa soak (bread in broth)
sākin (sukkān) dwelling, haunting, spirit
sakūta, sauṭa salad
ṣalāq boil
salam u sallim! dear me!
salāma safety
salāmāt greetings
ṣallim deliver; make safe
ṣama sky, heaven
ṣamara fruit, result
ṣamm to poison
ṣammar nail, fasten down
ṣannar melted butter
sāwa to equal
sawārī cavalry
ṣēf sword
ṣidgh cheek
ṣigha jewellery
ṣīr sorcery
ṣiddī waistcoat
ṣīr breast
ṣīd truth
ṣīra tale
ṣirr secret
sīmāh profligate
ṣīrī (vis-a'-vis) go, take oneself to
ṣī'īd become prosperous
ṣikīt be silent
ṣikīn inhabit
ṣikkina knife
ṣikhtiyān morocco binding
ṣilāh weapon, arms
ṣimākh (il widn) orifice (of the ear)
simm poison
simmawi magician
ṣiwa a cooking
ṣu'āl question
ṣubūt seventh day
ṣūr wall
ṣukhra, sukhra corridor
ṣukna habitation
sultāniya basin, bowl

Š
Sa'iya'd, sāya'd fisherman
ṣawāt to shriek
ṣabah be in the morning, &c. (§ 561)
ṣabāhiya following morning
ṣabar, subbar be patient, wait
ṣabiyā girl
ṣablah wish good-morning
ṣālī, sūṭīn roof, terrace
ṣālīd great heat
sāhi awake
ṣāhib friend
ṣāhī be proper, befit
ṣāḥha wake
ṣaddar brought out; put in front
ṣarīra (sarīra) determination, mind
sarakh, sarrakh to shriek
sarr to wrap
ṣarkha a cry, scream
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>safe yellow colour</td>
<td>șafár  yellow colour</td>
</tr>
<tr>
<td>saffra strain, filter</td>
<td>șaffa strain, filter</td>
</tr>
<tr>
<td>sålih pious</td>
<td>șâlih pious</td>
</tr>
<tr>
<td>salla pray</td>
<td>șalla pray</td>
</tr>
<tr>
<td>sám to fast</td>
<td>șám to fast</td>
</tr>
<tr>
<td>șamadiya name of a chapter of the Koran</td>
<td>șamadiya name of a chapter of the Koran</td>
</tr>
<tr>
<td>şan'a profession</td>
<td>şan'a profession</td>
</tr>
<tr>
<td>şanf class, kind</td>
<td>şanf class, kind</td>
</tr>
<tr>
<td>şød shooting, fishing</td>
<td>şød shooting, fishing</td>
</tr>
<tr>
<td>şef summer</td>
<td>şef summer</td>
</tr>
<tr>
<td>şirāya palace</td>
<td>şirāya palace</td>
</tr>
<tr>
<td>şirikh screeching</td>
<td>şirikh screeching</td>
</tr>
</tbody>
</table>

$\text{Sh} \text{a}^\prime$ to wish

sha'âm be of ill omen

shé(ai)ya' send

shé(ai)yil cause to carry

shabah image, resemblance

shabb young, young man

shabba alam

shaṭāra cleverness, skill

shaṭaf wash, rinse

sháṭir clever

shuṭfa flint-lock

shahaq sigh

shahri monthly

shadd pull

shara buy

sharāt make a condition

sharrāt make a condition

sharaf honour

sharba draught of water, ëc.

