

CORNELL
UNIVERSITY
LIBRARY



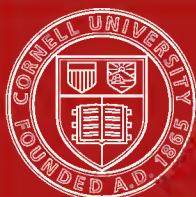
WILLARD FISKE
ENDOWMENT

Cornell University Library
PJ 6779.W73

Spoken Arabic of Egypt :



3 1924 026 887 152



Cornell University Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.

THE SPOKEN
ARABIC OF EGYPT



THE SPOKEN ARABIC OF EGYPT

BY .

J. SELDEN WILLMORE, M.A.

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

LONDON

DAVID NUTT, 57-59 LONG ACRE

1901

11
E

PJ
6779
W73

A.189818

gift of
W. Fiske

Printed by BALLANTYNE, HANSON & Co.
At the Ballantyne Press

ami

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.

P R E F A C E

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

¹ Thus both *katab he wrote*, and *kutib it was written*, are represented by the letters *kab*; *malak he possessed*, *malik king*, and *milk property*, by *mlk*, and the letters *mawt* will be read according to the context *mawt* or *môt death*, *mauwit he killed*, or *mauwitt I killed*.

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

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

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

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

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

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

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

¹ Syriac *bittô his daughter*.

² So also in Ethiopic.

³ Aramaic *had*.

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

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. *hithpahel* = *itfa''al*, a form known to literary Arabic only in its later stage.

its passive. Further, we have the forms par^{al}, par^{el}, pa^{lal} (given as quadrilaterals in the grammar). The termination *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 *ât* (Hebrew *ôth*);¹ and further, the use of the dual, even in nouns, is hardly known to the other branches of the Semitic family.

It results, from the above considerations, that the so-called Arabic dialects of the present day present a combination of the peculiarities of several branches of the Semitic family. The development which some of them display in common with Hebrew is evidence of their great antiquity, while the fact that in most cases the stronger forms have been retained by the 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.²

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

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

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

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

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

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

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

³ Nahwî 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 accidentence is given in an appendix to the Accidentence.

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 *timsâh crocodile*, *libsh* (Copt. *lebsh bush, reed*), whence we have the verb *labbish*, &c., and others from the languages of Europe, including Turkish. Further, a great many expressions belonging in reality to the written language have, owing to the influence of the Koran, become familiar even to the lowest classes, some of them in a slightly altered form, others without any change. But the importations from abroad are by no means numerous, and on the whole Cairene has preserved, unlike some other Semitic idioms, as Maltese and the modern dialects of Abyssinia, an essentially pure character. Such is the language which the people have evolved for themselves, and history warns us that all attempts to "educate them up" to express themselves in an idiom not of their choosing will meet with failure. The wiser course would be to throw aside all 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 choses, ne comprenant pas et ne voulant pas comprendre que tout dans ce monde est sujet à varier, que les langues se modifient à mesure des modifications de la pensée, qu'elles subissent la dépendance de la société qui les parle et des écrivains qui s'en servent, ils voulaient rendre immuable et perpétuer celle du livre de Dieu et n'avaient que du dédain et du mépris pour les innovations plus ou moins involontaires de leurs contemporains.*"

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

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

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

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

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

J. S. WILLMORE.

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

¹ Some half-hearted attempts have already been made.

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

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

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

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

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

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

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

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

It is strange that Spitta should not have recognised the existence of the thick *z* (*z̄*) 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?"

ADDENDA ET CORRIGENDA

- Page 12, line 6, *for* *ṭushûṭ* *read* *ṭushûṭ*.
 „ 40, „ 4, *for* *match-maker* *read* *watchmaker*.
 „ 40, „ 7, *after* *kutubî add* (or *kutbî*).
 „ 45, „ 16, *for* *ḥuṣârî* *read* *ḥuṣarî*.
 „ 58, „ 2, *for* *imbârêh* *read* *imbâriḥ*.
 „ 86, „ 38, *for* *qunsul* *read* *qunṣul*.
 „ 106, „ 32, *for* *akhûkh* *read* *akhûk*.
 „ 123, „ 31, *for* *yiklaş* *read* *yikhlaş*.
 „ 135, „ 33, *for* *biyinbarrik* *read* *binebarrik*.
 „ 135, „ 34, *for* *biyitbarrikû* *read* *bitebarrikû*.
 „ 144, „ 7, *for* *itrikib* *read* *itrakab*.
 „ 156, „ 2, *for* *yitkallimnîsh* *read* *yikallimnîsh*.
 „ 222, „ 23, *for* *'adal* *read* *'adl*.
 „ 226, „ 11, *for* *akhûkh* *read* *akhûk*.
 „ 238, „ 1, *for* *objective* *read* *adjective*.
 „ 265, „ 31, *for* *ṣûda* *read* *sûda*.
 „ 317, „ 24, *for* *qasab* *read* *qaṣab*.
 „ 320, „ 2, *for* *yeruḥ* *read* *teruḥ*.
 „ 321, „ 30, *for* *tiftâhu* *read* *tiftaḥu*.
 „ 331, „ 3, *for* *raylên* *read* *raglên*.
 „ 349, „ 12, *for* *li* *read* *bi*.
 „ 366, „ 37, *for* *yedakhkhanûhu* *read* *yedakhkhanûh*.

Arabic Grammar.

THE SPOKEN ARABIC OF EGYPT

ACCIDENCE

THE ALPHABET

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

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

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

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

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

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

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

The syllable	ba	is pronounced	bânasab	or	bânasâb;
”	bi	”	”	bîkhifad	or bîkhifâd;
”	bu	”	”	bûrufa'	or bûrufâ';
”	ta	”	”	tânasab;	¹
”	ti	”	”	tîkhifad;	¹
”	tu	”	”	tûrufa';	¹

similarly kânasab,¹ kîkhifad,¹ kûrufa',¹ and so on throughout. Or, *a* and *u* being in the Arabic character written above the consonant which they follow, and *i* below, we may spell ba, bê fôqha² naṣba; bi, bê taḥtiha,³ khifḍa; bu, bê fôqha ruf'a. When a word begins with a short vowel, that is, strictly speaking, qat'a followed by a vowel, that vowel will be pronounced— if *a*, â qat'a u⁴ naṣba; if *i*, î qat'a u khifḍa; if *u*, û qat'a u ruf'a. Bâ is spelt bânasab alif waṣl; bî, bîkhifad yê waṣl; and bû, bûrufa' wau waṣl.

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

Thus the name Ibrâhîm may be spelt—î qat'a u khifḍa abbigazam rânaṣab alif waṣl hîkhifad yê waṣl ammigazam; or alif taḥtiha qat'a u khifḍa we bê fôqha gazma we rê fôqha naṣba we alif waṣl (la fôqha wala taḥtiha) we hê taḥtiha khifḍa we alif waṣl we mîm fôqha gazma.

PRONUNCIATION OF THE VOWELS

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

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

¹ Or tânasâb, &c.

³ Below it.

² Above it (pronounced also fuqha).

⁴ Or we (*and*).

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

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

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

§ 3. Long *a* (*â*) retains its original pure sound (as in *father*) when preceded or followed by *r* or *h*, and when preceded by *kh* or *'*, as in *râb it curdled*, *nâr fire*, *râḥ he went*, *'âd he returned*, *khâliṣ entirely*; but its usual value is that of a lengthened *ä*, such as is heard in the Italian word *padre*; e.g. *bâb door*, *ḥâga thing*. The Fellaheen and others weaken it to short *ä*, but a Cairene will never say *riggâla men*, though he pronounces the *a* in that word much less broadly than in *nâr*. A sound approaching to that of *i* is, however, sometimes heard before *qaṭ'a* or *y* replacing *qaṭ'a*,³ and *q*, as in *bâ'in (bâyin) appearing*, *shâ'if (shâyif) seeing*, *zabâ'in customers*, *bâqî remaining*, *telâqî you will find*. Under the influence of the emphatic consonants *t*, *d*, *ṣ*, *z*, *â* becomes so much broadened that an inexperienced ear might confound it with the sound heard in the English word *water*: e.g. *ṭâb he recovered*, *dâf he added*, *ṣâm he fasted*, *zâlim oppressor*, *bâṭ armpit*.

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

¹ See remarks on these letters (§ 19).

² Most of the numerous examples given by Spitta of *imâla* or thinning of the *a*-vowels are illustrations of foreign (fellaḥ, bedawi, or berberi) pronunciation. Such forms as *kelâm*, *lamde*, do not occur in the dialect of Cairo as spoken by natives.

³ As in the pres. particip. of verbs whose middle radical is *w* or *y*. See §§ 19 and 27, under the letter *y*.

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

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

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

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

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

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

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

¹ So Hebr. *bêth* for *bayth*, &c.

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

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

§ 7. *u* as in *full*, û as in *fool*; e.g. şuft *thou sawest*, darabu *he struck him*, fîl *beans*. In juxtaposition to the emphatic consonants and the gutturals their sound approaches that of broad *o* and *ô*, as in uşbur *have patience* (almost oşbur), quţta *cat* (nearly qoţta), burqu‘ *veil*, ‘umr *life*, ‘uşmân, *pr. n.* (pron. almost burqo‘, ‘omr, ‘oşmân).² In the word ‘uzt *I wanted*, *u* is sometimes given the sound of *u* in *cup*.

THE DIPHTHONGS

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

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

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

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

CONNECTING OR HELPING VOWELS

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

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

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

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

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

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

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

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

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

¹ Cf. the use of *sh^eva* and of *segol* in Hebrew.

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

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

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

§ 10. A helping vowel is also inserted in foreign words between two consonants which an Egyptian is unable or loath to pronounce consecutively, or the vowel is placed before the first so as to form a separate syllable with it, as *sibinsa* or *isbinsa pantry* (Ital. *dispensa*), *iksibiriss express*.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 *ê* and *ô* being generally changed to *i* and *u* respectively,³ as :—

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

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

hâthum	<i>bring them</i>	iṣḥâbna	<i>our friends</i>
yegîb lî (ye-	<i>he brings to me</i>	mafîhsh (or	<i>there is not</i>
gib lî)		ma fîhsh)	
gôzha, bêtna, &c. ⁴			

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

² The syllable containing the originally long vowel does not, however, lose its accent by reason of the vowel being shortened; thus we say *yeqûm yeqûl*, not *yîqum yeqûl*. 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 *ê* is sometimes maintained, as in *kêfkum as you like*, *ma gêtsh I did not come*, *ma 'alêksh, not on you*.

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

§ 12. Short vowels may become lengthened :—

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

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

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

§ 13. A long vowel may become shortened :—

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

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

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

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

¹ And thence *mudriya*.

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

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

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

(for hâti, intû, &c.).

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

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

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

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

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

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

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

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

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

¹ This syllable is sometimes pronounced *mû* after the literary dialect.

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

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

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

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

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

¹ Cf. Hebr. *z'rô'* and *ezrô'* *arm*. Lee (Hebr. gram.) cites *stablish* and *establish*, *χθés* and *éχθés*.

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

³ Hebr. *ezba'*.

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*, *ṣ*, *ẓ* occur, will be pronounced heavily throughout unless the weaker consonants exert a contrary influence; and this they will only be able to do if not in immediate proximity to the stronger ones. In the word *ṣamūla nut* (*screw*), the first *a* is thick, the *ū* slightly so, while the final *a* scarcely feels the influence of the *ṣ* at all; in *balṭa axe*, both *a*'s are thick, the first in spite of the *b* and *l*, because by pronouncing it thick we can get the tongue more quickly into the position required for the pronunciation of the *t*. The consonants which tend to resist the thick shading of the vowels are *b*, *t*, *h*, *d*, *z*, *s*, *f*, *l*, *m*, *n*, *y*.

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

ṭ for *t*:—

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

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

² So partic. *miḥṭâr*, &c.

³ So *mukḥṭâr* *chosen*, and *ikḥṭiyâr* *choice, old man*.

⁴ So *qaṭa' iṣ ṣanṭ* *keep quiet*.

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

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

ṭamr (or tamr)	<i>dates</i>	ṭaiyâr	<i>current</i>
ṭumbâk (or tumbâk)	<i>Persiantobacco</i>	ṭôr (but pl. tirân) ²	<i>ox</i>
ṭandîf	<i>cleaning</i>	ṭâtûra	<i>thorn apple</i>
*ṭanfîd ¹	<i>dusting</i>	ṭishṭ (and pl. ṭushûṭ)	<i>basin</i>
*ṭurumbêṭa	<i>tambourine</i>	za'ṭar	<i>thyme</i>
iṭ ṭaurât	<i>the pentateuch</i>	ṣanṭî	<i>centimetre</i>
ṭûnis (and pl. ṭawânis)	<i>sakieh rope</i>	ṣôt ³	<i>voice</i>
ṭawa (and de- rivatives)	<i>fold</i>	ṣîṭ ⁴	<i>repute</i>
		naṭar (or *naṭar) ⁵	<i>throw</i>

The *t* used in the formation of the dual of feminines is partially assimilated to a palatal when the *i* falls out, as *uḍṭen (for ôḍitên) *two rooms*, *fuṭṭên *two towels* (for fûṭitên); also in the first and second person singular and second person plural, and even in the third person fem. singular of the past tense of verbs whose final radical is *ṭ* or *ḍ*, as *ghuluṭṭ *I made a mistake*, *aiyaṭiṭ *she wept*. Indeed it would hardly be possible to pronounce it otherwise without a pause between the two syllables. In "heavy" words forming their plurals in *ât* the final *t* is necessarily pronounced thick, and in ṭâṣâṭ *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 *ḍ* being at the end of the word does not exert so strong an influence on the initial *t* as it does in ṭandîf. Note that *ṣ* and *ẓ* do not affect the dental in the same degree as *ṭ* and *ḍ*; thus we say ṭanṣîr (not ṭanẓîr) *baptism*; nor does *ṭ* usually influence *s* and *z* unless in close proximity to them.

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

³ So ṣauwaṭ *shout*, &c.

⁴ So ṣaiyîṭ, missaiyaṭ *reputed*.

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

d for *d̄* :—

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

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

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

ṣ for *s* :—

aṣṭabl	<i>stable</i>	buṣât (and <i>carpet</i>
aṭlaṣ	<i>satin</i>	pl. ibṣîta)
aṣṣar	<i>impress</i>	burnuṣ (pl. <i>cloak</i>
iṣmarr ⁸	<i>get brown</i>	barânîṣ)
uṣṭa	<i>master</i>	baṣṭa <i>step</i>
baṣaṭ ⁹	<i>spread out</i>	Buluṣ <i>Paul</i>

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

² But more generally *bardû*.

³ But singular *bidriya*.

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

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

⁶ In the dictionaries *ḍufda*.

⁷ So *dôr turn*. *Dâr*, &c., are often pronounced with *d*; we say in *nâr dârit the fire spread*, *iḍ ḍarbe dâr blows fell thick*, though *dâr* when it stands alone.

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

⁹ And derivatives *inbaṣaṭ be pleased*, *inbiṣât pleasure*, &c., but *baṣîṭ simple*. These words are all also pronounced with *s*.

başawiya	<i>roll of stuff</i>	şahrân ⁸	<i>sitting up at night</i>
baş	<i>reed pen</i>	işşarmaḥ ⁹	<i>to live fast</i>
başarma	<i>dried meat</i>	şara (but	<i>be in force</i>
buşta	<i>post</i>	aor. yisrî)	
buşumât	<i>biscuits</i>	şagar, şagara	<i>trees, a tree</i>
(usually)		işşattah ¹⁰	<i>to lie flat</i>
buliş	<i>police</i>	şattar ¹¹	<i>to rule lines</i>
tâşa	<i>bowl</i>	şatarang	<i>chess</i>
tâşa	<i>to cheat</i>	şatal	<i>intoxicate</i>
taşş	<i>to strike</i>	şatî	<i>bucket</i>
ghuţuş (and	<i>to dive</i>	şatâ (and de-	<i>to attack</i>
deriva-		rivatives)	
tives)		şallaţ, &c.	<i>incite</i>
ḥaraş ¹	<i>to guard</i>	şaltah	<i>to smooth</i>
ḥaşra ²	<i>pity</i>	işşaltan, &c. ¹²	<i>be overweening,</i>
ḥuşûm (fre-	<i>hot days in</i>	şalaţa (or	<i>şc.</i>
quently	<i>month of</i>	salata	<i>salad</i>
also hu-	<i>Baûna</i>	şamaţ, &c.	<i>to scald</i>
sûm) ³		şandara	<i>loft</i>
râş (pl. rûş) ⁴	<i>head</i>	şandarûs	<i>varnish</i>
rafaş (and	<i>kick</i>	şantîl	<i>sort of harp</i>
deriva-		şammar (us-	<i>to nail down</i>
tives)		ually) ¹³	
şatûr	<i>chopper</i>	şamfar, &c.	<i>smooth with</i>
şakhat ⁵	<i>revile</i>	şanţ	<i>sandpaper</i>
şarr ⁶	<i>to cheer</i>		<i>acacia nilotica</i>
şarâb ⁷	<i>feces</i>		
şarâya	<i>palace</i>		
şarba ⁶	<i>to hurry</i>		

¹ So ḥârîş *guardian*, il Maḥrûşa *Cairo*, &c.

² So ithaşşar *regret*, &c.

³ Though double pl. form ḥuşûmât.

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

⁵ So maşkhût *turned into stone*, &c.

⁶ So şurûr *joys*, maşrûr *joyous*, but masirrât *joys*.

⁷ And şarabâtî *scavenger*.

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

⁹ So şarmaḥa *debauchery*, but sirmâh *debauchee*.

¹⁰ So şitîḥa *lying flat*, şatî şutîḥ *roof*.

¹¹ So şatr *line*, maşţara *ruler*, &c.

¹² But perhaps more usually issaltan, sultân, &c.

¹³ So muşmâr or mişmâr *nail*.

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

z for z:—

almâz	<i>diamond</i>	bazâbart	<i>passport</i>
az‘ar	<i>tailless</i>	bazramîţ	<i>mongrel</i>
izzantar	<i>get morose</i>	tâza	<i>fresh</i>
it‘antâz	<i>be arrogant</i>	ţarabêza (or tarabêza)	<i>table</i>
izzafat	<i>to slip</i>	ţuzzîna	<i>dozen</i>
izzarbin	<i>storm at</i>		

¹ But sukurtâh *insurance*.

² So şaqţ *miscarriage*, şuqqâta *door-latch*, &c.

³ But ‘arîş *bridegroom*.

⁴ But fâris *horseman*.

⁵ So khalbûş *liar*.

⁶ So ikhraş, khuruş *dumb*, &c., but occasionally we hear khurus, &c.

⁷ And derivatives khaşrân *spoilt*, khuşâra *loss, pity*, &c.

⁸ Literary lauwatha.

⁹ So dual mâşurtên, but pl. mawâsîr.

¹⁰ With verb itmaşkar, &c.

¹¹ Pl. namarsa.

¹² So itwaşşat *intervene*, wuşţânî *middle*, &c.

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

and a few others.

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

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

² But ginzârî *nile-blue*.

³ But ḥazzar or ḥazzar *to guess*. Children say ḥazzûra.

⁴ So zîr *false*, but tazwîr *forging*.

⁵ So zaffar, &c., but zifir *greasy*.

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

⁷ So zêṭa *noise*.

⁸ And substantive zaghrûṭa, &c.

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

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

¹¹ So fantaḏîya *parade*.

¹² But 'uzr *excuse*.

¹³ Although zîr (*an earthen filter*) is itself pronounced with z.

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

t for *ṭ*:—

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

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

d for *ḍ*:—

dâq ³	<i>be narrow</i>	dufda ⁴	<i>frogs</i>
dîrs (pl. dirûs)	<i>molar tooth</i>	madagh, na- dagh	<i>masticate, chew</i>
dihik, &c.	<i>laugh</i>		

s for *ṣ*:—

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

z for *ẓ*:—

qazâra (also qazâra) *filth*

¹ Of a serpent.

² But more usually ṭurnâta.

³ And derivatives daiyaq *narrow*, &c.

⁴ So sabbâgh *dye*, &c.

⁵ So sadiq *true*, &c.

⁶ So saq'a *frost*, saq'ân *frosty*.

⁷ So sîgha, masâgh, *jewellery*.

⁸ As in sâgh salîm *safe and sound*, qirshe sâgh *a tariff piastre*.

⁹ So sidêrî *waistcoat*.

¹⁰ Though aşfar *yellow*.

PRONUNCIATION OF THE CONSONANTS

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

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

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

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

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

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

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

¹ Spitta says that a short *a* (of the nature of a *furtive pathakh*?) is inserted between *î* or *û* and *ḥ* (thus—*rî^{ah}*, *rû^{ah}*), but this appears to be the case only when the syllable is emphasized and drawn out. *Rîḥ* and *rûḥ* can both be pronounced purely.

d is, like *t*, a strong palatal. The tongue is placed high above the upper row of front teeth, the tip curled upwards against the palate. Its peculiarly strong explosive sound, so difficult to acquire, is less marked in Cairo than among the Arabs of the desert; e.g. *ḏâf* *he added*, *ḥâḏir* *ready*, 'add to bite.

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

z as in the word *zeal*; e.g. *zîna* *ornament*, *ghâz* *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. *zâlim* *oppressor*.

s as in *seal*, but rather more forward in the mouth; e.g. *sûs* *weevil*. At the end of a syllable it is often sounded as *z*, as in the words *isma*'! *hear!* *masdûd* *blocked*, *maskûn* *inhabited*, *ḥisba* *account* (pronounced optionally *izma*' , &c.).

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

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

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

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

bâ' *to sell*. Sometimes it is barely audible, as in the numeral 'ishrîn *twenty*, or in the expression, 'abal ma yigî *until he comes*; and it has fallen out altogether from the numerals between 10 and 20, and from a few other words, as lissa¹ *still* (for li s sâ'a), bid 'annak *far be it from you* (for bi'id).

f as in English, except before *d, z, ç, s, sh,* and *ç*, when it approaches very near to the sound of *v*, as in yifdah *he disgraces*, yifdal *he remains*, khifda *the vowel i*, yifza' *he frightens*, meħafza *government*, lafz *word*, yifshakh *he cuts in two*, yifçah *he explains* (pronounce yivdah, &c.).

q. The deep guttural *k*-sound of this letter is often heard even in conversation, especially where the words in which it occurs are technical terms, or denote religious objects, or are as a rule confined to the literary language. There are still, perhaps, a few of the higher and learned class who admit no other pronunciation, and the foreigner who adopts it will pass with the mass for a man of great erudition. In the words Qur'ân *Koran*, qâmûs *dictionary*, qaṭ'a² (where equivalent to *hemza*), all classes give it the guttural sound; but its usual value, whatever its position in the word, is a strong hiatus, such as is generally heard before words beginning with a vowel in German, or in the French word *haut*. The "educated" *q* is the English *q* without its *u*, and if, while the muscles of the throat are still compressed preparatory to its vocalisation, a simple vowel sound only is allowed to escape, the value of the spiritus *q*, as heard at the beginning of a syllable, will be obtained. When it occurs at the end of a syllable the muscles are placed in position for the full *q* sound, but almost immediately released; e.g. qâl *to say*, fâq *to awake*. It may of course be doubled like any other consonant. Between two vowels it is liable to be slovenly pronounced and reduced to the value of a weak qaṭ'a, as in faqaṭ *only*, daqâ'iq *minutes*, laqêt *I found*, baqêt *I remained*, yeqûm *he gets up*. Bi qadde êh? *by how much?* becomes

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

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

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

practically badde ðh, and haqqiqatan *truly*, hayátan.¹ *iq* before a consonant sometimes sounds almost as *é*, as in itkhâniqt *I quarrelled*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE HIATUS (*qaṭ'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 *qaṭ'a* a *piece cut off*, or (less commonly), *hamza compression*, and in the above-mentioned positions is not easily distinguished from the Cairene pronunciation of *q*. That it has the value of a consonant is shown by the fact that, when following a closed syllable in the same word, it throws the accent on the vowel which it introduces (§ 39, *b.*), as in the word *mas'âla question*, and that the helping vowel *e* may stand between the last two consonants of one word and the (apparently) initial vowel of the next, as in *qumte ana I got up*; that it is weaker than *q* follows from the circumstance that it is constantly elided, as *qumt ana* (pronounce *qum-tana*), *w ana and I* (for *we ana*), &c., besides having wholly disappeared from many words. It sometimes closes a syllable or even follows a consonant, in both of which cases it has the value of a weak *'ên*, as in *isti'nâf appeal, guz' part*. It is often pronounced with the least possible exertion, and there is a tendency to drop it altogether at the end of a syllable.²

DOUBLE CONSONANTS

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

¹ With which it is often interchanged.

² *Qat'a* is not, as a rule, printed in this work before the vowels, but its presence must not be forgotten.

the first, as Ifransa, or Fīransa¹ (or Fēransa) *France*, ifrank (or ferank) *frank*, berīmo *first* (Ital. primo), sifing (isfing) *sponges*; but the natives of Cairo often pronounce *br*, *gr*, *fr*, *kr*, and *gl*, as in krumb *cabbage*, inglīz *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 tib^en³ (or less frequently tibn^e) *straw*, duh^r *dawn*. 'in this position causes the preceding consonant to be sounded very sharply, while it has but little value itself,⁴ as in rub⁴ *a fourth*.

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

REMARK a.—Observe that the final consonant of the words abb⁵ *father*, akhkh *brother*, fumm *mouth*, and yadd⁶ *hand*, is single in the literary language and doubled in the colloquial. In the construct form the two former are, however, abû, akhû, not abbû, akkhû (§ 121). Thus we say abbe mīn[?] *whose father?* il akhkhe dih *this brother*, but abûh *his father*, akhûhum *their brother*.

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

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

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

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

⁴ Spitta.

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

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

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

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

§ 25. Euphonic tashdîd may take place:—

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

REMARK.—The *l* not uncommonly remains unchanged before the letters *g* and *k*, as *il gazzâr (or ig gazzâr) the butcher*, *il gum'a (or ig gum'a) the week*; *il kursî the chair*, is preferred to *ik kursî*, while *ig gîrân the neighbour*, is more used than *il gîrân*. 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 ð*; e.g. *ittallaqit she was divorced*, *iggannin he went mad*, *ishsharmat it was torn*, *ikkabb it was poured* (for *ittallaqit, itgannin, &c.*), *biddauwar or biðdauwar (for bitdauwar) she turns*.

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

(c) When, in the first or second pers. sing. or the second pers. pl. of the past tense of the verb, *d* is assimilated to *t* or *t* to *ð*, as *khattu (for khadtu) I took it*, *rabaðtû (for rabaðtû) 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 *rabaðtû* being less palatal than the first.

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

¹ Also *idgad'an*. (See § 19.)

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

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

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

INTERCHANGE OF CONSONANTS

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

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

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

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

¹ Hebrew and Syriac *batt daughter*.

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

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

ḡ with *b* (or *p*) in *lamda* (pl. *lumaḡ*) or *lamba* *lamp*.

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

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

sh with *s* and *ṣ* in a few words, as *sams* (or *shams*) *sun*, *ṣakhsh* (or *shakhs*) *person*, *ṣaṭrang* (or *shaṭrang*) *chess*, *ṣagara* (*nahwy shagara*) *tree*; ⁴ with *z* in *inglîz* *English*.

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

q with *k* in a few Turkish words, as *kalfa* or (less usually) *qalfa* *chief female servant in a harem*.⁵ *Eau gazeuse* is called *gazzûsa* or *kazzûza*. The *nahwy tilqâ'i nafsu* *of his own accord*, is pronounced *tilka nafsu* in the spoken language; with *kh* in *baqshîsh*⁶ *largess, present*, from Pers. *bakhshîsh* (through Turkish); with *q* (see above).

¹ '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 *karakôn* (Turkish *qaraqôl*), there being very little difference between the two letters in that language; both *qarnabiṭ* and *karnabiṭ* *cauliflower*, are said.

⁶ This form is universal, not "children's talk," as Spitta says.

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

l with *n*, as ‘ilwân or (less usually) ‘inwân *address, superscription*, inbâriḥ (pronounce imbâriḥ) for il bâriḥ *yesterday*, Isma‘în *Ishmael*, in fingân (sometimes) for il fingân¹ *the cup*, kabsûna *capsule*, malifâtûra *manufacture*, armalî (Turk. *ermenî*) *Armenian*, barakât warsal (Turk. *berekat versin*) *thank you*, tantana (or tantilla) *lace* (Ital.), ‘ala ṭubbil ghâfl (for ṭubbin) *unexpectedly*. (See also under pronunciation.)

m with *b* (see above); with *n*, as naṭarîṭ and maṭarîṭ *it rained*, madagh and nadagh *chew tobacco*, Faṭma and Faṭna, *pr. n.*, malîn *millième*, shindî (Turk. *shimdi*) *at once*. (See under this letter, § 19.)

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

y with *w* (see above); with qaṭ‘a, as qâyil (for qâ‘il) *saying*, tiyâtro *theatre* (Ital. *teatro*);² conversely in‘al! *curse!* (for yin‘al) (§ 140).

TRANSPOSITION OF LETTERS

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

CONTRACTION

1. ELISION

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

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

² Cf. literary bîr with Cairene bîr (= biyr), *a well*.

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

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

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

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

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

² Vowels elided are not printed in the grammar, in order that the exact pronunciation of the words in a sentence may be clearly represented. It must be remembered that where the initial vowel of a word disappears, the first syllable of that word will in pronunciation form one with the last syllable of the preceding word, and when the final vowel of a word is thrown out, the last consonant of that word will belong to the first syllable of the following word; thus *da bne mîn?* (for *da ibne mîn?*) *whose son is that?* will be pronounced *dab-ne mîn*; *int ismak êh, in-tismal êh*. This system has the disadvantage of presenting the word 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 *qaṭ'a*.

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

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

2. OMISSION, OR FALLING OUT OF A LETTER

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

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

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

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

§ 33. The short vowels may disappear:—

(*a*) From an open penultimate syllable, where the vowel of the antepenult (if the word is of more than two syllables) is not one long by position; or from a final syllable if the penultimate is long and open, and a word beginning with a vowel follows;² e.g. *lazma* (for *lâzima*) *necessary* (fem.), *khâṭru* (for *khâṭiru*) *his desire*, *qimtu* (for *qîmitu*) *its value*, *kifaytu* (for *kifâyitu*) *its*

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

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

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

REMARK a.—A very short *i* or *e* is sometimes heard in such words as mu‘âkbîza *blaming*, lâzîma *necessary*, ya Bêshîr! *Beshîr!* instead of the contracted form, the vowel of the antepenult being pronounced half long. We hear ‘âlimîn as the plural of ‘âlim *learned*, because it hardly belongs to the colloquial language, but ‘alma (for ‘âlima) *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*, đarabit *she struck*, bataḥu *they wounded*; but katabu (or katbu) *they wrote*, katabitu (or katbitu) *she wrote it*, wi ḥyâtak! (for wi ḥayâtak!) *by your life!* ma lqêtûsh (for ma laqêtûsh) *I did not find it*, țaratan (or țartan) *sometimes*, şaḥni nhâs *a copper dish*, and even talâta nsâra (for talâta naşara) *three Christians*.

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

REMARK d.—When the vowel of the antepenult is *û* standing for *iw*, or *î* followed by *y*, the vowel of the penult does not, as a rule, fall out, as yûlidu (for yiwlidu) *they give birth*, subḥiyitu (= subḥiyyitu) *its morning*, it does, however, sometimes in the latter case, as baqiyt (or baqît) il fulûs (for baqiyit² il fulûs) *the rest of the money*.

(*l*) 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 đarabu bha (for đarabû biha) *they struck with it* (fem.), qulti lhum (for qulte luhum) *I said to them*, nahârak sa‘id wi mbârak (for mu-bârak, mebârak) *good morning!* fi kmânu (for kumânu) *in his sleeves*, bitqûl (for biteqûl) *she says*, yalla bna, imshi bna (for yalla bina, &c.)³ *let us be going*; ma lqu lhumshê ḥâga (for ma laqû luhumshe) *they found nothing for them*, moiya ndîfa (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 sh^eva.

² The *y* here sounds as a weak *qaṭ‘a*.

³ The fuller forms are very frequently used.

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

(c) From a few final syllables, including those of some disyllabic 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. 'âwiz (for 'âwiz) and 'ayz (for 'âyiz) *wanting*, says (for sâyis) *grooming, groom*, rayh (for râyih) *going*, ittaub¹ (for ittâwib) *yawn*, illau (for illâ we) *except, only that*, 'al (for 'ala) *on*, âdîn, adin (for âdîni) (though the final *i* is originally long) when immediately followed by another word, as adin gêt *see I have come*, u f waqtina (for fi waqtina) *and in our time*, ana f fikri ħaga *I have something in my mind*.

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

§ 34. The vowel of the article is sometimes dropped, as laĥsan *the best*, litnên *the two*, laĥzar *the university of El Azhar*, listambûli *the man from Stamboul*, lâkhar or (more usually) râkhar² *the other*, liĥmâl *the burdens*, liswid *the black*, laĥmar *the red*,³ Luqşûr (for il uqşûr = il quşûr),⁴ as litnên gum *both came*, il waraq labyad *the white paper*, imrât lefendi *the gentleman's wife*.

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

ABBREVIATION OR OMISSION OF MORE THAN ONE LETTER

§ 35. The semi-consonant *y*, when both preceded and followed by *i* or *e*, may coalesce with them before a single consonant, and form the long vowel *î*, as bîqûl⁵ (= biyqûl) for biyîqûl (or biyeqûl) *he is saying*.

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

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

² See § 27.

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

⁴ See § 15, *Remark*.

⁵ The *î* of bîqûl is not pronounced very long in hurried conversation. The *iy* often remains unchanged, as in miyten *two hundred*.

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

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

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

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

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

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

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

² See § 19, *note*.

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

⁴ Whence Spanish *Cid*.

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

ACCENT

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

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

1. When it contains a long closed vowel or a short vowel closed by two consonants; e.g. *bardān cold*, *birīdt I became cold*.
2. In the following words when standing alone: *anhū, anhī, anhē, anhūm, minhū, minhē, minhūm which, who, &c.*; *ahó, ahé, ahūm there he, she is, they are*; *ikhkhī! pugh!* *adī see here!* *iyī!* (pronounce *iyi-î-h!*) *how now!* *ikhshī!* *for shame!* *iffī!* *jie!*¹
3. Exceptionally, by way of emphasis, the other syllables being also, but not to an equal degree, accented, as *abadán never!* *hāsīb look out!* *tannu qâ'id henāk lammā . . . dâr abûh u gih he remained sitting there till at last his father came (or right on till, &c.)*.
4. In a few foreign words, as *rabô*² (Fr. *rabot*) *plane*, *sukurtâ*² *insurance*.

REMARK.—*Da, dih, dī this, lu to him, lak to you, &c., bu in him, bak in you, &c.,* and even *liha to her, biha in her, luhum to them, buhum in them*, may be used as enclitics, and throw their accent back to the last syllable of the word preceding them,³ as *ir ragīl da this man*, *il binti dī this girl*, *'alá da on this*, *da wī dih this and that*, *makhṭûbâ*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 *hanṭûr* (Turk. *hinto*, Hungar. *hintó*) *carriage, victoria*. *Rabô, sukurtâ, &c.*, may also be written with a final *h*.

³ As *ze* in Ethiopic and *za* in literary Arabic, in the expressions *liza, 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 *iddihūm lu give him them*, but *iddihum luh give them to him*, with emphasis on *him*.

(b) It falls on the penult:—

1. In words of two syllables, when the last syllable does not contain a long closed vowel or a short vowel closed by two consonants.
2. In polysyllabic words, when the penult contains a long vowel or one closed by two consonants, or when it contains a short vowel and the antepenult contains a vowel closed by two consonants; or, in a word of more than three syllables, when the antepenult is short and open; provided that, in each of these cases, the last syllable do not contain a long closed vowel or a short one closed by two consonants. *E.g.* bārid *cold*, biridū *you (plur.) took cold*, shāfitu¹ *she saw him*, 'askārī *soldier*, wagadītu *she found him*, ṣagaritī² *my tree*.
3. For emphasis, as da'īman *always* (for dá'īman).

REMARK a.—In the words khadītu *she took it*, kalītu *she eat it*, the accent is sometimes on the antepenult, but more often on the penult, as in the longer forms, akhadītu, akalītu.

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

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

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

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

¹ Sometimes pronounced shāfitu or contracted to shaftu.

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

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

(c) It falls on the antepenult in words of three syllables when the penult and antepenult are both open and the vowel of the former is short; and in words of more than three syllables, when the antepenult is long and open and the penult short and open, provided in both cases that the final syllable do not contain a long closed vowel, or a vowel closed by two consonants; e.g. *ḍarabu they struck*, *báladu his village*, *me'ákhiza¹ reproach*, *ṣōgaru he insured it*.

REMARK.—Where the vowel of the antepenult is *á* standing for *iw* or *uw*, the accent will be on the penult, as *yálfidu they give birth*.

(d) It is never placed farther back than the antepenult, and sometimes in hurried speech does not fall on any particular syllable, as in the word *tani in, tani marra ma ti'milshe kede!* *don't do so again!*

Monosyllabic words ending in a short vowel, as *wi, we and, bi, li, &c.*, are generally unaccented, but sometimes a following word is emphasized by a stress being laid on them, as *ana qulti lak marra wi t tanya wi t talta I have told you once and twice and thrice*, *inta ṭli'te kaddáb bí kalámak nafsu you have proved to be a liar by your own statement*. The prepositions *bi, li*, with the pronominal suffixes and the demonstrative *da, di*, become enclitics when not emphatic, and are regarded as part of the preceding² word. Even *dau* (for *da we*) throws back its accent, as in *kulle má dau*.

EXERCISE IN PRONUNCIATION AND ACCENTUATION³

Hikáyt il ḥarāmi l mazlúm.

Kân fi ḥarāmi ráḥ yôm min dól yisraq bêṭ wâhid tágir. Qam ṭlí' 'ala l ḥêṭa we mísik fi sh shibbák. Ṭlí' ish shibbák fi idu, wíqí' 'ala l arḍ, inkásarit riglu. Khad bá'du we raḥ yí'rug 'and il qáđí; qal lu: "Ana kúnte rayh áraq bêṭ it tágir il fuláni; ṭil'te 'ala l ḥêṭa we misikte fi sh shibbák; qâm ish shibbák ṭlí' fi idí; wíqí't, inkásarit riglí." Qam il qáđí ámar wâhid 'askarí yerúh⁴ yegíb ṣaḥb il bêṭ. Ráḥ gábu we gih quddám il qáđí.

¹ But words of this form are generally contracted.

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

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

⁴ See § 11, note.

Sá'alul qâdí: "Izzéy, yâ râgil, shibbákak mush mešámmar taiyib? áhu l ħarâmî da l maskîn kân ráyih yisraq bêtak; ħlî' 'ala l ħêta; misik fi sh shibbák; qâm ish shibbák ħlî' fi îdu; wiqî', inkasarit riglu; báqa l ħaqqċ 'alêk dilwáqt." Qal lu šahb il bêt; "W ana mâ lí, yâ sídî? húwa ana illî rakkíbt ish shibbák? da shughl in naggâr illi 'ámalu." Qâl il qâdí: "Hátu n naggâr!" Râhu gâbûh; qal lu l qâdí: "Izzéy inta ma rakkíbtish ish shibbák da zéyi n nás? áho bi sábabak il ħarâmî da lli kan ráyih yisraq bêt ir râgil da wiqî', inkasarit riglu." Qal lu: "W ana mâ lí, ya sídî? da mush shúghlî: da shughl il bänná illi rakkib ish shibbák da fi l ħêta." Qâl il qâdí: "Taiyib, hátu l banna." Râhu gâbûh. Sá'alul qâdí: "Lêh ma rakkíbtish ish shibbák da taiyib?" Qal lu: "Wallâhî, ya sídî, da w ana bábni l bêt da kânit binte ħilwa fáyta 'aléya lábsa gallâbíya masbúgha sábgħa kuwaiyísa. Baššêt líha, qumt itlahêť 'an shughlî we mâ 'iríftish arakkib ish shibbák zéyi n nás." Qal luhum il qâdí: "Rúhu hátu l bint illi kânit labsa g gallâbíya k kuwaiyísa dí." Qâmu râhu, gabúhá lu. Qal liha l qâdí: "Lêh kuntî labsa g gallâbíya l masbúgha?" Qâlit lu: "W ana mâ lí? da l ħaqqe 'ala s sabbágh illi sábagħ il gallâbíya lli kunte labsáha." Amar il qâdí yegċbu s sabbágh. Râhu gâbûh; lákin ma 'irífshe yeqúl ħága. Qâm il qâdí qal lúhum: "Khudċĥ, isbnuqċĥ 'ala báb dukkánu." Khadúh yishnuqċĥ, laqċĥ ħawíl we báb id dukkánu wáťi. Râhú qâlú li l qâdí: "Da r râgil ħawíl qawí we báb id dukkánu šughaiyar; rayĥín nishnúqu zzéy?" Qâl lúhum il qâdí: "Rúhú šhúfú lkum wáħid qušaiyar, ishnuqċĥ." Râhúmu dauwáru 'ala wáħid qušaiyar, khadċĥ, shanaqċĥ.

THE ARTICLE

§ 40. There are two articles in Egyptian Arabic—the definite article il¹ *the*, which is indeclinable, and the indefinite wáħid, which agrees in gender and number with its noun, whether expressed or understood, as il báb *the door*, il mara *the woman*, ir riggála² *the men*, wáħid râgil *a man*, waħda marra *a woman*, waħda gat *a (woman) came*.

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

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

² For the assimilation of the *l*, see § 25.

the latter is definite the article is repeated with the adjective, as *il bâb il kibîr the big door*.

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

VOCABULARY

umm	<i>mother</i>	darab	<i>he struck, fired</i>
abûh	<i>his father</i>	ḍarabû	<i>they struck</i>
bêt	<i>house</i>	wiqi'	<i>he fell</i>
walad (pl. wilâd)	<i>boy</i>	kân	<i>he was</i>
bint (pl. banât)	<i>girl, daughter</i>	râh	<i>he went</i>
kitâb	<i>book</i>	'add	<i>he bit</i>
qalam	<i>pen</i>	yigî	<i>he will come</i>
hawa	<i>wind</i>	shidîd	<i>strong, violent</i>
ḥuşân	<i>horse</i>	kuwaiyis	<i>pretty</i>
kalb	<i>dog</i>	'agûz	<i>old</i>
bâbûr	<i>steamboat, train</i>	tâza	<i>fresh</i>
kursî	<i>chair</i>	ṭaiyib	<i>good</i>
râş (f.)	<i>head</i>	iswid	<i>black</i>
îd	<i>hand</i>	kibîr (f. kibîra)	<i>big, old</i>
qutṭa	<i>cat</i>	şughaiyar	<i>small, little</i>
şufra, sufra	<i>dining-table</i>	baṭṭâl	<i>bad</i>
gih	<i>he came, has come</i>	gi'ân, ga'ân	<i>hungry</i>
iddînî	<i>give me</i>	huwa, hûwa	<i>he, it</i>
shuft	<i>I saw</i>	hina	<i>here</i>
katabna	<i>we wrote</i>	bukra	<i>to-morrow</i>
		-u ¹	<i>his, him, it</i>
		-ha ¹	<i>her, its, it</i>

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

EXERCISE 1

Ummî gat. Iddînî qalam. Shufte ḥuşân iswid. Ir riggâla hina. Katabna l kitâb. Il banât ḍarabu ummî. Il walad wiqi'. Il ḥuşân kuwaiyis. Ir râgil 'agûz. Il hawa kân shidîd. Hûwa râh. Il kalbe 'add il bint. Il babûr yigî bukra. Il kursî iswid. Il 'êsh tâza. Waḥda mara gat. Abûh râgil ṭaiyib. Kalbu ga'ân. Qalamha baṭṭâl.

¹ Attached as inseparable suffixes to verbs, nouns, prepositions, and conjunctions.

EXERCISE 2

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

THE NOUN

THE NOUN SUBSTANTIVE

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

§ 42. Denominatives include :—

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

baqar	<i>kine</i>	baqara	<i>a cow</i>
ghanam	<i>sheep</i>	ghanama	<i>a sheep</i>
gâmûs	<i>buffaloes</i>	gâmûsa	<i>a buffalo</i>
samak	<i>fish</i>	samaka	<i>a fish</i>
şagar, shagar	<i>trees</i>	şagara, shagara	<i>a tree</i>
fûl	<i>beans</i>	fûla	<i>a bean</i>
baţâtis	<i>potatoes</i>	baţaṭsa (for baţâtisa)	<i>a potato</i>
sillim	<i>steps, ladder</i>	sillima	<i>a step</i>
ţûb	<i>bricks</i>	ţûba	<i>a brick</i>
baskawit	<i>biscuits</i>	baskawita	<i>a biscuit</i>
shughl	<i>work</i>	shughla ³	<i>a job, some- thing to do</i>
qatta	<i>a kind of cu- cumber</i>	qattâya ⁴	<i>a cucumber</i>
kummitra	<i>pears</i>	kummitrâya	<i>a pear</i>
yusfependî ²	<i>mandarin oranges</i>	yusfependîya	<i>a mandarin</i>
bunţî (or bultî)	<i>a kind of fish</i>	bultiya	

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

² For Yûsif Efendî.

³ Shughlana is used in the same way.

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

REMARK a.—The primitive forms baqar, şagar, &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 bunduqîya *a gun*; khara *dung*, makes kharya.

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

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

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

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

¹ We may compare pea, peas, pease; 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 lêl *by night*, fi l lêl *in the night*, lêl u nahâr *night and day*, but lêla *a night*, il lêla *to-night*. The higher classes use qamara only in the sense of *moonlight*, if at all.

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

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

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

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

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

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

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

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

'azabangî *bachelor*, is a lengthened form of 'azib; ¹so falasangî *bankrupt* (from fâlis).

(b) The abstract idea of the primitive noun.

Substantives of this class end in *îya*, and are often identical with the feminine singular of the relative adjective or of a supposed relative ending in *î*; e.g. *insânîya* *humanity* (from *insânî* *human*), *ittifâqîya* *agreement* (from *ittifâqî*), *bâshawîya* *pashaship*, *bêhawîya* *beyship*, *shitwîya* *winter season*, *maghribîya* *time of sunset*, *subhîya* *morning*,¹ *'aşrîya*² *afternoon*, *safariya* (or *sifariya*) *time spent in travelling, trip*,³ *himârîya* *donkeyishness*, *'umadiya* *the office of 'umda (headman of a village)*, *mashghûliya* *a being busy* (from partic. *mashghûl*), *mafhûmiya* *comprehension*, *maqşûdiya* *purposing*, *nuţû'îya* (adj. *naţ'*) *uncouthness*, *'uzûbiya* *celibacy* (adj. *'azib*), *gumûdiya* *hardness*, *khushûniya* *roughness*.

The same form sometimes denotes concrete objects; e.g. *nâmûsiya* *mosquito curtain*, *raqabiya* *collar*, *sukkariya* *sugar basin*, *'ishrinîya* *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 ḥarbiya* *the war-office*, for (nazart) *il umûr il ḥarbiya*.

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

(c) The diminutive of the original noun. This class is more limited in Cairene Arabic than the literary dialect. The forms it takes will appear from the following examples: *binaiya* *a little daughter, girl* (from *bint*), *shuwaiya* *a little* (from *shê* *thing*), *wilayid* *small boy* (from *walad*), *Ruḥaiyim*,⁴ *pr. n.* (from *raḥîm* *merciful*), *biḥêra* *lake* (from *baḥr* *sea*), *quţêţ* *kitten* (from *quţţ* *cat*), *kulêb* *puppy* (from *kalb* *dog*), *shuwêsha* *a little tuft of hair* (from *shûsha*), *'ubêd* *little slave* (in *pr. n.* *'ubêd* *Alla*), *suwêqa*⁵ *a little market-place* (from *sûq*), *hinênî* *small loaf* (from *ḥanûm*), *sattûta* (or *sattût*) *young lady* (from *sitt*), *fashûsa* *small abscess*, *qarqûsha* *small biscuits*, *dallû'a* *spoilt child* (no primitive noun), *Faţûma* and *Faţûm* *little Fatma*, *'aiyûsha* *little Aisha*, *Zanûba*

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

² As distinguished from *aşr*.

³ *Safar* a *voyage, journey*.

⁴ A *bedawi* name.

⁵ Not much used in Cairo.

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

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

VOCABULARY

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

EXERCISE 3

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

EXERCISE 4

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

THE NOUN ADJECTIVE

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

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

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

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

³ The adverb follows the adjective it qualifies.

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

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

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

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

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

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

REMARK d.—The termination *lî* is borrowed from the Turkish, and but sparingly used.

¹ Muṣmâr qabaqîbî is used of *small nails, tin tacks*.

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

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

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

COMPOUND NOUNS

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

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

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

¹ From the rarely used forms qaṣîr, ṣaghîr.

² Rarely used.

³ From a supposed form, kawîs.

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

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

⁶ Pronounced sidredâr by the uneducated.

VOCABULARY

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

EXERCISE 5

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

EXERCISE 6

The lady and her daughters went to Cairo yesterday. I have found a short pencil on the dining-table. Bring it here and bring a pen and some 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 ill-tempered; he has struck the little boy and the girl too.

COMPARISON OF ADJECTIVES

§ 47. The comparative is expressed:—

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

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

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

akbar	<i>greater</i>	from kibîr
aşghar	<i>smaller</i>	„ şughaiyar (şaghîr)
aktar	<i>more</i>	„ kitîr (<i>much</i>)
arkhaş	<i>cheaper</i>	„ rikhîş
andaf	<i>cleaner</i>	„ nidîf
akwas	<i>prettier</i>	„ kuwaiyis
aḥsan	<i>better</i>	„ ḥasan (unused except as a <i>pr. n.</i>)
aqall	<i>less</i>	„ qalîl
akhaff	<i>lighter</i>	„ khaffîf
aghla	<i>dearer</i>	„ ghalî
auḥash	<i>uglier</i>	„ wiḥîsh
al'an	<i>more accursed</i>	„ mal'ûn
aḥamm	<i>more important</i>	„ muhimm
adna	<i>least</i>	with no corresponding positive in use

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

VOCABULARY

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

EXERCISE 7

Huwa shtara şufra we kursî rikhîş we gabhum 'ala l bêt. Il kursî ghalî 'an iş şufra. Iddîni qalam ruşâş taویل. Il bâb akwas mish shibbâk. Is sandûq tiqîl, lâkin akhaffe min il barmîl. Il binte aṭwal min ummî, wi l walad quşaiyar 'an abûya. Il bîra arkhaş min in nibît wi l moiya arkhaş w aḥsan mil litnên. Il walad ishtara qamiş aṭwal min battâniya. Huwa laşghar wi l akwas.

¹ Inseparable suffixes.

EXERCISE 8

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

THE GENDER OF NOUNS SUBSTANTIVE AND ADJECTIVE

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

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

§ 51. By signification are feminine:—

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

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

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

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

§ 52. By form are feminine:—

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

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

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

² See § 2 (d).

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

(b) The following ending in *â* :—

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

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

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

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

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

REMARK *a*.—Tôb, ghêt, furn,¹ and maghrib are generally regarded as masculine by the upper classes; bîr is occasionally masculine; sikkîn *knife*, is sometimes masculine, as it has a duplicate form in *a* (sikkîna); ḥêt *wall*, is occasionally feminine; sibânikh *spinach*, masc. or fem. Lahw *diversion*, and hamm *worry*, are feminine only in the expressions gatak lahw, gatak il hamm *the plague take you!* ḍahr² is fem. in one of its meanings.

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

¹ A fem. form, furna, also exists.

² Masc. when meaning *back*.

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

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

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

<i>kibîr</i>	<i>great</i>	fem. <i>kibîra</i>	
<i>farhân</i>	<i>happy</i>	„ <i>farhâna</i>	
<i>ḥilw</i>	<i>sweet</i>	„ <i>ḥilwa</i>	
<i>wâhid</i>	<i>one</i>	„ <i>waḥda</i>	
<i>malik</i>	<i>king</i>	<i>malika</i>	<i>queen</i>
<i>gôz</i>	<i>husband</i>	<i>gôza</i>	<i>wife</i>
<i>ghassâl</i>	<i>washer</i>	<i>ghassâla</i>	<i>washerwoman</i>
<i>ḥumâr</i>	<i>ass</i>	<i>ḥumâra</i>	<i>she-ass</i>

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

VOCABULARY

<i>ṭabbâkh</i>	<i>cook</i>	<i>kânit</i>	<i>she was</i>
<i>kûra, kôra</i>	<i>ball</i>	<i>şîl</i>	<i>carry, take away</i>
<i>bêd</i>	<i>eggs</i>	<i>ḥuṭṭ</i>	<i>put</i>
<i>fûṭa</i>	<i>towel</i>	<i>rama</i>	<i>he threw, threw away</i>
<i>siggâda</i>	<i>carpet</i>	<i>ṭalla‘it</i>	<i>she took out</i>
<i>kubbâya</i>	<i>glass</i>	<i>şufna</i>	<i>we saw</i>
<i>miskîn</i>	<i>poor, wretched</i>	<i>bass</i>	<i>only</i>
<i>wisikh</i>	<i>dirty</i>	<i>la’</i>	<i>no</i>
<i>ḥâr</i>	<i>hot</i>	<i>gûwa</i>	<i>in, inside</i>
<i>gidîd</i>	<i>new</i>	<i>barra</i>	<i>out, outside</i>
<i>qadîm</i>	<i>old</i>	<i>zêy</i>	<i>like</i>
<i>bi‘îd</i>	<i>far</i>	<i>lissa</i>	<i>still</i>
<i>metallim,</i>	<i>blunt</i>	<i>min</i>	<i>from</i>
<i>mitallim</i>			
<i>ana</i>	<i>I</i>		
<i>ḥîya</i>	<i>she, it</i>		

¹ See § 76.

EXERCISE 9

Ana laqêt is sanadqî fi l warsha. Il merakbî gâb fulûka kibîra. Il furn illi f bêtu şughaiyara qawî, lâkin hîya akbar min furnina. Shufna kalbe gi'ân we quţta miskîna 'ala ş şuţûh. Il gazmagî ishtara bunduqîya min il 'utuqî, we shalha 'ala kitfu. Il malik gih? La', il malika gat. Fên il kûra? Kânit qadîma, wi r râgil ramâha fi l fasqîya. Ish shitwa gat, lâkin ish shamse lissa hâra. Binte hilwa zêy il qamara. Il walad rama l quţta fi l bîr, lâkin waḥda mara ṭaiyiba ṭalla'itha minha. Ṭabbâkh aḥsau min ṭabbâkha. Is sikkîn metallima.

EXERCISE 10

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

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

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

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

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

¹ Translate *her eye*.

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

³ Lit. *parent*.

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

qamar	or	qamara	moon
sikkîn	or	sikkîna	knife

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

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

tânî	<i>second</i>	tanya (for tâniya)
'âlî	<i>high</i>	'alya

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

tamargî	<i>a hospital attendant</i>	tamargiya
'arbagî	<i>coachman</i>	'arbagiya
baḥrî	<i>naval</i>	baḥriya
barrânî	<i>outer</i>	barrâniya
Talyânî	<i>Italian</i>	Talyâniya

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

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

aḥmar	<i>red</i>	ḥamra
akhḍar	<i>green</i>	khadra
aṣfar	<i>yellow</i>	ṣafra
abyad	<i>white</i>	bêda (for bayda)
a'rag	<i>lame</i>	'arga
akhraṣ	<i>dumb</i>	kharṣa
ahtam	<i>toothless</i>	hatma.

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

REMARK *b.*—A *'wag crooked* makes *'ôga* (for *'awga*), *azraq blue* *zirqa* (for *zarqa*).

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

¹ *Mistiḥaqq* 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. lâkhar (or râkbar),¹ fem. rukhra.

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

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

(a) The comparatives,² as il binte aṭwal, il kummitra arkhaṣ.

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

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

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

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

(d) The following:—

tamâm	<i>complete</i>	shamurt	<i>young</i>
hah ³	<i>little</i>	‘âl	<i>excellent</i>
hâf	<i>plain, by itself</i>	khabîs ⁵	<i>imprisoned</i>
dûn	<i>low, vulgar</i>	khalâş	<i>finished, ready</i>
daiyân ⁴	<i>sound</i>	khâm	<i>raw</i>
şughâr	<i>small</i>	khum ⁶	<i>lethargic</i>
shemâl	<i>left</i>	yemîn	<i>right</i>

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

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

³ Used also substantively.

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

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

⁶ In khumm in nôm.

DECLENSION

§ 63. In the literary language most nouns have three case endings—*u* or *un* for the nominative; *i* or *in* for the genitive, dative, and ablative; and *a* or *an* for the accusative, according as they are defined¹ or undefined.

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

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

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

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

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

(c) The case ending *in* is heard:—

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

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

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

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

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

(2) In a few nouns used adverbially¹ or with a preposition, as:—

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

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

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

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

THE GENITIVE

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

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

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

bêt râgil	<i>a man's house</i>	'arabîyit	is	<i>the lady's carriage</i>
bâb il bêt	<i>the gate of the house</i>	sitt		
bâb bêt ukht	<i>the gate of the house of the man's sister</i>	Khalîfit (or		<i>the Caliph of Islam</i>
ir râgil		Islâm)il		
qalam ruşaş	<i>a pencil of lead, a lead-pencil</i>	riggâlit (or		<i>the men of the village</i>
kubbâyit	<i>a glass of wine</i>	riggalt) il		
nibît		balad		

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

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

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

thus:—

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

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

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

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

¹ As in the written language.

² Zikâ is in more common use than zakâ.

³ Ghuwâ may also remain unchanged.

'aiyâha	her illness	istibda l	the beginning of
dawâna	our medicine	mas'ala	the matter
ghata ¹ s	the cover of the	shifa l mara	the woman's re-
sandûq	box		covery
ikhfa l hâga	the hiding of	ishtiba l	the father's long-
	the thing	wâlid	ing
lughâ ² l	the language of	ghada, 'asha	the boy's lunch,
ingliz	the English	l walad	dinner
rida r râgil	the man's con-		
	sent		

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

REMARK b.—The *a* is sometimes, but rarely, retained before the *t* instead of being changed to *î*, as sanat alf *the year 1000*, şifatu *his qualification* (for sanit, şifit);³ so maratên *two women*, marratên *twice*.

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

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

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

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

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

³ Şifit is perhaps never heard.

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

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

VOCABULARY

Madrasa	<i>school</i>	kulêra	<i>cholera</i>
talagrâf	<i>telegram, tele- graph office</i>	şâhib	<i>master, owner, friend</i>
Lundûra (Lundra)	<i>London</i>	taqrîbî	<i>approximative</i>
lôn	<i>colour</i>	nimsâwî	<i>Austrian</i>
makhzan	<i>cellar, store- room</i>	mîn ?	<i>who ?</i>
makhzan	<i>luggage-van</i>	dôl	<i>these</i>
fransâwî		yerûh	<i>he goes, will go</i>
'afsh	<i>luggage</i>	sâfir	<i>he travelled, left</i>
diwân	<i>compartment, ministry, office</i>	iqta'	<i>cut, take (a ticket, &c.)</i>
buşta	<i>post</i>	saraq	<i>he stole</i>
burnêta	<i>hat</i>	kasar	<i>he broke</i>
farkha	<i>fowl</i>	şuqut	<i>it fell, has fallen</i>
laban	<i>milk</i>	warrînî	<i>show me</i>
dirâ'	<i>arm</i>	shirib	<i>he drank</i>
khawâga	<i>merchant, gentleman</i>	shaiya'	<i>he sent, send (imperative)</i>
gêsh	<i>army</i>	ya sîdî	<i>sir</i>
bahr	<i>sea, river</i>	tânî	<i>back, again</i>
in Nîl, bahr in Nîl	<i>the Nile river</i>	quddâm	<i>before, in front of, near</i>
says (sâyis)	<i>groom</i>	fih	<i>in it (masc.)</i>

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

EXERCISE 11

Fên ir râgil illi kân fi l ôda l barrâniya betaht il makhzan? Ibn il kutubî yerûh il madrasa l nimsâwiya. Ana laqêt sâ'a fi l arđ quddâm il bâb il barrânî betâ' bêtak; hîya betâ'it mîn? Moiyit bahr in Nîl hîlwa. Taman it talagrâf itnên ginêh. Warrînî siggâda wardînârî, u waħda finu kemân. Iqta' li tazkara daraga ûla u waħda şugundu kemân. Lôn il huşân betâ' Meħammad iswid. Huţt il 'afshe betâ' il efendî fi l babûr—il kibîr fil makhzan il fransâwî, wi ş şughaiyar fi d diwân. Il

buṣṭa n nimsâwīya tigī bukra. Hawa l yômên dôl kân shidîd. Il babûr linglîzi sâfir imbârêh w abûya sâfir fîh. Il walad illî shirîb il moiya l wiskha betâ'it baḥr in Nîl 'aiyân bi l kulêra. Ibn il merakbî gih bi l merkîb betaḥt abûh, lâkin kull il 'afshe betâ' il efendî illî kân fîha wiqî' fi l baḥr. Hat lî kummitra tanya hah kede ṣughaiyara, aṣghar min il auwilanīya.

EXERCISE 12

Bring the gentleman's hat from the downstairs room. He came in his father's carriage. The city of London is much finer and bigger than Cairo. The book which was on the chair in the dining-room has fallen on the ground. The cook's little dog has stolen a fowl from the poulterer's shop. The greengrocer's son struck the poor Italian (woman), and broke her arm. The dining-table of his house is higher than the other.¹ The watchmaker repaired the old watch and brought it back to its owner's house. The grocer's daughter is very pretty, and she is taller than his son. Throw away the raw fruit; it is very bad. She is a low, bad woman. The boy's dog has drunk the cat's milk. The commander-in-chief² of the Egyptian army is an Englishman. Is the carpet finished? Yes, sir! Good!³ Send it to the house at once! I found the little boy's book on a chair in the upstairs room. A European woman cook, not⁴ an Arab man cook. The barrel of the man's gun was crooked.

THE NUMBERS OF NOUNS

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

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

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

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

quṭṭitên	two cats	fuṭṭên (from two towels
ṣagartên	two trees	fûṭa)

¹ tânî.

² § 46.

³ ṭaiyib!

⁴ mush.

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

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

ghaṭâ	<i>a cover</i>	ghaṭayên
samâ	<i>heaven</i>	samawên
kursî		kursiyên

while *ô* becomes *uw* or *iy*, as:—

mangô ¹	<i>mango</i>	manguwên
baltô	<i>overcoat</i>	baltuwên (or baltiyên)

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

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

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

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

REMARK *d*.—The plural form with the numeral *itnên two* is generally used instead of the dual where more euphonious, especially if the word is of foreign origin, as *itnên yauriṣya two aides-de-camp* (for *yauriyên*). Such forms as *kuntrâtuwên two contracts* (from *kuntrâtu*), *karuwên two carts*,⁶ *bâsbawên two pashas*, can hardly be said to exist.

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

¹ Often called *manga*.

² Comp. § 39 *a*, note.

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

⁴ § 67, note.

⁵ It savours of Syrianism.

⁶ We say *'arabiyitên karro* or *itnên 'arabiyât karro*.

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

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

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

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

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

THE PLURAL

§ 76. Plurals are of two kinds:—

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

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

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

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

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

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

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

³ Sometimes pronounced *'anêh*.

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

gâhiz	<i>ready</i>	kâtib	<i>writing</i>
ṭaiyib		maktûb	<i>written</i>
baṭṭâl			

(pl. gahzîn, maktûbîn, &c.).

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

‘âlî	<i>high</i>	pl. ‘alyîn (for ‘âliyîn)
mistannî	<i>waiting</i>	„ mistanniyîn
‘adû	<i>enemy</i>	„ ‘aduwîn

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

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

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

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

² Applied in "classical" Arabic only to an habitual ("professional") liar.

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

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

(plur. guwâniyîn, &c.).

Gâhil *ignorant* makes gahliyîn (gâhiliyîn).

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

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

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

ṣagara,		Khalifa	<i>Caliph</i>
gâmûṣa,		merasla	<i>messenger</i>
ḥukûma	<i>government</i>	yâqa	<i>collar</i>
darba	<i>a blow</i>	lamba (or	<i>lamp</i>
milâya	<i>sheet</i>	lamḍa)	
'awâga	<i>cripple</i>	barrîma	<i>orkscrew</i>
'arabîya			
'ishrinîya	<i>a twenty piastre</i>		
	<i>piece</i>		

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

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

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

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

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

(plur. samawât, bâbawât, &c.).

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

² But more usually lumad.

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

⁴ Also, but less commonly, bâshât.

tiyâtru	<i>theatre</i>	fitro (-u)	<i>filter</i>
kuntrâtu	<i>contract</i>		

(plur. tiyâtrât,¹ &c.).

sâku	<i>overcoat</i>	mango (-u)	<i>mango</i>
------	-----------------	------------	--------------

(plur. sâkuwât, &c.).

bintu ²	<i>a napoleon</i>	bintiyât	
şugundu	<i>an under-servant</i>	şugundiyyât	
ballo (-u)	<i>ball, dance</i>	balliyât (or balluwât)	

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

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

sidêrî	<i>waistcoat</i>	bantuffî	<i>slippers</i>
baladî	<i>countryman</i>	guwantî ³	<i>pair of gloves</i>
sîsî	<i>small pony</i>	efendî	

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

bimbâshî	<i>colonel</i>	yuzbâshî	<i>captain</i>
----------	----------------	----------	----------------

(plur. *sidêriyât*, *baladiyât*, *guwantiyât*, *bimbâshiyât*, &c.).

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

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

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

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

¹ A confused form *tiyâtrutât* is sometimes heard.

² From Ital. *venti*. A more common plural is *banâtî*.

³ Ital. *guanti*.

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

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

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

ṭalab	<i>demand</i>	maḥill	<i>place</i>
badan	<i>body of a garment</i>	ta'sîr	<i>mark</i>
kitâb	<i>book</i>	tafîl	<i>detail</i>
su'âl	<i>question</i>	ikrâm	<i>bounty</i>
hiwân	<i>animal</i>	taḥammil	<i>bearing malice</i>
gadâr	<i>foundation</i>	imtihân	<i>examination</i>
gawâb	<i>letter</i>	istiḥsân	<i>approval</i>

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

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

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

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

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

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

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

(plur. bâṭât, sittât, &c.).²

¹ Not in use among the lower classes.

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

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

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

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

REMARK b.—

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

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

VOCABULARY

nâs	<i>people</i>	gazzâr	<i>butcher</i>
tashrif	<i>reception</i>	me‘allim	<i>teacher</i>
gam‘îya	<i>society, as- sembly</i>	‘aşâya	<i>stick</i>
tumn	<i>district police- station</i>	taşlîh	<i>repairing, im- provement</i>
dunya	<i>world, weather</i>	ballôn	<i>balloon</i>
tarâwa	<i>freshness</i>	tâşa	<i>bowl</i>
sigâra	<i>cigarette</i>	maħaţta	<i>station</i>
wuşţ	<i>centre, middle</i>	kitabkhâna	<i>library</i>
sûq	<i>market</i>	Urubba	<i>Europe</i>
		bilâd it Turk	<i>Turkey</i>

¹ The nahwy abawât is sometimes heard.

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

EXERCISE 13

Hât il lambât we ḥaddar il ôda, 'ashân fih nâs diyûf gayîn il lêla. Is saqqayîn illî gâbu l moiya inbarih batṭâlin qawî; humma miskû banât kânû¹ mashiyn fi s sikka we darabûhum we ramûhum fi l ard, we saraqû fulushum minhum. Ana shuft fi l gurnâlât inn il bâshâwât il maṣrîyîn illî râhu stambûl mabsûtîn min tashrifât is sultân. Ana shtarêt (ishtarêt) barôhât mis sîq, wâhid minhum 'âlî 'an it tanyîn. Wâhid râgil gabbâr darab il quṭṭa l miskîna illî kânit fi makhzan Mehammad Efendî talat darbât gamdîn bi fâs kânit² f idu we mauwitha; lâkin riggalit il gam'îya l khayrîya betaht il inglîz, illî kânû ḥadrîn waddûh it tumn. Saḥb (ṣâhib) il bêṭ 'amal it taṣliḥât il lazmin fi grintî (ginênitî). Il buṣṭa gat inbâriḥ, we gâbit lî gawâbât min il

¹ Supply illi.² For illi kânit.

banât ikhwâtî illi fi blâd linglîz. Id dunya ahsan in nahar da ; fih țarâwa kuwaiyisa. Il milâyât wiskhîn wi l battânîyât ausakh kemân. Guztu râhit is sûq we gâbit lu biqțên (bêditên) we hittit lahma țaza. It talagrâfât betû' in nahar da ahamme min betû' inbarih. Biyût qunsulâtât Fransa we Nimsa mabniyîn fi wușt il balad. Il wilâd iş šughaiyarîn gum. Fên il kitâbât betû' abûya ? Laqêt il waraqât 'ala ț țarabêzât. Il bantufliyât fi l ôda betaht il farsh. Is sandûqên betû' abûk gamdîn. Shaiyah lî qalamên. 'auz il kitâbên wi l waraq illi f idak. Is sa'tên illi f uđtak masbûtîn litnên ? ana shribte (shiribte) sigartên bass in nahar da. Shuft id dukkârên fi dukkânu ; litnên kuwaiyisîn qawî. Banâtu 'aiyânîn kulluhum, raqdîn fi l bêt. İş šagartên illi fi gnint abûya 'alyîn 'an betû'ak.

EXERCISE 14

Bring the lamps and put them on the tables in my room. Take the twenty-piastre-pieces and give me (some) two-piastre-pieces instead of them. The employés of the Egyptian Government are always busy. My feet are cold, but my hands are warm. The butchers of London are dearer than those of Cairo. There is a school for French¹ boys and another for German boys, and there are English masters at² both. Put two towels in the room and take away the dirty (ones). I wrote three letters to my brothers to-day. Your books are on a chair in the dining-room. The boys and girls came around me and seized my hands. The gentleman took the receipts for³ the books. The messengers brought the papers from the War Office. The balconies of our two houses are built over the two gardens. The boys love their fathers and their mothers. The Egyptian army has beaten the Soudanese. He struck him two blows on the head⁴ with a stick (which) was in his hand. Your eyes are smaller than mine. There were three balls in the town in one night. I saw three balloons flying in the air. Two collars and three waistcoats are missing. They caught the animals in the gardens, and brought them to the house. All of them are liars. The ladies are leaving to-day ; send their luggage to the station. There are colonels and captains of the English army in the Egyptian army. The boundary walls of my garden are very low. The milkman has brought only two bowls (of) milk. The Arabic language is richer than those of⁵ Europe. The Beys have brought (some)

¹ Trans. *the French, the German.*

² *fi.*

³ betû'.

⁴ Trans. *his head.*

⁵ betû'.

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

§ 81. The plural termination *ya* or *îya* is assumed by a number of substantives and a few adjectives ending in *î*, *gî*, *bâshî*, *âr*, *ôr*, *êr*, and a few others. The majority (with the exception of those ending in *î*) are of foreign origin, and denote trades or professions; e.g. :—

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

Plur. tarziya, ḥaramîya, khimiqîya, kawalingîya, ikhtiyarîya, afukatiya, yaurîya (for yâwirîya), &c.

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

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

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

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

bannân	<i>a dealer in</i>	zaiyât (or	<i>oil-merchant</i>
	<i>coffee</i>	zêyât)	
tabbân	<i>dealer in straw</i>	saggân	<i>turnkey</i>
gallâb	<i>slave-dealer</i>	ghassâl	<i>washerman</i>
ḥaṭṭâb	<i>wood-cutter</i>	sammâk	<i>fisherman</i>
ṣarrâf	<i>money-changer</i>	shaiyâl (or	<i>porter</i>
gammâl	<i>camel-driver</i>	shêyâl)	
ḥammâr ³	<i>donkey-boy</i>	khouwâf	<i>timid</i>
		raffâṣ	<i>kicker (horse)</i>

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

¹ Turkish.

² More usually kawalîni.

³ Hammârîn is sometimes used, but apparently only in the belief that it sounds "educated."

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

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

şarrîf	money-changer	akkîl	gluttonous
khauwîf	timid		

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

VOCABULARY

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

EXERCISE 15

In nâs il kubârat yilbisu kuwaiyis we yikkallimû naḥwî, wi n nâs il baqyîn yilbisû gallâbîyât we yikkallimû 'arabî; lâkin lefendiyât kemân we ḥatta l bâshawât yikkallimû 'arabî fi biyuthum. Il ḥarâmîya dakhalu bêt in naggârîn wi saraqû kalbitên

¹ With noun in the singular.

² Suffixed to nouns.

ve talat rabôhât. Ish shêyâlîn illi shâlu l 'afshe betâ' il bêh nin il babûr kasarû kulle hâga illi fih, we ba'dên talabu l ugra betâ'ithum. Is saggâna fatahu bâb is sign, khadu qirshên min l masgûnin we sêyibûhum. Il gammâla darabu l hammâra we challaşûhum il haţţâba. Il abukâtiya kkallimû ketîr. Il xhaiyâta shtarû talat lamûnât we burtuqantên we fak-ha tanya zemân, we haţţûhum fi 'êyarât wi sh shêyâlfu gabûhum 'ala oêthum. Il hekimdâriya mabsûtîn min il bitshawîshiyât, wi l bitshawîshiya mabsûtîn min ish shawîshiya. Ishtari nna¹ san-lûqên mis sanadqiya betû' is sûq we hathum qawâm. In naggârin gâbu l khashabât we mistanniyîn fulushum ; wi sh shaiyâla kemân 'auzîn ugrithum. It tamargiya wi t tamargiyât nâs taiyibîn.

EXERCISE 16

The lock-smiths came and repaired both the locks of the door of my house. The washerwoman has brought the clothes, but where are the collars and the socks? Give me two piastres for the fishermen who are waiting at² the door. The emperors of Europe are very powerful. The tailors have sent the waistcoats; they are very good. The generals are old but strong. The children are very timid. Give them an orange; they are also very gluttonous. The sun is hot; put on your hat and sit under the trees. The camel-drivers were lying asleep on the ground, but the slave-dealers awoke them and they all³ went on. The Bey's stables are very dirty.

THE BROKEN PLURAL

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

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

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

and the two foreign words—

tanda	<i>awning</i>	tinad
warsha	<i>workshop</i>	wirash ;
dibb	<i>bear</i>	dibab
qibt ⁴	<i>Copts</i>	qibat ;
ibra ⁵	<i>needle</i>	ibar

¹ For ishtiri lina.

² fi or 'and.

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

gitta	<i>body</i>	gitat
birka	<i>pond</i>	birak
'itta	<i>moth</i>	'itat
h̄ila (for hiyla)	<i>wile</i>	h̄iyal
s̄ira	<i>story</i>	siyar ;
gid̄id	<i>old small coin</i>	gidad ;
mid̄ina	<i>city</i>	midan ;
shull ¹	<i>horse-cloth</i>	shilal

2. Burak, from sing. forms barka, bar̄ik, bir̄ik, burka ;
e.g. :—

balta	<i>axe</i>	bulaṭ
takhta ¹	<i>bench</i>	tukhat
lamda	<i>lamp</i>	lumad
harba	<i>lance</i>	ḥurab
ôda ¹ (for awda)	<i>room</i>	awad
gid̄id (gad̄id)	<i>new</i>	gudad ;
ḥufra	<i>hole</i>	ḥufar
bulgha (also balgha)	<i>kind of shoe</i>	bulagh
ukra	<i>door-handle</i>	ukar
ṣ̄ira	<i>picture</i>	ṣ̄uwar
orta ¹	<i>battalion</i>	oraṭ
b̄uza (for buwza)	<i>beer-shop</i>	buwaz

3. Burk or (rarely) birk, from sing. forms bar̄aka, bir̄aka, bar̄ik, bar̄ika, abrak,² and (in one case) ibrik ; e.g. :—

'aṣ̄aya	<i>stick</i>	'uṣy
'ab̄aya	<i>cloak</i>	'iby ;
nit̄aya	<i>female</i>	nity ;
ghash̄im	<i>simple</i>	ghushm
qad̄im	<i>old</i>	qudm
'ab̄iṭ	<i>simpl̄eton</i>	'ubṭ ; ³
ḥaṣ̄ira	<i>mat</i>	ḥuṣr ;
akhraṣ	<i>dumb</i>	khurṣ
aḥwal	<i>squinting</i>	ḥûl (for ḥuwl)
a'wag	<i>crooked</i>	'ûg (for 'uwg)
aḥmar	<i>red</i>	ḥumr
aṣmar	<i>brown</i>	ṣumr
abyad	<i>white</i>	bid (for buyd)
iswid	<i>black</i>	sûd (for suwd)
a'ma	<i>blind</i>	'imy ⁴

¹ Turkish.

² Expressing colours and bodily infirmities.

³ Also 'ibṭ and 'ubaṭa.

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

4. Buruk, from sing. forms barîk, barûk, birâk, birîka, burka ;
e.g. :—

tarîq	road	țuruq ;
rasûl*	messenger, apostle	rusul ;
kitâb	book	kutub ; ¹
midîna	city	mudun ; ²
burđa	a kind of coat	burud

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

baghl	mule	bighâl ;
marra	time	mirâr
farkha	fowl	firâkh
balad	town	bilâd
walad	boy	wilâd ⁴
waraq	paper	wirâq ⁴
gabal	mountain	gibâl
gamal	camel	gimâl
garya (for gâriya)	negress, slave-girl	guwâr ;
tâgir	merchant	tugâr ;
da'îf	weak	du'âf
ghawîț	deep	ghuwât
țawîl	tall	țuwâl
qașîr (and the more usual form qușaiyar) ⁵	small, short	qușâr
qadîm	old	qudâm
gamîl	beautiful	gumâl
șahîh	true, whole	șuhâh
ghanî (for ghanîy)	rich	ghunây
shaqî (for shaqîy)	wicked, felon	shuqây
tarî	fresh	turây ;
'aiyil	child	'iyâl ;

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

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

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

⁴ Ūlâd, ūrâq are often used by the educated, as also aulâd, urâq.

⁵ Qușaiyar has also the perfect plur. qușaiyarîn.

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

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

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

dawâya	<i>inkpot</i>	diwy
--------	---------------	------

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

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

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

says (for sâ'is, sâyis)	<i>groom</i>	siyâs
'âyîq	<i>dandy</i>	'iyâq

¹ More usually shuhhâd.

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

qâşir	<i>minor</i>	quşşar
-------	--------------	--------

10. Burrâk (or birrâk), from sing. form barik ; *e.g.* :—

tâgir	<i>merchant</i>	tuggâr
hâgib	<i>chamberlain, usher</i>	ḥuggâb
râkib	<i>passenger</i>	rukkâb
hâriş	<i>guardian</i>	ḥurrâş
shâhid	<i>witness</i>	shuhhâd
zâbiṭ	<i>officer</i>	zubbâṭ
kâfir	<i>infidel</i>	kuffâr
hâgig	<i>pilgrim</i>	ḥiggâg
hâkim	<i>judge, ruler</i>	ḥukkâm
shâtîr	<i>clever, cunning</i>	shuṭṭâr ¹

11. Buraka,² from sing. forms barâk, barîk, barîka, bârik, birîk ;³ *e.g.* :—

amîr	<i>chieftain</i>	umara
‘abîṭ	<i>imbecile</i>	‘ubaṭa
qadîm	<i>ancient</i>	quḍama ⁴
ḥakîm	<i>physician</i>	ḥukama
Khalîfa	<i>Caliph</i>	Khulafa ;
hâwî	<i>juggler</i>	ḥiwa ⁵ (for ḥiwaya) ;
qâdî	<i>judge</i>	quḍa ⁵ (for quḍaya) ;
bikhîl	<i>greedy</i>	bukhala
shirîk	<i>partner</i>	shuraka

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

‘abd	<i>slave</i>	‘abîd ;
mi‘z	<i>goats</i>	mî‘îz ;
ḥimâr (or ḥumâr)	<i>donkey</i>	ḥimîr

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

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

³ Weakened form of barîk.

⁴ This form is only used as a substantive.

⁵ Or ḥiwâ, quḍâ (pronounce hiwâh, quḍâh).

13. Ibruk, from sing. forms bark, birâk; e.g. :—

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

14. Ibrâk and (stronger and rarely used form) abrâk, from sing. forms bark, barak, bârik, birk, burk; e.g. :—

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

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

² Pronounced also niyâb (see § 15).

³ Or bizâz, sinân.

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

⁵ Or ziyâr.

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

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

15. Ibrika² and (rarely) abrika, from sing. forms barak, barîk, birâk, burâk, birîk ; e.g. :—

hanak	<i>mouth</i>	ihnika ;
kanîf	<i>closet</i>	iknifa ;
girâb	<i>scabbard</i>	igriba
ḥigâg'	<i>amulet</i>	ihgiba
ḥirâm	<i>woollen cloak</i>	iḥrima
birâm	<i>earthen saucerpan</i>	ibrima
lisân	<i>tongue</i>	ilsina
zirâr (itself plur. of zirr)	<i>buttons</i>	izrira ;
busâṭ	<i>carpet</i>	ibsîṭa
ḥuşân	<i>horse</i>	iḥsina
ghurâb	<i>crow</i>	ighriba ;
righîf	<i>loaf</i>	irghifa
sibîl	<i>fountain</i>	isbila

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

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

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

¹ Or siyâd, girân.

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

³ The qat'a changing to y.

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 bârika), bârik, burk, barîka; *e.g.* :—

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

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

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

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

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

19. Birkân, burkân, from sing. forms bark, barka, barak, baraka, barâk, barîk, bârik, burk, burâk, abrak ; *e.g.* :—

shabb	<i>youth</i>	shubbân
fâr (for fa'r)	<i>mouse</i>	fîrân ⁴ (for fi'rân)
târ	<i>tambourine</i>	tîrân ⁴ (for tiyrân)
tôr (for ṭawr)	<i>bull</i>	tîrân

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

² Weak forms of barîk, barîka.

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

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

hòsh	<i>enclosure for cattle</i>	hîshân
hòd	<i>tank, basin</i>	hîdân
kôm	<i>heap</i>	kîmân
ghêt (for ghayt)	<i>field</i>	ghîtân ;
tâqa	<i>window</i>	tîqân ;
gada'	<i>youth, fine fellow</i>	gid'ân
ghalaq	<i>pannier</i>	ghulqân
'arab	<i>Arab, Bedouin</i>	'urbân
hâb (for bawab)	<i>door</i>	hîbân ;
khalaqa	<i>old garment</i>	khulqân ;
ghazâl	<i>gazelle</i>	ghuzlân
ghatâ	<i>cover, lid</i>	ghuṭyân ;
'arîs	<i>bridegroom</i>	'îrsân
'arîsh	<i>pole of carriage</i>	'îrshân
qaḍîb	<i>rod</i>	quḍhân
shagî'	<i>brave</i>	shug'ân
ṣabî	<i>lad, apprentice</i>	ṣubyân ;
râhib	<i>monk</i>	ruhân
hêt (for hâ'it)	<i>wall</i>	hîtân ;
kû'	<i>elbow</i>	kî'ân
kûz	<i>mug</i>	kîzân
ghûl	<i>ogre</i>	ghûlân ;
shugà'	<i>brave</i>	shug'ân
ghurâb	<i>crow</i>	ghîrbân ;
a'ma	<i>blind</i>	'imyân

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'ma*) *birk*.

REMARK *b.*—The word *niswân* is used as the plural of *marâ woman*.

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

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

¹ The perfect plur. 'iryânîn is much more common.

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

qassîs	priest	qususa
--------	--------	--------

22. Barâkî (for barâkîy), from sing. forms bark, barka, barkîya, barakkîya, birka, birkî, birkîya, birkâya, burkî ; e.g. :—

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

REMARK.—Dura maize, balû overcoat, and bintu (or bintî) napoleon, have plurals of this form, namely, darâwî fields of maize, balâî, banâî.

23. Burâka. Sing. forms, bark, barak ; e.g. :—

hagar	stone	hugâra ;
da'îf	weak	du'âfa ²

¹ Turkish.

² Du'âf is more common.

24. Birûka, burûka, from sing. forms bark, barak, birk; *e.g.* :—

baqf	<i>ninny</i>	buqûfa
nat'	<i>uncouth</i>	nutû'a
sab'	<i>lion</i>	şubû'a
ḍab'	<i>hyæna</i>	ḍubû'a
saqf	<i>ceiling</i>	suqûfa
naqz	<i>leafless branch</i>	nuqûza
bank	<i>bank, bench</i>	binûka ;
dakar	<i>male</i>	dukûtra ;
nimr	<i>tiger</i>	numûtra

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

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

râgil	<i>man</i>	riggâla
-------	------------	---------

26. Bawârik,¹ from sing. forms bârâk, bârik, bârûk, bârûka, barrûka, bîrâk; *e.g.* :—

mâ'âd	<i>time, period</i>	mawâ'id ;
târikh	<i>date (time)</i>	ṭawârikh ;
'âmûd	<i>column</i>	'awâmîd
şâtûr	<i>chopper</i>	şawâtîr
bâsûr	<i>hæmorrhoid</i>	bawâsîr
gâmûs	<i>buffalo</i>	gawâmîs
ṭâ'ûs	<i>peacock</i>	ṭawâ'îs ;
ṭâhûna	<i>mill</i>	ṭawâhîn ²
ḥaddûta	<i>tale, gossip</i>	ḥawâdît
ḥazzûra	<i>riddle</i>	ḥawâzîr ;
ḍîwân	<i>office</i>	ḍawâwîn

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

şarrâf	<i>money-changer</i>	şayârif
--------	----------------------	---------

28. Lakhâbit, from sing. forms lakhbat, lakhbaṭa, lakhbaṭî, lakhbîṭ, lakhbîṭa, likhbîṭ, likhbîṭa, lukhbîṭ, lukhbîṭ; *e.g.* :—

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

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

² Şâmûla rivet sometimes makes şamâwîl (for şawâmîl).

dôraq (dawraq)	<i>kind of bottle</i>	dawâriq ;
mabkhara	<i>censer</i>	mabâkhir
maḥkama	<i>court</i>	maḥâkim
barda'a	<i>donkey's saddle</i>	barâdi'
shabraqa	<i>treat</i>	shabâriq ;
'antari	<i>chemise</i>	'anâtir ;
bûlîşa (bawlişa)	<i>invoice</i>	bawâlîş ;
gilgil	<i>small bell</i>	galâgil ;
gimgima	<i>skull</i>	gamâgim ;
burqu'	<i>veil</i>	barâqi'
gumruk ¹	<i>custom-house</i>	gamârik
dungul	<i>axle (of carriage)</i>	danâgil

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

29. Lakhâbîṭ,² from sing. forms lakhbât, lakhbâta, lakhbâtî, lakhbâtîya, lakhbîṭ, lakhbîta, lakhbût, lakhbûta, likbbât, likhbâta, likhbîṭ, likhbiyât, lukhbât, lukhbâta, lukhbatîya, lukhbêt, lukhbêta ; e.g. :—

dôlâb ¹	<i>cupboard</i>	dawâlib
ballâş (or ballâşî)	<i>kind of jar</i>	balâlîş ;
şahhâra	<i>trunk, box</i>	şahâhîr ;
gallâbiya	<i>gown</i>	galâlîb ;
tafâşil	<i>detail</i>	tafâşil
mazzîka	<i>music, band</i>	mazâzik
barrîma	<i>corkscrew</i>	barârim ; ³
barghût	<i>fleas</i>	barâghîṭ
katkût	<i>chicken</i>	katâkîṭ
zarbûn	<i>low, vulgar</i>	zarâbîn
ma'zûm	<i>invited, guest</i>	ma'âzim
masgûn	<i>prisoner</i>	masâgîn
mazlûm	<i>oppressed</i>	mazâlîm
ma'mûr	<i>a Government representative</i>	ma'âmîr ;
tannûra	<i>skirt</i>	tanânîr ;
birwâz	<i>picture-frame</i>	barâwîz
shibbâk	<i>window</i>	shabâbîk ;
sikkîn	<i>knife</i>	sakâkîn ;
shintiyân	<i>trousers worn by women</i>	shanâtîn ;
muftâh	<i>key</i>	mafâtîh ;
sultâniya	<i>bowl, basin</i>	salâtîn ;
qustêk	<i>kind of watch-chain</i>	qasâtîk
burnêta	<i>hat</i>	barânîṭ

¹ Turkish.

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

³ Better barrîmât.

30. Lakhbaṭa (lakhâbîṭa), from sing. forms lakhbaṭ, lakhbaṭî, lakhbâṭ, lakhbâṭî, lakhbîṭ, lakhbîṭî, lakhbûṭî, lakhbuṭân, lakhabûṭ, likhbûṭ, lukhbuṭâwî; *e.g.* :—

sharkas	<i>Circassians</i>	sharaksa ;
samkarî	<i>tinker</i>	samakra
berberî	<i>native of Berber</i>	barabra ;
gabbâr	<i>tyrant</i>	gababra ;
maṣrâwî	<i>Egyptian</i>	maṣarwa
turkâwî	<i>Turk</i>	tarakwa
hindâwî	<i>Indian</i>	hinadwa ;
talmîz	<i>scholar</i>	talamza ¹
maiṣidî (or mēṣidî)	<i>an ancient small coin</i>	mayayda ;
dakrûrî	<i>native of Dakrûr</i>	dakarna ;
targumân	<i>interpreter</i>	taragma
fara'ûn	<i>Pharaoh, tyrant</i>	fara'na ;
diktôr	<i>doctor</i>	dakatra ;
dungulâwî	<i>native of Dongola</i>	danagla

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

The quinquilateral kustibân *thimble* makes kasatbîn ;² ardabb *a dry measure*, aradibb and arâdib.