shart condition

sharrab give to drink

sharr evil

sharraf to honour

sharr East

sharrat tear to pieces

shásh mustin

sha'r hair

shafa head

shaqi rascal

shaqq to split

ṣi'îdî native of Upper Egypt

ṣi(șa)nîya tray

ṣîfa quality

ṣiyyâm a fast

ṣubh morning

ṣubhiya morning time, early morning

ṣughr smallness, youth

ṣuḥba bouquet

ṣur' (sur') reins; 'ala ākhir şur' at full gallop

ṣûra face

shaqq crack, crevice

shakar speak well of

shakkar thank

shakwa complaint

shakhîs (šakhs) person

shâl shawl

shâmî Syrian

sham'a a candle

shamla band

shamm to smell

shankal (shankîl) trip up

shâwir consult

shê thing

shehâda testimony

shê lifting up; carrying away

shibî be satisfied, satiated

shîrît ribbon; wick

shirik partner

šit-wâl loose trousers

šish an iron spike

šîr barley

shirî of the shape or form of barley

šîrî health

šîkî form

šinîsha a hole through a wall (similar to a ṭâqa)

šîkâ fork

šuwâsha small tuft of hair
<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Translation</th>
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</thead>
<tbody>
<tr>
<td>'aiya</td>
<td>make til</td>
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<tr>
<td>'aiyat</td>
<td>weep</td>
</tr>
<tr>
<td>'aiyid</td>
<td>to feast</td>
</tr>
<tr>
<td>'aiyil</td>
<td>child</td>
</tr>
<tr>
<td>'aiyin</td>
<td>appoint</td>
</tr>
<tr>
<td>'au'au, 'auwa</td>
<td>to bark</td>
</tr>
<tr>
<td>'auwaq</td>
<td>be late, delay</td>
</tr>
<tr>
<td>'abba</td>
<td>fill</td>
</tr>
<tr>
<td>'atiya</td>
<td>giviwy, gift</td>
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<tr>
<td>'attar</td>
<td>druggist</td>
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<tr>
<td>'ad</td>
<td>to return</td>
</tr>
<tr>
<td>'ad (in Upper Egypt) = bafa</td>
<td></td>
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<tr>
<td>'ads</td>
<td>lentils</td>
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<tr>
<td>'arbaa</td>
<td>bridegroom</td>
</tr>
<tr>
<td>'arbid</td>
<td>search for loot</td>
</tr>
</tbody>
</table>
| 'ard         | honour ; h Arjāk ! error ;
| 'arr         | to disgrace         |
| 'arafa       | throne              |
| 'arafa        | a metal or woven    |
| 'arufa        | ornament worn by    |
| 'arufa         | women over the      |
| 'az seek refuge from |  
| 'azaq        | to till             |
| 'azib        | unwed, widower      |
| 'aziz        | dear                |
| 'azzib       | torture, punish     |
| 'azzil        | remove (neut.)      |
| 'azzul        | determination, energy |
| 'asal        | honey               |
| 'asfa        | sorge after         |
| 'as saul, bespatter |  
| 'asarr        | squeeze, press      |
| 'asha (azba)  | black silk kerchief |
| 'asal        | (worn by women round the head) |
| 'asr          | the time of afternoon prayer |
| 'as'as       | become rigid         |
| 'ashshish     | to nest             |
| 'afa          | give health and strength to |
| 'afra         | madden, frighten    |
| 'afrit        | devil, sprite       |
| 'afsh         | stuff, baggage      |
| 'afya         | health, strength    |
| 'aqil         | reason, head, intelligenve |
| 'afw          | pardon              |
| 'al          | excellent           |
| 'alam         | world               |
| 'alq          | forage              |
| 'alim         | learned             |
| 'alma         | a beating           |
| 'allim        | teach ; mark        |
| 'amal         | make, do ; make as if, pretend |
| 'amir ('unnar) | inhabit, frequencing ;  
| 'amir il bet name | given to the serpent guardian  
| of the house where he has fixed his abode |
| 'anla         | set, deal           |
| 'ammi         | ignorant            |
| 'an         | wise                |
| 'arwa         | a recompense, compensata-
| 'arwa          | tion                |
| 'ab ore, shame |  
| 'ash bread, living, life |  
| 'ala family   |  
| 'an eye       |  
| 'ibada        | worship             |
| 'ibara phrase ; matter |  
| 'idh breast-pocket |  
| 'itir 'ala stumble on |  
| 'itish be thirsty |  
| 'id festival  |  
| 'igl self     |  
| 'irj to sweat |  

1 The lower classes often say 'amin for 'aiyin.
2 In its use as an adverb it is sometimes heard together with bafa ('ad bafa).
'irsâ weasel
'irq vein; 'urûq il ifgl radish tops
'izâl effects, furniture
'izz height, fulness, depth
'ishâ the time of evening prayer
'ishiq fall in love with
'ilim know
'inaba a grape

Fatan tell tales, denounce
fatta broth, bread soaked in milk
fattâh emerge (of the sun)
Fattâh Opener (God)
fahat dig
fajar dig
fahl calf, young of a buffialo, &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
farrash sweep; a general servant
farraq distribute, divide
farsh carpets, bedding
farqa’ explode
fazza’ spring up; startle; threaten
fazz jump up
fasqiya fountain
fasal to bargain

F
faqq slice
faqqas to shell, cut into slices
faq recover consciousness
faqas to hatch
fâkir mindful
fakkar remind
fakkarâni maker of pottery
fâkhûra pottery
falaq to split
fânî transient
fanqaz deck out
fântâziya a show, parade
fitîr pastry
figl radishes
fihim understand
fidîl remain
fikr thought, idea
fikra thought, idea
tiﬁqi, fîqi schoolmaster (in a kut-tâb), reciter of the Koran
ﬁlîl pepper
fuṭûr breakfast
fursha brush
furn oven
fusduq, fuzduq pistachio nuts
fûkhkhâr earthenware
fül beans
full jasmine

Q
Qaiyâla mid-day heat
qabad to cash
qûbûl, qûbûl 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
qattā' it tariq highway robber
qālīt famine, hunger
qād to light, kindle
qadam foot
qadar appointed period, destiny
qadah a dry measure (small fraction of the ardabb)
qadr worth, p<>
qadd about, nearly
qaddim present, offer
qada do, accomplish
qaras to sting, pinch
qarafa cemetery
qaraq talk scandal, tell tales
qarr confess, tell tales
qarrāya lamp (in form of a bowl)
qarrab approach
qar vegetable marrows
qarash crunch
qarrash crunch, munch
qarn horn
qarnablt cauliflower
qazan boiler, cauldron
qās to measure
qassim divide into parts
qasab sugar cane ; gold thread
qasaba a land measure
qasad int(  rid
qashsh straw, stubble
qashshish, qashqish pick up, gather, glean
qa'ūd young camel
qafash seize
qallbedeficient,belittle; lessen(tr.)
qallib turn upside down, stir
qammaṣ to skip
qanāya small canal, stream
qānūn code of laws, rule
qandil cup or glass for holding oil, used as a lamp
qēd fetter, shackle
qibil accept
qiṭān cotton cord
qidir be able
qidra earthen pot
qirāt 24th part of a faḍḍān
qirīb be near : be related
qirba water-skin
qirtās cone-shaped paper bag
qirf monkey
qisma portion, fate
qishta cream
qishr rind, bark, shell
qiyāma day of resurrection
qūta kind of tomatoes
qudūm arrival
qūra forehead
qurma log
qullā earthen water-bottle
qunār gambling
qun‘ contentment

K

Kauwim heap up; cut up into pieces
kabāb pieces of mutton or lamb (roasted on skewers)
kabūr pour, upset
kattif tie the hands behind the back
karaf smell out, sniff
karakôn police-station