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

sbêkh	<i>old man, sheikh</i>	mashâ'ikh (mashâyikh)
râṣ	<i>head</i>	rûṣ ³
yôm	<i>day</i>	êyâm, îyâm, iyâm, yâm, yam
qâdî	<i>judge</i>	qudâlî
sâ'î	<i>messenger</i>	su'âh
ra'î	<i>shepherd</i>	ru'âh
(ma') ⁴	<i>water</i>	mi'âh
mîya	<i>hundred</i>	mîyâh ¹

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

¹ But generally talâmîz.

² But more usually kustibânât.

³ *Nahwy* ra's, ru'ûs

⁴ The diminutive moiya is the only sing. in use.

The plural of *dirâ'* arm is usually *idru'*, but in construction it takes the form *diri't* (*idri't*), as *diri'tî litnên my two arms*.

§ 85. A few plurals, as *fulûs money*, *manâkhîr nose* (literally *nostrils*), *uṣûl principle*, are used as singulars, the forms from which they are derived not being in use or bearing a different meaning; but some of them are regarded as plurals for the purposes of concord. *Şuṭûḥ roof* and its singular *ṣaṭḥ* are both in use, but the former is the more common.

§ 86. Comparatives and superlatives have no plural form, with the exception of *akbar greatest* (in the expression *akâbir in nâs grandees*). Many collective nouns also, and in particular those denoting small animals, have no plural, as *dûd worms*, *naml ants*. Lastly, the adjectives enumerated in § 62 as having no separate form for the feminine remain unchanged in the plural.

§ 87. *Îd hand*, *riḡl foot*, and *'ên eye* use the dual form for the plural, as *arbaḥt îdên four hands*, *riḡlên il ḥuṣân the horse's feet*.¹

§ 88. It will be observed that foreign words, though generally making their plural in *-ât*, are also susceptible of broken forms. On the whole, there is a tendency to prefer the broken plural when the foreign word lends itself to such a formation.

§ 89. As is shown by the above lists, many words have more than one form for the plural; thus *ḍal'* rib makes *idlâ'*, *idlu'*, or *ḍulû'a*. Experience alone will prove which of these is in common use, or whether, as is the case with some of them, one form is heard as often as another.

§ 90. *Ulûf*, plur. of *alf thousand*, and its double plur. *ulûfât*, are expressive of an indefinite number. Thus we say *talatt âlâf three thousand*, but *ulûf* (or *ulûfât*) *thousands!* or (adverbially) *by thousands*.

§ 91. The learner must not be discouraged by the long list of broken plurals. A careful study of the singular forms from which they may in each case be derived, and a comparison of the different plurals which may be constructed from the same singular form, will convince him that the system is not without order. The following plural forms² are those which are most commonly heard:—

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

² As to the singulars, those that are rare are indicated by the small number of examples accompanying them.

(1) birak, (2) burak, (3) burk, (4) buruk, (5) birâk, (7) birûk, burûk, (10) burrâk, (11) buraka, (14) ibrâk, (15) ibrika, (17) bawârik, (18) barâyik, (19) birkân, burkân, (26) bawârik, (28) lakhâbit, (29) lakhâbit, (30) lakhabta. Of these (1), (2), (5), (14), (18), (28), (29), and (30) occur more frequently than the others.

VOCABULARY

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

Note.—The numbers refer to the plural forms. The adjectives to which no number is attached form their plural in *in* (except, of course, those which have been mentioned as having a different formation). Where a participle admits of both a

perfect and a broken form the latter will be employed only when the participle is used as a substantive; thus we say humma ma'zûmîn *they are invited*, but il ma'âzîm (or il ma'zûmîn) gum *the guests have come*, il katbîn (kâtibîn) *those who are writing* (or *have written*), but il kutaba *the clerks*.

EXERCISE 17

Ir riggâla llî yishtaghalû fi wirash in naggârin betû' Maşr minhum shuttâr u minhum ghushm. Ik kuwar betû' li'b it tanis bîd wi kbâr (kubâr), we betû' il iskoshrakit ħumr we şughaiyarîn. Fi gnint ig Gîza fih dubû' wi sbû' kubâr wi nmûra we ħiwânât şughaiyarin kamân. Il ħurrâş betû' ghîţân il fallâĥîn yeshilû 'uşye kubâr tukhân, we lamma yigu l harâmîya yidrabûhum. Idyâr il qibaţ minhum qudâm qawî. Il agzagî shaiya' ladwiya wi l 'uţîrât. Il 'arbagiya mabsûtîn min¹ zabâyinhum. Yebî'u l khîrfân fi l iswâq. Zubbât il gêsh il maşrî minhum inglîz u minhum wilâd 'arab. Il mashâyikh wi l 'umad yiĥkumû fi l bilâd. Lighriba (il ighriba) yimshû fi l ganâyin we yelimmû ĥitat 'êsh we ĥâgât tanyîn min il arâđî. Il firân yekĥâfu min il quţaţ, wi l quţaţ yekĥâfû min il kilâb. Şĥil il ĥugâra min is sikak. Il 'urbân betû' il haram yikkallimû inglîzî aĥsan min il ĥammâra betû' Maşr. Il 'irshân betû' it talat dakâkir kânû maksûrin; min şallahum? Şubyân il kawâlingiya gum we ţalbîn il ugar betû' me'alliminhum. Il fayayma rikbû ĥimîrhum we râĥu ishtarû talatt irghifa min il farrân. Ana şaraffe khamas ginêbât we talat banâtî f arbaĥt iyâm. Il khêl betû' ikhwâtu shuqây. Il kitâbât illî fi kitâb-khantu kulluhum gudâd. Il ĥuşre maĥţûţîn quddâm ibwâb il uwađ. Ikhwâtî khurş w ummî w abûya ĥûl. Is sayâsî betû' ikhwâtak şumre walla sûd? Fîh kilâb ghalâba naymîn fi r raşţabl; tallahum barra. Ikhwanna gum we 'ayzîn yeshûfu l biyût. Il moiya tigî fi l ganâyin min il mawâsîr betû' kumbaniyit il mî'âb.² In nâs gum rakkîn khêl wi bghâl wi ĥmîr. Il 'irsân khadu l 'arâyis 'ala biyuthum. Fîh qahâwî kubâr fi Maşr. Shuft il barâbî betû' il qudama fi ş şa'îd? Il gammâsa darabu l gawâmîs betuĥhum 'ala ruşhum. In niswân il 'agâ'iz râĥû 'ala bilâdhum. Il harâmîya kânû labsîn 'ibye wi ĥrima. Il qudâh qa'adû fi l maĥâkim we sêyibu l masâgîn. Libwâb il wasâta matniyîn mish shams.

¹ *With.*² *The water-company.*

EXERCISE 18

The mounds of Cairo are very ancient. The children are very hungry; their mouths are always open. The carpets are moth-eaten.¹ The sisters took² the blind (men) by³ their hands and led them to their houses. The Bedouins threw their lances at⁴ the young men. There are camels, bulls, buffaloes, and goats in the enclosures. The Beys bought (some) ready-made trousers from the tailors in the Mouski. The cobblers mend old pairs of shoes. The merchants bought (some) cheap, dirty old carpets, repaired them, and sold them dear to the tourists. The minarets of the mosque are new. The jugglers sit on the balconies of the hotels. Put the books and papers on the shelves. The lakes are very deep. The carpenters have brought their hammers, their files, and their planes. The sheikhs' beards are very long. The officers' portmanteaux are in the train. The air is fresh, but the sun is hot; draw down the blinds and open the windows. Bring three handfuls of clover for the horses. Put the lids on the jars. The walls of my brother's house are old but strong. The judges heard the women's complaints. The orphans are minors. Women are weaker than men. There are emperors and kings in Europe. The horses are cold; put the cloths on them.⁵ His nails are always long and dirty. The handles of the doors are broken. The porters are clumsy ignorant people. The peasants work in the fields. We saw the pretty tails of the peacocks in the gardens. The cattle drank water from the tanks. The donkey's ears are very long, much longer than those of the horse. The messengers have brought the invoices. His paternal and maternal uncles are partners. There are fountains in the streets. I saw (some) beautiful women in the villages. The ladies' veils were thick.

VOCABULARY

Darwish (29)	<i>dervish</i>	kammâsha	<i>pair of tongs,</i>
fanûs (26)	<i>lantern</i>		<i>pincers</i>
sarg (7)	<i>saddle</i>	musmâr (29)	<i>nail</i>
sigâra (18)	<i>cigar, cigarette</i>	zanbîl (29)	<i>basket, hamper</i>
ṭarbûsh (29)	<i>fez</i>	sillim (28)	<i>ladder</i>
ma'laqa (28)	<i>spoon</i>	maşyada (28)	<i>trap</i>
shôka (2)	<i>fork</i>	qunsul (28)	<i>consul</i>

¹ Trans. *eaten by (min) the moths.*

² misik.

³ min.

⁴ 'ala.

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

'aşfûr (29)	<i>small bird, sparrow</i>	mistana'	<i>forged</i>
kharbasha	<i>scratch</i>	qâfil	<i>shutting, shut</i>
(-ât or 29)		harabâtû	<i>they fled</i>
'afirîṭ (29)	<i>spirit, devil</i>	khabaṭû fi	<i>they knocked against</i>
martaba (28)	<i>mattress</i>	wiq'um	<i>they fell</i>
shabaka	<i>net</i>	ghirqum	<i>they were drowned</i>
khurm (7)	<i>hole</i>	saraqû	<i>they stole</i>
shaqq (7)	<i>fissure, crevice</i>	itfaddal	<i>pray!</i>
ibrîq (29)	<i>jug, jar</i>	uq'ud	<i>sit, be seated</i>
ibrîq betâ'	<i>tea-pot</i>	khud	<i>take</i>
ish shây		ṭil'û	<i>they went up</i>
dukkân (29)	<i>shop</i>	safrû	<i>they travelled</i>
sirîr (18)	<i>bedstead</i>	yishbikû	<i>they entangle</i>
siggâda (29)	<i>carpet</i>	û'â (ô'â)!	<i>look out! be- ware of!</i>
kâtîb (11)	<i>clerk</i>	me'ashshis	<i>nesting</i>
daftar (28)	<i>ledger, writing- book</i>	miṣṭini'	<i>forged</i>
tir'a (1)	<i>canal</i>	gibt	<i>I brought</i>
gardal (28)	<i>bucket</i>	yimlû	<i>they fill</i>
ti'bân (29)	<i>snake</i>	bâ'û	<i>they sold</i>
şirşâr (29)	<i>cockroaches</i>	laqû	<i>they found</i>
muhandiz	<i>engineer</i>	'allaq	<i>hang up</i>
fâ'il (11)	<i>workman</i>	banû	<i>they built</i>
shankal (28)	<i>hook</i>	iftah	<i>open</i>
shakêta	<i>jacket</i>	yiṭla'um	<i>they go up</i>
rubbâwî (or urubbâwî)	<i>European</i>	iqfil	<i>shut</i>
'askarî (28)	<i>soldier</i>	gû, gum	<i>they came</i>
muslim	<i>Mussulman</i>	ḥattêt?	<i>did you put?</i>
malyân	<i>full, loaded</i>	bilâd barra	<i>abroad</i>
maskûn	<i>inhabited, haunted</i>	iş şubḥ	<i>this morning</i>
me'allaq	<i>hanging, hung</i>	ketîr	<i>much, too much</i>
'arîd (5)	<i>broad</i>	bashqa ¹	<i>one thing, an- other thing</i>
		min ghêr	<i>without</i>

EXERCISE 19

Il barabra harabû min id darâwish. Il ḥanâṭîr betû' il bashawât khabaṭu f dakâkir iz zubbât we kasarû rafârifum we fawânishum. Gum nâs ulûfât we sim'u l mazâzik fi l ganâyin. Fîh

¹ Turkish.

tramwâyât fi sikkit id dawâwin we fi kull is sikak il kubâr betû' Maşr. Is surûg betû' il khêl bashqa wi l barâdi' betû' il himîr bashqa. Is sufragîya illî yishtaghalu fi byût ir rubbâwiyyîn minhum barabra u minhum danagla, u minhum shuttâr u minhum tanabla. Il merakbîya wiq'um min il marâkib we ghirqum fi l baħr. İl ħaramîya saraqû burad wi ħrima we galâlîb min dawâlîb girânhum. İstirîna talat sanadîq sagâyir min 'and id dakhakhnîya. Lefendîyât il muslimîn yilbisu țarâbîsh, wi n naşara minhum yilbisû țarâbîsh, we minhum yilbisu barânîț. Shufte nâs maşarwa fi blâd barra labsîn barânîț sûd tuwâl. Ish shuwak wi l ma'âliq wi s sakâkîn mabtûtîn 'as sufra ; itfađdal uq'ud. Fên il mafâtîh betû' ibwâb il balakônât? Khud kammâshât we qawâdim we țalla' il maşâmîr min iz zanâbil. It taragma betû' il lukandât wi l khamâmîr ya'rafu 'arabî wi nglîzî wi fransâwî we laghwât tanyîn kamân. Is salâlim betû' bitna 'alyîn. Shufte wilâd 'urğe masâkin mashyîn bi l 'akâkîz. Misikna frân (firân) fi l maşâyid. It talamza mabsûtîn min il madâris wi l me'allimîn. Qanâsil Fransa wi l miskôf safrû fi babûr wâhid. İl 'aşâfir me'ashshisîn fi sh shamâsî betû' shabâbikna. Fîh galâgil me'allaqîn min raqabîyit quțtîna. Is sifariya kânîť¹ akwas min ghêr il gamârik.

EXERCISE 20

Beware of the guns! They (are) loaded. The letters came by the French boat and the newspapers by the Italian. I saw (some) scratches on² your fingers. Yes, they (are) from the nails in³ the lids of the boxes which came this morning. The frames of your pictures are very pretty, but too large. The house is haunted by spirits.⁴ Put the mattresses on⁵ the bedsteads. The carpets in³ the upstairs rooms are longer and wider than the mats in³ the dining-room. The cockroaches come out of holes and cracks. I brought the cups from England, but bought the teapot and the trays in the shops in the⁶ bazaars. The women fill the jars from the canals and carry them on⁷ their heads to the villages. The young men raise the water from the wells in buckets. The donkey-boys sold some scarabs to the tourists in Upper Egypt, but they were all⁸ forged. The customs-officers seized the boxes, opened them, (and) found them full (of) snakes. The public offices are closed to-day. They

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

brought ladders and went up on¹ the roof. The engineers have built bridges over¹ the large canals. The workmen wear large wide hats on-account-of² the sun. The Soudanese³ soldiers are very brave. Open all the windows and close the shutters. Did you put the sticks and the umbrellas in the train? Hang the overcoats on the hooks, and put the jackets, waistcoats, and trousers in the cupboards.

THE NUMERALS

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

1. wâhid (f. waḥda)	7. sab'a, saba'
2. itnên	8. tamanya (for tamâniya), taman
3. talâta, ⁴ talat	9. tis'a, tisa'
4. arba'a, arba'	10. 'ashara, 'ashar
5. khamsa, khamas	
6. sitta, sitt	

§ 93. No very definite rules can be laid down for the use of the two forms from 3 to 10, but the following remarks will help the speaker to make a correct choice.

(a) Talâta, arba'a, &c., are used.—

1. When standing alone, as humma talâta, 'auzîn tamanya, or expressing the day of the month, as talâta mâyu *3rd May*.

2. Generally speaking, with nouns denoting human beings, unless the plural ends in *-ât*, as talâta riggâla, sab'a maḍrûbîn, tamanya nâs, tis'a khurṣ, the noun in this case being in reality in apposition to the numeral or the word *persons* understood. We hear, however, such expressions as talat niswân 'agâyiz, though talâta is preferable.

3. With monosyllables, as talâta khêl (here generally pronounced tálâta).

4. Usually with collective nouns, as talâta ḥarîm, qâmûs, naml.

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

6. Generally with words belonging more properly to the

¹ fôq.

² 'ashân.

³ sūdânîya.

⁴ Sometimes tálata, if followed by a noun.

written than the spoken language, as *talâta kutub* and even *talâta ihsina* *three horses* (in spite of the vowel).¹

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

(b) *Talat* (and *talatt*),¹ &c., are used in all other cases in preference to *talâta*, &c., and in particular with plurals in *-ât*, as *talat harimât*, *taman kitâbât*, *talat shûhûn*.

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

3. <i>talatt</i>	7. <i>saba't</i> (or <i>sabaht</i>)
4. <i>arba't</i> (or <i>arbaht</i>)	8. <i>tamant</i>
5. <i>khamast</i>	9. <i>tisa't</i> (or <i>tisaht</i>)
6. <i>sitt</i>	10. <i>'ashart</i>

Example:—

<i>talatt ishun</i> <i>three dishes</i>	<i>tamant</i> <i>eight persons</i>
	<i>unfus</i>

REMARK *a*.—*Talat*, &c., are occasionally, when the final syllable of the noun is accented, heard before a vowel, as *talat Inghîz*, *khamas arâdibb* *five ardebbs*, as also (though still more rarely) the uncontracted forms *talâtît*, *khamasît*, *tamauyît* (for *talatt*, *khamast*, *tamant*).

REMARK *b*.—*Wâhid*, when used as a numeral, follows its noun, while it precedes it when playing the part of an indefinite article.

§ 95. The cardinal numbers from 11 to 19, whatever their position, are as follows:—

11. <i>hidâsbar</i> (or <i>iḥdâshar</i>) ²	16. <i>sittâshar</i>
12. <i>itnâsbar</i>	17. <i>saba'tâshar</i> (<i>sabahtâshar</i>)
13. <i>talattâshar</i>	18. <i>tamantâshar</i>
14. <i>arba'tâshar</i> (or <i>arbahtâshar</i>)	19. <i>tisa'tâshar</i> (<i>tisahtâshar</i>)
15. <i>khamastâshar</i>	

REMARK.—It will be observed that the above are composed of *'ashar* *ten* and the units, but the former has dropped its *'* and lengthened the *a* of the first syllable by way of compensation. The units of *hidâsbar* and *itnâshar* appear also in a truncated form. Note that the *d* of *wâhid* becomes (according at least to the usual pronunciation) *ḍ* in *ḥidâshar* (§ 17).

¹ See below.

² Or *ḥidâsbar*, *iḥdâshar* (see § 15).

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

20. 'ishrîn	40. arbê'in ¹
21. wâhid u (or we, wi) 'ishrîn	50. khamśîn
22. itnên u „ „ 'ishrîn	60. sittîn
25. khamśa u „ „ 'ishrîn	70. sab'in (sab'ên) ¹
29. tis'a u „ „ 'ishrîn	80. tamânîn
30. talâtîn	90. tis'in (tis'ên) ¹

REMARK.—The unit invariably precedes the ten ; thus we say *khamśa u talâtîn five and thirty*, not *talâtîn u khamśa*.

§ 97. The remaining are as follows :—

100. mîya (in construction mît)	2000. alfên
101. mîya u wâhid	3000. talatt âlâf
102. mîya wi tnên	4000. arbaht âlâf (arba't âlâf)
121. mîya wâhid u 'ishrîn	5000. khamast âlâf
199. mîya tis'a u tis'in	6000. sitt âlâf
200. miytên (mîtên)	7000. sabaht âlâf (saba't âlâf)
300. tultemîya	8000. tamant âlâf
400. rub'emîya	9000. tisaht âlâf (tisa't âlâf)
500. khumsemîya	10,000. 'ashart alâf
600. suttemîya	11,000. hidâšhar alf
700. sub'emîya	100,000. mît alf
800. tumnemîya	1,000,000. malyûn
900. tus'emîya	2,000,000. malyûnên (or itnên malyûn)
1000. alf	3,000,000. talat malâyîn
1001. alf u wâhid	
1021. alf, wâhid u 'ishrîn	
1199. alf, u mîya, tis'a u tis'in	
1314. alf, tultemîya w arbahtâšhar	

5,246,817 khamas malâyîn, miytên sitta w arbê'in alf, tumnemîya u sabahtâšhar.

REMARK *a*.—When used with the tens, *wâhid* does not take the feminine form, as *wâhid u 'ishrîn mara*. With the hundreds it may, but sometimes remains unchanged.

REMARK *b*.—The conjunction *we, u*, is always employed to connect the units and the tens, and generally the thousands and hundreds, but otherwise is heard only before the last numeral.

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.*—Wâhid (with feminine waḥda) is often used with the numerals above 10, and occasionally with the units, to emphasize the number, as *kân fih kam râgil? alf wâhid how many men were there? a thousand!* With numbers under 11, the fem. plur. waḥdât must be used, whatever the gender of the noun understood, there being no other plural form of the unit. Waḥ-ditên or itnên waḥdât cannot be said.

REMARK *e.*—The numerals from 200 to 900 (with the exception of 600) are formed by the union of the fractional numbers with mîya, when standing alone, and with its construct form mît when followed by a noun, whether beginning with a vowel or a consonant.

REMARK *f.*—When a unit forms part of a number above 99, the noun, if expressed, is generally placed between the larger number and the unit; or when the unit is *two* the dual of the noun may be substituted for it, as *mît kitâb u wâhid 101 books, mît kitâb wi tnên (or mît kitâb we kitâbên) 102 books.* If the whole number precedes, the noun is usually in the plural, being influenced by the unit immediately before it, as *mîya u khamsa kitâbât.* Mîya u khamsa kitâb is admissible, but slovenly. Mîya u wâhid kitâbât is occasionally heard for *mîya u wâhid kitâb.*

REMARK *g.*—The following expressions should be noted: *itnên talâta two or three; kitâbên talâta two or three books; 'ashar itnâshar kitâb; ihna litnen both of us; humma t talâta all three of them.*

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

1st. auwil, auwilânî (f. ûla, ¹ auwilâniya)	6th. sâtî (f. satta) ²
2nd. tânî (f. tanya)	7th. sâbi' (f. sab'a)
3rd. tâlit (f. talta)	8th. tâmin (f. tamua)
4th. râbi' (f. rab'a)	9th. tâsi' (f. tas'a)
5th. khâmis (f. khamsa)	10th. 'âshir (f. 'ashra)

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

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

² *Nahwy* sâdis, sâdisa.

§ 100. The ordinals below 10, except the form *auwilânî*, may stand before a noun definite in sense without varying their gender, neither taking the article; or noun and ordinal may agree in gender, the ordinal following the noun, and both taking the article, as *tâlit ragil, tâlit mara, or ir râgil it tâlit, il mara t talta the 3rd man, the 3rd woman*. The former construction is the more idiomatic. *Tânî yôm* signifies *the next day or the day following*, as *tânî yôm il 'id the day following the festival or the 2nd day of the festival*. *Last* is expressed by the word *âkhir*, which may also precede the noun, or by *âkhirânî*, which follows it.

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

1st. biringî	6th. altingî
2nd. îkingî	7th. yedingî
3rd. utshingî ¹	8th. sekizingî
4th. durtingî	9th. dukuzingî
5th. beshingî	

§ 102. The Italian words *bêrimu, şukundu* (or *şugundu*), *tersu* are used for *1st, 2nd* and *3rd class* on the railways, &c.

§ 103. The numeral adverbs *once, twice, &c.*, are expressed mostly by the help of the word *marra time*, as *marra wahda, marratên, talat marrât, &c.*, or by the use of a verbal noun of the same signification, and generally of the same root, as an accompanying verb, as *darabtu darbiten, talat darbât I struck him twice, thrice*. (See § 554 d.)

REMARK.—Notice the expressions *darabtu auwil marra wi t tanya once and again, darabtu marratên wi talâta; kulle yôm wi t tânî, or kulle yômên or kulle tânî yôm every other day; auwil b auwil first of all; auwil wâhid A I; tâlithum or it tâlit fihûm (or minhum) the third one of them; itnên fi talâta twice three; darab talâta f arba'a to multiply three by four*.

§ 104. Multiplicative adverbs are rendered by the word *taşq fold* with the article followed by the cardinal numerals, as *huwa ghanî 'annî it taşq itnên, it taşq talâta he is twice, three times, as rich as I am, zêyi taşq arba'a 'an qabla about four times as much as before*.

¹ Turk. *utchunju*.

² *Şukundu* is also used of an under servant.

§ 105. The following multiplicative adjectives are in use:—

mufrid	<i>single, simple</i>	mesabba'	<i>seven-fold</i>
migwiz,	<i>two-fold,</i>	(mesôba')	
metannî	<i>double</i>	metammin	<i>eight-fold</i>
metallit	<i>three-fold, cube</i>	(metômin)	
merabba'	<i>four-fold,</i>	metassa'	<i>nine-fold</i>
	<i>square</i>	(metôsa')	
mekhammis	<i>five-fold</i>	me'ashshar	<i>ten-fold</i>
mesattit	<i>six-fold</i>	(me'ôshar) ¹	
(mesaddis)			

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

wâhid wâhid	<i>one by one</i>	sitta sitta	<i>by sixes ;</i>
wâhid ba'de	<i>one after the</i>		
wâhid	<i>other</i>		

or we may repeat the noun, as:—

khaṭwa	<i>step by step</i>	râgil râgil,	<i>one man, book,</i>
khaṭwa		kitâb	<i>at a time ;</i>
		kitâb	

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

REMARK.—Wahḍa wahḍa is used adverbially in the sense of *slowly, cautiously*, wahḍa kede u wahḍa kede = *half and half*. Ṭûra is used of things that are sold in fours, as 'ishrîn ṭûrit lamûn ; dasta *of a packet of a dozen or thereabout* ; 'ishrîniya *of a score of piastres (= riyâl).*²

§ 107. Numeral adjectives of the form burakî³ express the number of parts of which the substantive with which they agree is composed, as maglis sulasî, khumasi *an assembly composed of three, five, persons.*

¹ The forms mesôba', &c., are used mostly in the sense of *possessed of seven, &c.*, as dik me'ôshar *a cock with ten claws*. In other cases abu, umm, &c., are used with the cardinal, as umm arba'a w arbê' *in mother of 44 (feet), i.e. the centipede.* (See § 261.)

² For gôz *a pair*, see § 313.

³ These words belong to the Chancery language, and perhaps sulasî is the only one in general use.

§ 108. The fractions are as follows:—

$\frac{1}{2}$ nuṣṣ	$\frac{1}{5}$ khums	$\frac{1}{20}$ tumn
$\frac{1}{3}$ tilt	$\frac{1}{6}$ suts ¹	$\frac{1}{10}$ tus'
$\frac{1}{4}$ rub'	$\frac{1}{7}$ sub'	$\frac{1}{10}$ 'ushr

§ 109. Those less than $\frac{1}{10}$ are expressed by periphrases, as il guz' il 'ishrîn minnu *the 20th part of it*, suts il 'ushr (or 'ushr is suts) $\frac{1}{30}$ hitta min talâtîn $\frac{1}{30}$, guz'ên min ihdâshar $\frac{2}{11}$, tamantâshar min sab'a u sab'ên *18 parts out of 77* ($\frac{18}{77}$). *About 20 or 20 odd* is expressed by 'ishrîn wi ksûr (wi kusûr).

REMARK a.—The plural of the fractions from $\frac{1}{2}$ to $\frac{1}{10}$ is formed after model (14).

REMARK b.—The noun in Arabic must come between the whole number and the fraction, as khamast irghifa u nuṣṣ (not khamast u nuṣṣ irghifa) *three loaves and a half*.

§ 110. The following examples, with those given in the exercises, will illustrate the various ways of expressing the time of day, the year, the days of the month and week, and the age of a person:—

id duhr	noon	is sanâ dî alf	<i>the present</i>
qabl, ba'd,	A.M., P.M.	u tultemiyya	<i>year, Arabic</i>
id duhr		u khamas-	<i>style, is 1315</i>
nuṣṣ il lâl	midnight	tâshar	
kâm is sâ'a ?	what time is it ?	'arabî, or is	
(or is sâ'a		sanâ dî	
kâm ?)		'arabî (or	
is sâ'a	it is one, two,	'arabîya) alf	
wahda,	o'clock	u tultemiyya	
itnên		u khamas-	
ta'âla' fi s	come at eight	tâshar	
sâ'a tamanya	o'clock	afrangi (or	A.D.
arba'a u rub'	a quarter past	afrangiya)	
	four	or milâdî	
talâta u tilt	3.20	(milâdiya)	
khamisa u nuṣṣ	half-past five	fi sanat alf	<i>in the year</i>
sab'a u	five minutes		<i>1000</i>
khamisa,	past, to, seven	in nahar da	<i>it is the 25th</i>
illa khamisa		khamisa we	<i>of the month</i>
'ashara illa	twenty minutes	'ishrîn fi	<i>to-day</i>
tilt	to ten	sh shahr, or	
sab'a u nuṣṣ	7.27, 7.33	ish shahr	
illa, u, talâta		khamisa we	
darabit (or	it struck nine	'ishrîn in	
daqqit) tis'a		nahar da	

¹ The literary suds is sometimes heard.

auwil,	<i>the 1st, the 5th</i>	lêlt il khamîs	<i>Wednesday</i>
khamsa	<i>of January</i>		<i>night</i> ¹
yanâyir		'umrak kâm (or	<i>how old are</i>
kâm fi sh shahr	<i>what's the day</i>	kam sana)?	<i>you?</i>
in nahar da	<i>of the month</i>	'umri 'ishrin	<i>I am twenty</i>
	<i>to-day?</i>	ibne khamsa,	<i>a boy of five, a</i>
nahâr (or yôm)	<i>Monday</i>	talâtin	<i>man of</i>
litnên, or			<i>thirty</i>
simply litnên			

REMARK.—The Mohammedan lunar months have been superseded by the Latin in Government offices, though the latter are only familiar to those who are in contact with Europeans. The Coptic are universally known, but they are agricultural months, and not in general use.

VOCABULARY

ugra (2)	<i>pay, hire</i>	nahâr il	<i>Thursday</i>
bulîş	<i>police</i>	khamîs	
nafar (14)	<i>person</i>	nahâr ig	<i>Friday</i>
bilâd ish	<i>Syria</i>	gum'a	
Shâm		nahâr issabt	<i>Saturday</i>
harîqa	<i>fire</i>	yanâyir	<i>January</i>
shahr (13)	<i>month</i>	fibrâyir	<i>February</i>
sinn	<i>age</i>	mars	<i>March</i>
shakk ²	<i>cheque</i>	abrîl	<i>April</i>
fadda	<i>silver</i>	mâyû	<i>May</i>
diqîqa (18)	<i>minute</i>	yunya	<i>June</i>
şâla	<i>drawing-room</i>	yulya	<i>July</i>
şaff (7)	<i>row, line, file</i>	aghuştus	<i>August</i>
nahâr (or	<i>Sunday</i>	sibtimbar	<i>September</i>
yôm) il		uktûbar	<i>October</i>
hadd ³		nufambar	<i>November</i>
nahâr it	<i>Tuesday</i>	disambar	<i>December</i>
talât		gum'a	<i>week</i>
nahâr il	<i>Wednesday</i>	mistagrab li	<i>approaching,</i>
arba'a (or			<i>near to</i>
larba'a)		ţabbû	<i>they fell upon</i>

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

² See § 19.

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

ḥaşal	<i>happened</i>	qasam 'ala	<i>he divided by</i>
mauwitû	<i>they killed</i>	ṭalla', qaṭa',	<i>he deducted</i>
yışrif	<i>he spends</i>	istanzil	<i>from</i>
yerûhû	<i>they go</i>	min	
yisallimû 'ala	<i>they greet</i>	qâm	<i>he arose</i>
yeqûm	<i>he, it, starts</i>	'amnauwil	<i>last year</i>
kunt	<i>I was, you were</i>	luh	<i>to him, he has</i>
ruht	<i>I, you, went (to)</i>	tamâm	<i>complete, ex-</i>
tibqa (f.)	<i>remains, be-</i>		<i>actly, just</i>
	<i>comes, makes</i>	dî	<i>this (f.)</i>
fât	<i>he passed</i>	iḥna	<i>we</i>
fâtît	<i>she passed</i>	dilwaqti	<i>now</i>
fâtum	<i>they passed</i>	anî?	<i>which?</i>
wafît, tammit	<i>it (f.) completed</i>	ghâliban	<i>probably, gene-</i>
tiḥaşşal	<i>she, it, reaches,</i>		<i>rally</i>
	<i>comes up to</i>	ba'd	<i>after</i>
yiṭla'	<i>he goes up,</i>	ba'd id duhr	<i>P.M.</i>
	<i>reaches</i>	'andî	<i>with me, I have</i>
mâtû	<i>they died</i>	'andak	<i>with you, you</i>
rigi'	<i>he returned</i>		<i>have</i>
itwalad	<i>he was born</i>	êh?	<i>what?</i>
nâm	<i>he slept, went</i>	lamma	<i>when</i>
	<i>to bed</i>	zêy	<i>like, about</i>

EXERCISE 21

Il fu'ala 'auzîn ugrit talatt iyâm. Abûya gih nahâr il khamîs we gâb ikhwâtî larba'a. Il ḥarâmîya saraqû sitte sâ'ât we khamast ibsiṭa wi ḥdâshar baṭṭaniya min bêṭ giranna. Il bulîş misik il khamastâshar shaqî illî ṭabbû 'amnauwil 'at¹ talat bilâd betû' is şa'id we mauwitû wâhid we 'isrîn nafar. Gâbû tisa' gimâl u rub'emît ḥuşân u wâhid min bilâd ish şâm. F'ih kam berberî fi blâdak? Khamastâlâf, miytên u 'ashara tamâm. Yişrif kulle sana ziyâda 'an alfên u khumsemît ginêh. Auwil yôm il 'id yerûḥu l muslimîn we yisallimu 'ala aşhabhum. Nazzil il kitâbât min sâtît u sâbi' raff we khalli lli fi l khâmîs wi r râbi'. In nahar da wâhid u talâtîn fi sh shahr. Ḥaşal ḥariqa kbira fi Lundura fi sanat alf u suttemîya sitta u sittîn. Is sanâ dî alf u tumnemîya tis'a u tis'ên afrangî. Gêt min bilâd barra fi lêlit talâta sibtimbar. Iḥna dilwaqti fi khamastâshar uktûbar. Il qamar yeqûm rub'e sâ'a ba'de nuşş

¹ § 36.

il lél. Fi anî sâ'a yeqûm il babûr? Ghâliban yeqûm is sâ'a hîdashar illa khamisa ba'd id ðuhr; ðaiyib, ðaddar il 'afsh; fên ish shanða t talta? Enta kunte fên? ana ruhte bêtak khamas marrât. Khamisa fi sab'a tibqa khamisa u talâtîn. 'Ishrîn min tamânîn tibqa sittîn. Fi arbê'in¹ kam 'ashara u kam tamanya? Huwa bne wâhid w arbê'in sana. Abûya râgil kibîr qawî fi s sinn; 'umru ziyâda 'an mît sana. 'Andak kâm? Fî êh? is sâ'a? La', fi sinnak. Meħammad akbar min Ĥasan bi santên. Khud ish shakk we hat lî sab'a we 'ishrîn ginêh min il bank, itnên fadda w arba'a nşâş² wi l baqyîn şuhâh. Tiltên u khamast inşâş tibqa talâta u suts. Bukra nahâr il Ĥadd we hûwa âkhir yôm ish shahr. Enta sâfirt f auwil aghuşţus walla fi âkhir yulya? Qasam 'ashara 'ala khamisa. Qaşa' tamantâshar min sitta u sittîn? Lamma sâfirt ana kân khamisa fi sh shahr. Is sâ'a kâm 'andak? Sa'tak kâm? Daqqit kâm? Ĥarabit tamanya u nuşş. Mistaqraba li tnâshar. Wafit hîdashar. Tammit itnâshar u rub'. Naqşa diqîqtên li larba'a. 'umrak kam sana? 'andî talâtîn fâtum. Ĥiya thaşşal itnâshar. Yiţla' fi s sinn zêye khamisn sana. 'umrî yiţla' 'ishrîn tamâm. Huwa mistaqrab li t tamânîn. Yigî arba'a u nuşş.³

EXERCISE 22

There are 320 books on the shelves in the drawing-room. 2417 men were killed⁴ in the battle. The wine-merchants⁵ sold 15,201 bottles in five months. The tourists bought more than 8000 carpets in the bazaars. There are 640 sheep, 93 buffaloes, 5 cows, and 3 goats in the enclosures. There are 29 days in February this year. There are 12 months, 52 weeks, and 365 $\frac{1}{4}$ days in the year. Eight times thirty are 240. I came to Egypt in (the) beginning⁶ of (the) year 1887. He left in the second week of January and returned at⁷ the end⁸ of the month. My father is older than my mother; he is fifty-six.⁹ The books are the sixth and seventh on the fourth shelf. He was the twenty-first man in the file. December is the last month of the year. I have been ten times in Paris and fifteen¹⁰ in London. We returned¹¹ to Egypt on the 28th of November.

¹ Or fi l arbê'in.

² *I.e.* £4 in half sovereigns; four half sovereigns would be arbaht inşâş.

³ Understand fi s sâ'a.

⁴ Trans. *died*.

⁵ Trans. *merchants of the wine*.

⁶ auwil.

⁷ fi.

⁸ âkhir.

⁹ Trans. *his age is fifty-six*.

¹⁰ Repeat times.

¹¹ 'ala.

Twelve from twenty-six leaves fourteen. There are more than four and a half million people in London. 19 is the quarter of 76. Half of two and a half is one and a quarter. It¹ (is) three o'clock. He will come at² 5·30. It wants three minutes to six. 2·39 P.M. The boy was born twenty minutes after midnight. He went to bed at² a quarter to ten, and got up at twenty minutes to nine.

THE PRONOUN

THE PERSONAL PRONOUNS

§ 111. These are :—

SINGULAR

	MASC.	FEM.
1st pers.	ana	ana
2nd pers.	inta, enta	intî
3rd pers.	huwa, hua, hûwa ³ (huwwa)	hîya

PLURAL FOR BOTH GENDERS

1st pers.	iḥna
2nd pers.	intû (or intum)
3rd pers.	humma, hum

§ 112. Huwa is sometimes contracted to hû, hô, hu, or ho when preceded by the conjunction wa (always so pronounced in this connection), the particles ma, da, the preposition fên *where?* the interrogative pronouns mîn, man, the inseparable interrogative particle an, en, and the interjections ha, a, â. The length of the first vowel depends on the emphasis thrown on it. Similarly, hîya becomes hîya, hî, hê (occasionally also hâ), while humma is shortened to hum; thus wâhu gih *and he came*; wahya, wâhî, wâhê *and she*; ya máhu laṭîf! *how agreeable he is!* dâhó *that's he!* minhu? *who is he?* fenhu? *where is he?* ahê *there she is!*

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

REMARK b.—With the negative particles ma and sh, ana becomes manish; huwa mûsh, músh, or mish, and hîya mahish; but the fuller forms mahuwâsh or mahûsh and mahiyâsh, mahyâsh are also in use.⁴

¹ is sâ'a.

² fi s sâ'a.

³ When emphatic.

⁴ The longer forms, of course, give more emphasis to the negative.

§ 113. As verbal suffixes expressing the accusative, the personal pronouns take the following forms:—

SINGULAR		
	MASC.	FEM.
1st pers.	nî	nî
2nd pers.	ak, k	ik, kî
3rd pers.	u, û, h	ha

PLURAL FOR BOTH GENDERS

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

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

<i>darabnî</i>	<i>he struck me</i>	<i>darabûkû</i>	<i>they struck you</i>
<i>darabnâk</i>	<i>we struck thee</i>		(plur.)
<i>darabik</i>	<i>he struck thee</i>	<i>iddihnî²</i>	<i>give it to me</i>
	(f.)	<i>ma darab-</i>	<i>we did not</i>
<i>khallâkî</i>	<i>he left thee</i>	<i>nahsh</i>	<i>strike him</i>
	(f.)	<i>ma darabuhsh</i>	<i>they did not</i>
<i>darabha</i>	<i>he struck her</i>		<i>strike him</i>

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

§ 116. The *a* of a feminine adjective or participle is lengthened when taking a verbal suffix, as *hîya 'auzâk she wants (is wanting) you*, *hîya mestanîniyâhum she is awaiting them*.

§ 117. The personal pronouns are also appended to prepositions and other indeclinable parts of speech in truncated forms, which will be best illustrated by a few examples; it will be observed that the prepositions themselves sometimes undergo a change.

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

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

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

1. Bi *by, with, to* :—

SINGULAR

	MASC.		FEM.	
1st pers.	bîya, bî		bîya, bî	<i>by me</i>
2nd pers.	bak, bik, bik ¹		bik, bikî, bikî	<i>by thee</i>
3rd pers.	buh, boh, bu		biha, bîha	<i>by him, her</i>

PLURAL FOR BOTH GENDERS

1st pers.	bina
2nd pers.	bikum, bîkum, bucum
3rd pers.	bihum, bîhum, buhum

2. Li *to* :—

SINGULAR

	MASC.		FEM.
1st pers.	lî, lîya		lî, lîya
2nd pers.	lak, lik		lik, likî
3rd pers.	luh ² loh, lu		laha, liha

PLURAL FOR BOTH GENDERS

1st pers.	lina, lana
2nd pers.	likum, lukum
3rd pers.	luhum

REMARK.—When standing alone, or with the negative termination *sh*, the 2nd pers. sing. is generally *bik*, *lik* for the masc., and *bikî* (*bikî*), *likî* for the fem.; but *bak*, *lak* for the masc., and *bik*, *lik* for the fem. when appended to a verb or other word. *E.g.* :—

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

REMARK.—The forms *bîya* and *lîya* are used when standing alone, *bî* and *lî* when appended to other words, including gene-

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

² The *h* of *buh*, *luh* is always dropped unless they are accented.

rally the negative particles, and occasionally by themselves. The vowel of *lu* is lengthened with the negative when the *h* is dropped, as *ma luhs* (or *ma lûsh*) *he has not*.¹ With the first person we have *ma lîsh* or (less usually) *ma liyâsh*.

3. *Ma'*, *mi'* *with* :—

SINGULAR

	MASC.	FEM.
1st pers.	<i>mi'î</i> , <i>ma'âya</i> ; neg. <i>ma mi'ish</i>	<i>mi'î</i> , <i>ma'âya</i> <i>with me, &c.</i>
2nd pers.	<i>ma'ak</i> , <i>ma'âk</i> ; neg. <i>ma ma'aksh</i>	<i>ma'âkî</i> ; neg. <i>ma ma'âkîsh</i>
3rd pers.	<i>ma'âh</i> , <i>mi'u</i> ; neg. <i>ma mi'ûsh</i>	<i>ma'âha</i> , <i>miħha</i> ; neg. <i>ma ma'âhâsh</i>

PLURAL FOR BOTH GENDERS

1st pers.	<i>ma'âna</i> , <i>mi'na</i> , <i>miħna</i>
2nd pers.	<i>ma'âku</i> , <i>ma'âkum</i> , <i>miħkum</i>

4. *Fî in* :—

SINGULAR

	MASC.	FEM.
1st pers.	<i>fiya</i> ; neg. <i>ma fiyâsh</i>	<i>fiya</i>
2nd pers.	<i>fik</i>	<i>fikî</i>
3rd pers.	<i>fih</i> ; neg. <i>ma fiħsh</i> , <i>ma fîsh</i> , <i>ma fi'ûsh</i> ²	<i>fiħa</i>
Plural	<i>fina</i> , &c.	

REMARK.—*Fîh* often signifies simply *there is* as well as *there is in it*, *ma fiħsh there is not*; and the *h*, when they are used in this way, is often dropped, especially in the negative, as *ma fîsh hadde hina there is nobody here*.

5. *Wara behind* :—

SINGULAR

	MASC.	FEM.
1st pers.	<i>warâya</i>	<i>warâya</i>
2nd pers.	<i>warâk</i>	<i>warâkî</i>
3rd pers.	<i>warâh</i>	<i>warâha</i>
Plural	<i>warâna</i> , &c.	

§ 118. Similarly, other prepositions ending in a vowel; but note that *'ala on* changes *a* to *ê*, thus *'alêya*, *'alêk*, &c., and in

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

² Or, by assimilation, *ma fu'ûsh*.

the third pers. sing. may, like *fi*, drop its *h* with the negative, making *ma'alêsh* for *ma'alehsh*.¹ *Hawalên* *around* generally drops its *n*, and so belongs to this class. (See § 75.)

Min *from* :—

SINGULAR

	MASC.		FEM.
1st pers.	minnî	minnî	
2nd pers.	minnak	minnik	
3rd pers.	minnu	minha and (rarely) minniha ²	

PLURAL FOR BOTH GENDERS

1st pers.	minna (or minnina)
2nd pers.	minkû, minkum (rarely minnukû)
3rd pers.	minhum (rarely minnuhum)

'An *from*, *than* similarly doubles the *n*, but has no duplicate forms.

§ 119. Other prepositions ending in a consonant present no irregularities, so that a single example will suffice :—

'And *with*, *at* :—

SINGULAR

	MASC.		FEM.
1st pers.	'andî	'andî	
2nd pers.	'andak	'andik	
3rd pers.	'andu ('anduh) ³ ; neg. ma 'andûsh ('anduhsh)	'andiha	

PLURAL FOR BOTH GENDERS

1st pers.	'andina
2nd pers.	'andukû (kum)
3rd pers.	'anduhum

REMARK *a*.—*h* is sometimes heard at the end of the 3rd pers. sing., and before the *sh* of the negative. Note that the *u* is lengthened in the negative form.

§ 120. The suffixes are appended to the conjunctions *inn* *that*, *izzây*, *izzêy* *how*, *tauw* *until*, and a few others, and to the negatives *mâ* and *la*. With the conjunctions they have the

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

² Never *minnâh*, as *Spitta*.

³ *Tahtîh* *under him* is sometimes used for *tahtu*, as more emphatic, so *tahtik*, &c. Similarly *qablîh* *before him*, and a few others.

same forms as when attached to the prepositions; with the negatives those which they assume as objects of a verb; e.g. innî, innîba *that I, that she*, izzâyak (or izzêyak) ? *how are you?* manîsh fâhim *I don't understand*. 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 *mâ, lâ* are never used with the suffixes of the 2nd pers. sing. and plur.

REMARK b.—The sign of the 2nd pers. sing. appears in a few adverbs, or words used adverbially, as qawâmak, îyâk, &c.² Bard becomes bardîya, with the suffix of the 1st pers. sing.

POSSESSIVE PRONOUNS

§ 121. When appended to nouns, the same suffixes serve to express the genitive case of the personal pronouns, as baladî *the village of me*, i.e. *my village*. They take the forms appended above to the prepositions 'and and wara, according as they end in a consonant or a vowel, except that in the case of feminine singulars and plurals ending in *a* the suffix is attached to their construct form; e.g. :—

bêti	<i>my house</i>	:	siggadtak	<i>thy carpet</i>
kitâbak	<i>thy book</i>	:	(for sig-	
bintu	<i>his daughter</i>	:	gâditak)	
idha	<i>her hand</i>	:	raqabtik (ra-	<i>thy (f.) neck</i>
babna	<i>our door</i>	:	qâbitik)	
qalamhum	<i>their pen</i>	:	waraqitna	<i>our paper</i>
ibnuhum	<i>their son</i>	:	khulafithum	<i>their caliphs</i>
şahnina	<i>our dish</i>	:	ghatâya	<i>my cover</i>
riglik	<i>thy (f.) foot</i>	:	kursîkî	<i>thy (f.) chair</i>
şufritî	<i>my dining-table</i>	:		

REMARK a.—Abb (ab) father adds the suffixes to its construct form abû, thus abûya *my father*, abûkî, abûhum, &c. Akhkh (akh) makes akhûya, akhûk, akhûkî, akhîna, akhîku, akhîhum. In the vocative ya khî (*i.e.* ya akhî) is used as well as ya khûya, and occasionally ya khây, when the speaker wishes to convey a reproach, as ikhtîshî ya khây. Ya ba *my father* and ya mma *my mother* are heard for ya abûya and ya ummî.³

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

² See § 570, under *li*, note.

³ In Upper Egypt ya mmâya is used.

REMARK *b.*—Plurals of the form *buraka*, and some others, are treated as nouns terminating in long *a*, as in classical Arabic, or the *a* is lengthened and the *t* added as well, as *ruyasâya* (or *ruyasâtî*) *my chiefs*, *khulafatna our caliphs*, *shâwishiyathum their constables*. The same is the case with a few feminine singulars in *a*, as *lughâhum their language*, *ḍurâtî my maize*.¹ *Ikhwa brother, sister*, makes *ikhwatî*.

REMARK *c.*—Some nouns in *i* take *y* only in the first person, as *baladîy my countryman* (for *baladîya*). Verbal nouns, as *magî coming*, usually insert *y*, and are thus treated as ending in a consonant throughout, as *magîyu* (or *magîh*) *his coming*, *magîyak* (better than *magîk*) *your coming*, *magîyina* (*magiyina*) *our coming*.²

Nouns ending in long accented *ô* or *é* insert *h* between the vowel and suffix, as *burôhî my chest of drawers*.³ Others in *ô*, *o* (or *u*) change the final vowel into *i*, as *baltîya* (or *baltîy*) *my overcoat*, *baltîyak* (or *baltîk*) *your overcoat*, *ballîna our ball*. *Saku* (*sakw*) *overcoat* makes *sakwî*.

REMARK *d.*—The possessive adjective *betâ'*, with the suffixes, is used where it would be clumsy to append them to the noun itself. Feminine plurals in *ât* are many of them not considered susceptible of the suffixes; thus we say *it̄ ṭaşât betâ'î my bowls*, not *ṭaşâtî*.

REMARK *e.*—For the disappearance of the final *n* with the suffixes in the dual of *îd*, *riḡl*, and *dira'*, see § 74.

REMARK *f.*—The full form of the pronoun may in all cases follow a word which already has the suffix, as *bêtî ana* or (by contraction) *bêt ana*, *'alêhum humma*, *ḍarabna ḥna he struck us*, &c. (See § 370.)

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

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

¹ See § 65.

² Both forms, *magî* and *magîy*, exist in the literary language.

³ See § 39.

⁴ From the Greek *Αἰθέρης*.

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

VOCABULARY

shabah	<i>likeness</i>	gibt	<i>I, you brought, have brought</i>
khalaqa	<i>bit of old cloth- ing, rag</i>	ṭalla'	<i>take out</i>
makhdûm	<i>master (of ser- vant)</i>	safrit	<i>travelled (f. sing.)</i>
ḥurma	<i>woman, lady</i>	sallim	<i>deliver</i>
gumla, gimla	<i>total, quantity, number</i>	bi't, biḥt	<i>you sold</i>
maktab	<i>writing-room</i>	zara'na, zaraḥna	<i>we sowed</i>
gêb	<i>pocket</i>	nisit	<i>I, you, forgot, have for- gotten</i>
isfalt, asfalt	<i>asphalt</i>	ti'raf, ta'raf	<i>you know</i>
'agala	<i>wheel, bicycle</i>	tuq'ud	<i>you sit</i>
raqaba	<i>neck, collar</i>	uqaf	<i>stop (imperat.)</i>
ḥamât	<i>mother-in-law</i>	miggauwiz	<i>marrying, married to</i>
bizr	<i>seeds</i>	meḍauwar	<i>looking round for</i>
shâ'ir (11)	<i>poet</i>	'ala	<i>for</i>
baṣṣ	<i>he looked, peered</i>	mashhûr	<i>renowned</i>
ta'âlû	<i>come (pl.)</i>	leinn	<i>that, in order that</i>
ṭallaq	<i>he divorced</i>	ganb	<i>by the side of, near</i>
ya'nî	<i>that is to say</i>		
akubb	<i>I will pour</i>		
rabaṭû	<i>they fastened, bound</i>		
rafaṣû	<i>they kicked</i>		

EXERCISE 23

Ummiha qa'da 'ala kursîha we ḥawalêha wiladha. Abûya baṣṣe fi wishshiha we qal liha: "Ya bintî intî shabah ummik tamâm." Fên is sagâyir betû'ak? Humma 'andî fi gêbî. Ta'âlû ya gid'ân, ana mistannîkû. Ir râgil ghanî qawî w ana mabṣûṭ, ya ukhtî, le innik miggauwizâh. Ma lûsh akhkhe maugûd. Guzha ṭallaqha, wahya khadit khalaqitha we râhit 'ala bêṭ abûha. Huwa ḍarab akhûkh? La', ḍarabnî ana; w ana w akhûya ḍarabnâh ḍarba kuwaiyisa. Il qalam illî 'andak betâ' akhûya; la', hûwa betâ'î ana; akhîna (i)ddah lî. Hîya mara baṭṭâla we guzha zâyîha tamâm. Ir râgil illî ganbîha gôz ukhtîha wi llî warâya na (warâya ana) ibne 'ammiha. Hîya gat miḥha. It ṭabîkh illî ma fi'ûsh malḥ mush kuwaiyis. Shufte baltîy ? la', ana kamân meḍauwar 'alêh. Is sitte 'auzâkî fi ṣ ṣâla. Imrâtu ḍarabit bint(î) ana. Humma ddûh l abûk (li abûk)? la', liya. Hîya

(datû lak walla liya? lik. Il walad illî quddâmik ibnik? Likî wilâd ya hurma? la', ma lîsh. Rûh udt in nôm betâ'î we ðalla' is sagâgîd illî fiha 'ala ş şuṭûh, u naffaḍhum ṭaiyib. Il ḥarâmîya gum 'andina¹ fi l lêl, we saraqû minna fulusna. Inta nsît baltîk fi bitna. Shu'arâna mashhûrîn 'an shu'arit biladkum.² 'Arbagiyit Maşr aḥsan min ḥammâritha. Is sitte gat mi'î we kân abûha kamân ma'âna. Humma baladîyâtî, ya'nî kullina min balad waḥda. Ya khî ana qultilak innî 'aiyân. Fên barâqîḥha? ana ddithum³ liha auwil inbâriḥ. Ghasalte idêya fil fasqîya betahtak. Darabu l walad gumlit ḍarbât 'ala riglêh. Waḥda min 'ênêk aṣghar min it tanya. Inta khadt id daftar betâ'î, w ana 'auzu bukra. Shaiya'û li l lêla.

EXERCISE 24

Have you seen my inkhorn? Look around for it; it was on the table in the writing-room yesterday. He fell off his horse and broke both his arms. Her aunt is the daughter of a celebrated brigand. Open your hands, and I will pour the water over them. They tied my arms behind my back, threw me on the ground, and kicked me⁴ on my head and shoulders.⁵ I have brought an apple for your little girl and two or three pears for her brother; give them to them (in) the morning. Have you brought your pen with you? The lady who travelled with him is his mother-in-law. Have you seen my stick? Yes, I saw it in the corner behind your umbrella. Where did you put my portfolio? I put it on your writing-table with⁶ the papers that were in it. A small boy put his hand in her pocket and took her purse out of⁷ it, but she seized him by⁷ 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 at⁸ the house in front⁹ 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 lady¹⁰ is sitting on it. The gentleman who (is) with her gave it to me.

¹ *To our house.* ² *Your country.* ³ *i for ê.*

⁴ *Trans. struck me with (bi) their feet.*

⁵ *Trans. my shoulders.*

⁶ *bi.*

⁷ *min.*

⁸ *'and.*

⁹ *Trans. which (is) in front of you.*

¹⁰ *The indefinite article should be expressed.*

REFLEXIVE AND RECIPROCAL PRONOUNS

§ 122. There is no distinct form for the reflexive pronoun in Arabic. Its place is supplied by the personal pronoun, with or without a preposition, or by one of the words *nafs self*, *ruh soul*, *spirit*, *shakḥ* (or *ṣakḥ*), *zât person*, with the possessive suffixes, or by the word *ba'd*, with or without the suffixes; *e.g.* :—

khallik ḥaḍir	<i>keep yourself ready</i>	iltaqit ruḥha	<i>she found herself</i>
shuf lak	<i>get yourself a</i>	gūwa bêṭ	<i>house</i>
'arabiya	<i>carriage</i>	gih hūwa	<i>he came in</i>
mauwit nafsu	<i>he killed himself</i>	shakḥṣu	<i>person</i>
		ana zâtî	<i>I myself</i>
		khadu ba'd or	<i>they took them-</i>
		ba'duhum	<i>selves off</i>

§ 123. *Tûl length* is sometimes used in the same way, as *lamme tûl he packed himself off*;¹ and in the case of mental operations the words *bâl mind*, *'aql intelligence*, as *ana shâwirte 'aql (or nafsî) I took counsel with myself*, *qal fi bâlu he said within, to, himself*. *Zât* and *nafs*, as also *'aql* and *bâl*, may be used together, the second word only taking the suffix, as *hūwa zât nafs* (or *hūwa bi zât nafs*) *he his very self*, *qal fi 'aql bâlu*. *Hâlâtî* and *hâlâtak*² (literally *my, your, condition*) have the force of reflexive pronouns in such expressions as *râgil zêye hâlâtî a man such as myself*. *Ba'd* also expresses the idea of reciprocity or mutuality (generally without, but often with, the suffix), as *ḍarabna ba'd we struck one another*, *mauwitu ba'duhum they slew one another*.

THE DEMONSTRATIVE PRONOUN

§ 124. The demonstratives are :—

(1)	MASC.	FEM.	
	da, dih, and (rarely) deh	dî, dî	<i>this</i>

PLURAL FOR BOTH GENDERS

dôl, dôlî, dôla, dôlat	<i>these</i>
------------------------	--------------

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

¹ Cf. the expression *ana gêt bi tûlî* or *tûlî I came by myself, alone*.

² Only the two persons are in use.

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

REMARK *c.*—When da stands alone immediately before the personal pronouns, the latter may either remain unchanged or assume the truncated forms described above, as da huwa or da 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 râgil dih, ir râgil da, il mara dî, il marâ dî, ir riggâla dôl; but da khaddâm *this (man is) a servant*, dôl betû‘î *these (are) mine*. Dôlî is rarely, and dôla, dôlat are perhaps never heard with a noun. The latter form is mostly used by women.

(2) SINGULAR.

MASC.—dik-ha, duk-ha, dik-hat, duk-hat, dik-haiya, dik-haiyat, duk-haiyat, dik-hauwa, duk-hauwa.

FEM.—dik-ha, dik-hat, dik-haiya, dik-haiyat, and (seldom and incorrectly) duk-hat and duk-haiyat *that*.

PLURAL FOR BOTH GENDERS

Duk-ham, duk-hamma, duk-humma and (occasionally) dik-hamma and dik-haiyat *those*.

Da, dih, &c., are often used together with dik-ha, &c., to give greater distinction to the object to which they refer, as ir-râgil duk-ha dih, il bâb duk-hauwa dih, il mara dik-haiya dî, *that man, door, woman yonder*; duk-ham dôl illi quddâmak *those there in front of you*. They are further used with another form, dak (below), which seldom stands by itself. It remains unchanged thus: dak dih, dak dî, dak dôl.

REMARK.—Dôl is occasionally heard with the singular forms (including dik), giving them a plural sense, as duk-ha dôl, duk-hauwa dôl, dik-dôl, dik-haiya dôl, dik-hat dôl.

(3) Dik (or dîk), dâk (zâk),² tilk masc. and fem. *that*.

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

(4) Zâlik *that*.

This word is seldom heard in the colloquial language, and

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

² A nahwy form of the literary dhâk, and rarely heard.

then only in a neuter sense, as *min ba'de zâlik after that, afterwards*; *ma' zâlik in spite of that, however*.

The particle *a*, or (occasionally) *ha* and *ma*, may be prefixed to the personal pronouns in their shortened forms, giving them a demonstrative sense, as *ahó (áhó),¹ háhó! ahe, ahi! ahum! there he, she is, they are! mahum but there they are!*

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

REMARK *b*.—The feminine demonstrative *dî, di*, with *a, ú*, or *ma* prefixed, is used adverbially, as *voilà!* in French, without distinction of gender or number, but the noun must be expressed, as *adí râgil wisikh, mara baṭṭâla that's a dirty man, a bad woman*; *adí qershên here are two piastres*. The union of *ana* with *adí* results in the forms *adíni, adíni, adín, or adín*, as *adíni hina quddâmak, adin gêt*.

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

REMARK *d*.—In the expressions *il yôm to-day, il lêla to-night, ish ṣubh this morning, is sana this year, ish shitwiya this winter*, and a few others, the article has the force of a demonstrative pronoun.

THE INTERROGATIVE PRONOUN

§ 125. The interrogative pronouns are:—

(1) *Mín who? ê, êh, êsh, mâ? what?*

REMARK *a*.—*Mín* may have the short form of the personal pronouns attached to it, as *minhu? who is he?* but it is more usual to say *min huwa, &c.*

REMARK *b*.—*Êsh* or *ish* (as it sounds when followed by a consonant) is of much rarer use than *ê*. It is a shortened form of *ê shê? what thing?*

REMARK *c*.—*Ê, êh*, with the preposition *li* prefixed, forms the interrogative adverb *lêh? why?*

(2) SINGULAR.

MASC.—*anhu, enhu, anhûn, enhûn anhi, enhi, anhe, enhe, anhuwa, enhuwa (anhûwa, enhûwa)*.

FEM.—*enhîn, anhi, enhi, anhe, enhe, anhîya, enhîya*.

PLUR.—*anhun, enhun, anhum, enhum which, what?*

¹ For the accent, see § 39.

REMARK *a.*—The masc. anhu is occasionally used with a feminine noun.

REMARK *b.*—Of those forms which end in a vowel the accent is on the final syllable (except in the case of anhuwa, anhîya, 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 anhú? *which? which one?* fi ánhî bêt, balad? *in which house, town?* The accent is, however, sometimes on the final syllable when the demonstrative da follows, as anhú-da?¹ for ánhu da? Those which end in a consonant are only used alone, the indeclinable anî being substituted for the plural forms.

(3) Anî, enî² *which, what?* for both genders and all numbers, as ani râgil? ani mara? ani bilâd?

THE RELATIVE PRONOUN

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

(1) Illî, 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 illî and a verb expressed or understood, as illî huwa gih, illî hîya bintî. (See Syntax, § 372.)

REMARK *b.*—Ma is used only where the object to which it refers is understood or not defined by the article, as ‘ala shân ma qâl *on account of that which he said*, ahsan ma kân *the best (which) there was*, muddit ma kân henâk *during the time that he was there*, kulle ma³ tqul lu *whatever you say to him*, ya ma saraqat u qatalat oh, *for that which you stole, those which you killed* (i.e. *what a number of robberies and murders you have committed*!).⁴

REMARK *c.*—Whose is expressed by illî and the personal suffix appended to the noun, as ir râgil illî huşânu gih, *literally the man who his horse came*.

REMARK *d.*—The word min (Koranic man) is used in place of illî in some proverbs and semi-religious expressions, as min tarak shê ‘âsh balâh *who leaves a thing lives without it*, Allah, yunşurak ‘ala min yi‘âdik *God give thee victory over (him) who is thy enemy*. It is used also with kull (§ 127) and with auwil, as auwil min shuftu, &c.

¹ Sounding rather as anhuh da than anhûda.

² The final vowel is pronounced almost short.

³ = also *whenever*

⁴ See Syntax, § 433 *seq.*

THE INDEFINITE PRONOUN

§ 127. The indefinite pronouns are:—

Kullemin (kulle min kân, kulle min qâm) *whosoever*; êy, êyiha¹ (or êyuha) *whichever, whatever*; êye wâhid, êyiha (êyuha) wâhid *whichever one*; kulle manhu *whoever, whosoever*; hêsu (followed by the subs. verb kân) *whatever*; wâhid *one, somebody*; hadd *somebody, anybody*; fulân, il fulânî² *such a one*; kaza³ *such*.

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

REMARK b.—Êy is usually followed by the genitive form in *in*,⁴ when the latter is followed by a verb, as min êye bêtin kân, baladin kânit *from whatever house, village, it may be*. (See Syntax, § 454.)

§ 128. Il wâhid corresponds to the English *one* in *one hopes for the best*. Il insân (linsân) or il insân minna is used in the same way. (See Syntax, § 443.)

THE DISTRIBUTIVE PRONOUN

§ 129. The distributive pronouns are:—

Kull *every*, kulle wâhid *everyone*, kulle min (with kân), kulle manhu *each*, ba'd, minba'd (either alone or followed by the preposition min) *some*, tâni *other*, bashqa *one thing, another thing*.⁵

VOCABULARY

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

¹ The accent is generally on the antepenult.

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

³ Kaza is the nahwy form of the adverb kede (class. *kadha*).

⁴ But see § 63 c, note.

⁵ For other ways of expressing distribution and division, see Syntax, §§ 438-42.

kelubb(klubb)	<i>club</i>	shiribt	<i>I drank</i>
âkhir	<i>end</i>	tiwaddî	<i>it (f.) leads,</i> <i>conveys</i>
kebîr, kibîr	<i>old</i>	qûl	<i>say, suppose</i> <i>(imperat.)</i>
kullu	<i>the whole of it</i>	qult	<i>I, you, said</i>
'atshân	<i>thirsty</i>	tenâm	<i>you sleep</i>
nâzil	<i>descending</i>	heyikkallim	<i>he is speaking</i>
mâshî	<i>walking on foot</i>	'an	<i>of</i>
wâqif	<i>standing,</i> <i>stopping</i>	yenâm	<i>he sleeps</i>
marbût	<i>tied</i>	saiyibt	<i>I left</i>
shâyif	<i>seeing</i>	(sêyibt)	
(shêyif)		'amalt	<i>I, you, did</i>
dâfi' 'an	<i>defending</i>	yishrab	<i>he drinks,</i> <i>smokes</i>
aksab	<i>I gain</i>	yiskunû	<i>they live</i>
gara	<i>it happened</i>	insaraq	<i>he, it, was</i> <i>robbed</i>
'irift	<i>I knew, per-</i> <i>ceived,</i> <i>found</i>	addî	<i>I give, will give</i>
'irift?	<i>did you know,</i> <i>learn?</i>	waḥdu (or li waḥdu)	<i>by himself</i>
itkhanqû	<i>they quarrelled</i>	waḥdiha (li waḥdiha)	<i>by herself</i>
nadahte li	<i>I called, sent for</i>	fa, fi, fe	<i>but, and</i>
ragga'	<i>he returned,</i> <i>replaced</i>	wi	<i>by (in oaths)</i>
qata't	<i>I cut, deducted</i>	'ala	<i>on, of, about</i>
(qataḥt)			
yeshûf	<i>he sees</i>		

EXERCISE 25

Kulle yôm aksab li qershên. Adi l kalâm illî 'andî. Kulle min kân yiskur fih ketîr qawî. Kulle wâhid qâ'id 'ala kursî. Addî lu khamisa sâgh walla êh? Iddî lu êye ḥâga. Fên ir râgil illî kân 'andak? garâ lu êh? Êsh gâbak hina? ana gêt bi zâtî. Humma gum li waḥduhum. Kulle manhu yakhud ugritu. Ḥadiḥna nazlîn. Da khaddâm 'andî. Da bnukum walla bne mîn? Qulte 'ala mîn? Da llî hina gambina. 'Irifte ism il balad dî? Êwa, ḥiya ismiha Qina.¹ Adi l gawâb illî gih bi l buṣṭa betaḥt iu nahar da. Lêlit kaza min ish shahr. Mîn huwa r râgil illî wâqif dak dih? Gûwa l balad fi l midîna, ya'nî fi Sidna l Ḥisên wi l Gamaliya wi gwarha yeqûlû ir râgil dah wi l ḥurma diya. Inta shâyif duk-hammat dôl illî waqfin henâk? Mîn illî gih? Huwâ l malik nafsu. Il barabra, illî

¹ Keneh, a town in Upper Egypt.

humma khaddâmîn 'andî, itkhanqu mbâriḥ waiya ba'd; fe wâhid minhûm darab it tânî fi 'ênu, ṭallaḥha. Wi nta 'amalte êh? Ana nadahte li l ḥakîm; gih, raggaḥha; we qataḥt ugrit il ḥakîm min mahîyit illî ṭallaḥha. W Allâhî 'amalte ṭaiyib. Il wâhid lâzim yeruḥ¹ yeshûf il mas'ala bi nafsu. Il babûr yeqûm min maṣr fi ani sâ'a? Hnwa kulle yômên talâta yigî 'andîna. Kulle min qâm nisa walla rigâl.² Lisânu kan marbûṭ min shiddit ma ḥaşal lu. Hat li shuwaiyit 'êsh min ḥêsu kân. Ahumma dak dôl illi waqfîn 'and il bâb. Kulle min kân yeqûl innu râgil ṭaiyib. Tigî f ani sâ'â? Il balad dî anhin fihum. Kunte mâshî fi s sikka we 'irifte nafsî leinnî 'atshân; fe ruḥte shiribte moiya min is sibîl illî wara hêtik. Qul gih 'andak fulân il fulânî, tequl lu eh? Min êye sikkitin ruḥt bardîha tiwaddîk il balad.

EXERCISE 26

These are the men who were in the train with me. In which room did you sleep? My brother sleeps in (the one) which is behind your mother's. Every one knows his (own) business. I met somebody at the club yesterday who knows your father. I was defending myself. The boy with whose father you came from Upper Egypt is now a servant in my house. He has married a woman fifteen years older than himself.³ By which boat did you come? Everybody who was there was pleased. Why did you leave me these and take the best for⁴ yourself? Husbands and wives should⁵ always love one another. He who smokes ten cigarettes a day⁶ smokes too many. Is there anybody here? To talk is one thing, to do is another.⁷ The two brothers live in the same house.⁸ One sees inside the rooms. He is always speaking of himself. Did you come alone, or with your family? I came with my father and mother and all my relations. I read the whole of the book from beginning to end.⁹ I have given you the best I had.¹⁰ Why did you let him go? Because he bit my finger. Whose horse is that? It belongs to the man whose house was robbed yesterday.

¹ *I.e.* it is necessary that.

² A plur. of râgil less used than riggâla.

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

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

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

⁸ *Trans. in one house.*

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

¹⁰ *Trans. the best which was with me.*

THE VERB

§ 130. Verbs may be either trilateral or quadrilateral, *i.e.* they may contain either three or four radical letters.

§ 131. Radical letters may be either strong or weak. A strong radical is one that remains unchanged throughout the conjugation of the verb; thus *k, t, b*, the root or radical letters of the verb *katab to write*, being strong, appear in the same order in every phase of the verb, though the vowels may change and other letters be added. The weak consonants are *w* and *y*.

§ 132. A trilateral verb which contains three strong radicals is termed *strong*, while a verb containing *w* or *y* or *qaṭ'a* (') as one of its radicals is termed *weak*. Those which have two such letters are doubly weak, and those which have three trebly weak.

133. Strong verbs are subdivided into two classes:—

(a) Those whose three radicals are all different, and

(b) Those whose second and third radicals are identical. The former are called *perfect* verbs.

§ 134. From the simple form of the verb, composed only of the radicals and their connecting vowels, other forms, or conjugations, are constructed by the doubling of the radicals and the addition of new letters.

§ 135. The verb has, as a rule, only one voice, namely, the active,¹ two moods, the indicative and the imperative, and two simple tenses, the past and the aorist or imperfect, from which, however, others are formed by means of prefixes or by aid of the substantive verb *kân*, two participles or verbal adjectives, one active and the other passive. The infinitive mood is represented by verbal nouns expressing the nature or quality of the verb.

§ 136. There are two numbers, singular and plural, three persons, and, for the 2nd and 3rd persons singular, two genders.

THE SIMPLE PERFECT VERB

§ 137. The 3rd person singular of the past tense takes one of the three following forms: *barak, birik, buruk*, as *ḍarab he struck, shirib he drank, ṣughur he was small*, and the tense is conjugated thus:—

	SINGULAR		
	MASC.	FEM.	
1st pers.	ḍarabt	ḍarabt	<i>I struck or have struck</i>
2nd pers.	ḍarabtī	ḍarabtī	<i>thou struckest, &c.</i>
3rd pers.	ḍarab	ḍarabit	<i>he struck, she, &c.</i>

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

PLURAL FOR BOTH GENDERS

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

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

REMARK *a*.—Many verbs of a neuter sense take the form *birik* or *buruk* optionally, though the latter is perhaps more common, as 'uṭuṣ (or 'iṭiṣ) *to sneeze*; a few take the forms *barak* and *birik*, as *bakhal* or (more usually) *bikhil to be stingy*, and still fewer all three forms, as *khumur*, *khimir*, and occasionally *khamar to rise* (of dough).

REMARK *b*.—Most verbs of the form *barak* are transitive in meaning, those of the form *birik* mostly intransitive or passive, while those of the form *buruk* are invariably intransitive (neuter or passive).

§ 139. In the formation of the aorist, the first vowel of the past tense falls out, and the second is *i* (or less commonly *a* or *u*), while the persons are denoted by affixes and suffixes.

SINGULAR

	MASC.	FEM.	
1st pers.	adrab	adrab	<i>I strike, will strike</i>
2nd pers.	tidrab	tidrabî	<i>thou strikest, &c.</i>
3rd pers.	yidrab	tidrab	<i>he, she strikes, &c.</i>

PLURAL FOR BOTH GENDERS

1st pers.	nidrab	<i>we strike, &c.</i>
2nd pers.	tidrabû (or tidrabum)	<i>you strike, &c.</i>
3rd pers.	yidrabû (or yidrabum)	<i>they strike, &c.</i>

§ 140. Similarly *aktib I write*, *adkhal I enter* (from *katab*, *dakhal*), but with *i* and *u* respectively throughout in place of the *a* of the second syllable.

REMARK *a*.—Occasionally the *y* of the 3rd person is indistinctly heard. In *in'al* (or *il'an*) from *na'al*, *la'an to curse*, it is often dropped altogether.⁴

¹ Note that the *u* is quite short in all verbs when *-um* is used both in the 2nd and 3rd persons. Even *û* is hardly pronounced long.

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

³ See § 33.

⁴ So regularly in Assyrian and Hebrew, and in the dialects of Algeria and Malta.

REMARK *b.*—The form of the 1st pers. plur. is in a few expressions used for the 1st pers. sing.,¹ as *biddî nifham*, *na'raf I want to understand, to know*; *ṭili'te nigrî I started to run*.

REMARK *c.*—It will be observed that the 1st and 2nd pers. sing. masc. of the past tense are identical in form, as are also the 2nd pers. masc. and the 3rd fem. sing. of the aorist. When there is a possibility of confusion the personal pronoun should be expressed.

REMARK *d.*—The vowel of the 1st pers. sing. of the aorist is invariably *a*, that of the preformative syllable of the other persons is *i*.² The latter is, however, sometimes assimilated to *u* when the final syllable contains that vowel, as *yukhrug* (or *yikh-rug*) *he goes out* (so *tukhrug*, *nukhrug*, &c., or *tikhruḡ*, &c.), *yuq'ud he sits* (for *yiḡ'ud*). In *ya'raf*, &c. (from 'irif), *ya'mar* (from 'imir) *to be inhabited*, *ya'rag he limps*, and a few others, it is assimilated to the *a*.³ In *nahwy*, as in the Koranic dialect, the initial syllable of the aorist invariably ends in *a*, and such is the case in the spoken language in many expressions of a religious tone, as *yarḡamkum Allâh* (for *yirḡamkum*)! *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*, *ḡ*, or ' , except:—

(a) <i>taham</i>	<i>accuse</i>	<i>sahal</i>	<i>loosen</i>
<i>tahaf</i>	<i>give as a present</i>	<i>sahar</i>	<i>enchant</i>
<i>ta'ab</i>	<i>tire</i>	<i>sa'al</i>	<i>cough</i>
<i>ṭa'am</i>	<i>engraft</i>	<i>sa'ad</i>	<i>make prosperous</i>
<i>gaḡam</i>	<i>expel</i>	<i>shi'ir</i>	<i>make verses</i>
<i>dahan</i>	<i>grease</i>	<i>shahar</i>	<i>speak well of</i>
<i>dahash</i>	<i>bother</i>	<i>shahan</i>	<i>load</i>
<i>da'af</i>	<i>weaken</i>	<i>qahar</i>	<i>annoy</i>
<i>ra'ab</i>	<i>frighten</i>	<i>laham</i>	<i>solder</i>
<i>ra'ash</i>	”	<i>mahal</i>	<i>grant a respite</i>
<i>ra'adit</i>	<i>thunder</i>	<i>ni'is</i>	<i>be drowsy</i>

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

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

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

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 *yi'raf*, &c., are often used.

REMARK.—

rahan *pledge*
(rihin)

zihid *loathe*
dahas// *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'	<i>swindle</i>	shara'	<i>begin</i>
raba'	<i>trof</i>	faraq	<i>separate</i>
salah	<i>be reconciled</i>	fanakh	<i>retract, rescind</i>
shabah	<i>resemble</i>	qana'	<i>content</i>

which take *i*, making adli', &c.¹

(b) baraqit	<i>it lightened</i>	sharakh	<i>split</i>
bazaq	<i>spit</i>	shanaq	<i>hang</i>
tabakh	<i>cook</i>	qaraq	<i>prattle, tell</i>
ṭaraq	<i>knock</i>		<i>tales</i>
dalaq	<i>spill</i>	khanag	<i>throttle</i>
razaq	<i>provide for</i>	mashaq	<i>exhaust</i>
zaraq	<i>slip away</i>	malakh	<i>pull from the</i>
sadaq	<i>be true</i>		<i>socket</i>
salaq	<i>boil</i>	nafakh	<i>blow</i>
ṣarakh	<i>cry</i>		

which take *u*, making tibrug, abzuq, &c.

REMARK.—Fakah *eat fruit* takes *a* or *i*.

(3) A number of words nearly all intransitive or neuter and of the form *birik* or *buruk*,² or both, and expressing mostly mental or physical qualities or conditions. The following is a nearly complete list of this class, exclusive of those which fall under (1) and (2):—

bilid	<i>be dull</i>	birid	<i>get cold</i>
biligh	<i>reach maturity</i>	tukhun	<i>get thick</i>
(balagh) ²		tilim	<i>be blunted,</i>
bikhil	<i>be stingy</i>		<i>blunt</i>
(bakhal)		tuqul, tiqil	<i>be heavy</i>

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'ula) of the literary language. Birik also represents fa'ala, as misik (literary masaka), &c.

³ But yiblugh gharaḍu *he attains his desire*.

ti'ib	<i>get tired</i>	sikhin,	<i>get hot</i>
ṭamar (ṭumur, bear fruit ṭimir) ¹		sukhun	
ṭurush, ṭirish	<i>become deaf</i>	siqi', suqu'	<i>get cold</i>
ṭafash	<i>run away</i>	silik	<i>behave well</i>
gifil (gafal)	<i>be shy, shy</i>	suquṭ,	<i>fall</i>
gimid	<i>get hard</i>	ṣuduf	<i>chance</i>
ghifil	<i>dose</i>	ṣughur	<i>become small</i>
(ghuful)		ṣihir	<i>sit up at night</i>
ghiliṭ, ghuluṭ	<i>err</i>	shibiṭ	<i>hold on, climb</i>
ghurum	<i>pay a fine</i>	(shabat)	
(ghirim)		shimit	<i>gloat</i>
ghimid,	<i>be closed</i>	shimis	<i>bask in the sun</i>
ghumud		'uṭul	<i>be interrupted</i>
harab	<i>flee</i>	'urug ³	<i>be lame</i>
ḥurun	<i>be restive</i>	'ilim	<i>know</i>
ḥilim	<i>be patient ;</i> <i>dream</i>	'irid	<i>be wide, broad</i>
ḥizin	<i>be sad</i>	'imir ('umur)	<i>be inhabited</i>
ḥidir, huḍur,	<i>be evident,</i>	'igiz	<i>become infirm</i>
ḥadar	<i>appear</i>	'uqul	<i>be, become, wise</i>
ḥafad, ḥafaz	<i>retain in one's</i> <i>mind</i>	'irif	<i>know</i>
ḥimid,	<i>become sour</i>	'itir	<i>stumble</i>
ḥumud		'iṭiṣ, 'uṭuṣ	<i>sneeze</i>
ḥaṣal	<i>happen</i>	'iṭiṣh, 'uṭuṣh	<i>be thirsty</i>
dibil	<i>wither</i>	faragh, firigh	<i>be empty</i>
dirik (darak)	<i>arrive at</i> <i>maturity</i>	fidil	<i>remain</i>
dihik	<i>laugh</i>	fiṭir	<i>breakfast</i>
rimid (or	<i>have ophthal-</i>	fiṭir	<i>be tepid</i>
rimid)	<i>mia</i>	fiṭiṣh	<i>choke</i>
raghab ²	<i>desire</i>	qirib, qurub	<i>draw near</i>
raḥam	<i>pity</i>	qishil,	<i>become bank-</i>
rikhiṣ,	<i>get cheap</i>	qushul	<i>rupt</i>
rukhuṣ		qidir	<i>be able</i>
zaman	<i>continue, last</i>	qiṣir, quṣur	<i>be, get, short</i>
simin	<i>get fat</i>	quḍum,	<i>become old</i>
silim	<i>be safe</i>	qidim	
		kibir	<i>grow big,</i> <i>grow up</i>
		kafar	<i>rebel, be dis-</i> <i>obedient</i>

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

² Also arghib.

³ 'Arag, yi'rug is sometimes heard.

kimil	<i>be finished</i>	khişir,	<i>be spoilt, lose</i>
kisil, kusul	<i>be lazy</i>	khuşur	
kutur, kitir	<i>increase</i>	khuruf	<i>drivel, be im-</i>
khuluş	<i>be finished, end</i>		<i>paired</i>
(khalaş,			<i>(intellect)</i>
khiliş)		lizim	<i>be necessary</i>
khimir	<i>leaven, ferment</i>	libid	<i>lie in wait for</i>
(khumur,		niđif	<i>be clean</i>
khamar)		niđim	<i>repent</i>
khidil	<i>be weary</i>	ni'im	<i>be, get soft</i>
khigil	<i>be ashamed</i>	niħif	<i>be slender,</i>
khuruş,	<i>be deaf and</i>		<i>delicate</i>
khiriş	<i>dumb</i>		

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

tilif	<i>be destroyed, perish</i>	(act. talaf)
ghidib, ghudub	<i>be vexed, sulk</i>	(„ ghadab)
ghilib	<i>be conquered, weary</i>	(„ ghalab)
hilik, hulik	<i>be exhausted, perish</i>	(„ ħalak)
himid	<i>be exhausted, worried</i>	(„ hamad) ²
sibit	<i>be proved</i>	(„ sabat)
sikin	<i>be inhabited</i>	(„ sakan)
sikir	<i>be made, get drunk</i>	(„ sakar)
'idim	<i>be destroyed</i>	(„ 'adam)
fiqir	<i>be made, get, poor</i>	(„ faqar)
qiriş, quruş	<i>be stung</i>	(„ qaraş)
qirif, quruf	<i>be disgusted, bored</i>	(„ qaraf)
qusum ³	<i>be divided, allotted</i>	(„ qasam)
mirid	<i>be made, get, ill</i>	(„ marad)
nishiř	<i>be dried, get dry</i>	(„ nashaf,
		rarely used)
niqiş, nuquş	<i>be lessened, grow less</i>	(„ naqaş) ⁴

¹ Pure passives, because they are derived directly from the active without any external change. Cairene Arabic resembles Hebrew in its dislike and spare usage of these forms. They have the form burak (fu'ala) in literary Arabic. Many of the above also had no doubt originally an active form, which has now been supplanted by the first derived form barrak, barrik.

² As hamadu bi l 'aşâya.

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

⁴ Others are peculiar to Upper Egypt, as gilid *be flogged*, qitil *be killed*.

REMARK *a*.—Some of the exceptions to (1) and (2) are perhaps explained by the fact that the active verb must take *i* or *u* in the aorist, so as not to be identical in that tense with the passive form, as in the case of *da'af*, *razaq*, *sahal*, *sa'ad*, *fanakh*, and *qahar*, which have passives, *di'if*, *riziq* (or *ruzuq*), *sihil*, *si'id*, *finikh*, *quhur*, making *ad'af*, *arzaq*, &c., in the aorist.

REMARK *b*.—Apart from the words mentioned above, the pure passive is rarely used conversationally, even by the educated, in the past tense,¹ though it is heard now and again in the aorist in the form *yibrak* (literary *yubrak*); and it may happen that an active verb forming the aorist in *a* will be identical in that tense with the active, as *il kalam da ma yiqbalsh*, *ma yifhamsh* *that statement is unacceptable, incomprehensible*.

(4) The following transitive verbs:—

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

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

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

(a) The few which take *a*.

(b) The following which take *i*:—

<i>faṣal</i>	<i>divide</i>		<i>lakham</i>	<i>embarrass</i>
<i>khaṣam</i>	<i>deduct</i>			

(2) Those whose final radical is *t*, *d*, *r*, or *z*, except:—

(a) The few which take *a*.

(b) The following which take *i*:—

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

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

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

² Mentioned above (§ 141, 1 *a*).

(3) The following:—

barad	<i>file</i>	şarakh ¹	<i>cry</i>
balaş	<i>extort</i>	şalab	<i>crucify, torture</i>
baram	<i>twist</i>	şarad	<i>run away</i>
baraz	<i>project</i>	şarakh ¹	<i>split</i>
bazaq ¹	<i>spit</i>	‘arag	<i>be lame, limp</i>
taqab	<i>pierce</i>	‘abad	<i>worship</i>
tarak	<i>leave</i>	‘aqad	<i>tie</i>
ţalab	<i>demand</i>	farak	<i>rub</i>
ţabakh ¹	<i>cook</i>	faram	<i>mince</i>
ţarad	<i>expel</i>	qaraş	<i>sting</i>
ghanag	<i>be coy</i>	qa‘ad ²	<i>sit</i>
ħaraş	<i>guard</i>	kharag ³	<i>go out</i>
ħaram	<i>bereave</i>	kharam	<i>pierce, bore</i>
ħakam	<i>judge</i>	lakam	<i>touch, strike</i>
darag	<i>insert</i>		<i>gently</i>
damagh	<i>brand</i>	laqam	<i>catch (a ball, &c.)</i>
damak	<i>compress</i>	malakh ⁴	<i>pull from its socket</i>
dakhhal	<i>enter</i>	malak	<i>possess</i>
raqad	<i>lie, lie ill</i>	nakhhal	<i>sift</i>
raqaş	<i>dance</i>	nakhas	<i>prick, annoy</i>
zaghad	<i>push</i>	naqaf	<i>strike</i>
sabak	<i>cast lead</i>	nafakh ⁴	<i>blow</i>
sikin	<i>dwelt</i>	nakat	<i>change one’s mind</i>
sikit	<i>be silent</i>		
şamal	<i>withstand, endure</i>		

REMARK.—‘Abad and ‘aqad make also a‘bid and a‘qid.

§ 143. All other perfect strong verbs take *i* in the second syllable of the aorist, and are usually transitives of the form barak, never of the form buruk.

¹ Mentioned above (§ 141, 2 *b*).

² Mentioned above (§ 141, 1 *b*).

³ But kharag yikhrig *distil*.

⁴ Mentioned above (§ 141, 2 *b*).

VOCABULARY

taqâwî	<i>seeds</i>	minfâkh	<i>bellows</i>
ṭûba	<i>a Coptic month</i>	hikma	<i>wisdom</i>
kanabê	<i>sofa</i>	karâf	<i>decanter</i>
ba'de bukra	<i>the day after to-morrow</i>	'aiya	<i>disease, illness</i>
khabar	<i>news</i>	aqûm	<i>I get up</i>
sharṭ	<i>condition</i>	ḥabas	<i>he imprisoned</i>
Rabb	<i>Lord</i>	ḥaraq	<i>he burned</i>
ramadân	<i>the 9th Mo- hammedan month</i>	shahat	<i>he begged</i>
'âlam	<i>world</i>	khaff	<i>he got well</i>
hikâya	<i>story</i>	warrînî	<i>show me</i>
fahm	<i>coal, coals</i>	simi'	<i>he heard</i>
ḥaqîqa	<i>truth</i>	rabat	<i>he tied</i>
ḥashîsh	<i>grass</i>	takhud	<i>she, it, takes, catches</i>
garaz (or garaq)	<i>bell</i>	yâkul	<i>he eats</i>
zaman	<i>time</i>	yeqûl (yiqûl)	<i>he says</i>
maṭbakh	<i>kitchen</i>	lahsan	<i>lest, or</i>
talğ	<i>ice</i>	li ḥadd	<i>until, up to</i>
		kulle ma	<i>all that, when-</i>
		(kulli ¹ ma)	<i>ever</i>
		bi l ḥaqğ	<i>truly</i>

EXERCISE 27

Zara't it taqâwî fi gnintak walla lissa? Zara'nâha fi shahre ṭûba. Humma 'irfu r râğil min wishshu. Inta qa'adte 'ala kursîya w ana qa'adte 'ala kursîk. Lêh yirbuṭu riglên il khîrfân? Lamma lefendiyât yiṭla'um barra fi ş şêf yiftahum shamâsihum lahsan takhudhum ish shams. Ta'raf is sâ'a kâm dilwaqti? ana q'ud (ana aq'ud) kulle yôm sa'tên fi l ôda t tahtânîya, u ba'dên aṭla,² aq'ud fi l ôda l fôqânîya li ḥadd id ḍuhr. Intî ya ḥurma ḍarabti l walad da ş şughaiyar lêh?³ Il binte dî tishbih abûha. Il mara tuṭbukh li guzha wi wilâdu. Ish shugle yiklaş ba'de bukra. Lêh, ya bint, tuq'udî kulle yôm hina? Il gazma betahtak qudmît. Illi yisraq il bêda yisraq il farkha.⁴ Lamma ti'tar 'ala ḥsân kuwaiyis iddîni khabar. Illi yâkul kuwaiyis yisman u yitkhan. Il muslim yiftar fi ramadân 'ala⁵ l maghrib. Taiyib! ana qbal ish sharṭi da. Il hidûm tinshaf fi sh shams. Tifdal

¹ When the penult is accented.

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

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

⁴ Proverb.

⁵ at.

fi l bêd walla tukhrug barra? Lamma yiqbađu 'ala l harâmiya yihbisûhum. Illi yişhar fi l lêl yirqud fi n nahâr. Nâmûsa qarasiţnî fi şbâ'î. Il wilâd yirkabu ħmîr wi r riggâla yirkabû khêl. Lamma tiksar kubbâya walla ħâga fi l bêd bass iddîni khabar 'ashân a'raf. Lamma l wâhid yi'taş yeqûl: "il ħamdu li lla Rabbu l 'âlamîn." Il bêd da sikin 'amnauwil walla la'? Kullima yikallimha râgil tughnug. Suqtit min 'al ħumâr we kasarit rigliha. Lamma yigi l khaddâm yiţruq 'ala l bâb aqûm dughrî w albis. Illî yisduq kulle ma yisma' yighlaţ. Lâzim tifriq il kuwaiyisîn. Min ên 'iriftu l ħikâya di? Mush lâzim tinkiru l ħaqîqa. Il masâkîn hilku min il gû'. Lamma smi'na l garaz ţili'na barra we fataĥna l bâb. Khaffe lâkin 'aqlu khuruf min shiddit il 'aiya.

EXERCISE 28

She sat in a chair in the kitchen. When you grow up you will both be like your mother. They went out of the house at ten minutes to two, and will return in an hour's time.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 weeps 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 (betâ') the ice*.⁹ ba'de shuwaiya.¹⁰ 'ala.¹¹ Trans. *the*.

THE IMPERATIVE

§ 144. We may form the imperative from the aorist by dropping the initial *t* of the 2nd pers., thus:—

idrāb	<i>strike</i>	imsik	<i>seize</i>
idrābū		imsikū	
(idrābum)		irqud	<i>lie down</i>
		uq'udū	<i>sit</i>

With the negative, however, and the particle *ma*, the *t* is retained.¹

REMARK.—A wish or command having reference to the 1st or 3rd pers. is expressed by the aorist, or by the verb *khallī let* followed by the aorist, as *nidrāb let us strike*, *khallīnī adrāb* (or *khallīn adrāb*), *khallīhum yidrābū let me, them, strike*. Note that *khallī* 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 *khallī yiskhan il ḥammām let the bath be heated*.

§ 145. The unfinished present is expressed by the aorist with the syllable *be* (or *bi*) prefixed to the preformatives. The vowel disappears before the *a* of the 1st person.

SINGULAR

	MASC.	FEM.	
1st pers.	baḍrāb	baḍrāb	<i>I am striking</i>
2nd pers.	betidrāb	betidrābī	<i>thou art striking</i>
3rd pers.	beyidrāb	betidrāb	<i>he, she, it, is striking</i>

PLURAL FOR BOTH GENDERS

benidrāb	<i>we are striking</i>
betidrābū (betidrābum)	<i>you are striking</i>
beyidrābū (beyidrābum)	<i>they are striking</i>

REMARK *a*.—*Beyi* is sometimes contracted to *bi* in the 3rd pers. plural.

REMARK *b*.—The syllable *me* (*mi*) is sometimes heard for *be* (*bi*) in the 1st pers. plural, as *menidrāb* for *benidrāb*.

REMARK *c*.—The intensive adjective 'ammāl (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 'ammāl baḍrāb* (or *adrāb*)

¹ See § 491.

I am in the habit of striking, or simply *I am striking*, intî ammâla betidrabi (or tidrabi), humma 'ammâlin beyidrabi.¹

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

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

SINGULAR

	MASC.	FEM.	
1st pers.	kunte badrab	kunte badrab	<i>I was striking, used to strike</i>
2nd pers.	kunte betidrabi	kuntî betidrabi	
3rd pers.	kân beyidrabi	kânit betidrabi	

PLURAL FOR BOTH GENDERS

1st pers.	kunna benidrabi
2nd pers.	kuntû (-um) betidrabi (-um)
3rd pers.	kânû beyidrabi (-um)

or with 'ammâl, kunte 'ammâl badrab, &c.

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

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

SINGULAR

	MASC.	FEM.	
1st pers.	akun badrab	akun badrab	<i>I shall be striking</i>
2nd pers.	tekun betidrabi	tekûnî betidrabi	
3rd pers.	yekun beyidrabi	tekun betidrabi	

PLURAL FOR BOTH GENDERS

1st pers.	nekun benidrabi
2nd pers.	tekûnû (-um) betidrabi (-um)
3rd pers.	yekûnû beyidrabi (-um)

REMARK.—This tense may also be expressed by the aorist of kân with the active participle, as akun darib, tekun darba, yekûnû darbin *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, § 498.

§ 149. The finished future (future perfect) is composed of the aorist of *kân* followed by the past tense. Thus *akun darabt* *I shall have struck*, *tekûnî darabtî thou (f.) wilt have struck*, *yekûnû darabû*, &c.

§ 150. The indefinite future is expressed :—

(1) Simply by the aorist.

(2) Emphatically by the aorist preceded by *râyih* (the active participle of *râh to go*), agreeing with the subject in gender and number, or by its indeclinable form *rah*, or

(3) By the aorist with the particle *ha* (sometimes pronounced *ha*) prefixed; *e.g.* :—

SINGULAR

	MASC.	FEM.	
1st pers.	<i>râyih</i> (<i>rayh</i>) ¹ <i>rah</i> <i>adrab</i> , or <i>hadrab</i>	<i>rayha</i> (for <i>râyihâ</i>) <i>adrab</i> ² <i>râh</i> <i>adrab</i> , or <i>hadrab</i>	<i>I will or am going to strike</i>
2nd pers.	<i>râyih</i> <i>tīdrab</i> , <i>rah</i> <i>tīdrab</i> , or <i>hatīdrab</i>	<i>rayha</i> <i>tīdrabī</i> <i>rah</i> <i>tīdrabī</i> , or <i>hatīdrabī</i>	
3rd pers.	<i>râyih</i> <i>yīdrab</i> , <i>rah</i> <i>yīdrab</i> , or <i>hayīdrab</i>	<i>rayha</i> <i>tīdrab</i> , <i>rah</i> <i>tīdrab</i> , or <i>hatīdrab</i>	

PLURAL FOR BOTH GENDERS

1st pers. *rayhîn* *nīdrab*, *rah* *nīdrab*, or *ha* *nīdrab*

2nd pers. *rayhîn* *tīdrabû*, *rah* *tīdrabû*, or *hatīdrabû*.

3rd pers. *rayhîn* *yīdrabû*, *rah* *yīdrabû*, or *hayīdrabû*.

REMARK *a.*—The past tense of the auxiliary followed by the future indefinite expresses that something was going or about to take place, or nearly took place, as *kunte râyih* (*rayh*) *adrab*, *kunte râh* *adrab*, or *kunte hadrab*, &c., *I was going to strike*, &c., *kan râyih yûqa'*, *rah yûqa'*, *hayûqa'* *he was near falling*. (Syntax, § 486.)

REMARK *b.*—*Ha* is appended to the imperative in [the donkey-boys' cry, *hargâ'*! (*i.e.* *ha* *irgâ'*).

¹ Note that the *qat'a* of the first syllable generally disappears, so that *rayh*, *râh* *adrab* will be pronounced *ray*, *ra*, *hadrab*.

² Or contracted, *rayha* *drab*.

REMARK c.—The inseparable particle *la* conveys with the aorist an oath or a threat,¹ as *w Allâhi larmik fi dahya by God! I will cast thee into adversity.*

§ 151. The subjunctive and so-called optative or potential moods are expressed by means of the aorist and past tenses (Syntax, §§ 494–5). The combination of the past tense of *kân* with the aorist of the verb is equivalent in the apodosis of conditional sentences to the English *would have*, as *iza kunte shuftu kunt adrabu if I had seen him I would have struck him.* (Syntax, § 510.)

§ 152. The participles active and passive are respectively *dârib* *striking* and *maḍrûb* *struck*, which are declined like ordinary adjectives.

VOCABULARY

mâl	<i>property,</i> <i>riches</i>	akûn	<i>I shall be</i>
namûs	<i>mosquitoes</i>	kunna	<i>we were</i>
waqt	<i>time</i>	dakhkhal	<i>he put in</i>
hâga	<i>thing, any-</i> <i>thing</i>	zi'il	<i>he got angry</i>
'ashâ	<i>dinner</i>	gêt	<i>I, you, came</i>
shi'ir	<i>barley</i>	ṭilî' fôq	<i>he ascended</i>
ḥamd	<i>acid</i>	maṭarîṭ (na-	<i>it rained</i>
bîya	<i>paint</i>	ṭarîṭ) ²	
ḍarab bîya	<i>he painted</i>	qafal	<i>he shut, closed</i>
fi		qable ma	<i>before that</i>
farrân	<i>baker,</i>	bidal ma	<i>instead of</i>
khiṣâra	<i>pity</i>	tamallî	<i>always</i>
(khuṣâra)		iza (with	<i>if</i>
		past tense)	

EXERCISE 29

Betidrab il khêl lêh? Lamma kânû beyidrabu l banâdiq kunte betirqud walla la'? Hîya betikhrug kulle yôm is sâ'a tnên ba'd id duhr. Il ḥuṣân betisman 'ala sh shi'ir. Betidḥak 'ala mîn? Bad-ḥak 'alêk. Lêh? 'ashân betirkab ḥuṣânak zêy illî beyirkab auwil mara. Intî, ya bittî, kutti bti'milî êh fi l ginêna betâ'it giranna? Qable ma rigî'na kân ish shughle khuluṣ. Kuntu ṭilîṭû lamma gih il ḥakîm walla lissa? Kunna bnirga' we lissa fi s sikka. Kulle ma ṣarakhna ḥna kânit hîya betiskut. Kan beyishrud min bêt abûh lamma qabaḍû 'alêh. Iza gêt is sâ'a sitta akun lissa

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

² *Dunya world, weather* is understood.

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

EXERCISE 30

Where¹ were you sitting? At what¹ was she laughing? I ran
 away from him when I saw him getting angry.² In England they
 used to hang thieves,³ but now they imprison them. The water
 is getting less every day. They covet her riches. She was
 going upstairs⁴ two steps at a time. They were painting the
 house when I came. They will be sitting in the kitchen laugh-
 ing⁵ with the cook till dinner-time.⁶ You will have returned,
 my daughter, before we go out. We are going to beg (some)
 cigarettes of⁷ you. The acid will burn the paint. You will
 tire yourself. She is going to ascend the pyramids. (It is) a
 pity; she will be tired. (Is) the lady contented with⁷ her ser-
 vants? She (is) contented with one of them, but the others are
 always getting drunk. What (is it) that makes them drunk?
 Why were you sitting outside the door instead of doing⁸ your
 work? It is going to rain. Put the horse in the stable; he will
 get cold outside. Wash your hands before you cook anything.
 The horse was running away. The baker closes on Sunday, but
 the tobacconist remains open.⁹ Shut the windows and open the
 doors. The clock was striking twelve when we went out. I am
 being stung all day long by¹⁰ mosquitoes. She was about to
 knock at the door when the girl opened it. Will they remain
 here when their children return? Let her come in and sit down.
 Why was she angry? Because you (*f.*) shut the door in her face.
 We were going out when they were coming in. You were
 writing upstairs, and your dinner was getting cold downstairs.

¹ The interrogatives should be placed at the end of the sen-
 tence.

² Unfinished present.

³ Trans. *the thieves*.

⁴ tîli' 'as salâlîm.

⁵ Unfinished present.

⁶ Trans. *the time of dinner*.

⁷ min.

⁸ Acrist.

⁹ Act. particip.

¹⁰ *By (bi) the mosquitoes*.

§ 153. The verb is rendered negative by the particle *ma* (*mā*) being placed before it, and *sh* after it in the form of a suffix,¹ as *ma ḍarabsh he did not strike*. The vowel *i* is inserted between it and a verb ending in a consonant, as *ma ḍarabtish you did not strike*. The conjugation of the negative past tense and aorist, firstly without, and secondly with, the verbal suffixes, is as follows:—

SINGULAR

	MASC.	FEM.
1st pers.	<i>ma ḍarabtish</i>	<i>ma ḍarabtish</i>
2nd pers.	<i>ma ḍarabtish</i>	<i>ma ḍarabtish</i>
3rd pers.	<i>ma ḍarabsh</i>	<i>ma ḍarabish</i>

PLURAL FOR BOTH GENDERS

1st pers.	<i>ma ḍarabnāsh</i>
2nd pers.	<i>ma ḍarabtūsh</i>
3rd pers.	<i>ma ḍarabūsh</i>

SINGULAR

	MASC.	FEM.
1st pers.	<i>ma ḍrabsh</i>	<i>ma ḍrabsh</i>
2nd pers.	<i>ma ṭḍrabsh</i>	<i>ma ṭḍrabish</i>
3rd pers.	<i>ma yḍrabsh</i>	<i>ma ṭḍrabsh</i>

PLURAL FOR BOTH GENDERS

1st pers.	<i>ma niḍrabsh</i>
2nd pers.	<i>ma ṭḍrabūsh</i>
3rd pers.	<i>ma yḍrabūsh</i>

1st pers.—

SINGULAR

<i>ma ḍarabtuhsh</i>	<i>I did not strike him</i>
<i>ma ḍarabtiḥāsh</i>	„ „ <i>her</i>
<i>ma ḍarabtaksh</i>	„ „ <i>thee (masc.)</i>
<i>ma ḍarabtiksh</i>	„ „ <i>thee (fem.)</i>
<i>ma ḍarabtuhumsh</i>	„ „ <i>them</i>
<i>ma ḍarabtukūsh</i>	„ „ <i>you</i>

2nd pers. masc.—

<i>ma ḍarabtuhsh</i>	<i>thou didst not strike him</i>
<i>ma ḍarabtiḥāsh</i>	„ „ <i>her</i>
<i>ma ḍarabtinīsh</i>	„ „ <i>me</i>
<i>ma ḍarabtuhumsh</i>	„ „ <i>them</i>
<i>ma ḍarabtināsh</i>	„ „ <i>us</i>

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

2nd pers. fem.—

ma ḍarabtīhsh	<i>thou didst not strike him</i>
ma ḍarabthāsh	" " <i>her</i>
ma ḍarabtinīsh	" " <i>me</i>
ma ḍarabthumsh	" " <i>them</i>
ma ḍarabtināsh	" " <i>us</i>

3rd pers. masc.—

ma ḍarabūsh	<i>he did not strike him</i>
ma ḍarabhāsh	" " <i>her</i>
ma ḍarabaksh	" " <i>thee (masc.)</i>
ma ḍarabiksh	" " <i>thee (fem.)</i>
ma ḍarabnīsh	" " <i>me</i>
ma ḍarabhumsh	" " <i>them</i>
ma ḍarabkūsh	" " <i>you</i>
ma ḍarabnāsh	" " <i>us</i>

3rd pers. fem.—

ma ḍarabitūsh	<i>she did not strike him</i>
ma ḍarabithāsh	" " <i>her</i>

PLURAL

1st pers.—

ma ḍarabnahsh	<i>we did not strike him</i>
ma ḍarabnāhāsh	" " <i>her</i>
ma ḍarabnaksh	" " <i>thee (masc.)</i>
ma ḍarabnākīsh	" " <i>thee (fem.)</i>
ma ḍarabnāhumsh	" " <i>them</i>
ma ḍarabnākūsh	" " <i>you</i>

2nd pers.—

ma ḍarabtuhsh	<i>you did not strike him</i>
ma ḍarabtūhāsh, &c.	" " <i>her</i>

3rd pers.—

ma ḍarabuhsh	<i>they did not strike him</i>
ma ḍarabuksh	" " <i>thee (masc.)</i>
ma ḍarabūkīsh, &c.	" " <i>thee (fem.)</i>

SINGULAR

1st pers.—

ma ḍrabūsh	<i>I do, will, not strike him</i>
ma ḍrabhāsh	" " <i>her</i>
ma ḍrabaksh	" " <i>thee (masc.)</i>
ma ḍrabiksh, &c.	" " <i>thee (fem.)</i>

2nd pers. masc.—

ma tidrabūsh, &c.	<i>thou (m.) dost, wilt, not strike him</i>
-------------------	---

2nd pers. fem.—

ma tidrabihsh	thou (f.)	„	„	him
ma tidrabihâsh, &c.	„	„	„	her

3rd pers.—

ma yidrabûsh	he does, will not strike him
ma yidrabhâsh, &c.	„ „ her

§ 154. The prepositions *li* and *bi* with their suffixes may intervene, as well as, or in addition to, the verbal suffixes, between the verb and the negative sign *sh*, as *ma ṭabakhit lûsh she did not cook for him*, *ma ṭabakhitu lûsh she did not cook it for him*, *ḍarab bi l 'aṣâya? la'*, *ma ḍarab bihâsh did he strike with the stick? No, he did not strike with it*. But we may also say *ma ṭabakhitshe luh*, *ma ṭabakhitûsh luh*, and *ma ḍarabshe biha*.

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

§ 156. In prohibitions the aorist is used instead of the imperative, or, in other words, the initial *t* reappears, as *ma tidrabsh*, *ma tidrabûsh do not strike*. (See further Syntax, § 491.)

§ 157. The negative particles may also be joined to the pronouns, whether in their full or truncated forms, as *ma hush* (or *ma huwâsh*) *not he*, *ma lîsh*, *ma 'andûsh (it is) not to me, with him*, i.e. *I have, he has, not*, *ma 'umrîsh shuftu I never saw him in my life*, *ma 'ilmîsh (it is) not my knowledge*, i.e. *I do not know*. They are very commonly joined to the indefinite pronoun *ḥadd one, anybody*, as *ma ḥaddish ḍarab 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 fîsh* (or *ma fîsh*) signifies *there is not*.

§ 158. *Mush* or *mish* (contracted from *ma hûsh*, *ma huwâsh*) may be used as the aorist of the negative substantive verb of all numbers and gender, as *hîya, 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, dakhil gûwa he hasn't gone out, he has come in*, *mush ḍarabha? didn't he strike her?* *Mush qulti lak tigî? didn't I tell you to come?* *Mush tigî waiyâna? won't you come with us?* *Mush tiskut! won't you keep quiet!*

§ 159. In the first of the above phrases the verb *kharag* with its complement is in reality the subject of the substantive verb understood, so that we would translate literally *it is not that he went out*.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 leinnu kharag*.

or persuasion in the mind of the speaker that it has been, will be, or should be, performed.

§ 160. *La* is used for *ma* in the word *wala*, composed of *wa* (= *wi*, *we*) and *and* and *la* *not*, and the verb or other word following it does not generally take the negative suffix *sh* unless the negative with the conjunction may be translated by *without* or *and yet*, the previous sentence being an affirmative one, as *la dakhaltish wala tlihtish* *I neither went in nor came out*, but *ana dakhalt wala hûsh* 'ârif *I went in without his knowing*.¹

VOCABULARY

<i>bâl</i>	<i>mind, memory</i>	<i>ghêr</i>	<i>besides, other</i>
<i>bilyardu</i>	<i>billiards,</i>		<i>than</i>
	<i>billiard-</i>	<i>yimkin</i>	<i>it is possible</i>
	<i>table</i>		<i>that, pos-</i>
<i>kîs</i>	<i>bag, purse</i>		<i>sibly</i>
<i>bikhîl</i>	<i>stingy,</i>	<i>zêy in nâs</i>	<i>as one should,</i>
	<i>avaricious</i>		<i>properly</i>
<i>kanas</i>	<i>sweep</i>	<i>abadan</i>	<i>never, not at all</i>
<i>şaraf</i>	<i>spend</i>	<i>min ên</i>	<i>whence, how</i>
<i>dafa'</i>	<i>pay</i>	<i>bî z zûr</i>	<i>by force</i>
<i>zâhir</i>	<i>clear</i>		

EXERCISE 31

Ma hummâsh şughaiyarîn. Ma fish hadde gherna fi l bêt. Il ôda lli mâ fihâsh sagâgîd mush kuwaiyisa. Yimkin ma nismâhsh. Ma 'rafûsh la zâtan wala isman. Ana ma 'rafhâsh wala hiya ti'rafnî. La yishrab wala yâkul. Tishrab wala tâkulsh. Likshe² ikhwa? Ana kulle shahr badfa' lak talat ginêhât wala ti'milshê shuglak zêy in nâs. Bâlaksh³ il hâga dî? Ana ma 'umrîsh simihte hâga zêye dî. Ma ntîsh fahma kalâmî? La', kalâmak mush zâhir abadan. Ma kuntîsh be-tindahî lî? İhna mush rayhîn nishhat minhum hâga. Mush kân ibnak hina qabl id ðuhr? Ma haşal luhumshe hâga. Hiya mish rayha ti'tla' tûl in nabâr? Tani marra ma ti'milîsh hâga zêye dî. Mush niknis shuwaiya qable ma tuq'ud? Ma'akshe qershên? Ma lîsh akhkhe wala ukht. Mush ana lî kasart il fanâgîn; da r râgil illî kan beydrab bûya fi l bêt, hûwa lî kasarhum. Il bikhîl ma yîşrîfshe fulûs illa bî z zûr. İhna ma kunnâsh 'arfîn leinnik ma btiksabshe ziyâda 'an kede. Lamma ma tindahîbshe ha ya'raf min ên leinnik 'auzâh? Ma kânîtshe hidrit lamma gih abûha. Ma tirkabshe huşân beyîrag.

¹ See further Syntax.

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

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

EXERCISE 32

Don't sit up after eleven. (He) who goes to bed early does not repent. The work will not be finished before sunset.¹ I am not going to burn it. Doesn't your mother ride? She did not dance at all. Don't sneeze just in front of me. It thundered and lightened, but it did not rain. I have not eaten or drunk all day long. He doesn't play billiards better than you. Won't you open the door to him? There is no bread in the house. Didn't any one seize them? Won't you sit down and keep quiet! She took her purse from her pocket without her knowing. Don't go down to them. Don't insult a man² who has not insulted you. We didn't hear him when he came. Don't snatch it away from me. It doesn't rain much in Cairo. They won't ever get dry. Don't listen to him. We shall not return before Friday evening. I neither won nor was beaten.

§ 161. The derivative verbs are eleven in number, and take the following forms: —

I.—Barrik or barrak, the latter where the doubled or the final consonant is one of the letters *t, gh, h, d, r, z, s, ' , q, k*, and the former in other cases.

REMARK.—Barrik *make kneel* and 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*.³ *Naggis* signifies either *to cause to be* or *to consider unclean*, *saddaq consider true, believe*. Instances of intransitive verbs of this form are: *bahhar go north*, *gharrab go west*, *gaddar have smallpox*, *zallaq be slippery*, *'affin be putrid*.

REMARK *a*.—It not infrequently happens that a verb appearing in this form is not used as a simple trilateral, as *khammin conjecture*; or it may be denominative, *i.e.* derived directly from a noun, whether of Arabic or foreign origin, as *dabbish fetch rubble* (*dabsh*), *bannig put under chloroform* (*bing narcotic*), *ṣabbîn to soap* (*ṣabûn*).⁴

REMARK *b*.—Some verbs, mostly bearing a neuter sense, are used both in the primitive and first derived form without any difference of meaning, as *bilid* (or *ballid*) *get dull*, *'igiz* (or *'aggiz*) *get old*.

¹ Trans. *the sunset*.

² Trans. *the man*.

³ We may say *habashum* or *habbishum*, but we cannot say *habbisu* in this sense.

⁴ From the Italian through Turkish.

REMARK *c.*—A few are used both transitively and intransitively, as *shahil hurry*, *qarrab come or bring near*, *baṭṭal abolish or be abolished*, *take holiday*.

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

PAST TENSE

	MASC.	SINGULAR	FEM.	
1st pers.	barrikt,	barrakt	barrikt,	barrakt
2nd pers.	barrikt,	barrakt	barriktî,	barraktî
3rd pers.	barrik,	barrak	barrikit,	barrakit

PLURAL FOR BOTH GENDERS

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

A O R I S T

	MASC.	SINGULAR	FEM.	
1st pers.	abarrik,	abarrak	abarrik,	abarrak
2nd pers.	tibarrik, ¹	tibarrak	tibarrikî,	tibarrakî
3rd pers.	yibarrik,	yibarrak	tibarrik,	tibarrak

PLURAL FOR BOTH GENDERS

1st pers.	nibarrik,	nibarrak
2nd pers.	tibarrikû (-um),	tibarrakû (-um)
3rd pers.	yibarrikû (-um),	yibarrakû (-um)

UNFINISHED PRESENT

	MASC.	SINGULAR	FEM.	
1st pers.	babarrik,	babarrak	babarrik,	babarrak
2nd pers.	bitbarrik, ²	bitbarrak	bitbarrikî,	bitbarrakî
3rd pers.	biyibarrik,	beyibarrak	bitbarrik,	bitbarrak
	(or bibarrik, &c.)			

PLURAL FOR BOTH GENDERS

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

¹ Or tebarrik, and so throughout.

² For biti (te) barrik, &c.

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

⁴ Or uncontracted biyi (ye) barrikû, &c.

IMPERATIVE

Sing. masc. barrik, barrak Fem. barrikî, barrakî
 Plur. barrikû (-m), barrakû (-m)

Particip., active and pass., mebarrik, mebarrak (mibarrik, mubarrik, &c.).¹

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

VOCABULARY

kallim	<i>address</i>	ragga'	<i>give back, re- turn</i>
qabbil	<i>go south</i>	'azzib	<i>torture</i>
khabbar	<i>inform</i>	kaddib	<i>give the lie to</i>
gallid	<i>bind (books, &c.)</i>	kassil	<i>grow lazy</i>
fassaḥ	<i>make room, walk (act.) about</i>	dakhkhan	<i>smoke (chim- ney, &c.)</i>
ḥammil	<i>load</i>	ta'ab	<i>tire</i>
farrag 'ala	<i>show over</i>	fahhim	<i>inform</i>
khaddim	<i>employ</i>	ṭaffish	<i>drive away</i>
faṣṣal	<i>cut out (cloth, &c.)</i>	qashshar	<i>shell, peel</i>
ḥadaf	<i>throw</i>	kattar	<i>increase, make much</i>
ṣabbar	<i>keep waiting</i>	sallim 'ala	<i>salute</i>
gabbis ²	<i>grow hard, harden</i>	'allim	<i>teach</i>
ballaṭ	<i>pave</i>	'allim 'ala	<i>sign</i>
gammid	<i>harden</i>	menaggid	<i>upholsterer</i>
sallif	<i>lend</i>	qumâsh	<i>stuff</i>
kharrag	<i>take out</i>	bisilla	<i>peas</i>
faṣṣar	<i>make clear</i>	ganaynî ³	<i>gardener</i>
khassaṣ	<i>spoil</i>	barasmî	<i>seller of clover</i>
(khassar)		nuzûl	<i>descending, de- scend</i>
dahḥak	<i>make laugh</i>	ṭulû'	<i>ascent</i>
ghabbar	<i>throw dust</i>	ḥamla	<i>load, burden</i>

¹ For the vowel of the first syllable, see § 14 c. In the literary language the vowel of the final syllable is always *i* in the act. and *a* in the pass. participle.

² From *gibs gypsum.*

³ Sometimes pronounced *ganênî.*

EXERCISE 33

Ana rayḥ agallid kitâbên 'and il megallid. Dimâghu me-gabbisa. Baḥḥar sana wala tqabbil yôm. Il furne bitdakhkhan ketîr; lâzim nenaddafha bukra-ş şubḥ. Iḥdif lî kôra waḥda, mush ḥaddif li l ku'll. Sallim lî 'ala wilâdak. Inta llî 'irift il ḥikâya, khabbarnî 'anha. Ṭaiyib, ana ḥafahhimhâ lak. Yâ barasmî inta biḥammil ḥumârak ḥamla qadde kede tiqîla lêh? ti'azzibu lêh, yâ gabbâr? Allâh yi'azzîbak zêye ma 'azzibtu. Hat lina l waraqa 'ashân ne'allim 'alêha. Khaddimtish il barabra dôl fi bêtak? Ya ganaynî! ma tkattarsh il moiya; raḥ tikhaşşar il ward. Dabbish ya walad 'ala l bannâ. Il gammâl kân râyiḥ yibarrîk gimâlu. Khallî wâhid menaggid yinaggid lina mertabtên. Hîya raḥ tikallimik 'an il mas'ala. Nazzil iṭ tara-bêza dî min 'aş şuṭṭî. Ma tkharragûhâsh barra. In nâs dôl yinaggisu l kalb.

EXERCISE 34

Hurry up (*plur.*); don't keep us waiting. Why are you driving those men away? The cat was looking for her kittens all day long. I am going to teach you Arabic. I don't get tired coming down;¹ what tires me is going up.² You have stolen my pencil; give it back to me. Will you lend me five pounds? The road isn't paved. The story will make you laugh. Are you not going to take the child for a walk? I don't believe your statement at all. I am going to cut the stuff out myself. After lunch we are going to show you over the stables. What are you doing, girl? I am shelling peas.

§ 164. II.—Bârik.³ Verbs of this form denote:—

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

(b) A mutual performing of that action by both subject and object, as râhin *to make one bet with oneself, wager*. In the latter sense the indirect object of the primitive verb becomes the direct object of the second form, as lâ'ibnî (= li'ib waiyâya) *he played with me*.⁴ Others have an apparently primitive sense, the simple verb not being in use or bearing an entirely different

¹ Trans. *from the descent*.

² Trans. *the ascent*.

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

⁴ In the former it sometimes remains indirect, as sâbiq waiyâh (or sabqu) *he raced with him (raced him)*, lit. *tried to pass him*.

meaning, as *sâfir start on a journey*, *bârik bless, congratulate*, *qâbil meet*.

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

PAST TENSE

SINGULAR

	MASC.	FEM.
1st pers.	bârikt	bârikt
2nd pers.	bârikt	bâriktî
3rd pers.	bârik	barkit (for bârikit)

PLURAL FOR BOTH GENDERS

1st pers.	bârikna
2nd pers.	bâriktû (-m)
3rd pers.	barkû (-m)

A O R I S T

SINGULAR

	MASC.	FEM.
1st pers.	abârik	abârik
2nd pers.	tibârik ¹	tibarkî
3rd pers.	yibârik	tibârik

PLURAL FOR BOTH GENDERS

1st pers.	nibârik
2nd pers.	tibarkû (-m)
3rd pers.	yibarkû (-m)

IMPERATIVE

Sing. masc.	bârik	Fem. barkî
Plur.	barkû (-m)	

Particip., act. and pass., mebârik, mebârak ²

REMARK *a*.—It will be observed that the conjugation of this form differs in no way from that of the first, except that the vowel *i* disappears in some of the persons in accordance with the rules of pronunciation.

REMARK *b*.—The passive participle is sometimes borrowed from the primitive verb, though the other parts of the latter are not in use or bear a different meaning, as *mabrûk blest*.

¹ Or *tebârik*, *yebârik*, &c.

² The latter form is sometimes used as a passive participle, as in the written language.

VOCABULARY

'ârik	<i>quarrel with</i>	dâfi' 'an	<i>defend</i>
'âlig	<i>heal, attend</i>	sâmiḥ	<i>pardon</i>
bârik fi	<i>bless</i>	sâ'id	<i>help</i>
bârik li	<i>congratulate</i>	'âmil	<i>treat, deal with</i>
tâgir	<i>be in commerce,</i> <i>business</i>	'ârid ¹	<i>expose, exhibit</i>
shârik	<i>take as a part-</i> <i>ner</i>	ḥâsib	<i>settle accounts</i> <i>with, beware,</i> <i>look out</i>
'âkis	<i>annoy, tease</i>	ḥâfiz 'ala	<i>look after</i>
sâbiq	<i>race with</i>	bitqûl	<i>you say</i>
khâlif	<i>oppose, con-</i> <i>tradict</i>	fâyit	<i>passing</i>
shâtîm	<i>insult, bandy</i> <i>words with</i>	mas'ûl	<i>responsible</i>
fâriq	<i>leave one alone</i>	mush'arânî	<i>hairy</i>
khâniq	<i>quarrel with</i>	gary	<i>a running</i>
		sabqa	<i>race</i>
		ba'dên	<i>afterwards</i>

EXERCISE 35

Huwa kulle yôm bi'âriknî. Iḥna rayḥîn neqâbilhum fi l maḥaṭṭa. Mîn bi'algû? Il ḥakim illî 'âlignî lamma kutte 'aiyân 'amnauwil huwa llî me'algû. Allâh yibârik fik. Huwa beyitâgir waḥdu? La' meshârik wâhid tânî waiyâh. Huwa miggauwiz gidîd; mush raḥ tibârik lu? Tamallî lamma tkûn fayta min hina, yi'aksûha l wilâd dôl. Il waldên duk-hamma raḥ yisabqu ba'd fi l gary. Ḥasbî ya wliya! Iḥna kunna mraḥnîn ba'dina bi l fulûs 'ala s sabqa. Il binti dî tamallî mkhâlfânî fi l kalâm. Kânû beyishatmû ba'd quddâm bitna lamma gih ish shawîsh u waddâhum it tumn. Inta mush raḥ tefâriqnî abadan? Bitkhanqî² l walad da lêh ya bint? Ghâlibnâ-hum fi l kôra. Bitqûl khanqûh walla khanaqûh? Bârak³ Allâh fi r râgil il mush'arânî wala bârak Allâh fi l mara l mush'arâniya.

EXERCISE 36

The boys were playing with the girls. I will meet you outside the shop. I didn't strike him; I was only defending myself. If you do this, I shall never pardon you. When do you (*plur.*) start? I am starting by⁴ the train which leaves⁵ at 2:36 P.M. They weren't helping us; we did it by ourselves.

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

Your enemy does not always become¹ your friend because you treat him well. They are not going to exhibit their goods in the windows of the shops. Spend the money out of² your pocket, and I will settle with you afterwards. When they quarrelled my brother reconciled them. You are responsible, and must³ look after everything.

§ 166. III.—Ibrak⁴ and occasionally (the literary form) abrak.

It is either transitive, bearing the same meaning as barrik, as ikhbar *inform* (for the more usual khabbar), or intransitive (or neuter), as izman *endure*, last, islam *become a Mussulman*.

REMARK.—This form is of very rare occurrence in the spoken language.

§ 167. The past tense is conjugated as in the other forms; the aorist makes abrik, tibrik, tibrikî, yibrik, &c.; the imperative is ibrik, &c., and the participle mubrik, mibrik.

REMARK *a*.—The participle may exist where the other parts of the verb are not in use, as mudhik *causing 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. malzûm.

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

VOCABULARY

imkan (am-kan)	<i>be possible to one</i> ⁵	i'lan	<i>notify</i>
ifqar	<i>impoverish</i>	igwaz	<i>double</i>
alzam	<i>compel, hold responsible</i>	muhsin	<i>charitable</i>
ihsan (ahsan)	<i>show charity to, make gifts</i>	mushrik	<i>idolater</i>
iblagh	<i>come of age, inform</i>	misri' (musri')	<i>hurrying</i>
ikram, (akram)	<i>treat with honour</i>	yimkin	<i>it is possible, possibly</i>
izhar	<i>bring to light</i>	qiyâm	<i>starting, departure</i>
ib'ad	<i>remove</i>	kutr	<i>excess</i>
itqan	<i>perfect, make nice</i>	rasm (7)	<i>tax</i>
		zirâ'ât	<i>crops</i>

¹ yigî.

² min.

³ lâzim with aor.

⁴ Comp. Phœnic. if'îl.

⁵ With a direct object.

EXERCISE 37

Ma mkannîsh agahhiz il gawabât betû'î qable qiyâm il buṣṭa. Ana lzamtak leinnak tîfdal hina, ya'ni tkûn inta malzûm u mas'ûl 'an kulle ḥâga. Lâzim titqin nina (titqin lina) ṭ ṭabîkh ziyâda shuwaiya nnaharda, 'ashân fih diyûf. Lamma miskû l ḥaramîya kânû misri'in bi l gary. Ana lamma gêt inta 'andî, mush akramtak? Yimkin nirkab sawa bukra.

EXERCISE 38

The excessive taxation¹ was impoverishing the country. Won't it be possible for you to write² to me to-morrow? He is a very charitable man; he is making gifts every day. Your tennis balls did not last more than two or three months. You must notify them before Friday. Possibly we should 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 *habas* *imprison* is formed *ithabas* *to be imprisoned*, from *misik* *seize*, *itmasak* *be seized*. But the primitive form is not always in use. *Itbarak* sometimes has a neuter, reflexive, or middle sense, as *itlafat* *turn round to look*, and is in a few cases identical in meaning with the primitive form, as *itbasat* *be pleased*, from *bisit* (little used), *iṭṭalab* *ask for oneself*.

§ 169. The aorist is *atbirik*, *titbirik*, *titbirkî*, &c., the imperative *itbirik*, *itbirkî*, *itbirkû* (-m). The participle (*mitbirik*) is not much in use, the passive participle of the simple verb generally taking its place, as *maḥbûs*, *mamsûk*, &c.

VOCABULARY

itqafal	<i>be locked</i>	itlafat li	<i>look to, after</i>
itfatah	<i>be opened</i>	ithamal	<i>be carried</i>
itsharab	<i>be drunk</i>	itshataf	<i>be chipped,</i> <i>broken off</i>
itfaham	<i>be understood</i>	itqalab	<i>be upset</i>
itkhabat	<i>be knocked,</i> <i>bumped</i>	it'abad	<i>be worshipped</i>

¹ Trans. *the excess of the taxes*.

² Aor. (*that*) *you write*.

³ This form, unknown to literary Arabic, corresponds to the Syriac *ethp'el*, regarded as the passive of the primitive verb. It is doubtless more ancient than the reduplicated form *itbarrak*.

itgama'	<i>be added up</i>	itrafa'	<i>be raised</i>
itkhadam	<i>be served,</i> <i>waited on</i>	itrafad ¹	<i>be dismissed</i>
itḥamaq	<i>be quick-tem-</i> <i>pered</i>	binâya	<i>building</i>
it'araf	<i>be known</i>	'agam	<i>Persians</i>
it'azam	<i>be invited</i>	gumla	<i>total</i>
itghalab	<i>be conquered</i>	shukalî	<i>quarrelsome</i>
itghasal	<i>be washed</i>	khulq	<i>temperament</i>
itrafas	<i>be kicked</i>	ḥamâqa	<i>foolishness</i>
		ṭaqm	<i>suit</i>

EXERCISE 39

Il bâb il barrânî betâ' bêtna beyitqifil min gûwa. Itsharab 'andina nibit ketîr illêla. Kallimna bi l 'arabî 'ashân kalâmak yitfihim min kull in nâs. Il khaddâm il baṭṭâl yitrifid. Il ḥagar dih lâzim yitrifî' min hina. Itkhabatna min 'arabîya fi s sikka quddâm bêtak. Iṣṣarafi fulûs ketîr qawî fi l binâya dî. Ish shamse kânit betit'ibid 'and il 'agam. Lamma titgimi' il gumla ḥana'raf qimt il kull. Ir râgil da mithimiq² we shukalî ketîr; kullima tkallimu yithimiq. Huwa yin'irif bi l ḥamâqa betaḥtu. Hîya miṭṭilba min Allâh leinne Rabbina yirzuqha bi walad.

EXERCISE 40

They were imprisoned in their (own) garden. She was seized before she reached her daughter's house. Both the doors of my bedroom open inwards. The jacket too, in fact the whole suit must be washed. Don't sit there, or³ you will be kicked by⁴ one of those horses. Why was he dismissed? Because he didn't look after the house properly when we went away. If you play with them you will be beaten. How are you going to be waited on if there is no servant in the house? The children were carried on the camel's back. A small piece has been chipped off. Take that glass away or it will be upset.

§ 170. V.—Itbarrîk, itbarrak.⁵ This form is constructed

¹ Itrafat in the dictionaries.

² Or maḥmûq.

³ laḥsan.

⁴ min.

⁵ Itfa'al is not unknown to the literary dialect. It is the Hebr. *hithpa'el*, Syriac *ethpa'al* (the second radical doubled).

from the first derived form by the addition of the prefix *it*, and acts as its passive, or denotes generally the condition into which its object is brought by its action, as :—

naddaf	<i>clean</i>	itnaddaf	<i>be cleaned</i>
barrad	<i>cool</i>	itbarrad	<i>get cool</i>
ḥakkim	<i>give one authority</i>	ithakkim	<i>have, use (or abuse), such authority</i>

Sometimes it bears the same sense and acts upon the same object as the first form, but governs that object indirectly instead of directly, as kallim ir rāgil (or itkallim waiya r rāgil) *he spoke to (with) the man*, ḥadditu (or ithaddit waiyâh) *he chatted with him*; or it may be middle or reflexive in sense, as qallib turn, itqallib *turn oneself, roll back*. When the first form is intransitive, the fifth is rarely in use; when it is, it is generally identical in meaning, as qarrab (or itqarrab) *approach*. *Vice versâ*, when the fifth form is neuter, without any reference to the action of a transitive verb, the first form does not often exist.

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

REMARK *a*.—The literary form tabarrak will occasionally be heard in conversation for both itbarrik and itbarrak,¹ as also mutabarrik for the active participle, as rāgil mutakallim *an eloquent man*.

REMARK *b*.—Itbarrid is sometimes heard for itbarrad, itbashshir for itbashshar, itraddad *frequent* for itraddid.

REMARK *c*.—The *i* of the initial syllable of the past tense is not infrequently placed after instead of before the *t*, and pronounced very shortly, as tikallim (almost tkallim).²

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

² See § 14. For the assimilation of the *t* with certain letters in forms (4), (5), and (6), see § 25 *b*. Its sound often approaches that of *d*.

VOCABULARY

itmarragh	roll (intr.)	itrattib	be arranged
itbashshar	be blessed with, lucky in	itfaddal!	please! pray!
itbaşşas ('ala)	play the spy	itfassah	take a walk
itbassim	smile, laugh knowingly	it'allaq	be suspended
itba'ad	be renewed, keep away	itfarrag 'ala	be shewn, look, over
iṭṭarrab	be covered, filled with dust	itrikib	be driven, ridden
itqaddim	be advanced	itghasal	be washed
ithaggar	be harsh,	kabbar nifsu	give oneself airs
'ala	rough, with	khaff	be recovered
ittallit	look with dis- dain on	bîqûl	he says
itrakkib	to put up, set in	gitta	body
itgarrab	be tried	bakht	good fortune, luck
itgallid	be bound	khabbâş	charlatan
ithaşşar	regret	khaiyaṭ	tailor
ithaffaz	be in safe	raml	sand
('and)	keeping	wahl	mud
ithammil	bear malice	serg	saddle
(min)		ḥamd il finîk	phenic, car- bolic, acid
işşabbîn	be soaped	waga'	pain
itfaşşal	be cut out (clothes, &c.)	ardîya	floor, ground
		sawa	together
		zamân	long ago

EXERCISE 41

Il ḥuşân kan beyitmarragh fi l ḥashîsh 'ashân gittitu sukhnâ we yimkin titbarrad. Iḥna tbashshirna ktîr bi l ḥuşân da, ya'nî ḥaşal 'andina bakht. Guztu kânit betitbaşşas 'alêh lamma kân beyitbassim li waḥda mish şhibbâk. Il ḥamdu li llâh fâriqnî dilwaqti r râgil da l khabbâş wi tba'ad minnî. Is sikka dilwaqti mitṭarraba bi shuwaiyit raml; ma fihâsh moiya wala wahl. Kan zamân min aşhâbî, lâkin min yôm ma tqaddim fi l ḥukûma kabbar nifsu wi ttallit 'alêya. Il ḥuşân beta'na beyitrikib basse bi s serg; lissa ma tgarrabshe fil 'arabiya. Huwa râgil gabbâr biyit-ḥaggar fi l kalâm 'an in nâs, ya'nî bîqul luhum kalâm gâmid.

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

EXERCISE 42

They were talking together a long time. The book has been in his-keeping (for) years. If you beat him at² the game, he will owe you a grudge. The windows were put in yesterday only. The floor must be well³ soaped and washed with carbolic acid. His jacket was cut out for him by⁴ a tailor. The books were arranged on the shelves. Pray sit down! The boots are cleaned every morning. We are going to take a little⁵ walk after dinner.⁶ The overcoats have all been hung up behind the door. She is going to look over the house.

§ 172. VI.—Itbârik. It bears the same relation to the second that the fifth does to the first. When used reflexively or reciprocally the direct object of the second form is usually governed by the preposition waiya, as qâbiltu (or itqâbiltu waiyâh) *I met him*. It is conjugated precisely as the second derived form, the aorist being atbârik, titbârik, titbarkî, &c., the imperative itbârik, &c., and the participle mitbârik or (borrowed from the primitive form) mabrûk.

VOCABULARY

itbârik	<i>be blessed, fortunate</i>	itkhâniq	<i>quarrel</i>
itghâmiz	<i>exchange a wink</i>	itbâhis	<i>dispute, discuss</i>
ittâqil 'ala	<i>speak crossly, roughly, with</i>	issâbiq	<i>contend with</i>
itghâsir 'ala	<i>be bold with</i>	ishshâhin	<i>wrangle</i>
itkhâşim	<i>have a difference, fall out</i>	it'âshir	<i>associate, become intimate</i>
itrâzil 'ala	<i>blackguard</i>	iddâkhil	<i>interfere</i>
issâ'id	<i>be helped</i>	kattar	<i>thank you</i>
ishshârik	<i>be associated</i>	khêrak	
issâkib	<i>seek a quarrel with</i>	wugûd	<i>presence</i>
işşâdif	<i>chance to meet</i>	kurbâg	<i>whip</i>
		tigâra	<i>trade</i>
		sabab	<i>reason</i>
		mudda	<i>period, time</i>

¹ I.e. *he has lost*.

³ *çaiyib* (after verb).

⁵ *shuwaiya* (after the verb).

² *fi*.

⁴ *min*.

⁶ Trans. *the dinner*.

EXERCISE 43

Il ħurma tbarkit bi wugûd ish shêkh 'andiha. Huwa kân beyitghâmiz waiyâya 'ashân amsiku. Ir râgil da ttâqil 'alêya ketîr qawî, hatta ḥaşal lî za'al min kalâmu. Il 'arbagî da mush basse ma qibilsh ugritu lâkin itghâsir 'alêya we ḍarabnî bi kurbâgu. Il khaddâm betâ'î ma yitkhâšimshe waiya ḥadd. Inta titrâzil lêh 'an in nâs dâl we tishtimhum min ghêr sabab? Huwa r râgil da, illi hîwa missâ'id biya fi shughlu kullu, ma qal lîshe hatta "kattar khêrak." Ikhwâtu mishsharkîn waiyâh fi l bêt. Kânu biyishshaklu waiya ba'd wara l gâmi'. Iza ṣṣâdifte waiya Sâlim sallim lî 'alêh.

EXERCISE 44

She quarrels with her husband every day. We met your brother by chance yesterday afternoon. They were discussing together¹ all day long. We are going to race one another. Don't wrangle with the people in the street. We have been intimate with one another (for) a long time. He is associated with her uncle in business. Why do you interfere? This is not your business. Possibly we shall meet your brother to-night at the sheikh's house. Why are you always seeking a quarrel with that poor old woman?

§ 173. VII.—Inbarak. It usually has a passive sense, and is often interchangeable with the fourth form, as inḥaraq (or itharaq) *be burned, burned down*, inḥakam (or ithakam) *be judged*; but it not infrequently bears a middle or a reflexive sense, as inqafal *be shut, shut*, infataḥ *be opened, open*, inkasar *be broken, break*. It is occasionally transitive, as intazar *await*.

§ 174. The acrist is anbirik, tinbirik, &c.; imperative inbirik, inbirikî, &c.; participle minbirik (or mabrûk).

REMARK.—The literary form of the participle munbarik is heard regularly in the word munkasir (for minkisir) when meaning *humble, unassuming*, and is frequently used by the more educated classes in other words, as muntazir (for mintizir) *waiting*; ankasar, yinkasar, will sometimes be heard for ankisir.

¹ Trans. *with one another*.

VOCABULARY

inbadal	<i>be changed</i>	intaqab	<i>be pierced,</i> <i>bored</i>
inbarash	<i>be pulled</i> <i>asunder,</i> <i>split; sprawl</i>	inħaraş	<i>be guarded</i>
inbasat	<i>be pleased,</i> <i>enjoy</i>	inkatab	<i>be written</i>
inmasak	<i>be seized</i>	inqalab	<i>turnover (intr.)</i>
(immasak)		ingarah	<i>be wounded</i>
inzalat	<i>be swallowed</i>	ingama'	<i>be collected</i>
ingadal	<i>be plaited</i>	sôgar	<i>insure</i>
intaqan	<i>be done with</i> <i>precision</i>	wagad	<i>find</i>
ingazar	<i>be slaughtered;</i> <i>be grieved at</i>	nahya	<i>direction</i>
inga'aş	<i>lounge</i>	gild	<i>leather</i>
inħabas	<i>be imprisoned</i>	isbinsa	<i>pantry</i>
inbahat 'ala	<i>gaze lovingly</i> <i>at</i>	(sibinsa)	
ingaraf	<i>be ladled out,</i> <i>dished up</i>	khavar êh?	<i>what's the</i> <i>matter?</i>
inkhabaz	<i>be baked</i>	masnid	<i>back of carri-</i> <i>age (inside)</i>
inħalab	<i>be milked</i>	baqara	<i>cow</i>
itnaqal	<i>be removed</i>	tiyâtru	<i>theatre</i>
insaraq	<i>be robbed,</i> <i>stolen</i>	ħabl	<i>rope</i>
inqatal	<i>be killed</i>	khashab	<i>wood</i>
		durg (14)	<i>drawer</i>
		ghurûb	<i>west</i>
		fiğân	<i>cup</i>
		taqrîban	<i>about</i>
		ħatta	<i>until</i>

EXERCISE 45

Da mush qalamî; illi btâ'î inbadal 'andak. Inbarashit riglêh we râhit kulle rigl fi nahya. Il gazma llî gildiha mush tayyib tinbirish qawâm. Hûwa minbisiş ketîr min kalâmak. Hât it tasha l kuwaiyisa illî gat min bilâd barra. La', hîya minkisra¹ 'andî fi l isbinsa. Da râgil tayyib, munkasir 'ala llah.² Lamma mmasak il ħarâmî wagadû waiyâh il fulûs? La', dî inzalatiit minnu u nizlit fi baṭnu. Da r râgil da tamallî yinbihit 'ala l mara,³ we hîya kemân mabhûta 'alêh. It ṭabîkh lâzim yintiğîn kemân shuwaiya. Hîya raḥ tingizir qawî millî haşal liha. Il ħable da qudum ma yingidilsh. Khavar êh! it ṭabîkh lissa ma ngarafsh? Qa'adna mag'ûşîn 'ala l masnid betâ' il 'arabiya. Inqilib 'ala l ganb it tânî. Il 'êsh inkhabaz? La', lissa ma nkhabass.

¹ Or maksûra.² *Trusting in God.*³ I.e. *his wife.*

EXERCISE 46

Didn't you enjoy the theatre very much yesterday? The cow will not be milked before sunset. Two watches and about three hundred pounds have been stolen from one of my drawers. We are very glad that¹ the stables have been removed from in front of our house. Three of the poor women were killed and one was wounded. All the people of the village were collected² outside the omda's house. Where will the wood be bored? You will be imprisoned (for) three years. The garden ought to have³ been watched as well as⁴ the house. Six glasses and four cups were broken to-day. He was seized at the station when he was about to leave. The letters had not been written before noon. Insure your house, lest it be burned down. Make haste! the lady is waiting for you.

§ 175. VIII.—Ibtarak.⁵ Verbs of this form may be:—

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

(b) Reciprocal, as *ishtirik waiya (= shârik, ishshârik waiya) be in partnership with.*

(c) Identical in meaning with a neuter simple verb or fourth form, as *khumur (or ikhtamar) rise (of dough).*

(d) The passive of the primitive verb or first derived form, as *irtafa' be raised (rafa' raise), ishtaghal be occupied or (as a neuter verb) be busy (shaghghal occupy), irta'ash be frightened, tremble, shiver.*

(e) Active, but with a meaning different to that of the simple verb or first derived form, as *iḥtaram honour, istalaf borrow (from ḥaram deprive of, sallif lend).*

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

REMARK.—*Ashtaghal* and *aftakar I think, imagine*, are in use as well as *ashtighil* and *aftikir*; and *mubtarik* and *mubtarak* are sometimes heard, as in the words *muqtadir well off, mukhtalif opposing, different, mushtarik associating, subscriber, muḥtaram honoured, honourable, mu'tamad trustworthy, mu'tabar respected, respectable.*

¹ mabsûṭ leinn.

² Fem. sing.

³ kân lâzim

⁴ mush bass.

⁵ This form is a variant of *itbarak*, and is comparatively rare in the colloquial language.

VOCABULARY

Igtama'	<i>gather together</i> (intr.)	khatrak	<i>your sake</i>
irtaga'	<i>go back from,</i> <i>renounce</i>	'agin	<i>dough</i>
i'tazar	<i>excuse oneself,</i> <i>be "hard</i> <i>up"</i>	shurb	<i>drinking,</i> <i>smoking</i>
itlafat	<i>attend</i>	hidîya	<i>present</i>
i'tamad	<i>trust, rely, be</i> <i>convinced</i>	ma'îsha	<i>a living</i>
iftarad	<i>retire, live</i> <i>alone</i>	fi ma'îsha	<i>living together</i>
irtakan	<i>lean</i>	wahda	
iftaqar	<i>become poor</i>	mitr (14)	<i>metre</i>
baqa	<i>become</i>	kam	<i>a few (with</i> <i>noun in</i> <i>sing.)</i>
		sâ'a . . . sâ'a	<i>sometimes . . .</i> <i>sometimes</i>

EXERCISE 47

Kulle lêla yigtimi'û waiya ba'd we yithadditû li ba'de nuşş il lël. Ana htaramt akhûk 'ashân khatrak. Hûwa fên? Aho! mishtighil fi l ginêna. Kalâmu mikhtilif, ya'nî sâ'a yeqûl hâga we sâ'a yequl hâga tanya. Il 'agin rah yikhtimir dilwaqtî. Irtagaḥna l iyâm dôl mish sharb il qahwa wi s sagâyir. Hûwa qtadar ketîr u baqa ghanî 'an ikhwâtu. Lamma htazar gih 'andî wi stalaf minnî khamas ginêhât. Ana htimadte leinnak tisallif li l kitâbât dôl. Kân fi ma'îsha wahda waiyâna, lâkin muftarad dilwaqtî li wahdu. Itlift li shuglak.

EXERCISE 48

Why are you shivering? have you¹ fever? No, I am only shivering from the cold. It is raised² three metres from the ground. She was supporting herself against³ the wall. She is a woman of means.⁴ I must borrow a few pounds from my brother. Trust in⁵ God. Are you in partnership with your uncle, or not? Don't ever work after eleven o'clock at night.⁶ The door opened when I was supporting myself against it, and I fell on the floor. I am going to give up drinking tea. Will you lend me five pounds? No, I am hard-up⁷ myself. She was once very rich, but now she has become poor. We were very much occupied⁷ all day.

1 'andak.

2 Particip.

3 'ala.

4 Particip. of iqtadar.

5 'ala.

6 bi l lël.

7 Particips. from primitive or supposed primitive verbs.

§ 177. IX.—Ibrakk. It occurs only in verbs expressive of colour or a bodily defect. When the simple verb exists, its meaning becomes intensified in the ninth form, as *khadar to be green, ikhdarr be green all over*. The conjugation is as follows:—

PAST TENSE

SINGULAR

	MASC.	FEM.
1st pers.	ibrakkêt	ibrakkêt
2nd pers.	ibrakkêt	ibrakkêtî
3rd pers.	ibrakk	ibrakkî

PLURALS FOR BOTH GENDERS

1st pers.	ibrakkêna
2nd pers.	ibrakkêtû (-m)
3rd pers.	ibrakkû (-m)

Aorist.—abrakk, tibrakk, tibrakkî, yibrakk, &c. *Imper.*—ibrakk, &c. *Particip.*—mibrikk.

VOCABULARY

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

EXERCISE 49

Lamma titghisil il hidûm tizraqq. Iş şagara dî ha yiṭla' minha warde mizriqq. Lôn il bûya betâ'it bitna igradde shwaiya, ya'nî mush 'ala aşlu. Lamma kutte fi blâd inglîz kal¹ lônî bayâd bi hamâr lâkin bâyin 'alêya dilwaqti leinni şmarrêt min kutr ish shams. Kunte baftikir leinn iş şagara dî mêyita, lâkin dilwaqti baqa waraqa kullu mikhdîrî: 'ênên wilâd il fallâhin tirmaddi ktîr 'ashân ma yikhsilûsh wishshuhum wala yehûshû minnu d dibbân. Lamma tinshaf il bûya tighmaq.

¹ For kân.

EXERCISE 50

Her body has all turned yellow from the disease. His face was red from over running.¹ We got very much sunburnt² when we were riding every day in the desert. The paint on³ that wall will turn yellow when it gets old. The colours of that stuff have quite faded; it ought to be dyed. Her face is very much flushed; I think she has⁴ fever.

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

(a) Reflexive,⁶ in so far that the action is performed for the benefit of the subject. In this sense it may be followed either by a direct object or one governed immediately by a preposition, as *istashhid wâhid* *he called some one to witness in his favour*; *istahşal ‘ala hâga* *he acquired something for himself*. As a reflexive, it not infrequently denotes an attempt or a desire to obtain the object denoted by the root of the verb, as *istafhim ‘an hâga* *to attempt to get information (i.e. inquire about) a thing*; or a belief on the part of the subject in the existence of the notion expressed by the primitive verb, as *istarkhaş il kitâb* *he considered the book cheap enough for him*.⁷

(b) Similar in meaning to the simple verb, whether transitive or intransitive, as *istaqbil* *receive (a visitor)*, *istahdar* *appear*.

(c) The passive of the primitive verb or first form, as *istakhdim* *be employed*.

REMARK.—The last sense is borne by a few verbs only.

¹ Trans. *from excess of the running*.

² Trans. *browned by the sun*.

³ Trans. *which is on*.

⁴ *yekûn ‘andiha*.

⁵ The vowel of the final syllable depends on the consonants enclosing it. (See § 161.) *Istabrak* bears the same relation to a form *sabrak* as *ibtarak* does to *barak*. See under *quadrilits.*, and cf. *Syriac shaqtal* and *ishtaqtal*.

⁶ The form of the Semitic verb in *-s* was originally causative, that in *-t* reflexive; hence the *-st* forms must be traced back to a primitively causative sense. All other senses are posterior and derivative.—(S.)

⁷ Both these senses may occur in the same word, as *istafragh 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*, *istaghāsh* *consider a donkey, young donkey* (*gahsh*).

§ 180. The conjugation of this form is similar to that of I., the aorist being *astabrik* (*astabrak*), *tistabrik* (*tistabrak*), &c., the imperative *istibrak* (*istabrak*), &c., and the participle *mistabrik* (*mistabrak*).

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

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

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

VOCABULARY

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

ghashîm	<i>inexperienced,</i>	'ashân kede	<i>therefore</i>
	<i>simple</i>	ma'lûm	<i>no doubt, of</i>
walau, welau	<i>although, even</i>		<i>course</i>
	<i>if</i>	mâdâm	<i>seeing that</i>
bardu	<i>none the less</i>	badrî	<i>early</i>

EXERCISE 51

Lamma tli'na min il bêt kan fikrina nerûh masyîn 'ala riglêna li hadd il qal'a, lakin wi hna¹ fi nuş is sikka istab'adna l mishwâr u rikibna 'arabiya. Kunte rayh aqul lu l kalâm da lâkin istatqaltu shuwaiya. Mâdâm 'auwarti ktâbu lâzim tistahsil lu² wâhid ghêru walau bi l fulûs. Hîya tamallî betistahmarnî u btistaghshimnî, ya'nî betiftikir leinnî ghashîm mâ 'rafshe hâga. Ir riggâla dôl nâs battâlin; istahfaz 'ala nafsak minhum. Saraqt il hâga dî lêh? Aho stahkim 'alêya sh shêtân wi gwânî we saraqt. Humma beyistihallifû lî 'ala innuhum, lamma yitqablû waiyâya fi s sikka, yikhanqûnî. Il mara dî mistakhdîma 'ande mîn? Yistakhragu moyit il maward min iz zuhûr. Il muslim yistabrak bi wugûd il Qur'ân fi bêtu. Ana dilwaqti istadragte shuwaiya 'ash shughl. Ma'lûm kulle yôm 'auz yiksab hâga 'ashân yistarzaq. Is sitt istazrafit ir râgil u khaddamitu 'andiha. Rayhîn nistashid larba' riggâla dôl fi l mas'ala. Ista'gibua ktîr 'ala kalâmak. Ihna sta'rafna buh min zamân wi 'irifna ba'd. Ma smihtinîsh lamma khabbatte 'ala l hâb? La', kunte mistaghrâq fi n nôm u ma smihtish wala khabta. Istafraghte 'aqlu, laqêtu zêyi l 'aiyil. Anhi sikka mistaqrabba, dî walla dî? Lamma yigî inta lâzim tistaqbilu wi tqa'adu. Ba'de ma stamliku l hitta banûba biyût. Istaghlib nafsu lîya.

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 *As we were, whilst we were.*

² *Find him a good one.*

³ *Trans. before employed you Mr. A.*

favour-of¹ one of the other employés.² Who is going to receive the prince on³ his arrival at⁴ Alexandria. Of course you don't win any money while you are idle. Why do you take me for a simpleton? I don't take you for a simpleton, but I was astonished that you confessed yourself beaten by⁵ a small boy. We must inquire of⁶ the police about these people to-morrow morning. Don't hurry too much; it is early yet. You must hurry on the work a little.

VERBS WHOSE SECOND AND THIRD RADICALS ARE IDENTICAL

§ 182. The primitive verb is conjugated as follows :—

PAST TENSE

SINGULAR

	MASC.	FEM.	
1st pers.	maddêt	maddêt	<i>I stretched out</i>
2nd pers.	maddêt	maddêtî	
3rd pers.	madd	maddit	

PLURAL

1st pers.	maddêna
2nd pers.	maddêtû (-m)
3rd pers.	maddû (-m)

A O R I S T

SINGULAR

	MASC.	FEM.
1st pers.	amidd	amidd
2nd pers.	temidd (timidd)	temiddî (timiddî)
3rd pers.	yemidd (yimidd)	temidd (timidd)

PLURAL

1st pers.	nemidd (nimidd)
2nd pers.	temiddû (-m) (timiddû -m)
3rd pers.	yemiddû (-m) (yimiddû -m)

IMPERATIVE

Sing. masc. midd, fem. middî. Plur. middû (-m).
Particip. act. mâdid (fem. madda, plur. maddîn).
Particip. pass. mamdûd.

¹ li. ² Particip. of istakhdim. ³ 'and.
⁴ fi. ⁵ li. ⁶ min.

§ 183. The other tenses are formed by the help of the prefixes and the substantive verb, as in the case of verbs whose radicals are all different; but note that owing to the accent falling on the final syllable, the weak *e* or *i* of the aorist preformatives is either pronounced very rapidly or disappears altogether, the 2nd pers. singular of the continued present becoming in the case of the above verb bitmidd (for bitēmidd), the 3rd pers. bimidd (*i.e.* biymidd for biyīmidd), and the 1st pers. plural binmidd (for binīmidd). The 2nd pers. singular feminine and the 2nd and 3rd pers. plural generally contract also, the final open vowels being somewhat shortened in pronunciation, as bitmiddi, bimiddu.

§ 184. Verbs whose first or doubled consonant is *t*, *gh*, *d*, *r*, *z*, *s*, *q*, *k*, *kh*, or *‘*, have *u* for the second vowel in the aorist, except:—

ṭaqq	when meaning <i>to die</i>	ṣahh ‘add	<i>be correct</i> <i>bite</i>
------	-------------------------------	--------------	----------------------------------

which take *a*, and

ṭann ¹	<i>tinkle</i>	qarr	<i>confess</i>
ghashsh	<i>cheat</i>	qall	<i>grow less</i>
ḥarr	<i>be hot</i>	kashsh	<i>shrink</i>
raff	<i>hurry past</i>	kann	<i>cover, hide</i>
raqq	<i>be thin</i>	khashsh	<i>get thin</i>
ṣann	<i>wait</i>	khaff	<i>recover</i>
farr	<i>flee</i>	‘arr	<i>disgrace</i>
fadd	<i>end (trans.)</i>		
qabb	<i>rise to the sur- face</i>		

which take *i*.

REMARK.—Qarr makes yiqurr when meaning *to talk ill of*; ‘add occasionally makes yi‘udd, and kaff *keep back* occasionally yikiff. Khashsh *concern* and ṣann *think* take either *i* or *u*.

§ 185. The rest take *i*.

VOCABULARY

bakhkh	<i>sprinkle</i>	ḥâgig	<i>pilgrim</i>
gakhkh	<i>boast, talk big</i>	ḥashsh	<i>cut grass, mow</i>
gazz	<i>shear</i>	ḥaṭṭ	<i>put</i>
gass	<i>sound</i>	ṣaff	<i>arrange in a row</i>
ḥagg	<i>go on a pil- grimage</i>	khall	<i>be deranged</i>

¹ But rarely used.

daqq	<i>beat, pound, mash, play (music)</i>	dawa	<i>medicine</i>
kahlh	<i>cough</i>	maqass	<i>scissors, shears</i>
rakk	<i>rain</i>	hitta	<i>piece</i>
lamm	<i>pick up</i>	'alîq	<i>fodder</i>
radd	<i>give back, re- ply, put to (a door)</i>	ballâ'a	<i>sink, drain</i>
ramm	<i>repair</i>	fanella	<i>flannel</i>
kabb	<i>pour</i>	ṣahb (ṣahib)	<i>landlord</i>
hadd	<i>demolish</i>	il bêṭ	
ḍarr	<i>injure, hurt</i>	bashtakhta ¹	<i>writing-table</i>
naṭṭ	<i>leap</i>	ḥugga, ḥigga	<i>the 12th Mo- ammedan month</i>
dall ('ala)	<i>indicate</i>	rabṭa	<i>bundle</i>
shadd	<i>pull</i>	ghasîl	<i>washing, wash</i>
maghshûsh	<i>false</i>	dubâra	<i>string</i>
rann	<i>ring (intr.)</i>	shull	<i>horse-cloth</i>
fakk	<i>unfasten</i>	maṭara,	<i>rain</i>
ḥâsib	<i>look out</i>	naṭara	
ni'im	<i>get soft</i>	sha'r	<i>hair</i>
		buffêh	<i>sideboard</i>

EXERCISE 53

Hâsib! ma tbukhkhinîsh bi l moiya. Ir râgil da tamallî biyegukbkhe bi l kalâm, we ma yikallimshe illa 'an nafsû. Yegizzû sha'r il kharîf bi l maqass. Ana lâzim agiss ir râgil fi l mas'ala. Il gôz wi g gôza mush tamallî yehîbbû ba'd. Il musulimîn yehiggu fi shahr il ḥugga. Ḥuşânak khâsis qawî, yimkin 'alîqu shuwaiya. Il bersîm maḥshûsh walla lissa? Hiya kânit ḥaṭṭa burnêtitha 'at tarabêza. Kull il qazâyiz maḥṭûṭîn we masfûfîn fôq il buffêh. Êsh yekhuṣṣak bi l mas'ala dî? Mush shughlak. Inta 'aqlak makhlûl walla êb? Lâzim teduqqi l batâṭis wi tna'amîh. Ana ma zunnish innu yigi nnahar da. Il fanella dî ma tkhishshish fil ghasîl. Ishrabi d dawa dih, yimkin tekhiffi 'alêh. Ma kanshe yiṣahhi lu yidrab in nâs dôl il masâkîn. Il kûra ba'de ma nizlit qabbî 'ala wishsh il moiya. U'a l kalbe da lahsan yi'addak. Madâm inta 'aiyân lâzim tikinne nafsak min il bard. Il ḥuşân bikuḥhe shuwaiya l lêla. Ṭaiyib, iddî lu branmashsh we ḥuṭṭu lu sh shull. Il maṭara bitrukke shuwaiya.

¹ Turkish.

EXERCISE 54

Stretch out your hand, girl, and pick them up from the ground. Why didn't you put the door to? My landlord is going to repair the house from top¹ to bottom.² Let us pour the wine into an empty bottle. They are pulling down the old house in the street near us. A little wine won't do you any harm. After you have undone the parcel put the string in one of the drawers of my writing-table. They seized him as he was jumping³ over the wall. I think the streets are blocked. Please show us the houses which were burned down yesterday. 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*, *meħibb friend*. The others are as follows:—

I. Baṣṣaṣ	<i>cause to look</i>	maddid	<i>stretch out</i>
Aor.	abaṣṣaṣ, tibaṣṣas	amaddid, timaddid, &c.	
Imperat.	baṣṣaṣ	maddid	
Particip. ⁴	mebaṣṣas	memaddid	
IV. Itmadd	<i>be stretched</i>		
Aor.	atmadd, titmadd, &c.		
Imperat.	itmadd		
Particip.	mitmadd		
V. Itbaṣṣas	<i>play the spy</i>	itmaddid	<i>stretch oneself</i>
Aor.	atbaṣṣaṣ, titbaṣṣaṣ	atmaddid, titmaddid, &c.	
Imperat.	itbaṣṣaṣ	itmaddid	
Particip.	mitbaṣṣaṣ	mitmaddid	

REMARK.—Mitraddad is sometimes heard for mitraddid.

VII. Inḍarr	<i>be injured</i>
Aor.	aṇḍarr, tiṇḍarr, &c.
Imperat.	iṇḍarr
Particip.	miṇḍarr

¹ fôq.

² taħt.

³ Trans. *and he is jumping*.

⁴ The same form is used for both voices.

VIII. *Imtadd* *be stretched, lengthened out*Aor. *amtadd, timtadd, &c.*Imperat. *imtadd*Particip. *mimtadd*X. (a) *Istiqall*¹(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 *mista-birk*, 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

<i>gannin</i>	<i>drive mad</i>	<i>ithaqqaq</i>	<i>be verified</i>
<i>haddid</i>	<i>bound, limit</i>	<i>itraddid 'ala</i>	<i>frequent</i>
<i>hannin</i>	<i>cause to have</i>	<i>indarr</i>	<i>feel oneself</i>
	<i>compassion</i>		<i>injured</i>
<i>raṣṣas</i>	<i>place in a row</i>	<i>ingarr</i>	<i>take oneself off</i>
<i>haqqaq</i>	<i>verify</i>	<i>ingazz</i>	<i>be shorn</i>
<i>itball, inball</i>	<i>be wetted</i>	<i>inhashsh</i>	<i>be mown</i>
<i>itgarr</i>	<i>be pulled</i>	<i>iṣarr</i>	<i>be pleased</i>
<i>ithabb,</i>	<i>be loved</i>	<i>inkabb</i>	<i>be poured, spilt</i>
<i>inhabb</i>		<i>inkadd</i>	<i>be frightened</i>
<i>ithakk</i>	<i>be scratched</i>	<i>istihaqq</i>	<i>deserve</i>
<i>itradd,</i>	<i>be put to (door)</i>	<i>istihass (bi)</i>	<i>perceive</i>
<i>irtadd</i>		<i>istidall</i>	<i>inquire</i>
<i>ithatt,</i>	<i>be put</i>	<i>istigann</i>	<i>consider mad</i>
<i>inḥaṭṭ</i>		<i>istiqarr</i>	<i>confess</i>
<i>itlamm,</i>	<i>be gathered,</i>	<i>isti'add</i>	<i>be ready</i>
<i>iltamm</i>	<i>collected</i>	<i>shabb</i>	<i>to rear</i>
<i>itramm</i>	<i>be repaired</i>	<i>ḥasana</i>	<i>charity, alms</i>
<i>iggaddid</i>	<i>be renewed</i>	<i>ḥibr</i>	<i>ink</i>

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

EXERCISE 55

Il khaddâm da mistigadde 'andî. Humma mistiqarrîn 'ala nafsuhum. Il mara di l maskîna mistiḥaqîya¹ l ḥasana. Istimarrêṭ fi sh shughl ṭûl in nahâr. Itgarr il ḥabl min in nahyitên. Indarrêṭ ketîr min kalâmak. Ingarr! imshî min quddâmî! Huwa meḥibbi li ketîr qawî. Il mas'ala dî bitganninnî. Il ghêtân mehaddidîn min kulle giha. Iṭhaqqaṭit il mas'ala walla lissa? Iṭhakke gild il kitâb minnî.² Allâh yîḥannin 'alêk. Kutte bastidalle 'ala bêtak. Kunna binistikanne min il bard. Il kitâbât kânû miraṣṣaṣîn fi r rufûf. Kan mirtadd³ il bâb walla maftûh? Iltammêna kullina fi s sikka. Intî mitraddida 'ala i'mâmu? Kânit mistaqlila⁴ l fulûs.

EXERCISE 56

He doesn't deserve a piastre. You will get wet, as⁵ you have⁶ no umbrella. The house ought to be repaired. Your sister drives me mad. The sheep will be shorn to-morrow. The horse was frightened, and reared. A bottle of ink has been spilt on your carpet. They consider their salaries much too small. The grass has not been mown this year. She was not ready when I called to her. I thought you must have gone mad when you put your foot in the fire. We have not yet verified the matter. The bottle should not be put on the dining-table.

THE WEAK VERBS

VERBS WHOSE FIRST RADICAL IS QAT'Ā

§ 187. As these verbs are few in number, and present various irregularities, it will be convenient to give a list of them, with the forms commonly in use. It will be noticed that in most of them the primitive or simple form is wanting⁷:—

'azan *give permission*

Aor. a'zin, ti'zin, &c.

Particip. act. mi'zin

Particip. pass. ma'zûn

X. ista'zin *ask permission*

Aor. asta'zin, &c.

I. Aṣṣar (fi) *impress, annoy*

Aor. a'aṣṣar, ti'aṣṣar, &c.

Particip. me'aṣṣar, &c.

1 See § 60, Rem. 2 *By me.* 3 *Mardûd* is more usual.

4 Or *mistiḥqalla.* 5 *mâdâm.* 6 *ma'âk.*

7 The imperative, being in every case regularly formed, is omitted for the sake of brevity.

IV. it'aṣar *be, annoyed*

Aor. at'iṣir, &c.

Particip. mit'iṣir.

I. Aggar *let, hire*

Aor. a'aggar

Particip. me'aggar

V. it'aggar *be let*

Aor. at'aggar

Particip. mit'aggar

I. Wahhid *recognise the unity of God*

Aor. awahhid

Particip. mewahhid

VIII. iltahad¹ (or ittahad) *form a compact with*

Aor. altihid (attahid)

Particip. miltihid (mittihid)

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

PAST TENSE

MASC.

1st pers. khadt

2nd pers. khadt

3rd pers. khad

FEM.

khadt

khadtî

khadit

PLURAL

khadna

khadtû (-m)

khadû (-m)

AORIST

1st pers. âkhud²

2nd pers. tâkhud

3rd pers. yâkhud

âkhud

tâkhdî

tâkhud

PLURAL

nâkhud

tâkhdû (-m)

yâkhdû (-m)

Imper. khud, khudî, khudû (-m).

Particip. act. wâkhid, wâkhda, wâkhdin.

Particip. pass. wanting.³

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

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

³ Ma'khûz in Nahwy.

REMARK.—In Nahwy the past tense of the simple verb is akhaz, that of the second derived form âkhiz. The aor. of the latter is heard in the spoken language in the expression ma t'akhiznîsh (plur. ma t'âkhizûnîsh) *do not blame me, pardon me*. Tikhud, yikhud, &c., are sometimes heard for takhud, &c.

I. Akhkhar *delay*, a'akhhkar, me'akhhkar.

II. âkhir *hold back*, a'âkhir, me'âkhir.

V. it'akhhkar *be late, be slow* (watch), at'akhhkar, mit'akhhkar.

VI. ittâkhir *stand back*, attâkhir, mittâkhir.

I. Addib *teach one good manners*, a'addib, me'addib.

V. it'addib *be taught, &c.*

I. Iddan *call to prayer*.

Aor. addan, tiddan, &c.

Particip. me'addin.¹

I. Iddâ, *give*.

Aor. addî, tiddî, &c.

Particip. act. middî.

I. Waddâ *convey* (the literary adda), 3rd pers. sing. fem. iddat (for iddit).

Aor. awaddî.

Particip. mewaddî.

Azâ *hurt*, yi'zî, particip. wanting.

I. Azzâ.

III. In particip. mu'zî *injurious*.

IV. It'azâ *be hurt* at'izî, mit'izî.

V. It'azzâ *be annoyed*, at'azzâ, mit'azzî.

Asar *make captive*, a'sir, particip. wanting.

X. istêsar (istaysar) same meaning, astêsar, mistêsar.

IV. It'assif *regret*, at'assif, mit'assif.

X. Particip. mista'sif, *regretting*.

I. Ashshar *mark*, a'ashshar, &c.

V. it'ashshar *be marked, &c.*

Aras *inherit*, a'ris, wâris.²

I. Akkid ('ala) *insist, press*, a'akkid, &c.

V. it'akkid *be convinced, &c.*

Akal eat. The qat'a 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, wiris.

spoken language, and the verb is conjugated throughout like *khad*, as *kalit she ate*, *kalna we eat*, *âkul I eat*, *yaklu they eat*, *kul eat*, *wâkil eating*. In the particip. pass., *ma'kûl*,¹ the *qat'a* reappears.

I. *Wakkil* (sometimes *akkil*) *cause to eat*.

Aor. *awakkill* (*a'akkil*).

Particip. *mewakkil* (*me'akkil*).

V. *it'akhhil* *be eaten*, &c.

VI. *ittâkhil* *be eaten*, *attâkhil*, &c.

II. *Allif* *compose, write*, *a'allif*, *me'allif* *author*.

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

Amar *command*.

Aor. *a'mur*, *ti'mur* (rarely *tu'mur*), &c.

Particip. act. *wanting*.

Particip. pass. *ma'mûr*.

V. *it'ammâr* (*'ala*) *arrogate authority over*.

II. *Ammin* *entrust, trust*, *a'ammin*, &c.

II. *âmin* *believe, trust*, *a'âmin*, *me'âmin*.

III. In particip. *mu'min* *believing*.

X. *istâ'min* *trust*, *yistâ'min*, &c.

I. *Wannis* *be companion to*, *awannis*, &c.

II. *ânis* *keep company with, entertain*, *a'ânis*, *me'ânis*.

V. *itwannis* (*bi*) *be accompanied, have for companion*.

X. *Ista'nif* *appeal* (against a decision), *asta'nif*, *mista'nif*.

X. *Istannâ* (for *ista'na*), *astannâ*, *mistannâ*.

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

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

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

II. *Âyis* *risk, brave, despair of*, *a'ays* (for *a'âyis*), *me'ays* (for *me'âyis*).

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

I. *Warrâ*² *show*, *awarrî*, *mewarrî*.

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

¹ In *ma'kûlât edibles*. *Mittâkhil* is ordinarily used for *ma'kûl*.

² Perhaps etymologically connected with *ra'a see*, the third form of which (*arâ*) signifies *to show* in literary Arabic, and appears as *aurâ* (aor. *aurî*), in the dialect of Syria, as though from *warâ*. *Aurâ* may occasionally be heard also in Egypt.

§ 188. Attention is called to the following peculiarities, illustrated by the above examples:—

(a) In some cases qat'a passes into *w*, as in wâkhid (for 'âkhid), waḥhid (for 'aḥhid), or into *y*, as in istêsar (for istaysar, for ista'sar); or disappears altogether, an *a* preceding it being lengthened to *â*, as in yâkul, yâkhud (for ya'kul, ya'khud), istâhil (for ista'hil);¹ or is assimilated to *t*, as in ittâhad (for it'aḥad), ittâkil (for it'âkil), and to *n* in istanna (for ista'na).

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

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

(d) Ittâkhl, ittâkhd, and ittâkhir (for it'âkhl, &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 waḥhid *i* for *a* in the second syllable, that it may resemble in sound the word wâhid.

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

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

The three latter are conjugated regularly, the aorist being ar'af, tir'af, &c., the imperative ir'af &c., the particip. act. râyif (for râ'if), the particip. pass. mar'ûf; but note that while ra'af and sa'al take *a* in the final syllable of the aorist and imperative, sha'am takes *i*. Mas'ûl is used in the sense of *responsible*. Sha'am has for its first derived form, by substitution of *w* for qat'a, shauwim (rarely sha'am). Ra'â (for ra'ay) makes ra'êt *I saw*, &c. (regularly); aor. ara'î, tira'î, &c. (irregularly, for ar'ay,

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

² The former appears as azzan in Nahwy, and is regarded as the first derived form of azan *permit*. According to rule, the word should be addin in the colloquial. The *a* of the final syllable seems to be in compensation for the weakening of the first. Iddâ is perhaps the literary addâ, which also, as has been seen, appears as waddâ in the spoken language.

³ *I.e.* mu'zin, which exists in the literary language in the sense of *informing*.

&c.); imperat. (m. and f.) ra'î; particip. act. râ'î (râyî); particip. pass not in use.¹

§ 190. Final qaṭ'a likewise occurs in a few verbs only. Most of them are conjugated regularly, as kâfi' *reward* (second derived form of unused primitive verb), kâfi't, kâfi'na, &c.; aor. akâfi', &c.; imperat. kâfi'; particip. mekâfi'; haiya' (I.) *show honour to*, haiya't, aor. ahaiya', &c.; hazza' (I.) and istahza' (X.) *mock, make fun of*.

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

Sha' makes shi't, &c.; in the past tense asha', tisha', or (in imitation of the literary) tasha',² &c., in the aorist. The imperat. and particips. are not in use.

REMARK.—Several verbs which have final qaṭ'a in the classical language have *y* in the Cairene dialect, as qarâ (*i.e.* qaray)³ *read* (classic qara'). Haiya' has a duplicate form, haiyâ (or haiya), with haiyêt, haiyêna, &c., for the other persons of the past tense, and ahaiya, &c., for the aorist. Sha' often drops its qaṭ'a in the expression in sha' Allah *if God will*, which then becomes in sha llah.

VOCABULARY

Khad 'ala	<i>get accustomed to</i>	agrûmiya	<i>grammar</i>
ramit	<i>she threw</i>	galsa	<i>sitting</i>
gilda	<i>piece of leather, binding</i>	baskawit	<i>biscuits</i>
simâ'	<i>hearing</i>	qadîya	<i>affair, case</i>
qâmûs	<i>dictionary</i>	dûlâb ⁴	<i>cupboard</i>
		sitt	<i>grandmother</i>
		maḥkama	<i>court</i>

¹ Rêt (for ra'êt) is used by fellaheen universally, and by Cairenes in the expression ya rêt *would that*, &c. The literary form of the aorist ara, &c., occurs in ya tara.

² When this is used the accent falls slightly (though contrary to rule) on the final syllable, as it also sometimes does in tisha', yisha', &c.

³ See § 208 *seq.*

⁴ Turkish.

EXERCISE 57

Akhûya min zamân mit'işir 'annî ma yitkallimnîsh. Il qutṭa dî dilwaqti wakhda 'alêna. Ana âkhiztu ketîr fi l mas-'ala dî. Lêh? ma ti'akhzûsh, hîwa ma'zûr. Hîya tamallî betittâkhid min ghêr sabab. Lâzim ti'âkhir nafsak shuwaiya. Kânû mittakhrîn we qa'dîn bi'id 'annî. Il mi'addin biyiddan kulle yôm fi d duhr. Âbûya ma yi'zil lîsh¹ leinnî atraddad 'ala n nâs bi l .lêl. Mîn middî lu l kitâb da? Ana. Il gêsh il maşrî mistêsar 'asâkir min betû' id darâwîsh. Il gilda betaht il kitâb da me'ashshara. Ittâkhir 'annî shuwâiya lahsan id dinya harr. Lâzim ti'akhkhid 'alêh leinnu yiwaddi l fulûs 'ala bêti. Hîya aysit 'ala 'umriha we ramit nafsîha fi l baḥr. Ana mi'âyis waiyâkû, zêye ma tigî tigî.² Ma yir'afshe abadan 'ala l khaddâmîn min ish shughl. Hîwa ḥa yira'inî w ana mush hara'ih. Zêye ma sî'ak sî'u. Humma ṭûl in nahâr yistahzû' lî. Hîya ma kanitsh misi'â lik.

EXERCISE 58

Are you going to eat this apple yourself or give it to the horse to eat?³ 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 to⁶ take one of his old garments⁷ 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 society⁹ this evening. He does as he likes. Please God, we shall see you here to-morrow.

¹ For yi'zin lîsh.

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

³ Wakkil, with double direct object.

⁴ Trans. to me.

⁵ The verb to precede its subject.

⁶ 'ala innî.

⁷ hidma min hidûmu l qadîm. (See § 443, note 2.)

⁸ Delaying.

⁹ tigî 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, tû'id, yû'id, &c. (for aw'id, tiw'id, &c.); in the imperat. û'id (for iw'id), and in the particip. pass. mau'ûd (for maw'ûd). Similarly, auqa', yûqa', &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*.—Waqa' *stop* makes in the aorist tuqaf, yuqaf, &c., and occasionally tiqaf,¹ &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', yiq'a', &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	wiṣil	arrive

and occasionally wiris *inherit*.²

§ 194. Waṣaf *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
wahab	give		

REMARK.—The aorist of wagad is used both in an active and a passive sense. Occasionally yûgid is heard (in an active sense only) for yûgad.³ Wagab makes yûgib, when meaning *be incumbent upon*.⁴

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

¹ But tiqaf is scarcely pure Cairene.

² Yûris is the common form in the spoken language.

³ But hardly from the lips of a true Cairene.

⁴ But it is rarely used colloquially in this sense.

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

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

I. Waḥḥash <i>make wild</i>	VI. itwârib <i>be slanted</i>
waggih <i>turn, direct</i>	VII. inwaga' <i>smart</i>
II. wârib <i>slant</i>	(more usually
wâfiq <i>agree with</i>	usually
III. augab <i>approach (of a</i>	itwaga')
time, season)	VIII. ittaṣal, <i>reach</i>
IV. itwagad, <i>be found</i>	attiṣil,
atwigid,	mittiṣil ¹
&c.	IX. Not in use.
V. itwaḥḥal <i>besmeared with</i>	X. istauḥash <i>become wild</i>
mud	istaulid <i>beget genera-</i>
itwaggih <i>be turned, di-</i>	<i>tions of chil-</i>
<i>rected</i>	<i>dren</i> ²

REMARK a.—The general remarks which have been made with regard to the signification and use of the derived forms of the perfect verb apply, of course, to those of the weak verb, as, for instance, that the particip. pass. of the primitive form often replaces that of the third, fourth, and other forms, as itwazan *be weighed*, mauzûn *weighed*.

REMARK b.—Verbs of this class whose medial and final radicals are identical present no irregularity whatever.

VOCABULARY

wazan <i>weigh</i>	itwaḥal <i>be confused, stuck</i>
wilid <i>beget, give birth to</i>	itwazan <i>be weighed</i>
waga' <i>hurt, pain</i>	itwasaq <i>be laden</i>
warraq <i>put on leaves</i>	itwaṣṣal <i>act as a go-</i>
wassa' <i>make room</i>	<i>between</i>
wâfiq <i>agree with</i>	wadd <i>love</i>
itwaḥas <i>get entangled,</i>	wazz <i>incite</i>
<i>stuck, stranded</i>	kashaf <i>uncover, per-</i>
itwaḥḥash <i>be turned into a</i>	<i>ceive</i>
<i>savage</i>	bahrî <i>north</i>

¹ Nahwy muttaṣil.

² Intensive.

qiblî	<i>south</i>	maktab il	<i>post-office</i>
waḥsh	<i>wild beasts</i>	buṣṭa	
rizq	<i>sustenance</i>	ḥarâm	<i>wrong, shame</i>
wisq	<i>load</i>	qôl	<i>statement, de-</i>
qarṣ	<i>stinging, sting,</i>		<i>claration</i>
	<i>bite</i>		

EXERCISE 59

Lamma yûgab il waqt neruḥ 'ala bêtu. Ma tûgadshe 'andina ḥâga zêye di. Ma twagadtish ana fi r raṣṭabl lamma saraqû l khêl. Humma kânu mitwaggihîn 'ala l baḥr. Il ḥitta illi tkûn moi'yitha shuwaita tuqaf fiha l merkib we titwiḥis. Inta raḥ tûhashnî lamma tsâfir. Huwa râgil mitwaḥḥash zêyi l waḥsh. Wiqif yitwiḥil¹ fi l kalâm. Hîya raḥ tûris abûtha w ummiha li waḥdiha. Wârîb² il bâb 'ashân ma ḥaddish yikshifna. Yittisilu rizqe min 'and Allâh. Hûwa sâkin fi maṣr min zamân u wilid wi staulid henâk. Il gamal da mausûq wisqe³ gâmid 'alêh. Ir râgil da stauḥash fi l gibâl. Hîya wildit waladên fi baṭne waḥda.⁴ Iṣ ṣagara warraqit walla lissa? Ma kanshe lâzim tiwizzu 'alêh yidrabha. Úzil li l gawâb da min faḍlak.