Karawēta sofa
karsh hurryng
karka ba noise
kasbān gather
kasr (in dahāb kasr) = khām raw
kassil be lazy
kashaf uncover
kāfa to reward
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kafan</td>
<td>shroud</td>
</tr>
<tr>
<td>kaff</td>
<td>palm of the hand</td>
</tr>
<tr>
<td>kaffa</td>
<td>suffice</td>
</tr>
<tr>
<td>kallif</td>
<td>cost; expend</td>
</tr>
<tr>
<td>kēf</td>
<td>‘ala kēfak as you like</td>
</tr>
<tr>
<td>kēla</td>
<td>a dry measure, the twelfth part of an ardabb</td>
</tr>
<tr>
<td>kamān, kemān</td>
<td>also, more, again</td>
</tr>
<tr>
<td>kitāb</td>
<td>book; marriage contract</td>
</tr>
<tr>
<td>kitāba</td>
<td>writing</td>
</tr>
<tr>
<td>kitf</td>
<td>shoulder; ḫate kitf hurry away</td>
</tr>
<tr>
<td>kidib</td>
<td>tell a lie</td>
</tr>
<tr>
<td>kidb</td>
<td>a lie; false</td>
</tr>
<tr>
<td>kirsh</td>
<td>belly, paunch</td>
</tr>
<tr>
<td>kis</td>
<td>bag, purse</td>
</tr>
<tr>
<td>kifāya</td>
<td>sufficiency</td>
</tr>
<tr>
<td>kilma</td>
<td>word</td>
</tr>
<tr>
<td>kūm</td>
<td>lump, piece; mound</td>
</tr>
<tr>
<td>kubbēl</td>
<td>brougham</td>
</tr>
<tr>
<td>kubr</td>
<td>greatness; old age</td>
</tr>
<tr>
<td>kuttāb</td>
<td>primary school</td>
</tr>
<tr>
<td>kūhīl</td>
<td>a black pigment for the eyes</td>
</tr>
<tr>
<td>kursūt</td>
<td>seat, throne; āyat il Kursī name of the 256th verse of the 2nd chapter of the Koran</td>
</tr>
<tr>
<td>kūz</td>
<td>mug</td>
</tr>
<tr>
<td>kuffiyā</td>
<td>shawl worn round the head</td>
</tr>
</tbody>
</table>

**Khabāṭ** strike, knock

**khabar** news

**khabaz** bake

**khabīz** baking

**khabās** tell lies, slander

**khabbat** knock frequently

**khatma** a recitation of the Koran, Koran reading

**khatāb** betroth

**khatāf** snatch

**khatba** match-maker

**khatṭ** make lines, rows

**khatṭ (khuṭṭūt)** line, furrow

**khatṭat** make lines, furrows, ridges

**khatwa** step

**khadd** cheek

**khamag** go out

**kharag** (yikhrig) distil

**kharazān** cane

**kharūq** to drill, pierce

**kharr** leak, fall in drops

**kharrūṣ** cut into slices

**kharraq** perforate with holes

**khazīnā** treasury

**khass** grow thin, shrink

**khaṣrān** losing; lost

**khāf** to fear

**khaff** be light; get well

**khala** desert, open space

**khālī** free from

**khalīfa** caliph, chief

**khallāṣ** finish, satisfy, “do for,” “do”

**khallif** beget

**khanrūn** drunk

**khān** bazaar

**khāyin** treacherous

**khēr** goodness; good

**khēra** choosing, choice

**khibira** experience; ahl il khibira expert

**khīf** difference; bi khīf contrarily

**khiyāl** shadow

**khōd** shallow, fordable

**khulūs** be finished

**khulkhāl** anklet

**khunqā** wrist

**KH**
VOCABULARY

Labakh acacia Egyptiaca
lāh (il fagr) to dawn
laqaq to stick (act.)
laff go round; put round, wrap up
laqa a, lāqa find
laqaq to stick
lamm collect
lelati nightly
libba a kind of necklace (see Lane’s “Mod. Egypt.” Appendix A)