EXERCISE 60

Her face was turned (to the) South. My eye pains me. Her clothes were smeared with mud. Her foot was swelling from the bite of the mosquito. Leave the door a little to.⁵ She doesn't love him. The letter ought to have been weighed. Stop, girl, or you will fall down⁶ the steps. She will describe the house to you. We had arrived (at) the Pyramids before they left⁷ the hotel. You (*plur.*) are overloading⁸ your donkeys. I will act as your go-between⁹ in the matter. Make a little room for me, please. Don't stop¹⁰ the carriage in the middle of the street.

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

² I.e. *put it to a little.*

³ I.e. *with a burden.*

⁴ I.e. *twins.*

⁵ Particip. of *itwârîb.*

⁶ Trans. *from on.*

⁷ *ṭili' min.*

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

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

¹⁰ First derived form of *wiqif.*

VERBS WHOSE MEDIAL RADICAL IS W¹

§ 196. Most of these differ from the strong verbs in the primitive form and in the fourth, seventh, eighth, and tenth derived forms. In the past tense of the primitive verb the *w*, with its preceding and following vowels, contracts into *â* when the latter of these vowels is followed by a single consonant, and into *u* when it is followed by two consonants; while in the aorist the *w*, with its following short vowel, contracts into the long vowel which is homogeneous to the short one. In the fourth, seventh, eighth, and tenth forms the *w*, with its vowels, becomes *â* in the past tense when the following vowel precedes a single consonant, and *a* when it precedes a double consonant; while in the aorist the *w*, with its following vowel, contracts to *â*. These forms are, however, sometimes conjugated regularly. In the imperative the initial vowel falls away, and in the active participle the *w* is weakened to a qat'a or a scarcely audible *y*.

§ 197. The following is an example of the conjugation of the primitive verb:—

PAST TENSE

	MASC.	SINGULAR	FEM.	
1st. pers.	qult	(for qawalt)	qult	<i>I said</i>
2nd pers.	qult	(for qawalt)	qultî (for qawaltî)	
3rd pers.	qâl	(for qawal)	qâlît (for qawalît)	

PLURAL FOR BOTH GENDERS

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

A O R I S T

SINGULAR

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

¹ In some of these verbs the middle radical was originally *h*, or some other guttural; cf. *dahas* and *dâs*, both meaning *to crush*, *shâb* *be grey* and the literary *shahiba*, Amharic *mâla swear* with Ethiop. *mahala*.

² The 1st pers. sing. of the aor. of 'âz *take refuge* is pronounced a'ûzu in the expression a'ûzu *billâh*, as in the literary

PLURAL FOR BOTH GENDERS

niqûl, neqûl (for niqwul)
 tiqûlû-m, teqûlû-m (for tiqwulû-m)
 yiqûlû-m, yeqûlû-m (for yiqwulû-m)

Imperat. masc. qûl, fem. qûlî. Plur. qûlû.

Particip. act. qâyil (qâ'il). Particip. pass. not in use.¹

REMARK *a*.—The Nahwy passive of this verb, qîl (for quwil), with its aor. yuqâl (for yuqwal), is occasionally used impersonally, and consequently only in the 3rd pers. singular.

REMARK *b*.—A few verbs retain the *w* in the participle, as tâwi' *obeying* (also tâyi'). The participle of 'âz *want* is either 'âwiz (in pronunciation almost 'auz) or 'âyiz ('ayz). Yi'îz, ye'îz, are sometimes heard for yi'ûz, ye'ûz. Nâm *sleep* makes nimt, nimna, &c., in the past tense, though it is for nawam.²

§ 198. Sâ' *contain*, khâf³ *fear*, nâm,⁴ and zâl (in the expression lam yazal, § 545) take *a* in the final syllable of the aorist.⁵ All others take *u*. A few are conjugated like verbs with medial *y* in the primitive form, and in the derived forms like those with medial *w*, as hâl *refer*, hilt *I referred*, aor. ahl, but hauwil, ithauwil, &c.; tâ' *obey*, yi'tî', makes tauwa' or taiya' in the first derived form; 'ân *help, lift*, 1st pers. 'int, aor. yi'in, but II. 'âwin or (contracted) 'aun.

§ 199. Verbs of this class whose final radical is *y* (being thus doubly imperfect) are not subject to the contractions described above, as kawa *iron*, aor. akwî; nor are the following:—

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

language. It will not be forgotten that the first syllable is pronounced very short, except when, as occasionally happens, *u* is substituted for *i* or *e*, as yumût *he dies* (for yimût).

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

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

³ Yuhâf is sometimes heard for yikhâf.

⁴ Nâm is often used with a passive signification, as il qizâz da lâzim yenâm *these bottles must be laid down*.

⁵ Also tâl, especially in the sense of *to reach, be long enough*.

Thus the particip. act. of *khawat* is *khâwit*, its particip. pass. *makhwût*, its fourth derived form *itkhawat*. The particip. pass. of 'awag is *ma'ûg* (for *ma'wûq*); the seventh form of *dawakh* and *dawash*, *indawakh* and *indawash* respectively.

§ 200. Of these verbs, *tiwil*, *ghawaṭ*¹ *ghuwuṭ*, and *ziwir* take *a* in the aorist, the rest *i* (*dawakh* and *kawa'* irregularly).²

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

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

¹ *Ghawaṭ* is rarely used, especially in the past tense, the second form, *ghauwaṭ*, generally taking its place.

² See § 141 (2).

³ Or *dauwar*.

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

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

IX. iswadd	<i>turn black</i>	1st pers. iswaddêt ; aor. aswadd ; parti- cip. miswidd ¹
X. istigâb ² or (un- contracted) istagwib	<i>grant a request</i> <i>interrogate</i>	1st pers. istigabt, is- tagwibt ; aor. asti- gâb, astagwib ; par- ticip. mistigâb, mis- tagwib
istamwit	<i>pretend to be</i> <i>dead or wretched</i>	
XI. Not in use.		

REMARK a.—Nâm *sleep, lie down*, has usually naiyim *put to sleep, lay down*, for its first derived form, as though the middle radical were *y*, but nauwim is occasionally heard. Qaiyim *raise* (from qâm)³ is sometimes used for qauwim, but savours of fellah idiom. Tâh *go astray* has tauwih, meaning *to lead astray*, and taiyih *to deal haughtily with*.⁴

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

VOCABULARY

bâr	<i>be left idle, on one's hands</i>	itbauwish	<i>succeed to</i>
bâsh	<i>soak</i>	inbâs	<i>be kissed</i>
tâb	<i>repent</i>	istigâr	<i>call to assist- ance</i>
tâb 'an	<i>give up</i>	istatwil nafsu	<i>hold one's head high</i>
hâsh	<i>keep, keep away</i>	ridît	<i>I consented</i>
bâs	<i>kiss</i>	mu'min	<i>believer, faith- ful</i>
fât	<i>pass, leave</i>	akhraş	<i>deaf and dumb</i>
'auwaq	<i>delay, be long</i>	qilla	<i>scarcity</i>
fauwit	<i>let pass</i>	hagar	<i>stone</i>
hauwish	<i>hoard</i>	budâ'a	<i>goods</i>
hâwit	<i>surround</i>	hawa	<i>atmosphere</i>
qâwil	<i>give contract to, engage</i>		

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

² Occasionally pronounced istagâb.

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

⁴ No doubt they are in reality distinct verbs.

EXERCISE 61

Qillit is sūq tibauwar il badâ'a. Lamma baqa l 'êsh nâshif bushnâh fi l moiya. Ummu ḥtawagit li fi¹ kam qirsh w ana ma rditsh addfhum liha. Il malaka tbauwishit maṭrah 'ammih. Ikhwânî 'ayzîn yitauwibûnî 'an shurb id dukkhân. Il bihâm beyittaub zêy il insân. Lêh ma stigartûsh lamma ḍarabûkû? Iṭ ṭabbâkha betâ'itna miggauwiza wâhid akhraş. Ana ṭhashte min id il bullîş we nattêt fi l baḥr. Mush lâzim tittâwil 'ala n nâs we tishtimhum. Hiya betistaṭwil nafsih. We tiftikir innih. Waḥda kbîra. Inti lamma qumti mush qulti li ahaddar il fuṭûr? Kunna mnaiyimînu fi l ard 'ashân neshûfu taiyib. Il 'askar ḥautit il biyût. Hûwa 'aunnî min 'andu bi kam nuşş. Il ôda betâ'itna miswidda kullih. Min id dukkhân betâ'urne garna. Inta meqâwil min 'ala sh shughle da? Il mara di tihwil bi l 'ênên litnên. Qûli li min darabik. Ir râgil da ma yekhafshe min Allâh. Ma fish ḥaga tikhawufu abadan. Inta shayf ir râgil da walla ma ntash shayf?

EXERCISE 62

Didn't you see her when she was passing the house? Let me pass, please. We went to bed² yesterday at half-past ten and got up at a quarter to nine; how many³ hours did we sleep? Did you kiss the lady's hand? Why didn't you keep the dogs away from us? The ladder is (too) short; it won't reach. The lady wants you; go (and) see her. Don't be frightened, girl; he won't bite you. Put your hand before your mouth when you yawn. They were hoarding up their money for⁴ years. This stone has been kissed by thousands of⁴ the faithful. The atmosphere of the court overpowered the judges. She raised her child from⁵ the ground and put him on a chair. They were reclining on sofas in the dining-room. Don't be long.

§ 202. There are no verbs with *w* for the final radical.

VERBS WHOSE INITIAL RADICAL IS Y

§ 203. These are very few in number, and offer no peculiarity, except that the syllables *ti*, *yi*, *ni* become *tî*, *yî* and *nî*, as *yibis* become *hard*, *aybas*⁶ (aor.), *tîbas*, *yîbas*, &c. The imperat., if used, would be *îbas*.

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

² *nâm.* ³ *kam*, with substantive in sing.

⁴ *min.* ⁵ *min 'ala.*

⁶ Note the *a* in the second syllable of the aor., *yibis* being of the class of verbs cited in § 141 (3).

VERBS WHOSE MEDIAL RADICAL IS Y

§ 204. In these verbs the following contractions take place:—

(a) In the past tense of the simple verb the *y*, with its preceding and following vowels, contracts into *â* when the latter of these two vowels is followed by a single consonant, and into *î* when it is followed by two consonants; while in the aorist the *y*, with its following vowel, contracts into *î*. The changes which take place in the derived forms are identical with those which occur in the *w* verbs.

§ 205. The following is an example of the conjugation of a verb of this class:—

PAST TENSE

SINGULAR

	MASC.		FEM.
1st pers.	bi't (for baya't)		bi't <i>I sold</i>
2nd pers.	bi't		bi'tî
3rd pers.	bâ'		bâ'it (for baya'it)

PLURAL FOR BOTH GENDERS

1st pers.	bi'na (for baya'na)
2nd pers.	bi'tû-m (for baya'tû-m)
3rd pers.	bâ'û-m (for baya'û-m)

Imperat. bi', bi'î, bi'û.

Particip. act. bâyi' (bâ'i').¹ Particip. pass. mebi'.

REMARK.—The uncontracted form of the passive participle appears in ma'yûb *dishonoured, insulted*, madyûn *indebted* (from disused *dân*), and a few others; tâsh *be light-headed* makes maṭwûsh more often than maṭyûsh.²

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

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

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

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

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

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

§ 207. The derived forms are as follows:—

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

REMARK.—The first syllable of the first form is sometimes very hurriedly pronounced, as though its vowel were *i*, as siyibha (or isyibha, see § 15), for sêyibha *let her go*. The first and fifth forms occasionally take *w* for *y*, although the aorist is regular, as zâd *increase*, aor. yizîd, but zauwid, izzauwid (for zaiyid, &c.).

VOCABULARY

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

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

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

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

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

EXERCISE 63

Uşbur lamma béyil lak il mas'ala min auwilha li âkhirha. Rûh ir raştahl we qul li s sâyis² yi'allaq il khêl bi l 'arabiya, we yegibhum hâlan. Humma ma ya'rafûsh yi'milu êh; mihtârîn khâliş. Allah ya'raf il 'âyih min il ma'yûb wi z zâlim min il mazlûm. Hûwa khtâr leinnu yil'ab waiyâya ma yil'abshe waiyâh. Lâzim tikhaiyish is sanâdîq bi l khêsh qabl is safar. Il wasâkha dî hatinshâl min hina kulliha. İhna bitna nbârîh âkhir marra fi bitna; bihnâh li garna. Ana ma kuntish 'auz aḍrabu; il 'aşâya ssâyibit min idî ghaşbe 'annî. Béyin 'alêk innak ma nimtish tûl il lêl. Kânit sheyla bintiha 'ala raḥa. Qîd il fawânîs betû' il 'arabiya. Il maḥkama daiyinitu bi rasm il qadîya. Ir râgil da ddâyin minnî kam qirsh. Hûwa tamallî mâshî mit'âyîq fi nafsu fi s sikak. Kan me'ayru ikminnu ma kramnîsh zêy innâs.

EXERCISE 64

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

¹ Sometimes pronounced *ghazb*.

² Pronounce almost *says*.

³ Trans. *you bring*.

⁴ Trans. *in one*.

⁵ *In the town*.

⁶ *khâliş*.

⁷ *illa lamma*.

⁸ Aor. of *kân*.

⁹ Aor.

¹⁰ *mush ismu sâyis*.

Day, and all the inhabitants¹ were paying each other visits. The sun causes the snow to melt on the mountains and flow down into the valleys. My sister is going to² the dressmaker to-morrow to try on³ her new ball⁴ dress.

VERBS WHOSE FINAL RADICAL IS Y

§ 208. These verbs are of the forms *barak* and *birik*, but drop the *y*, leaving the vowel of the final syllable somewhat lengthened. It is pronounced fully long when the negative suffix *-sh* or the shortened forms of the personal pronouns are attached, or when it is, for any other reason, accented.

REMARK.—A few neuter verbs take the form *burik* for *birik*,⁵ but optionally, as ‘*uṣī be rebellious* (for ‘*iṣī*).

§ 209. The conjugation of the simple verb is as follows:—

PAST TENSE

SINGULAR

	MASC.		FEM.	
1st pers.	ṭafêṭ		ṭafêṭ	<i>I extinguished</i>
2nd pers.	ṭafêṭ		ṭafêṭi	
3rd pers.	ṭafâ (for ṭafay)		ṭafit (for ṭafayit)	

PLURAL FOR BOTH GENDERS

1st pers.	ṭafêna
2nd pers.	ṭafêṭû (-m)
3rd pers.	ṭafû (-m)

A O R I S T

SINGULAR

1st pers.	aṭfi	aṭfi
2nd pers.	tiṭfi	tiṭfi
3rd pers.	yiṭfi	tiṭfi

PLURAL FOR BOTH GENDERS

1st pers.	niṭfi
2nd pers.	tiṭfû (-m)
3rd pers.	yiṭfû (-m)

Imperat. iṭfi (m. and f.), pl. iṭfû.

Particip. act. ṭafi. Particip. pass. maṭfi.

¹ in nâs betû‘ il balad.

² ‘and.

³ Aor.

⁴ betâ‘ il ballu.

⁵ It will be remembered that most verbs of the form *barak* are transitive, while *birik* is mostly intransitive.

PAST TENSE

SINGULAR

	MASC.		FEM.	
1st pers.	mishîṭ		mishîṭ	<i>I walked</i>
2nd pers.	mishîṭ		mishîṭi	
3rd pers.	mishî (mishiy)		mishyit (mishiyit)	

PLURAL FOR BOTH GENDERS

1st pers.	mishîna
2nd pers.	mishîṭû (-m)
3rd pers.	mishyû (-m)

AORIST

1st pers.	amshî	amshî
2nd pers.	timsbî	timshî
3rd pers.	yimshî	timshî

PLURAL FOR BOTH GENDERS

1st pers.	nimshî
2nd pers.	timshû (-m)
3rd pers.	yimshû (-m)

Imperat. imshî (m. and f.), pl. imshû.

Particip. act. mâshî.

§ 210. All verbs of this class of the form *barak* are conjugated after the first, and all others after the second model.

REMARK *a.*—*Ya'nî that is to say* is used for *yi'nî*, from an obsolete *'ana*.

REMARK *b.*—The *y* or *iy* of the 3rd pers. sing. of the past tense is sometimes dropped, as *mishit* (for *mishyit*, *mishiyit*), *bikit she wept* (for *bikyit*). *Baqa become* makes *baqat* (for *baqit*); so *ṭafat* optionally for *ṭafit*, and a few others similarly; *laqa find* occasionally makes *liqit* (for *laqêt*) in the 1st and 2nd pers. sing., as though from *liqî*. The final syllable of the 2nd pers. sing. masc. sometimes sounds as *at* for *êt*, as *ma lqathumsh I did not find them*.

REMARK *c.*—Verbs of this class of the form *birik* are almost invariably passive or neuter, and may rarely have a passive participle.¹

¹ *Ghili boil* has *maghli boiled*; *khizi be eclipsed*, *makhzî*.

§ 211. All verbs of this class take *i* in the final syllable of the aorist except the following, which take *a* :—

baqa ¹	<i>remain, become</i>	şifi	<i>be bright,</i>
ṭiri	<i>get soft, cool</i>		<i>limpid</i>
	(weather) ²	shifi ⁵	<i>be healed, get</i>
gara	<i>happen</i>		<i>well, heal</i>
ghili	<i>be dear</i>	shiqi	<i>overwork one-</i>
ghishi ³ (or	<i>faint</i>		<i>self, weary</i>
ghushi)		‘işi (‘uşi)	<i>disobey, be</i>
‘ala			<i>rebellious</i>
hidi	<i>become docile</i>	‘ili	<i>be high</i>
ḥifi	<i>go barefooted</i>	‘imi	<i>be blind</i>
ḥili	<i>be sweet</i>	fidi	<i>be at leisure</i>
ḥimi	<i>be hot</i>	qara	<i>read</i>
ḥiyi	<i>come to life</i>	qisi (or qasa)	<i>be cruel</i>
diri	<i>know</i>	qiwi	<i>be powerful,</i>
difi	<i>get warm</i>		<i>autocratic</i>
riḍi	<i>consent, accept</i>	khiri	
ra’a	<i>see</i>	laqa ⁶	<i>find</i>
sa’a	<i>help</i>	mala	<i>fill</i>
sihi ⁴	<i>forget</i>	misi ⁴	<i>become evening</i>
şihi	<i>wake</i>	nisi	<i>forget</i>
		wiṭi	<i>be low</i>

and a few passives and neuters, as ṭifi (or ṭafa)⁷ *be extinguished*, shifi (and shufi) *be healed*, khifi (or khufi) *be hidden, hide oneself in shame*, khizi (and khuzi) *be ashamed, be given the lie, be eclipsed*, khishi *be shy* (aor. sometimes yukhsha for yikhsha), nigî (naga)⁸ *be saved, escape*.

REMARK.—The fem. sing. of the imperat. of these verbs ends in *î*, as in the case of those whose aorists take *i*, as masc. imlâ *fill*, fem. imlî.

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 ṭarrit is more usual than id dinya ṭiryit.

³ Used impersonally.

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

⁵ Act. shafa *heal*, yishfi.

⁶ Also yilqî.

⁷ So that we have tafa yiṭfi *extinguish*, ṭafa yiṭfa *be extinguished*.

⁸ But naga yingî *save*.

VOCABULARY

bada	<i>begin</i>	lihiq	<i>reach, overtake</i>
bara	<i>sharpen</i>	shaqî	<i>unruly</i>
ḥaka	<i>relate</i>	ḥisâb	<i>account</i>
ragha	<i>froth, foam,</i> <i>effervesce</i>	fatla	<i>piece of string,</i> <i>&c.</i>
qala	<i>fry</i>	raghwa	<i>froth, efferves-</i> <i>cence</i>
qada	<i>do, perform</i>	ḥikâya	<i>tale</i>
tana	<i>fold</i>	ibrîq	<i>pot</i>
bana	<i>build</i>	sham'a	<i>candle</i>
khafa	<i>hide</i>	sharr	<i>wickedness</i>
rama	<i>throw</i>	ḍarb	<i>striking, blow</i>
rakha	<i>loosen, let grow</i>	ballâṣî	<i>pitcher</i>
ḥama	<i>protect</i>	kasarôna	<i>saucepan</i>
giri	<i>run, flow</i>	bi l lél	<i>at night</i>
risi	<i>reach, come to</i> <i>agreement</i>	lagl	<i>in order that</i>

EXERCISE 65

Yibqâ lak kam qirsh min il ḥisâb? Hîya tamallî tibdî bi l kalâm qable ma yikkallimu n nâs. Ibrî li l qalam da min faḍlak. Bikîna qawî lamma smî'na l khabar. Tanu l fatla marratên 'ashân tibqa gamda we ma tinkisirsh. Il qamar makhzî; rūḥî shûfîh qable ma yiṭla'. Il binte tikhza minnina, mush radya tiqâbilna. Ana grît (girît) 'ala âkhir nafasî¹ wi lḥiqtu fî l maḥaṭṭa qabl il babûr ma yeqûm. Iḥkû li l ḥikâya kullîha 'ashân a'raf gara lkum êh. Ana mush 'ârif 'ashân êh ma yirdâsh yis'â lî fi l mas'ala. Şihyû 'ala ḍarb is sâ'a tamâm. Il bîra dî betirghî raghwa kbîra² we tibqa qayma li fôq. Iḥna risîna waiya ba'd 'ala kede. Ma tinsîsh tiṭfi³ l lamda qable ma trûḥî. Il ḥuşân hidi ba'de ma kan shaqî. Iḥnî ṭûlak lagle tiqdar tefût. Mush lâzim ti'sa l bulîṣ.

EXERCISE 66

Where did you find my hat? Say to the girl: Fill your pitcher from the river. Were they running when you saw them? Don't pour the water in the teapot⁴ till⁵ it boils. She refuses (doesn't consent) to come with us. She doesn't let

¹ *I.e.* till I had no breath left.

² See § 103.

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

⁴ betâ' ish shay.

⁵ illâ lamma.

her hair grow. At what time do you want to wake to-morrow? The boys throw a bucket of water over his head. The men were watering their fields from the canal. Why didn't you (*f.*) put out the candle before you went to bed? If¹ you read too much at night you will grow blind. I want you to do² something for me. The cook was cooking fish in the saucepan. The goods are getting dearer³ every day. Are you going on foot?⁴ This house was not built⁵ when I came here. God protect us from the wickedness of our enemies.

§ 212. The first derived form is constructed regularly, except that the vowel of the final syllable is invariably *a* as well as that of the first. Thus from *mala* is formed *malla*, from *mishi*, *mashsha*. The conjugation is as follows:—

PAST TENSE

SINGULAR

	MASC.	FEM.	
1st pers.	rabbêt	rabbêt	<i>I educated</i>
2nd pers.	rabbêt	rabbêtî	
3rd pers.	rabba	rabbît	

PLURAL FOR BOTH GENDERS

1st pers.	rabbêna
2nd pers.	rabbêtû (-m)
3rd pers.	rabbû (-m)

REMARK *b.*—Khallat is usually said for khallit.

A O R I S T

SINGULAR

1st pers.	arabbî	arabbî
2nd pers.	tirabbî ⁶	tirabbî
3rd pers.	yirabbî	tirabbî.

Imperat. rabbî (m. and f.), rabbû (-m).

Particip. merabbî (whether in active, passive, or neuter sense).

REMARK.—The passive participle is generally supplied by the simple verb or one of the other derived forms. Masmî (or, as it

¹ *izâkân* with aor.

³ Trans. *getting dear*.

⁵ Particip. pass.

² Trans. *I want you do* (aor).

⁴ Particip. of *mishî*.

⁶ Or *terabbî*, &c.

is generally pronounced, *mesmî*) is used as the passive participle of *samma to name*, though the simple verb *sama* is not in use. *Idda give* has *middî* for the active participle.

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

II. *lâqa find*, aor. *alâqî*, imperat. *lâqî*, particip. *melâqî*.

III. *a'ṭa give*, 1st pers. *a'ṭêt*, &c., aor. *a'ṭî*, *tî'ṭî*, &c.,¹ imperat. *i'ṭî*, &c., particip. *mu'ṭî*.

ikhla	<i>let go</i>	imsa	<i>become evening</i>
ifta ²	<i>pronounce a</i>	irma	<i>throw</i>
	<i>fetwa</i>	isqa	<i>water</i>

IV. *itbara be sharpened*, aor. *atbirî*, imperat. *itbirî*, particip. *mitbirî*.

V. *iddaffa warm oneself*, aor. *addaffa*, imperat. *iddaffâ* (fem. *iddaffî*), particip. *middaffî*.

VI. *iddâra hide oneself*, aor. *addâra*, imperat. *iddâra*, particip. *middârî*.
it'âfa get strong.

VII. *intâfa be extinguished*, aor. *anṭifi*, imperat. *intifi*, particip. *mintifi*.

VIII. *iltaqa find, meet*, aor. *altiqî*, imperat. *iltiqî*, particip. *miltiqî*.³

IX. Not in use.

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

XI. *istilaqqa catch, receive*,⁴ aor. *astilaqqa*, imperat. *istilaqqa*, particip. *mistilaqqî*.
istikhabba hide oneself.

REMARK.—The learner will have no difficulty in completing the conjugation of the above verbs after the models of the simple verb and the first derived form.

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

² Also *afta*.

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

⁴ *Istalqa* is also used with the same meaning.

VOCABULARY

garra	<i>make run</i>	inhasha	<i>be stuffed</i>
ghalla	<i>boil (act.)</i>	inbana	<i>be built</i>
salla	<i>say one's</i> <i>prayers</i>	irtada	<i>consent</i>
'adda	<i>cross</i>	istahla	<i>find sweet</i>
'abba	<i>fill, load</i>	istasma ('an)	<i>inquire name of</i>
naqqa	<i>choose, select</i>	ista'ta	<i>take (drinks,</i> <i>drugs, &c.)</i>
gâza	<i>punish</i>	istihamma	<i>take a bath</i>
râ'a	<i>tend sheep,</i> <i>watch ; chas-</i> <i>tise</i>	haffađ	<i>make learn by</i> <i>heart</i>
itrama	<i>be thrown away</i>	qaşş	<i>cut</i>
itkhafa	<i>hide</i>	'auwar	<i>ruin</i>
itqala	<i>be fried</i>	luqma	<i>morsel, mouth-</i> <i>ful</i>
idda'a	<i>pretend</i>	shambanya	<i>champagne</i>
idda'a 'ala	<i>accuse</i>	himu	<i>heat</i>
itrabba	<i>be brought up</i>	lôh	<i>board</i>
itkhaffa	<i>disguise one-</i> <i>self</i>	'alqa	<i>a thrashing</i>
itqalla	<i>be fried,</i> <i>scorched</i>	ma'diya	<i>ferry</i>
		lôz	<i>almonds</i>
		gôz	<i>walnuts</i>

EXERCISE 67

Ish shê illî ma yinfa'sh yitrimî. Ma tkhallîsh ħadde yekhushshe qable is sâ'a khamasa. Ba'd il maşarwa yitrabbû fi blâd barra. Kull in nâs yistahlu s sukkar il maşrî 'an betâ' barra. Rûĥ istasma 'an şahb il arđe dî. Il ħarâmîya fiđlû mistikhabbiyîn fi waraq iş şagara lamma ntafit il lamđa. Hûwa min muddit talat sinîn ma stihammâsh. Rûĥ itkhifî min hina! Mush 'auz asma' il kalâm da wala¹ şûf wishshak. Rûĥ itkhaffa bi libse tânî ghêr illî 'alêk. Qulte li t tabbâkha : daffî li l luqma dî shuwaiya 'ala n nâr. Hûwa rtađa lâkin ana ma rditsh. Ha trabbî sha'r min tânî² ba'de ma qaşşetu? Il khôga râ'a l walad 'alqa 'ala riglêh 'ashan yiĥaffađu l lôh. Khallî bâlak lamma tiftah ish shambanya ĥiya tirĥî wi tqûm minnak. Ha titqalla bi himu ish shams iza qa'adte henâk. Râĥ fên? ana mush melâqiyâh. Ana mush fâđî ; rûĥ inta wi stilaqqâĥum. Intalat il qizâza walla

¹ For wala ashûf.² let grow again.

lissa? Il kharûf yinhishi bi lôz u gôz u ghêru. Hîya betiddi'î 'alêya innî saraqte kîsha. Il walad kan masmî Maḥmûd. Allah yigâzîk!

EXERCISE 68

Go (and) warm yourself a little by¹ 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 over² the town. Boil me a little water in a saucepan. Hide yourself there till he comes. He has gone to say his prayers.³ The house will be built on the piece of land in front of your garden. Don't load the guns before I tell you. You (*f.*) mustn't disguise yourself. We crossed the river in the ferry. (Those) who take hashish repent. Wait a little and I will give you a piastre each.⁴ The potatoes were frying in the kitchen. We have bought them all; choose one for yourself. When you (*f.*) take a bath, don't forget the soap.

§ 214. Doubly imperfect or weak verbs are those which have *w* or *y* for their initial or medial radical, and *y* for their final radical. They thus combine the peculiarities of two classes of weak verbs.

§ 215. The following are examples of the simple verb and derived forms.

		Aor.	Imper.	Particip.
wafa	<i>fulfil, complete</i>	aufî, tâfî	ûfî	(act.) wâfî (pass.) maufî.
wi'î ⁵	<i>be aware</i>	au'â	û'â (<i>f.</i>) û'î	(act.) wa'î
rawa	<i>irrigate</i>	arwî	irwî	(act.) râwî (pass.) marwî.
'iyi	<i>be ill</i>	a'ya, ti'ya, &c.		
I. warra	<i>show</i>	awarrî, &c.		
II. dâwa	<i>treat (medically)</i>	adâwî, dâwî, &c.		
III. âra ⁶	<i>show</i>	aurî, târî, &c.		(pass.) maurî ⁷
ihya ⁸	<i>restore to life</i>	ahyî		

¹ 'and.² fi kull.³ Aorist.⁴ To each one.⁵ Wa'a is also used.

⁶ For aurâ, but the *u* is not generally pronounced very long. This form is not nearly as frequent as warra.

⁷ As though from a simple form, wara.⁸ Very little used.

- IV. Itrawa *be watered*, atriwî, mitriwî.¹
 V. Itwaffa² *die*, atwaffâ, mitwaffî.
 Itrauwa *be watered*, quenched.
 VI. Iddâwa *be treated*, addâwâ, middâwî.
 Issâwa *agree*, conspire.
 VII. Ittâwa *be folded*, antîwî, mintîwî.¹
 VIII. Istawa *be ripe*, cooked, agree, astiwî, mistiwî.
 IX. No example.
 X. Istahwa *catch cold*, astahwâ, mistahwî.
 Istaufa *be completed*, astaufâ, mistaufî.
 XI. No example.

REMARK a.—The verb *hiyi* has *istaḥa blush* as the tenth derived form (for *istaḥyâ*),³ aor. *astihî* (for *astahyâ*), particip. *mistihî*.

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

sawa ⁴	<i>be worth</i>		'iyi	<i>be ill</i>
hiyi	<i>revive</i>		wî'i	<i>beware</i>

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

DEFECTIVE AND IRREGULAR TRILITERAL VERBS

§ 216. It will not, of course, be supposed that all the parts of any particular verb are in use. In some cases the meaning of a word will restrict its use to one or two forms, or even to a single tense; in others, habit has for one reason or another preferred some forms or tenses to others. Thus the imperat. *ishmil keep to the left*, with the aorist *ashmil*, will frequently be heard, though the past tense *shamal* has fallen into disuse. There are comparatively few verbs possessing more than eight or nine derived forms.

¹ Marwî and maṭwî are used by preference.

² Literally, *be fulfilled*. The classical form *tuwaffî* (or *tiwaffî*) is sometimes heard.

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

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

⁵ Or perhaps we should say that it is not used at all in the aorist, the active form *wafa*, which sometimes has itself a passive sense, being used instead; thus *wafit* (or *wufyit*) *il mudda the term was completed*, but *tûfi l mudda (only) the term will be completed*.

§ 217. The verb *ga'* (or *gih*) *come*, which in classical Arabic is written *gâ'a* (for *gaya'a*), is conjugated as follows in Cairene :—

PAST TENSE

SINGULAR

	MASC,	FEM.
1st pers.	<i>gêt, gît</i>	<i>gêt, gît</i>
2nd pers.	<i>gêt, gît</i>	<i>gêtî, gîtî</i>
3rd pers.	<i>ga', gih; negat. ma gâsh</i>	<i>gat</i>

PLURAL FOR BOTH GENDERS

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

AORIST

1st pers.	<i>agî</i>	<i>agî</i>
2nd pers.	<i>tigî, tîgî</i>	<i>tigî, tîgî</i>
3rd pers.	<i>yigî, yîgî</i>	<i>tigî, tîgî</i>

PLURAL FOR BOTH GENDERS

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

Imperat. masc. *ta'âla, ta'â;* fem. *ta'âli, tâ'i;* 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 *tannit*, with the shortened forms of the pronouns, is used either by itself or with the present participle and occasionally the aorist to express a continued action. It may itself take the preformative syllables of the aorist in addition to the suffixes, or if preceded by *râyih, rah,* or *ha,* be conjugated either with or without them, as follows :—

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

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

PAST TENSE

SINGULAR

	MASC.	FEM.
1st pers.	tannî, tannitî, ¹ mâshî	tannî, tannitî, ¹ mashya <i>I</i> <i>continued walking</i>
2nd pers.	tannak, tannitak, mâshî	tannik, tannitik, mashya
3rd pers.	tannu, tannitu, mâshî	tanniha, tannitha, mashya

PLURAL FOR BOTH GENDERS

1st pers.	tannina, tannitna, masyîn
2nd pers.	tannukû (-m), tannitkû (-m), masyîn
3rd pers.	tannuhum, tannithum, masyîn

AORIST

1st pers.	atannî, atannitî, mâshî	atannî, atannitî, mashya
2nd pers.	titannak, titannitak, mâshî	titannik, titannitik, mashya
3rd pers.	yitannû, yitannitû, mâshî	titanniha, titannitha, mashya

PLURAL FOR BOTH GENDERS

1st pers.	nitannina, nitannitna, masyîn
2nd pers.	titannukû (-m), titannitkû (-m), masyîn
3rd pers.	yitannuhum, yitannithum, masyîn

INDEFINITE FUTURE

Râyih tannî, atannî, tannitî, atannitî, mâshî; rayha tanniha, ttanniha,² tannitha, ttannitha,² mashya, &c.

Imperat. tannak, tannitak, mâshî; tannik, tannitik, mashya; tannukû (-m), tannitkû (-m), masyîn.

REMARK a.—The preformatives of the aorist are sometimes omitted, as 'ashan yinzilum we tannuhum masyîn 'ala ðûl *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 (*i.e.* tanne mâshî for tannu mâshî).

REMARK b.—Dann is sometimes heard throughout for tann, but it is in less common use.

¹ Occasionally also tannitnî and tannêtnî.

² For tinanniha, &c.

§ 219. The conjunction *mâdâm seeing that* (composed of *mâ* and the obsolete verb *dâm last*) sometimes makes *madumt*, *madumtî*, in the 1st and 2nd pers. sing., as *madumte gêt* (for *madâm gêt*) *seeing that you have come*. It remains unchanged in the other persons.

§ 220. The verb *gâb bring* is very rarely used in the imperative, the verb *hât*¹ *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.*:—

bashbish	<i>soak</i>	bâsh ²
rakbrakh	<i>loosen</i>	rakha
şauşau	<i>squeak</i>	şawa
başbaş	<i>ogle</i>	başş ³
balbil	<i>wet</i>	ball
dashdish	<i>smash to pieces</i>	dashsh
shamshim	<i>sniff</i>	shamm
qabqab	<i>rise, swell</i>	qabb

REMARK.—*Daḥdah weaken* (originally *da'da'*)⁴ 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 sense.

² The verbs in this column are the trilaterals in which the quadrilaterals have their origin. They are given in the form in which they bear a similar sense.

³ Cf. the literary *başar see*.

⁴ *Da'da'* is still heard, though less frequently than *daḥdah*.

da'mish	<i>be half blind</i> ¹	'imish
daḥdar	<i>roll, slope</i>	indaḥar
ghaṭrash	<i>turn a deaf ear</i>	ṭirish
iṣṣarmaḥ	<i>live fast</i>	ramaḥ ²
shaqlib	<i>upset</i>	qalab
sha'laq	<i>suspend</i>	'alaq
shaqdif ³	<i>throw</i>	qadaf
sha'bat	<i>climb, hold to</i>	shibit
khalbaṭ	<i>confuse</i>	khalat
qarbaṭ	<i>be stingy</i>	qarraṭ
iṣṣalbaṭ	<i>be incited</i>	ṣallaṭ
kharbaq	<i>pierce with many holes</i>	kharraq, kharraq
kharbish	<i>scratch</i>	kharash ⁴
kharwish	<i>scratch (as a mouse)</i>	kharash ⁴
qarqash	<i>munch</i>	qarash
idda'bil	<i>fade</i>	dibil
lahlib	<i>blaze</i>	lahab
sha'lil	<i>burst out in flames</i>	sha'al
zaghil	<i>be dazed</i>	zaghal ⁵
halwis	<i>talk inanely</i>	hawas
sharmaṭ	<i>tear to pieces</i>	sharaṭ
qarmish	<i>munch</i>	qarash
farshin	<i>spread out</i>	farash
itfaltin	<i>live fast, become a rogue</i>	itfalat ⁴
it'afwin	<i>grow strong</i>	it'âfa
itma'yaq	<i>play the fop</i>	it'âyiq
ma'yar	<i>revile</i>	'âyir
ma'gin	<i>make putty</i>	'agan
itma'shaq	<i>become enamoured</i>	it'âshiq
matwih	<i>lead astray</i>	taiyih
itmakhtar	<i>swagger</i>	khatar ⁶
inga'mas	<i>recline</i>	inga'as

¹ As in the expression 'ênu mida'misha.

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

³ Shaqdif has recently fallen into disuse.

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

⁵ Cf. also zâgh in 'ênêh zâghit. Many trilaterals are themselves only lengthened forms of weak verbs, or verbs with a doubled radical, as shaqqar from shaqq ('ala) *to visit*; so baṣar, baṣṣ (above). See below, Rem. b.

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

itna'nis	<i>revive</i>	na'ash ¹
lahwig	<i>goad</i>	lahag ²
laswa'	<i>flog</i>	lasa'
lahwis	<i>lick clean</i>	lahas
it'ôlaq	<i>behave lasciviously</i>	'alaq
khôzaq	<i>impale</i>	khazaq ¹
qarwat ³	<i>cut off</i>	qaraṭ ¹
naqwar	<i>insult</i>	naqar
shaḥwar	<i>smear with soot</i>	shaḥhar
itqariyif	<i>get disgusted</i>	qirif
waṣṭan	<i>place in middle</i>	waṣṣaṭ
it'alqan (= it'ôlaq, from 'alaq)		
itrahbin	<i>become a monk</i>	itrahhib

(c) Original forms, or forms derived from trilateral verbs obsolete in both the literary and spoken dialects; e.g. :—

baṭbaṭ	<i>splash</i>	raṣraṣ	<i>tremble (from cold, &c.)</i>
ṭashṭish	<i>fizz</i>	ra'ra'	<i>be fresh and green</i>
daḥdar	<i>roll</i>	karkib	<i>put in disorder</i>
dardish (fi l kalâm)	<i>get confused (in speaking)</i>	washwish	<i>whisper</i>

REMARK.—Many of these, like baṭbaṭ, raṣraṣ, are reduplicated, or at least the third radical is identical with the first. In others all four radicals are different. Some, like ṭashṭish and washwish, are no doubt onomatopoeic.

(d) Purely denominative, many of them from foreign nouns, and all from nouns containing more than three consonants,⁴ except where a *w* is inserted, as ishsharwid *to blow the hot wind*, called shard; e.g. :—

bandaq	<i>shoot</i>	bunduq
itbarqa'	<i>put on a veil</i>	burqu'
garnal	<i>write about one in a newspaper</i>	gurnâl
itrasmil	<i>be a capitalist</i>	rismâl
şôgar	<i>insure</i>	sukurtâ
kartin	<i>put into quarantine</i>	karantîna
mazraṭ	<i>bluster</i>	mizraṭ
itnamrad	<i>be like Nimrod, i.e. act tyrannically</i>	

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

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

³ Cf. also *qurma log, stump*.

⁴ Unless şabbîn *to soap* and nammar *to number (numero)* be regarded as quadrilaterals instead of the first derived form of imaginary trilaterals.

REMARK *a.*—It will be observed that *n* is the only letter added at the end of a trilateral to convert it into a quadrilateral, and that *m* and *w* are more frequently added than any other letter. Those which insert *r* and *l* correspond to the Syriac *par'el* and *pa'lel*, regarded in that language as forms of the trilateral verb.

REMARK *b.*—Sometimes both the quadrilateral and perfect trilateral from which it is immediately formed owe their origin to a weak trilateral, or a trilateral with a doubled radical (the latter in many cases being no longer in use), as *zâgh*, *zaghil*, *zaghilil*; *shât scorch*, *sha'at*, *sha'wat*.

§ 223. Quadrilaterals, and in particular the duplicated forms, generally intensify the meaning of the trilateral verb, and herein increase the resemblance which they already bear in structure to the first derived form of the trilateral.

§ 224. The vowel of the first syllable of the quadrilateral is always *a*; that of the final syllable is *a* or *i*, in accordance with the rule laid down in § 161. There are, however, a few exceptions, as *garnal*, which is also at times pronounced *garnil*, *shankal* (or *shankil*) *hook*, *trip up*.¹ Those verbs whose second vowel is *i* are usually active in signification.

§ 225. The conjugation offers no difficulties, as will be seen from the following examples:—

PAST TENSE

SINGULAR

	MASC.	FEM.
1st pers.	daḥdart, karkibt	daḥdart, karkibt
2nd pers.	daḥdart, karkibt	daḥdartî, karkibtî
3rd pers.	daḥdar, karkib	daḥdarit, karkibit

PLURAL FOR BOTH GENDERS

1st pers.	daḥdarna, karkibna
2nd pers.	daḥdartû (-m), karkibtû (-m)
3rd pers.	daḥdarû (-m), karkibû (-m)

A O R I S T

SINGULAR

1st pers.	adaḥdar, akarkib	adaḥdar, akarkib
2nd pers.	tidaḥdar, ² tikarkib	tidaḥdarî, tikarkibî
3rd pers.	yidaḥdar, yikarkib	tidaḥdar, tikarkib

¹ Both foreign words.

² Or *tedaḥdar*, &c.

PLURAL FOR BOTH GENDERS

- 1st pers. nidaḥdar, &c.
 2nd pers. tidaḥdarû, &c.
 3rd pers. yidaḥdarû, &c.

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

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

REMARK.—The verb *tâtâ*² *bend down*, though in reality a quadriliteral, is treated in its conjugation as a trilateral of the second derived form, and makes *aṭâṭî* in the aorist, *meṭâṭî* in the participle.

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

REMARK *a*.—A second form, *ilkhabiṭṭ*,³ occurs in the word *iṭma'inn* (simple verb *ṭam'an*) *be easy in one's mind, confident*; aor. *atma'inn*; particip. *miṭma'inn*. This verb, however, is not in common use, like its kindred trilateral *iṭtammin*.

REMARK *b*.—The derived form of the quadriliteral answers to the fifth derived form of the trilateral.

§ 227. From "stop 'er" is derived the verb *iṣṭabbar* *stop*,⁴ aor. *aṣṭabbar*, particip. *miṣṭibbar*, used in a neuter as well as an active sense, and often with no reference to machinery.

VOCABULARY

bargim	<i>talk con-</i>	bartal	<i>bribe</i>
	<i>fusedly,</i>	barwiz	<i>frame</i>
	<i>mutter</i>	baḥtar	<i>spill, scatter</i>
tanbil	<i>be lazy</i>	zaḥlaq	<i>slip</i>
khaṣṣar	<i>clench</i>	raḥwin	<i>amble</i>
targim	<i>translate, in-</i>	'anwin	<i>address</i>
	<i>terpret</i>	gharbil	<i>sift</i>

¹ Or *ma ddaḥdarsh*.

² *Ta'ta'* in the written dialect.

³ Corresponding to the literary *ilkhabiṭṭ* (*if'alalla*).

⁴ Cf. the Alexandrian *ma stabbanîsh* from *sta bene*—(S.). *Iṣṭabb* is also used as an imperative, but somewhat jocularly. *Iṣṭabbar* is not to be confused with *iṣṭabar*, the eighth form of the verb *ṣabar*.

kartin 'ala	<i>put into quarantine</i>	ṭabbaq	<i>fold</i>
qarbaş	<i>tie to the pommel of the saddle</i> ¹	ghanna	<i>sing</i>
igga'maş	<i>be puffed up with pride</i>	raqaş	<i>dance</i>
issattit ('ala)	<i>play the grand lady</i>	wiqif	<i>stand</i>
issaltan 'ala	<i>lord it over</i>	ṭawa	<i>fold</i>
it'afraṭ	<i>become like one possessed, behave naughtily</i>	ṭawa	<i>hide</i>
iddarwish	<i>become a der- vish</i>	it'ata	<i>be given</i>
		dâr	<i>walk about</i>
		lawa	<i>twist</i>
		gisr	<i>embankment</i>
		şûra	<i>picture</i>
		shammâm	<i>water-melons</i>
		frûta	<i>fruit</i>
		ruzz	<i>rice</i>
		mafrash	<i>table-cloth</i>
		sabat	<i>basket</i>

EXERCISE 69

Inti ddawêti 'ande min? Istawêna sawa 'ala kede. Ir riggâla dôl issau² 'ala bnî yidrabûh. Il bêd yithatṭe fi l kasarôna wi yinsiwi. Ma takulsh ish shammâma di; mush mistiwiya. Ma tiṭwish dirâ'i, 'auz tikassaru? Il 'aşâya kânit miṭṭâwiya wara dahru. Hâtî, ya bitte, kursî aq'ud 'alêh. Ta'â ya wad, warrî li lli fi idak. Agî ana 'andak walla ha tigî inta 'andî? Ga³ lakshe khabar 'an abûk, ya'nî yigî walla la'? Ma hyâsh gaya llêla? La', ihua lli gayîn. Il binte tanniha taḥt ish şagara lamma gih abûha. Tannuhum masyîn humma wi r riggâla 'ala biyuthum. Tannitik ṭal'a waiyâhuun 'ala fôq. Tannina hua l kull merauwahîn sawa. Tanniha l mazzîka tduqqe quddâm il 'arabiyât. In niswân tannuhum lamma haşşalu l bêt. Intî lêh tamallî titannik fi matraḥ wâhid? Ma tannakshi tqul hâga zêye dî. Tamallî biyebargim bi l kalâm; mush 'ârif biqûl êh. Il arde mibashbisha bi l moiya, ma tighdarshe til'ab. Rayhîn nigarnal il mas'ala fi l garanîn (garânîl). Da râgil metanbil u kemân migga'maş fi nafsu, biyiftikir ma fish hadde ghêru. Kunna mdahdarîn il kûra fi l arḍ bidal ma niḥdifha 'âlî.

¹ From qarbûş (liter. qarabûs). 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 issâwû. The accent is on the final syllable.

³ The *a* is pronounced somewhat shortly. (See § 13.)

Akhûya ddarwish, ya'nî baqa darwish min id darâwîsh. Ikbraq li kemân kharqe hina 'ashân tibqa l khashaba kulliba mikhar-baqa. In nâr sha'lilit fi l bêt. It'afraq il huşân lamma wîq'it il 'agala tahte riglu. Hîya khaşarîl il fulûs fi idha, ya'nî tabbaqit idha 'alêhum. Il marađ da'da'u ktîr. Naẓaru medađ-dah. Il bersîm lamma yikbar fi l ard we yikhdarr, yequm¹ yera'ra'. Ma tqarbaşsi ħmartak kede; ħarâm 'alêk!

EXERCISE 70

The papers are all in confusion;² why didn't you number them?³ Come (and) read me this letter, please. Don't (*f.*) keep on walking about all night. They continued playing and singing and dancing until the sun rose.⁴ Nobody was ever bribed by him, nor has he ever bribed anybody. You ought to frame one of these two pictures. She was carrying the basket on her arm when the rice was spilt on the ground. We both slipped and went⁵ rolling down the bank till we fell into the canal. I saw you standing there shivering⁶ with⁷ cold. The horse was going at an amble. She always plays the grand lady with me. You had better⁸ register⁹ your letters, seeing that there are cheques in them. They have returned the paper all torn. You haven't addressed your letter. The barley has to be sifted before it is given to the horse. He wants to lord it over everybody. Will they put us into quarantine at Port Said? Please loosen this cord a little. Take the tablecloth in¹⁰ the middle and fold it (in two). What¹¹ was she whispering in his ear? Why didn't you come when I called to you? You will get ill if¹² you eat unripe¹³ fruit. The fields will be irrigated¹⁴ to-morrow afternoon.

VERBAL NOUNS

§ 228. Verbal nouns, adjectives, and substantives are those which are derived directly from verbs. They may be expressive:—

(a) Of the agent or person who acts, as *kâtib he that writes, a clerk, kannâs a sweeper* (from *kanas sweep*).

-
- | | |
|--|------------------------------------|
| 1 Syntax, §§ 11 (2), 559. | 2 Particip. fem. |
| 3 3rd pers. sing. fem. | 4 Verb before subst. |
| 5 tann. | 6 Continued present. |
| 7 min. | 8 aĥsan, at beginning of sentence. |
| 9 şôgar. | 10 min. |
| 11 After the verb. | 12 iza, with past tense. |
| 13 Trans. <i>which is not</i> (mush) <i>ripe</i> . | |
| 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 *maktûb a thing written, a letter*.

(c) Of the action of the verb in an abstract form, or of the becoming what it denotes, as *ḍarb striking, ṣugr a being small, childhood*.

(d) Of the doing of that action once, as *ḍarba a striking once, a single blow*.

(e) Of the time or the place at which it is performed, as *maghrib sunset* (from *gharab, gharrab*) *go west, maktab study, school*.

(f) Of the instrument with which it is performed, as *muftâḥ key* (from *fataḥ to open*).

(g) Of the vessel containing that which is produced by the action of the verb, as *miḥlâb a milkpail* (from *ḥalab milk*).

§ 229. Classes *a* and *b* include not only the active and passive participles, but all adjectives derived from verbs, many of which are used only as substantives. The following are the principal forms which they take :—

FORM	EXAMPLE
1. bark	ṣa'b <i>hard</i> , sahl <i>easy</i>
2. barak	gada' <i>brave</i> , Ḥasan, <i>pr. n. (beautiful)</i>
3. burk	murr <i>bitter</i>
4. birik	khishin <i>rough, in lumps</i> , tikhit <i>thickset</i>
5. barâk	khalâṣ <i>finished</i> , harâm <i>forbidden, disgraceful</i>
6. { barîk	adîb <i>well-bred</i> , ḍa'if <i>weak</i> , ḥalîq <i>shaved</i>
{ birîk ¹	bikhîl <i>stingy</i> , tiqîl <i>heavy</i> , gidîd <i>new</i> ²
7. barûk	ḥasûd <i>envious</i> , 'agûz <i>aged</i>
8. bârik	kâtib, tânî, tâlit, sâhil <i>easy</i> .
9. barrâk	baṭṭâl <i>bad</i> , baṣṣâs <i>spy</i> , khaiyât <i>tailor</i>
10. barrîk ³	akkîl <i>glutton</i> , qassis <i>priest</i> , ṣaiyîṭ <i>singer</i>
11. { barkân	sakrân <i>drunk</i> , 'aṭshân <i>thirsty</i> , kharbân <i>spoilt</i>
{ birkân	'iryân <i>naked</i> ⁴
12. abrak	aḥmar, abyad, aḥwal, &c.

REMARK *a*.—The participles of the simple and derived forms are excluded (with the exception of *bârik*) from the above list, as they have been already noticed under the verbs.

¹ Birîk is a weakened form of barîk. The *a* is always maintained when the enclosing consonants are strong.

² Notice wilîf *companion* (= literary alîf).

³ Intensive of barîk.

⁴ Ga'an (and occasionally gi'ân) is for gaw'ân (from gâ'), the *w* having fallen out.

REMARK *b.*—A few quadrilaterals have an adjective of the form lakhbût, as khalbûs *deceiving, a rogue*.

REMARK *c.*—Bârîk is confined to the participle and the ordinal numbers. Barrâk and barrîk are generally intensive in meaning.¹ The former is used mostly of trades or professions. The word gallâl *scavenger* is a denominative from gilla; so ʔauwâb *brickmaker* from ʔûb, shaddâf from shadûf. Barîk, barûk, and barkân are often identical in meaning with the passive participle of the active verb (whether in the simple or first derived form),² as qatîl *slain* (= maqtûl), rasûl *one sent, a messenger* (= marsûl),³ kharbân *spoilt* (= makhrûb).

REMARK *d.*—Barîk and birîk are frequently used in the feminine to denote the thing on which the action of the verb has been performed, as dafîna *a thing buried*, sarîqa *a thing stolen, booty*, liqîya *a find*; madiya, from the intransitive maða *pass* (of time), is used of a *previous lesson* (in school). From nafa *exile* are formed the nouns nifâya and nifâwa *one spurned, an outcast*.

REMARK *e.*—Abrak (weakened to ibrik in iswid) is confined to the comparatives and adjectives denoting personal defects (§ 61).

REMARK *f.*—A few adjectives, derived from verbs whose middle radical is *w* or *y*, take the form baiyik (or bêyik), as maiyit (mêyit) *dead* (from mât), ʔaiyib *good* (ʔâb, yetîb), bêyin *evident* (bân, yebân).

§ 230. Class *c* comprises the so-called infinitives used substantively. The principal forms of those derived from the primitive verb are as follows:—

FORM	EXAMPLES
1. bark	katm <i>concealing</i> , ‘aḏḏ <i>biting</i> , akl <i>eating</i> , qôl (for qawl) <i>saying, word</i> , sêr <i>walking, proceeding</i> , mashy <i>walking, gait</i>
2. barak	‘amal <i>doing, deed</i> , ʔalab <i>demanding, demand</i> , maraḏ <i>being ill, illness</i> , ‘ama <i>being blind, blindness</i>
3. barâk	kalâm <i>speaking, speech</i> , sawâd ⁴ <i>a being black, black</i>
4. barûk	qabûl <i>accepting</i>

¹ Kaddâb is used of one who has just told a lie, though it properly signifies one addicted to lying, a *professional liar*.

² B’rîk is the pass. particip. of the primitive Syriac verb, as barûk is of the Hebrew.

³ Used as the pass. particip. of irsal (arsal) *send*, which is not, however, in colloquial use.

⁴ All the colours have this form.

FORM	EXAMPLES
5. birk	'ilm <i>knowing, knowledge, kidb lying, lie</i>
6. birak (burak)	gilas <i>sitting, rida consenting, consent, ghina (ghuna) a being independent, riches</i>
7. birâk	kitâb <i>writing, book,</i> ¹ qiyâm <i>rising, starting</i>
8. birîk	nihîq <i>braying</i> ²
9. burk	sukr <i>a getting drunk, shurb drinking, tûl (for tuwl) being long, length</i>
10. burâk	su'âl <i>questioning, question</i>
11. { burûk { birûk	{ dukhûl <i>entering, entry, luzûm being necessary, necessity, şurûr being glad, gladness, wişûl arriving, arrival, ghilûw being dear.</i>
12. barka	rahma <i>pitying, compassion, da'wa pretending, pretension</i>
13. barâka	nadâfa <i>cleaning, 'amâya blindness</i>
14. barûka	marû'a <i>manliness (verb not in use)</i>
15. birka	sirqa <i>thieving, theft</i>
16. birâka	tigâra <i>trading, trade, shiyâla carrying, khiyâta sewing, tailor's profession</i>
17. birîka	migîba <i>bringing, migîya coming</i>
18. burâka	ghufâra <i>watching, guarding</i>
19. burûka	su'ûba <i>being difficult, difficulty, suhûla being easy, facility</i>
20. barakân	dawarân <i>turning, shawafân seeing, dawakhân getting giddy, tawahân (or tayahân) going astray, wool gathering, khararân leaking</i>
21. barkana	şaghrana <i>being childish, farsana being courageous, intrepidity</i>
22. birkân (burkân)	bunyân <i>building, nisyân (nusyân) forgetting</i>
23. birkîya	shiddîya ³ <i>strength</i>
24. burukîya	sukhunîya <i>being hot, gumudîya being hard</i>
25. mabrak	mashâl (for mashyal) ⁴ <i>carrying</i>
26. mabrik (mibrîk)	mibî' (mebî'), for mibyi', <i>selling, migî' coming</i>
27. mibrâk	mirwâh <i>going</i>
28. mabraka	maq dara <i>being powerful, mashyakha being a sheikh</i>
29. mabrika	ma'rifa <i>knowing, knowledge, ma'isha (for ma'yisha) living</i>
30. mi (me) barka	mehabba <i>loving, affection</i>

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; burakîya and burûka are derived entirely from neuters usually admitting both the forms birik and buruk, and expressing abstract qualities.

REMARK *b.*—Many of these nouns are used in a concrete as well as an abstract sense, as ma'rifa *knowing, an acquaintance*, and some of them only in a concrete sense, as 'êsh *bread (originally living)*. Some of them have both an active and a passive signification, as darbu *his striking or his being struck*, su'âlu *his questioning, his question, or his being questioned, his examination*.

REMARK *c.*—The letter *w* preceded by the vowel *i* and followed by *â*, *i.e.* in the forms birâk, birâka, burâka, is changed to *y*, as qiyâm (for qiwâm), şiyâm *fasting* (for şiwâm), ziyâra (or zuwâra) *visiting*.

REMARK *d.*—The noun of the form bark derived from verbs whose last two radicals are the same is necessarily identical with the 3rd pers. sing. of the past tense, and barak is identical with the 3rd pers. sing. of the past tense of the perfect verb.

REMARK *e.*—Nouns derived from verbs whose middle radical is *w* or *y* are in general subject to the changes to which the verbs themselves are liable. Those derived from verbs whose first radical is *w* sometimes drop that letter, as şifa *quality* (from waşaf), giha *direction* (from wagah).¹

REMARK *f.*—A form baraka appears in the words şalâ *prayer*, and hayâ *life* (contracted from şalawa and hayawa), 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. tabrîk as taftîsh *searching* (fattish), tadwir *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, *tabrâk*, occurs in the word *takrâr* *repeating* (*karrar*), and a sixth in *tilqa'* *a bringing face to face with* (*laqqa*); but the former is scarcely colloquial,¹ and the latter is used only in the expression *min tilqa'* ² *nafsu, nafsak, &c., of his, your, &c., own accord.*

II.

1. *mi* (*me, mu*).

*bârika*³ as *mekhalfa contradicting, a contravention* (*kbâlif*),
mi'âkhiza blaming (*âkiz*), *muwafqa agreeing*
with (*wâfiq*), *migauba answering* (*gâwib*),
mi'ayra reproaching (*'âyir*).

2. *birâk* as *hisâb taking account, bill* (*hâsib*).

III.

1. *ibrâk* as *i'lân publishing*.

2. *abrâka*⁴ as *agâza permitting, leave of absence, holiday*.

REMARK.—The second of these forms is confined to verbs whose middle radical is *w* or *y*.

IV. Not in use.

V. *tabarrik, tibarrak, tibarrik*, as *takallim speaking, tiharrak being moved, tiqaddim being advanced, taḥarrî investigating, investigation*.

VI. *tabârik, tibârik*, as *taḥâmil bearing malice*.

REMARK.—Forms V. and VI. do not belong to the colloquial language, but are sometimes used in imitation of the literary *tabarruk* and *tabâruk*.

VII. *inbirâk*, as *inkisâr being broken, humiliating oneself* (*inkasar*).

REMARK.—This form likewise is very rarely heard.

VIII. *ibtirâk* as *istilâm receiving* (*istalam*),
ishtiyâq yearning (*ishtâq*).

IX. *ibrikâk* as *iḥmirâr getting red*.

X. and XI. *istibrâk* as *istifhâm getting information*.

2. *istibrâka*, as *istiḡâma rectitude, istighâsa calling for aid, istirâḥa reposing*.

¹ *Takrîr* is the form in use.

² *Tilqa'* is corrupted colloquially to *tilka*.

³ The first syllable is occasionally *u*, especially before *w*. The *i* usually falls out (§ 33).

⁴ Literary *ibrâka*. Note that the spoken language has in this instance the stronger vowel.

REMARK *a.*—Only verbs whose middle radical is *w* or *y* have the second form, and of these only those which contract in the past tense. From *istagwib interrogate* is formed *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)lakhbîṭ*, as *daḥḍara rolling*, *kharbasha scratching*, *ti(te)bartîl a being bribed*.

§ 233. Class *d* is formed by the addition of the feminine termination *a* to the abstract noun, the forms *bark* and *tabrik* being used exclusively for this purpose in the case of the primitive and first derived trilateral verb, as *ḍarb striking*, *ḍarba a striking once, a blow*; ‘*add biting*, ‘*adda a bite*, *tafrîq making a distinction*, *tafrîqa a making a distinction in a particular case*.

REMARK *a.*—Nouns derived from verbs whose final radical is *y* sometimes change the *y* into *w*, as *sharwa* (for *sharya*) *a purchase* (from *shara buy*). A few nouns of this class take either *w* or *y*, as *ghalwa* (or *ghalya*) *a boiling*.³

REMARK *b.*—With the exception of *barrak*, the derived forms very rarely, if ever, admit of a noun of this class. The word *muṭâṭîya a bending* is an irregular formation, being the feminine of the participle of *tâṭâ* treated as the form of a trilateral instead of a quadriliteral, as it is in reality.

REMARK *c.*—In the quadrilaterals the derived form *tilakhbîṭ* becomes *tilakhbaṭa*,⁴ as *ti(te)makhmaḍa a being upset by shaking*, &c., *nauseousness*.

REMARK *d.*—When the abstract noun already ends in *a*, as in the case of the simple quadriliteral verb, no distinction, of course, can be made, and the adjective *waḥḍa* must be added if the idea of unity is to be emphasized.

§ 234. Nouns of time and place derived from the simple

¹ Or exists only in the literary dialect. The colloquial sometimes borrows one part of speech, while it rejects others belonging to the same root.

² *Lakhbiṭa*, as well as *tilakhbîṭa* (see below), is sometimes used by the higher classes.

³ The plur. *ghalwât* is preferred to *ghalyât*.

⁴ The learned say *tilakhbîṭa*.

triliteral verb take the forms *mabrak* and *mabrik*, the former when the vowel of the final syllable of the aorist is *a*, generally also when it is *u*, and in a few cases where it is *i*;¹ e.g. :—

<i>maghtaş</i>	<i>a large basin for plunging</i>	(from <i>ghuṭuş</i> , <i>yighṭaş</i>)
<i>maṭbakh</i>	<i>kitchen</i>	(from <i>ṭabakh</i> , <i>yiṭbukh</i>)
<i>maktab</i>	<i>school</i>	(from <i>katab</i> , <i>yiktib</i>)
<i>maglis</i>	<i>place or time of sitting, as- sembly</i>	(from <i>galas</i> , <i>yiglis</i>)
<i>maghrib</i>	<i>time of going west, sunset</i>	(from <i>gharab</i> , <i>yighrib</i>)

REMARK *a*.—The noun of time and place of verbs whose medial radical is *w* becomes *mabâk*, as *maqâm* *woodwork round the tomb of a sheikh*² (from *qâm*, *yeqûm*), 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 termination, as *madrasa* *school* (from *daras*, *yidris*). A few derived from verbs whose initial radical is *w* or *y* take the form *mibrâk*, as *mî'âd*³ *appointed time* (from *wa'ad* *promise*), *mîlâd* *birthday* (from *wilid*).

§ 235. Class *f*, denoting the instrument, takes the forms *mabrak*, *mibrak*, to which the feminine termination is sometimes added, and *mabrâk*, *mibrâk*; e.g. :—

<i>mabrad</i>	<i>a file</i>	<i>barad</i>
<i>maqaşş</i>	<i>scissors</i>	<i>qaşş</i>
<i>misann</i>	<i>a steel for sharpening</i>	<i>sann</i>
<i>mamsaḥa</i>	<i>a cloth for wiping</i>	<i>masaḥ</i>
<i>maşyada</i>	<i>a trap</i>	<i>şâd</i>
<i>minashsha</i>	<i>a fly whisk</i>	<i>nashsh</i>
<i>muftâh</i>	<i>a key</i>	<i>fataḥ</i>
<i>minshâr</i>	<i>a saw</i>	<i>nashar</i>
<i>minqâr</i>	<i>a chisel</i>	<i>naqar</i>
<i>miqyâs</i>	<i>a gauge</i>	<i>qâs</i>
<i>mîzân</i> (for <i>miwzân</i>)	<i>a balance</i>	<i>wazan</i>

¹ In these cases it is *u* in the written dialect, as *katab*, *yaktub*.

² The meaning *dignity*, *position*, is not generally known, though the expression *sâhib maqâm* is used sometimes even by the uneducated.

³ More commonly *ma'âd*.

REMARK *a*.—The verb from which the instrument is derived is not always in use, as in the case of *misalla packing-needle* (from the obsolete *sall*).

REMARK *b*.—From *nakhal sift* is formed *mankhul a sieve*, from *ra'a see mirâya looking-glass*, the *qaṭ'a falling away*.

§ 236. Verbal nouns denoting a vessel take the same forms as those of class *f*, as *miḥlâb a milk-pail* (*ḥalab*), *mibzaqa a spittoon*.

REMARK.—From *kaḥal to paint the eyes with kuḥl* is derived *mukḥila the vessel in which the paint is kept*.

§ 237. The above classes, though they comprise a vast number of words, do not include all the nouns derived directly from verbs. Of others, the following are most worthy of notice:—

(*a*) Nouns denoting a part or small quantity. These take the form *birka* or *burka*, as:—

ḥitta	<i>a bit</i>		luqma	<i>a mouthful</i>
ḥiṣṣa	<i>a portion, share</i>			

(*b*) Garments, coverings, &c., many of which take the form *birâk*, as:—

libâs	<i>drawers</i>		girâb	<i>sheath, bag</i>
ḥirâm	<i>coverlet, woollen over-garment</i>			

(*c*) The place where a thing is constantly produced or found, or that by means of which the action of the verb is constantly performed, is represented in a few instances by the feminine form of the intensive adjective *barrâk*, as:—

mallâḥa	<i>a salt-mine, salt-cellar</i>		ṭarrâḥa	<i>a mattress</i>
			'aṣṣâra	<i>an oil press</i>

Barrâdiya is the vessel where water is kept cool.

REMARK.—A few intensive adjectives take the forms *mibrak*, *mibrîk*, as *mis'ad¹ fortunate*, and *mibkhit very lucky* and *miṭyîz with large thighs*, formed from the nouns *bakht* and *ṭîz*.

§ 238. The remaining forms are not easily classified, as they are applied almost indiscriminately to different orders of nouns, as:—

shibbâk	<i>a window</i>		tiffâḥ	<i>apples</i>
dibbân	<i>flies</i>			

§ 239. It should be noted also that a particular form is not necessarily confined entirely to a class. Thus *shammâm water-melons* has the form of nouns denoting trades, &c.

¹ Unless it represents the passive participle of the verb *as'ad*. (See § 167.)

VOCABULARY

khatt	<i>handwriting</i>	'ôza	<i>need, want</i>
shurba	<i>draught</i>	taswîya	<i>cooking</i>
dukhûl	<i>entry</i>	şugr	<i>childhood</i>
niyâba	<i>procuration</i>	dabh	<i>slaughtering</i>
nashr	<i>sawing</i>	libs	<i>clothing</i>
qirâya	<i>reading</i>	titakhbîţ	<i>being knocked, knocking</i>
firâr	<i>fleeing</i>	rubât	<i>tying</i>
meqauma	<i>resistance</i>	wasl	<i>receipt</i>
şurûr	<i>joy</i>	fakk	<i>untying</i>
inshirâh	<i>gaiety</i>	kuḥḥa	<i>coughing, cough</i>
wiştîya	<i>order</i>	ghuna	<i>singing</i>
qu'âd	<i>sitting</i>	sukât	<i>being silent, silence</i>
tazyîr	<i>putting on, in- teresting one- self with</i>	ḥafa	<i>going bare- footed</i>
ḥashwa	<i>stuffing</i>	mauqaf	<i>place of stand- ing, stand</i>
ḥazz	<i>enjoyment</i>	maḥmal	(See Lane, <i>Mod. Egypt.</i> , ch. xxiv.)
inbişât	<i>contentment, pleasure</i>	taman	<i>price</i>
hana	<i>happiness</i>	'amaliya	<i>doing, deed</i>
ḥinniya	<i>kindness, com- passion</i>	fôt	<i>a passing, going through</i>
radâwa	<i>depravity</i>	dikka	<i>bench</i>
ghiyâr	<i>changing</i>	fiţîr	<i>pastry</i>
madad	<i>stretching, scope</i>	sham'idân	<i>candlestick</i>
shôf	<i>seeing, view, vision</i>	'ankabût	<i>spider</i>
dashsh	<i>crushing</i>	ḥabara	<i>kind of cloak</i>
ţulû'	<i>rising, depart- ing</i>	ḥalla	<i>pot</i>
hadad	<i>demolishing</i>	rîq	<i>saliva</i>
ihtirâm	<i>respecting, re- spect</i>	furn	<i>oven</i>
mushtara	<i>buying</i>	kanûn	<i>oven (Arab)</i>
(mishtara)		nagaf	<i>chandeliers</i>
ḥifz	<i>preserving, protecting</i>	fak-ha	<i>fruit</i>
kubr	<i>being big, man- hood</i>	gidrî	<i>smallpox</i>
du'f	<i>weakness</i>	nâ'im	<i>soft</i>
diyâna	<i>religion</i>	gâhil	<i>ignorant</i>
		nâdir	<i>rare, scarce</i>
		ḥâdiq	<i>salt (adj.)</i>

simih	<i>bright, smiling</i>	qarrab	<i>approach</i>
wakîl	<i>agent, representative</i>	amar	<i>order, give orders</i>
khafif	<i>slight</i>	'irif	<i>know, recognise</i>
ṭabb	<i>stumble, come suddenly</i>	ḍarr	<i>injure, do harm to</i>
sharraf	<i>honour</i>	waṣṣa	<i>charge, enjoin, order</i>
qâwil	<i>engage, give contract to</i>	ṭaqṭaq	<i>explode</i>
'allaq	<i>attach, hang</i>	ghala, ghili	<i>boil</i>
dâq	<i>be pressed, squeezed</i>	al'an	<i>more accursed (mal'ûn), worse</i>
qala'	<i>take off, extract</i>	ba'de ma	<i>after that</i>
mala	<i>fill</i>	ke'innuhum	<i>as though they</i>
ṭa'am	<i>vaccinate</i>	(keyinnuhum)	
'azzib	<i>torture, punish</i>	'ala ḥasab	<i>according to</i>
gahhiz	<i>prepare</i>	lagl, li agl	<i>for, in case of</i>
rabba	<i>bring up, educate</i>		

EXERCISE 71

Il faḥme da kullu nâ'im; khallîh yegib lina khishin. Il khatṭe betâ'ak ṣa'be qawî; min yiqrah? Il qassis da râgil akkîl; bidâl ma yâkul luqmitên khad il kull. Ana 'aṭshâna qawî; iddinî shurbît moiya. 'Aḍḍ il 'ankabût al'an min qarṣ in namûs. Kalâmak kullu kidb min il auwul li l âkhir. Id dukhûl ṣa'be 'an il khurûg. Migibt il 'afshe kan qable mirwahhum. Taman ish shî'ir bi l mashâl tis'in sâgh. Mush ṣahbi hûwa, basse ma'rifî. Iza shâfak il bulîṣ yiktîbak fi l mekhalfât. Iktîb li waṣl 'an istilâm il fulûs. Waqt il maghrib kânit qa'da fi maktab abûha. Hûwa wakîl il Khalifa bi n niyâba 'annu. Shughl il minshâr li nashr il khashab. Da râgil gâhil ma ya'rafsh il kitâba wala l qirâya. 'Ande wiṣûl il ḥaramiyya yekûn il firâr ahsan min il meqama. Katun il haqîqa mush nâdir 'and ish shuhhâd. Idfa' 'ala ḥasab maqdartak. Simi'te ṭitaqṭiq il barûd lamma miskit fih in nâr. Muṭaṭiyitak dî li ṣ ṣalâ mush tamâm; ṭaṭî kemân shuwaiya. Wishshu simih we bêyin 'alêh leinnu râgil ṭaiyib. Ghalêt il moiya ghalwitên walla ghalya wahda bass? Il ḥuṣân ṭebbe ṭabba gamda. Itgauwizte littit bint, lâkin liqîya 'âl. Ana, ma fish luzûm agî. La', tigî; migtyak yinfa'. Hûwa lissa ma khuluṣṣe min taḥḍîr il 'arabiyya? Sharraftina we ânistina we ḥaṣal lina ṣ ṣurûr wi l inshirâh bi

wugûdak 'andina. Zêye ma waşşêtûnî adîni 'amalte bi l wişîya lukum. Hûwa qal lak kede qôl şahiḥ? Lâzim neqâwil wâhid 'ala ta'liq in nagaf wi sh sham'idânat luzûm il farah we 'ala taḥdir is sagâgîd luzûm id dikak liagle qu'ad in nâs 'alêha. Guzha shtara lha ḥabara lagli t tazyîr biha. Qaddimu l farkha bi ḥashwitu. Tannuhum fi ḥazz wi mbisât we fi hana we fi şrûr lamma yedûrum we yirga'um 'ala bêthum. Ana ra'aftu min hinnîyit qalbî 'alêh. Min radâwit qalbiha 'alêna qâmit darabitna wi khaḥqitna, we baqat nafasî middâyiḡ¹ min maskitha fi raqabtî, u baqêt a'aiyaḡ min khaḥqihâ fiya u min darbiba fiya. Akl il fawâkih yinfa' li ghiyâr ir rîq. Fî nâs yelîbbu ṭ ṭabîkh ḥâdiḡ şhûwaiya zêye nuşse ḥuduḡîya. Şhûf 'ala madad şhûfak.² Ma titla'sh il kḥamsa min gêbu illa bi qal' id dîrs. Khallî bâlak maly ik kubbâya yekun khaḡf laḥsan yitkabb in nibît 'aş şufra. Kutr il kalâm yiḡurr. Il walad min gumudîyitu u min shiddîyitu raḡ dughri misik ir râgil u ramâh 'ala ḡahru. Qaulu l minaggid 'ala tangîd il marâtib. Khallîh 'an nâr lamma yistiwi u tibqa taswîyitu zêy iz zibda. Min ba'de ma yikhlaşû min dashsh il fûl yigharbilûh, u ba'd it tigharbil yihuttûh fi l halla. Ana shâyif leinn il mâşûra di fiha kbararân. Bêtu fi ani sikka? Auwil tahwîdak 'ala l yimîn.

EXERCISE 72

As soon as I had finished cleaning³ the house. It was broken by a stone falling on it when the wall was being pulled down.⁴ From her limited knowledge of Arabic.⁵ When he had got down from⁶ the horse. He showed⁷ them great honour, as though they were big people. Choose me a good carriage from the stand. You must make a contract with him for⁸ the girl. (It is) she who brought me up from my childhood to my manhood. I have not yet finished buying what is necessary for the table. Children are vaccinated to protect them from

¹ See § 464, note, and § 560.

² Or 'ala maddit şhûfak (or ish şhûf).

³ Trans. *from the cleaning of*.

⁴ Trans. *the descent of a stone on it at the time of the pulling down of the wall*.

⁵ Trans. *the smallness of her-knowledge in the Arabic*.

⁶ Trans. *after his descent from on*.

⁷ 'amal l.

⁸ 'ala.

smallpox.¹ A European oven is better for cooking pastry than an Arab oven. God will punish them according to the weakness of their religion. The pilgrims spend² two or three days in the preparation of their food,³ until the time for⁴ the departure of the *mahmal* approaches.⁵ The meat is only half-cooked.⁶ Leave it there in case of need. We arrived before sunset and left before sunrise.⁷ The price for slaughtering⁸ a lamb is five piastres tarif. We are not satisfied with⁹ our food and clothing. I heard a knocking at¹⁰ the door. Why didn't you prevent him from striking her?¹¹ Tying¹² is easier than untying.¹² They do all these things¹³ to make fun of people.¹⁴ When it first came down,¹⁵ the rain was slight. She has a violent cough. Give me a little drinking-water,¹⁶ please. The king gave orders for his head to be cut off.¹⁷ I recognised him by¹⁸ his¹⁹ gait. They were busy with²⁰ their drinking and singing. If speech is silver, silence is gold.²¹ He is ever wool gathering.²² Going bare-footed²³ is harmful to the health in winter.²⁴ I saw him as I was passing through²⁵ Cairo.

¹ *The vaccination of the children is for the preservation from the . . .*

² fidil.

³ il akl wi sh shurb.

⁴ Of.

⁵ Verb before the subject.

⁶ Trans. *cooked half a cooking.*

⁷ Trans. *before the rising of the sun . . . before its setting (nuzûl).*

⁸ Genitive. ⁹ fi.

¹⁰ Of, genitive.

¹¹ Trans. *his striking at (fi) her.*

¹² Trans. *the tying, the untying.*

¹³ Trans. *doings.*

¹⁴ 'ashân dihk in nâs.

¹⁵ Trans. *in its first descent.*

¹⁶ Trans. *water (of) drinking.*

¹⁷ Trans. *for (bi) the cutting off (of) his head.*

¹⁸ min.

¹⁹ betâ'u.

²⁰ fi.

²¹ Trans. *if speech is of . . . , silence will be of . . .*

²² Trans. *he has ever (tamallî) wool gathering.*

²³ Trans. *the going, &c.*

²⁴ Trans. *in the winter.*

²⁵ Trans. *in my passing through ('ala).*

THE PREPOSITIONS

§ 240. The prepositions may be divided into two classes:—

(1) Inseparable,¹ or those which in pronunciation regularly form one word with the noun or pronoun which they precede and govern; and

(2) Separable.

§ 241. The former consists of the following:—

Bi, be, bu *at, by, in, &c.*, li, le, lu *for, to, &c.*, and wa, wi, we *by* (in swearing), as w Allah, w Allâhi *by God*, wi hyât râsak *by (the life of) your head*, wi n nabî *by the Prophet*.

REMARK.—The particle *ka* *like, as*, partakes of the nature of a preposition, and may also be regarded as inseparable, but it is scarcely heard in the spoken language, except in the expression zâhir ka sh shams *as clear as the sun*, and in the conjunction keinn (or keyinn).

§ 242. Separable prepositions are, for the most part, derived from verbs, and a great number of them are verbal nouns used as substantives. The following is a list of those in common use:—

barra	<i>outside</i>	fî, fi	<i>in</i>
ba'd	<i>after</i>	fôq	<i>above</i>
bên	<i>between</i>	qabl	<i>before</i>
bidâl	<i>instead of</i>	qadd	<i>up to</i>
ta t	<i>under</i>	quddâm	<i>in front of</i>
tûl	<i>during,</i> <i>throughout</i>	quşâd	<i>opposite</i>
gûwa	<i>in, inside</i>	khalf	<i>behind</i>
ganb	<i>beside</i>	lamma	<i>till, up to</i>
ghêr	<i>without, except</i>	li hadd, li	<i>up to, as far as,</i>
hawalên	<i>around</i>	ghâyit	<i>until</i>
didd	<i>against</i>	ma', mi'	<i>with</i>
dimn	<i>among</i>	mitl ³	<i>like</i>
zêy	<i>as, like</i>	min	<i>from</i>
'ala ²	<i>on, against</i>	waiya, wîya	<i>with</i>
'an	<i>from</i>	wara	<i>behind</i>
'and	<i>by, with, &c.</i>	wuşţ	<i>amid</i>

¹ They are written as separate words in this work, to prevent confusion.

² 'Ala represents in sense the literary *ila*, which is only heard, perhaps, in the phrases *rûh ila hês* or *ila ma sha llah*, *i.e. go to perdition*.

³ *Mitl* (literary *mithl*) does not seem to be known to most of the lower orders—(S.). It is usually pronounced *misl* by the educated.

REMARK.—The changes which some of the prepositions undergo in conjunction with the pronouns and the sign of the negative have already been noticed (§ 117).

§ 243. As in other languages, two prepositions may occur together, as *min fôq* *from above, off*, *min wara* *from behind*. *Min* is sometimes used with another to give greater precision, or pleonastically, as *ba'de minnu*, *tahte minnak*, *min ghêr hâga*. Others form a new preposition in conjunction with another word, as *'ala shân* (or *'ashân*) *for the sake of, on account of*, *li hadd* *up to, until*, *bi dûn*, *min dûn* *without*, *ghaṣbe* (or *ghaṣbin*) *'an in spite of*.

REMARK.—In *balâ*, *balâsh* *without*; *never mind!* the *i* of *bi* is strengthened to *a*.

THE ADVERBS

§ 244. Many of these are adjectives used adverbially, or substantives in the accusative case (see § 63), or with the pronominal suffix of the 3rd pers.; several are a combination of two or more words, especially of a preposition with a substantive; and a few, lastly, are verbs in the 3rd pers. of the past or aorist tense. Some are used also as prepositions. The following are frequently heard:—

(1) Adverbs of time:—

abadan	<i>never</i>	zaman, zêye	<i>formerly</i>
aşlu	<i>originally</i>	zaman	
auwilan, fi l	<i>firstly</i>	sâ'a, sâ'ât	<i>sometimes</i>
auwil		dilwaqt, dil-	<i>at present</i>
emta?	<i>when?</i>	waqti ²	
imbârêh	<i>yesterday</i>	hâlan	<i>at once</i>
in nahar da	<i>to-day</i>	summa ³	<i>then, next</i>
badrî	<i>early</i>	'amnauwil	<i>last year</i>
ba'd, ba'diha	<i>afterwards</i>	qabla, qabliha	<i>before</i>
ba'dên	<i>afterwards</i>	lissa	<i>not yet, still</i>
bukra	<i>to-morrow</i>	nihaytu, in	<i>finally</i>
tamallî	<i>always</i>	nihâya	
tânî ¹	<i>again</i>	wakhrî	<i>late</i>
dawâman,	<i>always</i>		
dayman			
(da'iman)			

¹ The Nahwy form *saniyan* is sometimes heard.

² For *dî il waqt* (§ 416). The *i* seems to emphasize the word. Cf. *dôli these here*, *kemânî* (for *kemân*); similarly, perhaps, the final *ak* in *ya dôbak*, &c. (See § 570, note.)

³ Borrowed from the literary language.

(2) Adverbs of place :—

barra	<i>out</i>	fên ?	<i>where ?</i>
taht	<i>under</i>	fôq	<i>above</i>
gûwa	<i>inside</i>	quddâm	<i>in front</i>
henâk	<i>there</i>	quşâd	<i>opposite</i>
hina	<i>here</i>	wara	<i>behind</i>

(3) Adverbs of manner and degree :—

atâbi, atâri	<i>now, assuredly</i>	halbatt, il-	<i>certainly, no</i>
izzêy ?	<i>how ?</i>	batt ²	<i>doubt, pro-</i>
bardu, bardu	<i>also, all the</i>	dughri ¹	<i>bably</i>
	<i>same</i>	dôbak, ya dôb	<i>scarcely,</i>
balâsh	<i>no need of,</i>		<i>hardly</i>
	<i>gratis</i>	rubbama, li	<i>perhaps</i>
bass	<i>only</i>	rubbama	
baqa, baqat	<i>however, still</i>	zêye bardu	<i>all the same</i>
bêyin	<i>apparently</i>	ziyâda	<i>more</i>
belki, ¹ belkin	<i>perhaps</i>	sâbiq	<i>formerly</i>
bi hsâb	<i>cautiously</i>	sawa, sawîya	<i>together</i>
bi ziyâda	<i>too much,</i>	sirqa	<i>stealthily</i>
	<i>enough</i>	sirr	<i>secretly</i>
bishwêsh	<i>gently</i>	shawâhid,	<i>evidently</i>
bi l aqall	<i>at least</i>	ish shâhid	
bi t takhmîn,	<i>approximately</i>	shuwaiya	<i>a little</i>
takhmîn		'aşalla	<i>perhaps</i>
tamâm, bi t	<i>completely</i>	'ala l mahl ³	<i>slowly, gently</i>
tamâm		faqaţ	<i>only</i>
taqrîban	<i>about</i>	qawî	<i>strongly, very</i>
ţês, bahre tês	<i>very much</i>	qawâm	<i>quickly</i>
ghâliban,	<i>probably,</i>	qalle ma	<i>seldom</i>
ghâlib	<i>mostly, gene-</i>	kaza, ⁴ kede	<i>so, thus</i>
	<i>rally</i>	kêf	<i>how</i>
ghershe	<i>only</i>	kêt we kêt	<i>so and so</i>
hantara, ya	<i>I wonder if</i>	kitîr (ketîr)	<i>much</i>
hantara,		kamân, ke-	<i>also, again</i>
ya tara		mân, ke-	
hatta	<i>even</i>	mânî	
haqqa	<i>truly</i>		

¹ Turkish.² For il batt *the conclusion*. The *h* is frequently dropped.³ Used also with the pronominal suffixes.⁴ Not in general use.

keinn, ke-	<i>apparently</i>	ma'nâha kân	<i>however it be</i>
yinn ¹		môt	<i>exceedingly</i>
khâliṣ	<i>entirely</i>	mûsh, mush,	<i>not</i>
la', la	<i>no, not</i>	mish	
la budd	<i>of necessity</i>	nâr	<i>exceedingly</i>
lêh?	<i>why?</i>	na'am	<i>yes</i>
ma	<i>but</i>	wâṣil	<i>at all</i>
masal, masa-	<i>for example</i>	wi s salâm	<i>once for all</i>
lan		ya'nî	<i>that is to say</i>
maḥsan, ya	<i>apparently</i>	yitla'	<i>about</i>
maḥsanak		yigî	<i>about</i>
ma'nâha	<i>that is, namely</i>		

CONJUNCTIONS

§ 245. The following are of everyday occurrence:—

au	<i>or</i>	ham . .	<i>both . . . and</i>
amma ²	<i>but, when</i>	ham ⁴	
agrann	<i>since, seeing</i>	ḥatta	<i>until</i>
	<i>that</i>	ḥâl in	<i>directly that</i>
auwil ma	<i>directly that</i>	ḥês (le) inn	<i>inasmuch as</i>
azinn	<i>inasmuch as</i>	ḥâkim	<i>inasmuch as, in</i>
atâbi, atârî	<i>seeing that</i>		<i>fact</i>
iza, izakân	<i>if</i>	sâ'it ma	<i>at the time that</i>
in	<i>if</i>	'ala shân,	<i>in order that,</i>
inn, illa	<i>that</i>	'ashân (ma)	<i>because of</i>
illa inn	<i>except that</i>	'ala inn	<i>that</i>
ikminn	<i>seeing that, be-</i>	'ala bâl ma,	<i>until</i>
	<i>cause</i>	'abâl ma	
innama	<i>only that, ex-</i>	fa, fi, fe	<i>and, so</i>
	<i>cept that</i> ³	qable ma	<i>before that</i>
i'wad ma	<i>instead of</i>	kulle ma,	<i>whenever</i>
ba'de ma	<i>after that</i>	kullî ma	
bidâl ma	<i>instead of</i>	keinn, keyinn	<i>as if</i>
tauw, tauwe	<i>as soon as, no</i>	le inn	<i>because, that</i>
ma	<i>sooner</i>	lagl (lî agl)	<i>in order that</i>
ṭul ma	<i>as long as</i>	lagle inn,	<i>in order that</i>
ghêr inn	<i>except that</i>	lagle ma	

¹ With the pronominal suffixes.

² As in amma nshûf *let me see*.

³ Fr. *seulement*.

⁴ Turkish, from Persian.

lahsan	<i>lest</i>	mâdâm	<i>inasmuch as</i>
li hîn, li hîn	<i>until</i>	ma'inn	<i>although,</i>
ma			<i>whereas</i>
lâkin, we	<i>but</i>	(wa), wi, we, û	<i>and</i>
lâkin		walla	<i>or</i>
lau, walau	<i>if, although</i>	wala . . . wala	<i>neither . . . nor</i>
lôlâ	<i>if not, but for</i>	waqte ma	<i>at the time that</i>
lamma	<i>when</i>	ya . . . ya	<i>or . . . or</i>
mata ¹ (only	<i>when</i>	ya imma . . .	<i>or . . . or</i>
with past		ya imma ²	
tense)			

INTERJECTIONS AND EXCLAMATIONS

§ 246. The following are in frequent use:—

Allah, Alla	<i>dear me</i>	tay tay	to call a goat
(God)		ta-a-ta	when teaching
allahumma	<i>in truth, in-</i>		a child to
	<i>deed</i>		walk
âh, ah-h ³	<i>ah, alas, oh</i>	trrrr	to make a
akh, akh min	<i>fie on</i>		camel kneel
ikhkhî,	<i>pugh, ugh</i>	gay gay gay	<i>help</i>
ukkhk, iffî,		hus	to quiet a
uff, uffên			dog, &c.
ikhs ('ala)	<i>fie, for shame</i>	hó, hé (hoh,	<i>here</i>
fy	<i>mind</i>	hêh) ⁵	
fyâk	<i>beware, see that</i>	hay hay hay	to call goats
	<i>you</i>	hay	
fyâh, fyâha	<i>there he, she, is</i>	hâ-ah, harga ⁴	to urge a
î-i-yîh	<i>ugh, not really</i>		donkey
inzil, shinzil ⁴	<i>move</i>	hiss	to quiet a
ôh, o, oh	<i>oh, oho</i>		donkey
ummâl	<i>rather, I should</i>	sik sik sik	to call goats
	<i>think so,</i>	sik	
	<i>pray</i>	shî-ih	to urge a beast
bi llâhi	<i>by God</i>		of burden
bis bis bis	<i>to call a cat</i>	shê gharfb	<i>how strange</i>

¹ Mata is rarely heard.

² Also ya immatan, savouring of Nahwy.

³ Expresses mostly distress and admiration, and sometimes an emphatic assent.

⁴ Used especially to a horse. Shinzil is intensive, and is used when the first cry (inzil!) has no effect.

⁵ Mostly with *a* and *kede* prefixed (§ 124).

kis kis ₄ kis	to make a horse go back	la ¹	to express surprise
kh-h-h-h	to make a camel kneel	ma	but
khât	to make a camel step cautiously	ya ma	how much, how very
khatt, khattî	to a donkey for the same purpose	ya ma ḥsan	surely
khud	to call a person's attention, hey!	yalla	come on
		ya rêṭ	would that
		ya salâm, ya sâtir	fancy, dear me
		yiss, yisse ²	to make a horse stop
		baqa	
		yu-ûh (ya sâlim)	oh

VOCABULARY

fagr	dawn	istafhim	inquire
kû'	elbow	ḍarab bulṭa	take a stroll
shanab	moustache	khalat	mix
karsha	hurrying	waqqa'	let fall, drop
fusha	recreation	bi kh(i)lâf	contrary to
khidma	service	bi l marra	once for all, not at all
kinîsa	church	istiḥbâb	chumming together
ista'gil	haste	mandil	handkerchief
'âm	swim, float	mallin	millième
ṣâḥ	be correct, proper	ṭûl	length
sakk	to lock	lisân	tongue
fiṭir	to breakfast	kalûn	lock
sihir (ṣihir)	to sit up, watch	quwwa	strength, power
iftakar	think	(qûwa)	
birid	catch cold, a chill	'âda	custom
shadd	pull	ṣahih	true
nâwil	hand, reach	ṣahîha	truth
istâḍ	shoot	kidb	falsehood, false
samak	fish	balṭa	axe

EXERCISE 73

Inta râyiḥ 'ala fên? Fih mandilên f udtî fôq it tarabêza; hat lî wâḥid minhum. Ma mi'ish fulûs wala mallim; fih 'andak

¹ La is followed by the personal pronouns, huwa, hiya, and humma, being appended to it in their shortened forms, as lahu gih! lahê gat! lahum gum! It is but rarely used with the 2nd pers. (la nta).

² The *y* is barely pronounced.

inta? Itla' 'ala fôq we shûf iza kan hûwa râyih yinzil wala la'. Khallî şôtak qadde tûlak. Bêyin innî sakkêt il bâb 'ala l fâdî, ya'nî 'ala l hawa, bidal ma (a) dakhkhal lisân il kalûn fi l hadîd. Beyishtaghal 'ala qadde quwwitu. Shiddi nna l garaz. Ana gay 'andak taht iş şagara. Intu mşalla'tîn in nas dôl 'alêya lêh? Humma tîl'um min hina ya tara wala lissa? Lâzim neqûm bukra badîf lahsan ma nilhaqsh il babûr. La', ma ðarabtûsh qadde kede gâmid; khaff.¹ Humma mashyîn 'ala mahluhum ketîr; khallîhum yista'gilu shuwaiya fi l mashy. Li hadde dilwaqti ma shuftish wala wâhid minhum. Balâsh kalâm hina; iskut! Rağ tigi emta? Ba'de sâ'a u nusse agî. İhna lissa ya dôb kunna fitirna lamma tabb ir râgil. Kân² il qizâza ya dôb 'ayma fôq wishsh il moiya. İhna kunna 'andu min yigi sa'tên. Ishtaghalna tûl il lél lamma li ghâyit tultû 'il fagr. 'ashân êh 'amalte kede bi khlâf 'adtak? Sitritak mashrûta min 'and il kû'. Râgil mitlak mush lâzim tikhâf min walad şughaiyar. Şihirna lamma s sâ'a talâta min il lél. Tiftikir leinnu yigî? Ma 'rafsh, ya yigî ya ma yigîsh. Uq'ud henâk inta lamma (a)rûh ana agibha. Il huşân khadu bard ikminnu wâqif min ghêr ish shall. Ish shâhid nihaytu zêye ma qult ana. İlli bêyil lî shawâhid şahîhit qôlak hûwa kalâm akhûk w ukhtak. Atâbi r râgil da kalâmu şahîh, we lâkin 'ammu atâbîh râgil kaddâb. I'wad ma tibqa hina min ghêr shughl ahsan bi l marra tigi tishtighil 'andî fi l ghêt. Litnên saknîn sawa istihbâb. Wi hyât shanabak, ya sîdî, kalâmî mush kidb; ana râgil faqîr, ma yişahhish innî akdib 'alêk. Yehibbiha môt. İl kalâm da na ma smihtûsh illa dilwaqti. Ya zauwidni³ ya balâsh shughl. Nihaytu qul li êyuha waħda minhum wi s salâm illi tkun nizlit. Hûwa qal lî 'ala innu ħa yigî bukra ş şubĥ. Râşu kbîra khâlîş mush kebîra bass. Humma qalû lî a'mil ish shughle dih ana b nafsî. İyâk tefût 'alêya u ma tinsâsh. İhna kunna min dimnuhum. Ĥiya tawîla? la', basse ganbik tawîla. Yeqûlû "imshî" keinniha⁴ karsha, we "mashshî" keinniha⁴ fusha. Ya maħsan yekun garâ lu ĥâga; ummâl 'auwaq lêh? Abûya ma mât min zamân. Ma tigi titfaddal tuq'ud 'andina shuwaiya. Ya ma nta wisikh ya walad! İkkhî 'alêh, da râgil mal'ûn. Akh minnak illi 'amalt il 'amaliya dî. Ma niqdarshe niġlub minnu shughle ketîr ĥâkim hûwa râgil 'agûz. Mahma kânit il ĥâga teqîla tinshâl. Laħna kunna hina! ma kunnâsh. Lahu ana ðarabtu?

¹ Adjectives used adverbially. (See Syntax, § 336.)

² For kânit (§ 458, *d*).

³ I.e. *my pay*.

⁴ Syntax, § 387.

EXERCISE 74

I took cold yesterday from not wearing¹ an² overcoat. Since when have you been in Cairo?³ Please reach me that⁴ pencil from the top of the cupboard. I wonder who has torn these leaves out of my book? If you go to bed⁵ early, you must not get up late. He fell off⁶ the bank into the water, and they were only just able to pull him out before he was drowned. You were making fun of me behind my back. I returned without anything⁷ after two days' shooting.⁸ What is the distance from Cairo to the Pyramids? About two hours and a quarter walking.⁹ He said that he will do¹⁰ it for your sake only. We ran after him till we overtook him outside the town. Haven't you asked him yet why he didn't look for¹¹ my watch, or make inquiries about¹² it? The water flows round the village, and the inhabitants fish in¹³ it. He is always trying¹⁴ to talk Nahwy, and says, for example: "ir ragul allazî ga' 'indî ams" for "ir râgil illi gih 'andî imbârih." Tell me approximately how long you have been in the Government service.¹⁵ At what time do they ring¹⁶ the bell for dinner? The telegram didn't come till two in the afternoon. Is his house next-door-to¹⁷ the post-office or opposite to it? When our work is finished¹⁸ we will take a stroll as far as the market. Why did you mix the good with the bad? It would-have-been¹⁹ better if you had taken the eggs out of the basket before you dropped it on²⁰ the floor. I wish (I had)! Go straight on²¹ and turn to²² the left after the English church. You will find it right at the top.²³ Even²⁴ if she comes now she won't catch²⁵ 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, only²⁶ you must let me know before,²⁷ so that I may get it ready for²⁸ you. Is the lady in or out?

¹ Trans. *because I* (ikminnî) *did not wear.*

² Trans. *the.*

³ Trans. *you since when in Cairo?*

⁴ *da.*

⁵ Past tense with *iza.*

⁶ *From off.*

⁷ *hâga.*

⁸ *We had shot.*

⁹ Trans. *to the walker.*

¹⁰ Aorist.

¹¹ 'ala.

¹² 'an.

¹³ *min.*

¹⁴ 'auz with aor.

¹⁵ Trans. *the service of the Government.*

¹⁶ *darab.*

¹⁷ *ganb.*

¹⁸ Aor. The verb to precede its subject.

¹⁹ *kan.*

²⁰ *fi.*

²¹ Trans. *in front of you.*

²² 'ala.

²³ Trans. *above, entirely.*

²⁴ *hatta.*

²⁵ *lihiq, aor.*

²⁶ *bass.*

²⁷ *min qabl.*

²⁸ *li.*

APPENDIX A

NAHWY PRONUNCIATION AND FORMS

For *ê* we hear *ay* (as in English aisle), as 'ayn *eye*; for *ô*, *au* (as in German), as *khauf fear*.

s and *z* take the place of *t* and *d* where these letters correspond to the literary *th* and *dh*.¹

g is pronounced soft like the English *j*, as *rajul* (= *râgil*.)

' retains its full value. (See § 21.)

For the pronunciation of *q*, see § 20.

Elision of the vowels, in such instances as are given in § 29, is to a great extent avoided.

The words cited in §§ 17 and 18 are, for the most part, sounded as they are written in the dictionaries.

The definite article, which is pronounced *al* or *el*, is assimilated only to *t*, *ṭ*, *d*, *ḍ*, *r*, *z*, *ḥ*, *s*, *ṣ*, *sh*, and *n*.

Words are frequently used in their uncontracted forms (§ 33).

a replaces the colloquial *i* in a large number of words,² as *wa and*, *gadd grandfather*, *shagaratuhu* (or *shagaratu*) *his tree*.

Nouns, when undefined, are declined after one or other of the following models:—

		SINGULAR	
		MASC.	FEM.
N.	kâtibun		kâtibatun
G.	kâtibin		kâtibatin
Ac.	kâtiban		kâtibatan
DUAL			
N.	kâtibâni		kâtibatâni
G. A.	kâtibaini		kâtibataini
PLURAL			
N.	kâtibûna		kâtibâtun
G. A.	kâtibîna		kâtibâtin

¹ In Hebrew also and other Semitic languages *s* and *z* answer to the Koranic *th* and *dh* in a large number of words.

² Or, in the words of the grammarians, *imâla* does not take place; but occasionally we have *i* for *a*, as in 'ind = colloq. 'and.

BROKEN PLURAL

	MASC.
N.	rigâlun
G.	rigâlin
A.	rigâlan
N.	'usmânu
G. A.	'usmâna

Dual and Perfect Plural as above.

BROKEN PLURAL

N.	dirâhimu
G. A.	dirâhima ¹

Undefined nouns, *i.e.* nouns preceded by the definite article, or followed by another noun in the genitive, or having a pronominal suffix, are declined according to the first paradigm, but without the final *-un*, as *al aswadu the black*, G. *al aswadi*, A. *al aswada*; *kitâbu 'llâhi the book of God*, *kitâbuhu his book*.

Abun father and *akhun brother* are, under these circumstances, declined as follows:—N. *abû, akhû*; G. *abi, akhi*; A. *abâ, akhâ*; while the dual loses the termination *ni*, and the perfect plural the termination *na*, and *î* is substituted for *û*, as *mustakhdamîh his employés*.

REMARK *a.*—A substantive is often given the case ending, while the qualifying adjective remains in the colloquial form, as *fi yômin wâhid in one day*.

REMARK *b.*—The final vowels and the “tanwîn” (*un, in, an*) are more often omitted than not.

The cardinal numerals which differ from those in common use are as follows:—

MASC.	FEM.
aḥad(un)	iḥda
wâhid(un)	wâhida(tun)
2. isnân(i)	
3. salâs(un)	salâsa(tun)
8. samân	samâniya
10. 'ashr(un)	'ashara(tun)
11. aḥada 'ashara	iḥda 'ashrata
12. isna 'ashara, &c.	
18. samâniya 'ashara, &c.	
20. 'ishrûn(a), for both genders	
30. salâsûn, salâsîn, &c.	
80. samânûn, samânîn	
100. mi'atun, mi'ah	
200. mi'atân(i)	
300. salâsu mi'a(tin), &c.	

¹ The student must consult the grammars of the literary

The ordinals are :—

MASC.		FEM.
1st.	auwal(un)	âla
2nd.	sânî	sâniya(tun)
3rd.	sâlis(un)	salisa(tun), &c.
8th.	sâmin(un)	sâmina(tun)
11th.	hâdî 'ashara, &c.	

The pronouns which must be regarded as Nahwy are: *hâza this*, f. *hâzihi*, pl. comm. *ha'ulâ'*; *zâlik this, that*; *allazî who, which*, f. *allatî*, du. *allazân*, f. *allatân*, pl. *allazân*¹; and the personals *nah(u) we*, hum *they*, f. *hunna*.

The verbal suffixes which express the accusative differ from those in general use in the 2nd pers. sing., the masc. taking the form *ka* and the fem. *ki*, and in the 3rd pers. sing. masc., which appears as *hu*. The dual *huma them both* and *kuma you both*, and the fem. plurs. *hunna them* and *kunna you*, will be sometimes heard. Thus we have *nazartuhu I saw him*, *qataltahuma thou didst slay them both*.

REMARK.—The *u* of *hu*, *huma*, *hum*, and *hunna* is in certain cases changed to *i*.

The same forms are appended to nouns and prepositions, as *akhaztu saifahu minka I took his sword from thee*.

The perfect trilateral verb in its ground form has *a* invariably after the first radical, in both the preterite and aorist, and *a*, *i*, or *u* after the second radical.

The following is an example of its conjugation :—

PRETERITE

SINGULAR		DUAL		PLURAL	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
1. qataltu	qataltu			qatalnâ	qatalnâ
2. qatalta	qatalti	qataltumâ	qataltumâ	qataltum	qataltunna
3. qatala	qatalat	qatalâ	qatalatâ	qatalî	qatalnâ

AORIST

1. aqtulu	aqtulu			naqtulu	naqtulu
2. taqtulu	taqtulîna	taqtulâni	taqtulâni	taqtulûna	taqtulna
3. yaqtulu	taqtula	yaqtulâni	taqtulâni	yaqtulûna	yaqtulna

language as to what nouns are “triptotes” and what “diptotes,” and as to the circumstances in which the genitive and accusative are employed.

¹ We usually hear *allazîn*.

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 *saqla be heavy*. The passive is without exception *burika* in the preterite and *yubraku* in the aorist.

The derived forms are :—

1. Act. pret. *burraka*, aor. *yubarriku* ; pass. pret. *burrika*, aor. *yubarriku*.
2. Act. pret. *bâraka*, aor. *yubâriku* ; pass. pret. *bûrika*, aor. *yubârak*.
3. Act. pret. *abraka*, aor. *yubriku* ; pass. pret. *ubrika*, aor. *yubraku*.
4. Act. pret. *tabarraka*, aor. *yatabarraku* ; pass. pret. *tuburrika*, aor. *yutabarraku*.
5. Act. pret. *tabâraka*, aor. *yatabâraku* ; pass. pret. *tubûrika*, aor. *yutabâraku*.
6. Act. pret. *inbaraka*, aor. *yanbariku* ; pass. pret. *unburika*, aor. *yunbaraka*.
7. Act. pret. *ibtaraka*, aor. *yabtariku* ; pass. pret. *ubturika*, aor. *yubtaraku*.
8. Act. pret. *ibrakka*, aor. *yabrakku*.
9. Act. pret. *istabraka*, aor. *yastabriku* ; pass. pret. *ustubrika*, aor. *yustabraku*.

REMARK.—The derived verbs are conjugated throughout like the simple form. The participles and verbal nouns have already been given, for the most part, in the grammar.

Instances of the other classes of trilateral verbs are: *zanna to think*, *zanantu*, *zananna*, &c., instead of *zannêt*, &c., and similarly all verbs with a doubled radical; *qîla it was said*, aor. *yuqâlu*; *amâta he put to death*, aor. *yumîtu*.

The quadrilateral is *lakhbaṭa*, aor. *yulakhbiṭu* in the act., and *lukhbiṭa*, *yulakhbaṭu*, in the pass.

The prefix *sa*, and occasionally *sauf*, is employed to give the aorist a future sense, as *ḥa*, &c., in the colloquial language.

Kôn (classic. *kaun*), the verbal noun of *kân to be*, is used as a conjunction without being preceded by a preposition, as *kônu râḥ since he has gone* or *the fact of his having gone*. Sometimes

¹ The terminations of the aorist undergo various changes in the classical language, but as they are not generally understood, and are rarely imitated in conversation, it would be superfluous to describe them.

it is equivalent to *inn, le inn*, as *iltazam kônu yigî he was compelled to come, kallifûnî kônî arûh they charged me to go*.

The following are instances, in addition to those already given, of common mistakes made in the attempt to imitate the grammar of the classical dialect: *lam* is used with the past tense instead of the aorist, and even with a substantive, in place of *la*; the seventh form of the verb often appears as *abtarak* for *ibtarak*, as in *a'tabar he esteemed, a'taraf he confessed; tawaffa he died* is almost invariably heard for *tuwuffî* (class. *tuwuffiya*).

Many of the forms given above are only heard in quotations from books or in speeches. The verb, for instance, is conjugated in practice as in the grammar (§§ 130–232), and, but for the influence of French and of modern teaching, there is very little difference between the everyday language of the educated and that of the lower classes. The former would say *abûya râh Amerika*, the latter *abûya râh Amrika fi blâd il malakân*.¹

APPENDIX B

PROVINCIAL PRONUNCIATION

The following provincial peculiarities should be noted:—

In Upper Egypt—

g is pronounced throughout as hard *g*, *z* generally as *z*.

The fem. termination *a* usually becomes *e*, as *ginêna* (for *ginêna*); so also in *ane, inte, ta'âle* (for *ana, inta, ta'âla*).

In other positions *a* is liable to be changed to *i*, as *Meħimmid* (for *Meħammad*), *Iħmad* (for *Aħmad*), so in the aorist of trilateral verbs (with the exception of those used in a passive or neuter sense) which elsewhere take the vowel *a*, as *asriq, aḍrib* (for *asraq, aḍrab*),² and in the second syllable of verbs of the first derived form, and of quadrilaterals, as *khalliṣ* (for *khallaṣ*), *fanṭiz* (for *fanṭaz*).

¹ § 589. If speaking in public, the educated would say *wâlidî* (or *waldî*) *tawaggah ila Amerika*, but they generally “descend” from the *nahwy* to the colloquial as they grow excited, and are liable in all cases to mix the forms peculiar to the two dialects in the same sentence.

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 lqêtish for ma lqetsh (lqitsh), tibin (for tibn).

The 1st pers. plur. of the aorist is frequently used for the singular.

The accent may fall on the antepenult contrary to the rule laid down in § 39 *b*, as 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. *q̣* 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 wâhid râgil *a man*, waḥda sitt *a lady*. It is very rarely, if ever, expressed with abstract nouns, as zi'iq min ghêr fa'da (*fayda*) *a noise without profit*,¹ and should in all cases be omitted unless the speaker desires to throw some stress on the noun, or generally to ensure the attention of the hearer. The noun stands in apposition to the article, and never precedes it.

REMARK *a.*—Wâhid and waḥda may be used alone of a man, a woman, as shufte wâhid *I saw a (man)*, waḥda gat lî *a (woman) came to me*, miggawiz waḥda *'anya married to a blind woman*, and may in this case itself take the definite article. It may, of course, stand alone, whatever the noun with which it agrees, when it still partakes of the nature of a numeral, as 'andak kuwar? iddîni waḥda *have you any balls? Give me one.*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 riggâla (or ba'de riggâla or kam râgil) 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 opposition to, or limiting a substantive, which itself has the article or a pronominal suffix, as ir râgil iṭ ṭaiyib *the good man*, il bint il 'aiyâna *the sick girl*, khaddâminak il baṭṭâlin *it talâta*

¹ I.e. "*Much ado about nothing.*" Ga'ga'a min ghêr taḥn *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 wâhid, see under distributive and definite pronouns.

³ See § 451.

your three bad servants, ir râgil in naqqâsh *the painter*, lefendi l kâtib *Monsieur le commis*, il qalam ir ruşaş *the lead-pencil*, il fingân il qahwa *the cup of coffee*, iṭ tışṭ il ghasıl *the wash basin*, il gallâbiya latlaş *the satin gown*, il burnêta l khôş *the straw hat*, il bîba l khashab *the wooden pipe*, il id il khashab liswid *the black wooden handle*, is sâ'a d dahab *the gold watch*, is sikka l ḥadîd¹ *the railway*, il merkib in nâr *the fire (steam) ship*, iz zimla litnên (or litnên iz zimla) *the two companions*.

REMARK a.—Kam few precedes its substantive and alone takes the article, as il kam qershe dôl *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 simît!²

REMARK c.—When the cardinal numeral precedes the substantive it is more usual for the former only to have the article, unless emphatic, as litnên zimla, it talat banât.

REMARK d.—The adjective does not take the article in a few cases where it forms a compound with the substantive, as iṭ tamre hindî *the tamarind*.

(b) With names followed by a demonstrative pronoun, as ir râgil da *this man*, il mara duk-haiya *that woman*.³

(c) With abstract nouns and substantives denoting a class or spoken of as a whole, as iş şurûr *joy*, il 'adal *justice*, id dû'a aḥsan min in nôm *prayer is better than sleep*, sinân il 'aql *wisdom teeth*, 'andu ṭîl il bâl *he is long-suffering*, abu l hól *father of terror (the Sphinx)*, râgil 'andu l qabâha *an insolent man*, tób min il ḥarîr *a robe of silk*, shurb id dukhkhân *tobacco-smoking*, il kilâb *dogs*, il laḥm *meat*, il gidri *smallpox*, bêt mabnî min iṭ ṭûb *a house built of bricks*, ibn il 'amm *cousin*, kubbayt in nibît⁴ *a wine-glass*, ikhsilu bi ş şabûn *wash it with soap*, ishtarêtu bi l fulûs *I bought it with money*, fi s sâ'a khamisa ba'd id ḍuhr *at five o'clock in the afternoon*.

REMARK.—In some of the above expressions, as in many others, the article may be dropped. Thus we may say râgil 'andu qabâha, tób min ḥarîr, mabnî min ṭûb, salâm 'alêkum or (less usually) is salâm 'alêkum *peace be with you, hail*, 'aiyân 'aiya ḥubb (or maraḍ il ḥubb) *love-sick*; 'umru fôq il arbê'in (or

¹ *Le chemin de fer = la voie ferrée.*

² See further, § 285.

³ But a'ûzu bi llâh dih. (See syntax of demonstrative pronouns.)

⁴ *The wine-glass* is usually expressed by il kubbâya betaḥt in nibît.

fôq 'an il arbe'în or fôq 'an arbe'în) *he is more than forty*, it talâta nuṣṣ is sitta (or talâta nuṣṣe sitta) *three is half six*. We invariably say li l bê' for sale, bi l ḥuṣân, bi l ḥumâr on horse, donkey, back, bi l 'arabî in Arabic, and usually bi l ugra for hire, bi l fulûs for money, though bi ugra and bi flûs are admissible; while, on the other hand, bi zibda with butter, bi siyâsa diplomatically, moiya bi zêt, bi malḥ water with oil, salt, &c., bi ḥibr with ink, &c. are more common than bi z zibda, &c. We usually say yishrab dukkhân, nibît, &c., *he smokes tobacco, drinks wine, &c.*, but shurb id dukkhân, in nibît, *tobacco-smoking, wine-drinking, &c.*, abu l hôl, but abu diqîq *the father of flour (butterfly)*, abu khangar *the father of the dagger (nasturtium)*.

An abstract noun, or one denoting a class, is sometimes used without the article in proverbial expressions. In short, no very definite rules can be given as to the use and omission of the article in these cases, and the learner cannot expect always to make the right choice until he has had some practical experience.

REMARK.—When used partitively (the word *some* being understood) or adjectively (see § 296), and in negative sentences, these nouns are, of course, without the article, as kan fi nibît fi l kubbâya *there was (some) wine in the glass*, ma shuftish kilâb fi bêtu *I did not see any dogs in his house*.

(d) With the names of some countries and towns, and occasionally with proper names, as il Hind *India*, is Suêz, ish shâm *Damascus*, sêyidna l Ḥisên *our lord Hisên*.

(e) With the names of the seasons, as ish shita *winter*, fi ṣ ṣêf *in summer*; the days of the week, as litnên *Monday*, nahâr il khamîs *Tuesday*; the divisions of the day, as fi ð ðuhr *at noon*, fi l maghrib *at sunset*, bukra ṣ ṣubḥ *to-morrow morning*; so bi n nahâr *by day*, bi l lêl *by night*.

REMARK.—We say, however, yôm itnen min dôl *a Monday*, kulle yôm talât *every Tuesday*, nahar ḥadd *of a Sunday*, kânit maghrib (or il maghrib) *it was sunset*, ṣallêna ṣubḥ u ðuhr, we 'aṣr u maghrib we 'isha *we prayed in the morning, at noon, in the afternoon, at sunset, and in the evening*.

(f) Occasionally with nouns wholly or partially indefinite in sense, as shufte quṭṭa fôq iṣ ṣagara *I saw a cat up a tree*, ṭalabû lu l qahwa *they ordered coffee for him*, ma tishtimsh ir râgil illi ma shatamaksh *don't insult a man who has not insulted you*, illi ma yeshufshe min il ghurbâl a'ma *he that cannot see through a sieve is blind (prov.)*.

§ 249. The definite article is expressed in English, but omitted in Arabic:—

(a) With a noun followed immediately by another noun or a phrase limiting its meaning (unless the second noun is used adjectively, expressing a material, &c.), as *bâb il bêt the door of the house*, *qalam il walad the boy's pen*, *maṭrâḥ ma trûḥ the place where, wherever, you go*; but *il qalam ir ruṣâṣ the lead-pencil*.

REMARK.—The first noun sometimes takes the article as well as the second when the latter is regarded as being in apposition to it, or denotes the object it contains, as *il gôz il khêl the pair, the horses*, i.e. *the pair of horses*, *il ḥittitên il bûs the two bits of reed*, is *sukkar in nabât the sugar-candy*, *il farkh il waraq dih this sheet of paper*, *il melâḥiz il bulîṣ the inspector of police*, *il maraḍ il ḥubb love-sickness*; but in many cases the article is optional. Thus we may say *il merkib in nâr dî* (or *merkib in nâr dî*) *this steamboat*, *il fard iz zambil ir ruzz* (or *fard iz zambil ir ruzz* or *farde zambil ir ruzz*) *this basket of rice*.¹ The first is perhaps the most usual. *Il fuḥûl il gâmûs* means *the young buffaloes*, *fuhûl il gâmûs the foals of the buffaloes*.

REMARK.—The first noun may also take the article when it practically forms a compound with the second. In this case the second noun does not assume the article (though it will, of course, retain it if it already has it when used indefinitely), as *il qershe ta'rifâ the current piastre*, in *nuṣṣe faddân the half acre*, *il banî âdam the sons of men, mortals*, *iṣ ṣaffe zâbiṭ the non-commissioned officer*, *il qamar id dîn the (dish called) qamar id dîn*.

We may, however, also say, with perhaps a slight nuance of meaning, in *nuṣṣ il faddân dih* and *nuṣṣ il faddân dih*, and *banî âdam* is more usual than *il banî âdam*.²

(b) With the ordinal numerals and adjectives denoting extremes, as *auwil, tâlit, âkhir yôm, the first, third, last, day*, *huwa fi aḥsan siḥḥa he is in the best of health*.

(c) Irregularly in a few expressions, though the noun is definite in sense, as *khavar êḥ?* (or *il khavar êḥ*, but less usually) *what's the matter?* *bi quḍrit Qâdir by the might of the Mighty (God)*, *qattâ' ṭariq a highwayman*, *lissa ma dakhalshe dinya he has not yet come into the world* (of one who has no experience), *mefattish qiblî the inspector of the South (provinces)*.

¹ For *fard*, see § 300.

² *Nuṣṣe kûz il moiya dih this half jug of water* is more usual than in *nuṣṣe kûz il moiya dih*, and *umme khamṣa dî this piece of five (piastres)* than *lumme khamṣa dî*. For omission of the article with the demonstrative, see § 420.

REMARK.—The article is generally omitted by the lower classes with the word *afukâtu* (or *abukâtu*) *advocate, lawyer*, as *afukâtu Hasan* (for *Hasan il afukâtu*), *afukâtu gih*.¹ With the name of an office followed by *Efendî* the article is usually omitted, as *Muftî Efendî*.

§ 250. The cases in which Arabic agrees with English in suppressing the definite article may be studied from the following examples: *ya'raf 'arabî he knows Arabic*, *fi shahre ramadân in the month of Ramadan*, *gahannam hell* (but *il ganna heaven*),² *min yôm li yôm from day to day*, *min id li id from hand to hand*, *dahr fi dahr back to back*, *'ala ghafla of a sudden, unawares*, *humâr sikka a street donkey*, *'arabiyit ugra a hackney carriage*, *huşân rukûb a hack*, *lêl ma' nahâr day and night*, *nâzir maḥaḥḥa a station-master*, *sâ'î buṣṭa a postman*, *'askarî buliṣ*³ *a policeman*, *ibne ḥarâm a child of sin*, *bahrî, qiblî, &c., North, South, &c.*⁴

§ 251. It will be observed that in many instances the second noun is used as an adjective, or the two together form a compound. When the first is definite, the word *betâ'* (see § 69) is inserted between them, as *il humâr betâ'* is *sikka the street donkey*, is *sâ'î betâ'* *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 wilâd il ḥarâm the children of sin*.

§ 252. The definite article has the force of a demonstrative pronoun in the expressions in *nôba this time*, *il yôm to-day*, *il lêla to-night*, *ish shitwiya this winter*, and in a few others; of a personal pronoun in such phrases as *bidd akhsil lidên*⁵ *I want to wash my hands*, *hûwa khuṣâra fi l môt it would be a pity to kill it*, *zauwid lu l 'âliq increase his forage*, *khassarti nna l akhl you have spoilt our food*, *khataf minni l burnêṭa he snatched my hat from me*; of a relative when used with a predicate adjective (or participle) preceding its substantive, as *il bêṭ il muqîm fih abûya 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 *'asâkir il buliṣ*.

⁴ See also above, § 248, *c.*, Rem.

⁵ Comp. *me laver les mains, die Hände waschen, &c.*

⁶ Not in common use.

THE NOUN SUBSTANTIVE

THE CASES

§ 253. It has been already pointed out (§ 63) that in the language of Cairo the cases are rarely distinguished by inflections. Their place is supplied by prepositions which stand before the noun without the latter (with the exceptions hereafter noted) undergoing any change.

§ 254. A noun in the genitive may express:—

(a) *Possession*, whether it denote the possessor or the thing possessed, or whether it be material or denote a quality or attribute, as *bêt abûya my father's house*, *imrât akhûkh your brother's wife*, *Malik id dinya Lord of the world*, *shatart in naggâr the carpenter's skill*.

REMARK.—The idea of close attachment or relation of one thing to another, as illustrated by the following examples, is included under this head: *shabah ummu the image of his mother*, *shiddit il muşadma the violence of the shock*, *khalâwit il mishwâr the gratuity paid for the errand*, *nahârak (or naharna) sa'id may your day be propitious*, *good-morning to you*, *nâs Lundura the people of London*, *marad il hubb love-sickness*, *yôm is safar the day of departure*, *dâkhil fi sinn il 'ishrîn getting on for twenty*, *yutama l abb, l umm children who have lost their father, their mother*, *bêh ummu, i.e. a bey by courtesy only*, *sirqit il farkha the theft of the fowl*, *işhâb is sirîqa, is sirqa the victims of a theft*, *sirqit il harâmîya the theft committed by the robbers*, *şahb il gitta the owner of the corpse, i.e. the dead man*, *haddûdit is sultân the story about the sultan*, *mashy il hafa a walking barefooted*.

(b) *Fulness*, as *kubbâyit nibît a glass of wine*, *qizâzit bîra a bottle of beer*.

(c) *A part of a whole or the whole of a part*, as *hittit lahm a piece of meat*, *râş is sana the beginning, first day, of the year*, *auwil, tâlit, âkhir ish shahr the first, third, end of the month*, *shuwaiyit malḥ a little salt*, *gimlit nâs a number of people*, *ba'd ir riggâla some of the men*, *kull ish shughl the whole of the business*, *ṭul il lêl the whole of the night*, *gamîḥ (gamî') in nâs all the people*.

(d) *Cause and effect, origin*, as *waldî my father (literally my begetter)*, *Hasan 'alî Hasan, son of Aly*, *kâtib il gawâb the writer of the letter*, *katb il gawâb the writing of the letter*, *nûr il qamar the light of the moon*, *simm il fâr ratsbane*.

(e) *Material*, as *gallabîyit shâsh a muslin gown*, *şahni nhâs a copper dish*, *sikkit il hadîd the railway*.

(f) *Measure of time, space, value*, as *mesâfit yôm, a day's*

distance, qîmit sâ'a u nuşş *a matter of an hour and a half*, mesâfit, waqte, shurbe sigâra, 'ûd, mesâfit sigâra *the time it takes to smoke a cigarette, a pipe*,¹ qîmit taḥdîr il ḥuşân *the time required for getting the horse ready*, fi muddit Á'rabî *in the days of Araby*.

(g) *Use*, often expressed by a compound in English, as kubbâyit in nibît *a glass for wine, wine-glass*,² 'arabîyit ugra *a carriage for hire*, ḥuşân rukûba *a hack*, 'âlit khiyâta *a sewing machine*, ôdit şufra *dining-room*, gallabîyit ḥarîm *a lady's gown*, fîṭit wishsh, îdên, şufra *a towel for the face, the hands, a table-napkin*.

§ 255. The second noun may in a general way limit the first, as ma'rifit wishsh, sîq *a person one knows only by sight, a market acquaintance*.

§ 256. When the first of the two nouns is a verbal substantive the second naturally stands with regard to it in the relation of a subject when the verb itself is intransitive, of a subject or object where the verb is intransitive, as wuqû' il walad *the boy's falling*, darb il walad kân shidîd *the striking of the boy was severe*, i.e. *the boy was struck hard or the boy struck hard*, fikrî, takhmînî leinnu yigî *it is my notion, conjecture, that he will come*, amar bi ḥdâru *he ordered him to appear*, but amar bi taḥdîru, bi mgibtu *he ordered him to be brought*, nuzûl il ḥuşân min il gabal lâzim yekûn bi mnazrit *is says the descent of the horse from the hill must be under the groom's superintendence*, istilaḥna aḥsan min khinaqna waiya ba'd *better that we should be reconciled than quarrel with one another*.

§ 257. The word betâ' is very frequently placed between the two nouns, standing, as it were, in apposition to the first, but agreeing with it in number and gender, as has been seen in the *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 betâ'. Thus we cannot say il akhkhe betâ'î, il umme betaḥtu for akhûya, ummu, unless we wish to speak disrespectfully. An exception, however, is made in favour of mara and sitt in the sense of *wife*, the former being occasionally

¹ A period of time is often measured by the time it takes to perform a particular act, especially the smoking a cigarette; so mesâfit laffe (or malwe) sigâra we shurbiha *the time it takes to roll a cigarette and smoke it*. A fellah will say, ba'd il maghrib bi nuşşe 'alqit shadûf . . . *half a turn at the shawlûf*.

² Or kubbâya li n nibît or betâ' in nibît.

³ § 69.

followed by *betâ'a* and the latter always.¹ No hard and fast rules can be laid down in other cases for the use of *betâ'*, but it may be remarked that it is best omitted when no particular stress is laid upon the second noun, and when clearness or elegance of expression would not be gained by its insertion.² When it is used as an adjective signifying *proper* or *peculiar to*, it cannot be omitted, as it *tiffâh betâ' il akl eating apples*.

§ 258. *Betâ'*, whether in the sense of *possessed* or *possessing*, may stand by itself, agreeing with a substantive understood, as *mush 'auz betû'î, 'auz betû' akhûya I don't want mine, I want my brother's*, *betâ' il 'êsh, il 'ads, il hamâm, il hammâm, il manţâlôn, il burnêta, &c., a seller of bread, lentils, doves, a bath-keeper, one who wears trousers, a hat, &c.*, *betû' il mazzika lissa ma gûsh the musicians have not come yet*. In *il betâ' dih this thing, article*, it retains its character as a substantive. With *êh? what?* it serves as an interrogative particle implying surprise or annoyance on the part of the speaker, as *betâ' êh ti'mil kede, arûh waiyâk? What are you doing that for? Why should I go with you?* Lastly, it may be used, with or without the third pronominal suffix, in the sense of *et cetera*, as *biyizra' baţâtis, fûl, gazar betâ' (or betâ'u) he grows potatoes, beans, carrots, &c.*

§ 259. When the first noun is indefinite and the second a possessive or causal genitive and definite, either *betâ'* or the preposition *li* must be inserted between the two, as *bêt betâ' abûya (or l abûya) a house of my father's*, *binte liya a daughter of mine*. Where, on the other hand, the second noun is indefinite (in which case it can often be rendered in English by an adjective), no word need intervene, as *bêt, binte, mulûk a kingly house, a princess*.

§ 260. The adjective *taba'* is used much in the same way as, though less frequently than, *betâ'*, but remains unchanged with feminine and plural nouns, as *il bêt da, iş şirâya dî, taba' mân? to whom does this house, this palace, belong?*

§ 261. The substantives *abû,*³ *umm, ibn, bint, ahl, şâhib* have in certain expressions the sense of *possessed of, endowed*

¹ *Sittî* means *my lady* or *my grandmother*. *Sitt* is not used by the lower classes and seldom by the higher in the sense of *wife*. A servant may say *is sitte betâ'itna* when speaking to his master of his (the latter's) wife.

² Thus we should say *uđt iş şufra beta'tak your dining-room*, not *ôdit şufritak*.

³ The *u* is practically pronounced short.

with, as râgil abu fulûs a man of money, abu daqn, shanab 'imma, &c., a man with a beard, a moustache, wearing a turban, &c., waraq betâ' il buşta min umme qirshe sâgh postage stamps worth a piastre tarif, umme quwêq the screech-owl, barûda umme shuţfa, kabsûl, a gun with a flint-, a percussion-lock, râgil ibne talâtîn sana a man of thirty, bint arbê'in sana a woman of forty, râgil ahle khibra a respectable man, one who knows, an expert, ana mush min ahle zâlik I am not that sort of man, ahle zimma a man of honour, râgil şâhib mâl a man of wealth.

REMARK a.—The noun is sometimes understood, as abu 'ishrîn containing twenty (piastres), i.e. a dollar, râgil abu mîtên (or mîtên ginêh) a man who has £200 a month,¹ umme arba'a w arbê'in possessed of forty-four (feet), i.e. a centipede.

REMARK b.—A five piastre piece may be expressed by umme khamsa or hıtta min umme khamsa or hıtta bi khamsa, five piastre pieces by hitat min umme khamsa or hitat min umme khamsât or hitat bi khamsa or hitat bi khamsât.² Similarly, a ten piastre piece is umme 'ashara, &c. Umm may take the plural form ummât, as ummât qershênât two piastre pieces, but hitat min umme (or abu) qershênât is more usual. Neither ahl nor abu are used in the plural in this connection.

§ 262. The partitive genitive may sometimes be expressed by the prepositions min and fi, as fih nâs in niswân minhum yitbarqa'u there are people, the women of them (i.e. whose women) wear the veil, shuwaiya minnu a little of it, auwil yôm min ish shahr the first day of the month, il mitre fiha yisâwî qirshên a metre of it is worth two piastres.

§ 263. Under the partitive genitive may be classed the use of the constructive form before the interrogative êh? as shuft il hâga dî? hâgit êh? (or hagt êh?) Did you see this thing? What thing?

§ 264. The noun following the indefinite pronoun êy is placed in the genitive, and generally takes the case ending in unless it is followed by a relative pronoun, as êye dukkânin whichever, any, shop, bi êye tariqtin by any means, but bi êye tarîqa illi 'andak by any means you have. When the noun is followed by the substantive verb it retains the case ending, although the verb usually agrees with it, as êye wahdin kân,

¹ One may hear the following: min da? Da abu mît ginêh Who is that? That's a (or the) man who has £100 a month. A man is estimated in Egypt, as in other countries, by his income.

² We may also say simply khamsât, 'asharât, &c.

min êye gihitin kânit.¹ Sometimes the verb is placed between êy and its noun, and causes the case ending to be shifted to the pronoun itself, as êyin kan wâhid *whichever one it be*. The lengthened form êyiha is not followed by a noun with the case ending, as êyiha gâmi' *whichever mosque*.

§ 265. The genitive of use may also be expressed for the sake of clearness by means of betâ' or the preposition li, as kubbâya betaht in nibît (or li n nibît).

§ 266. When the second substantive denotes the material it is very frequently regarded as an adjective, or stands in apposition to the first, which then undergoes no change. Thus we may say gallâbiya shâsh instead of gallâbiyit shâsh; similarly, ibra ḥadîd *a steel needle*, nishâra khashab *sawdust, shavings*, sikka ḥadîd *a railway*, ḥitta dahab *a piece of gold*, a'tâ lu waẓîfa nâzir *he gave him the functions of a minister*, tazkara râyiḥ gay *a return-ticket*. To emphasize the material we may employ the preposition min, as suḥûn min naḥâs (or min in naḥâs).

REMARK.—We may also say nishârit khashab, ḥittit dahab; and waẓîfit nâzir is more usual than waẓîfa nâzir. *The piece of gold* is ḥittit id dahab (or il ḥitta d dahab), *a railway train* babûr sikka ḥadîd, *the railway train* babûr is sikka l ḥadîd (or babûr sikkit il ḥadîd).

§ 267. On the other hand, a noun limiting or explicative of another may stand to it in the relation of a genitive, as 'arabiyyit karru (or 'arabiya karru) *a cart*. When an object is introduced by its generic term the latter, if ending in *a*, will of necessity take the constructive form, as midînit Maṣr *the city of Cairo*, ṣagarit labakh *an acacia tree*, ṣagart il filfil *the pepper tree*, nimrit wâhid, itnên *No. 1, 2*, qôlit bint *the word bint*. Sana *a year* also takes the constructive form when followed by its date, as fi sanat tultemiya *in the year 300*.

REMARK.—The two constructions are very frequently confused, and such expressions as the following will be heard every day: il ḥittit id dahab *the piece of gold*, il 'iblit id dukhkhân *the tobacco box*, is sikkit il ḥadîd,² il kêlt il qamḥa dî *this measure of corn*, il ghêt il bersîm *the field of clover*, waraq iṣ ṣagarit il qûṭa *the leaves of the tomato plant*, ik kubâr ish shuqây *the greatest of scoundrels*, il bizr il kittân *the lint seed*, the first and second noun with its article being regarded as one word.

§ 268. A definite noun which limits a superlative of degree

¹ But see § 63.

² Ḥadîd is not here used as an adjective, for we say sikkit il ḥadîd as well as is sikka l ḥadîd.

may be regarded as a genitive of relation, as in aḥsan in nâs *the best of people*.

§ 269. The genitive of possession is sometimes employed in Arabic where we would use a preposition, as moiyyit libriq inkabbit *the water in the jug was spilt*.

§ 270. The insertion of an adverb or other word between the two nouns does not prevent the first from taking the *t*, as mesâfit taqriban yômên *a distance of about two days*, mesâfit yigî khamas daqâiyiq *an interval of almost five minutes*, muddit baqa sanatên *a period then of two years*, qîmit qûl talâtîn ginêh *a value of say £30*.

§ 271. A whole sentence often stands in the relation of a genitive to a preceding noun, as li fikrit innu râḥ. yigî *in the belief that he was coming*, muddit il khidêwî kan fi Lundura *at the time the Khedive was in London*, sâ'it ma kunna barra *at the time we were out*, li ghâyit lamma yigî *till the moment he comes*, qôlit ma ruḥtish, *the statement that you didn't go*, 'ibârit qable ma yshûfû dî *this expression, "before they see,"* sikkit illi yerûh ma yirga'sh *the road by which he who takes it never returns*, bi sabab kunte qâyil lu *for the reason that I had told him*.

REMARK.—The construct form is not always used with *ma*; thus we may say auwil lêla ma yebât fi l bêt *as well as auwil lêlit, &c., the first night he sleeps in the house*.

§ 272. The construct form is sometimes assumed by sâ'a and sana and a few others without reason, when used adverbially, as sanat yigî, sanat ma yiqîsh *some years he comes, some he doesn't*, sâ'it yishrab, sa'it ma yishrabsh *sometimes he drinks, sometimes he doesn't (or sana yigî, &c.)*.¹

§ 273. When two or more nouns are determined by a genitive, the first precedes it, while the others follow and indicate their relation to it by means of the pronominal suffixes, as abu r râgil we bintu *the man's father and his daughter*, i.e. *the man's father and daughter*, 'aql il qudâh wi stiqâmithum, *the wisdom and integrity of the judges*, tûl il 'ilba we 'ardiha we tukhniha *the length, breadth, and thickness of the box*. Should, however, betâ' be employed, the order will be the same as in English, as it tûl wi l 'ard wi t tukne betû' il 'ilba.

§ 274. Where two or more objects of a class are determined by more than one genitive they should be repeated before each, as kitâb abûk wi ktâb akhûya *your father's and my brother's book*, sitritî we sidêriya we sitrit 'âli we sidêrih *Aly's and my coat and waistcoat*. We may, however, often shorten these

¹ Perhaps for sanata, sâ'ata, accusative forms used as adverbs.

sentences with the help of *betâ'*, as *sitrîti we sidêriya wi btû' 'âli* (or *wi lli btû' 'âli*). When the object determined is one and the same in each, the English construction will be used, as *bêt Hasan we 'alî Hasan and Aly's house*; but the full form of the personal pronoun must be added after the suffix, as *qôlak enta wi l hurma dî this lady's and your assertion*.

§ 275. The ideas peculiar to the dative are mostly expressed in Arabic by means of the preposition *li*.¹

§ 276. It has been seen that the objective or accusative case has rarely a distinctive sign except sometimes when used as an adverb.² Motion, too, one of its chief characteristics, is usually expressed by the prepositions *li*, *'ala*, &c.;³ but, as will be seen hereafter, the preposition not unfrequently 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 *râgîl kebîr is sinn a man old (advanced) in years*; *ketîr, qalîl, il kalâm loquacious, taciturn*; *mekhaţţata 'anêha with pencilled eyes*; *riglu min'asha tîn his foot besmeared with mud*; *arðe mazrû'a ðura land sown with maize*; *ţarde khâliş il ugra a prepaid parcel*, *khummi in nôm lethargic*; *ţawîl il id long-fingered (of a thief)*; ⁵ *ţawîl il lisân long-tongued (of a great talker)*. The feminine adjective is generally in the construct form, especially when the noun is closely connected with the subject, as *marîdîl il gism ill in body*; *gamilt iş şûra, il wishsh beautiful of countenance*; but *khalşa l ugra*,⁶ *malyâna moiya*.

§ 278. This locution is not very common, and even in cases where it is admissible the preposition *fi* (or *bi*) may generally be inserted, as *kebîr fi s sinn*; *nâs nayîn fi l kalâm crude, raw of speech*, *mardân bi gismu*. It is more colloquial to say *ana nazari da'if I have a weak sight* than *ana da'if in nazar*; *a foot broad, long, &c.*, can only be expressed by *'arðu, ţûlu qadam, &c.*

§ 279. Not only verbs with their participles, but adjectives having the force of a participle, may take a direct object, as *sharrîb dukhkhân 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 Cf. the Greek and Latin idiom. The noun takes the sign of the accusative in literary Arabic.

⁵ Eng. *light-fingered*.

⁶ *Khalşit il ugra* is hardly admissible.

few words in common use, as *bauwâb! porter! Meḥammad! amma, amm! mother! walad! bint! &c.* It is also omitted with *efendim sir* (but not with *sitt*).

§ 281. When a person is addressed by both his names the interjection is repeated before the second, as *ya Mḥammad! ya Sâlim!* This is also generally the case when he is called by his name preceded or followed by his trade or profession, or is designated by two or more qualities, as *ya Ḥasan, ya ḥammâr! donkey-boy Hasan! ya wad, ya Mḥammad! boy! Meḥammad! ya râgil ya saqqa, bêyâ', naggâr! you fellow, water-carrier, vendor, carpenter! ya Bkhîta, ya bint, yakhtî! girl, sister Bikhita! ya râgil ya tânî you, the next man!*

REMARK.—The interjection is not always repeated where the quality, title, or profession is almost inseparably attached to the name. Thus a man habitually called 'amme¹ Meḥammad *Uncle Meḥammad*, or Me'allim 'alî *foreman Aly*, might be addressed by *ya 'ammi Mḥammad, ya m'allim 'alî*; but if there is the least pause between the two words, *ya* will be repeated. The word *râgil* sometimes forms a compound in sense with a noun expressing a profession, and alone takes the sign of the vocative, as *ya râgil saqqâ! water-carrier!*

§ 282. Lastly, the second noun, especially if denoting a high office, may take the definite article instead of the interjection being repeated, as *ya sidna l qâḏî our lord the Kadi.*

§ 283. The interjection may, of course, be placed before adjectives and participles used substantively, and will be repeated with them when they are in concord with a substantive expressed, as *ya 'agûz! old man! ya 'atshân!² oh thirsty one! ya râgil ya atrash! you, you deaf man! ya 'auza l qûṭa oh lady who want tomatoes!*

§ 284. It may be placed before personal and, elliptically, before relative pronouns, as *ya inta! you there! û'a ya lli shâyil il mishanna, ya lli mâshî min gher ma tiftah 'ênak look out you who are carrying the bread basket, you who are walking with your eyes shut! ya bitte ya llî 'auza l ḥummuş! ladies who want chick-peas!²*

REMARK *a.*—When the subject addressed is named or otherwise indicated after the personal pronoun, *ya* will either be repeated or stand before the noun only, as *ya inta ya Mḥammad, ya inta ya râgil* (or *inta ya Mḥammad, inta ya râgil*).

¹ 'amm is applied as a title of respect to an elderly man or one older than the speaker.

² Street cries. The water-seller sometimes says 'atshân without *ya*.

REMARK *b*.—In the expression *ya ismak êh!* (for *ya inta lli ismak êh!*) both the personal and relative pronouns have disappeared.

§ 285. The sign of the vocative is used in street cries with the object for sale, to call the attention of the passers to it, and in this case the epithet qualifying or puffing it is often placed with or without *ya* first in the sentence and in the masculine singular, whatever the gender and number of the substantive, as *ya tirmis!* *lupines!* *ya şubûn ya 'âl!* *best soap!* *'arîd ya kurrât!* *broad leeks!* *baladî ya banzahêr!* *fine native (lemons)!* *qadîm ya lumad!* *old lamps!* *ahla min il 'asal ya başal!* *onions sweeter than honey!* *ya rûmî ya 'asal ya gazar!* *carrots sweet as Greek honey!* At the end of the sentence the adjective may be repeated (generally without *ya*), as *baladî ya krumbe baladî!* *native cabbages, native cabbages!* *akhđar ya kurrât akhđar!*

§ 286. Somewhat similar to the above is the use of *ya* as a cry of distress or surprise, as *ya râşî!* *ya 'êni!* *oh my head!* *oh my eye!* *ya lêla şôda!* *oh unlucky night!* *ya ana maskîn!*¹ *oh wretched me!* *ya bakhtak!* *what luck is yours!* *ya ritna!* *oh I would we!* *ya ma nta wisikh!* *oh, how dirty you are!* *ya ma ulûf!* *oh how many thousands!*

§ 287. In scolding, the interjection is rarely omitted, and it is usually repeated with every term of abuse, numerous as they often are. It will be best translated in this case by the personal pronoun *you*.

§ 288. A noun may be used absolutely without being preceded by a preposition or dependent on any other word in the sentence. This use corresponds in some instances to the dative of other languages, with or without a preposition, in others to the so-called accusative absolute or the accusative of extent,² as *tigi s sâ'a khamşa* *you must come at five o'clock*, in *nahar da to-day*, *il lêla dî this night*, *tâni yôm another day*, *il gum'a l gaya next week*, *kulle yôm iş şubḥ every day in the morning*, *iđ duhr at noon*, *il maghrib at sunset*, *sittîn sana we sab'ên yôm, i.e. the devil I care*, *ruhna msâfa kbîra we went a great distance*.

REMARK.—In such expressions as *shufte wâḥid dirâ'u maksûra*, *wishshu mkashshar* *I saw a man with a broken arm, a wry face*, there is an ellipse of the relative pronoun *illi* and the substantive verb *kân*.

§ 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 Meḥammad il farrân *M. the baker*; is sultân 'abd il Ḥamîd; ¹ guz khêl batâtî *a pair of horses, barrels* (i.e. *as round as barrels*); in nâs il bashawât wi l bahawât; fîh gamâ'a diyûf 'andîna *we have some guests in our house*; râgil khaddâm, bêyâ', khaiyât, &c.; qususa banât *priestesses*; in nas gamiḥhum *the people, all of them*; il gibna kulliha *the whole of the cheese*; hîwa sh Shêkh *he the Sheikh*; hîya rukhra *she the other* (i.e. *she too*); intû litnên *you both*; iddêtû lu hidîya *I gave it to him (as) a present*, gâbûh 'aiyîna *they brought it as a sample*.

§ 290. The word luzûm *necessity* is very commonly used after another noun in the sense of *needed for, for the use of*, as khashab luzûm il furn *wood for the stove*, farsha luzûm il ḥuşân *bedding for the horse*.

§ 291. The second noun is sometimes annexed in apposition, though it is really of the nature of a genitive, as tazkara ûla, tanya, talta daraga *a first, second, third class, ticket*; il gôz il khêl *the pair (of) horses*.²

§ 292. The noun in apposition may be separated from the other by several words, as hîya kharagit min il oḍa l ḥurma *she went out of the room, the woman (I mean)*.

§ 293. For the sake of clearness the relative pronoun followed by the personal pronoun may be inserted between the two nouns, so that the second becomes the predicate of the first, as Meḥammad illi hîwa l farrân, il qususa illi humma banât.

§ 294. The nouns nafs, shakhṣ, zât, 'ên, tûl *self*, kull, gamî' *all*, and waḥd *a being alone*, with the pronominal suffixes, stand similarly in apposition to another noun or pronoun introducing them, as ish shêkh shakhṣu; il ḥurma nafsîha; il khidêwî zâtu; il 'asâkir 'ênhum *the sheikh himself; the lady herself, &c.*; ana gêt tûlî *I came by myself*; il wilâd kulluhum; qarêt il kitâb kullu *I have read the book, the whole of it*; in nâs gum gamiḥhum *the people all came*; il inglîz waḥduhum *the English by themselves, alone*.

REMARK.—The preposition bi and (with waḥd) li often intervene, as il bint bi zatha; ta'âlû intû hi 'enkû *come yourselves*; ana bi tûlî *I by myself*; humma li waḥduhum.

§ 295. A whole sentence or substantive clause may stand in apposition to a noun, as il kalâm da 'ala inn ir râgil da aḥsan min kull in nâs ghêr ṣaḥîḥ *this statement, namely, that this man*

¹ The order is sometimes inverted, as il Khidêwî 'abbâs for 'abbâs il Khidêwî.

² § 249, a, Rem.

is superior to everybody (else), is untrue. (Here the words from 'ala inn to in nâs are in apposition to il kalam da.) Il khabar le innu inqatal *the news that he has been killed.*

§ 296. Substantives are sometimes used as adjectives, especially when they denote a material¹ or a condition (as the state of the weather); e.g. gallabiya shâsh, *a muslin robe*; mandîl harîr *a silk handkerchief*; burnêta khôş *a straw hat*; kitâb gild *a bound book*, biba khashab *a wooden pipe*; sikka hadîd *an iron (rail) way*; sâ'a dahab *a gold watch*; şuḥun nahâs *copper dishes*; il kalbe 'anduhum nagâsa *the dog with them is an unclean thing*; id dinya bard, harr, nâr *the weather is cold, hot, hot as fire*; id dinya 'atma, ḍalma, shard, wahla, zaḥma, ramadân *it is dark, blowing a sirocco, muddy, crowded, Ramadân*; kalâmak nafla u kidb *your statement is foolish and false*; maṭraḥ ḍalma, 'atma *a dark place*; ḥâga 'êb *a disgraceful thing*; ôda katma *a close room*; ² qumâsh alwân *a stuff of (many) colours, i.e. variegated*; samak, baskôt ignâs *various fish, mixed biscuits*; 'ishrîn muftâḥ *ishkâl twenty different keys*; kalâm zûr *false statement*; râgil kuhna *a rag of a man (i.e. worn-out)*; walad lakhma *a muddle-headed boy*; mara, zabûn ṭarab *a charming woman, a splendid customer*; kitâb khara *a worthless book*; qôl sharaf *word of honour*; da shughla karbe qawî *that is a very fatiguing business*; il baḥre 'ôm *the river is deep enough to swim in (not fordable)*; zaḥma môt *a deadly crush*; idu shalal *his hand is withered*; 'iyâr nâr *a shot from a gun*; işhun luzûm *is sufra, khudârât luzûm il akl, iṭ ṭabîkh, &c.*

§ 297. Verbal substantives will sometimes be followed by a substantive clause as their object, as takhmîni leinnu yigî *it is my conjecture that he will come*; biddu yerûḥ il balad *it is his want, i.e. he wants to go to town*; ḥaqquhum kân yidrabûh *it was their right to strike him, i.e. they ought to have struck him*; or the object may be another substantive, as ḥaqquhum ish shanq *they ought to be hanged.*

NUMBER

§ 298. As has been seen in the accidence, when a noun expresses a whole class, the individual of that class may be denoted by adding the termination *a*; and even where the same noun expresses both the class and the individual, as often happens when it has a broken plural, the termination may be added for clearness if it is necessary to make a distinction, as ti'bân *snake*

¹ As is the case in English.

² = ôda khabîs (§ 62).

or *snakes* (pl. ta'âbin), ti'bâna (or ti'bâna waḥda) a *single snake*. The same termination will sometimes be added to an abstract noun to give it greater vividness, as kunna fi 'izz in nôma l ḥilwa *we were in the middle of a sweet sleep*. Môtâ is a *fatality, a case of death, akla one eating, a meal*.

§ 299. Waḥid, with its fem. waḥda, as a substantive corresponds to *one* in English, and may be used in the dual and plural, as addi lu kummitra? Êwa, iddi lu waḥda waḥditên *shall I give him a pear? Yes, give him one or two*.

§ 300. The word fard or farda (pl. fardât) is used as the singular of nouns denoting objects that go in pairs, the latter form generally taking the *t* when followed by the noun, as though it were a partitive genitive, as fardit gazma,¹ shurâb, guwantî *an odd shoe, stocking, glove*; fard (or fardit) ḥamâm *one of a pair of pigeons*; fardit ṭabanga *a pistol*. Sometimes it follows the noun, as 'arabîya bi ḥṣân fard *a single-horse carriage*; or the noun may be understood, as talatt igwâz u fard *three pairs and a single one*; farda *a pistol*; fardên balaḥ *two paniers of dates*; fardit ḥuṣân *an odd, a single horse-shoe*; farde ruzz *a single basket made of rice-straw, or a sack of rice*; bunduqîya bi farda *a single-barrelled gun*, râgil bi farda, abu farda² *a one-eyed man*.

REMARK.—The plural is fardât, but the broken form ifrâd is used in the expression ifrâd in nâs *individuals*, without reference to couples.

§ 301. 'ûd *stick* and zirr are similarly used of plants and a few objects made of wood, as 'ûd manṭûr, baṣal, ward *a piece of stock, a bulb, a rose-cutting*; 'ûd ḥalfa (= ḥalfâya) *a blade of halfa grass*; 'ûd kabrit or simply 'ûd (= kabrita) *a match*, as 'andak 'ûd awalla' buh sigartî? *have you a match with which I can light my cigarette?* zirre khiyâr, shammâm *a cucumber, a melon*.

REMARK.—'ûd kabrit sham' *a wax match* is also said.

§ 302. The word kâm, whether meaning *how many?* or *a few*, is always followed by a noun in the singular number,³ though the adjective or pronoun qualifying it will be in the plural, as kam qizâza? *how many bottles?* nazzil il kam kubbâya dôl il kuwaiyisîn *bring down these few pretty glasses*.

§ 303. When the plural pronominal suffixes are appended to the word ism *name*, or words denoting *self*⁴ or *parts of the body* or *the body* itself, the nouns often remain in the singular, and

¹ Note that although gazma means *a pair of boots*, and consequently gizam *pairs of boots*, we may say guz gizam *for a single pair*.

³ Comp. Italian *qualche bottiglia*.

² Or farda k(i)rîma.

⁴ See § 122.

in this case the qualifying objective will also remain unchanged, as *ismuhum êh?* *what are their names?* *nafsum themselves;* *daqnum tawila* *their beards are long;* *simi'na kalamhum bi widnina* *we heard their statement with our ears;* *gismuku* (or *gittitku*) *kullu (kulliha) min'âş (min'âşa) waḥl* *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 *ḥadritkû¹ mabsûṭîn?* *are your Honours satisfied?* *sa'âditkû shuftûhum?* *did your Excellencies see them?*

REMARK.—*ên* is more frequently used in the plural in this connection. In such an expression as *ṭaffu sh sham'ât bi ḥnikithum* *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 *wâhid* or, when persons are spoken of, *râgil* or *mara* or the singular of the noun itself, followed by the preposition *min*, as *wâhid min il khaddâmin;* *waḥda min is salâlim* *one of the steps;* *râgil, mara, min il 'urbân²* *one of the Arab men, women;* *sallima min is salâlim;* *ghanama min ghanamak* *one of your sheep,* *yôm min il iyâm* *one day.³*

§ 306. The plural demonstrative *dôl* is often used instead of the class being named, as *yôm min dôl* *one of these days.* The noun in the singular may be preceded by *wâhid*, as *wâhid yôm min zât il iyâm*, or be made definite for emphasis, as *il mara min dôl.*

THE DUAL

§ 307. Nouns will not necessarily or generally be used in the dual number, although two objects are spoken of, unless it is sought to emphasize the fact of their being two and two only. In other cases they will be spoken of in the plural. Thus we may say of two boys, as of a larger number, *il wilâd dôl gum min ên?* *ḍarabûk lêh?* so *dôl kitâbatî ana* (though only two); *ir raglên fi buyuthum* (not *bêtênhum*), *intû aṣḥâb?* *are you (two) friends?*

¹ The more educated sometimes say *ḥadrâtkum.*

² We may also say *râgil, mara min betû' il 'urbân.*

³ Or *min zât il iyâm.* (See § 443.)

REMARK.—It cannot, however, be denied that the dual is frequently used where in English we would not consider it necessary to describe the objects spoken of as two or both. For instance, we might say *hât il kitâbên illi fi s supra give me the (two) books which are on the table*, when it is as obvious to the person addressed as to the speaker that there are two only on the table; so *litnên shitmitên both are insults* (referring to insulting expressions), though *shitma* would be more logical.

§ 308. The adjectives have no dual form, even when used as substantives.

§ 309. The plural is used in place of the dual in the vocative, but it may be followed for the sake of emphasis by *itnên*, as *ya wilâd litnên you two boys*.

§ 310. The numeral *itnên* is often added pleonastically after a noun in the dual, to insure the hearer's intention, as *hat li kursiyên itnên bring me two chairs*, *il kitâbên litnên the two books—both of them*; or it may precede a noun in the plural, as *itnên bêhât two Beys*; *itnên Mehammadât*; *litnên khêl we litnên sîyâs*; *litnên riggâla, ikhwa, &c.* In both cases the second word is in apposition to the first—a fact which becomes particularly clear when both of them take the definite article, or the first a pronominal suffix and the second the article, as *litnên il harâmîya dôl, kitâbâtî dôl litnên*.

§ 311. Similarly, *raglên, shakhshên, two men, two persons*, and similar words, may precede a plural noun limiting their sense, as *gâ li shakhshên 'umad two persons (omdas) came to me*. A stress is here laid on the fact that they were *omdas*, which would not be the case if we said *gâ li 'umditên*.

§ 312. The following words are used in the singular preceded by *itnên* :—

(a) Those which have no dual or plural forms, as *itnên karru¹ two carts*; *itnên riglu two kicks* (at a game resembling rounders); *itnên daqu, sinnu, kahku* (other terms used at that game); *itnên bulîş two policemen*.²

(b) Most foreign pieces of money and a few other foreign words, as *itnên malîn, ifrank, riyâl, ginêh, two milliemes, francs, dollars, pounds*; *itnên malyân two millions*.

REMARK.—*Malînên, riyâlên, and malyânên* are also in use, and *qersh piastre* always takes the dual form.

¹ 'Arabîyitên *karru* is also in common use.

² *Itnên nibît, bîra, laban, &c.*, will be heard at restaurants. *Itnên bulîş* is elliptic for *raglên* (or *nafarên*) *betû' il bulîş*.

(c) Proper names occasionally, as *fiḥ itnên* 'abdurrahmân *there are two Abdurrahmans*.

REMARK a.—The nuances resulting from the various constructions may be illustrated by the following examples:—

Fiḥ Meḥammadên there are two M.'s; *fiḥ Meḥammadên itnên there are two M.'s*; *fiḥ itnên Meḥammad there are two men of the name of M.*, *fiḥ itnên Meḥammadên there are two men both Mohammeds*, *fiḥ itnên Meḥammadât there are two—more than one M.*; *fiḥ Meḥammadât itnen there is more than one M., there are two*.

REMARK b.—The singular is very rarely used with *itnên* in other than the above cases.¹

REMARK c.—*Ḥasanên* is used for Ḥasan and Hisên, the two sons of Ali, cousin of the Prophet. Among the fellaheen individuals are often named by the dual, as *Meḥammadên*, 'auwâden, &c. (§ 75, note).

§ 313. *Twice* is expressed by the word *ṭâq* with the definite article followed by *itnên*, as *huwa ṭawîl 'annak iṭ ṭâq itnên he is twice your size*; *both* by *litnên* or *da wî da* (or *da w dih*, often pronounced *dauidh*), fem. *dî wi dî* (or *dî u dî*); *double* by the indeclinable² adjective *migwiz*; *a pair* by the word *gôz*, which, like *fard*, is sometimes used alone, the objects to which it refers being understood, as *gôz khêl a pair of horses*; *kan fi îdu gôz*, i.e. *a brace of pistols*; *il ḥuşân da yidrab bi l gôz kicks with both its legs, bucks*.

§ 314. The idea of *two* easily passes into that of a small number, and such expressions as the following are of common occurrence: *ana 'auzak fi kilmitên I have a word or two to say to you*; *iddî lu qershên, nuşşên, give him a piastre or two, some small money*; *il qershên betâ'î my little fortune*; *işbur shuwaiyitên wait a couple of seconds*; *'addî khaṭwitên min hina wi tlâqî l bêt quddâmak you have only to go two steps from here and you'll find the house in front of you*.

¹ Ma'na *itnên* (for *ma'nitên*) *two meanings* is sometimes said. The expression *kurbâg 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.

THE ADJECTIVE

§ 315. It has been seen in the accidence that attributive adjectives are regularly placed after their substantives, the article being repeated when the latter are definite, as *naggâr shâtîr a clever carpenter*, in *naggâr ish shâtîr the clever carpenter*, but in *naggâr shâtîr the carpenter (is) clever*.

§ 316. The adjective, whether attributive or predicate, agrees as a general rule in gender and number with its substantive, as *walad ṭaiyib*; *ir râgil ṭaiyib*; *il mara ṭaiyiba*; *ir riggâla*, in *niswân, ṭaiyibîn*.

§ 317. As adjectives and participles have no dual form, they must be placed in the plural when qualifying dual substantives, as *ir raglên ṭaiyibîn*; *il ḥagtên mafhûmîn both things are intelligible*.

§ 318. An adjective qualifying a plural substantive is, however, very frequently put in the feminine singular, especially when the plural is a broken one or ends in *ât*, as *il khêl il battâla il kibîra*; *widânu ṭawîla his ears are long*; *fulûs qulaiyila little money*; *il kilâb ish sha'râna the mad dogs*; *nâs iktiyârîya old people*; *il kitâbât il qadîma*; *is ṣagarât 'alya the trees are high*; *ir riggâla mitrattiba 'ala şfûf the men are arranged in rows*; in *naggârîn il mistakhdîma 'andî the carpenters employed at my house*; *ish shawîshîya il başşâşîn is sirrîya the secret police constables, spies*; *is salaṭât iṭ ṭalyâniya Italian salads*; *il maḥâbîs illi maḥbûsa mi'û the prisoners imprisoned with him*, in *niswân iṭ ṭawîla the tall women*; *il 'askar is sūdânîya the Soudanese troops*, *dôl* (referring to a plural substantive) *fransâwiya these are French*.

REMARK.—In nearly all of the above examples the adjective might also be put in the plural, and we might say *iş ṣagarât 'alyîn*, *khêl kubâr*, *widânu ṭuwâl*, &c., and generally would say in *naggârîn mistakhdîmîn*, *il maḥâbîs illi maḥbûsîn mi'âh*. The only rules that can be laid down for the learner's guidance are the following:—

(a) Perfect plurals, especially those in *în*, and plural substantives denoting human beings, *usually* have their adjective in the plural.

(b) Broken plurals, unless they denote human beings, *usually* have their adjective in the feminine singular.

(c) Adjectives ending in *î* rarely agree in number with a plural substantive, unless it ends in *în*.

It follows that *kitâbât kubâr* is more usual than *kitâbât kebîra*, and *kutub kebîra* more usual than *kutub kubâr*, and that we should say *niswân kubâr gumâl* (or *gamâlât*) in preference to *niswân kibîra gamîla*.

§ 319. A noun in the dual occasionally has its adjective in the feminine singular, and this even (especially if the adjective ends in *î*) when expressing an animate object, as 'ênêh şughaiyara, ħumra, mewalla'a *his eyes are small, red, darting fire*; bintên, raglên, talyâniya *two Italian girls, men*; ir raglên il mistakhdima 'andî, il ħagtên mafhûma (better mestakhdimîn, mafhûmîn).

§ 320. Although the cardinal numerals above ten are followed by a substantive in the singular, yet the adjective qualifying the substantive will be in the plural (or feminine singular), as arbaštâšhar râġil ħaiyibîn (or ħaiyiba) *fourteen good men*; 'ishrîn 'ilba şughaiyara (or şughaiyarîn) *twenty small boxes*, mît maqţaf malyâna (or malyânîn) *a hundred full baskets*. Similarly with the word kâm, as kan fih kam darwîš maqţûlîn (or maqţûla)? *how many dervishes were there killed?* il kam darwîš il ħarbîn *the few dervishes that got away*. But where the substantive is (or might be) in the singular in any case, the adjective may agree with it, as itnâšhar ġinêh maşrî mitqaddim *twelve Egyptian pounds paid in advance*, for we might also say 'ašhara ġinêh.

§ 321. Nouns of multitude are generally qualified by adjectives in the plural, as il gamâ'a dâl za'lânîn minnî *these people are angry with me*; ġiritna¹ (for ġiranna) wîškĥîn (or wîškha) *we have dirty neighbours*. So also are the words shuwaiya and ħabba *a small quantity* (lit. *a grain*), as ish shuwaiyit it tibne dâl lazmin? *are these few bits of straw wanted?* il ħabbit ir radda illi maugûdîn 'andak *the little bran you have in your house*, but the adjective sometimes agrees, as hat shuwaiyit, ħabbit, moiya ndîfa *bring a drop of clean water*.

§ 322. Collective nouns, on the contrary, are used with a singular adjective, except in some cases when they denote a number of human beings, as il ghanam, il baqar, il kuwaiyisa; il waraq il abyad; il ġhafar (but better il ġhufara) il baţţâlîn dâl *these bad watchmen*.

REMARK.—Adjectives ending in *î* very frequently remain unchanged whether the substantive be in the feminine singular or in the plural. This is particularly the case:—

(a) When the adjective is so closely connected with its substantive that the stress is laid on one as much as on the other, the two almost forming one word.

(b) Where the adjective expresses the material of which the subject is made, or the country of its origin, or a class of person or things to which it belongs.

¹ That is, *our entourage*. The adjective is in concord with the idea.

(c) When the adjective is a foreign word.

(d) When it may be translated by an adverb.

(e) When the substantive is indefinite.

E.g. baṭṭikha šēfi (rarely šēfiya) *a summer melon (i.e. one of a summer crop)*; sikka ‘umūmī *a public road, thoroughfare*; ‘asākīr, gazma, sawārī *cavalry, riding boots*; il badla l mulkī *the civil costume*; arḍe sharāqī (rarely sharāqīya) *dried (unflooded) land*; masāmīr qabāqībī *tin tacks, small nails*; qahāwī ṣahhārī *coffee-houses, taverns, kept open all night*; is sikka ṭ tauwālī *the straight road*; sikka sultānī *high-road*; ‘aṭfa naffādī *a lane with an outlet*; ‘arabīya mallākī *private carriage*; bināya bughdadlī¹ *lath and plaster building*; ‘umla barrānī (occasionally barrāniya) *bad money*; laḥma dānī, baqarī *mutton, beef*; ṣaniya stambūlī (istambūlī) *a tray from Constantinople*; iṣhun, iṭbāq, šinī *china dishes, plates*, fulūs ‘arabī *Arab money*; arghifa baladī, ‘arabī *native, Arab, loaves*; dura šhāmī *Syrian maize*; itnēn ginēh maṣrī *L. E. 2*; natīga ‘arabī *an Arab almanack*; il ḥinna l wahhabī *Wahhaby henna*; kilma šī‘dī *a word used in Upper Egypt*; iz zawāt il ‘uṣmallī *Turkish grandees*, riggāla hindī *Indians*; bunduqīya fallāḥī *a gun such as the peasants use*, gazma, qumsān, hārīmī *women’s shoes, shifts*; hidūm riggālī *men’s clothes*; gallābiya ḥarīrī, ghazlī *a silk, spun silk, gown*; ḥāgat, iṣnāf, werdinārī *ordinary, second-class articles*; bunduqīya mīrī² *gun supplied by the Government*; sakrān sakra inglīzī; laqēt il ôḍa fôqānī taḥtānī *I found the room upside down*, kilma sirrī *a secret, private, word*; itḥassēt bi ḥāga khafīfī *I felt a slight sensation*; banī Ādam khiyalī, ma yighlibūsh³ illa l môt⁴ *the sons of Adam are inventive, nothing but death overcomes them.*

REMARK.—The adjective remains unchanged even when the substantive is not expressed, as *ir rūmī dōl malu l balad kulliha* *these foreign (dogs, just spoken of) have filled the whole town.*

§ 323. When the adjective does not fall under one of the above heads it will generally agree with the substantive, and this may also happen, when, although it belongs to one of the above heads, great stress is laid on it, or, at least, greater stress

¹ But *mara bughdadliya a woman from Bagdad.*

² From Arabic *amīr*, borrowed by the Turks and returned to the language in its truncated form.

³ Note that the singular verbal suffix is here used, *banī Ādam* being regarded as a collective. *Banī* is used in a few expressions for *banū*, the literary construct plur. of *ibn*.

⁴ The last three examples do not fall under any of the above heads.

than on the substantive, and consequently when it is a predicate. Further, adjectives ending in *ânî* and those which are derived from adverbs or prepositions, as *quddâmî front*, invariably agree; and lastly, adjectives denoting nationalities agree with a feminine substantive denoting an animate object.¹ *E.g.* *ir râgil kan sakrân sakra ingliziya ktîr qawî*; *il kilma kânit sirriya*; *is sikkâ dî 'umûmiya? is this a thoroughfare?* *iftah ish shabâbîk il fôqâniya (or il fôqâniyin) open the top windows*; *il huşân biya'rag bi riglu l quddamiya, l waraniya the horse is lame in the fore, hind, leg*; *il kilma lakhrâniya the last word*; *in nâs il fulâniya such and such people*; *il 'askar is sûdâniya the Soudanese troops*; *in nâs il fransâwiya wi t talyâniya French and Italian people*; *waḥda ingliziya an English woman.*

§ 324. Adjectives denoting nationalities always end in *î*, but in place of them the collective noun is used in many circumstances. The following examples are given for the learner's guidance, as more depends on custom than logic or analogy: *huşân turkî*; *mara, faraş, turkiya*; *râgil turk, turkî (or turkâwi)*; *khêl turkî (or turk)*; *nâs turk*; *bâshawât turk (or turkî)*; *ir râgil da turk*; *huşân inglîzi*; *khêl inglîzî (more rarely khêl, ḥamîr, inglîz, and occasionally khêl, &c., ingliziya)*; *khiyûl ingliziya*; *mara ingliziya*; *nâs, niswân inglîz*; *râgil ifrang a European*; *milûk ifrang*; *khêl ifrang*; *mara, faraş, ifrangiya*; *huşân 'agamî a Persian horse*; *khêl 'agamî (or 'agam)*; *mara 'agamiya, nâs 'agam*; *ir râgil da 'agamî*; *râgil, huşân, sharkasî a Circassian, a Circassian horse*, *mara, faraş, sharkasiya*; *nas sharaksa*; *khêl sharkas (or sharaksa)*; *khiyûl sharkasiya (or sharaksa)*; *râgil hindî (rarely hind) an Indian*; *riggâla, bâshawât, hind (rarer hindî)*; *mara hindiya*; *niswân hindiya (or hind)*; *râgil 'arab (or 'arabî)*; *ibne 'arab*; *mara arabiya*; *nâs, niswân, 'arab (or 'urbân)*; *kilâb 'arab*; *râgil badawî a Bedouin*; *riggâla, niswân, bidw*; *mara badawiya*; *huşân magari a Hungarian horse*; *faraş magari, khêl magari*;² *râgil arna'ût (or arna'ûṭî) an Albanian*; *faraş, mara, arna'ûṭiya, khêl arna'ûṭ (or arna'ûṭî)*; *khiyûl arna'ûṭiya*; *nâs aranta*; *râgil nimsâwî an Austrian (or German)*; *mara,*

¹ But we say *farkha rûmî (or malṭî) a turkey*. Where the substantive is a broken plural it will sometimes remain unchanged, as in *iz zawât il 'uṣmallî above*; *iz zawât il 'uṣmalliya* may also be used, and should be where there is the least emphasis, as, for instance, if a distinction were being made between Arabs and Turks.

² The adjective form is rarely used. We might say *da wâhid magari*, but *magari* would be more correct.

faraş, nimsâwîya; nâs nimsâwîya; in nâs dôl nimsâwî; naggârîn nimsâwîya; ¹ râgil, huşân, ʔalyânî; mara ʔalyânîya; riggâla, nâs, ʔalyânîya; râgil malakân (or malakânî) *an American*; nâs malakân (or malakânîya); râgil, huşân, rûmî *a Greek, Greek horse*; mara rûmîya; nâs rûmîya (or irwâm); râgil igrîgî *a Greek*; mara grîgîya (or grîgi); nâs igrîg (or igrîgî); shilikht *Bohemians*; râgil shilikht (or shilikhtî); mara shlikhtîya.

§ 325. Ketîr *much* is generally unchanged, but the plural kutâr is sometimes heard, especially when animate objects are spoken of, as nâs kuttâr *many people*, the feminine ketîra rarely; we may say kal lu 'iyâl ketîr, kutâr, or ketîra, but the first is the most usual. Kutâr implies a greater number than ketîr.

§ 326. The following also usually remain unchanged, especially when the substantive is indefinite:—

ag-har	<i>day-blind</i>	qâhir	<i>bad, abandoned</i>
bâligh	<i>marriageable</i>	qalîl, qulaiyil	<i>little</i>
dârig	<i>current</i>	midrig	<i>marriageable</i>
hâmil	<i>pregnant</i>	migwiz	<i>double</i> ²
salîm	<i>sound</i>	mufrid	<i>single</i>
'agûz	<i>old</i>		

E.g. nâs qulaiyil (occasionally qulaiyila or qulaiyilîn); mara 'agûz, but il mara l 'agûza dî; binte bâligh (rarely balgha); ʔilî'na salîm (occasionally sulâm or salmîn) *we came out safe and sound*; 'ênêh ag-har (also guhr); il hâga dî qalîl *this is a little thing* (more correct than qalîla); mara qâhir (rarely qahra); kilma dârig (less usually darga) *a word in common use*, but il lughâ d darga *the colloquial language*.

In the expression leltak sa'îda the *a* is often barely audible.

§ 327. Wâhid may be used in the masculine in the expressions is sâ'a wâhid *it is one o'clock*, nimra wâhid *number one*, 'ishrîn, talatîn, &c., illa wâhid *save one*, although the objects referred to are feminine, as 'umrî khamsîn illa wâhid *I am thirty save one*. In other cases it should agree with its substantive whether used as a numeral or the indefinite article.³

§ 328. An adjective or participle often remains unchanged when it is used in a neuter sense, agreeing rather with the idea conveyed by the whole sentence than with the substantive which

¹ The plurals nimsâwîyîn, ʔalyânîyîn, are not frequently used, inglîziyîn, rûmîyîn, &c., are never heard.

² But binte migwiza *a marriageable girl*.

³ Occasionally even a native will say carelessly waḥid bint, waḥid lamḍa, &c., but such expressions are not to be imitated.

it should qualify, or when it is used adverbially, as *talâta taiyib* (or *taiyibîn*) *three's all right*, *il balad illi nta râyihha tekûn mis-tab'ad* (or *bi'id*) *'alêk*, i.e. *it will be too far for you to go to the village you are making for* (but *il masâfa bi'ida*); *itfaddalt min gher ma'rûd*, 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 mauqaf we naqqi li 'arabiya ahsan il maugûd* *go to the stand and choose me a carriage—the best of everything there*; *'andak mazbût¹* (= *is sâ'a l mazbûta*)? *have you the right time?* *qal luhum mabrûk* *he congratulated them*; *til'u mbaḥḥar* (or *mbaḥḥarîn*) *they went away towards the north*; *qulti lha hâtî li kursî*; *qâlit li taiyib hâdir* *I said to her, Bring me a chair, and she replied, All right*, lit. (*I am*) *ready*; *mishyu mqabbil* *they went south*; *ishtarêthum rikhîs* (or *rukhâs*) *I bought them cheap*, *ḥaṭṭiba wâṭî* (= *ḥatte nafsu waṭya*) *he behaved modestly*; *misht ma fish maugûd wala furash ma fish maugûd* *there is neither a comb nor brushes*.

§ 329. *Betâ'* will often be used in the masculine singular (with a feminine or plural substantive, *a*) when it means *for the use of*, in which case the two substantives which it connects will (especially if the second is indefinite) form a compound in English, as *hât il lamda betâ' is şâla* *bring the drawing-room lamp*; *il hâga dî betâ'* (or *betâ'it*) *hina*; *iṭ ṭâhûna betâ' bunn²* *a coffee-mill*; and *b*, occasionally when the first is indefinite, as *kitâbât betâ' abûya* *books of my father*.

REMARK.—The masculine will sometimes be heard irregularly in other cases, but this is an error equivalent to the use of the masculine of the French past participle with a relative pronoun referring in the oblique case to a feminine substantive, which may pass in a Frenchman, but in a foreigner would be attributed to ignorance. This construction will possibly become more common in a later development of the language.

§ 330. Lastly, when an adjective precedes its substantive, whether as an attributive or a predicate, it generally undergoes no change, as *auwul, tânî, tâlit, lêla*; ³ *gamîl il lamda!* *fine lamps!* ⁴ *lissa fâḍil khamastâshar yôm* *there are still remaining fifteen days*; *kan maugûd nas ketir* *there were present many people*; *ketir marra many a time*; *kân marsûm⁵* *'alêh rigl insân* *there was delineated*

¹ They also say *'andak zabṭ?*

² Or *betâ' il bunn*.

³ § 353.

⁴ §§ 248, 285.

⁵ Comp. the use of *inclus* in Fr. and such phrases as *passé cette date*.

thereon a man's foot ; il waraqa dî marsûm fiha l ginêna *there is a plan of the garden on this paper* ; lazmaḥ ḥâga ? *do you want anything ?* il marḥûm¹ walditî *my departed mother* ; iza kan maugûd 'anduhum ḥâga *if they had anything with them* ; fiḥ nâqiṣ waḥda, but fiḥ waḥda naqṣa *there is one (f.) missing* ; kan bêyin 'alêhum 'alâmât *there were marks apparent on them* ; ya 'azîz râṣak (as an imprecation) ; mabrûk (or mubâarak) 'alêk il wazîfa *congratulations on your (new) post* ; kuwaiyis (or kuwaiyisa) minnu l marû'a dî it *was fine of him to show such humanity (such humanity was fine on his part)*.

REMARK a.—We say lâzimnî ḥâga *I want something*, mush lâzimhum 'arabîya, &c. ; but generally lâzima ḥâga, mush lâzima 'arabîya, &c.

REMARK b.—Where the participle precedes its substantive, and is accompanied by the definite article, taking the place of the relative pronoun, it should be in concord, as il bêt illî sakna fiḥ ukhtî *the house in which my sister resides*.

REMARK c.—The adjective bêyin is sometimes used adverbially and impersonally, and at others personally, and is in the latter case in concord with the substantive,² as inta bêyin 'aiyân (or inta 'aiyân bêyin) *you are seemingly ill, you are ill apparently* ; intî bêyin 'alêki khassa (or bêyina 'alêki khassa) *you appear to be getting thin* ; so bêyin 'alêhum 'aiyânîn (or bêyinîn 'aiyânîn), &c. ; is sâ'a 'ashara bêyin *it is ten o'clock, it seems*.

REMARK d.—The word râkhar, or less frequently lâkhar (for il âkhar), may often be translated by *also*, but it always agrees with the subject of the sentence, as hiya rukhra *she also* ; intû gayin rukhrîn ? *are you coming too ?*³

§ 331. An adjective or participle may be used as a substantive, as it ṭawîl yetûl *the tall can reach* ; il ḥadrîn *those who are (were) present* ; il maulûd gidîd *the new born* ; il mirî *the government* ; darab fi l 'âlî *he fired high above* ; mityassar balah *a few dates* ; il kibîr betahhum *their chief* ; kubâr in nâs *the great (of the) people, the grandees* ; il ma'lûm *the thing known, understood* ; mi'âh maugûd, mityassar *he has got means* ; meqauwara *a scoop* ; it ṭibbîya *the doctors* (for il ḥukuma ṭ ṭibbîya) ; falatîya *bad characters* ; mashrûbât *things drunk, beverages* ; il bâqî *the remainder* ; maktûb *a letter* ; il battâl *the evil* ; il wâhid *the one, &c.*

§ 332. An adjective is not uncommonly used in this way with the preposition min following and separating it from the

¹ But also marḥûma.

² Comp. the use of δῆλος and φανερός in ancient Greek.

³ Comp. *vous autres* and *vosotros* (= *you*).

substantive, so that we have two substantives, one of them in the position of a partitive genitive, instead of the adjective in concord with its substantive, as *il wiskhîn min in nâs dirty people*; *ish shuttâr min il khaiyâtîn clever tailors*; *kêtir min in niswân yi'milu kede many women do so*.

§ 333. An adjective qualifying two or more substantives may, as in English, be repeated with each or placed in the plural, as *ir râgil iṭ ṭaiyib wi l walad iṭ ṭaiyib gum* or *ir râgil wi l walad iṭ ṭaiyibîn gum the good man and the good boy, or the good man and boy, have come*; *ir râgil il baṭṭâl wi l mara l baṭṭâla* (or *ir râgil wi l mara l baṭṭâlîn*); similarly, *ir râgil ṭaiyib wi l walad ṭaiyib* (or *ir râgil wi l walad ṭaiyibîn*) *the man is good and the boy is good, or the man and boy are good, &c.*

§ 334. When, on the contrary, one substantive is qualified by different attributive adjectives, they will be placed after it without being connected by the copulative conjunction, and both will take the article when the substantive is definite, as *râgil ṭawîl rufaiya' a tall thin man*; *ḥâgât wardinârî rikhîsa common cheap things*; *il maratên dôl il fuqara l masâkîn these two poor wretched women*.

§ 335. The predicate adjective in this case will not necessarily be connected by the copulative unless their meanings are quite distinct, as in *niswân dôl fuqara masâkîn* (or *fuqara u masâkîn*) *these women are poor and wretched*; *il kitâbât kibîra u ṣamra the books are large and brown*.

REMARK.—It will have been observed that the copula (or substantive verb) is not expressed between subject and predicate, at least in affirmative sentences, when the fact stated has reference to the immediate or continuous present. *Ir râgil yekun ṭaiyib* means *the man will be, or may be, good*.