Maiyidi, mēyidi old coin = one para or faqda (= half a mite)
maugud found, present
mablagh sum, amount
matar, natar rain
matlab buried treasure
maghara cave, cavern
magzub handcl, fanatic
mahgfar deserted, haunted
mahr donor
mahill, mañall place
mahrama a cloth of coarse muslin embroidered in silk or gold threads
mahzïzïya enjoyment
madfa’ gun, cannon
madwid manger
madýafà guests’ apartment
mara (yinrî) ‘ala agree with (of food)
mârid an evil jinnee of a powerful class
martabân an earthen pot
margah to seeing
marghuba desire, fancy
marhaba! welcome!

marmar alabaster; šâsh mar-
mar muslin of a moiré pattern
masa be evening; evening
masagh jewellery
masâfa distance
masal example, proverb; for example
masalan for example
maṣrûf (pl. maṣârîf) expenses
mashsha cause to go; go
mashhad funeral
ma’tifà knowledge
maṭûf kindness, politeness
ma’mà, mi’na sense, meaning
maqṭaf basket (made of palm leaves)
maqdir appointed, fated
maqṣa’à wand
ma’kûl eaten, edible
makrush hurried, out of breath
maksab profit
makfi upset, upside down
mablûb ma’t (dog)
makhṣûs special, private
mâlih salt (adj.)
malbûs dress, garment
mallin milliême (about a farthing)
malmâm collected together
malyân full
ma’mûr official representative
mamrûd ill
manâb portion, share
manâkhîr nose
mânî‘ hindrance, obstacle
manfa’a advantage
manfûkh blown, filled out by the wind
mankhul sieve
medauwar round
mezaiyara a demoness
mesâfir travelling, traveller
mesahhad burning hot (of the sun)
mesha’li executioner
meshakhlawa, kind of necklace
me’taknîn wretched
me’allim teacher, foreman
mefaddad silver-plated
meqaula contract
meqambar huddled up
mekabbib in balls
melabbis bonbons
menaqqa‘t spotted
mewahwig burning, on fire
mithâzzim girded
mitt like, as
mityassar a good many
mihla delay, respite
miôråt plough
mistauﬁ large, enormous
missaiyat of repute
miskof Russian
mi‘akhza blame
miqdar quantity
milâya sheet, shawl
milbî nice, good
mutî‘ obedient
mudîr governor, director
mudîrîya province
murzaq provided for, blest
mušiba affliction
mu‘takaf (nahw.) secret, secluded
mufrad alone, single
muqtada (nahw.) necessity, requirement
muqri read (man)
mulûkhiya a species of mallow

N

Nauwar to light, throw light on
nabash dig; bury
nabbit sprout
nabbih ‘ala give instructions to
natî leap
naga save
nagaf chandeliers, lanterns
naggis consider unclean
nahab to plunder
nahfás copper, copper vessel
nahya direction, side
nâda call out

nadâma repentance
nazar sight; evil eye
nazra look, evil eye
nasab to set up
nafad escape; enter, pierce, pass
nafas breath
nafa‘ be of use; use, profit
nafakh indulge
nâfiq deceive, be a hypocrite
nafs evil eye, envy
naffad pass (tr.) through
nâiqis wanting, less
nâiq hole
nâqqat mark with spots
<table>
<thead>
<tr>
<th>Vocabulary</th>
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<tbody>
<tr>
<td>Nakif</td>
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<td>Nakhal</td>
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<td>Namul</td>
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<td>Nawa</td>
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<td>Nabya</td>
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<td>Nif</td>
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<td>Nibir</td>
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<td>Nisib</td>
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<td>Nisnaas</td>
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<td>Nisib, Nasiib</td>
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<td>Nishara</td>
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<td>Nishara</td>
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<td>Nif</td>
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<td>Nilt</td>
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<td>Nuqra</td>
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<td>Nuqil</td>
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<td>Wati</td>
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<td>Wagad</td>
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<td>Wahsh</td>
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<td>Wahi, Wahi</td>
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<td>Wadaa</td>
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<td>Wadda</td>
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<td>Waraq</td>
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<td>Wazifa</td>
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<td>Wasi</td>
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<td>Washsh</td>
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<td>Wa‘aya</td>
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<td>Wall</td>
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<td>Walla</td>
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<td>Walla</td>
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<td>Widn</td>
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<td>Wisik</td>
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<td>Wisil</td>
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<td>Wishsh</td>
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<td>Wil‘a</td>
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<td>Wust</td>
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<tr>
<td>Yabis</td>
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<tr>
<td>Yatim</td>
</tr>
<tr>
<td>Yadd = id (§ 24, note)</td>
</tr>
<tr>
<td>Yamm, Yamma</td>
</tr>
<tr>
<td>Yawir</td>
</tr>
</tbody>
</table>
APPENDIX