§ 336. Adjectives, as we have seen, are very frequently used adverbially, or rather they are turned into adverbs, losing in most cases their power of inflection, as *huwa 'aiyan gidîd, hîya 'aiyâna gidîd, humma 'aiyânîn gidîd he, she, is ill again, they are ill again*; *malyân kitîr very, too, full*; *kibîr qawî very big*; *il ḥuṣân mishi hâdî the horse went quietly*; *kan lâbis abyaḍ he was dressed in white*; *ṭaiyib! well, good!* *auwil ma gêt directly I came*; *i'mil da auwil do this first*; *auwil inbârîḥ* (for *il bâriḥ*) *yesterday*; *ma tgîsh tânî don't come again, &c.*; *min hina u ṭâlî' (or râyîḥ) henceforth*; *sa'tên râyîḥ u sa'tên gây two hours there and two hours back*.

COMPARISON OF ADJECTIVES

§ 337. When the adjective does not take the comparative form (see § 47) it of course agrees in gender and number with the substantive, as *hīya kbīra* 'annī *she* is older than I, *humma shuttār* 'annak *they are cleverer than you*.

§ 338. There are two cases apart from the above construction when the adjective remains in the positive, viz :—

(a) Where it is used absolutely denoting excess, as *il fatla dī quṣaiyara walla tamâm?* *is this piece of string too short or all right?* *manṭalônak ṭawīl* 'alêk *your trousers are too long for you*.

(b) Where the object with which the comparison is made is understood, as *huwa kbīr walla nta?* *is he the taller or you?* (i.e. *huwa kbīr* 'annak walla nta kbīr 'annu ?); *mīn fiku ṭawīl?* *which of you is the taller?* (i.e. 'an it tânī); *ana l kibīr fina* *I am the oldest of us*.

REMARK a.—We may also say *ana lakbar fina*.

REMARK b.—Ketīr with the definite article has a superlative sense in the expression *bi l ketīr* *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*, *ketīr* *a little, much, better*; *akbar it ṭâq itnên* *twice as big*; and the qualitative superlative by adverbs, or (but much less commonly) by the repetition of the positive adjective, as *kebīr ketīr* *very big*; 'aiyan *qawī* *very ill*; *kebīr kebīr*; *tikhîn tikhîn* *very thick*; so *ketīr ketīr* *very very, or very much*; *shuwaiya shuwaiya* *very little*.¹ In the expressions *auwil b auwil*, *aḥsan bi l aḥsan* (or *il aḥsan bi l aḥsan*, or *aḥsan bi aḥsan*) *first of all, best of all*, the preposition *bi* intervenes.² The adverb *more* is expressed by *ziyâda*, as *beyishrab ziyâda minnak* (or 'annak) *he drinks more than you*; *kulle yôm ziyâda* *more and more every day*. *He gets thinner, fatter, &c., every day* may be translated by *kulle mâlu bikhiss, beyisman, &c.*

§ 340. When an object is represented as being the most prominent of a whole class, the noun denoting the class stands in the relation of a genitive to the superlative, as *huwa aḥsan in nâs* *he is the best of men*; *hīya al'an in niswân* *she is the most accursed of women*.

REMARK a.—The construction is the same if the class is

¹ We say also *shuwaiya ṣugaiyara*, *shuwaiya kbīra*.

² The expression *auwil* (or *biringī*) *wâhid* *A I* may be noted here.

referred to definitely, as *huwa aḥsan il wilâd dâl he is the best of these boys*.

REMARK *b.*—The word *kebir* often remains in the positive in this connection, as *kebir in nâs*; *kebirit (kebirt) in niswân*; *ir râgil da min kubâr ish shuqây this man is one of the greatest of rascals*.¹ *Taiyib* has a comparative sense in the expression *huwa taiyib he is better (in health)*.²

§ 341. The same notion may also be expressed by an absolute superlative followed immediately by the noun it qualifies, neither of them taking the article, as *aṭwal walad dih the tallest boy (of them) is this one*; *aḥsan ‘êsh ‘andak (or aḥsan ‘êsh illî ‘andak, or aḥsan ma fi l ‘êsh illî ‘andak) the best bread you have*; *ma qalshe adna hâga he didn't say the least thing*; *hiya fi aḥsan siḥha she is in the best of health*.

§ 342. There is sometimes a confusion between the two degrees of comparison, the superlative being employed to compare an object to a class to which it does not belong, as *huwa aḥsan ikwâtu, ashqa khwâtu he is the best, the most rascally, of his brothers, i.e. he is better, more rascally, even than his brothers (for aḥsan min, shaqî ‘an, ikhwâtu)*.³ We may also say *huwa aḥsan, ashqa ma fi kwâtu*.

§ 343. The pronominal suffix *ha* is sometimes attached to the superlative when followed immediately by a substantive, as *huwa akbarha râgil he is the greatest of men*; *adnâha, aqalliha kilma millî qulti lak the least word of those which I addressed to you*.

§ 344. Comparison may be denoted by a verb followed by the preposition ‘*an*, as *huwa yitkallim ‘arabî ‘annak he speaks Arabic better than you*; *baddar ‘an il ‘âda he was earlier than usual*; *istakhfif nafsu ‘an wâḥid he pretended, considered, that he was more alert than some one*; ⁴ *zâd ‘annî fi sh shagâ‘a he had more courage than I*.

¹ *Huwa min il kubâr ish shuqây* is also said, but the construction is a mixed one. Other adjectives are sometimes used in the same way, as *ṭawîl il maugûdîn the tall one (i.e. the tallest) of those present*, and we may, of course, say *iṭ ṭawîl min il maugûdîn*.

² Borrowed, perhaps, from the Turkish *âyidir* (not *dahaâyidir*).

³ Comp. the Greek idiom, imitated by Milton in “Fairest of her Daughters, Eve,” and Pliny’s (homo) “omnium non solum bipedum sed etiam quadrupedum spurcatissimus.”

⁴ The construction is particularly common with the verbs of the tenth derived form.

§ 345. Adverbs may be objects of comparison, as *hina aḥsan min henâk it is better here than there*; or one of the objects may be an idea denoted by a verbal sentence, as *huwa aḥsan mim ma (min ma) kan 'amnauwil (or elliptically min 'amnauwil) he is better than he was last year (than last year)*; *hîya rufaiya'a mim ma kânit she is thinner than she was*; *huwa aḥsan mimma kân he is better than ever he was*.

§ 346. *Better than that* (with a verb following) is expressed by *aḥsan min inn (or mim ma)* or, with an ellipse of the *min*, *aḥsan ma*, as *da aḥsan nim innina nrûḥ 'andu that is better than that we should go to his house*; *il môṭ aḥsan mimma n'ish kede death is better than that we should live thus*; *aḥsan ma nmût bi l gû' better than that, that we die of hunger*. In rendering the expression *better to—than to* we may employ the aorist without a conjunction in the first alternative, as *aḥsan niḍrab mim ma niḍrib (or aḥsan il wâhid yidrab mim ma yinḍrib)*, or, when possible, the verbal noun, as is often the case in English. The latter construction is the more idiomatic of the two.

§ 347. *Aḥsan*, or, with the article, *il aḥsan*, is used absolutely in the sense of *it were better, best*, no alternative or alternatives being mentioned, as *il aḥsan tequl lu l ḥaqq it were better that you tell him the truth*; *aḥsan tigîna inta you had better come to us*. It may also stand alone adverbially, the verb being supplied from what has gone before, and may be qualified redundantly by *ziyâda*, as *ana ḥatkallim waiyâḥ aḥsan, aḥsan ziyâda I will speak with him, that will be best—much better*.

§ 348. *Akbar* stands as an absolute superlative without the article in the expression *Allâh akbar God is greatest, i.e. most great*.

THE NUMERALS

§ 349. It has already been noticed (§ 97, Rem. *c*) that the cardinal numbers above ten take their substantive in the singular.¹ The word *nâs* forms an exception to this rule, as *arbê'in nâs forty people*, the reason probably being that it has no singular of its own; but it is more correct to say *arbê'in nafas (or nafar)*.

§ 350. The word *sâ'a* in the sense of *o'clock* precedes the numeral, which is always the cardinal, and remains in the singular, as *tigi s sâ'a (or fi s sâ'a) 'ashara*.

¹ Including, of course, collectives, so that we say *iḥdâshar burtuqâna*, not *burtuqân*.

REMARK.—Râş, meaning *a head of cattle*, and foreign pieces of money, are generally left in the singular with a cardinal under eleven, as arba' (or arba'a) râş (less usually than rûş) ghanam *four head of sheep*, tálata frank, sitte ginêh. Malyûn *million* is used in the same way.

§ 351. The cardinals retain the forms talâta, arba'a, &c., when followed by a noun in the singular, as talâta ginêh, hintu, &c., as has been said (§ 93), but talâta riggâla, ginêhat, &c., will sometimes be heard; so also occasionally when the noun is definite, as it talâta khaddâmîn, il arba'a ghrûsh¹ dôl *these three piastres*; kan fih wahda mi'âha talat banât, wi t talâta banât dôl. . .

§ 352. The cardinals as a rule precede the noun whether definite or indefinite, but frequently follow it when it is definite, and occasionally when it is indefinite, for the purpose of emphasis, as it talat kitâbat (or il kitâbat it talâta); hât li kitâbat talâta (for talat kitâbat) *bring me three books*.

§ 353. The ordinal may either precede or follow the noun; in the former case neither will take the article, but in the latter the article will be placed before both in accordance with the rules, as tâlit nôba dî (or in nôba t talta dî) *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 iddînî kitâbat talattâshar, kitâbat (or kitâb) mîtên u wâhid *give me thirteen, a hundred and one, books*. Kitâb talattâshar would mean *book No. 13*.

§ 354. When objects are spoken of as being either of one number or another the disjunctive is not usually expressed, and if one number is under ten and the other above ten the noun is generally mentioned twice, first in the plural and then in the singular, as talatt arba' kitabât; 'ashart infâr, riggâla, hidâshar nafar, *three or four books, ten or twelve men*, but 'ashara tnâshar nafar, &c., will also be heard.

§ 355. We may express *one or two, two or three*, by naming the object itself in the first case in the singular and in the second in the dual, and placing the numeral which indicates the higher number immediately after it, as râgil itnên *one or two men*; qizaztên talâta *two or three bottles*; or, in the first case, the object may be named in the singular and repeated in the dual, as sufra sufritên *a table or two*.

REMARK.—The insertion of the disjunctive points to the existence of a strong doubt in the mind of the speaker as to

¹ From sing. ghersh, a duplicate form of qersh.

which is the right number, as *talâta walla* (or *au*) *arba'a three*, or it may be *four*, the last number being the extreme limit.

§ 356. The date of the year and the month is expressed by means of the cardinal numbers, as *sanat tultemiya w arbe'in the year 340*; it *talâta betâ' ish shahr the third of the month*; *khamasa abril 5 April*. The word *sana* may be omitted, just as *nahâr* or *yôm* is in the date of the month.

REMARK.—Observe that in the date of the month the month is in apposition to the numeral instead of being a partitive genitive.

§ 357. The words *sâ'a hour* and *'umr age* are often unexpressed, as in English, with the numerals, as *tigî talâta u nuṣṣ you must come at half-past three*; *hiya zêye arba'a, fôq il arbe'in she is about four, above forty*. *Ginêh* may also be understood, and *sâgh* and *ta'rîfa* may stand for *qershe sâgh, qershe ta'rîfa*, as *'andu malyûnên he has two millions*; *yesâwi tamanya sâgh, talâta ta'rîfa it is worth eight tariff, three small, piastres*.

§ 358. *Twofold, threefold, &c.*, are expressed, as has been seen, by the word *ṭâq* with the definite article followed by the cardinal numeral, and note that *ṭâq* always remains in the singular in this connection.

§ 359. Occasionally a cardinal expressing a round number is used by itself as a multiplicative adverb; e.g. *Da kalbe wiḥish. Wi za kân mît wiḥish, da sabab leinnak tidrabu? It's a loathsome dog. And if it is a hundred times (i.e. ever so) loathsome, is that a reason why you should beat it? dôl 'ishrîn kaddâbin liars twenty times over, kattar alfe khêrak thank you a thousand times*.

§ 360. When several objects and a portion of one of them are spoken of, the substantive must first be mentioned with the numeral qualifying it and the fraction follow coupled with it by the conjunction, as *talatt irghifa u nuṣṣ (not talatt u nuṣṣ irghifa) three and a half loaves*; *khamastâshar wiqqa u tilt fifteen and a third okes*; *qa'ad ala rukba u nuṣṣ to kneel on one knee*; but we sometimes hear *miytên wi ksûr qersh for miytên qersh wi ksûr, two hundred piastres odd, &c.*

§ 361. It is much more usual in Arabic than in English to indicate a figure slightly under a round number by stating the difference between it and the latter, as *'umrî talâtîn illa tnên, wâhid I am thirty less two, save one, year*; *is sâ'a 'ashara u nuṣṣ illa khamasa 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 *gêna mbâriḥ we came yesterday*; *iḥna gêna mbâriḥ 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 maugûdîn you and I were present*; *ana we hîya lâzim nerîḥ she and I must go*; *ana wi l walad gêna sawa the boy and I came together*.

Similarly, when the second and third persons or the second person and a noun are together the subjects, the verb will be in the second person plural, as *inta we huwa darabtu l walad*; *intî we gartik betitkhanqû ṭûl in nahâr you and your neighbour are quarrelling all day long*.

REMARK.—Notice that, contrary to the English custom, it is usual to place the first person before the second and the second before the third.

§ 364. The first person plural is very frequently used instead of the singular, as *iḥna gayn 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 *'auzîn neshûfak I want to see you*. The second person plural is also used for politeness, as in many European languages, but rarely even by the educated. Instead of it the words *ḥadra* and *ganâb honour*, with the pronominal suffix of the second person (making *ḥadritak, ganâbak*), are often employed, when equals or superiors are addressed, with the verb in the second person singular, while *ḥadritu* and *ganâbu* are used when they are spoken of.²

§ 365. A pasha is addressed as *sa'adtak*, contracted generally to *sa'tak your Beatitude, Excellency*, and spoken of as *sa'adtu*. The vocative *ya sa't il Bâsha* is used by inferiors only.

¹ Such as might arise from the fact of the first and second persons singular of the past tense of the verb being identical in form.

² The plural is *ḥadritkû (kum), ganabkû (kum)*, see § 304. Comp. *vuestra merced* in Spanish, *vossa merced* in Portuguese, *τοῦ λόγου σου, σὺς* in Greek.

§ 366. When, on the other hand, the objects of the verb consist of different personal pronouns, or of a personal pronoun and a noun, they will generally be indicated by a plural suffix followed by the full pronoun or pronouns and the noun, as *abūya shafna ana* (or *shafna na*) *wi nta my father saw (us) me and you*; *il walad darabna (a)na we humma the boy struck me and them*; *il 'arbagi illī gabkū inta wi l efendiyên the driver who brought you and the two gentlemen*; *il bulīş misikhum humma wi n niswân the police seized them and the women*.

REMARK.—The full form of the pronoun is sometimes omitted, especially in phrases of a religious character, as *Allah yihfazna wi n nâs kulliha God preserve us and everybody*.

§ 367. There are two other constructions, however, which are not unusual, viz. :—

(a) Instead of the plural suffix the singular is used, as representing the first object, followed by the two full personal pronouns or the pronoun and noun, as *darabu hūwa w ana he struck him—him and me*; *gabha hīya wi bnīha we bintiha he brought her and her son and daughter*. *Darabu l walad w ana* should not be said, *i.e.* the pronoun must precede the noun.

(b) The verb may be mentioned twice, first with a pronominal suffix and then with another suffix or a noun, as *darabak we darabnī, 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 u baladak my village and yours*, *abūk w abūya your father and mine*, *ganbu we ganbiha by him and her*, *'alêkī we 'ala bnīk 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 *'alêna na wi nta on me and you*, *kitâbhum humma we hūwa their book and his*, *warâkū inta we hūwa behind you and him*.

REMARK.—The noun may, of course, be replaced by the possessive adjective *betâ'* with the suffix, as *kitâbī wi btâ'ak*, but it is more usual to repeat the noun.

§ 369. It is not uncommon for the personal pronoun, with which a participle or adjective is in concord, to be unexpressed when there can be no doubt as to the identity of the person or thing referred to, as *shâyif ir râgil illī wâqif? do you see the man standing (there)? 'auz êh? what do you want? râyih fên? râyih maşr where are you going? I am going to Cairo; gây walla mistannī*

lissa? *are you coming or still waiting?* u'â! *meḥauwidîn look out! we are coming round (turning up a street);* *inta ḥâdir?* *Ḥâdir are you ready? I am ready;* *shuft innâs dôl?* *Êwa, masâkîn ma lhumshe bêt did you see those people? Yes, they are poor houseless people.*¹ The use of the adjective *ḥâdir* in reply to a call or an order is an instance of this figure, though in sense it can in many instances be hardly distinguished from an adverb, as *Mehammad! Ḥâdir Mohammed! Here I am;* *iqfil il bâb. Ḥâdir! shut the door. Good (lit. I am ready to do it).* The ellipse takes place with participles much more frequently than with adjectives.

§ 370. The personal pronoun is often placed before or after the noun, or other part of speech, to which the corresponding possessive suffix is appended, without any particular stress being necessarily laid on it, as *inta bêtak fên?* (*you*) *where is your house?* *ana shughlî fi Maṣr my work is in Cairo;* *humma 'adithum innihum yigu s sâ'a talâta their custom is to come at three;* *fi bitna ḥna in our house;* *qulti lu leinnî ana gay 'andu fi l bêt? did you tell me that I am coming to him at his house?*

§ 371. Similarly, the full form of the personal pronoun may be added to the suffixes appended to the verb, as *ana bakkallimak inta I am speaking to you;* *ma tidravnîsh ana don't strike me.*

§ 372. The personal pronouns are very commonly placed pleonastically between the relative *illî* and its predicate,² especially when there is an ellipse of the copulative verb *kân*, as *ir râgil illî huwa hina the man who is here;* *il kalâb illî humma 'addu l walad the dogs which bit the boy;* *is sâ'a illî ḥiya 'and abûya the watch which my father has;* *il 'âda illî ḥiya maugûda 'and il badawîn the custom which exists amongst the Bedouins.*

§ 373. In each of the above examples the personal pronoun might be omitted, and would be as often as not; but where the relative clause is merely explicative of a definite antecedent and in apposition to it, the personal pronoun should be inserted, as *il wilâd illî humma ṣḥabna the boys who are our friends.*

REMARK.—In the latter case, when the predicate is a substantive, the personal pronoun is sometimes in accord with it as being the most important word in the sentence, as *il moiya illi huwa sh shirse beta' il laban the water that is the whey from the milk.*

¹ No one but a foreigner would say *ana 'auz 'arabiya, &c.*, unless the pronoun were emphatic or another might be understood if it were omitted.

² As in Hebrew.

§ 374. Huwa (hûwa) and hîya are of course applied to inanimate as well as to animate objects, so that they will be translated by *he*, *she*, or *it*, according as the object is masculine, feminine, or neuter. The concord of the personal pronouns with the nouns which they represent is governed by the same rules as that of the adjective with its substantive, but the feminine singular hîya can hardly be used with reference to a strong plural, thus though we may say in naggârîn il mistakhdimâ hina, we must refer to the carpenters as humma, not hîya.

§ 375. Huwa is sometimes used impersonally for the demonstrative da, as huwa mush şahîh leinnu ðarabak? *is it not true that he struck you?* and may serve as well as its feminine and plural to introduce a substantive, which then stands in apposition to it, as hûwa r râgil mush gây? *isn't the man coming?* hîya l bint bitî'mil êh? *what's the girl doing?* humma n naggârîn yishtaghalu ðîl in nahâr *the carpenters work all day.* The demonstrative may be added (although the personal pronoun itself resembles a demonstrative in this usage), as huwa l kitâb da betâ' mîn? *whose book is this?* or the personal and demonstrative may stand together without a substantive, as bitqûl 'ala mîn? *Hûwa da of whom are you speaking? Of this one;* hîya dî illi kânit betibkî? *is this the woman who was weeping?*

Huwa is used interjectionally to introduce another personal pronoun, whatever its gender, as huwa ana shuftu? buwa hîya l maḥkama raḥ tiḥkum 'alêya!

THE SUFFIXES

§ 376. The suffixes may be appended, as we have seen, to many conjunctions and adverbs as well as to nouns and verbs, being nothing but shortened forms of the personal pronouns. Even adjectives used as adverbs will sometimes take them, as bêyinu khâyif, bêyinhum khayfîn *he seems, they seem, to be in fear.*

§ 377. When, as not infrequently happens, a word which in English would take the sign of the genitive is placed before the governing word, the latter will pick the former up, as it were, by means of the suffix, as ir râgil da bêtu fên? *where is this man's house?* il wilîya dî l maskîna shufte khalaqitha? *this poor old woman, did you see her rags?* il walad da mîn khad gazmitu *who has taken this boy's shoes?* It is the same with a relative clause when the antecedent is suppressed, as illî kan hina bêtu fên? for fên bêt (ir râgil) illi kan hina?

§ 378. Similarly, when the object of a verb precedes it the suffix must still be appended to the verb, so that the object will be mentioned twice over, as *abûya shuftu?* *have you seen my father?* (not *abûya shuft*); *il khamisa iddithum lu* (*as to*) *the five (piastres) I have given them him.*

REMARK.—It must not be supposed that this idiom is unusual, and employed only for the sake of emphasizing the object, as in English. It is on the contrary exceedingly common.

§ 379. When a relative pronoun is the object of a verb the suffix will refer to its antecedent, as *il sandûq illî gâbûh* *the box which they brought*; *il 'arabîya illî rikibnâha* *the carriage in which we drove*; *il karâsî illî kasartuhum* *the chairs which you broke.* The antecedent may, of course, be understood, as *illi 'addu t ti'bân 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 illî kan çarbu*, which may mean *the man whom he was striking*, or *the man who was striking him.*

REMARK b.—When *ma* is used for *illî* the suffix is not necessary, and is very rarely employed, as *'ala hasab ma qâl* *according to what he said*, and the same is often the case where the relative and antecedent are both omitted, as *ma mi'ish 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 illî quddamna min sâkin fih?* *who lives in the house in front of us?* *iş şagara dî fuçha 'aşâfir ketîr* *there are many birds on this tree*; *in niswân luhum wilâd* *the women have children*; *ir râgil illî 'andu flûs* *the man who has money.*

§ 381. In the relative clause the genitive of the relative pronoun (*whose*) will be translated in Arabic by the nominative *who*, while the noun which in English governs the genitive will take the pronominal suffix, as *il bâsha illî bêtu ganbina* *the pasha whose house is near ours*; *il maskîna dî illi flusha nsaraqit* *this poor woman whose money has been stolen*; *il kalb illi râşu inçatâ'it min 'agalt* *il 'arabîya* *the dog whose head was cut off by the wheel of the carriage*; *il mara illî guzha 'abîç* *the woman whose husband is an idiot*; *illî riglçh tuwâl yimshî qawâm* *a man with long legs walks quickly*; *il qazâyiz illî ghuçyanhum fihum* *the bottles with the corks (or stoppers) in them.*

§ 382. *Betâ'* here again may take the place of the suffix, the noun being accompanied by the definite article, as *il sandûq illi l ghaça 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 illî shanaqû abûha* (or, as in § 378, *illî abûha shanaqûh*) ; *il qalam ir ruşaş illi nkasar ţarfû* *the pencil the point of which is broken* ; in *nâs illi gum gamiĥhum* *the people all of whom came* ; *il walad illi l ĥarâmiya kĥaţafû* *ţarbûshu min râsu we kîsu min gēbu* *the boy whose tar-bush the thieves snatched from his head, and whose purse they snatched from his pocket* ; *il ‘agûza illi qaţa‘û şubaĥha bi sikkîn* *we raş guza bi mûs* *the old woman whose finger they cut off with a knife, and whose husband’s head they cut off with a razor,*¹ *il bint illi kan qâ‘id abûha ganb ukhtiha* *the girl whose father was sitting by her sister* ; *il badawî illi kuntî fi l khêma betahţu* *the Bedawiy in whose tent you (f.) were* ; *il bâsha illi khadt il ward min ginintu* *the pasha from whose garden you took the flowers* ; *ir râgil illi ma lûsh fulûs ma lûsh işĥâb* *he that has no money has no friends* ; *lefenî illi l guhannamiya bithimme ‘ala l balakûn bêta‘* *bêtu* *the gentleman along the balcony of whose house the bougainwillia climbs.*

§ 384. The preposition takes the suffix where in English it would govern the relative, and this even when the relative is omitted,² as *il bêt illi kunte fih* *the house in which I was* ; *il walad illi kĥaţafû minnu l fulûs* *the boy from whom they snatched the money* ; *il yôm illi sâfirna fih* *the day on which we started* ; *il ĥêt illi yehimme ‘alêh ish shibrefâyit*³ *the wall on which the honey-suckle climbs* ; *il ‘ibâra illi qulti lak ‘alêha* *the matter about which I spoke to you* ; *illî mâ lûsh fulûs ma lûsh işĥâb* ; *shufna balad kull in nâs fiha niswân* *we saw a village in (i.e. of) which all the people were women.*

REMARK a.—We cannot say *il bêt, is sandûq, fên shuftu* *the house, the box, where (for in which) I saw it.*

REMARK b.—The preposition with its suffix will be omitted when the relative is *mâ*, and occasionally when no relative is expressed, as *waddih maţrah ma gibtu* *take it to the place you brought it (from)* ; *dabbarû tadbîr yesimmûh* *they devised a plan by which they might poison him.*

§ 385. A noun preceded by a numeral may take the suffix, as *it talâta khaddâminak* *your three servants* ; *tânî idak* *your other hand* ; but it is more usual in this case to employ *betâ‘*, or to place the numeral after the substantive.

§ 386. The suffix of the 3rd person feminine may refer, like

¹ Compare the conciseness of the Arabic with the clumsiness of the English in these two phrases. The words *kĥaţafû* and *qaţa‘û* might be repeated in the second part of the sentences.

² As is the case when the noun is indefinite. (See § 430.)

³ *Chèvrefeuille.*

the full form *hîya*, to a plural object, and even (though unusually) to a perfect plural denoting men, as *il ashyât illî gibtiha* *the things I brought*; in *nâs kulliha* *all the people*; *il mistakhdimîn kulliha* *all the employés*. It may refer also to a number of objects previously mentioned, whether singulars or plurals, masculines or feminines, as *farragh il barmîl wi s sandûq wi l kull, u waddîha gûwa l makhzan* *empty the barrel and the box and everything (else), and take them inside the cellar*.

§ 387. It is used in a neuter sense, the reference being to a whole sentence or an idea previously expressed or understood. It occurs frequently in the expressions *yômha*, *naharha* (or *nahârîha*), *sâ'itha*, and is then equivalent to the demonstrative pronoun *that*, i.e. *the day, hour, &c., of that event, or the day of which we were speaking*; e.g. *kunna yômha fi l haram* *we were at the Pyramids on that day*; *kunte mashghûl sâ'itha* *I was busy at the time*; *kunna şahrânîn lêlitha* *we were sitting up that night*; *waqtiha gih wâhid ţalabnî* *at that moment some one came and asked for me*; *aşliha kan gammâl* *he was originally a camel-driver*; *ma'nâha* *that is to say*; *il fallâhîn ma y'iddûsh leinniha 'êb lamma yiqla'u quddâm in nâs* *the fellaheen don't account it an improper thing to disrobe in public*; *yibqa fiha farag lamma yigi* *there will be time to think about it before he comes* (lit. *there is a respite, interval, in it*); *fâtihha 'al baĥarî*¹ *riding the high horse*; *ĥaţîĥa wâţî* *lowering one's tone, humbling oneself*; *Allah gabha salîm* *God has made it to turn out well*; *âdi lli nâkirha ana* *that is just what I deny*.

§ 388. Lastly, *ha* may be appended to the superlative, giving it a semi-absolute sense, as *akbarha râġil* *the greatest of men*; *kan lâbis* (pron. *kal lâbis*) *andafha qamiş* *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 'alêhsh* *there is nothing on it*, i.e. *it doesn't matter*; *fih* and *ma fihs* (often corrupted to *fi* and *ma fish*) *there is, are, is, are not* (see Accidence, §§ 117, 118); and in a few other words, as *aşlu* *originally*; *li waqtu* *at that moment*; *aqallu* (or *aqalliha*) *at least*; *nihaytu* (= in *nihâya* or simply *nihâya*) *finally*; *bardu* (or *bardiha*) *all the same, nevertheless*; *ma yigish minnu* *no advantage will be gained*; *ma 'alêkshe minnu* *no harm will come to you from it, don't worry*; *zi'il lâkin ma rdîsh yiwarrîh* *he got angry, but didn't want to show it*, *illî aftakaru ana . . . my idea is that . . .*

§ 390. The pronominal suffixes are but rarely appended to

¹ Lit. *opening it to the north*.

² § 343.

adjectives, and then only of course when they are used as substantives, as *ya 'azîzî my dear*.

§ 391. The possessive particles must be suffixed to the substantive when followed by an adjective or another substantive in apposition, not to the adjective, so that we must say *kitâbak il kuwaiyis*, not *kitâb kuwaiyisak*. The only exception, perhaps, to this rule is the occasional use of the suffix with *kull* in a few expressions, as *il 'umre kullak all your life* (for *'umrak kullu*).

§ 392. The possessive is curiously used for the demonstrative in the expressions *fi yômî, nahâri, sanati, &c.*, as *ana fi sanatî ma ruhtish I haven't been this year*; *inta fi nahârak ma shuftûsh? haven't you seen him all (your) day?*

THE POSSESSIVE PRONOUNS

§ 393. It has been seen that Arabic has no distinct possessive pronouns, their place being supplied by the suffixes or the word *betâ'* (§ 121). (See also § 261.)

§ 394. The secondary possessives *mine, his*, as well as the double possessive forms *hers, ours, yours, theirs*, are usually expressed by *betâ'* with the suffixes, but sometimes the noun expressing the object possessed is repeated instead, as *il kitâb da kitâbî this book is my book*; *il fulûs dôl fulûsak walla flûsî? (for betû'ak walla betû'î) is this money yours or mine? A book of mine, of yours, &c.*, is expressed by *kitâb lîya, or kitâb min kitâbâti, kitâbâtak, &c.*, or *kitâb min betû'î, &c.* (see also § 438), or, less idiomatically, *wâhid min kitâbâti, &c.*

§ 395. When the noun denotes a living object we may use the indefinite article, and merely append the suffix to the noun, as *wâhid şahbî a friend of mine*.

REMARK.—When the demonstrative is used with the noun, the possessive is expressed by a relative clause, as *is sufra dî illi (hîya) betahtak this table of yours*.

§ 396. The possessive is sometimes expressed by the definite article when the noun is preceded by the preposition *li* with a pronominal suffix as the indirect object of a verb, as *kassarti li l qalam you have broken my pen*; *khasarti nna (= khasarte lina) l akl you have spoilt our food*; or even when there is no indirect object expressed, the subject of the verb being the possessor of the object, as *bidd aghsil lidên I want to wash my hands*.¹

¹ The possessive pronoun is replaced by the article in a few half-adverbial phrases, as *ana 'arfak leinnak ma tikdîbshe 'alêya abadan il 'umr I know you would never in your life tell me a lie*. (See § 252.)

REFLEXIVE AND RECIPROCAL PRONOUNS

§ 397. When in an English phrase the action of a verb is understood to have been performed by the subject accidentally on some part or property of itself, it is usual to place the verb in Arabic in a form that bears a passive signification, as *rigli nkasarit I have broken my leg*; *inqaṭa' ṣubâ'u he has cut his finger off*; *ishsharmaṭ burqu'ha she has torn her veil*. *Kasarte rigli, qata' ṣubâ'u*, are sometimes said with the same sense, but they might imply¹ that the act had been done on purpose.

§ 398. The absence of special forms for reflexive and reciprocal pronouns is supplied, as we have seen, by means of the substantives *nafs*, *ba'd*, and others, with the help in general of the pronominal suffixes. *Ba'd* is sometimes repeated with the article for emphasis, as *sa'du ba'dubum il ba'd they helped one another*.

§ 399. The English word *own* has no exact equivalent, but the emphasis which it conveys can generally be rendered by placing the full personal pronoun after the suffix, though this does not always imply in Arabic any particular stress (§ 370), as *kunti f bêti ana I was in my own house*; *da shugl ana (= shuglî ana) that's my own affair*; *da milk abûya, betâ'i ana (or illi btâ'i ana) fi giha tanya that's my father's property, my own is in another quarter*.

REMARK.—In such an expression as *wadda l walad 'ala bêtu (or 'ala bêtu nafsu) he took the boy to his house, to his own house*, there exists the same ambiguity as in English, nor would it be any clearer whose house was intended if we were to say *'ala bêtu hûwa (or hûwa nafsu)*.

§ 400. In many cases the suffix alone expresses the idea of *self*, as *khad ugritha luh he took her wages for himself, i.e. he appropriated them*; *shuf lak 'arabiya we tigî waiyâna get yourself a carriage and come with us*.

§ 401. *Same* may generally be translated by *wâhid*, or by *ba'd* with or without the suffixes, as *gêna f yôm wâhid we came on the same day*; *'umruhum, ṭulhum, wâhid they are of one (i.e. of the same) age, height*; *humma min dôr ba'd they are of one another's, i.e. the same age; the self-same*, and words of similar import, by *nafs*, or *'ên*, or the particle *îya*, with the suffixes, as *fi l lêla nafsiha on the self-same night*; *îyâhum humma dôl these very ones*; *hîya 'enha she her very self*. *Nafs* may precede the noun, when the latter becomes a kind of partitive genitive;

¹ Like *j'ai cassé ma jambe* for *je me suis cassé la jambe*.

while 'ên may be separated from its noun by the preposition bi, as nafs il yôm betâ' is safar *the very day of the departure*; hiya bi 'ênha, fi l yôm bi 'ênu. (See § 122.)

§ 402. Ba'd is equivalent to the English *each* or *one another*, as well as to *himself*, &c., and undergoes no change of number or gender; thus we say in niswân khadu ba'd, il wilâd ðarabu ba'd. Notice the expressions humma ahsan min ba'd *each is better than the other*, and mâ bênî u bèn ba'd *between ourselves*.

§ 403. As in English, the repetition of a word will sometimes serve to express the notion of reflexiveness, as sôt yishbih sôt *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 tiddîni ziyâda, lâkin it talâta ginêh barduhum kuwaiyisîn *I thought you would give me more, however, the £3 are good (acceptable)*; kattar kherkum, bardîya ana mabsûta *thank you, and I am satisfied (implying that more would have given greater pleasure)*; bardina hna niqbal we nigî neqablak *anyhow we accept, and will come to meet you*.

§ 405. With the suffix of the third person it is often used adverbially, as khallaṣitnî bardu l ugra dî, u bardu kattar khêrak *this remuneration, however, will satisfy me, indeed I thank you for it*. Zêye bardu means *it's all the same, it's all one*, as 'andî zêye bardu *it's all the same to me*; in kan bi flûs walla min gher fulûs bardu ya sîdî zêye bardu, ya'nî bardu ma fish mâni' bardîya¹ ana khaddâmak, *i.e. whether you pay me or not, it's all the same, it doesn't matter, I am your servant*.

THE DEMONSTRATIVE PRONOUN

§ 406. The rules which govern the concord of the adjective with its substantive apply to that of the demonstrative pronouns, so that a broken plural is very frequently, and a perfect plural occasionally, followed or represented by dî and dik-haiya, as kull il ashya dî *all these things*, hiya l hidûm dî tigî 'alêk *these*

¹ For the form taken by the suffix with this word, see § 120. It is sometimes pronounced with *d*, and is said to be derived from bi ard.

clothes fit you, il hâgat dî¹ *these things*, il mistakhdimîn dî (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 l mistakhdimîn dî.

§ 408. A demonstrative as well as a personal pronoun may be either in the singular or plural when used with or referring to a collective noun, and is more likely to be in the latter number when the individuals of the class are separated; thus, although we say generally il namle dih *these ants*, il ghanam dî *these sheep*, rather than il namle 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 mbahtarîn fi kulle matrah *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 shîl ish shuwaiyit it tibne dôl *take away these few bits of straw*.

§ 410. Although the substantive qualified by the adjective kâm is in the singular, the demonstrative will be in the plural, as il kam kilma dôl *these few words*, kâm 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 baladî dôl. (See § 322.)

§ 412. The demonstrative may, of course, stand alone, referring to a noun understood, as da ahsan *this is better*; dôl nâs ṭaiyibîn *these are good people*, ‘auz dî? *do you want this?* (referring to a feminine object). It will generally agree with the noun unexpressed, so that we should not say khud da *take this*, when pointing to a hat (burnêṭa) or other feminine object, but it is sometimes used neutrally when the object is not clearly referred to, as da (for dî) hâga kuwaiyisa; da (but better dî) fulûsak *that's your money*.

§ 413. There is not the same distinction between da and dik-ha, &c., that there is between *this* and *that* in English, da being equivalent to *that* almost as often as it is to *this*, and pointing to a distant object as well as to a near one;² e.g. shûf il binte dî beti'mil ÷h henâk? *see what that girl is doing*

¹ Il ashyât dôl is more usual, but il hâgat dî is more common than il hâgat dôl. Experience is the only safe guide.

² This is the reason why two demonstratives can be joined together. (See § 124.)

there; il kitâb da lli shtarêtû lu mbârîh yi'gibu? *does he like that book which I bought him yesterday?* da shê we da shê *this is one thing and that is another.*

§ 414. Dik-ha and dik-hauwa necessarily imply the existence of another object closer at hand; thus we say khushshe min il bab dih illî 'andak, mush min dik-ha *go in by this door near you, not by that there*; 'auz il burnêta dî walla dik-haiya? *do you want this hat or the other?* If the objects are beside one another, we must speak of both as da; thus, in the last example, if the speaker were holding the two hats in his hand, he would say 'auz il burnêta dî walla dî?

§ 415. Da occasionally precedes both noun and article, as da l kalâm mush kuwaiyis *that assertion is not seemly*; so in the adverbial expression dilwaqt, and it may be placed both before and after a word for the sake of emphasis, as da r râgil da, di l ħurma dî, deh da! (for da eh da) *what's this, what's the meaning of this?* We may even in the last expression repeat the demonstrative twice, and say da deh dih! deh dih da l kalâm!

§ 416. Both da and dî sometimes partake more of the nature of demonstrative exclamations than of pronouns. This happens in most of the cases where they precede the nouns, and they will not necessarily be in concord with them; e.g. da flân gih (or da flân da gih) *see! so and so has come*; deh da d dawâya dî! *what sort of an ink-pot is this?* kebir da êh? *how's it large? how can you call it large?* da kalâmak êh? *what's that you're saying?* da nnaharda (or di nnaharda) *this very day*;¹ da ħna fulân *here we are, whoever it be*; da lêl! *but it was night!* da nnaharda dunya we bukra akhra, i.e. *we live to-day, and to-morrow we die*; da l arde kulliha 'ôm min kutr il moiya *see the ground is all deluged with water*; da s sana dî ma fîshe ħarr *why, there's no heat at all this year*; ya di l lêla is şûda, ya dî n nahar il wisikh *what a black night, a dirty day, is this!*² kulle ma da (or dau = da we) *yisman he gets fatter and fatter.*

§ 417. When the substantive is qualified by an adjective the demonstrative may either be placed between the two or follow the adjective, as id dawâya di l kebirâ (or id dawâya l kebirâ dî) *this large ink-horn*; il khaddamîn dol il baṭṭâlîn (or il khaddâmîn il baṭṭâlîn dol). It should, however, be always placed after the possessive adjective betâ' to prevent confusion; thus il khaddâ-

¹ Comp. the pleonasm in It. *quest'oggi* and Fr. *ce jourd'hui*, *oggi* and *hui* being from the Lat. *hodie* (= *hoc die*).

² I.e. *what a night of horrors, a terrible day!*

mîn betû'î dîl *these servants of mine*, but il khaddâmîn dîl betû'î *these servants are mine*.

§ 418. Similarly, when two nouns are in apposition, and especially when the second is used adjectively, the demonstrative may intervene or be placed after both, as il walad da it talmîz (or il walad it talmîz da) *this school-boy*; il gallâbîya di l harîr (or il gallâbîya l harîr dî) *this silk gown*; il bab da l ḥadîd (or il bâb il ḥadîd da) *this iron gate*; but it usually follows the second, whether a pure genitive or not, when the two are closely united, as il qalam ir ruṣâṣ da *this lead-pencil*; is sikka l ḥadîd dî *this railway*; ir riggâla l girân dîl *these neighbours*; ir rūḥ in nashâdir dî *this ammonia*; ish shuwaiyit, il ḥabbit, il moiya dîl *this little, these few drops of, water*.

§ 419. The demonstrative is used without the article with a proper name in the singular, but if two or more persons of the same name are spoken of it will be accompanied by the article, as Meḥammad da *this (man called) M.*, but il Meḥammadên, il Meḥammadât dîl.

§ 420. The article is also omitted before the substantive fulân *such a one* (but not with the adjective fulânî), and generally before a sentence equivalent to a noun, as a'ûzu bi llâb da *this man from whom God protect me*,¹ but il ismu êh da gih (or ismu êh da gih) *this Mr. What's-his-name has come*.² Finally, it is often dropped before substantives governed by abb and umm (§ 261), as umme 'ashara dî.

§ 421. *This* and *that* may often be rendered by the adverb kede *so*, as lamma shufte minnu kede kunte rayḥ adrabu *when I saw that from him (= him do that), I was about to strike him*; so ba'de kede *after that*, &c. Kede is equivalent to the English demonstrative *so* in such a phrase as huwa sakrân? Kede *Is he drunk? He is so*.³

§ 422. Aho may, like da, be used adverbially; thus a woman may say ahó gâya! *see, I am coming!* as well as ahé gâya! *so ahó gat ahé! see, there she's come!*⁴

¹ Lit. *this I seek refuge with God (from)*.

² Abukâtu da is used by the uneducated. (See § 249.)

³ *So* was originally a pronoun only, though now generally used as an adverb.

⁴ Notice that aho and ahe, though for ahuwa and ahîya, may be used with the first person.

THE INTERROGATIVE PRONOUN

§ 423. The interrogative *mîn?* is placed optionally at the beginning or the end of a direct sentence, as *mîn ðarabak?* (or *ðarabak mîn?*) *who struck you?* *mîn gârak?* (or *gârak mîn?*) *who is your neighbour?* *mîn gay bukra?* (or *gay bukra mîn?*). *Êh* is only placed at the beginning when considerable stress is laid on it, the relative *illî* being often inserted between it and a verb in this case, as *êh qal lak* (or *êh illî qal lak*) *ir râgil da?* *what was it that man said to you?* Here in ordinary circumstances we would say *ir râgil da qal lak êh?* (or *qal lak êh ir râgil da?*).

REMARK.—It is very unusual in any circumstances for *êh* to precede a verb when the latter is not accompanied by any other word; for instance we very seldom hear *êh qâl?* for *qâl êh?* or *êh 'auz?* for *'auz êh?* It is not infrequently the first word in a sentence where the substantive verb is understood, as *êh da?* *êh il hâga dî?* *what (is) this thing?*

Lêh and its equivalent *'ala shân êh* (or *'ashân êh*) *for what reason? wherefore?* are put almost indifferently before or after the verb. *Li êh sabab?* *bi sabab êh?* *for what cause?* and similar expressions generally stand first in the sentence, and this is invariably the position of *êsh?*

Anhu, &c., as well as *anî*, must precede the substantive with which they are used. (See § 125.)

In indirect sentences the interrogatives should always follow the final verb, as *qal lak ðarabu mîn?* *did he tell you who struck him?*

§ 424. *Mîn?* may sometimes be translated by the adjectival interrogative *which?* being practically equivalent to *anhu* or *anî*, as *mîn fihum Mehammad?* *which of them is M.?* When repeated with the copulative, it forms a kind of plural, as *mîn u mîn shâfûk?* (or *shâfak?*) *who were they who saw you?* *kan mîn u mîn maugûdîn?* (or *maugûd?*) *who were present?* It may be followed by the relative *illî*, the substantive verb and the third personal pronoun being understood, as *mîn illî ðarab il garaz?*¹ *who was it who rang the bell?*

§ 425. *Êh*, like *mîn*, may be used with a plural noun, as *êh il hâgât illi f gêbak?* *what are the things which are in your pocket?* *êh il kuwar dôl illi 'auz til'ab buhum?* It occasionally, but somewhat incorrectly, asks, like *anhu* and *anî*, for one or more objects out of a definite number, as *ruhte 'ala êh bêt mîn dôl?* *to which of these houses did you go?*

¹ *Huwa* may, of course, be expressed as *mîn huwa llî gih?*

§ 426. Its use as a genitive in such phrases as *hâgit êh* (or *hagt êh*)? *sittit êh*? *how six*? (alluded to in § 64) is very common, and, with an adjective, is equivalent to that of the adverb *izzêy*; thus *'aiyânit êh*?¹ does not mean *of what is she ill*? which would be *'aiyâna bi êh*? but *how can she be ill*? and implies a disbelief in the statement.

REMARK.—We may say with almost identical meaning, *êh!* *'aiyâna fên*? (or *êh illi 'aiyâna dî!*).

§ 427. Somewhat similar is the use of *êh* with a verb in such an expression as *istanna!* *Istanna êh*? *Wait!* *What do you mean by wait?* *why should I wait?*

§ 428. The neuter interrogative *mâ* is used only with the preposition *li* with the pronominal suffixes, as *mâ lu what has he?* i.e. *what is the matter with him*?² *ana mâ li?* *what's that to me?* *mâ li u mâ lak?* *what have I to do with you?* *mâ lhum min il fulus dôl?* *what share have they in this money?* *mâ lhum fi l fulûs dôl?* *what have they to do with this money?* *What is the matter with this man, woman, &c.*, must be translated by *ir râgil da mâ lu?* *il mara dî ma lha?* (or *mâ lu li r râgil da?* &c.), not by *mâ li r râgil da*, &c. *Êh* is sometimes added pleonastically, as *mâ lu êh*?

THE RELATIVE PRONOUN

§ 429. This class of pronouns has been already treated of to some extent under the Possessives and Suffixes, so that only a few remarks need to be added here, and firstly:—

§ 430. The relative 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 fihshê ahsan minnu* *I have a house than which there is none better, second to none*; *yibqa wâhid ma khadshe ugritu* *there remains one who has not had his pay*; *auwil râgil gih abûya* *the first man to come was my father*; *fih bâb beyikhbat* *there is a door banging*; *fih nâs ma yehibbuhsh* *there are people who don't like him*; *fi ragil fi l bâb beyis'al 'alêk* *there is a man at the door asking for you*; *babûr quwwitu 'ishrin huşân* *an engine of twenty horse-power*; *wâhid ismu M.* *one named M.*; *iddîni min ahsan 'andak* *give me of the best you have*; *dakhalna*

¹ *Qat'a* often falls out, as *id dinya ḍalma. Ḍalmi têh!* (for *ḍalmit êh!*) *how can you call it dark!*

² *Qu'a-t-il?*

f bêṭ ṣaḥbu mush maugûd *we went into a house whose owner was absent*; qâbilna wâhid wishshu mekashshar *we met a man with a sulky face*; huwa râgil ma yîrafshê hâga *he is a man who knows nothing, an ignoramus*; da râgil la ba'se minnu (or 'alêh) *an unobjectionable man*; kalâm mâ lûsh aṣl *an unfounded statement*; gâbu l walad kânu mḥammîyînu *they brought the boy whom they had already bathed, i.e. having previously bathed him*; min ḍimnuhum kân il qâḍî meshêya'il lu (= meshêya'in lu) *amongst them was the kadi, for whom they had sent.*

REMARK a.—Where the relative is the object of the verb the suffix may also be omitted, as ma 'andish addî lak (or addih lak) *I have none, nothing, to give you.*

REMARK b.—Notice the expression 'auz sandûq. 'auzu ginsu êh? (= 'auz illi yekun ginsu êh?) *I want a box. What kind do you want?*

§ 431. The antecedent may be omitted when there is no doubt as to its identity, as illi kan hina râḥ henâk. This is often the case where the antecedent to be supplied is in the third person, as in proverbs, as illî ma yeshufshê min il ghurbâl a'ma *he who cannot see through a sieve is blind*; illî ma luhshe ḥadde, luh Rabbina¹ *he who is without any one, &c.* Illî is equivalent to the English *what* when standing for *that which*, as illi a'rafu aqûlû lak *what I know I will tell you*; illi shuftu ana innu hîwa llî ḍarabha *what I saw was that (= as far as I could see) it was he who struck her.*

§ 432. Illî . . . wi llî has the force of *one . . . another*, or *the one . . . the other*,² as illî yiddî lu qirshên wi llî yiddî lu talat qurûsh wi lli yiddî lu arba'a *one gives him two piastres, another three, and another four*; illî yigû bukra wi llî yigû ba'de bukra *some come to-morrow, and others the day after.*

§ 433. Mâ (ma) refers almost exclusively to inanimate antecedents, corresponding to the Latin *quod* or *id quod*. It is not frequently the subject of any but the substantive verb (expressed or understood) unless preceded by kull or a word of similar import, and as the object it does not, like illî, require the verb to take the suffix. Except when followed by the preposition bèn (the copula being understood) its antecedent, though sometimes definite in sense, is never accompanied by the article.

¹ In the expression illi yiddî lak ḥumâr ma tshûfshê sinnu kâm (= *don't look a gift horse in the mouth*), illi yiddî lak is equivalent to *iza ddâlak wâhid.*

² As *qui . . . qui* in Fr.

It may take the pronominal suffixes. It is mostly used in the three following cases:—

(a) When it partakes of the nature of an indefinite pronoun, in which case the antecedent is often the noun *kull* or *kâfa* (*kaffa*), expressed or understood.

(b) Where it is equivalent to the English relative *that* governed by a preposition unexpressed, its antecedent being a date or period of time, or the relative clause being in the position of a genitive governed by the antecedent.

(c) After the prepositions *qabl*, *ba'd*, *bên*, 'ashân ('ala shân),¹ &c., and the substantive *kull*, forming conjunctions with them; e.g. *kaffit ma 'andu min il fulûs all the money he has, whatever money he has*; *kulle mâ lu whatever he has*; *aḥsan mâ mi'î the best I have*; *giri 'ala âkhir ma mi'âh he ran as fast as he could, all he knew*; 'ala ma shûf (mâ ashûf) *ana as far as I can see, judge*; *mâ bên laḥmar u mâ bên liswid between red and black*; *il mesâfa mâ bên litnen the distance between the two*; *aḥsan mâ fi l ghanam best of everything among the sheep, i.e. of all the sheep*; *ana akbar mâ fi khwâtî (ikhwâtî) I am the oldest of all my brothers, i.e. older than any of my brothers*, *maṭraḥ ma truḥ rūḥ, i.e. go where you like*; 'ala qadde mâhum 'auzîn *as much as they want*; *nabâr, yôm, mâ gêt the day that (= on which) I came*; *fi msâfit mâ tit'ashsha akun ḥâḍir I will be ready as soon as (by the time) you have dined*; *sabab mâ zi'il ir râgil (or sabab ir râgil mâ zi'il) the reason that (= for which) the man got angry*; *min kutre mâ kan za'lân² from the excess of his anger*; *qable mâ yigî before he comes*; 'ashan ma râḥ *because he has gone*, &c.

REMARK.—In cases *b* and *c* *mâ* should immediately precede the verb, so that it is incorrect to say *sabab ma r râgil zi'il*, *qable mâ il walad giḥ*, but see § 579, note.

§ 434. The word *in* is often used instead of *mâ* in case *b* when the antecedent is a period of time, as *nabâr in sâfirna the day that we started*; *tâni yôm in gêt the day after you came*; *ḥâl in râḥum the moment they went*.

§ 435. *Mâ* (or *in*) is sometimes omitted in case *b*, as *that* is in English, as *a'rafu min yôm kunte shuftu fi bêṭ wâḥid ṣaḥbî I know him since a day I met him at the house of a friend of mine*; so *sabab ir râgil zi'il the reason the man got angry*.

§ 436. When the third personal pronoun is the subject of a verb of which *mâ* is the object, it may be appended to *mâ* in its shortened form as a suffix, as in 'ala qadde mâhum 'auzîn above.

¹ 'ashan ma = Lat. *quod*, Mod. Greek *διότι* (= *διὰ ὅτι*).

² This is more vivid than *min kutre za'alu*.

§ 437. When a statement is made with regard to two or more objects, and the speaker proceeds to define its particular relation to each one of them, the first may be referred to, whether animate or inanimate, by *mâ* followed by the personal pronoun, the two together being equivalent to the verb *ya'ni* in its adverbial sense, as *ana qarêt il kitâbên ma huwa ktâbak wi ktâb 'alî*; *laqêt it talâta kulluhum madbûhîn, mâ huwa Mehammad madrûb bi ruşâsa fi sidru wi Hasan raşu maqtû'a wi Hsên madrûb bi sikkîna 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 râgil every man, kulle hâga each thing*; but when used with a definite noun it is treated as a substantive, and is followed by a genitive or is placed after the noun with the pronominal suffixes attached to it, as *kull ir riggâla the whole of the men, i.e. all the men, kull il mistakhdimîn all the employés, kull id dinya the whole of the world* (or *ir riggâla, il mistakhdimîn kulluhum, id dinya kulliha*). When the noun is understood and not represented by a personal pronoun, *il kull* may be used for *all of them, the whole of it*, as *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. *Ûl* expresses the whole in the sense of extension over a period, and is, like *kull*, a substantive, as *Ûl in nahâr the whole of the day*. When following its substantive it does not, like *kull*, take the pronominal suffix, but plays the part of an adverb, as *la shuftuhum il lêl Ûl wala n nahâr Ûl*.

§ 440. *Every one* is expressed by *kulle wâhid, kulle hay* (*i.e. every living soul*), *kull in nâs, kulle min kân, &c.*; *every one of the men, every one of the books*, by *kulle wâhid min ir riggâla, kulle wâhid min il kitâbât* (or *kulle râgil min ir riggâla, kulle kitâb min il kitâbât*); *every man of them* by *kulle râgil minhum*; so *kulle kitâb, kulle kubbâya, minhum, every other* by *kulle tânî*, or *kull* followed by a noun in the dual, as *kulle yômên every other day*.

§ 441. *One by one* is expressed by *wâhid wâhid*, or by the repetition of the noun, as *yerûhû 'ala l biyût bêt bêt they go round to the houses one by one*; *two by two* by *itnên itnên*, and so forth.

§ 442. *Either* and *neither* have no exact representatives, and must be rendered by periphrases, as *kulle wâhid min litnên yighdar yi'milu either of them can do it*; *kulle wâhid* (or *dih we dih*) *yi'gibnî* (or *litnên yi'gibûnî*) *either will please me*; *muşibit dih walla dih tigharraḡ litnên a mishap to either will ruin both*; *wala yigîsh wala wâhid mil litnên nor will either of them come*; *'auz anhûm minhum? La dih wala dih which of them do you want? Neither*, *wala wâhid mil litnên gih* (or *litnên ma gîsh*) *neither of them came*; ¹ *huwa wi sh shêkh ma gîsh neither he nor the sheikh came*; *la na* (*la ana*) *wala nta neither I nor you*; *la Mḡammad wala Ḥsên neither M. nor H.*; *fi barrên in Nîl on either side of the Nile*; *wala fi barre min barrên in Nîl on neither side of the Nile.*

INDEFINITE PRONOUNS

§ 443. These include the numeral and indefinite article *wâhid*, which bears most of the senses in which the English *one* is used, as *huwa yimkin yigî wâhid yôm perhaps he will come one day*; ² *gânî wâhid one* (i.e. *a certain man*) *came to me*. *One* as an indefinite substantive may be translated by *wâhid* (or more usually *il wâhid*), or *linsân* (or *linsân minna*), as *kalâm zêye dih yiza* "al *il wâhid such a remark makes one angry*; *aḡsan linsân ma yish-rabshe ziyâda 'an sitte sagâyir fi l yôm it is better that one do not smoke (= not to smoke) more than six cigarettes a day*; *linsân minna lâzim yi'mil waziftu wala yintibih li fkâr in nâs one must do one's duty without heeding the notions of other people*. When *one* is equivalent to *they* used indefinitely, it may be expressed by the third person plural of the verb, as *yeqûlu l kalam da one uses this expression*.

§ 444. *One* as a definite substantive qualified by an attributive adjective, and referring to an object already mentioned, also finds an equivalent in *wâhid*, as *ana gîb* (*agîb*) *lak wâhid kuwaiyis, waḡda kuwaiyisa* (according as the noun understood is masc. or fem.) *I will bring you a good one*; *hat lî kam wâhid tuwâl bring me a few long ones*.

§ 445. The unit may be omitted when the noun has just been qualified by an adjective opposed in sense, as *iş şaḡne dih*

¹ Not *both of them didn't come*, which we would translate by *mush litnên gum*. We say *kullu mush fi maḡillu*, meaning *none of it is in its place*.

² But it is more idiomatic to say *yôm min il iyâm* (or *yôm min zât il iyâm*, or *yôm min dôl*).

wisikh, iddîni (wâhid) nađif *this plate is dirty, give me a clean one.*

§ 446. When *one* and *the other* or *another* are opposed in a sentence to each other, their Arabic equivalents may be omitted altogether, the repetition of the substantive being sufficient, as it sometimes is in English, to indicate the meaning, as ruĥna min giĥa li giĥa, min bêĥ li bêĥ *we went from one place to another, from house to house*; rigle li fôq we rigle li taĥt *one leg up and the other down*; id tid'ak bi ş şâbûna we id teşubb *one hand scrubbing with the soap while the other pours (the water)*; iddî lu l gawâb min id li id, *i.e. give him the letter from your hand into his*; yôm fiĥ u yôm ma fiĥ *one day there is and another there isn't*; bitruĥ tamalli? Yôm êwa u yôm la' *do you always go? One day yes and another no (i.e. one day I do and another I don't)*; da giĥs wî da giĥs *that is one sort and this is another.*

REMARK.—The word tâni may be added to the noun repeated, as ruĥna min giĥa li giĥa tanya, &c.

§ 447. *One . . . another*, as substantives, may be translated in this connection by illî . . . illî (§ 432); *one thing . . . another thing*, by bashqa . . . bashqa;¹ or we may repeat the substantive, as da kitâb we da kitâb, &c.

§ 448. *Any one, anybody, any person (= somebody)* may be rendered by wâhid or ĥadd, as shufte wâhid (or ĥadd)? *did you see anybody?* iza giĥ ĥadd *if any one should come*, ĥadde minkû 'auz yerûĥ? *does any one of you want to go?* the plural any (= some) by nâs, ĥâga, &c. min, or simply min, as fiĥ nâs minkû râĥu Maşr? *have any of you been to Cairo?* wala ĥâga min il wuĥûsh nor any wild beasts; fiĥ minĥum baĥĥâlîn? *are any of them bad?* (For the use of the indefinites êy, êyiĥa, see below.)

As an indefinite quantitative adjective (again = some) any is not expressed in Arabic, but as a substantive it is generally represented by min with a pronominal suffix, though here again it may be omitted, as 'auz karâsî, laban? *do you want any chairs, milk?* mush 'auz minĥum, minnu (or mush 'auz) *I don't want any.*

REMARK.—With the negative signs ĥadd signifies *no one, nobody*, as ma ĥaddish giĥ *nobody came*. *Anything*, when equivalent to *something*, is rendered by ĥâga, in other cases by êyiĥa ĥâga or kulle shin (shê in) kân, as 'andak ĥâga tiddîhâ lî? *have you anything to give me?* ma tqul lûsh ĥâga *don't tell him anything*, addî lu êĥ? Iddî lu êye ĥâga *what shall I give him? Give him anything*; kulle shin kân yiqdî *anything will do.*

§ 449. *Some* in the sense of *about* is best translated by the

¹ Turkish.

verbs *yigî*, *yitla'*, used as adverbs, as 'umru *yitla'* tamânîn *he is some twenty years old*, *yigî gum'itên ma shuftûsh it is some two weeks since I saw him*; but true adverbs must be used where a future event is spoken of; thus we should not say *haq'ud henâk yigî* (or *yitla' sanatên*), but *taqriban sanatên* (or *zêye sanatên*) *I shall stay there some two years*.

§ 450. *Somebody* can always be expressed by *wâhid*, as *wâhid qarab il garaz somebody rang the bell, &c.*; *yiftikir leinnu wâhid he thinks he is somebody*; *something* by *hâga*. *Some . . . some* is rendered, as *one . . . another* (above), by *illî . . . illî*, or by the preposition *min* with the suffixes, as *gih talâtîn nafar minhum riggâla u minhum niswân thirty people have come, some men and some women*.

§ 451. The quantitative adjective is unexpressed (as *any* above), as *hât 'êsh u zibda u gibna bring some bread, butter, and cheese*; *shufna klâb fi s sikka we saw some dogs in the street*; but 'andak 'êsh? Êwa. 'Taiyib, iddîni minnu (or iddîni) *have you some bread? Yes. Good, give me some*.

§ 452. *Other* as an adjective finds its equivalent in *tânî* or in other words already mentioned. The indefinite *other than* is expressed by *tânî ghêr* or by *ghêr* alone, as *waḥda tanya ghêr Bikhîta another than Bikhîta*; *ma fish ḥadde ghêri*.

REMARK.—*Yôm min dâl* means *the other day, some future day*, according as the verb is past or future. *Every other day* is rendered by *kulle tâni yôm*, *kulle yômên*, or *kulle yôm we yôm*.

§ 453. The indefinite relatives *whoever, whichever, whosoever, &c.*, are expressed by *êye* (or *êyiha, êyuha*) *wâhid* and *êy* followed by a noun with or without the case ending, *whoever it may be* by *êye waḥdin kân*. But as a rule an English indefinite relative may be rendered by *illî* (or *mâ*), accompanied sometimes by other words to make the sense clear, as *illî yidrabnî aḍrabu whoever strikes me I will strike him*; *illî ti'milu a'milu ana whatever you do I will do*; *illî tdihni bardu akun mabsûṭ I shall be contented with whatever you give me*, *illî yeqûlu hûwa bardu kidb whatever he says is a lie*, *il yôm illî tigî fiḥ bardu yekûn kuwaiyis*; *illî ma takhdûsh inta akhdu ana I'll take whichever you don't take*, *illî yigra yigra whatever will happen will happen*, i.e. *happen what may*; *waqte ma tigî tigî at whatever time you come, come, i.e. come when you like*.

REMARK.—There is sometimes a confusion between the indefinite relative adverb and the pronoun itself, as in the expression *yiduqqu l mazzîka li kulle ma ḥadde yekhushsh the band strikes up in honour of each as he comes in*.¹

¹ *Kulle ma* meaning *whenever*.

§ 454. Êy, êyi wâhid, and êyiha require the noun to take the case ending when the substantive verb follows (the verb being usually in concord with the noun), as *bi êye țariqtin kânit* by any means whatever; *êye wâhid fiqihin kan* any schoolmaster, whoever he be; *min êyuha dukkânin kânit* from whatever shop it be; but *bi êye țariqa*; *bi êye țariqa min* 'andak (or illî 'andak) by any means; by any means you have; *ishtirîh min êyuha dukkân* buy it from any shop. Êye wâhid and êyiha wâhid become êye waħdin and êyiha waħdin when followed by a verb, and remain masculine though a feminine object be understood, as *êye waħdin gat, iddih liha* give it to any woman who comes.

§ 455. Fulân and the adjective fulânî are the English *such, so and so*, and may be used together somewhat pleonastically, as *fulân gih* such a one has come; *il Bêh fulân so and so* Bey; *il mara l fulânîya* such and such a woman; *shufte fulân il fulânî*.

§ 456. In dates *kaza* is generally employed, as *lêlit kaza min ish shahr on such and such a night of the month*.

REMARK.—The definite *such* is a demonstrative adjective, and will be generally rendered by the adverb *zêy*, as *I never saw such a man as you* *ma shuftish abadan râgil zêyak*.

§ 457. *Zêd*, 'amr, *Râghib*, and occasionally 'umar, are used as hypothetical names, like *Jones, Brown, and Robinson* in English, as *Râghib gih u* 'amre râh; *Zêd u* 'umar u *Râghib u tirtân* we 'illân; *iza đarabak Zêd min in nâs*.

THE VERB

ITS CONCORD WITH ITS SUBJECT

§ 458. When the subject is definite the verb as a general rule agrees with it in gender and number, as *ir râgil gih* the man came; *il mara 'aiyațit* the woman wept; *tûga'nî râșî* my head aches (lit. pains me); *ir riggâla yishtaghalû* the men work;¹ but the following important exceptions must be noted:—

(a) When the subject is a broken plural the verb is very frequently placed in the feminine singular, as *il ħamîr insaraqit kulliha* (or *kulluhum*) all the donkeys were stolen; *il khêl kânit ta'bâna* the horses were tired; *nizlit il kilâb* we 'auwit the dogs

¹ In relative clauses the verb is, of course, of the gender and number of the antecedent, whether expressed or understood, as *it tâgir illî baħ li l buđa'a*; *id dawâya lli nkabbit*; *illî kânû hina râhû* Masr.

came down and barked, ish shabâbîk infatahit *the windows were opened*; gat ir riggâla we giryit in niswân *the men came and the women ran away*, kan fih 'aiya ktîr mâ bèn in nâs, lâkin il ḥamdu li llâh aghlabha gat salîma *there was a great deal of illness among the people, but, thank God, most of them recovered*; maḥâbîs ghêru kânit maḥbûsa mi'u *other prisoners were imprisoned with him*; is sîyâs mishyit *the sayces went away*; lamma gat il barabra nizlit ir rukkâb min il babûr *when the Berberis came the passengers got down from the train*.

REMARK a.—When the demonstrative is in the feminine singular the verb should be so likewise, as in nâs dî tigî, but in nâs dôl yigû.

REMARK b.—The verb may be in the feminine singular though followed by a predicate adjective (or participle) in the plural, as 'ênêh kânit maftûhîn *his eyes were open*; il wirâq kânit maktûbîn *the papers were written*.

REMARK c.—In all the above examples the verb might also be in the plural, and would be perhaps more often than not where the subject denotes human beings, or when it precedes the verb.

(b) The verb will occasionally be in the feminine singular when the subject is a perfect plural and is preceded by the verb, as lamma gat lefendiyât mishyit in naggârîn *when the Efendis came the carpenters went away*.

REMARK.—In naggârîn il mestakhdimîn râhit (the subject preceding the verb) will rarely be heard, because by placing the noun first in the sentence we emphasize the fact that it denotes a number of separate objects.¹

(c) The verb will sometimes be in the third person singular masculine when preceding a plural subject and separated from it by intervening words, as fataḥ lubum bâb il bêt il khaddâmîn *the servants opened the door of the house to them*; but fataḥu lhum would also be quite correct, and indeed more usual.

REMARK.—The third person singular may occasionally be heard when the verb is similarly separated from a feminine subject in the singular, as iddêt lu ḥigâb 'ashân yeruḥ minnu bi izni

¹ The construction is admissible when the persons or things described are spoken of as a single body without reference to their personality. It must be remembered that the feminine in Arabic also represents the neuter of other languages, and that several objects mentioned together, though they be living, are liable to be regarded in the Semitic languages as a mere multitude when their individuality is not brought to the foreground. Comp. §§ 387, 467.

llâh il 'ên *I gave him a charm that the evil eye might, by God's permission, depart from him*; but this is an irregularity not to be imitated.¹

(d) When the past tense of the substantive verb *kân* precedes a definite subject it very frequently remains unchanged, especially if the subject is a feminine singular, and this even when it serves as the auxiliary of another verb which itself agrees with the subject,² as *kân il bint fi l bêt the girl was in the house*; *kân id dawâya ikkabbit the inkstand had been upset*; *iza kân il binte tigî (in preference to iza kânit il binte tigî)*; *kân ummu bit'aiyaḥ his mother was weeping*; *kân (or kânit) is sâ'a tnên it was two o'clock*; *kân id dinya dalma it was dark*.

§ 459. When the verb precedes two or more definite subjects of different genders or numbers, it may either agree in gender and number with the first, or be placed in the plural, as *gih (or gum) il walad w abûh the boy and his father came*, *gat (or gum) il mara wi bniha*; *insaraqit il 'arabiya we taqmiha the carriage and its harness were stolen*; *qumt ana wi Mḥammad I and M. got up*.

§ 460. When the subjects precede, the verb should be in the plural, as *il mara wi l walad gum*; *ana wi nta ruḥna*; but it is occasionally made to agree with the first when feminine, as *hiya w abûha râḥu (or (less usually) râḥit)*; but *abûha we hiya râḥu, not râḥ*.

§ 461. When the subject is a collective noun the verb will be in the masculine singular, as *il gâmûs kân fi l ghêt the buffaloes were in the field*; *iṣ saḡar yikhḍarre fi shahr abril the trees get green in the month of April*; *il lamûn, il burtuqân, ghili lemons, oranges, have got dear*; *bunduqhum inzabaḥ min il buliṣ their guns were seized by the police*; *kam nafar gat (or gum)? how many persons came?*

REMARK a.—Though the above construction is the usual one, the verb is sometimes in the plural, especially when the subject denotes living beings, as *il ghafar gih (or gû) the watchmen came*.

REMARK b.—With the words *'askar soldiers, troops, and*

¹ The intervening words may cause the speaker to forget that he started with a masculine verb and intended to use a masculine noun. In the above example, for instance, the word *ḥasad* might be in his thoughts when he began with the verb *yerûḥ*.

² In compound tenses the auxiliary is often of a different number and gender to the principal verb, as *il gamâ'a kânit lissa mâ gûsh the people had not yet come*.

ghanam *sheep*, the verb is put in the feminine singular, as qâlit il 'askar li ba'diha *the soldiers said to one another*; il ghanam gat. Il 'askar gum may also be said, but not il ghanam gum.

REMARK c.—Nouns of this class, denoting nationalities, are usually regarded as masculine singulars, but the verb is not in frequently in the plural or the feminine singular, as lingliz miskû (or miskit) arduhum *the English seized their land*; mishyit 'arab *the Arabs are gone*.

§ 462. When the subject is a noun of multitude the verb is usually in the plural, but may also be in the masculine or the feminine singular, as ahlu râhu (or râhit) Maşr *his people have gone to Cairo*; il khalq igtama'û (or igtama'it) *the people collected*; il ḥarim nizlû, nizlit, nizil fi 'arabiya tanya *the ladies got into another carriage*; kulle barre Maşr beyid'û 'alêh *all Egypt curses him*; ba'd in nâs yeqûlu (or teqûl), the latter agreeing with the broken plural nâs in the feminine singular; but ba'duhum yeqûlû (or yeqûl); il gamâ'a dôl raḥ yirkabû fi 'arabiyitak? *are these people going to drive in your carriage?* il 'âlam da, dî, dôl gih, gat, gum min ên *where have these people¹ come from?* il kulle gih (or gum) *all came*. Of two verbs, one may be in the singular and the other in the plural, as il ba'de gih wi l ba'de ma gûsh *some came and some did not come*.

§ 463. Kâm with its substantive is most frequently followed by a verb in the feminine singular, but the plural is admissible, and occasionally the masculine singular is heard when the noun denotes male human beings, as kâm kilâb gat, (less usually) gû? kâm mara gat, gû? kâm râgil gat, gû, gih?

REMARK.—Shuwaiya, ḥabba, and ba'dishi (= ba'de shê), in the sense of *a little*, are regarded as nouns of multitude, and are generally constructed with a plural verb, as ish shuwaiyit il laban ghilyû *the little milk has boiled*; ḥabbit tibn insaraqû mir riştabl *a little straw was stolen from the stable*; il ba'dishi dôl 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 4×3 "*equals*" 12; itnâshar min 'ishrîn tibqa tamanya *twelve from twenty "leaves" eight*; itnên yekaffî *two's enough*; ana raḥ addî lak 'ashara ginêh; iza khallaşak ma fish ma'na, ma khallaşakshe . . . zêye ma yi'gibak baqa *I am going to offer you £10; if it satisfy you,*

¹ *Ce monde.*

well and good; if not—why, please yourself; kutte biddî arûh (for kan biddî) I wanted to go;¹ ma kuntish lâzim agî (for ma kanshe lâzim); yeqûm dimâghu yefûq ‘aleh² he recovers consciousness; illî zêyina nirkab³ hamîr! do such as we ride donkeys? yibqa inta ksibt it results that you have won; or it may agree with a word which is strictly in apposition to the subject, or in the relation of a genitive to it, but of more importance in the sentence, as kulle barre Maşr betid‘î ‘alêh (for beyid‘û, as above, agreeing with Maşr). This is commonly the case where the word nafs and others of similar meaning precede the noun with which they are used, as nafs ir riggâla qâlû; so with titles, as hadritak, ganâbak, sa‘tak, the verb agreeing with the pronoun.

§ 465. Verbs expressing the state of the weather are put in the feminine, the word *dinya* (*dunya*) being understood, as *maşarît* (or *naşarît*) *it rained*, *betishtî it is raining*, *betir‘ad it thunders*, &c.

§ 466. *Dinya* (*dunya*) is also understood⁴ in the expressions *kânit id duhr*, *il maghrib*, *qamar*, *turâb*, &c. *it was noon, sunset, moonlight, dusty*, &c., but *kân* is also said if the predicate is masculine, and even sometimes when it is feminine.

§ 467. In the expression *we khulşit baqa and so my story ends*, *hikâya* is understood; in *ma dakhalshe⁵ it has nothing to do with it*, the subject understood is a word or phrase just spoken. In some others, as *gat salîma it has turned out all right*, *il hamdu li llah illî gat ‘ala kede thank God that it has turned out that way*, *hakamit kede it has been so ordained, has so happened*, *zêye mâ tigî tigî come what may*, *tekûn fi hanakak tiqsam li ghêrak*, i.e. *there is many a slip twixt the cup and the lip*, the verbs are impersonal, the feminine standing for the neuter.

REMARK.—Impersonal verbs are, however, sometimes in the masculine, as *ma yinfa‘sh*, *ma yigîsh minnu it’s of no use*; *haşal khêr no harm’s done (all’s well that ends well)*; and *baqa* is used much more frequently than *baqat*⁶ (§ 560).

¹ *Kutte biddî* is used nearly as frequently as *kan biddî*.

² The educated often use *dimâgh* with a masculine verb.

³ *Illî zêyina yirkab* may be said, but even then the plural *hamîr* will be used.

⁴ It is, however, frequently expressed in both cases, as *id dinya kânit turâb*, *bitir‘ad*.

⁵ Or *dî ma dakhalshe 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, nizrû, or gum (gû) ir raglên*; but it is not unusual for the verb to be in the masculine or feminine singular when it precedes the subject, as *lamma giḥ ir raglên; gatnî ṣagartên*; 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 *idêḥ biṭlit we 'ênêḥ râḥit, i.e. he has lost the use of his hands and his eyes*. We may say *'ênêḥ kânit maftûḥa, or kânit maftûḥin, or kânû maftûḥa, or kânû maftûḥin*, but *kânit maftûḥin and kânû maftûḥa* are unusual.

§ 469. When the subject is indefinite and precedes the verb, the concord is regulated by the rules and exceptions set forth in the preceding sections; but when the verb precedes, it is placed by preference in the masculine singular, whatever the gender and number of the subject; *e.g. mara ḍarabit bintiḥa a woman beat her daughter; qutaṭ wi klâb te'adde ba'd cats and dogs bite one another; raglên, kitâbên, gum; but gâ lu waḥda 'agûza there came to him an old woman; nizil nâs waiyâḥ 'ala l balad there went some people with him to the village; ma yibqa lish ugra zêyi n nâs I don't get proper wages; kan maugûd nâs ketîr there were many people present; lissa ma fatshe sana there has not yet passed a year; ma ḥaṣalshe minha samara there has not been any good result from it; kan ḥaṣal nadra an accident had happened, lamma yigî lak gawâbât when you get letters; iza garâ lu ḥâga if anything happened to him; ṭabbe 'alêya raglên two men overtook me, came upon me; giḥ khamṣa naggârîn there came five carpenters; gâ lî gurnâlên I received two newspapers.*

REMARK.—The verb, however, not infrequently agrees, especially when it immediately precedes the subject, or the subject is emphasized, as *ḥâṣalit lu nifs (or 'ên) the evil eye has come upon him, gat lak dahya! perdition upon you! kulle ma tgi lu mara yitkhâniq waiyâḥa whenever a woman comes near him he quarrels with her; kân (or kânit) 'alêḥ kiswa sûda he had on a black suit*. The substantive verb preceding an indefinite subject will often agree with it in form, owing to the fact that there is an ellipse of the relative between the subject and the following words, as *kânit bint qa'da ganb il bâb there was a girl sitting near the door (= ḥiya kânit bint illi qa'da she was a girl who . . .)*; *kânit (less usually kân) dawâya nkabbit, but kân inkabbe dawâya an inkstand had been upset; kânû riggâla henâk¹ they were men who*

¹ So *kânû riggâla gû or kânit riggâla gat, kân riggâla gum or kân riggâla gat*.

were there ; kan riggâla henâk *there were men there*. In such a phrase as ma gâsh illa mrâtu the verb is masculine although the noun is definite as agreeing with the word ḥadd understood. The full expression would be ma gâsh ḥadde illa mrâtu gat.

§ 470. When following the indefinite pronoun êy and its noun the verb regularly agrees with the noun, but occasionally remains unchanged, as êye gihitin kânit *whatever direction it be*. With ḥêsu, on the contrary, it remains unchanged, as ‘auz yitgauwiz hinte min ḥêsu kân *he wants to marry a girl, whoever she be*.

REMARK.—Kân serving as an auxiliary and placed after the principal verb is generally unchanged, as ašlî ana gibtiha kân ; ana qutilak inbâriḥ kân.

§ 471. The verb is never in the feminine when preceding a perfect plural, and very rarely when preceding a dual or broken plural denoting human beings ; thus, while both nizil and nizlû naggârin (or naggârên) are admissible, nizlit cannot be said.

§ 472. Though the first of two or more verbs may not agree in gender and number with a subject common to both of them, the other or others may and generally will, and this whether the subject be definite or indefinite, as gat il banât u miskû fihum *the girls came and seized them*, qâbilnî raglên u šârû yimshû waiyâya *two men met me and continued walking with me* ; lamma yigî lak mara we tis'alak *when a woman comes to you and asks you* ; iltammit in nâs ‘alêya we darabûnî we saraqûnî *the people collected around me and beat and robbed me* ; qâm abb il bint w ummiha qâlû . . .

THE TENSES

§ 473. The past tense (or perfect) denotes :—

(a) An act just completed at the present time, as katabt il gawâb *I have written the letter* ; kanasû l ôda *they have swept the room*.

(b) An act completed at some past time, as katabt il gawâb qable ma yigî *I wrote the letter before he came* ; banu l bêt ‘amnauwil *they built the house last year*.

(c) An act begun at the time of speaking, or previously, and continued at the present time, as il walad ḥabbihâ *the boy has fallen in love with her* ; saddaqla qôlak *we believe what you say* ; alzamtak leinnak terfîḥ *I command you to go* ; istaghrabt *I am astonished* ; ḥaqquha qafaltuha *you ought to have shut it*.

(d) A prayer or wish, as la samaḥ Allâh *God forbid* ; dumtum bi khêr *may you keep well, farewell* ; kattar khêrak (sc. Allâh) *God increase your well-being, thank you* ; gatlak dahya *perdition seize you* ; inshallah ma ruḥt *I hope you won't go*.

(e) An act to be performed in the immediate future, as *sibu*, *laḥsan* (or *we illa*) *qataltak* *leave it alone or I'll kill you*; *êsh qultum fi l mas'ala* *what say you about the matter?* *khallêtik be 'afya ya sitt* *I leave you in health* (said by a lady caller on taking leave).

(f) An act which may probably or possibly take place at some future time, such as would often be described by the subjunctive in other languages, as in *gih*, *iza râḥ* *if he come, go*;¹ *li êye matrâhin ruḥt* *to whatever place you go*; *êye bêtin kân* *whatever house it be*; *kulle min kân*² *whoever it be*; *kulle ma amartûni buh a'milu* *whatever you command me (= shall have commanded me) I will do*.

(g) An act which has been performed once and is cited as a rule for the future, as *iza kân fih mishwâr ruḥt* *if there is an errand I go on it*. This construction is not uncommon in proverbs, in which vividness of expression is always an object; e.g. *illî tarak shê 'âsh balâh* *who leaves a thing lives without it (= waste not, want not)*; or in narrative where we could only use the present or future in English, as *il walad minna lamma yikbar* *we 'auz yitgauwiz yequm yiḥub mahre min abûh . . . u ba'dên lamma shâf abûh mush 'auz yiddî lu mahr hauwish ugritu u gâb mahre min 'andu* *we qâm abûh khatab lu bint when one of our children grows up and wants to get married he asks his father for (money for) a dower . . . , but when he sees his father unwilling to give it him, he saves up his earnings and finds the dower out of his own pocket, and his father betroths him to a girl.*³

§ 474. The verbs *khalla* *let*, *shâf* *see*, *simi'* *hear*, *ḥasab* *believe*, *consîder*, *laqa*, *wagad* *find*, and others of a similar signification, when themselves referring to past events, may be followed by another verb in the perfect where in English it would be in the infinitive or a participle, the second verb forming an indirect predicate to the object of the first; e.g. *khallêtu râḥ il bêt* *I let him go to the house*; *shuftiha gat* *I saw her come*; *simi'na l fulûs wiq'it min gêbu* *we heard the money fall from his pocket*; *kutte baḥ-sibhum ishtarûh* *I was thinking they had bought it*; *shuftu ingalad* *I saw him flogged*; *laqêtu nizil râḥ* *I found him gone*.

REMARK.—We may also say *khallêtu yerûh il bet*, *simi'na l fulûs tâqa'*, &c., but the facts are not then so fully certified.

¹ For the conditional sentences, see §§ 507 *seq.*

² *Qui que ce soit*.

³ The present and past are used indiscriminately, the speaker changing from one to the other.

The English *I saw him going* will be translated by *shuftu rāyih*, or *we hūwa rāyih*,¹ or *biyerūh*.

§ 475. The past tense is equivalent to the English pluperfect:—

(a) In a clause united to a previous one by a conjunction, as *ma fātūsh illa lamma mauwitu he didn't leave him till he had killed him*; *rauwaḥ qable ma khallaṣ shughlu he went away before he had finished his work*; *ba'de ma katab il gawāb ḥaṭṭu fi ẓarf after he had written the letter he put it in an envelope*.

REMARK.—In indirect discourse the past tense or present used as a past is not followed, as in English, by the pluperfect, but by the simple perfect, unless it is desired to lay particular stress on the fact that the action was already completed at the time that the reported words were spoken, as *qāl innu katab il gawāb he said that he had written the letter*; *baḥsib innu giḥ I thought he had come*.

(b) Occasionally with *lau*, *lô*, in conditional sentences. (See §§ 507 seq.)

§ 476. The past tense of the verb *kān* with a participle will often express the pluperfect, as *kānu mḥaddarīn il akl they had prepared the meal*. This might also mean *they had been or were preparing the meal*, according to the context.

§ 477. The aorist corresponds to our indefinite unfinished present, as *aḥibbu I love him*; *il ghina yegīb iṣḥāb riches bring friends*; *kulle yôm yiddini qersh he gives me a piastre every day*; *ish shamse tiṭla' fi anī sâ'a? at what time does the sun rise?* or to the indefinite future, as *iza shuftu aqullu if I see him I will tell him*; *lamma yigī ashêya'û lak when he comes I will send him to you*; *ish shamse tiṭla' fi anī sâ'a bukra? at what time does (will) the sun rise to-morrow?*

REMARK.—Hence English adjectives in *able*, *ible*, &c., may generally be translated by the aorist of a passive or neuter verb, and compound nouns often rendered by its help, as *yittākil edible*; *yin'irif recognisable*; *ma yitqibilsh unacceptable*; *ma yitfihimsh incomprehensible*; *yinkin possible*; *qāmûs yithaṭṭe fi l gēb a pocket-dictionary*; *meqauwara titqauwar biha l gibna a cheese-scoop*.

§ 478. It often plays the part of the historic present, as *yeqûl ṭaiyib agî all right, he says, I'll come*; *yeqûm abûh yiz'al 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,

¹ § 576.

especially when joined by the copulative to another verb in the imperfect present, the *bi* being dropped perhaps in the latter case for euphony, as *tindah lí lêh?* *why do you call me (=are you calling me)?* *bit'aiyaṭ wi tza'aq kede lêh?* *what are you crying and howling like that for?*

REMARK.—Similarly, the *bi* may be dropped in the unfinished future, as *û'â tekun tinsâ*.

§ 480. An event which happens habitually at regular periods may be denoted either by the aorist or the imperfect present, as *kulle sana nhigg* (or *binhigg*) *we make the pilgrimage every year*.

§ 481. It is used like the perfect, and with much greater frequency, to express a wish or desire (which includes a curse), as *Allah yihfazak, yisallimak* *God preserve you*, *Allah yitauwil 'umrak* *God prolong your life*; *il'an* (for *Allah yil'an*) *abûk* (*God*) *curse your father*. Both perfect and aorist may occur in the same sentence, as *shakar Allâh faḍlak u Rabbina yitammim bi khêr* *God requite your kindness, and our Lord bring about a safe issue*.

§ 482. The aorist is very frequently attached to a preceding verb or its participle, or a verbal noun or expression, without the intervention of a conjunction or any other particle. This may happen:—

(a) Where it is equivalent to the English infinitive, whether simple or gerundial, and qualifying or limiting the sense of the preceding verb or verbal expression, or acting (with its complement) as an object or an indirect predicate, or denoting a purpose; e.g. *'auz arûḥ* *I want to go*; *yiraf yiktib* *he knows how to write*, *ṭalabna nrûḥ* *we asked to go*; *ana ṭalib minnak tiqdî li l hâga dî* *I beg you to do this for me*, *emta tigi tshufnî?* *when will you come to see me?* *gih yishtimnî* *he came to insult me*; *battalte ashrah dukkân* *I have given up smoking tobacco*; *huwa yikhtishi yerûḥ* *he is ashamed to go*, *khallîḥ yitkallim* *let him speak*; *fâḍishe titla'?* (*are you*) *not free to go out?* *biddî, gharadî amauwitu* *it is my wish (I want), my purpose, to kill him*; *ṭalab minnu moiya yishrah* *he asked of him some water to drink*. *'alêkû tiktibû lu* *it is for you to write to him*, *kan menabbih ma ḥad-dish yigî* *and he had given orders for no one to come to him*, *ma qadarshe, ma rdish, ma qibilshe, yakhdu* *he was unable, unwilling, he refused, to take it*; *ma a'rafshe aruḥ fên* *I don't know where to go*, *ma yehunshe 'alêya amauwitu* *I haven't the heart to kill it*, *amaru yerûḥ* *he ordered him to go*. *kan lâzim yigî* *he ought to have come*; *ḥarâm, 'êb, 'alêk tequl kede* *it is disgraceful of you to say so*; *ma lḥiqshe yigî* *he couldn't manage to come*;

û'a la tinsâ *take care you don't forget*; û'â tûqa' *beware of falling*, ma kanshe haqqu yidrabu *he had no right to strike him*; 'auzak tigî *I want you to come*; qul lu yiddih lak *tell him to give it you*, ma hibbish (ahibbish) titkallim kede quddâm in nâs *I don't like you to speak thus in public*; hilif yimauwitu *he swore he would kill it*; shêya't agîbu *I have sent to fetch it*; alzamtak teqûm *I command you to get up*; il hakîm harrag 'alêh ma yi-la'she min il bêt *the doctor forbade him to leave his house*; lâzim yerûh *he must go*, lâzim yekun râh *he must have gone*, nisît, fatnî, aqullak *I forgot to tell you*; rah yilbis *he has gone to dress*, qarrab yikhlaş *it has come near to being finished* (i.e. *it will soon be finished*); qarrab yigî *he will soon be here*; khâyif yefût *he is afraid to pass*.

(b) Where, being the complement of the preceding verb, it would be expressed by a participle in English; e.g. dakhal, nizil, yigrî *he came running in, down*; tili' yigrî *he started running*; shatamnî fi l lêl u bât şabah yishtimnî *he insulted me at night, went to bed, and got up insulting me in the morning*, mâshî yighannî *singing as he went*. This idiom is very common with the verbs qa'ad and fidil, as qa'adna ndardish tûl il lêl *we sat chatting together all night*, kan qâ'id yiqra fi l Qurân *he was sitting reading the Koran*; fidil yishrab *he continued drinking*, fiðilna nimshî lamma wişilna *we continued walking till we arrived*. Sâr is inchoative besides denoting continuance, as sirna nigrî warâh *we started running after him*; sâr yidrab il walad bi 'aşaytu *he began hitting the boy with his stick*. Dâr yeliff is used in the sense of *walking around*, as kan dâyr yeliffe fi l balad *he was roaming about the village*.

§ 483. The imperfect present is sometimes used in the same way, as mishyit hîya betihsib il fulûs lissa fi gêbha *she went away thinking the money was still in her pocket*, and may also replace the aorist as an historic present, as u ba'den hîya bitqul li then she says to me; baqul lu ana mush ana illi 'amalt il 'amaliya di, lâkin ma' zâlik beyifdal yidrab fiya *I told him it was not I who did it, but in spite of that he goes on striking me*.