Preface, p. xxi, line 9, add Aramaic edra' and zerā'.

§ 3. In prayers the ā of Allāh is pronounced almost as aw in down.

§ 4. When the w following the i is itself followed by an accented vowel the i retains its natural sound as in riwāya story.

§ 17. The name Tadros Theodore is sometimes written as well as pronounced Taūdrūs.

§ 42 (b). Add mahfūdiya learning by heart.

§ 42 (e). Add ginēna (from ganna) garden.

§ 52 (b). When, as sometimes happens, the literary form is used, these nouns are regarded as masculines. Thus we say imdītu mush zahra his signature is not distinct, but imdāh mush zāhir. We hear is samīʿāli as well as 'alya.

§ 53. Widn car should be added to the list of feminines, and also tramwāy as meaning a tramway car; thus we say it tramwāy mishyit.

§ 68. Allāh God becomes ilāh, as it is supposed to stand for al ilāh the god; thus Ilāhī my God, not Allāh.

§ 78. With the lower classes mudir governor sometimes makes mudirīyin in the plural in imitation of the literary mudirūn.

§ 79 (b). Add yadd yaddāt when used of the handle of a tool, &c.

§ 83-7. Add yadd iyūd when used of the handle of a tool, &c.

§ 109, Remark b. But we sometimes hear alī we kustā ginēn, &c.

§ 110. Add 15 ʿuktābar samat kām? the 15th October of what year?

§ 112. Remark b. Ana may also assume the form anī with the negative lā, but lānī is said as well as lānī.

§ 121 (b). Dura makes also durāya, but less commonly. Ught maṣter makes ustārī only, yaqī collār, yaqītu, very rarely yaqār; (c) ʿadū (originally ʿadūw) enemy recovers the w, thus ʿadūwar, ʿadūwak, ʿadūwinā, ʿadūwarum.

§ 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 khilaf opposite, crossways, as khalli l qazâyiz bi khilfe khilaf, i.e. turned in opposite directions. Yigi is so completely an adverb that it may be preceded by a preposition, as baddha bi yigê sanatên about two years later.

§ 248 (a). Add il ’hadrât il afukâtiya Messieurs les avocats. Remark b. The expression min qadim iz zaman 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 imsk abu shamsiya seize the man carrying an umbrella.

§ 254. Remark. Add min halawit (or halaut) ir ruh 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 nimrait wâhid Yo. 1 are both said.

§ 288. Add sanal alîf we tus ‘emiya in the year 1900.

§ 296. Add môt il ‘âda a natural death.

§ 321. The adjective is sometimes in the feminine, as shâf il khelqe (or il ‘âlam) mashya he saw the people walking (cf. § 462). § 380. Add yîmin kân’ud kabrit nâyim buh fi gebu perhaps he was sleeping with a match in his pocket.

§ 387. Add yômîha.

§ 389. Add la tabanga wala ghérû (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 khallikì wara, khalliku (not khalliku, § 141) fi l ôda.

§ 402. Add humma ûl 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 tishtíghî fi ê héw téakul minnu? what do you work at to get a living? (lit. and eat from it)

§ 464. note 1. So biddina kunna nshùf for kan biddina nshùf, &c.

§ 476. Add kîn hîliq daqmù he had share. He heard.