§ 484. The verb hasab is very regularly used in the present for the indefinite or imperfect past, as inta lissa hina? baḥsibak ruḥte Maşr *are you still here? I thought you had gone to Cairo*; qunte ana baḥsib¹ il barûda fargha *I thought the gun was unloaded*; qafalt ish shamâsi lêh? Baḥsib il lamda gâya *why did you shut the shutters? I thought the lamp was coming*.

REMARK.—This tense may be preceded by the auxiliary kân,

¹ Though qâm should be followed by a verb in the past tense.

forming the unfinished past or imperfect tense, as *kunte baḥsib innak akhûh* *I was thinking that you were his brother*, but the imperfect present is more usual.

§ 485. A past customary or continued action is generally denoted by the imperfect present preceded by the auxiliary *kân*, as *ana kulle yôm kunte baddî lu qershên sâgh* *I was giving him two piastres a day*, *kân beyigi 'andi ktîr* *he used often to come to my house*, *kan beyâkul we yenâm* (for *biyenâm*) *waiyâna mar-ratên fi g gum'a* *he used to dine and sleep with us twice a week*; *kân beyidrab fih* *he was striking him*; *kânit bithizze fi 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 *râyah* (*rayh*, *râh*), or the particle *ḥa*, or adopt a periphrasis; thus *lamma tigî inta arûḥ ana* *when you come I shall go*, but *iza gêt inta harûḥ ana* *if you come I will go*; *aruḥ lêh?* *why should I go?* but *ana râḥ arûḥ* *I am going, I mean to go*; *tigî bukra?* *will you come to-morrow?* *ḥa tigî bukra* *shall you come to-morrow?* *inta 'auz timna'ni min il mirwâḥ, lâkin bardu harûḥ ana* *you want to prevent me from going, but I will go all the same*.

§ 487. The determination not to do a thing is, on the contrary, generally expressed by the aorist, as *rûḥ min hina*. *Ma ruḥsh* (*aruḥsh*) *go away from here. I won't go*; *sallimni l 'aşâya llî fi idak*. *Ma sallimhâ laksh* (*asallimhâ laksh*) or *mush râyah asallimhâ lak* *give me up the stick you have in your hand. I will not give it you*.

REMARK.—*Râyah*, *râh*, and *ḥa* are sometimes inserted where we would expect the aorist alone, as *ma yîṣaḥḥish leinni ana râyah akdib ala n nâs* *it would not be right that I should go and tell lies to people*.

§ 488. A determination not to do a thing is sometimes expressed by *mush 'auz*, as *il muṣmâr mush 'auz yiṭla* *the nail doesn't want to* (i.e. *won't*) *come out*.

§ 489. The future perfect may in some cases be rendered by the aorist of the auxiliary followed by the participle of the verb, just as the pluperfect may be by the past tense of the auxiliary and the participle, as *mesâfit ma nâkul* is *samak yekûnû gaybin il laḥm* *by the time we have eaten the fish they will have brought the meat*.

¹ For this use of *fi*, see § 570, Rem.

THE MOODS

§ 490. The spoken language has, as we have seen in the accidence, two finite moods only—the indicative and the imperative. As there is no separate form for the subjunctive, the indicative has to perform its offices.

§ 491. The imperative maintains the *t* of the aorist in the second person, or, in other words, the aorist is used for it:—

(a) In prohibitions, as *ma tqarrabshe don't go near* (for *qarrabshe*); *ma tgîsh don't come* (for *ta'âla*); *îyâk terûh mind you don't go*.

(b) When preceded by the particle *ma* or the imperative of the verb *baqa*,¹ as *ma tqul lî but tell me*; *ma tigi*; *ibqa trûh 'andu go to his house*; but we may also say *ibqa ta'âla*, &c.

(c) Usually with the conjunction *ya* *either, or*, as *ya tuq'ud ya timshî either sit down or go away*, but *uq'ud walla mshî (imshî)*.

(d) Frequently in other cases to render the command less harsh or abrupt, as *tigî bukra mind you come to-morrow*; *tibqa tsallim lî 'ala bûk remember me to your father*.

REMARK.—*Tibqa*, *tibqû*, are said more often than *ibqa*, *ibqû*.

§ 492. To express an exhortation in connection with the first or third person we may employ the verb *khallî* (§ 144) followed by the aorist, or the aorist alone, as *khallîna nrûh, khallîh yitfaddal* (or *yitfaddal* alone) *let him come in, &c.*; *khallîh yitribî* (or *yitribî*) *let it be bound*.

§ 493. *Let us . . .* is also expressed by the second person singular of the imperative followed by the preposition *bi* with the suffix of the first person plural, as *imshî bina* (or *imshi bna*) *let us be going*; *uq'ud bina let us sit down*.

REMARK.—*Bina* is sometimes added to the first person plural of the aorist, as *neruh bina, &c.*

§ 494. The so-called potential mood is made up in Arabic, as in English, of a principal and an auxiliary verb, as *aqdar arûh I can go*; *yimkinak tigî you can come*. The past tense may be rendered by the aorist preceded by *kân*, as *kunt ashêya'û lu I might, could, should*,² *have sent it to him*; *mush kutte tiddi lhum shuwaiya min il kitîr illî 'andak? couldn't you have given them a little out of the quantity you have? kânit ti'mil êh? what was she to do?* or by the help of other auxiliaries, as *kan yimkinu yidrabu he could have struck him*.

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 *râyiḥ*, will be employed, as *qâlit inniha tishêya'ha, ḥa tiktib, raḥ tigî she said that she would send her, would write, come.*

§ 497. The English infinitive is expressed:—

(a) By the aorist united to the preceding clause or word by a conjunction, especially when the infinitive denotes a purpose, as *ruḥna l balad 'ashân nistafhim 'an il khabar we went to town to inquire about the news; gibte kitâbâtî 'ashân awarîhum lak I have brought my books to show (them to) you; ḥaddarna r râgil lagle yiḥkî lak ḥikaytu we have brought you the man to tell you his story; ṭalab minnu innu yi'allim 'ala l waraqa they begged of him to sign the paper, at'ashshim innî aqdar agî I hope to be able to come, wa'adnî innu yiktib lî he promised to write to me.*

(b) By the aorist without a conjunction (§ 482).

(c) By a definite verbal noun governed by the preposition *li*, or *'ashân* when a purpose is expressed, as *il mashye aḥsân min ir rukûb it is better to walk than to drive; ma baqa lnâsh ḥâga ghêr it taslîm we have nothing left us but to submit; ithakam 'alêh bi l gild he was condemned to be flogged; guhuz li l mirwâḥ he was prepared, ready, to go.*

THE PARTICIPLES

§ 498. The active participle very frequently replaces the continued present, and sometimes the past or future tenses, and this whether the subject be expressed or understood; e.g. *kan kâtib il gawâb (= kan beyiktîbu) lamma ṭabbêt ana he was writing the letter when I appeared; yekun fâtîḥ il bâb lamma tûṣal he will be opening the gate when you arrive; ana gay I am coming; ana dâyir (= kunte badîr) fi l balad we gih wâḥid qal li as I was walking round the town some one came and told me; kan waqtiha shârib he was drinking at the moment; qam wâqif he stood standing (= he stood up); lamma wiṣilna laqêna n nâs garyîn (or beyigrû) we found the people running when we arrived; shufna l mashâyikh ṭalyîn (beyiṭla'um) min il balad rakbîn ḥamirhum we saw the sheikhs coming out of the village riding their donkeys; ragga' it ṭalyîn bring back those who are going out; ish shibbâk 'ala yemîn id dâkhil, i.e. the window is on your right as you go in; bidal ma nta qâ'id hina instead of your sitting here;*

ma nîsh qaylak imbâriḥ? *didn't I tell you yesterday?* ma fîsh hâga nasiḥa? *is there nothing (you) have forgotten?* ana mrabbîḥ 'andî min şugre sinnu *I have brought him up from his childhood;* kan fâtîḥ, qâfil *he had shut, opened (his shop, &c.);* so râgil qârî *a reading man, i.e. a read man;* raḥ duḡrî shârib fîngân il qahwa *he went straight and drank the cup of coffee, i.e. he drank it straight off;* yeruḥ duḡrî dârib il walad fî wishshu *he straightway hit the boy in the face;*¹ ana mush nâyim fî l bêt il lêla (for ma akunshe nâyim), il babûr qâyim in naharda walla bukra? *is the boat starting to-day or to-morrow?* so ma ntish hina bukra? *won't you be here to-morrow?* the participle of the substantive verb not being in use.

§ 499. The passive participle refers only to an act already past, and the English imperfect passive participle must be translated by a periphrasis; thus laqêt il walad madrûb bi 'asâya *I found the boy struck with a stick;* laqêt il walad beyidrâbûḥ (or beyidrâbû fîh) *I found the boy being hit.*

§ 500. The participles, like any other adjective, may qualify a noun or be used substantively or adverbially, as ir râgil il ḥâḍîr *the man who is present;* il mara l maqtûla *the murdered woman;* kalâm maṭbû' *a printed statement;* il gawabât il mesôgara *the registered letters;* id dâkhil lâzim yikhallî bâlu *he who goes in must be careful;* il matqûl ma yiḥkish ḥikaytu, i.e. *dead men tell no tales;* wâḥîd gâhil in ni'ma, nâkir il ma'rûf *one forgetful of favours, i.e. an ungrateful man,* il gârî yûṣal qabl il mâshî *the runner arrives before the walker;* uq'ud sâkit *sit quiet;* il ḥuşân mishî ḥâḍî *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 'irifte innak mush gay ṭîlî'te barra *knowing that you weren't coming, I went out* (not 'ârif innak); lamma t'akkidte inniha gat *having assured myself that she had come;* ba'de ma sakkêt il bâb ḥaṭṭêt il muftâḥ fî gēbî *having locked the door, I put the key in my pocket;* ma rdîsh yigi ikminnu ta'bân *being tired, he was unwilling to come;* ba'de ma naṭṭe 'ala l ḥêt dakhal il bêt *having jumped over the wall, he went into the house;* lamma shâfu beyit'asha istanna fî l bâb *seeing him at*

¹ Comp. the English "Don't go hitting him," "Why do you go doing that?"

dinner, he waited at the door ; ba'd il fulûs ma ndafa'it (or lamma ndafa'it il fulûs) *the money having been paid* ; shâl il 'aiyil 'ala kitfu we ðili' yigrî *lifting the child on to his shoulder, he ran away*.

§ 502. But they may be used like the aorist to qualify the meaning of certain verbs, as mâţ maqtûl ; and an active participle may—

(a) Immediately follow the verbs râḥ, giḥ, qâm, fidil, and tann, limiting their action, as râḥ gârî *he went running* ; gêna mashiyn *we came walking, on foot* ; qam wâqif, sâkit ; fidilna ðal'in lamma li fôq *we continued going up till (we reached) the top* ; tannuhum sharbin *they continued drinking*.

(b) Define the condition of the object of verbs signifying to perceive or find, as ana shuftu dâkhil *I saw him going in* ; laqêtu dârib il wad *I found him striking the lad*.

REMARK.—In both cases the aorist or present may be used instead of the participle, and in the latter, especially after verbs of seeing, the conjunction *we* may be inserted between the object and the participle.

§ 503. A partial exception to the rule laid down in § 501 is the use of the copulative with the personal pronoun, which, together with the participle, are equivalent to a clause introduced by a temporal conjunction, as itqâbilte waiyâḥ w ana râyiḥ 'ala l balad *I met him as I was going to the village* ; shufnâḥ wi ḥna gayin min 'andak *we saw him when we were coming from you* ; w ana mâshî waiya Maḥmûd qal li *as I was walking with M., he said to me*. (See further, § 576.)

REMARK.—Here again the continued present may be used, as itqâbilte waiyâḥ w ana barûḥ, &c., but the participle is preferable.

§ 504. The English gerund may be rendered in Arabic by a verbal noun, the aorist, or a separate clause sometimes introduced by a conjunction, as yeḥibbe dars il lugha *he is fond of studying philology* ; şahn li garf id dik *a dish for serving the fowl* ; ana badrabak 'ashân daqqitak dî fi bintî *I am hitting you for pushing my daughter in this way* ; yeḥibbe yiqra fi l Qur'ân *he likes reading the Koran* ; qam 'adda l baḥr we harab *he escaped by crossing the river* ; shanaqûḥ 'ala shan ma qatal imrâtu *he was hanged for murdering his wife* ; iggannin ikminnu (or lamma) ðaiya' fulûsu *he went mad through having lost his money* ; khadu bard ikminnu kan wâqif fi l maṭara *he has taken cold through standing in the rain* ; kattar khêrak illî gêt *thank you for coming* ; ma fish fayda fi innak terûḥ *there's no good in your going*.

THE VOICES

§ 505. The passive voice is expressed—

(a) In certain verbs by a special form (Accidence, § 141).

(b) By one of the derived forms (Accidence).

(c) By the use of the third person plural of the active, without reference to a definite subject, as *darabûh* *he was beaten*; *emta katabu l gawâb?* *when was the letter written?* *rayhîn yishnuqûh* *he is going to be hanged*; *rah yiqtil we qatalûh* *he went to kill (somebody), and was killed himself.*

§ 506. The agent is usually introduced by *min* when a passive form is used, but not infrequently by *bi*, especially when it is not a human being, as *inqatal min min?* *by whom was he killed?* *quruşte bi 'aqrab* *I was stung by a scorpion.*

REMARK.—Although the passive forms are freely used in Arabic, it is better, as a rule, especially when the agent is expressed, to put the verb in the active voice; thus *the thief was caught by two men passing* would be better translated by *itnên kânû faytîn miskû l ḥarâmî* than by *il ḥarâmî itmisik min itnên kânû faytîn.*

CONDITIONAL SENTENCES

§ 507. The protasis (or clause containing the condition) is introduced by *iza* or *in* when a future condition is stated, and by *lau*, *lô*,¹ *iza*, or *in* when a past condition is stated. In all cases the verb must be in the past tense; e.g. *iza gih wâhid* *if any one come*; *in wiqî' il kitâb min îdak* *if the book should fall from your hand*; *iza kunte ruḥt* *if you had gone*; *lau kutte ḥad-dart il ḥuşân* *if you had brought the horse.*

§ 508. *Iza kân* and *in kân*, followed by the aorist, are used in the same way as *iza* and *in* with the past tense, and followed by the imperfect present introduce a condition which may be in process of fulfilment.

§ 509. The conjunction *inn* or *le inn* may intervene between *lau*, *lô*, *lâ*, &c., and the verb. When this happens, the verb *kân* is understood, so that the strict rendering would be *were it that . . . not that . . .* the words introduced by the conjunction forming a substantival clause.

§ 510. The following examples of affirmative and negative clauses will show what tenses should be used both in the protasis and apodosis (that is, the clause containing the conclusion), according as the former implies that the fulfilment of the condition is, or was, possible, probable, or impossible:—

¹ The form *lô* is generally used in negative sentences.

(a) Future possibility, or probability, or mere assumption: iza gih, in gih, iza kan yigî (or in kan yigî), arûh ana¹ *if he come (or comes), I will go*; iza ma gâsh, in ma gâsh, iza kan ma yigîsh, iza ma kanshe yigî, in kan ma yigîsh, in ma kanshe yigî, arûh ana *if he do (does) not come, I will go*.

(b) Present possibility or probability: iza kan beyigî, in kan beyigî, arûh ana *if he is coming, I will go*; iza ma kanshe beyigî, in ma kanshe beyigî arûh ana *if he be (is) not coming, I will go*.

(c) Future improbability: iza gih, in gih, ruht *if he came (should come), I would go*; iza ma gâsh, in ma gâsh, ruht *if he were not to come, I would go*.

(d) Past probability or possibility: iza kan gih, in kan gih arûh *if he has come, I will go*; iza ma kanshe gih, in ma kanshe gih, arûh *if he have (has) not come, I will go*.

(e) Past improbability: lau gih, lau innu (le innu) gih, in kan gih arûh ana *if he should have come, I would go*; lau ma (or lôma), gâsh, lô lâ gih, lau innu (le innu) ma gâsh, in kan ma gâsh, in ma kanshe gih, arûh ana *if he should not have come, I will go*.

(f) Past impossibility (condition unfulfilled): lau gih, lau kan gih, lau kan yigî² ruht, kunte ruht, kunt arûh ana *if he had come, I would have gone*; lau (lô) ma gâsh, lô la gih, lau (lô) ma kanshe gih (yigî), lau kan ma gâsh, lô lâ kan gih (yigî) ruht, kunte ruht, kunt arûh ana *if he had not come, I would have gone*.

(g) Imperfect impossibility: lau kan beyigi kunte ruht, kunt arûh, kunte barûh, ana *if he had been coming, I would have gone (be going)*; lau (lô) ma kanshe beyigî, lô la kan beyigî, lau kan ma beyigîsh kunte ruht, kunt arûh, kunte barûh, ana *if he had not been coming, I would have gone (been going)*.

REMARK a.—Iz lam yigî is sometimes used for in ma gâsh by the uneducated, in the belief that they are displaying a knowledge of *nahwy*.

REMARK b.—In (g) the aorist is sometimes used for the continued present, as lau kunte a'raf ma kuntish astarda *if I had known (lit. been knowing, aware), I would not have accepted*.

§ 511. La, a particle of asseveration, is sometimes prefixed

¹ Sometimes, also, kunte arûh when the probability is remote. In kan yigî is perhaps more remote than iza kan yigî. When the fulfilment of the condition is practically a certainty, iza or in becomes equivalent to lamma, as in ðili' in nahâr nerûh, i.e. *when it is morning we will go*.

² Unusual.

to the verb in the apodosis, as *lau kunte itqâbilte waiyâha lakunte mauwittuha had I met her, I would assuredly have killed her.*

§ 512. *Iza kân* is generally regarded as one word, *kân* remaining unchanged in number and person,¹ as *iza kân agi, yigû if I, they, come*; but we may also say *iza kunte (or kutte) agi kânû yigû, &c.* With *in*, on the contrary, *kân* should agree with the subject, as in *kânit 'agabitak walla n kânit ma 'agabitakshe whether she pleased you or not.*

§ 513. *Lô mâ, lô lâ,* and sometimes in *mâ,* may immediately precede a substantive in the sense of *but for* (= *were it not for*), as *lô mâ khôfu minhum but for his fear of them*; *lô la d dawa dih kutte mutt but for this medicine, I had died*; in *ma kanshi d darb but for the blow.* The verb *kân* is not infrequently expressed, as *lo la kân id dawa dih, &c.*

§ 514. The conditional particles are often omitted, especially when there are two alternative clauses, as *raysên fi merkib tighraq, lit. two pilots in a boat, (and) it sinks*; *kalâm il lêl madhûn bi zibda*; *yiṭla' 'alêh in nahâr, yesiḥ the words of the night are spread with butter, if (= when) the day rises upon them they melt away*; *tiqrâha ma fihâsh hâga read it, and there is nothing in it*; *shâlu li fôq zêye ma fish hâga he lifted it up as if there were (it were) nothing*; *yigî ma yigîsh zêye bardu it is all the same whether he comes or not*; *yigî, ṭaiyib*; *ma yigîsh, ni'mil êh? if he comes, well and good*; (*but*) *what shall we do if he does not come?* *gih gih, ma gâsh neshuf lina ṭariqa tanya if he comes, he comes; if he does not, we shall see what (else) can be done*; *ma fish fulûs, ma fish 'esh no money, no bread*; ² *kan henâk, khud minnu radd*; *ma kanshe henâk, fût il gawâb 'andu if he is there, bring an answer from him; if he is not, leave the letter at his house*; *iza kan khallaṣak ma fish mâni'*; *ma khallaṣakshe zêye mâ yi'gibak baqa if it satisfies you, well and good; if not, why, (do) as you please*; *kebir kân au ṣughaiyar whether it be much or little*; *naggâr walla mush naggâr ma lnâsh da'wa it does not concern us whether he is a carpenter or not.*

§ 515. The conditional particles are expressed after verbs denoting *wonder, surprise, &c.*, thus, instead of saying *bastaghrab iza kan rah yigî walla la'*, we say *bastaghrab rah yigî walla la'* or *ya tara yigî walla la'*. After verbs of asking they may be used or not optionally, as *sa'altu iza kan râyih yigî (or sa'altu râyih yigî) I asked him if he were coming*; but note that in the latter

¹ *Kân* sometimes remains unchanged also with *lau*, as *lau kan shuftu for lau kunte shuftu.*

² Turk. *para yôk ek'mek yôk.*

case the question is actually asked, and the words must be pronounced accordingly.

§ 516. *Whether . . . or* is often expressed by sawa in kân . . . au, walla (we illa), as sawa n kan yiksab au yikhşar *whether he gain or lose, whether . . . or not* by iza kân, iza (with past tense of verb) in kân, sawa n kân . . . walla la', walla ma, as qul lî iza kunte râdî walla ma ntash râdî, iza kunte 'auz terûh walla la' *tell me whether you are willing or unwilling, whether you wish to go or not*, in kânit tâkul walla mâ tâkul *whether she eat or not*; iza ruhte walla ma ruhtish *whether you go or not*, mâ a'rafshe kân ir râgil maugûd walla la' *I don't know whether the man was present or not* (in being understood, as above); *even if, though*, by wi lau, wi lau inn, or lau we inn, as wi lau gih hûwa harûh ana *though he come, I will go*, haqûl il kalâm da wi lau innuhum yiwabbakhûnî *I shall say this though they scold me*; kibîr kân wi lau şughaiyar *be it large, or even be it small*, lau wi nnina ma shufnahsh *even though we saw it not*.

REMARK.—We must be careful to distinguish between walla or (= wa illa, we illa) and wala nor (= wa la); we in la is contracted to willa, as iskut willa aqta' râşak *be quiet or I will break* (lit. *cut off*) *your head*.

INDIRECT DISCOURSE

§ 517. An indirect quotation may be introduced by the conjunctions inn, leinn, 'ala inn, as qâl innu 'amal kede *he said that he did so*, or the original words may be quoted, as qâl ana 'amalte kede; ma tqulshe li hadd ana 'amalte kede *don't tell any one you did so*.

§ 518. Occasionally these two forms of speech are confused, and a direct quotation is introduced by a conjunction,¹ as qal le innî kunte sakrân waqtiha *he said he (himself) was drunk at the time*; ba'dên ana qulti lha le innî ana habbêtik *I then told her I love her*; khabbaru l bâsha 'ala innina ma lqênahshe *they informed the pasha that they had not found him*; kan menabbih 'alêya innak tihađdar il akl *he had ordered me to prepare the meal*.

§ 519. In indirect questions the conditional particle iza kân may be used with all persons, as sa'alnî iza kunte rayhî agî, sa'alu iza kân, &c.; or it may be omitted, and very generally is, when there is an alternative clause, as sa'alnî râyiğ agî walla

¹ So ὅτι sometimes in Greek. Confusion is not likely to arise from the double meaning, the context showing what is intended.

la, shuftu walla la *he asked me whether I am coming or not, whether I saw him or not*; istafhim gih walla lissa *inquire whether he has come yet or not*; or the original words may be quoted, as sa'alnî rah tigî, shuftu walla la'. The first of the three forms of expression is the most usual.

§ 520. The conjunctions inn, le inn, &c., are not infrequently omitted after the verb qâl, though the quotation remains indirect, as qâlû ma laqûsh il walad *they said they didn't find the boy*, is şauwahin yeqûlû ma shâfûsh il haram *the tourists say they haven't seen the Pyramids*, qâlû 'alêya mât (or mutt) *they said of me that I had died*; il laban mush maghlî; it̄ ṭabbâkha bitqûl maghlî *the milk is not boiled; the cook says boiled (i.e. that it is boiled)*.

§ 521. When the verb in the indirect quotation or question would not logically be in the past tense, it is placed in the imperfect present, aorist, or future in Arabic; thus *what did he say? He said he was coming* will be translated by qâl êh? qal innu biyigî; *he said he didn't think* by qâl 'ala innu ma yiftikirsh; *they said they would bring them* by qâlû innuhum yegibûhum (or hayegibûhum); *I asked him if he accepted* by sa'altu iza kan beyirda; so qal lî innu ma ya'rafshe ḥâga 'an il mas'ala dî *he said he knew nothing of this matter*.

INTERROGATIVE SENTENCES

§ 522. An interrogative sentence usually stands without an introductory particle, as in English, when nothing is implied as to the answer, as rah tigî bukra? *are you coming to-morrow?* shuft ir râgil illi kan hina? or when the verb is negative and an affirmative answer is expected, as ma shuftish ir râgil? *didn't you see the man?* In other cases it is not uncommonly introduced by the word ya'nî (the 3rd pers. sing. of the aorist of the disused 'ana to mean), an affirmative answer being then invariably expected if the verb is affirmative, and a negative answer if the verb is negative, as ya'nî rah tigî bukra? *you are coming to-morrow, then?* ya'nî ma shuftish ir râgil da? *so you didn't see that man?*

§ 523. Ya'nî may be followed pleonastically by the noun ma'na with the feminine pronominal suffix, as ya'nî ma'nâha mush râdî tigî *so then¹ you are not willing to come*.

§ 524. Both in direct and indirect questions the interrogative

¹ Ya'nî and ma'nâha may be expressed by *so then*, as above, but they are much more freely used in interrogative sentences than their English equivalents.

pronoun usually precedes the verb when it is the subject, and follows it when it is the object. (But see § 423.)

§ 525. An alternative question is introduced by walla, as 'auz terûh walla tistanna hina *do you want to go or stay here?* shêya't il gawâb walla huwa lissa 'andak *have you sent the letter, or have you still got it?*

§ 526. The Arabs are very fond of introducing a principal or causal sentence by an interrogative clause, for the purpose of attracting the attention of the hearer to the fact about to be stated; e.g. lamma sa'altu qal lî êh? qal li le innu 'umru ma shafhâsh *when I asked him, what did he tell me? he told me that he had never seen her in his life*; wi humma maqşudhum êh? maqşudhum yitaffishûhum *and what was their object? their object was to drive them away*; ana qulti lak il kalam da lêh? qultilak il kalam da 'ashan ta'raf . . . *why did I tell you that? I told it you that you might know. . .*

§ 527. Instead of answering *yes* or *no*, the person to whom a question is addressed will often repeat the principal word of the interrogative sentence (usually a verb) in an affirmative or a negative form, as shufti ktâbu? Shuftu (or ma shuftûsh); da ktâbu? Êwa, kitâbu; fi nâs henâk? Fih, ma fish.

REMARK *a.*—Notice the insertion of la' in such expressions as gêt imbârih au innahar da? la', gêt imbarih; gibte wâhid walla tnên? la' gibte wâhid bass; da râgil ÷aiyib? la', ÷aiyib, the second alternative, even though unexpressed, being denied before the first is affirmed.

REMARK *b.*—Note that qâl is sometimes used for sa'al, as qal lu iza kan huwa raḥ yerûh dilwaḥti walla yistanna shwaiya *he asked him whether, &c.*

REMARK *c.*—An interrogation may be equivalent to a negative, as akhallaş qawâm; a'auwaq? (= mâ 'auwaqsh) *I shall finish quickly; do you suppose I shall be long?*

VERBS EXPRESSIVE OF WONDER, SURPRISE, DOUBT, FEAR

§ 528. Where a circumstance is mentioned as a matter of surprise or doubt, the sentence recording it is introduced by the conjunction inn, 'ala inn, &c., and acts as the object of the verb, as ana staghrabte 'ala innak ma ta'rafshe aḥsan min kede *I am surprised that you do not know better than that*; ana 'andî shakke leinnu hûwa *I doubt whether it is he*; but where an alternative or an interrogative follows, no conjunction is used, as ithaiyarna rayhîn yigûna walla la' *we were perplexed as*

to whether they were coming to us or not; istaghrab raḥ ni'mil êh fiḥ he wondered what we were going to do to him; 'andi shakke yekun hûwa walla ghêru I am in doubt as to whether it be he or some one else.

§ 529. The English *I wonder whether* may generally be translated by *ya tara*¹ or *haltara* (or *hantara*), which may either precede or follow the verb, as *ya tara raḥ fên I wonder where he has gone*; *humma ṭil'um min Maṣre ya tara have they left Cairo, I wonder*; so in a dependent sentence, as *shuf ya tara ni'mil êh see, find out, what we should do*. The conditional particles sometimes follow, as *qul lâ ya tara in kunte mabsût walla lâ' tell me, as I am wondering, whether you are contented or not*.

§ 530. The clause which contains the object of fear, being a future event, is introduced by the conjunction *laḥsan* (or *aḥsan*) or occasionally, but improperly, by *inn*, *le inn*, &c.; or it may stand by itself; as *khâyif laḥsan, aḥsan yigî, ma yigîsh fearing lest he come, do not come, or (less usually) khâyif yigî, ma yigîsh*.

§ 531. Sometimes the negative *la* is used superfluously though the event is expected to take place,² as *khâf la yemût il walad he feared lest the boy die or the boy would die*; *khad waiyâh sham-siya min khôf la tumṭur id dinya he took an umbrella for fear it should rain*. Similarly with the verb *wa'a*, as *û'â la tinsâ*.

§ 532. When the object is an event which is believed to be actually taking place, or to have already taken place, it will be introduced by the conjunction *inn*, *le inn*, as *khâyif le innu beyigî, gih fearing he be coming, had come*.

NEGATIVE SENTENCES

§ 533. The negative suffix *sh* may be attached, as we have seen in the accidence, to pronouns and pronominal suffixes, as well as to the verb, and even to other words when emphatic; e.g. in *kunte ma ntish mesaddaqnî if you don't believe me*, where in *ma kuntish mesaddaqnî* might equally well be said; in *kan ma lhumshe 'esh (for in ma kanshe luhum) if they haven't any bread*; *ma bênish u bênak ḥâga (for ma fish bênî u bênak) there is nothing between us*; *ma hummâsh kubâr (for humma mush kubâr) they are not large*; *ma 'ilmîsh le innu râḥ I have no knowledge that he has gone*; *ma ḥaddish gih*; *ma*

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 *μη* in Greek, *ne* in Latin, *ne, non, no* in the Romance languages.

'umrîsh simi'te hâga zêye dî *I never in my life heard such a thing*. The sign is sometimes attached to the principal verb, instead of to the auxiliary, when there is a stress on the former, as kân mâ biyâkulshe (for ma kanshe biyâkul) *he was not eating*; kan lissa ma gâsh *he had not yet come*.

§ 534. Mâ is not infrequently omitted, especially in interrogative sentences, where an affirmative answer is expected or astonishment implied at the existence of something, as ma'akshe fulûs? *haven't you any money?* lakshe ikhwa? *have you no brothers?* kuntish henâk? *weren't you there?* bâlakshe l hâga dî? *don't you remember this matter?* ma'akshe wala khamsa sâgh? *haven't you got even five piastres?* iza kuntish dafa't kân aḥsan *it would have been better if you had not paid*; ma 'rafshe kan maugûd walla kanshe *I don't know whether he was present or not* (but we may here also say wa lâ kanshe); adî sabab ma gêtsh *this is the reason why I didn't come* (to avoid the double ma, but adî sabab ma ma gêtsh will sometimes be heard).

§ 535. Mâ is used without *sh* :—

(a) Where it is supported, as it were, by another word or other words in the sentence, which already so strongly emphasize the negative notion that the *sh* is intuitively dropped as superfluous, as wa llâhi ana ma a'raf *by God (in very truth) I know not*; ¹ 'umrî ma shuftu; wa lla na (= llâh ana) mânî fâhim kalâmak *of a truth I do not understand your words*. It is not unusual, however, where no particular stress is laid on the strengthening word, to add the *sh*, as wa llâhi ma 'rafshe *upon my word I don't know*.

(b) In emphatic wishes (but optionally), as Allâh ma yihrimna (or yihrimnâsh) minnak *may God not deprive us of you*.

(c) In the expressions ma drîsh illa, ma baṣṣe 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 ḥaṭṭe îdu fi gêbî *suddenly I felt some one put his hand in my pocket*; ma baṣṣêt illau (= illa we) wâhid minhum naṭṭe 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 lâ in the sense of *neither*, and followed in another clause by wala *nor*, as ma kallimtu wala shuftu *I neither*

¹ The omission of the *sh* here may also be due to the prevalent notion that the Koranic, or at least the Nahwy, should be imitated in a sentence of a religious turn.

spoke to him nor saw him ; ana ma ḍarabte wala ṇḍarabt *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 ḍarabtûsh wala hûwa ḍarabnî *I did not strike him, nor did he strike me*.

(e) In some phrases of a religious turn, and mostly in proverbial expressions, as da ma yikhallaṣnî min Allâh *that will not save me from (the wrath of) God, i.e. it is against my conscience* ; lô la l kasûra ma kânit il fakhûra *but for the breaking, there would be no pottery* ; la shê illi mâ luh nafa' *there is nothing without a use*.

(f) Occasionally in other expressions where illa follows in the sense of *except* or, combined with mâ, in the sense of *only*, as ana ma ddîlak il fulûs illa lamma tsallimni l kimbiyâla *I won't give you the money till you hand me the bill* ; ana ma ruṭti lu illa nôba waḥda *I only went to him once* ; mâ nis'al illa 'ankum *we ask only about you (i.e. my thoughts are only of you)*. Here again *sh* may be added if much stress is laid on the denial.

§ 536. *Neither . . . nor* are more generally expressed by lâ . . . wala, and *sh* is rarely added in the first clause and usually omitted in the second, as la laqêtu wala dauwarte 'alêh *I haven't found it, nor did I look for it* ; la dakhal wala kharag, i.e. *it has nothing to do with it* ; la shuft ir râgil wala shuft akbûh *I didn't see the man, nor did I see his brother* ; la laqu l bint wala laqû 'ammiha ; la shuftûsh wala kallimtûsh (or la shuftu wala kallimtu) *I neither saw him nor spoke to him* ; khadu fulûsî wala khallû lîsh ḥâga *they took my money and left me nothing* ; wala fîsh wâhid gherna *nor is there any besides us* ; wala hish masalan ukhtî *nor is she, for example, my sister*. Where wala is equivalent to the English *without* *sh* should be added, as yishrab wala yâkulsh *he eats without drinking*, khadte minnî nuṣṣe ginêh wala raddêtûsh.

§ 537. Sometimes mâ is used pleonastically after wala, and in this case the *sh* should not be omitted, as ma kunnâsh ni'rafhum wala humma ma yi'rafûnâsh *we didn't know them, nor did they know us* ; ma 'andîsh nibît wala moiya ma fîsh *I have no wine, nor have I even any water* ; khadu fulûsî wala ma khallû lîsh ḥâga ; wala ma fîsh ḥadde gherna.

§ 538. Mâ may be placed before a pronoun, the subject of the substantive verb, whether expressed or understood, as mush (= ma huwâsh) kân hina? *wasn't he here?* ma ntîsh râḍî? *are you not willing?* iza kan (or kunte) ma ntîsh rayḥa *if you (f.) are not going*. Sometimes the pronoun is repeated, as iza kunt inta ma ntash râyih.

§ 539. Mush (mish), as we have seen, is used for all genders and numbers, and may be followed by all tenses. In interroga-

tive sentences it invariably calls for an affirmative answer, as *mush kunte fi bêtu inbâriḥ?* *weren't you (i.e. surely you were) at his house yesterday?* *mush ish shamse betiṭla' mish sharq?* *doesn't the sun rise in the east?*

§ 540. When followed by a verb negated by *mâ* it must be translated by *not that*, as *mush ma raḥsh not that he didn't go*; *mush ana ma mishitsh—mishit not that I didn't go—I went.*

REMARK.—*Mâ* . . . *sh* are occasionally used with the verb itself when *mush* would be more regular, as *huwa ma raḥshe yisraq* *we miskûḥ darabûḥ it was not that he went to steal and was caught and beaten.* With the aorist it may serve to express an emphatic command or prayer, as *mush tiskut!* *won't you be quiet!* *mush tisallifni wala khamsa sâgh?* *won't you lend me even five piastres?* *mush tiftaḥ li l bâb?* *are you not going to open the door for me?*

REMARK.—*Mâ* is apparently pleonastic in such a phrase as *kêf siḥhitak min waqte ma ma shuftaksh* *how have you been since I saw you (depuis que je ne vous ai vu)?* but the idea is *during all the time that I have not seen you.* In the expression *nakar innu ma shâfûsh* *he denied that he saw him*, both negative particles are pleonastic.

§ 541. *Lâ*, unless preceded by the conditional particle *lô*, rarely stands in the spoken language before a noun with ellipse of the substantive verb, except in expressions borrowed from the Koran, as *lâ ilâha illa llâh* *there is no god but God*, in a few proverbs, and in the expression *lâ budde min* (or 'an) *lit. there is no escape from*, as *la budde min môtû* *he must surely die*; *la budde min inni arûḥ* *I must go.* *Lâ* is sometimes used as *mâ*, above, with the aorist to express a wish, as *Allah la yi'âfik* *may God not give you health*, and occasionally with the past tense when preceded by the conditional *in*, as *il la (= in la) ma sha' Allah* *if God will not.* In the compound tenses the auxiliary may remain positive and the negative be appended to the principal verb, as *kunnâ ma kharagnâsh.* This adds, perhaps, vividness to the negation. So *kan ma fîsh 'êsh* *there was no bread* (for *ma kanshe fi 'êsh*), *lâzim ma ḥaddish 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 khallêtu ma raḥsh* *I didn't let him go* (for *ma khallêtûsh yerûḥ*), with no appreciable difference of meaning.

§ 543. The verb following *qidir* *be able, can*, may take the

¹ This is invariably the construction with *lâzim* and words of similar import forming with the verb the past tense of the potential mood.

negative, as niqdar ma nis'alaksh *we are able not to ask you*, i.e. *we are not bound to ask you*.

§ 544. Ma fish is occasionally used as the negative of yekûn, or even kân, but in this case it is usually equivalent to *is, was, less than*, as ish shurûṭ ma fish darb yihşal minnak *the conditions are, no blows on your part*; is sâ'a ma fish arba'a *it is not yet four*; il mesâfa ma bênum ma fish mitrên *the distance between them is not two metres* (lit. *as to the distance between them, there are not two metres*; mush arba'a, mush mitrên, would not necessarily imply that the time—number—was less); kalna gibna ma' 'êsh bass, ma fish zibda *we ate cheese with bread only, no butter*. It has the force of a noun in the expression qafalu l bâb 'ala ma fish (or 'ala l hawa), i.e. *without its having anything to hold it*.

§ 545. The negative particle lam of the written language is sometimes employed by the lower classes in the desire to pass as educated, but always with the past tense, as lam shuftu wala ra'êtu, except when preceded by the (also *educated*) conditional particle iz, and in the expression lam yazal.

VERBS TRANSITIVE AND INTRANSITIVE

§ 546. Many verbs are used as in English, sometimes transitively, sometimes intransitively or reflectively, as darab il garaz *he rang the bell*, il garaz darab *the bell rang*; shahhilu *he hurried him*, shahhil *he hurried*; qaddimu hina 'andî *bring him forward to me*, qaddim kemân shuwaiya *come a little further forward*; iqla' hidûmak *take off your clothes*, qala'ûh *they stripped him*, qala' we nizil fi l moiya *he stripped and went into the water*; zâd ugritu *he increased his pay*, zâd in Nîl *the Nile rose*; tammêt ish shughla *I have finished the job*, tammit ish shughla *the job is finished*; khuluş ish shughl *I have completed the work*, khuluş ish shughl *the work is completed*; libis hidûmu (or libis) *he dressed*; ghaiyar (or ghaiyar hidûmu) *he changed*; qarrab il huşân *bring the horse near*, qarrab li t taliṭwâr¹ *come close to the pavement*; yiduqqu (nafsuhum) *they tattoo (themselves)*; baṭṭalt id dukhkhân *I have given up smoking*, il madrassa baṭṭalit *the school kept holiday*; ghasal *he washed himself*, ghasal idêh, hidûmu, &c.; sidd il qizâza *stop*, i.e. *put the cork in, the bottle*, ana saddêt bidâlu *I took his place (filled the vacancy)*; rabaṭûh bi l ḥabl *they tied him with a rope*, biddî arbuṭ (sc. il qôl) waiyâh *I want to come to terms with him*, il babûr rabat *the boat moored*; ishtaghal il huşân *he worked, exercised, the horse*, ishtaghal ṭûl in nahâr *he*

¹ Trottoir.

worked all day; khadû ba'd (or khadû rauwahum) *they took themselves off*; qafal, fatah, id dukkân *he closed, opened, the shop*, kan qâfil, fâtih imbârih *he* (i.e. *his shop, &c.*) *was closed, open, yesterday*, iqfil or qafil (*sc. hanakak*) *be quiet, "shut up!"* yishrab nibît *he drinks wine*, yishrab *he drinks*; itfaddal *pray walk in, &c.*, itfaddal 'êsh, kursi *pray take some bread, a chair*; 'amal atrash, mêyit *he pretended to be deaf, dead*; kan hâtiṭ or nâsib (*sc. khêshu, &c.*) *we shâl he was pitching his tent, putting up, here, but has since decamped*, huwa haṭṭ *he has become infirm (from old age)*; kan yimshî yemidd (*sc. riglu*) *he stepped out, walked fast*; sallim nafsu and sallim *he surrendered himself, surrendered.*

REMARK a.—In the expressions şâm Ramadân, akal (or fiṭir) Ramadân *he fasted during (kept) Ramadân, he eat during Ramadân*, the noun may be regarded as an accusative of limitation.¹

REMARK b.—The imperatives iṭla' and inzil are often used, when the object is not expressed, for the derived forms ṭalla', nazzil.

§ 547. Some verbs govern their object either directly or indirectly, i.e. by means of an intervening preposition, as id dawa nafa'nî (or nafa' li) *the medicine benefited me*, iggauwitziba *I married her*, iggauwitzte biha *I was married to her*; ihkî lî bi l hikâya (or il hikâya) *tell me the story*, sagadû (or sagad lu) *he worshipped him*; lahag 'alêh (or lahagu) *he cheated him*; kabastu *I seized him*, kabas 'alêh in nôm *sleep overcame him*; yilzimnî (more usual than yilzim li) kursiyên *I want two chairs* (lit. *two chairs are necessary to me*, so lâzimnî 'arabîya, &c.); hâma 'annu *he protected, defended, him*, but Allâh yihâmik; akninu and aknin 'alêh *he annoyed him*; shâru and shâr 'alêh *he counselled him.*

REMARK a.—In some cases the preposition may be regarded as part of the verb, as in English *he begs for bread, &c.*

REMARK b.—The preposition often produces a slight difference of meaning, as nadahu *he called him*; nadah lu *he called to him*; fatû *he left him, passed him*, fât 'alêh *he passed by him, paid him a visit*; saddaḡ *believe it*, saddaḡ bi *believe in*; ² khuluṣṭ ish shughl *I have finished the work*, khuluṣṭe min ish shughl *I have finished with the work.*

§ 548. Others, whose equivalents in English govern a direct object, always require the help of a preposition to complete their

¹ Unless these expressions are after the analogy of 'amal Ramadân *to keep Ramadan.*—(S.)

² But always saddaḡ of a person.

action, as *khâf min to fear*; *bârik fî to bless*; *shafaq 'ala to pity*; *shaqqe 'ala to visit*; *nabbih 'ala order*; *'allaq li l ḥuşân to feed the horse*.¹

§ 549. Verbs expressive of motion are sometimes regarded as transitives, and take a direct object, as *ruḥte bêt abûk I went to your father's house*; *gânî gawâb min Lundûra I have received a letter from London*; *lamma dakhalna l bêt when we entered the house*; *hiya msâfra skandarîya she has left for, gone to, Alexandria*; *waddîhum it tumn take them to the police station*; *nizil il balad he has gone to town*; *ramêtha l moiya I threw her into the water*; *ba'de ma wişil il moiya as soon as he arrived at the water*; *waşalni l gawâb, i.e. I have received the letter*; *da ma yigîsh taman shêlu that doesn't come to the price of (=won't pay for) the portorage*; *qaṭaru he ran after him*; so with causative verbs: *ragga'u matraḥu take it back to its place*; *waqqa'tu l ard I threw him on the ground*, *waşsalitu l bêt she saw him home*. We may also say *ruḥte 'ala bêt abûk*, *dakhâl gûwa l bêt*, *waşal lî gawâb*, *qaṭar warâh*, &c., and note that the preposition generally intervenes when the object is the second or third personal pronoun; thus *ruḥti lak*, *yigî lu*, *yerûḥ lu*, *aruḥ luhum* are said in preference to *ruḥtak*, *yigîh*, *yerûḥu*, *aruḥhum*.

REMARK.—*Tigî* is almost invariably used for *ta'âla* when the object (direct or indirect) is a personal pronoun; thus we say *tigîni*, not *ta'âlâni*. The shortened form *tâ'a* can, under no circumstances, take the suffixes.

§ 550. Verbs of rest are sometimes followed directly by the object, as *huwa qa'ad Barîz 'shahrên he remained two months in Paris*; *ana fidilte mahallî I remained in my place*.²

§ 551. Verbs denoting *to give, lend, deliver, deprive of, strip, ward off*, often govern the indirect object directly, as *iddêt il walad kitâbu I gave the boy his book*; *iddînî qershên*; *sallifnî* (or *sallif lî*) *ginêh lend me a pound*; *sallimu l bâsha il gawâb they delivered the letter to the pasha*; *Allah ma yihrimnâsh wiladna* (or *min wiladna*) *God bereave us not of our children*; *il ghina dih yiharramni n nôm this singing deprives me of sleep*; *qala'ûh hidûmu they stripped him of his clothes*; *Allahumma kfina s sû' O God, avert the evil from us*; but in order that the indirect object may stand alone (i.e. without a preposition), it must immediately follow the verb, or at least not be preceded by the direct object.

¹ See further, under prepositions.

² So in classical Arabic *qatalahu makânahu he killed him in his place*, i.e. *where he stood*.

§ 552. The direct object is sometimes used for the indirect, as in English, when it is a personal pronoun, as qarâha l gawâb (for qara lha) *he read her the letter*; ishtirînî kitâb (for ishtirî lî) *buy me a book*; zauwidnâh hibre aḥmar *we added some red ink to it*; dâ 'auzha shughl (§ 558); so walla'nî *give me a light*, but walla' li hadritu *give the gentleman a light*.

§ 553. In addition to the above, the following verbs may take a double object without the aid of a preposition:—

(a) Causative verbs, whether in form or meaning only, provided that in the former case the primitive verb may have a thing as its direct object (*ac. rei*), as warrêtu¹ l maṭwa *I let him see (showed him) the penknife*; qalla' il walad hidûmu *he made the boy take off his clothes*; sharrab bintak id dawa dih *make your daughter take this medicine*; niqsim il 'êsh nuṣṣên *we will divide the bread into two*; rakkib il faṣṣe dahab *set the stone in gold*; 'allim il walad il lughâ *he taught the boy the language*; qabbadni l mablagh *he let me receive (paid me) the amount*; fakkaritu l mas'ala *she reminded him of the matter*; dakhkhal is sandûq il makhzan *put the box inside the cellar*; isqîni moiya, qahwa *give me some water, coffee, to drink*.

§ 554. Prepositions are not infrequently inserted, as sharrab id dawa dih li bintak,² dakhkhal is sandûq fi l makhzan, wakhkhalu li l husân *give it to the horse to eat*.

(b) Verbs signifying *to make, name, appoint, find, know, see, think, feel, &c.*, as 'amal il bê bâsha *he made the bey a pasha*; sammu l walad Meḥammad *they named the boy Mohammed*; 'aiyinu l ḥakîm qâdî *they made the doctor a judge*; ana ba'de ma qataltu laqêtu akhûya *when I had killed him I found him (to be) my brother*; ³ humma ya'rafûk râgil ṭaiyib⁴ *they know you (to be) a good man*; baḥsibu ḥarâmî *I took him for a thief*.

REMARK.—In the above instances the second object is a predicate accusative.

(c) Verbs denoting *to fill, &c.*, and others whose action is limited by the noun and where the preposition *with* is used in English, as malêt⁵ il kûz moiya (or, but less usually, bi moiya)

¹ Or warrêti lu.

² Notice the inversion of the order. We should not say sharrab il moiya l bint.

³ Ana laqêtu, shuftu, baḥsibu, râḥ il balad (§ 474), are instances of the same construction, only in this case the second object is a sentence.

⁴ More usually ya'rafûk le innak râgil ṭaiyib.

⁵ So the adjective malyân.

I filled the mug with water; ‘aş riglu tîn *he besmeared his foot with mud*; darab il bêt bûya *he painted the house*.

REMARK a.—We might regard the objects included under this heading as mere complements attached to the verb, but they take the sign of the accusative in literary Arabic, as in other languages.

REMARK b.—Notice the expression râhit timla moiya (or simply timlâ) *she went to draw water*.

(d) Verbs which are followed by a noun of kindred signification, the so-called cognate accusative or internal object, often the infinitive of the verb itself (§ 230), or one which limits the extent of their action, as darab il walad darbitên, ‘alqa, nabbûtên, khazrantên, ‘asaytên talâta, kaff, kaffên *he struck the boy two blows, gave him a thrashing, hit him with a nabbût, gave him two or three cuts with a cane, a stick, gave him a cuff*, &c.; şalla rak’itên *he prayed two prostrations, i.e. a short prayer*; ana nâzil mishwâr *I am going on an errand*; qasamna r righîf qismên *we divided the loaf into two halves*; kharamt il murîna khurmên *I bored two holes in the plank*; isbugh li t têt sabgha kwaiyisa *dye this dress for me nicely (lit. a nice dyeing)*; naddafha nadâfa tayyiba; qa‘‘adhum ‘ala banûka qu‘âd il talamza *make them sit on benches as schoolboys sit*; ghalêt il moiya ghaliytên (or ghalwitên) *I boiled the water twice*; il huşân ţabbe ţabbi shdid *the horse stumbled badly*; id‘ak riglu da‘ke kuwaiyis (or da‘ka kuwaiyisa) *give his leg a good rubbing*; iţ ţabbâkha sauwit il kharshûf nuşse siwa bass *the cook has only half cooked the artichokes*; istiqaamna henâk istiqaama kbira *we make a long stay there*.

REMARK.—It will be seen that the noun of unity is generally used in such expressions. When otherwise, the noun generally serves more to intensify the meaning,¹ as ramêtu ramy, mush daqqêtu bass *I threw him down, I didn’t only push him*; asma‘ sam‘ *I hear only*.

§ 555. In the passive construction the object which does not become the subject remains attached to the verb or participle as in English, as yit‘allimu l mazzika *they are taught music*; il kizân itmalit moiya *the mugs were filled with water*, riglu kânit mit‘âsa tîn *his foot was besmeared with mud*; il bêt madrûb bûya.

§ 556. An adjective of the nature of a participle may also be qualified by a verbal noun as an accusative of specification, as kan ‘aiyân ‘aiya shdid *he was exceedingly ill*; sakrân sakra inglîzi *as drunk as a lord*; so malyân malw *brimful*.

§ 557. The verbal noun may, like the verb itself, pass its

¹ As is so common in Hebrew.

action on to another noun as its object, as qable dukhulna l bêt *before our entering the house*; waqte rukubhum khêlhum *at the moment of their mounting their horses*; il iştîlâh ahsan min mirwâh il karakôn *reconciliation is better than going to the police station*; eh sabab darbuhum ‘ammak? *what is the reason of their beating your uncle?* shurb il huşân il moiya *the horse's drinking the water*.

REMARK a.—When the object is a personal pronoun this construction becomes impossible, and a preposition must intervene, as qumte fi zaqqitha dî liya *I sprang up on her pushing me in this way*; bi sahab hubbu fiha *by reason of his love for her*. Further, a preposition generally separates a genitive from the object if the latter is a noun, as shurb il huşân fi l moiya.

REMARK b.—In some cases the noun following may be regarded as a genitive instead of an object, as akl il batâtis *the eating of potatoes*.

IMPERSONAL VERBS AND VERBS USED IMPERSONALLY

§ 558. Under these are included:—

(a) Verbs and participles which have a sentence for their subject whether introduced by a conjunction or not, as ma yehunshe ‘alêh yişrif, yidaiya’ fulûs *it is not a light thing for him to spend money*; ma yib’adshe innu yigî *it is not improbable that he will come*; ma yimkinshe agî lak, ma simi’she (or inni agî lak, innu ma smi’sh) *it is impossible for me to come to you, that he did not hear*; iza saraqtu yibqa kuwaiyis lau raddêtu *if you stole it, it will be well to return it*; yukhrug, yiṭla’, min îdak, ti’mil kede? *is it within your power to do such a thing?* ma ḥaşalshe abadan minnak innak darabt akhûk? *did it never happen that you struck your brother?* şadaf innî ruḥt *it chanced that I went*; bêyin ‘alêk innak ‘aiyân *it is clear from your aspect that you are ill*; ma kanshe le innu saraq mandil yôm min dôl? *wasn't it (isn't it) a fact that he one day stole a handkerchief?* fatni aqul lak inni msâfir *I forgot (lit. it escaped me) to tell you that I am going away*; ma yikaffkshe innak kharabte bêtî bi fitnak we daiya’tu umri? *does it not suffice you that you have ruined me—wrecked my life—by your calumnies?* mashhûr ‘annu innu ghanî *it is reputed of him that he is rich (= he is reputed to be rich)*.

REMARK.—The verbs hân and şî’ib sometimes agree in gender and number with the object of the following verb, as ma thunshe ‘alêh yidrabha *he has not the heart to strike her*; yiş’abû alêya agâzihum *it is hard for me to punish them*; ahê hânit ‘alêya wi darabtiha.

(b) Verbs which have no subject, *i.e.* passive forms of verbs which in the active have an indirect object, as il ‘arabîya dâsit ‘alêh *the carriage ran over him*, indâs ‘alêh *he was run over*; ħakam ‘alêh *he passed judgment on him*, ithakam ‘alêh *sentence was passed on him*; ¹ ‘allim ‘ala l waraqa *he signed the paper*, it‘allim ‘ala l waraqa *the paper was signed*, katab ‘alêh *he wrote on it*, inkatab ‘alêh *it was written on*; ghishi, ghimi, ‘alêh (from obsolete actives meaning *to cover, darken*), *it grew (was made) dark around him, he fainted*; il moiya dî mal‘ûb fiha *some one has been playing a game with this water*.

REMARK.—The agent is introduced by *min* or *bi*, as me‘allim ‘alêh *minnu signed by him*; but occasionally it stands alone, as mindâs ‘alêh ‘arabîya (or *bi* ‘arabîya) *run over by a carriage*.

(c) Verbs whose subject is understood without having been previously mentioned, as maṭarit (or naṭarit) *it rained*; betir‘ad, betubruq *it thunders, lightens* (*sc. id dunya*), &c.; imsa ‘alêhum (or imsa ‘alêhum il lêl) *the night overtook them*; kattar khêrak (*sc. Allâh*) *thank you* (*lit. may He increase your prosperity*); yurzuk, gâzâk, in‘al abûk *may (God) provide for you, punish you, curse your father*; da ‘auzha shughl.²

REMARK *a.*—In some cases, as in ħakamit kede, it is difficult to supply the subject. (See § 467.)

REMARK *b.*—Allâh may be omitted with one verb and expressed with another in the same sentence, as kattar khêrak wi shakkar Allâh fadlak. Kattar Allâh khêrak is naturally more emphatic than kattar khêrak.

PECULIAR USES OF PARTICULAR VERBS

§ 559. The verbs *dâr* and *qâm* are often placed superfluously before another verb, serving, as it were, to introduce it. The former is joined mostly to verbs of motion, and in all cases retains its original signification of *turning in a circle*, while the latter is of much more general use, and is often best left untranslated or rendered by *then, thereupon, &c.* It is, as a rule, immediately followed by the principal verb, while *dâr* is usually connected with it by the copulative *wi*; *e.g.* qulti lu ti‘mil êh hina? qam qal li “ana badauwar ala wâhid” *I said to him, What are you doing here? he said to me, “I am looking for some one;”* gih abûh qam qa‘ad ganbu *his father came and sat by him*; mikhtishî le innu yequm yâkul waiya s sitt *shy of eating with the lady*; lamma

¹ Maḥkûm is sometimes said for maḥkûm ‘alêh *condemned*.

² A slovenly expression for dî ‘auza lḥa shughl.

shaf kede qam darabu fi wishshu *when he saw that, he straightway struck him in the face*; qumt ana baħsib le inniha gat *I then thought she had come*; yeqūm abūh yiz'al minnu *his father thereupon gets annoyed with him*; yequm yukhsha¹ 'alēh minnī *he then fights shy of me*; hatta yedūr we yigi l ma'ād *until the appointed time comes round*; kan yedur yeliff *he was going round*; lamma dārit u mātīt il 'agūza *when the old woman came to die*; lamma yedūr u yikblaş ish shahr *when the month comes to an end*.

REMARK.—Sometimes lamma is used for wi between dār and the other verb, as hatta yedūr lamma yistiwi *until it gets cooked*.

Qām is sometimes attached to the participle, as qam rāqid '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 uqaf (or wāqif) *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 baqēt makrūsh *I got out of breath*; baqa miħtār *he became, stood, perplexed*; baqū mush 'arfin yi'milu ēh *they stood in ignorance of what they should do*; iza ma laqētūsh fi l bēt ħabqa ana ruħte balāsh *if I don't find him in the house, I shall have gone for nothing*; iza kan kede yibqa enta ghashshitnī (or yibqa ismak² ghashshitnī) *if it is so, then (it results that) you have cheated me*; yibqa yerūh emta? *when will he be going?* tibqa tigī bukra; ma tibqāsh teruħ henāk; ³ ma baqāsh qādir yākul *he became unable to eat*.

(b) In the sense of starting or continuing the action of the verb to which it is attached, as baqū yidrabū fiħ *they began to beat him*; baqat tishrab li ħadd is şubħ *she went on drinking till the morning*; ma baqūsh laqyinu, i.e. *they gave up trying to find it*.

(c) With a period of time following it as its subject. In this connection it remains unchanged in number and gender by the rule laid down in § 469; e.g. baqā lī sanatēn fi Maşr *I have been two years in Cairo*; kan baqā lu talatt ishħur lamma . . . *he had been three months when . . .*; yibqa lħa

¹ This use of qām 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).

yômên dayra (or we hîya dayra,¹ or we hîya bitdûr) *she has been wandering about for two days*; huwa ghâyib (or we huwa ghâyib) baqâ lu saba' sinîn *he has been absent for seven years*; baqâ lak kam yôm hina?—'aiyân? *how long have you been here?—ill?*

(d) In the past tense with the negative emphasising a qualifying verb in the aorist, as ma baqâsh yigî *he won't come now, there is no chance of his coming now*; ma baqitsh arûh *I won't go at all now*; ma baqênâsh ni'attib bêtak *we will never cross your threshold again*.

(e) As a pure adverb. As such it takes the form baqat as well as baqa, though the latter is by far the commoner. It may be omitted in translation or rendered by *so then, &c.*; e.g. shuf yeqûlak eh baqa *see what he will tell you*; ni'mil êh baqa? *what are we to do then?* lâkin baqa ti'milû ma'rûf *but anyhow do me the kindness*; baqa mitwakkil bukra? *so you are off to-morrow?* baqa l fulûs dî mush betahtak? *this money is not yours, then?* baqat ha t'azzil min hina *so you are moving from here*; dilwaqti baqat abûh mât. Baqat is perhaps more likely to be used where there is a pause.

§ 561. Some few verbs, as şabaḥ *to get up in the morning*, sabaq *precede*, qurub (or qarrab) *approach*, rigî' *return*, used in conjunction with others, are best translated by an adverb or adverbial expression in English, though they are inflected throughout. The following examples will illustrate their use: nişbaḥ nib'atû lak *we will send it you in the morning*, işbaḥ tigi 'andî *come to me first thing in the morning*; but sometimes the full sense of the verb may be rendered, as şabaḥna laqêna d dinya betishtî *we woke up to find it raining*; sabaqna qulnâ lak *we told you before*, ana sâbiq fakkartu *I reminded him previously*; ish shughla qurbit tikhlaş *the job is nearly finished*, lamma qarrab yigi l ma'âd *when the appointed time was close at hand*; rigî' khalîf minha *he begat 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 raḥ qaṭa' *he has gone for good*, ghuṭuş 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 *once*,

¹ § 576.

² Comp. the use of rigî' in such an expression as 'auz yirga' 'askarî *he wants to become a soldier again*.

formerly, or gives the principal verb the sense of a pluperfect, though remaining unchanged, as *ana yôm min dôl qulti lu kân* *I once said to him*; *ish shita 'auwimit id dinya kân* *the rain had deluged the earth*. It is sometimes inflected, as *qulti lu yôm kunt*. Even in *qulti lu inbârih kunt* it cannot, as following the principal verb, be treated as an auxiliary; it might be translated by the slovenly expression, *I told him yesterday, I did*.

REMARK.—Participles are, of course, as liable as all adjectives to be used as adverbs (§ 336).

§ 564. The verb *bêyit* (first derived form of *bât*) is used in the sense of *keeping a thing with one at night*, as *bêyit il gawâb 'andak w iṣbaḥ waddîh il buṣṭa*; *bêyit 'ala* is used intransitively of *calling on one at night*, as *bêyitte 'ala n naqqâsh 'ashan yigî badrî 'andina* *I went to the painter overnight to tell him to come to us early*.

§ 565. *Ga'*, *gih*, has often the sense of *to be* or *become*, as *lamma gih abûh mabsûṭ minnu* *when his father was pleased with him*; *yigî azraq lamma yinshaf* *it will be blue when it dries*.

Followed immediately by the aorist of another verb, it is often equivalent to the English *come* with an infinitive, as *lamma gêt arûh* *when I came to go*, i.e. *just as I was going*; so *lamma gat tâlid*, and, with a future sense, *lamma yigî yidrabak ihrab minnu*.

REMARK.—*Tili'* has also the sense of *become*, or rather *turn out*, *prove to be*, as *il walad tili' shâtir*.

§ 566. *Yâ rêṭ*¹ *would that* is used when followed by a past tense, either alone or with the pronominal suffix, as *ya rêṭ ruḥt* or *ya ritnî ruḥt*; but when it is followed by the aorist, the suffix is omitted, as *ya rêṭ nerûh* *would that we might go*.

§ 567. The verb *baṣar* *to see*, though obsolete in the past tense, is used with the interrogative *êh* in the first person singular of the aorist in the sense of *so and so, et cetera*, as *kan 'auz yiddî lu dawa, abṣar êh* *he wanted to give her some medicine or something*. Sometimes it corresponds to our phrase "what was I saying," like *izzêyak*, but is not pronounced interrogatively. It is used occasionally at the beginning of a sentence as a strong interrogative, as *abṣar êh u madrik êh illi kunte bitqûl* *'alêya what's all this, pray, that you've been saying about me?*

§ 568. The English *must* is expressed by *lâzim*, as *lâzim yerûh*, *lâzim yekun rigi'*, &c., or occasionally by *bidd*² with the suffixes,

¹ For *ra'êt* (§ 189, note).

² *Bidd* with the suffixes means also *to want*. It sometimes gives the aor. a purely future sense. The mod. Armenian *bîhi* presents a curious parallel.

as bidde arûh *I must go* ; ma biddukûsh titgabbaru 'alêna (or bidduku ma tgabbarûsh 'alêna) *you must not tyrannize over us*.

§ 569. The verb *to have* has no equivalent in Arabic, and the ideas it conveys must be expressed by help of the prepositions,¹ as luh ukht, 'andi ktâb, ma'âk fulûs, &c. (See Accidence.)

THE PREPOSITIONS

§ 570. A list of the principal prepositions has already been given in the accidence, and it remains only to add a few examples of derived and peculiar uses of those which most frequently occur :—

Ba'd

ba'de bukra *to-morrow*.

ba'de ba'de bukra *the day after to-morrow*.

ma fish ba'de kede *nothing could be better*.

la qablu wala ba'du *incomparable, second to none*.

Bên

Bên is usually, but not necessarily, repeated with the second of the two objects whether it has reference to a material or moral connection, as :—

bên ik kursî wi s sufra *between the chair and the table*.

bênak u bên ir râgil it tânî *between you and the other man*.

ma fish mehabba bên ig gôza wi ðurritha *there is no love between the two wives of one man*.

bên da u bên da (or bên da wí da) *between this and that*.

The repetition often emphasizes the connection or relative position of the objects.

REMARK a.—Bên, like all other prepositions, must, of course, be repeated with each pronominal suffix.

REMARK b.—To avoid confusion where bên occurs with three different objects, we may insert the words min giha, min giha tanya, as haşal khinâqa bênî wi bênu min giha u bên akhûna min giha (or min giha tanya) *a quarrel arose between him and me on the one side and our brother on the other*.

Ma is sometimes added to the first bên, as ma fish hâga mabênî u bênu *there is nothing between us*.

Bên is equivalent to *half* in such expressions as bên-nâyim u şâhî *half asleep and half awake*, bên baĥrî u sharqî *north-east*.

¹ Malak implies complete possession, and is mostly used in a legal sense.

It takes the dual form in the expression *bên il benên middling*, and sometimes the plural when a plural suffix is attached to it,¹ as *bênî u bônâthum*.

Bi

darabu bi 'asâya *he struck him with a stick, &c.* (as the instrument).

mitlaffe bi shâl *wrapped up in a shawl.*

bi sukkar *with sugar, bi zibda* *with butter.*

qalam il kâtib bi dawaytu *the clerk's pen and inkhorn.*

il fanagin bi tbaqhum *the cups and saucers.*

il hamir bi hmalhum *the donkeys with their burdens.*

tigî bi l humâr, bi l 'arabiya *come with (=bring) the donkey, the carriage.*²

hargâ' buh *I will come back with him (bring him back).*

sarah bi l mawâshî *he went to pasture the cattle.*

bâh bi l kalâm *he let out the secret.*

talâta ghêrî walla bîya? *three with (=counting) me or without me?*

da bi da *this with that, both.*

'arbagî bi sitra *a driver wearing a coat (not a gallâbîya).*

râgil bi daqn *a man with a beard.*

itkallim bi şôt 'âlî *he spoke with (in) a loud voice.*

kalâm yikkallimû bu *an expression they use.*

shuwaiya bi shwaiya (or *shuwaiya shuwaiya*) *little by little.*

baharî bi (better *ma'*) *gharbi* *north-west.*

iswid bi (or *ma'*) *aḥmar* *reddish-black.*

Allâh yihannin 'alêk bi qersh *may God cause you to be comforted with a piastre.*

itnên ginêh bi l ketîr, bi l aqall *£? at mast, at least.*

ma ktafûsh bi kede *they were not satisfied with that.*

aḥsan bi ktîr *much better.*

bî n nahâr *by day, bi l lêl* *by night.*

'aiyân bi l gidrî *ill with smallpox.*

'aiyân bi l gism *ill in body.*

bi l ḥanak *by word of mouth, verbally.*

bi khlaf *kede contrarily.*

akbar bi shahrên *two months older.*

aṭwal bi mitrên *two metres longer.*

'agâza bi talatt iyâm *a holiday of three days.*

iddîni bi 'ishrîn (*sc. qersh*) *give me a dollar's worth.*

¹ As in Hebrew.

² So *inzil bi*, &c., rendering a neuter verb transitive.

yômu bi yômên¹ (zêyi l mîrî) *his day is equal to two, i.e. a very long one.*

hitta bi qershên *a two piastre piece.*

itkallim fi haqqu bi taiyib *he spoke well of him.*

ni'mil il kulle bi l marra *let's do it all at once (straight away).*

mathûm bi sirqa *accused of theft.*

qum bina, yalla bna (or bina), &c., (§ 493).

simihî bu *I have heard of it.*

auwul b auwul *first of all.*

sâkin bi (better fi) l bêt *living in the house.*

faşalnî bi qershên *he settled (agreed) with me for two piastres.*

bi msâfit sa'tên *at a distance of two hours.*

ish shamse kânit 'ala l gabal bi qaşabtên talâta *the sun was two or three "qasabas"² above the hill.*

ma dritshe bi takhbîţ il babûr *I didn't feel the shaking of the train.*

'arrafnî buh *introduce me to him.*

ma 'lamshe bi l mas'ala *I know nothing of the matter.*

amaru bi l hûdur, bi l magîy *he ordered him to come.*

ana kalliftu, waşşetu, bi 'arabîya *I ordered a carriage of him.*

maskhar bi wâhid *make fun of one.*

bi llâhi *by God, in truth.*

bi khatrak *that's your affair, as you like.*

ishtarêtu bi qersh *I bought it for a piastre.*

REMARK.—Affixed to the substantives, or adjectives used as substantives, bi corresponds to the English preposition *by* or the adverbial termination *ly*, as bi ş şudf *by chance*; bi l ghalat *by mistake*; bi z zabţ *properly, accurately, exactly*; bi t tamâm *completely*; bi z zûr *of necessity*.

Gamb (pronounce gamb).

huwa ganbak ţawîl *he is tall compared to you.*

Zêy

zêye zêyu = zêye ba'đuhum.

'Ala

fât 'alêya *he passed by me, called on me on his way.*

yekun 'alêya *I shall be responsible for it.*

in kan 'alêya *if it depended on me.*

yeqûl êh 'ala l mas'ala dî? *what does he say of this matter?*

¹ Or bi 'ashara.

² A qasaba = 3·55 metres.

- qarrab'ala (or min) *draw near.*
 fâdil talatt iyâm 'ala âkhir ish shahr *it wants three days to the end of the month.*
 saqqaf 'ala l khaddâm *he clapped his hands for the servant.*
 shêya'te 'alêh? *have you sent for it?*
 ish shibbâk yikshif 'ala l ginêna *the window overlooks the garden.*
 huṭṭuhum 'ala ganb *put them aside.*
 khâyif 'ala 'umru *fearing for his life.*
 marhûn 'ala riyâlen *pawned for two dollars.*
 katab il kitâb 'alêha *he entered into a contract of marriage with her.*
 tekhiḥfe 'ala d dawa dih *you will get well on this physic.*
 betiftâr, bitghaiyar rîqak, 'ala êh? *on what do you breakfast?*
 khad, wallif, it'auwid, 'ala taku to, *get accustomed to.*
 lônu iswid 'ala ḥmâr *of a reddish-black colour.*
 khadtûhum marra walla 'ala marratên *did you take them all at one time or at two different times?*
 ghasal lina 'ala idêna.¹
 'ala ḥasab il 'âda illi 'alêya *according to the custom I have.*
 ma gharshe (qdarshe) 'alêh *I am not equal to it.*
 il ḥaqqe 'alêk *you are in the wrong.*
 liya 'alêk qershên *you owe me two piastres.*
 'ala l mahl, 'ala mahlak, &c. *slowly.*
 'ala mesâfa *at a distance.*
 'ala kullân, ala kulle ḥâl, 'ala ḥsan ḥâla *anyhow, better.*
 'ala zannî *in my opinion.*
 'ala fikrî *according to my idea, while I think of it.*
 istafhim 'ala, ista'raf 'ala *inquire about.*
 ista'raf 'ala *recognise.*
 gâr 'ala *be jealous of.*
 mâ 'alehsh (or 'alêsh) *it doesn't matter.*
 qabad 'ala *seize, catch hold of.*
 shihid 'ala *give evidence against.*
 akkid 'ala wâhid, cala ḥâga *insist with one, press on something.*
 ridi, istarda 'ala (or bi) *consent to a thing.*
 itmanna 'ala wâhid *ask something of one.*
 sa'al 'ala (or 'an) *ask about.*
 istama' 'ala *listen to.*
 ḥâma 'ala (or 'an) *defend.*
 ammin, ista'min, wâhid 'ala ḥâga *entrust one with a thing.*
 kidib 'ala wâhid *give one the lie.*
 'ala ghafla *unawares, of a sudden.*

¹ The water being poured over the hands.

'ala râşî we 'ênî, 'ala r râş wi l 'ên *most willingly, without fail* (generally in reply to a command or a request).

itnamrad, itgabbar, &c., 'ala *tyrannize over*.

raţlên sukkar 'ala talatt irţâl 'asal *two pounds of sugar with three pounds of honey* (in cooking recipes); so khamsât 'ala 'asharât, shuwaiyit laban 'ala shuwaiyit moiya, &c.

min da 'alâ da *altogether*.

yinţibikh kemân 'ala şanfe (pron. şamfe) tânî *it may be cooked also in another way*.

iggauwiz 'ala (or fôq) waḥda *take another wife without divorcing a previous one*.

'ala ţûl *straight away* (= min barra barra).

giri 'ala âkhir nafas *he ran till he was out of breath*.

zauwar 'alêya *he committed a forgery against me, told lies about me*.

fi l hâla illi hiya 'alêna *as affairs are with us at present*.

arba' bashawât itbauwîshu 'alêh wi huwa f Maşr *he has seen four Pashas succeed to the Pashalik (Khedivate)*.

baka 'ala *weep for*.

nâda 'ala wâḥid *call one*.

da'a 'ala *to curse*.

mashshî, fassaḥ, il ḥuşân 'ala idak *lead the horse up and down*.

id dôr 'ala mîn? *whose turn?*

da ghalî 'alêya *that is too dear for me*.

khud lî 'alêk shuwaiya *make a little room for me*.

ittafaqu, issâwu, rabaţu l qôl, 'ala innuhum yerûhu *they agreed (arranged) to go*.

qâl 'ala innu gih *he said he had come*.¹

'An

bi'îd 'an *far from*.

ḥadaiya' râşak 'an gittitak *I will sever your head from your body*.

it'akhhkar 'an ish shughl *he was behind with (lazy about) his work*.

kebîr 'an (§ 47).

itlaha bi l li'be 'an ish shughl *he was more bent on play than on work*.

'an iznak *by your leave*.

sa'al, istaffim, &c., 'an (or 'ala) *ask, inquire, about*.

ḥâma, dâfa 'an *defend*.

kulle waḥid skikle 'an it tânî *each one is different to the other*.

huwa wakîl 'annu *he is his agent*.

yighlab 'an il li'b *he gets tired of playing*.

¹ See conjunctions.

iddîni 'ashara qurûsh 'an il meqaula kullîha *give me ten piastres for the whole job.*

il 'arabîya 'ala mta *the carriage is for when? when do you want the carriage?*

naqqaşu 'an il ugra *he reduced his wages.*

mâ 'annak (or lâ 'annak) gêt *I hope you will not come.*

mâ 'annûsh = mâ 'alêhsh.

la budde 'an môtak (§ 541).

afaddal dih 'an dih, is safar 'an innî abqa hina *I prefer this to that, travelling to remaining here.*

'And

'andî, &c., *I have, &c., with me, at my house.*

ma 'andîsh hâga zêye dî *I would never do such a thing.*

faşşaltu 'and il khayyât *I had it cut out at the tailor's.*

kâm 'andak? *what's the time by you?*

iz zanbe mush 'andî *the fault is not with me.*

lî 'andak qershên *you owe me two piastres.*

abûh gauwizu min 'andu *his father married him at his expense.*

Rabbuna razaqu min 'andu *God provided for him.*

'andî mush kuwaiyis *it is not becoming in my opinion.*

il kalbe 'anduhum nigis *the dog is with them unclean.*

kan wâqif 'and il bâb *he was standing at the door.*

uq'ud 'andak, istanna 'andak *sit, stay, where you are.*

uqaf 'andak (or simply 'andak)! *stop!*

'and il luzûm *in time (in case) of need.*

kullu 'andî sawa *it's all the same to me.*

Fi

enta ghaltân f arba'a sâgh *you are four piastres wrong.*

talâta fi 'ashara (§ 103, Rem.).

ana 'auzak fi kilma, kilmitên¹ *I want to have a word, two words, with you.*

ana biddi atraggâk fi mas'ala *I have a favour to ask of you.*

mathûm fi sirqa *accused of a theft.*

misik fî *seize hold of, hold on to.*

beyiskar fi l ḥashîsh *he gets drunk on hashish.*

ma yi'rafshe fi *he is no connoisseur of.*²

tiddîni kâm fi dih? *how much will you give me for this?* so
addîlak 'ishrîn ginêh fi l ḥuşân.

kidbe fi kidb *lie upon lie*; so kaddâb fi kaddâb.

khashab fi khashab *nothing but wood.*

raḥ fi n nôm *he went to sleep.*

¹ *Tribus verbis te volo.*

² *Il ne se connait pas en.*

sitta fi l miya 6 per cent.

humma fi s sufra *they are at table.*

huṭṭu fi l ard, ramētu fi l ard *put it, I threw him, on the ground.*

it tâlit fihum *the third one of them.*

tirkab il huṣân fi l bêṭ walla fi l lukanda? *will you mount at the house or the hotel?*

mabsûṭîn fi (for min) akluhum *pleased with their food.*

ṭumu' fi *to covet.*

min hubbu fiha *from his love for her.*

sâfir fi l babûr in nimsâwî *he travelled by the Austrian boat.*

betidfa' êh fi sh shughla dî? *what are you paying for this job?*

fih zâhir u fih mush zâhir *sometimes it is clear and sometimes not.*

râgil illi fi l quwwa dî *a man of such strength.*

ma ti'akhiznîsh. Fi êh? *excuse me. For what?*

marra fi marra *from time to time.*

waddîh fi l bet, fi l buṣṭa (for 'ala) *take him to the house, take it (to) the post.*

hêhên fi ba'duhum *two h's following one another.*

il wiqqa fih *an oke of it.*

REMARK.—Fi is very frequently used with the unfinished and indefinite tenses to emphasize the continuance of the action, as kan beyshidde fi l ḥabl *he was pulling away at the rope*, fidlum yidrabu fih ḥatta mauwitûh *they beat him till they killed him*; kan mâshî biyemuṣṣe fi 'ud qasab *he was going along sucking at a stick of sugar cane.*

Fôq

'umru fôq it talâtîn (or without the article) *he is over thirty.*

fôq 'an sâ'a *more than an hour.*

iggauwiz fôqha (or fôq minha), as 'alêha (above).

Li

liya, lik, &c. I, you, &c., *have.*

ma lakshe ḥaqqe tidrabha *you have no business to strike her.*

il akhkh it tâni luh (for illî luh) *the other brother he has.*

il amre li llâh *it rests with God.*

laqêt liha riha wiḥsha *I found it smelling horribly.*

lik mudda sâfirt? *is it long since you left?*

ma ti'raf luhumshe wala kilma *one doesn't understand a word they say.*

uṭlub li lamda *ask for a lamp for me.*

mazzaq lu l gallâbîya *he tore his gown for him.*

ma ti'raf luhshe shughla *can't you find him a job?*

shuf li l Bâsha *see the Pasha for me.*

ab'âdiya tisâwi lha¹ alfên ginêh *a farm worth £2000.*

bakrag yakhud lu 'ishrîn fingân *a coffee-pot holding twenty cups.*

biddî akkauwah lî, an'is lî, aghfal lî, shuwaiya *I want to lie down a little, take a nap.*

da'a li *to bless*

khud lak kursi *get yourself a chair.*

ma nish qâdir arsi li 'ala hâga *I don't know what to decide on.*

mîn mat lu? *whom has he lost?*

lamma tibqâ lak² il arde sukhna zêyi n nâr *when you have the ground as hot as fire.*

gam huwa, gam lak² êh?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.*

qa'ad waiyâya li l maghrib *he sat with me till sunset.*

(lî) shuwaiya fât 'alêya *presently he passed by me.*

(lî) wahdu *by himself.*

(li) tâni yôm is şubhe gih *next morning he came.*

REMARK a.—The use of li or 'ala after verbs of motion is practically identical, but the latter is more common.

REMARK b.—For le inn, see § 577.

Ma'

ma'âk il haqq *you are right.*

ma' zâlik *all the same, in spite of this.*

nahâr il hadde ma' lêt il itnên *Sunday, day and night.*

bahrî ma' gharbî *south-west.*

mesâfir lêt ma' nahâr *travelling day and night.*

ma' il maghrib *at sunset (= bi l magrib, fi l maghrib, but is more vivid, implying contemporaneous action).*

¹ It is more usual to say yisâwî lu, yakhud lu, &c., than yisâwî, yakhud, simply in such cases.

² Lak in these two examples is an instance of the so-called ethical dative. Comp. the use of the second pronominal suffix with bard as follows: baqa nta zauwart il hikâya dî 'alêya. Haşal w ana bardak kaddâb *so you invented this tale about me. It is so, and I am, as you see, a liar.* The strengthened forms of the adverbs qawâm, ya dôb (qawâmak, ya dôbak) probably present a similar use of this suffix.

³ § 526.

Min

- huwa min dôri *he is of my age, a contemporary of mine.*
 dakhal min gûwa bâb il bêt (for gûwa) *he went inside the gate of the house.*
 da min mudda *that's a long time ago.*
 wiqi' min ðilu *he measured his length on the ground.*
 ummu mâtit minnu *he has lost his mother.*
 gâbu 'idad il qahwa min bakârig u tanak *they brought the vessels for making coffee, including the bakrays and tanakas.*¹
 huwa minnina *he is of our party.*
 nâs min kubâr u min şughâr *people high and low.*
 'anduhum tamant ulâd min şubyân u (min) banât *they have eight children, what with boys and girls.*
 minhum nâs, min ba'de nâs (§ 448).
 minnu farrân u minnu baqqâl *he is both a baker and a grocer.*
 yâ salâm min il harr! *good heavens, what heat!*
 yerauwaḥû min il maghrib *they go away at sunset.*
 min fikrî le inn *it is my opinion that.*
 zabaṭûh min bêtu *they arrested him at his house.*
 ish shamse tiṭla' min ish sharq *the sun rises in the east.*
 min yôm li yôm *from day to day.*
 khallî bâlak min il 'afsh *keep an eye on the luggage.*
 yatîm min il umm *one who has lost his mother.*
 baṭṭâl mish (min ish) shughl *idle, without work.*
 raḥ min hina, min henâk *he has gone this, that, way.*
 'adda min il baḥr, min fôq il kubrî *he crossed the river, passed over by the bridge.*
 qarrab min (or li) *approach, quraiyib min near to.*
 ganbe minnu *beside him (for ganbu).*
 misiktu min ish sha'r *I caught him by the hair.*
 il khalifa mât min il gidrî *the Khalifâ died of smallpox.*
 sitritak daiyaqa min taḥt il bâṭ *your coat is too tight under the arm.*
 zaman mudda min is sinîn *many a long year.*
 minnu li llâh *it is between God and him.*
 itmazzaqit il gallabiya min kitfiha *the gown was torn in the shoulder.*
 ma shuftish minnu ḥâga zêye dî *I never knew him to do such a thing.*
 is sirqa minkû fikû *one of you has committed the theft.*
 kunte shêla (= shayla) l wad we mât minnî *the boy died in my arms.*

¹ Different kinds of coffee-pots.

min da 'alâ da *a little of both.*

'auz yeruḥ min dilwaqti? *do you want to go at once?*

hat minnu *bring some of it.*

luh bêṭ min bâb, min 'ataba *he has a house with its door, its approach, all to himself.*

in nadâfa mil imân *cleanliness is next to godliness.*

zi'il min (or waiya) *get annoyed with.*

mala min (or bi or direct object) *fill with.*

intaqam min *avenge one's self on.*

ṭalab, &c., min *demand of.*

ti'ib min *get weary of.*

Waiya, wîya

ana waiyâk *I am with you, of your opinion.*

qurayyib waiyâh *related with.*

khallî bâlak waiyâya *think of me, don't forget me.*

enta waiyâk bard? *are you cold? have you taken cold?*

zi'il waiya (or min, 'ala).

Wara

'amalu min warâya, min wara 'ilmî *he did it behind my back, without my knowledge.*

warâya shuḡl, diwân, ṭalab *I have work to do, to go to the office, am wanted.*

talat sinîn wara ba'd *three years consecutively.*

mâ warâh u mâ quddâmu *all he has.*

ish shahr illi warâna dih *next month.*

Prepositions may be placed before or govern other parts of speech than nouns and pronouns, as ruḥ min hina; aḥsan min innina nmût *better than that we die*, ma fish fayda fî innak¹ *there is no advantage in your going*; so 'ala inn, leinn, ma' inn, &c.

THE CONJUNCTIONS

§ 571. Of these, the following deserve some special notice:—

Fa, wa (usually pronounced *fi, fe*; *wi, we*)

The former connects sentences only, and the relation they bear to one another is usually more remote than when *wa* is employed. It picks up the thread of the discourse, and the fact stated in the second sentence is often the effect of that stated

¹ Leinnak is more usual in ordinary conversation.

in the first,¹ as *il walad iza raḥ li waḥdu yimkin yetûh, fa aḥsan teruḥ waiyâh if the boy goes alone he may lose his way, so you had better go with him; fe ana lamma smiḥte minnu kede rigi'te darabtu tâni and when I heard him say that, I struck him again; kan fi idu sikkîna, fi ihna min khôfna tba'adna minnu he had a knife in his hand, and so we were afraid and kept away from him.* The verb of the second sentence may be in the imperative, or the first be introduced by a conjunction, as *ana khadte minnu talagrâf le innu gay, fi rûḥ enta iddi khabar li l Bâsha I have had a telegram from him saying he is coming, so go and tell the Pasha; ma dam huwa mush 'auzu fe aḥsan niddîh li ghêru since he doesn't want it, we had better give it to some one else.*

It is sometimes used immediately before the verb in a sentence introduced by the conjunction *amma* (or *we amma*) or *lâkin* (or *we lâkin*), to show emphatically that the action of the verb relates exclusively to a particular object, as *litnên dôl râḥum we amma l baqyîn fe fidlum matraḥum.*

§ 572. *Wi* connects both single words and sentences. It is commonly omitted between two verbs closely connected, even though their subjects are different, as *rigi' ir râgil 'and il farrân ṭalab minnu r raghîf the man went back to the baker's and asked him for the loaf; dauwarte 'alêh laqêtu I looked for it and found it; arga' asukku I will come back and lock it;*² *gih yikaḥḥilha 'ammâha he went to paint it (his eye) with "kohl," and blinded it;*³ *hat li 'arabiya tkun kuwaiyisa get me a carriage, and let it be a good one; ishtirinna ṣaniya tkun min in naḥâs laṣfar buy me a brass tray (with a stress on the word brass); ana twaladte laqêtu kede I found it so when I was born, i.e. I know it was so since my birth; nadahti lu gih I called him and he came; ana qulti lak ma tiftaḥsh il bâb tequm dugri tiftâḥu I told you not to open the door, and you immediately go and open it; ma saddaq gêt qal li he waited till I came, and then told me; raysên fi markib tighraq (§ 514), iḥdar ardabbak yezîd be present at the (delivery of) your ardabb, and it will increase (be better measure); enta qadde kede 'abiṭ 'amalte kede were you such a simpleton as to do that?*

REMARK.—Such expressions as *râḥ we gâb, qam hûwa we shâf*, are uncommon. Note that after *i'mil ma'rûf* *be so kind* the copulative is regularly used, though not after *kallif khaṭrak* (*donnez-vous la peine*), as *i'mil ma'rûf we qul li be so good as*

¹ It is equivalent in many cases to the German *dann*.

² So *raḥ gâb, ḥanzil astafhim, &c.* (§ 482), and after a negative verb, as *ma gâsh qal li he didn't come and tell me.*

³ Proverb.

to tell me; ¹ kallif khaṭrak tistanna shuwaiya have the goodness to wait a little.

§ 573. On the other hand, where two or more nouns or pronouns are in sense united each with the preceding one, the conjunction must be expressed between every two, not only (as is often the case in English) between the last but one and the last, as is sab'e wi l fil wi n nimr *the lion, the elephant, and the tiger*; gēna ana wi hīya wi bniha *she, I, and our son came*; kan ḥâdir il 'aris wi l 'arūṣa we waldêhum 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 lâkin, as *and to yet* in English, and to the conditional lau, giving it the sense of *although*, and may in the last case also be repeated with the following word, as huwa gih we amma khûh ma gâsh *he came, but his brother did not come*; humma fikruhum kede we lâkin humma nas gahlīya *such is their idea, but then they are ignorant people*; we lau il walad râḥ (or we lau wi l walad râḥ) (§ 516).

§ 575. In the following phrases the conjunction seems out of place in English, though its appearance is not in all cases illogical: kulle yôm wi t tânî *every day or two*; marratên wi talâta *two, or even three, times*; ba'de yômên wi t tâlît 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 shwaiyitên or ḥabbitên) wi gih *presently he came*; ² kulle ma da or dau (=da we) yisman, yikhiss *he gets fatter, thinner, every day*; ma ash'ur illau (=illa we, also allau) huwa ganbî *he was at my side before I knew it* (lit. *I was only just aware and there he was, &c.*); ma saddaq allau gih; ma kanshe minnu illau shatamnî *what did he do but insult me*.

§ 576. Somewhat analogous to the above is the use of wi with a participle, adjective, or the continued present tense, in place of a temporal conjunction and a verb, as shuftu w ana râyih il balad *I saw him as I was going to the village*; itqâbilte waiyâh wi huwa gây min is sūq *I met him as he was coming from the market*; talâtîn sana wi r râgil mât *it is thirty years since the man died*; ya tara luh zaman we huwa 'aiyân *has he been ill long, I wonder*; ana sâfirte wi ntî ṣughaiyara *I went away when you were a little girl*; ma shuftuhumsh illa we humma quddâmî *I only saw them when they were before me*; ana smiḥtak wi nta

¹ Germ. *Seien Sie so gut und.*

² Comp. Eng. *a moment, and I'll be with you, "a little while, and ye shall see me."*

bitişrukħ *I heard you when you were crying out*; nadah 'alêhum wi humma beyitla'um *he called to them as they were going out*.