§ 482. Add manwit yimanwit he killed for the sake of killing; khût amshi wa’sâmûm yîhörabûn I was afraid to follow them lest they beat me.

§ 530. Add khâyif inne yekûn huwa ûkma ûrûng last il bi bi.

§ 545. A pleonastic negative is heard after verbs of denying, as yinkir inne ma fisž he denies that there is.
§ 549. Add khdutu bêti I took it to my house.
§ 533. Add hallifnâhum il yemin we made them swear the oath.
§ 554 (d) Remark. Add mauwitu mêt.
§ 561. The verb 'ad return is used much in the same way as rigi, as la quite wala'îd, i.e. I didn't say it either once or twice.
§ 570. bi. Add bi lâhî by God, bi z zimma wi d diyâna by me (or your, &c.) conscience and religion; bi l lun da of this colour; yimshi bi râsu 'iyrâna he walks with his head bare; sukku bi l muvitâh lock it with the key.

Zêy. So ana zêyi zêyak we are alike.

'ala. Add dafa'îte qirshên 'al gawâb I paid two piastres on the letter; da sa'be' alêk it is hard on you; simi'te'alêh innu khd 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 izmak by your leave.

Fi. Add kunte bayit fi 1 fallâhin I was spending the night in the country; darab fih he fired at him; ma yi'rafshe fi s sâ'a he doesn't know how to tell the time; fi 'ashami innu yigl I am in hopes that he will come.

Li. Add nâm lak shuwaiya take a little sleep; li khâmis yóm sâfr on the fifth day he departed.

Ma'. Add maâbût ma'âh seized on him.

Min. Add it bêt minnu li 1 khala there is nothing between the house and the desert; misku min dirâ'în he caught hold of him by his arm; ma khattîsh bâli minhum I didn't notice them; khad tiir abâh minni he avenged his father on me; yiqrub li min il gidd he is related to me through my (or his) grandfather.

§ 578. Inn forms one word with the participle beyin (bâyîn) the n's coalescing, thus we hear beyinnu gay for beyin innu gay, beyinnu kede, it is clear that it is so. Beyinne kede is also used.

§ 583. Add—

To One who has Drunk Water
Hañî'an (good luck). Reply—hanâkum Allâh (God make you prosperous).

To Express Thanks
Kattar khérak (God increase your prosperity). Reply—we khérak (and yours).

To an Invalid
Salamta (your safety, i.e. God restore you to health).
To One about to Sleep

Nōm il 'afya (the sleep of health). Reply—Allāh yi‘āfik (or yi‘āfi) badanak (God give you, your body, strength).

To One Rising in the Morning

Ṣahh in nōm (may your sleep have been good). Reply—ṣāḥhe badanak or Allāh yiḥfazak (God preserve you).

To One Starting on a Journey

Rabbina yiwaṣṣalak bi s salāma (our Lord conduct you with safety). Reply—ma‘ is salāma.

To One Coming from the Bath or the Barber

Na‘īman (may you have pleasure). Reply—Allāh yin‘ān alēk (God grant you pleasure or smooth your path).

To a Person Sneezing

Arḥamak Allāh (God have mercy on you). Reply—Allāh yiḥfazak or ‘afāk Allāh (God give you health). Reply—Allāh yi‘āfik.

By a Person Yawning

Astaghfar Allāh il ‘azīm (I ask pardon of the great God), or a‘ūzu bi llāhi min ish shetān ir ragim (I take refuge with God from Satan the stoned).

To a Beggar

Rabbina (or Rabbuna) yiftah 'alēk (may our Lord open to you, i.e. give you consolation).

'ālā llāh (dependent on God) is said both by and to beggars.

§ 585 (e). Add ilḥma s sa‘a kḥamsa; ilḥma gum‘ā; il masāfa nuṣṣe yūm māshī; lāzim maugād (he must be present).

§ 590. Remark b. Add isnak faqir (do you call yourself poor?)
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