REMARK a.—The clause with wi may precede as well as follow the other, as wi ħna mashyîn fi s sikka gâna wâĥid qal lina *as we were walking in the street, &c.*

REMARK b.—The simple acr. 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 ana kunte henâk shuftu *I saw him when I was there*.

REMARK d.—As the substantive verb has no present participle, *when I was, &c.*, will be translated by w ana, &c., as wi nta fi skandariya nizilte fên? *where did you put up when you were at Alexandria?* ma shuftûsh wi huwa walad? *didn't you see him when he was a boy?*

REMARK e.—This clause introduced by wi is regarded as a genitive when a word expressing a period of time precedes, as min muddit wi ntî binte şugaiyara.

REMARK f.—Wi is very seldom used in this way with anything but the personal pronouns.

§ 577. The preposition li is affixed to the conjunction inn without practically adding anything to its force,¹ as will be seen from the following examples, in each of which inn might alone be used: qulti lu le innî 'aiyân *I told him I was ill*; 'ala ħasab le inn il mablagħ indafa' *inasmuch as the sum is paid*; ma yişahħish le innak tigî *it is not right that you should come*; min hês le innina ħadrîn *seeing that we are present*; izzêye gôzik le innu ma gâsh? *how is it that your husband has not come?* mirâran le innî shuft *often have I seen*; na'am le inniha qâlit kede, lâkin . . . (*it is*) *true she said so, but . . .*; qul le innu gih *say (i.e. suppose) he came*; ħassêt bi ħâga le inniha² gat fi 'ênî *I felt something come into my eye*; huwa khammin le innina rauwaĥna *he imagined we had gone*; darabnâh ħatta le innina nauwitnâh *we beat him till we killed him*; 'ashân le innina biddina nshûfak *because we want to see you*.

REMARK a.—It will be noticed that inn and le inn are not necessarily preceded by a verb, and also that when the subject of the verb following is a personal pronoun it must be appended as a suffix to the conjunction, but when illa is used the pronoun

¹ But leinn is more usual than the simple conjunction.

² Le inniha might here be omitted.

is not expressed, as akkid 'alêh innu yigî (or illa yigî) *insist upon his coming*.¹

REMARK *b.*—Where inn or le inn is preceded by another conjunction or an adverb it may be practically superfluous, having no conjunctive force, as 'ashan le innu gay *since he is coming*; amma innak 'abîṭ *verily you are a simpleton*; allahumma innî ana zi'ilte minnu *indeed I was angry with him*; u ba'dên ya sîdî le inniha tanniha mistanniya. Inn will occasionally stand quite alone, itself introducing the sentence, as innak enta 'abîṭ! with the same meaning as above.

§ 578. 'ala inn is optionally used for inn or le inn after qâl, iftakhar, khammin, yihsib, and verbs of similar import, as qultî lî 'ala innu mush râdî *you told me he wasn't willing*; iftakarte 'ala inn il huşân da betâ'ak *I thought this horse was yours*; baḥsib 'ala innak ta'bân *I thought you were tired*.

§ 579. The relative mâ forms conjunctions with the prepositions 'ala, qabl, &c. (§ 245), or prepositions followed by certain nouns, as 'ala bal mâ *whilst*, 'alashân (= 'ala shân) or 'ashân mâ, &c. It must in almost every case immediately precede the verb, so that where the subject is expressed and precedes the verb it is separated from the rest of the compound, as qabl ir râgil ma yigî; 'abâl (= ala bâl) il gawâb ma yinkitib *until the letter is written*, &c., but we may, of course, say qable ma yigî r râgil, &c.²

REMARK *a.*—When used with tauw it should not in any case be separated, nor is it, as a rule, when used with ṭîl.

REMARK *b.*—Ma is added for emphasis to ketîr, halbatt, and a few other words, as ketîr na mbasaṭ, ma gêna, &c.; halbatt ma yigî *why, of course he'll come*.

§ 580. Tauw may take the pronominal suffixes, and means with a past tense that the action has just been completed, or, when followed by mâ, as soon as it was completed, as tauwu gih *he has just come*; tauwu ma ruḥt *as soon as you went*. With the aorist it denotes as soon as an act is (will be) accomplished, as tauwu ma yigî *as soon as he comes*. It should in the latter case be accompanied by mâ. The participle may be used in place of the past tense, as lissa tauwuhum gayîn (= ma gum).

¹ Illa is not in frequent use.

² It cannot be said that qable ma r râgil yigî is never heard, but such an expression should not be imitated.

THE ADVERBS

§ 581. As has been seen (§§ 244, 336), substantives, adjectives, and even verbs, may be used as adverbs.

§ 582. Adverbs may qualify substantives as well as adjectives, as *huwa ṣaḥbî ketîr he is a great friend of mine.*

THE INTERJECTIONS

§ 583. As an appendix to the list of interjections given in the accidence, a few expressions used mostly among friends on the occurrence of common events are here given.¹

TO ONE STARTING ON A JOURNEY

Tarîq is *salâma*; *ma'* is *salâma*; *Rabbina*² *yiwaddîk bi khêr.* *Reply*—*Allâh yisallimak*; in *sha' Alla nshûfak* (or *nshûf wishshak, wishshukû*) *fi khêr.*

Rabbina yitammim 'alêk bi khêr. *Reply*—*Allâh yiḥfazak*; *Rabbina yigma'na 'alêkû bi khêr.*

TO ONE RETURNED FROM A JOURNEY

Salâmât; *ḥamdu li llah* (or *ḥamdilla*) *'as salâma*; *wahashtina, auḥashtina.*³ *Reply*—*Allâh yisallimak*; *wahashtina*, to which the person returned may reply—*Allâh yiḥfazak, yisallimak.*

TO CONGRATULATE

Mebârik (mubârak). *Reply*—*Allah yibârik fik.*

TO ONE LEAVING AFTER A VISIT,

Sharraftina. *Reply*—*iḥna lli tsharrafna*; *Allâh yisharraf qadrak*; or

Ânistina. *Reply*—*Allâh ye'ansak*; *Allâh yitfaḍḍal 'alêk bi l khêr*; or

Nauwarte bêtna. *Reply*—*Allâh yiḥfazak*; or

Ḥaşal lina ş şurûr bi wgudkum. *Reply*—*Allâh yiḥfazak.*

AFTER DRINKING (IN A FRIEND'S HOUSE)

Il ḥamdu li llâh (saluting at the same time). *Reply*—*Hanî'an (lukum)*, to which the drinker replies—*Allâh yihannîk* (or *hannâk Allâh*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.*

ON RECEIVING A CUP OF COFFEE

Qahwa da'iman. *Reply*—dâmit hayâtak (or Rabbuna yidîm âlêk is satr).

AFTER EATING

Inbasatte ktîr min in akl. *Reply*—bi sh shifa wi l 'afya, to which the first replies—Allâh yi'âfik (or yi'âfi badanak).

ON RISING TO LEAVE

'an iznak ; nista'zim ; min ghêr mu'âkhiza.

TO EXPRESS THANKS OR GRATITUDE

Kattar khêrak ; mitshakkarîn (mutashakkarîn) ; kattar alfe khêrak ; ana mamnûn min hadritkum u mutashakkar.¹ *Reply*—kattar khêrak ; il 'afw efendim ; istaghfar Allâh.

TO A BEGGAR (in place of a piece of money)

Rûh ! Allâh yihannin 'alêk ; yirzuq ; rûh, ya shêkh, Allâh yirzuqak ; Allah yi'tîk, yiddîk.

TO BEG PARDON

Ma t'akhiznîsh (ma t'akhiznâsh . . . ûnîsh, &c.). *Reply*—il 'afwe ya sîdî ; ma 'alêsh ; la mu'akhza.

TO AN INVALID

Shidde hêlak. *Reply*—ish shidde 'ala lla.

Mush ahsan? *Reply*—il hamdu li llâh ; Allâh yisallimak.

ON INQUIRING AFTER ONE'S HEALTH

Izzêyak? *Reply*—il hamdu li llâh, ÷aiyibin, &c. (or simply il hamdu li llâh).²

ON MEETING A FRIEND³

Nahârak sa'id ; nahârak sa'id u mbâarak. *Reply*—the same words.

Ahlan u sahlan. *Reply*—sahlan (or ahlan) bak.

¹ 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 ÷aiyib*, *kattar khêrak* in reply to an inquiry. *Kattar khêrak* is not used in this way. *Kattar khêrak illi sa'altinî* would be correct and intelligible, but the above are the proper replies.

³ A Mussulman greets another by the expression *salâm* (or *is salâm*) 'alêkû. *Reply*—'alêku s salâm.

ON MEETING A FRIEND IN THE EVENING

Allâh yimassîk bi l khêr, massîkû bi l khêr¹ (§ 38). *Reply*—massîkû bi l khêr wi s sa'âda.

Timsa 'ala khêr. *Reply*—wi ntu mnahl (= min ahl) il khêr (or wi ntu mnahlu); timsû 'ala khêr (or bkhêr).

AT NIGHT

Lêltak sa'îda (§ 326). *Reply*—same words.

Imsa 'ala khêr we tişbah 'ala khêr.

ON ANNOUNCING A DEATH

Il baraka fi hissak, hakaza halt id dinya (or âdi halt id dinya); il 'umr iṭ ṭawîlak (for iṭ ṭawî lak) . . . akhûk mâṭ, ḥuşânak mâṭ, &c.

TO ONE ABOUT TO PRAY

In sha' alla ḥaraman. *Reply*—şuḥba (or gam'a, or Rabbina yigma'na);² or

Allâh yitammin bi khêr. *Reply*—in sha' allah, Rabbina yisma' minnak u yitammim lina wi lukum bi khêr.

TO ONE WHO HAS RECOVERED FROM AN ILLNESS

Ḥamdilla 'as salâma. *Reply*—Allâh yisallimak.

TO A FIANCÉ

Mebârik. *Reply*—Allâh yibârik fik; 'uqba l 'andak (= li 'andak).

TO CONDOLE

Il baraka fi hissak. *Reply*—Allah yibârik fik.

ON THE OCCASION OF A FESTIVAL

Kulle sana wi nta ṭaiyib (or wi ntû ṭaiyibîn). *Reply*—kulle 'âm wi ntu bkhêr; il 'îd mebârik in sha llah. *Reply*—Rabbina ye'îd 'alêna wi 'alêk bi khêr.

¹ These expressions are hardly used by any but Copts and women.

² *I.e.* unite us in Mecca. These expressions are, of course, only in use among Mussulmans.

ON THE BIRTH OF A CHILD

Mabrûk il maulûd.¹ Illi (*i.e.* God), gab lak yikhallî lak.
Reply—Allâh yibârik fik; Rabbina yiddîk (yi'tîk).

TO A FATHER ON THE DEATH OF A CHILD

Allâh yi'auwad² 'alêk. *Reply*—ya maḥsan 'awaḍu, ḥalt id dinya kede.

ON AN AVERTED MISHAP, OR WHEN A THING HAS HAPPILY
TURNED OUT WELL

Ḥaşal khêr; il ḥamdu li llah illî gat salîma.

ORDER OF WORDS IN A SENTENCE

§ 584. The rules as to the position of words in the sentence will have already been gathered to some extent from the exercises and examples, as well as from the remarks bearing directly on the subject, but a short résumé of them will not, perhaps, be out of place.

(a) The subject, when definite, may either precede or follow the verb, as *ir râgil gih* or *gih ir râgil*, *ana ruḥt* or *ruḥt ana*.

(b) When an indefinite singular, it very rarely precedes unless the indefinite article is expressed; thus we should say *gih râgil*, but we may say *wâhid râgil gih*. *Riggâla gum* is, however, not uncommon.

(c) When two or more verbs have the same subject the subject may precede them all, follow the first, or follow them all, as *is sitta khadit ba'diha u râhit*, or *khadit ba'diha s sitt u râhit*, or *khadit ba'diha u râhit is sitt*. The last order is rarer than the first and second.

(d) With only a few exceptions, the qualificative adjective follows its noun whether definite or indefinite.

(e) The demonstrative pronouns almost invariably follow the noun, but words may intervene between the noun and it, as *il maḥill illi ḥna qa'dîn fih dih* *this place in which we are sitting*; *yeqûm ir râgil illi kan mâshî dih*.

¹ When a mother is congratulated, the following words are often added: *wi tṭahrîh wi tgauwizu fi ḥayâtik we fi ḥayât abûh*.

² = 'auwaḍu llah aḥsan 'awaḍ.

(f) Interrogatives, especially ê (êh), lê, kâm, mîn, and the conjunction emta,¹ are usually at the end of the sentence.

(g) A verb is never in a strict sense preceded by its object, but the object may be mentioned absolutely (for the sake of emphasis or clearness) before the verb, and be represented and so repeated after the verb by means of the pronominal suffix, as ir râgil shuftu, never ir râgil shuft.

(h) When the subject follows the verb, the object and other words as well may come between the two, though it is more usual for the subject to be near the verb, as katab ir râgil il gawâb, or katab il gawâb ir râgil; min ba'de ma khadit il khamisa ginêh il 'agûza *after the old woman had taken the £5*; qal lu ÷aiyib il Bêh "good!" *said the Bey*.

(i) With verbs of giving, &c., the indirect object should precede the direct as in English, unless the former is governed by a preposition, when it may either precede or follow, as a'÷a l walad il kôra, but a'÷a l kôra li l walad, or a'÷a li l walad il kôra.

(j) It is better in a conjunctive clause to place the verb before its subject, whether definite or indefinite, especially where there is another verb connected by the copulative; thus lamma gih ir râgil u shâf ÷alt il walad is much preferable to lamma r râgil gih, &c.

(k) The auxiliary kân may be separated from the principal verb, as kânit min qable fi l babûr ÷alabitu minnî *she had asked it of me before in the boat*; kan waqtiha abûya fi h 'andu shugl *my father was busy at that moment*.

Râyih, râh, when used with the aorist, should not be separated.

(l) The vocative may occur in the middle of the sentence, even between subject and verb, as ana ya sidî ma 'amaltish ÷âga; qulte ya bittî fi nafsî lâzim tikhallikî qalbik gâmid *I said to myself, My girl, you must keep a brave heart*; is sikkâ dî ya gada' terûh min hina 'ala fên? *where, my lad, does this road lead?* ana ma ma'ish yâ khî fulûs; hâtî ya bitte kursî.

(m) The adverbs ketîr, qawî, follow in most cases the words they qualify, as ÷aiyib qawî, but ketîr sometimes precedes. Izzêy in the sense of *how, to what degree*, also follows an adjective, as shûf rufaiya'in izzêy *see how thin they are*, and is usually at the end of the sentence, in accordance with rule (f), as mât izzêy? &c. Others, as taqriban *about*, tamallî *always*, may either

¹ This is apparently due to Coptic influence—(S). The conjunction mata (= emta) always precedes, but it is very rarely used.

follow or precede an adjective which they qualify, as tamallî nadîf or nadîf tamallî, but they should follow when unemphatic.

(n) Adverbs should not intervene between subject and verb or verb and subject unless very emphatic; thus ir râgil qam hâlan *the man got up at once*, but ir râgil hâlan qâm (or qam hâlan ir râgil) *the man immediately got up*; so da halbatte ma yisâhîsh *that certainly won't do*, ana s sanâ dî mush râh asâfir; huwa da'imân¹ tamallî yibqa 'aiyân.²

(o) An emphatic word will often be put in a prominent place, though its natural order would be elsewhere, as kân il qâdî meshaiya'il lu *as to the Kâli, they had sent for him*; ma fish fi l bêt 'êsh.

FIGURES OF SPEECH

ELLIPSE

§ 585. By this figure we understand the omission of a word or words, to be supplied from the general sense of the phrase. The following are instances of its use:—

(a) The omission of the name of God in such expressions as kattar kbêrak, in'al abûk.³

(b) The verb qâl is sometimes omitted in a narrative, as giryit in nâs . . . "khabar êh" *the people ran up (saying) "What's the matter?"*

(c) Uşbur, or a word of similar sense, is often understood before lamma, as gara lbum êh? *Lamma s'alhum what's happened to them? Wait till (or I'll tell you when) I have asked them.*

(d) When the object, to which the action of the verb has reference, has just been mentioned, and would, if referred to, be represented by a pronominal suffix if definite, or by wâhid if indefinite, it is frequently omitted altogether, as ana qulti lak tigib li l kitâb da; lêh ma gibtish *I told you to bring me that book; why didn't you bring it?* 'auz kursi? Êwa, hât *do you want a chair? Yes, bring one.*

(e) Words are omitted in a few other expressions of common occurrence, as the nouns sinîn and 'alqa (*a beating*) in ibne 'ashara, iddî lu; khad bêh, bâsha (for rutbit bêh, &c.); innama hâga; kêfak (for 'ala kêfak) *as you like*; 'andu ulûf *he has*

¹ Notice the accent.

² Notice the difference between shakwitu tamallî ma tinfa'sh and shakwitu ma tinfa'she tamallî.

³ As in English *Bless you! Curse you!*

⁴ *Mais il y a une chose; c'è una cosa.*

thousands (of pounds), is very rich; mush 'auz yidaiya' *he doesn't wish to spend (money)*; id dinya nâwiya (or nâwiya 'ala niya) *the weather is threatening*. Fîh moiya gadde tûlên (*i.e.* tûl raylên). Sa'id and khêrak are often said in reply to nahârak sa'id and kattar khêrak with an ellipse of the first word.¹

§ 586. The form of ellipse called brachylogy of comparison is illustrated by such expressions as qimtu râgil *its height is that of a man* (for qimtu qîmit râgil); wishshu nâ'im zêyi l harîm *his face is soft like a woman's*; so şan'itu naggâr *his trade is that of a carpenter*; hîlif 'alêha bi t talâq inniha ma tfutsh il bêt = qal laha ma tfûtîsh il bêt we hîlif 'alêha bi t talâq iza fâtîtu.

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:—

Iddî lu l ma'lûm *give him his present or bribe (you know what)*; itwakkil (*sc.* 'ala lla) *to go away (lit. commend one's self to God)*; khud il malyân *take away the full (cup), meaning the empty one*; itwaffa (tuwuffi) *die*.²

A person saying an unpleasant thing to another, or of another, will often address him, or speak of him in the latter case, as il bi'îd (or il ab'ad) *the far, the farthest one*, to avert the evil from himself or from the person addressed, as ya kalb il ab'ad *you dog*; yin'al abu l bi'îd *curse your father*; ikrush il ab'ad dih *drive away this fellow*; akhkh il ab'ad mât *his brother has died*.³

Bid 'annî and bid 'annak (= bi'îd 'annî, &c., *i.e.* ish şarr *the evil*) are used for the same purpose, as huwa bi'aiyaţ leh? 'ashân bid 'annak mât abûh.

A man generally speaks of his wife as gamâ'itna (or il gamâ'a 'andina), and occasionally as bêtî (or ahle bêti, or famîlyite);⁴ so gama'tak, &c., *your wife*; wilâdî may include the whole family—wife as well as children.

The word bayâd *whitewash* is used for zift *pitch*. A house should not be spoken of as maqfûl.⁵

¹ See also §§ 261, 300, 313, 357.

² It is paralleled by the word *defunct*.

³ Comp. il 'umre şawîlak, above.

⁴ Famîlyiti 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 maqfûl" might imply that there had been a death in it. The word menaffâd should be used.

RHYME, USE OF SIMILAR SOUNDING WORDS, AND ALLITERATION

§ 588. This figure occurs:—

(a) When words of the same origin, but of different parts of speech, are placed together, as will naturally happen in a language where most words are derived from a verb root. Thus there is nothing clumsy in such expressions as *ḍarabûh ḍarba*; *qismit il qisma innî fate decreed that I . . . huwa meqâwil wâhid* 'ala meqaula *he has made a contract with one*; *ish shêyâl shâl ish shêla the porter carried the burden*; *wâhid 'âbid biyî'bid Rabbuna fi l gabal yiwahhidu a hermit worshipping the Lord in the mountain, and declaring His Unity*; *yimṭur il maṭar it rains*; *yirga' margu'na li our story now reverts to (lit. our returned returns)*; *il kâtib katab il kitâb the writer (clerk) wrote the writ*;¹ nor will an effort be made in any case to avoid the similarity of sound by using a synonym.²

(b) In proverbs and other expressions where the rhyming of two or more words serves to impress the meaning of the whole sentence on the memory; e.g. *ma ya'rafshe bú'u min kû'u he does not know his right hand from his left (lit. the bone of his toe from his elbow)*; *kulle ma ḥaşal waşal, i.e. every little helps*; *il insân fi t tafkîr wi r Rabbe fi t tadbîr, i.e. man proposes and God disposes*; *lisânak ḥuşânak wi n şuntu şânak your tongue is your horse; take care of it, and it will take care of you.*

(c) Where a particular word is emphasised by another or others of similar sound rhyming with it, but not necessarily expressing the same sense, or indeed any sense at all. The second word is often identical with the first, but appears with a new initial letter, generally *m*,³ and often in a lengthened form; e.g. *lâ yî'raf kalâm wala salâm (of a boor)*; *dakhal lâ dastûr walâ ḥudûr he entered without asking permission (saying dastûr) or announcing his presence, i.e. without ceremony*; *la fêsh wala 'alêsh, i.e. without any result*; *hôs dôs pell-mell*; *khalṭa balṭa confusedly, topsy-turvy*; *la lha nafa' wala shafa' of no use or advantage*; *ma 'andîsh wala bêt wala ghêt, i.e. I am homeless and penniless*; *ana râgil min bêti li ghêtî, i.e. simple, isme bala gism*; *iddinya baqat*

¹ La yu'qal li 'aqlê 'âqil is a favourite phrase among the educated.

² Gibna l gibna *we have brought the cheese* would be more pleasing to the ear than *ḥaḍḍarna l gibna*.

³ Cf. Hârût and Mârût, the names of two rebel angels. The Koranic names for Cain and Abel are Qâbil and Hâbil.

kullîha 'ôşa u lôşa *nothing but dirt and mud in the streets*; ma shuftîsh wala râgil wala tâgin, i.e. *no one and nothing*;¹ tamallî qâyim nâyim (tûl in nahâr fi bêtu) *of a stay-at-home*; wala fayda wala 'ayda *of no use or profit (return)*; hâlan bâlan *at once*; haudât u laudât *bends and curves*; dus dughrî² *in a straight line*; tannuhum yikkallimû fi haqq in nâs we yeqûlu qâl u qîl u qulna u kân u filân wi 'illân u tirtân *they went on gossiping about people and saying, "he said," and "it was said," and "we said," and "he was," and "such a one," and "so and so"*; wala kitâb wala mitâb ma fish *there is no book, nor anything like a book*; dauwarte 'alêh fi şalqaţ u malqaţ *I searched for him up hill and down dale*; kulle hîn u mîn *every now and then*; ma 'andîsh shughla wala mashghûla *I have nothing whatever to do*; la shê' wala mashwê' *nothing whatever*; ma fish hadde wala maħdûd wala shê' wala mashwê' *nobody and nothing*; hâga miħtâga *something or other*; itmalêna turâb îhna u ħalna u miħtalna (or miħtiyalna) *we were covered with dust as well as everything belonging to us*; bala kâni wala mâni, i.e. *don't talk nonsense*; ma tuq'udshi tqul lî lâ kâni wala mâni wala dukkân iz zalabânî (or il fakharânî).

So great is the love for rhyme, that grammar is sometimes sacrificed for it, as itghadda tmadda (for itmadd), it'ashsha it-mashsha, i.e. *after dinner rest awhile, after supper walk a mile*; birgalâtak birgalâtak ħalaqa dahab fi widanâtak;³ lôla l kasûra ma kânit il fakhûra.⁴

PLEONASM AND TAUTOLOGY

§ 589. This figure is naturally very common in a rich language like the Arabic, where the same idea can be dressed in manifold garbs. It is due usually to the desire of the speaker to make his meaning clear by repeating it in different words, or by translating a *nahwy* term into its corresponding *dâriy*, or *vice versa*. As in other languages, it is much more prevalent in the talk of the lower classes than in that of the educated; e.g. dakhalna gûwa fi d dukkân (where dakhalna fi d dukkân or dukhalna d dukkân would express the same sense); so kharag barra; kan sabaq qablu (= sabaqu); dughrî fi l ħâl *immediately*; fi awân waqt iş şêf *in the summer season*; ma bêna u bêna ba'ḍ;

¹ They say of a bachelor, la 'andu mara wala tâgin.

² Turkish.

³ See Exercise XIII.

⁴ Above, § 535 *e*. Kasûra, though used by foreigners (for *kasr*), is not Arabic.

rigi' tâni *he returned*; moiyt il maward *rose water*; ahsan ziyâda *better*; basse faqaṭ *only*; lamma shafha qa'da galsa *henâk when he saw her sitting there*; rasamhum 'ala ḥasab taswîrit šûrit bani Âdam *he drew them in the form of men*; da'iman tamallî *always*; ya'nî ma'nâha *I mean, that is to say*, kaffit kulle ḥâga *every single thing*; la budde min innî le innî arûḥ *it is imperative that I go*; 'ashân ikminnu mush 'auz *because he doesn't want*, kân ahsan lâzim terûḥ¹ *you should have gone*; in sha' Alla Rabbuna yirzuqak bi walad *please God, the Lord will give you a son*; waḥdânî li waḥdu *quite alone by himself*; ana mara 'azba we gôzi mâṭ *I am a widow woman, and my husband is dead*;² mabsûṭ min qôl kalâmu *pleased with his words*; gallâbîyitha kânit izzêyiha? *what was her robe like?* baqa lâzim tequl li 'ala l kalâm id dughrî we 'ala l kalâm iṣ saḥîḥ we ti'mil ma'rûf tequl li qôl sharaf—il waqt illi ruḥte fih kan f ani waqt?³ Wâḥid yôm gih il bashmu-handiz gih hina fi l bêt—kan ḥâdir il khawâga lamma gih, u waqtiha lamma gih ma kanshe maugûd Sâlim hina kan râḥ fi d diwân waqtiha is sâ'a tamanya kede. We amma l bashmu-handiz lamma gih kânit ya sîdî is sâ'a tiṭla' ya'nî taqriban tis'a au tis'a u rub'e kede, izzêyak,⁴ u lamma gih . . . Rikib ḥuşânu we tannu mâshî huwa wi l khaddâm betâ'u we s sâyis betâ'u we tannu mâshî 'ala bêtû u nizil fi l bêt betâ'u.⁵

§ 590. The words baqa, qâm, betâ', ya'nî, izzêyak, abşar êḥ, as we have seen, are often slovenly inserted without adding to the force of the words, but the first two, though generally merely expletives, sometimes add a nervousness or elegance to a sentence which is lost in a literal translation. To these we may add ma t'âkhiznîsh (for ti'âkhiznîsh) *excuse my saying so* (*passsez moi ce mot*), an expression frequently employed, especially when the speaker is addressing a superior, without any reason; ti'raf *you know*; qal, yeqûl *he said, says he* (in a narrative); walla ḥâga *or something*, as mush kunte yôm min dôl dakhalte fi bêtû walla ḥâga *didn't you go into his house one day or something?*

REMARK a.—Ti'raf (or ta'raf) and qal, yeqûl are by no means as commonly used as their equivalents in European languages, but the latter are often used after verbs of asking, ordering, &c., converting an indirect into a direct sentence, as sa'alha we qal

¹ A mixture of ideas. The expression is a very common one.

² Cf. 2 Sam. xiv. 5.

³ Notice the mixture of construction.

⁴ See below, § 590.

⁵ The last sentences illustrate the prolixity of the lower classes.

laha *he asked her, saying* . . . ; yigi yuṭlub min abûh we yequl lu . . .

REMARK *b.*—The use of *ism* in such expressions as the following may here be noticed: da ismu bê! *do you call that a house? is that a house?* dî ismiha ‘arabiya! *call that a carriage!* yibqa ismak ghalabtini *so you have beaten me or it is a case of your having beaten me.*

§ 591. The words *masal* (or *masalan*) *for example* and *bard* (or *bard*), with the pronominal suffixes, are often repeated several times in the same sentence, as lau *masalan raḥ min ‘andak masalan ḥâga if, for instance, you (for instance) lost something*; bardu ya sîdî zêye bardu ya’nî bardu ma fiḥ mâni’ bardina niqdar ni‘mil kede.

§ 592. Repetition may intensify or convey a plural notion, as dughrî dughrî *quite straight*; bukra bukra *to-morrow “as ever is”*; min barra barra *straight away*; iskut sâkit *keep quiet*; haṣal haṣal *it has assuredly happened*; ¹ illi katabtu katabtu; ² wâḥid wâḥid *one by one*; humma wiskhîn wiskhîn; emta emta (or emta u emta) yigî? fên u fên râh? *“where and oh where?”* fên hayhât u hayhât lamma nshûfak marra = kulle hîn u hîn marra; ḥitta ḥitta *piece by piece* (§ 106); ikwâm ikwâm *in heaps*; kharramu khrûm khurûm *pierce it all over with holes*; ‘ûd il qaṣab yibqa kullu ‘uqal ‘uqal *a stick of sugar cane is full of notches*; fidil yidrâb yidrâb yidrâb fih *he kept striking him one blow after another*; yikhaiyaṭ, yikhaiyaṭ, yikhaiyaṭ, *stitching, stitching, stitching*; fi l aḥsan we aḥsan we aktar we aktar minnu.

§ 593. The principal clause is very frequently repeated with a temporal conjunction by way of introducing a new event consequent upon the first, as qa‘adit hîya; ba‘de ma qa‘adit gih abûha *she sat down, as soon as she had sat down her father came*; dakhalt il bê, lamma dakhalt il bê shuft . . . *I went inside the house, when I went inside the house I saw* . . .

¹ Or *it has happened, and there is an end of it.*

² “ὁ γέγραφα γέγραφα.”

EXERCISES ON THE SYNTAX

I

Kan lâbis badlit id diwân. Ir rikâbat̄ yitrakkibu fi z zukham wi l ligâm fi r râs ig gild. ✓Hat lî hitta hittitên sukkar. ✓Mush tis'alnî su'âl bi l ma'rûf? ✓Ir râgil it̄ taiyib yibân min kalâmu u min wishshu. Kan wâhid miggauwiz wahda ismiha Sitt abûha. Fatah qahwit hashish. ✓Ya râgil ya qahwagî hat lina kam fingân qahwa. Qanâsil Fransa wi l Miskôf. Ir râgil il qahwagî qaddim lu l lahm wi mi'u l 'êsh wi l malh. Qul lî 'ala mas'alt il binte dî. ✓Fên il gôz il hamâm? Raddum humma l kull it talâta we qâlû. ✓Kan mabnî 'alêh sûr min il bulâd. ✓Rabaṭu l qôl waiya ba'd we qâlû. Ana ma yîṣahhish innî arkab il huṣân 'ala sarge ḥalfa; illi zêyinna ma yirkabshe 'ala s surûg il ḥalfa. ✓Lamma tikhlaṣ min shughl il bêt. ✓Hûwa dilwaqtî fi 'izze bulûghu. ✓Il uṣûl 'anduhum lamma l wâhid yiddaiyif 'anduhum yigîbû lu l qahwa. Hatte idu fi gêbha, fi gêb il gallabiya l aṭlaṣ betâ'itha. Enta tirkab fi l 'arabîyit il kubbêl we ana rkab fi l ḥantûr. 'alêha ḥâgât fadda. Kal lâbis badlit it tashrifâ. Kan fi idha qirtâs melabbis. Fidil il qirtâs il melabbis fi idha. Ilbis malbûsâtak il ḥarîr. ✓Ishtarêna tôbên talâta shâsh min ish shâsh il marmar. Shêyâh lina itnâshar kursî min il kharazân au min il karâsi l 'âda illi mafrûshîn bi l qashsh il akhdar. Sanîyit 'asha kibîra wi tîshṭe hammâm. ✓Tahafna lha hittit ṣuḥbit warde kuwaiyisa. Tîshṭên talâta ghasîl li l hidûm min il kubâr wi sanîyit fanagîl min in nahâs 'ashân shurb il qahwa, we hôn ḥagar luzûm il maṭbakh. ✓Dôl aṣluhum gayîn min il barr il gharbî illi hûwa gharb il Gîza. ✓Ba'de ma ṭallaqitha iddatha waraqit ṭalaqha. ✓Gâbû lu ḍulmit qar' we ḍulmit bedingân we lahmîṭ kabâb mistiwîya fi s samn. ✓Kunte fi safarîyit is Sûdân? Il kanûn il 'arabî huwa mabnî min it̄ ṭûb we l ḥugâra, we amma l kanûn il afrangî hûwa ḥadîd. ✓Yuṭbukhum fi ḥilal min nahâs u fiḥ nâs yuṭbukhum fi brâm fukkhâr. Hat lî shuwayit zêt salgam. ✓Lamma tirkhaṣ il mulukhiya yibqa r raṭle fiha bi 'ishrîn fadda ta'rifâ. Yegîbu r raṭlên il mulukhiya 'ala shân il khamas sitt unfus yikaffihum 'asha wi ṭṭûr. Khalli n nâr mewallâ'a taḥt il ḥalla lamma tighli l moiya. ✓Yisluqu l bêd fi l moiya. Yifrumu

l lahm fôq tabliya khashab au qurma khashab. ✓Fên ratlên il khashab illi ddêthum lak? Dîf 'alêh guz'e min is sukkar we guz'e min is samn. ✓Il hulqân il hadîd. ✓Hat li l fursha sb sha'r. 'ala şbahha dibla dahab bi gdlâ. Yeduqqu l filfil fi l gurn il hagar au fi gurn rukhâm au khashab we yedishshu l fûl fi l rahâya l hagar. ✓Is şahn il fûl in nâbit. Yebillu l fûl fi l moiya u ba'dên yişaffûh, lamma yinabbit, min moiyoutu. ✓Kulle yôm yishtiru 'êsh 'ala qaddi kfâyit il 'êla. ✓Fî 'andak ma'laqtên fadda? Ish shuwaiyit il malḥ wi t tumnit ir ruzz illi gibtuhum min is sûq hâtiḥum fên? ✓İstiri lî shuwaiyit lamûn min il baladî. ✓İddî lu l kûz il moiya. ✓İtḥ tabîkh kan maḥtût fi qalbe ṭâgin fukkhâr. Wazant il kilt¹ id dura? ✓Hat lina n nuşse qadah ir ruzz. Qûtîl Iskandariya zayda fi l halâwa wi fi t ṭa'm we fi l kubr 'an qûtîl il gharb, wi aḥsan minha fi s salaṭât wi fi ṭṭabîkh. Yebî'u l lubya il qadah fiha bi qershên sâgh au bi talâta sâgh. Illi yebî'u l başal il akhḍar yenâdu 'alêh fi s sikak, yeqûlu: "aḥla min il 'asal ya başal." Ma fish fi bêtu ṭuşuṭ ghasl idên. ✓Teḥibb il fiṭr abu zêt? Ṭaiyib, iddîni talatt arba' faṭâyir ummât samn we fiṭirtên itnên ummât zêt. ✓In nâs illi 'anduhum il qersh 'anduhum işhâb. ✓Min is sana li s sana. Kan mit-hazzim bi shamlit sûf fi wuştu. Minhum yilbisu l qumşân il ghazlî we yilbisum il 'aṣba² fôq ruşhum; wi minhum yilbisûhum min ḥarîr, wi minhum yilbisûhum min qutne hindî. Il fingân il qahwa s sâda bi 'ishrîn ta'rîfa, wi l fingân il qahwa l ḥilw abu sukkar bi qershe ta'rîfa. ✓İddîni mihlit khamast iyâm. ✓Il hawa hawa maṭar. ✓Humma gharqânîn fi n nôm. Khadu n nôm. Khadha l bard. Ana kutte 'aiyân bi sh shams. ✓Hûwa bifauwit zamânu bi l li'b. Khud lak shuwaiyit ramla min il bêda. İḥna msafirîn fi babûr il 'aşr. ✓Hîya dakhalit fi l khamşîn. Il hawa ddauwar li qiblî. Wilâd il ḥarâm yîrafu ba'd. Ir râgil da tamallî 'andû ziyâdit kalâm. ✓İḥna 'auzîn nâs ahle khibra yikshifu 'ala l bêt. Humma tnên we hûwa tâlithum. İddânî talattâshar ḥitta bi qersbênât we talat hitat bi 'asharât. Li bni âdam minna lu rbê'in shabah. Ma shuftûsh min sâit abûya ma râḥ. ✓Fuqarîr êh! 'anduhum gibâl fulûs. Id dinya ḥarriha shidîd wi namusha kitîr. Adî sabab ma ruḥtish ana. Kulliha bi şifat taqrîban. Kânîl mak-shûfa l wishsh. Mesâfit ma yistiwi l bêd akûn nizilt. Mit-yassar minhum gih u mityassar minhum ma gâsb. Id dinya n nahar da barde zêyi s simm. Humma kulluhum mamrûdîn il gism. Kan mi'âh barûda umme shutfa. Shuf wishshi r râgil abûkâtu dih. Qumna s sâ'a khamisa afrangî. Is sur' it taḥtânî

¹ I.e. kélit.

² Or 'aşba.

illî hûwa luzûm il ligâm. ✓ Il kalam¹ da kan nahâr il hadd. Qa'ad 'andu mesâfa li ba'd id duhr. Rîsha min fadda u rîsha min dahab. ✓ Mîn hîya l kibîra fîhum. Il amri lak² ya malik is sa'âda. Gab luhum maḥrama qaṣab. Gat luhum il ḥurma l khaṭba. We humma l gôz il khêl it taqm illi 'alêhum min in nahâs laṣfar, we 'ala kulle raṣ ḥuṣân maḥrama, ya'nî litnên khêl 'ala râshum maḥramtên, wi l itnên styâs kânu labsîn badla mulkî bi s sidériyât il qaṣab u bi t tarablisât il ḥarîr u bi l kuffiyât il ḥarîr. Il ashyât il ma'kûlât yeqaddimûha kulliha li l ma'âzîm. Shuf li 'arabîya bi guz khêl nuḏâf. Kaffit ma yekun luzûm il farah. Iz zaffa kânit il 'isha nahâr il itnên ma' lêlt it talât. Il wilâd dôl wâhid fuq raṣ wâhid, ya'nî wâhid ibne tamanya we wâhid ibne 'ashara we wâhid ibne itnâshar sana. Hat li kursi au itnên, ḥuṭṭuhum fi l balakôn. Ir râgil gôz il marra min dôl. Qallibu 'ag gambên. Lônû hamâr bi şafâr. Illi yebî' il gazar yeliffe fi l ḥawârî we yinâdî wi yeqûl: "ya rûmî ya 'asal ya gazar sukkar." 'ûd il qaṣab tûl ir râgil au tûl râgil u nuṣṣ. 'auz qadde êh ugritha? Hittit it tir'a dî ya tara 'ôm walla khôd? 'arabîya bi ḥşân fard. Baqa gismu moiya. Aḥsan minnu t taq itnên. Id dinya ḥarri shûdîd. Ziyadt il khêr khêrên. Il kidbe ma lûsh riglên. Ma kanshe lâzim tequl li l kalam da l kidb. Da wâhid zimîlu. Il iyam dôl barde kitîr. Indah li wâhid min il bulîṣ. Kan yaurîya tnên wara l khidêwi mbârîh. Rîgî' bi îdu faḏya. Kânu n nâs waqtiha l ma'âzîm qaydîn fi udt il mesafîn, wi l bê kan qâ'id waiyâhum şâhib il farah. Hittitên khalâkhîl fi riglêha. ✓ Is sa'ayda luhum kalâm gins. Shufna hittit nitfit binte fulla khâlîṣ, lâkin 'alêha gôz 'iyûn u gôz khidûd zêyi l bannûra, nagafa khâlîṣ. Qul lî 'ala maṭlûbak.

II

Intî bêyina waliya ṭaiyiba min bêt nas ṭaiyibin. Şanîya stambûlî kuwaiyisa w iṣḥun şînî. Kan malfûf 'ala l kurbâg min ba'de ḥâga min il ḥarîr. Huṭṭe dôl fi qalb is sulṭanîya s şînî. Walla'u l 'iṣhrîn shama'a liskandarânî. Il maulûd bint mush walad. Farraghu ş ṣaḥn li n niswân il ma'âzîm kulliha. Fâdil khamas sitte khirfân wi talatt arba' 'ugûl gâmûs lissa ma ndabâḥûsh. Igtama'u n nâs wilâd il balad il agniya wi l fuqara kulluhum. Yilbisum hidumhum in nuḏâf wi yedûru fi l balad. Hat shuwaiyit filfil madqûqîn. Is salaṭât il afrangiya aḥsan min kulle ḥâga. In nâs il fransawîya wi t ṭalyânîya mistani-

¹ See § 1, note 2, and § 29, Rem.

² Or âmre lik, but not amrî lik.

yinak. Il ħalla yekun maḥtûṭ fi 'arriha shuwaiyit samn wi shwaiyit diqîq şughaiyara. Is sa'a baqat me'allaqa fi l hêt bi maşâmîr tuwâl ħaddâdi. Ni'mil lak salaṭa rûmî wala 'arabî? Is sittât il 'usmallî yirkabu 'arabîyât kubbêl. Il khiyam mansûba walla lissa? Iḥna ma nilbîs qumşân ghazlî. Timşî tamallî bi riglêha ħâfi. Yeqûlû le inne yôm il khamîs we yôm litnên humma as'ad u mabrûkin min iyâm il gum'a kulliha, leinn ibwâb is sama tibqa mfattaha, wi za kân il insân yequm masal fi lêt ig gum'a fi nuşş il lêt we yişallî lu rak'itên we yitṭillib min Allâh le innu yekun sâ'id, huwa wi mrâtu u wlâdu, yimkin Rabbuna yiqbal minnu. Il ħîṭân betû il fallâĥîn quşaiyara ma tkunshe ṭawila. Entâ ħmâya miskôfi? Il 'usyê dôl kulliha 'ûg. Sâqêna l ħuşân 'ala âkhir sur'. Fâdil khamas daqâyiṭ 'ad ḍuhr. Iddîni shuwaiyit gibna rûmî. Iz zubbât dôl ṭubgiya walla sawârî? Ishtarêt iswira min waḥda mara şwalliya. Darabûhum kulle wâĥid darba mufrid. Ṭil'um meqabbil. Dôl nâs turk we laghwithum turkî. Milâya riggâlî quṭn. Il kilma dî sirrî ma benna. Iddîni l kam qersh illi 'andak. Abyaḍ il 'êsh ya qashâṭf!

III

Intum bêyinîn nas ṭaiyibîn we umara ktîr qawî. Enta bitiqbaḍ mahîyitak fi âkhir ish shahr au fi auwilha? Il ma'rûf wi ṭ ṭaiyib illi 'amaltu waiyâk inta kamân lâzim ti'milu fi l wilâd dôl. Id dinya waḥla qawi n nahar da. Min hûwa l kibîr betahhum? Baqâ lu talâtîn sana fi khidmit il mîrî. Kan lâbis iswid we râkib ħimâru bi l maqlûb. Huwa bîfauwit zamânu fi l fârigh. Is sikka tinzil li l wâṭî we tiṭla' li l 'âlî, ya'nî kulliha nuqar. Hûwa biringî wâĥid sharrîb fi l ḥaşîsh. Iḥna n naharda fi d dinya we bukra fi l akhra. Enta ta'raf 'arabî 'annî. Hat waraq buşṭa min abû talâta mallîn. Fidilte henâk kitîr? La', basse shahr itnên kede. Kânit sayqa 'arabîya b arba'a khêl.

IV

Ana nta mbâriḥ il ħad qulti li le innak bukra tibqa tfakkarnî. Kan waṭtiha minabbih 'alêna le innak teħaddar is sanâdiq is sâ'a sitta ba'd id ḍuhr. Iḥna girân wi l bêt betahhum ganbe bitna, wi ḥna l kulle saknîn fi ħâra waḥda. Itfaḍḍal qul li alêha, ħiya êh il mas'ala dî? Basse âdi lli ḥna 'auzinu minnak. Adi nta şâyif ir râgil da lli hûwa 'ammiha. Gih yishtaghal 'andina u bardu kattar khêru illi mshêya'u. Ṭaiyib adîn 'irift il mas'ala ħiya êh. Il khashab dih rayĥîn ti'milû fôqu êh? Qal lu: "ya akĥî ma fiş maṭraḥ anâm fih?" Qal lu: "lêh ya sîdi?" Qal lu: "ana gharîb we 'auz maṭraḥ abât fih."

‘andina hikâya gharîba. Êh hîya? Haddûtis is sultân wi hmâru. Min yi‘mil li sh shughla dî? ‘andî min yi‘milhâ lak. Quddâmu sikkit is salâma we sikkit in nadâma we sikkit illî yerûh ma yirga‘sh; fi râh hûwa min is sikka illi ma haddish yirga‘minha. It tami‘ yeqille ma gama‘. Simi‘te hisse niswân beyitkhanqum waiya ba‘d. Izzêy inta ma ntash ‘arif illî ‘auzinu? Ma ntish nasya hâga? La’, ma fish hâga nasyâha. Il husân beta‘na rakkâh hîya. Il humâr gih fi riglu zalâta. Iddênâha min kaffit ma yilzimha. Qul lina ‘al mahr illi ntû ‘auzinu kâm. Illi hna hasal ish sharaf bi wgudhum. Idêhum humma litnên fi ba‘duhum. Laqûhum kulluhum maugudîn humma t talâta, illi qâ‘id ‘ala kursî wi llî qâ‘id ‘ala diwân—kulluhum qa‘dîn. Hîya ma hish bintukum? êwa ya sittî; taiyib ana ‘arfa lha wâhid ‘aris kuwaiyis. Ana basma‘ kulle min kân beyishkur fih kitîr qawî. Qal liha: “hâgit êh illî qadêtiha lna?” Nihaytu êyuha waḥda minhum wi s salâm illi tigî ‘andik qûli lha. Êyin kan wâhid minhum yigî ‘andak minhum tibqa tis‘alu ‘an il mas‘ala. Shûf ‘auzîn êh. Il maḥall illi hna qa‘dîn fih dih. Mahu ana ma rdîtshe agî ‘ashân mikhtishî. U ba‘dên il walad ummu râhit lu we qalit lu. Qal li: “inta ‘auz kam qersh?” Ya salâm u sallim ya khî wi l ugra dî ketîr ‘alêya. Fih min il ‘âl u min id dîn. Wi l ‘arabiyât hammilûhum il ‘arbagiya. Dî shihadt in niswân kulliha zûr; yimkin yekun minhum ‘ashara ma tisdugshe minhum waḥda. Ma tibqish teshîlî hâga tqîla tekun teqîla qawî. Fi auwul lêla ma twaladit il bint. Ahl il bint ma kanshe ‘anduhum khabar. Hatifdal il hâga mi‘âh illa ma sha Allah. Minhum nâs yirkabum khiyûl wi ykûnum labsîn minhum yekun lâbis id dimîr wi sh shirwâl, we minhum yekun lâbis il manṭalôn lafrangî; u minhum yirkabum ibghâl u minhum yirkabum hamîr. Kulle ma hadde yigî ye‘aiyid ‘alêhum wi yequl luhum: “kulle sana wi ntum taiyibîn.” Il khârûf minhum yekun bi qarnên kubâr wi yekûnum zahrîn min râṣu. Kulle manhu minhum yishtirî lu akl ‘ala hasab marghubtu. Min ba‘de nâs min il fallahîn kânu mashyîn wuṣṣe sikka min sikak Maṣr beyiftikirû innuhum fi ghîṭanhum, fe dâs ‘alêhum ‘arabîya. Ma tiftikirshe le inne linsân min in nâs il fuqara iza nzalam shakwitu ma tinfa‘sh. Iddîhum qadde mahum ‘auzîn. Illî yekun ḥâdir luhum yidrabûhum bu. Yehuttû min il malḥ fôq min il fûl. Dif ‘alêh ba‘dishe filfil. Nâs min il Igrîg khaṅqûh. Is sikka illî ghêṭ minha rûhî fiha. Kaffit ma yilzim in kan min ṣuḥṭn walla min kubbâyât. Minhum nâs yekûn il maulûd ‘azîz ‘anduhum yeliffûh fi hittitên khulqân. Il wilîya llî hîya waqfa quddâmak. Il ḥakîm ma ‘irifsh il ‘aiya lli huwa ‘aiyan buh. Wassa‘ in naqb

'ala qadde ma yefût ir râgil minnu. Il maṭara nizlit zêyi d durbêsh illî yekun nâzil min hêtit bêt bîhiddûha. Yiddâru f hîtta waṭya tkûn aṣliha birka. Il kalbe tamallî yehibbe yeruḥ waiya ṣaḥbu maṭraḥ ma yimshî. Ruḥ maṭraḥ ma yi'gibak. Kulle shê luḥ waqt. Waddîha tâni maṭraḥ ma gibtiha. Il wâhid al'an min it tâni. Ana baqul lak tôr, teqûl ihlibu.¹ Is sanâ dî ḥarriha shdîd. La gawâbak wiṣil wala gawâbi. Illi yisraq il bêda yisraq il farkha. Il qirde 'ande ummu ghazâl. Fîh efendiyât id dârig beta'hum shuwaiya laḥsan in nâs yiftikuru innuhum 'ammîya. Ma mi'ish fulûs illa dôl. In kân ana walla nta wâhid zêye bardu. Ma qal lîsh 'ala mîn (or 'ala lli, 'allî) darabu. Dôl nâs agniya. Agniyit êh? Illi 'anduhum khamṣin shahrî mush ismuhum ghunây. 'auz askun fi êye bêt in kân. 'auz tishtirî lî dawâya. Min ani dukkân? min êy in kan wâhid, ya'nî min êyiha dukkân in kânit. Shuf lina êyiha bêt in kân 'ashân is sakan. Kulluhum ausakh min ba'd. Ana 'auz ṣagara labakh. Ṭaiyib wi dî ṣagarit labakh. 'aizîn nekhushshe fi gnintak nedauwar 'ala kûra gat fiha. Da shê yi'lamu Allâh. Hûwa na batkhâniq waiyâku? Da wâhid ma ya'rafshe ḥâga. Mîn hûwa? Da lli hina fi Maṣr. Lâzim timna'u 'an kede. La', bi khlaf kede. Âdi ll ihna 'auzînu. Ba'dishe gih wi l bâqî ma gâsh. Akhûya 'andu tumnemît ginêh. Basma' inne dî ifti'âla. Yimkin mauwitu ḥadde yekun yiqrab lu. Illî gab da 'auz waṣl. Ana basma' kulle min kân beyishkur fik. Shuf lî 'arabiya tkun kuwaiyisa wi khêlha ṭaiyiba. Ba'de ma 'irifna l walad leinnu mabsût. Anî fihum kuwaiyis? Litnên mush kuwaiyisîn. Da shê ma shufnahshe bi 'ênêna we lâkin simi'na nâs yeqûlû 'annu. Humma fi maṭraḥ wâhid? La', dôl fi giha wi dôl fi giha. Il walad illî mush ma'rûf ismu da. Il qar' il idrâf illi hûwa fîh me'auwig u fîh dughrî u lônu akhdar we hûwa ṭawîl. Kânu beyiqallibûh min il ganbî da wi l ganbî da. Iṭbukh² li shwaiyit ṭabîkh min êye ṣanf in kân. Fîh nâs bûz il kalb 'anduhum nigis, u fîh nâs yinaggisu gismu kullu. Iṭ ṭaiyib luḥ we li n nâs, wi r radî li waḥdu. Ikrush il 'âlam dôl il wiskhîn min quddâm bitnâ. Ana bâkul lêla fûl wi lêla 'ads. Inta fi fikr w ana fi fikr. Kulle wâhid shikle 'an it tâni. Addî lak is sandûq bi ṭûlu walla bi llî fîh? Imshî waiyâh maṭraḥ ma yimshî. Shuftuhum fên? Shuftuhum fi maḥalle ma kânu qa'dîn. Humma tnên ikhwa aḥsan min ba'ḍuhum. Fîh wilâd ḥammâra yeshukku l ḥimîr betuḥhum bi mismâr dâkhil min 'aṣâya ismiba nukhkhasîya. La shê illa ma luḥ âkhir. Kulle wâhid yuṭlubnî arûḥ 'andu. Qul ma tqûl.

¹ Of an impossible thing.

² Or iḍbukh.

V

Gih fi rigl il ḥuṣân zalata fidlit gûwa ḥafru. Yirkab rukubtu in kânit faras au ḥuṣân au baġhla au ḥmâr wi tannu mâshî hûwa wi l khaddâm betâ'u. Iqfil ish shabâbîk 'ashân la yigi 'ufâr fi l bêt wala yitkassar ḥâġa. Ḥaṣal il qisma wi tqâbilna ma' ba'dîna. Il mas'ala illi qulnâ lik 'alêha we qultî lna 'alêha ḥadiġna qadênâhâ lik. Min ba'de ma stardum 'ala l mablagh ahl il 'arûsa, mishyit umm il 'arîs wi l 'arîs w abu l 'arîs humma l kull, we khadit ba'dîha we râhit il ḥurma. Qa'adit ummiha wi ummu w abûh w abûha fi ôda tanya. Yindâf 'alêh samm u sukkar. Fi gamâ'a dÿûf gum 'anduhum. Taiyib, istardêna bi l mahr illi humma t talâtîn ginêh. Il ḥarîm tannuhum nazlîn min 'ala 'arabiyithum we dakhalum min gûwa l bâb wi tannuhum dughrî tal'in 'as salâlim. Shal luhum is sitâra l farrâsh. Min ba'de ma ḥilî' fôq il ḥarîm. Kan waqtiha l ḥarîm gaybîn lamûn we 'aşrinu we malu l kubbâyât. Kânit iz zaghrîṭ dayra fôq fi l ḥarîm. Yishtiri lha masâġh in kânit zatûna au in kânit libba. Nazzilu l 'afsh il 'arbagîya min 'ala l karuwât. Terûḥ il ḥurma we guzha fi bêt il qâdî we ahliha kamân waiyâha. Shakwitha ma ḥaṣalshe minha samara. Min ba'de ma tamm it talatt ishḥur. Wi l mazzîka ba'de ma tikḥlaṣ min id daqq tit-'ashsha, we yakhdum ugrithum wi baqshishhum. Yifdal basse talatt arba't iyâm 'ala âkhir ish shahr. Dabaḥu l fuḥûl il gamûs ig gazzârîn bi l ugra l me'aiyina. Fi l 'êd il kibîr il madâfi' tidrab fi ṣ ṣubḥ u fi ḍ duhr u fi l 'isha ḥatta yikḥlaṣ il arba't iyâm betû' il 'êd. Yiwalla'u wil'a qulaiyila taḥt il ḥallâ 'ashân iṭ ṭabîkh ma yakhudshe siwa ktîr. Yiflaqu l qar'a nuṣṣên. Yikharraṭûha ḥitat ḥitat au ḥalaq ḥalaq. Yikharraṭu l qar'e takhrîṭ ḥalaq, u ba'dên yighlûh ghalwitên talâta 'ak kanûn. In kânun yekûnu 'êla illi rayḥîn yaklum. Walla' wil'a khafîfa. Yekûnu malyinha min in naḥyitên. Ba'de ma yilûritu l arde bi l maḥârîṭ yikḥaṭṭaṭûha kḥuṭûṭ, wi yirmu l bizr fi ḥarf il ḥuṭûṭ. Min 'att¹ il qûṭa bizriha yi'auwaq ketîr fi l ard ḥatta yiṭla' fuq wishshiha. Khâfit laḥsan yidrabha 'alqa. Baqat tir'ad id dinya ra'de khafîf wi baqat nazla maṭara nuzûl qawîya.² Hidûmak dâbit min 'ala kû'ak. Zi'il za'al shidîd. Kan ruziq bi walad. Êsh gâbak Maṣr? Ba'dên 'iyit 'aiya shdîd qawî. Wakkilu shuwaiyit laḥm. 'ashân yeruḥ³ minnu l 'ên illi ḥasalit lu. Id dumû' nizlit min 'ênêh. Bukra ḥaniṭla'

¹ For 'adt.

² For qawî, qawîya agreeing with maṭara.

³ For teruḥ.

iş şêd. Gûna gamâ'a min aşhabna. 'ashân êh tit'ab kull it ta'ab dih? A'rafu mi'rifit wishsh. Ma tsaddaqshe kull il hals illi beyihlisû lak, wala kull ir raghy illi beyirgih lak fi haqqî. Il hidûm dôl 'auza tinshîf shatfa miliha. 'ênêh kânit mewalla' = in zêye sharart in nâr. Ketîr ulûf minhum safrit is Sûdân. It muâtîya li titâtîha dî tiwaqqa'ak min 'al huşân. Hiziz iş şagara hazzitên kede.

VI

Ana takhmîni leinne ma f humshe turâb. Riglu kânit min'asha tîn. Ma gharshe akhud hadde minku akhaddimu. Kashaf 'al hêta laqâha mashqûqa nuşşên. Lamma tigû takhlû 'andî haqaddim luku hâga hilwa. Ti'mil ma'rûf we tibqa twaşsi r riggâla, illi tibqa tishtaghal hina, yibqu mmâl lamma yehiddum yehiddum bi hsâb. Intum mewaddiyîn il khashab da fên? Ijna gayîn nishtaghal 'andak bukra. Kattar khêru illi yekun li waħdu wi ykun yeshûf shughl 'ala qadde kede. Ijna shêfinak râgil taiyib. Laqênâhum tâni yôm nahâr it talât beyishtaghalu u fatahu lhum shinîsha fi l hêt. Lamma shuftûhum beyibnum. Raħ ramâha fi qalb il bîr, khallâha. Giri hirib min il balad. Qa'ad yebîh we yishtirî fi kulle hâga hatta kusub lu mâl ketîr. Sâr yitmarshsha fi qalb il balad. Raħ 'andu we hûwa ma ya'rafshe le inn ir râgil da guzha. Qa'ad yishrab fi l qahwa lamma li ghâyit nuşş il lêl. Ana khaddâmak, tibât 'andî hina. Hat lina 'asha lâkin yekûn il ma'kûl şanfe wâhid. Dakhalu tfassaħum fi l ginêna. Uq'ud hina talatt iyâm u ba'dên teruħ 'and is sultân we titqaddim quddâmu wi tbâs il arđ we tit'akhkhar; yequl lak: "gibt il hâga dî?" qul lu: "ħagibha bukra." Issâwum waiya ba'duhum we qâlu ijna nmauwitu fi s sikka wi hûwa gây min 'and abûh. Is sultân kan minabbih ma haddish yeqîd nûr fi l balad. Qumt ana tli'te agrî 'ala fôq is sillim betâ' il khaddâmîn. Ana ma baħsibkîsh bitqullî kede. Hîya kânit mishyit betihsihum arba'a sâgh. Laqêtha nasya l kitâb. Qal lî le inni garrêt il huşân ketîr. Wi nta ya 'ammi Mhammad qulte êh fi l mas'ala dî? Tekhallî bâlik, ma tinsîsh, tekhallikî fakra taiyib. Khallîhum yigu yitfaddalum yisharrafum 'andina. Ana aħibbe le innik tibqî mabsûta. Taiyib, ana nzil astafhim minnu 'annu. Maddi lu îdu we raħ dughri bâyisha. In sha Alla Rabbuna yihmîk lî min 'ênên in nâs. In sha lla Rabbuna yisma' minnak. Kan waqtîha l khaddâm betâ'u gâyib lu l faraş betaħtu we qâ'id mithaddar biha we mistannîh. Nisîna nis'al 'ala kede. Enta râyih teruħ waiyâna walla fâdil hina? Waqt iz zaffa kânit il 'arabiya meghatîya b shâl wi mfanţaza

kulliha bi l fanţaziya l kuwaiyisa. Kîs yeħuţţû fîh dih u dih. La samaħ Allâh leinnî akdib 'alêkî. Lamma gat tûlid il mara. Yeġûmu l girân yisa'dûhum yi'ginu wi yikhbizu waiyâhum. In nâs il fallâhîn illî yekûnu yigum hina f maşr illî yekûnu yeb'û wi ishtirum¹ humma yisma'û l kalâm min il balad leinne bukra ş ŝiyâm. Yerûh il gazzâr dâbiħ il kharûf bi îdu, we qable ma yimashshi s sikkîna 'ala raqabt il kharûf yeġûl: "bi smi llâhi Allahu akbar," we yeruħ ġârîr is sikkîna marratên. Yirga'û yifaşşasu râs il qarnabît fişûş fişûş. 'ala bâl ma yistiwi l fûl yekûnum ghasalum it tumnit ir ruzz. Yeg'bu farkha yekûnû sharyinha min is sûq. Lâzim tisqi l arde ħatta yedûr il bizr u yenabbit u yiţla' 'ala wishshiha. Lamma yedûr il walad we yisabba'. Fîdil ir râgil nâyim wi l kalbe ħarşu lamma dâr u lâħ il fagr. Bidal ma nta qâ'id hina ahsan teruħ tindah li l ħakîm. Ĥaiyâk Allâh! Nazla maţara rufaiya'a. Ma lqênâsh ġarâ lu ħâga. Shâwir lu yigî. Ana mrabbîha min şughre sinniha. Tannak mâshî dughrî 'ala ţûl lamma tdûr u tûşal wi tqul lak: "adînî." Shârîh min ên? Iftakarna l quţţ, ġâna yenuţţ. Il kilma dî betitniţiq bi t tê walla bi t ţâ? Kan dâyr yi'as'is zêyi l a'ma. Ma tqulshe li ħadd ana 'amalte kede u kede. Kan ħaqqiha tigi. Ma lħiqshe yigî. Kunna mashyîn nitkallim. Inta ya şta² merakib il gamâ'a dól? Kan waġtiha minabbih³ 'alêya le inni a'allaq il ħuşân bi l 'arabîya. Bi sabab kunte ġâyil lu yirmi l waraqa. Iza kunte mewaşşîh 'ala 'arabîya ma kunnâsh nit'ib nafsina. Tigi badrî, û'a tkun tinsa.⁴ Enta tirkab 'arabîya we tannina ħna l kull merauwahîn sawa. Inta mkhallif minha 'iyâl? Biddik tistaħraşi l nafsik. Kulle yôm kunna nşûm we niţtar fi l maghrib. Illî ħabbûh itnên yekun Rabbuna tâlithum. Fi l 'âbid yu'şur ir rummân fi buġq il walad kulle yôm ħatta trabba u baqa kbîr. Min ên⁵ 'andak ħaqqi tqul li ħâga zêyi dî? Ĥâl in shiribha raħ nâyim. Min ħâţîţ da hina? Huwa dâyr yidaubar 'ala bûh.

VII

Iza kân ana qulti lak le inn id diwân ill ana fîh ma fişshe shughl lêh enta betis'alnî 'ala ważîfa? Sawa in kan şaħbak walla in kan qar'bak. Ana manish 'ârif wala ma mi'îsh khabar in kânu 'auzîn walla mush 'auzîn. Iqfil ish shabâbîk 'ashan la yigi 'ufâr fi l bêt wala titkassar⁶ ħâga wala miĥtâga. Intum

¹ For yishtirum.² uşta.³ Pluperfect.⁴ Or û'â la tinsa.⁵ Pron. minên.⁶ Better yitkassar.

bitiz'alû lêh? İhna ma lna? Yinfa' ma yinfa'she zêye bardu. İnta za'alân lêh yâba? Lôla l'êsh wi l malh ma kuntish tauwilte mi'âk. Qâlit lu iza kân abûk yidra innak' ghibte min il bêh? Qal liha: kunte aqul lu innî ruht aghîb. Binte in dihkit tifattal ish shams wi n 'aiyaçit yir'ad ir ra'd we yimtur il maçar. İn kânit tis'al 'alêya tibqî tindahî 'alêya. İn kan hûwa walla hiya zêye bardu. We lau wi nnina ma shufnâsh il bint we lâkin ihna saddaqla qôlik 'ala inniha kuwaiyisa. 'ala hasab le innina ma kunnâsh ni'rafhum wala humma ma yi'rafûnâsh. İn iddêtîni walla ma ddêtînish bardu wişil. Ma tkhafshe ya walad wala tikhtishî; ma fîsh hina illâ na w abûk wala ma fîsh hadde gharîb gherna. Ahsan in kuntû ti'milû ma'rûf wi tkhallûna li wahdina. İza kânüm yis'alum 'an 'arabiyât qul luhum yegîbu 'ashanna hna. Taiyib, ana rayh addî lak kilma wahda, 'ashara ginêh; iza kan khallaşak ma fîsh mâni'; ma khallaşakshe, zêye ma yi'gibak baqa. W adîn qulti lak 'ala l qôl iş sahlîh illi ma ba'dûsh 'andî kalâm. İl khamastâshar qershe dôl yikaffûk walla ma yikaffukshe, wi tkun mabsûtî walla ma tkunshe mabsûtî? Ana ma kaltish minnu hâga wala shiribte minnu hâga wala nahabte minnu hâga. Lamma n nâs it taiyibîn iş şalhîn yeqûlu lhum: "da harâm 'alêkû; Allah yigâzikû," yeqûmu yeqûlu lhum: "harâm halâl, iza kan yi'azzibna Rabbuna walla ma yi'azzibnâsh yibqa zêye ma ya'raf yi'mil fîna; we amma intû ma lkûsh da'wa lina in kunna nşûm au niftar." İn ma kanshe maugûd lamûn baladî we yikun ma gâsh il awân betâ'u wala yekunshe țarağ fi şagaru wala yekunshe gih itbâ' fi s sîq, wi ykun waçtiha maugûd lamûn adalya shi'îrî, fe tishtirî minnu hûwa. İza kan ma ltaqûsh mush kunte dauwart? İn kan ma lhumshe khabar yi'milu êh baqa? Guht ma guhtish ma yehimminîsh. Shayifsh il kalb il maktûb fi sikkitna? Ma 'rafshe yi'gibnî êh. İn kunte ma ntish misaddaqlî. Qîrât bakht wala faddân shațâra.¹ İza ruht ana tighdar ma truhs enta. Lau kunte a'lam inniha bațțâla lam kunte arghab ig gawâz. Qulti li kân le innak tibqa tfakkarnî 'ala inni ashêyahum lu. İza khuluşte badrî ruht. Hûwa qal li qul innahum kânü naymîn mi'î. Mush tis'alna su'âl bi l ma'rûf! Zêye bardu in kan sukkar walla in kan tîn walla n kânit kummitra. Ana shuftu hina kân min zamân. La yirham wala yikhallî raħmit Rabbina tinzil. La gih wala shaiya' khabar. Is'al megarrab wala tis'al țabfb.

¹ *An ounce of luck is worth a pound of wit.*

VIII

Ruĥt ir raṣṭabl ṭammart il ḥuṣān. Qam sa'alnî we qal lî, "râyiĥ fên?" Lâzim tifakkarnî 'ashân abqa a'tîk il mâĥiya bukra. Inta lèh baqêt ma gâyib il muftâḥ li ghâyit nahar yôm litnên ya'nî yibqa mbâriĥ il ḥadd u yôm il itnên? Istannêtu lamma dâr u libis hidûmu. Ba'dên tannî mistannî lamma dâr u gih. Lâzimnî gawâb tiwaddîh il buṣṭa. Ruĥ rauwah il ḥuṣān fi r raṣṭabl wi bqa ta'âla 'al bêt. Lamma yibqû yiṭlubûh ana bqa qul lak. Ba'dên ṣabaḥum, tânî yôm nahâr il itnên ir riggâla gum. Baqa akĥî iĥna 'auzîn niṭla' fôq minnu. Khallâha betimla min il bîr. Qum 'abbî lî ta'mîra. Tigîni l bêt is sâa 'ashara. Il ginêna dî baqa lha talat sinîn ma tfataĥitsh. Rauwah ir râgil bêtu za'lân. Izzêy li inni abqa ibne bâsha w arĥab ĥimâr! Aĥsan ne'allim il bêt we niṣbah nib'at luhum. Ramêtu fên? Ramêtu l baĥr. Baqêt makrûsh 'ala âkĥir nafas. Hatta le innî baqêt akĥud sallimtên talâta fi kĥaṭwa waĥda. U ba'dên gih abûh qam qa'ad ganbu. We baqat il 'arûsa mirât il 'arîs. Qâmit itlaffit fi milâyitha wi zaiyarit bi l izâr betahha we khadit ba'diha u tanniha qayma 'ala ḥalha.¹ Qumt ana w ana bashrab il qâhwa baṣṣêt laqêt binte ṣughaiyara. Il walad baqa mikhtishî qawî le innu yequm yâkul waiyâhum. Taiyib, ana abqa ddih lak min ba'de ma khadtu min akĥûya. Yalla, in kuntû rayĥîn, tinzilû baqa. Fi l aĥsan dilwaqti lâzim baqat nuṭlub ir râgil nafsu we nis'alu. Lâzim ti'mil ma'rûf wi tqul lina baqat 'al il meqaula ĥiya kam qersh. Yitannu ĥûwa qâ'id yighanni we humma qa'dîn yistimi'um il ghuna. Tanniha l mazzîka tduqqe quddâm 'arabîyit il 'arûsa ḥatta le innuhum dârum kulluhum we rauwahum 'ala bêt il 'arîs. Baqa z zaghârîṭ dayra fi s sikak. Râĥit wakĥda l maĥrama l qaṣab. In qultu l kalâm kidb ḥa yibqa ḥarâm 'alêkû. Qam qal liha: "Ya wliya intî!" qâmit ĥiya siktit; qam qal liha: "Intî ya ḥurma ma truddî 'alêya." 'âṣu l maĥrama damm. Lamma yedûr u yibrad. Illi raĥ yiṭla' il ḥigâz yiktib ismu fi z zabṭiya 'ala yadde mashâyikhhum le innuhum khalyîn id diyûn ma 'alêhumshe ḥâga. Ana basa'dak lagle inta, lamma yekun 'andî ḥâga, tibqa tsâ'idnî. Khallîh 'an nâr ḥatta yedûr u yistiwî. Baqat qadde gum'a shêfa shughla zêyi n nâs, u baqat ti'mil le inniha mara ṭaiyiba. We ĥûwa 'ala ḥasab ṣughre sinnu nisi ummu. Ana ma yikhallaṣnîsh tuq'udî hina waiyâya. Zêyi lli yekûnû ṭal'în il ḥigâz. Fidlit tikĥbaṭ fi l bâb u tidrab fi l garaz ḥatta nizlum aĥl il bêt. Baqâ lu talatt iyâm ma stiham-mâsh. Il bab da baqâ lu khamastâshar yôm maqfûl. Qam

¹ = mashya dugĥrî 'ala kêfha.

râqid 'aiyân. Ana raḥ a'mil ṣaiyâd. Nizil biyistâd. Kan bâṣiṣ mish shibbâk. Khabbaru l bâsha 'ala innina ma lqênahsh. U'â tigî wala twarrîni wishshak. Ma yehunshe 'alêh yiṣrif. We lau inniha tumṭur. Lau ma kanshe ḥaṣal 'uzre kunte ruht. Iza kân il kidbe yingî kân is sidqe aḥsan. Mush timshî fi adabak? Il fuṭûr mush ḥâdir? Êwa ḥâdir. Ṭaiyib, inzil. Il khêra l auwilanîya illi khtarha linsân ḥîya lli aḥsan. Min ḥêsu kân ana biddî arûh. Min ba'de ma kânit ḥatiddîha itnên ginêh iddâha khamsa. Ma titgabbarûsh 'alêya. Iḥna ḥanitgabbar 'alêk fi êh? Il bâb ma yiftaḥshe min barra. Entî nisîti l wiṣîya illi waṣṣêtik biha. Kusub fi t tigâra dî maksal, lâkin bahre ṭêṣ. Hîwa lli shammimni l khabar. In nâs yeqûlu inn akl il 'irûq bitû' il figl il baladî bi l waraq betâ'u yiḥṣal minnu manfâ'a li n nazar. Khallî ṣaḥbu yigî yuṭlubu minni. Baqa min il merauwahîn. Inṭarash ṭarsha gamda. Ana li muddit yômên ma shuftûsh. Iza bêyitte 'ala sh shughla dî ḥatiṣbah fâdî. Khushsh il ôda. Shilhum shêl wâḥid. Yakhdu l ḥagar min il gabal we yinazzilûh il baḥr. Luh min 'ande Rabbuna kulle yôm riḡḡif. Iḥna nḥibbe le innak tekun mabsûṭ minna. Ṭaiyib, ya gid'ân, bardu kattar kherkum. Rayḥîn nerakkibu zêye ma ḥna 'aizîn. Êsh 'arrafkum biya innî râgil ṭaiyib? Il walad biyis'al il qahwagî biyequl lu . . . Itfaddal it 'ashsha. Kalum litnên wi nbasatûm; ba'd il 'asha qal lu: "Ya akhî inta min anḥi balad?" Inta sâ'it ma ḥadaftiha fi l bîr ana stilaqqitha. Wi humma beyitfassahûm fi l ginêna laqu gôz ḥamâm. Ba'at li umm il banât, gabha qal liha. U ba'dên we ḥîya bitqul li kede wi btindah 'alêya qumt ana baḥsib li inniha bitqul li ta'âlî fôq. Gih fi widni l kalâm zêy illi ḥîya bitqul li. Simi'te ḥissik wi ntî betindahî li. Ma khuluṣtish lissa min hina? Mush tisma' kalâmî 'an kalâm dôl? Qabl il 'aṣr bi yigî sâ'a. Il ḥuṣân da khâsis; lâzim tizauwid lu l 'alîq. Ir râgil da shaqî nâr. Ma yehunshe 'alêya âkul fi bêt ghêr bêtak. Izakan qa'adte hina ganbî yibqa kuwaiyis. Taman it talagrâf khamsîn sâgh; kan fih kilma migwiz. San'itu yebi' karâsî. Ma bènîsh u bênu ḥâga. Kulle kam yôm yigî? Betigrî lêh kunt? Kunna khayfîn la tihrab minna l bint. Dôl wilâd 'amme ba'd. Kulle wâḥid minhum yeqûl kalâm shikl. Il ḥâga dî tâhit ma bên Zêd we 'umar we Râghib. 'ala kullân aḥsan min bâlâsh. Gharramnâh nuṣṣên ṭaiyibîn. Dabbar lu 'ala môta. Fâdil 'ibâra 'an khamas daqâ'iq kede. Iḥna lissa fi l kalâm w abûya nadah li. Iza kan tezîd 'annî fi l li'b yibqa ismak ghalabtinî. Il qalam yizbuṭ 'an il 'aql. Il ghina yegîb ishâb. Qâmûs yithaṭṭe fi l gèb. Shuftuhum? Êwa, tauwuhum faytîn 'alêna. Lam yizal li ghâyit il ân biyiṣrif fulûsu fi l li'b wi l qumâr. Id

dinya dälma kuḥl. Il bâb yiftaḥ baḥrî. Liḥiqtu wagadtu fi l bêt. Iḥna msafrîn bukra. Il arḍe dî mazrû'a baṭâṭis walla eh? Dôl ḥâgât taqrîbiya. Ma shuftish illa tnên sammithum¹ lak. Mishyû min is sikka illi naḥyit il gabal wara bêt 'alî Bâsha. Gih fi 'ènu zalaṭa we lâkin zalaṭa mistauffiya qawî. Fidlit waiyâḥ ḥatta leinnu gih fi l bêt. Il ḥuşân da ḥuṭṭu lu sh shull laḥsan yibrad. Il wâhid minna lamma yekun ma'nâha ibne khamastâ-shar sana. Ṭaiyib ummâl bitis'alnî 'ala gawâz lèh lamma ma ma'akshi fîûs? Iḥna khaddâmin lik we li bnak. Adi l kalâm illi 'andî illi fi şarîrtî. 'adt il maşriyîn il uşûl 'andudum yigi l qâdî yiktib il kitâb fi bêt il 'arûşa. Il uşûl illi l maşriyîn yimshû 'alêha. Baqat tequl li kede we tirma' tequl li kede? Azraṭ min ba'duhum litnên. Kan mâsik riglêha tindirib. Bikhîta illi ḥiyya ukhte talta luh.

IX

Iddi kursî li s sitt tuq'ud tistirêyaḥ. Qa'adit ḥiyya; min ba'de ma qa'adit ṭalabu lha l qahwa. Istaghlit il mahr wi qâlit inn il mahre da ktîr. Min ba'd ir râgil ma simi' kalâmî. Humma 'auzîn yista'rafu bkum wi ntum kemân mush 'auzîn tista'rafu bhum? Ma qultî lîsh le innuhum in kânûm riggâla walla nisa. Min ba'de kulle wâhid minhum ma nizil. Ana ṭli'te wi nta wâqif fi l bâb. Rayḥîn nêgibu hina yiktib lina l gawâb quddamna. Kulle ma gibt ana ḥâga f bêtî takhudha inta. Qal laha: "izzêye gôzik li innu biyishshakka minnik? Irkhi dri'tak gambe minnak. Ma ti'milshe karkaba min gher luzûm. Hatshûfu wi nta ṭâlî' wi nta nâzil. Sikitnâ lu, dakhal bi l ḥumâr.² A'allimak is sirqa, teḥuṭṭe idak fi gêbî. Qalbu mahrûq 'ala ḥlu illi mâtû lu. Kulle da ḥaşal wi ḥiyya shayfa. Fatah lu³ dukkân. Luh ibn 'amme nâqiş il manâkhîr. Ya zauwidnî ya balâsh shughl. Manish qâdir arsî li 'ala ḥâga. Biddî astaqrab sikka tkun qurayyiba. Ana ḥaşşêt bi riglak wi nta mâshî. Qam abûh khaṭab lu bint, binte râgil ṭaiyib, u sharaṭ 'ala bûha, we qal lu we qal l ummiha kamân, qal lubum . . . Yinkhilûh bil mankhul. Akl il figl in nîli kuwaiyis 'an iş şêfi. Iṭ ṭuwâla aṭwal min il karawêta marratên fi ṭ ṭûl. It ṭabbâlîn yiṭabbilu wi z zammârîn yizammarrum. Min ba'de ma yinwî ntyitu illi huwa nâwî 'alêha. Ma tiz'alîsh waiya gôzik za'al kibîr qawî, le innu iza kan ḥûwa yiz'al 'alêkî lâzim tişrifi nti z za'al; 'ashân ir râgil yimkin yekun gây ta'bân min shughlu we yimkin

¹ For sammêthum.

² I.e. *we gave him an inch and he took an ell.*

³ I.e. *li nafsu.*

yequl lik : qûmî, ya bittî, hâtî hâga, teqûm inti ma ttau'ihsh¹ wala tisma'ish kalâmu, yimkin yekun ganbu 'aşâya walla hâga, yequm min za'alu yeruḥ darbik biha walla hâga; aḥsan bi l aḥsan tekûnî ya bintî muṭî'a li gôzik. Ana ya sîdî, Rabbuna yiṭauwil 'umrak, râgil faqîr, ma yisahḥish inni aḍrab in nâs wala sraq minhum wala zallimhum. Ba'de gum'a ana mush hina. Tequl lu ya 'amm? Ya ritha kânit darabitak. Ana bidd(i) akhalli n nahar da yekûn iswid 'ala l ab'ad. In nâs il fuqara yifḥatu lhum nuqra fi ôḍa min il bêt, wi yegibu qidra fukkhâr we yişurrû fulushum fi hittit khalâqa qadîma, we yirmûha fi qalb il qidra we yinazzilû bi lli fiha l qidra fi n nuqra, we yighaṭṭû 'alêha balâṭa, wi l balâṭa tekun min shikle balâṭ il ôḍa, we yilzaqu l balâṭa li ḥabbit izmint au bi shwaiyit gibs. Lamma tir'ad id dunya wi l barqe yibqa yubruq yeqûlû waqtiha linsân yimkin iza kan yiṭṭillib min Allâh yekun bâb is sama maftûḥ, zêye fi lelt ig gum'a, we yistigâb minnu Rabbuna. Waqt il akl wi auwul ma yitqaddim yeqûl il insân : " bi smi llah ir Rahmân ir Rahîm ;" u lamma yishba'um min il akl yeqûlû : " il ḥamdu li llah Rabb il 'âlamîn ;" wi n nâs illi ma yeqûlûsh kede yeqûlû le inn Allâh yinazzil fi baṭnuhum il qaḥṭ, wi yeqûlu le innuhum, madâm ma sammûsh² 'ala l akl wala ḥamadûsh Rabbuna, yeqûmû yaklû min hina, wi l 'afârît yakhdû l akhle min baṭnuhum wala yibqâsh ḥaşal 'anduhum qun'.

X

Iza kân linsân minna 'auz yishtirî hâga min sîq, zêye masal sîq Khân il Khalîlî, yerûḥ il wâhid li l bêyâ' min dâl, we yifîl waiyâḥ masalan siggâda walla hâga, wi yequl lu : " Ana 'auz is siggâda dî ashtirîha minnak." Yequl lu : " Taiyib, ya sîdî, marḥaba ; da ḥna tiḥşal lina l baraka bik." Yeqûm il wâhid yequl lu : " Allâh yibârik fik." Yequl lu : " Taiyib itfarrag 'ala lli nta 'auzu." We ba'de ma tfarrag il insân 'ala s siggâda illi ti'gibu yeqûl li t tâgir : " Qul li nhaytu 'ala âkhir taman." Yequl lu : " Ifsil zêye ma nta 'auz, ya'nî ma tikhtishîsh." Yequl lu masalan : " Enta qul lî qabla is siggâda bi kâm?" Masalan huwa raḥ yequl lu : " Bi talâtin ginêh." Yequm bi sabab innu qa'ad 'andu we ṭalab lu fingân qahwa yequm yukhsha 'alêh le innu yefûtu wi yeruḥ yishtarî min ghêru bi sabab shurbu fi l fingân il qahwa, yequm yequl lu : " La', dilwaqti iḥna ha niqsim il balad nuşşên ; khallaşak walla la? Iza khallaşak mafîsh mâni'; ana ddi lak il khamastâshar ginêh w abqa zabûnak fi kaffit il hâgât illi tilzamni ; ana bqâ gi akhudba min 'andak."

¹ = tiṭâwi'ihsh.² Sc. Allâh.

Yequ̇m yequ̇l: "Tig̃i bardu tsharrafna, lâkin ana ma ykhallaşnîsh it taman da; ana biddî aksab, ma biddîsh akhşar." U ba'dên il wâhid yequ̇l lu: "Ṭaiyib, ana ddi lak sittâshar." Yequ̇l lu: "Yiftaḥ Allah." "Ṭaiyib, sittâshar u nuşş." "La', yirzuq Allah." "Ṭaiyib, ya Shêkh, khallaşak sabahtâshar illa rub'?" Yequ̇l lu t tâgir: "Ya akhî, ma tuq'udshî tnâkifnî; balâsh menakfa; da mush shira dih illi nta betishtirîh." Yequ̇m il wâhid baqa, lamma hûwa yequ̇l kede u yiz'al, yizauwidu rub', wi yequ̇l lu: "Khallaşak bi sabahtâshar walla la'?" Yequ̇l lu: "Baqa ma ma'akshe ziyâda 'an is sabahtâshar dôl?" Yequ̇l lu: "La', dôl sharyin waḥda fi l bêt bi sittâshar u nuşş, w ana ddêtak dilwaqti ziyâda nuşşe ginêh 'an illî 'andina fi l bêt." Yequ̇l lu: "Ṭaiyib, aqul lak ya ma yi'auwaḍ; Allah yikassibak; hât il fulûs; khaşrâna kasbâna nihaytu ḥadiḥna bi'na wi s salâm."

XI

Iza kan wâhid khaditu sh shams, il aḥsan yikhallî wâhid yid'aku min wuştu wi yemashshî îdu fi qanâyit dahru li raqabtu ḥatta yiḥalla' ish shams; we hîya sh shams tibqa mkabbiba fi l qûra zêyi l 'inaba. U ba'd id da'k yihuttu 'ala l 'inaba dî mandîl we yiqrushûha bi snanhum; tequ̇m ish shams tiḥaqqe wi tfarqa' zêyi l bêda illi tkun fi n nâr wi yekun zâd 'alêha s siwa. U ba'dên yegîbu shwaiyit moiya f fingâl qahwa, wi yidauwibû shwaiyit malḥ fi qalb ish shuwaiyit il moiya, u ba'dên yihuttû l insân¹ fi widânu min il moiya bi l malḥ; wi auwul ma yihuttûhâ lu yingidi' 'ala ganbu sh shimâl, we yihuttûhâ lu fi l widn il yemîn; tequ̇m il widni ttaşhtash zêyi l babûr, ti'mil shi . . . sh, au zêyi bêda ttaşhtash fi s samn 'ala n nâr. Wi yequ̇m min 'ala ganbu sh shimâl, yifarragh widnu l yemîn; tequ̇m il moiya tişşaffa min widnu; lâkin waqtiha yequ̇m yilqi l moiya fi îdu sukhna nâr, zêyi l moiya lli tkun bitighlî fi ḥalla 'ala l kanûn, min quwwit 'azm ish shams. We yirga' tânî yenâm 'ala ganbu l yimîn; tequ̇m titaşhtash il widn it tanya zêyi l auwilânîya; we dimâghu, ba'de ma kânit betubrum we bitliffe 'alêh, tequ̇m terûq, wi hûwa yefûq li nafsu. U ba'dên yegîbû lu shuwaiyit lamûn baladî, ya'nî lamuntên talâta baladî banzahêr, yisharrabûh, wi yenaîyimûh wi yeghaḥḥûh; yequ̇m yişbah fâyiq zêyi l ḥuşân, wi yeruḥ yis'a 'ala shughlu.

¹ For l il insân.

XII

Yeqûlu n nâs leinn it ti'bân illî hûwa 'âmir il bêt ʔul ma hûwa qâ'id fi l bêt aḥsan bi l aḥsan iḥna ma n'azzihshe wala hûwa kamân ma yi'azzînâsh ; leinn iḥna in azzânâh au mauwitnâh tequm wiliftu tigî masalan tilâqî ḥalla ftha ʔabîkh walla ma'ûn yekun fih laban yimkin tekun tebukhkhe fih ; u waqte ma bakhkhit bi ḥanak-ha yimkin iṣḥâb il maḥalle yi'yum au ḥadde min wiladhum ; we amma iza kân il insân ma yeqarrabshe bi l 'ummâr illî humma s sukkân illî humma t ta'âbîn, wala ma ye'azzihumshe wala ma yemauwitshe minhum ḥâga, humma rukhrîn, ḥatta iza kân il akle maksbûf, yekûnû meḥâfizîn 'alêh wala yeqarrabû lubshe wala yebukhkbûsh fih wala yi'milûsh azîya fi l bêt abadan. We ʔul ma yuq'udum we yiṭauwilu fi l bêt we yifqisu we yûlidum yifḍalu l 'umre kullu meḥâfizîn 'alêh. We fih nas min nâs il qudm yeqûlum dôl 'ummâr il biyût, we aḥsan ma nkallimhumshe wala niḍrabbhumshe wala nmauwithumshe leinnuhum makhâliq, Rabbuna khâliqhum bi rwâḥ zêyina ; we yimkin bi sabab leinnina ma n'azzihumshe wala humma ma y'azzînâsh yimkin illî zêye dôl yekûnum¹ qudumhum sa'ad 'alêna, we yimkin ba'de ma nkûn fuqara Rabbuna yis'idna 'ala qudumhum.

XIII

Lamma twaladit il bint bashsharu abûha leinniha bint ; qam abûha zi'il shuwaiya leinniha bint ; qâmu qâlû lu : " Ya bnî inta betiz'al 'ala shân êh ? da l bint rizqiba bi rizqên,² we amma l walad bi rizqe wâḥid." Hina r râgil, lamma simi' il kalam da minhum, ḥamad Rabbuna we gal : " Il ḥamdu li llah Rabb il 'âlamîn, iḥna mistardiyîn bi lli ddah lina Rabbuna." U mba'de wiladt il bint gâbu l ummiha talatt igwaz firâkh u fard, u baqum yidbukhu lha kulle yôm farkha, we gum il girân yibarkhu lha ; we lamma tamm is subû' gâbu lha shuwaiyit nuqle 'ala kam sham'a iskandarânî, we yeqûbu lha ṣanîya we yehuṭṭû fiha shuwaiyit moiya, we yegîbu lha qulla (leinn il maulûda bint) we yehuṭṭûha fi qalb iṣ ṣanîya u talatt arba' shama'ât, u qâdûhum u ḥaṭṭûhum ḥawalên il qulla u tannuhum qaydîn lamma dârum wi nṭafum. We fi auwil lêlit ma twaladit il bint, ḥaṭṭitha d dâya fi ghubâl u hazzitha fih marratên talâta, we tann il bint

¹ § 464.

² *I.e.* a double gift from God, as He will provide for her sustenance.

nayma fi l ghurbâl lamma li s subû'. Hina şabaḥiyit is subû' gat id dâya wi ddu lha shuwaiyit malḥ we řařtaqithum¹ (ish shuwaiyit il malḥ) fi wuřt il ḥâra; u lammit laha saba' tamantâřhar 'aiyil, u bařum kulle wâhid minhun mâsik sham'a we yeqûl: "Birgalâtak, birgalâtak,² ḥalaqa dahab fi widanâtak"² qadde 'ařhar dařâyiř wi l 'iyâl řaffu řh sham'e, nafakhûb bi ḥnikithum, we khadu kulle manhu sham'itu illi f îdu li nafsu; we gâbit id dâya shuwaiyit nuřle min nuřl is subû' u farraqitu 'ala l ûlâd; we ḥiya khadit il bâři u khadit ba'ḍiha u tanniha mařhya 'ala bêtha; u tamme bařa l wilâda wi s subû' betâ' wilâd il 'arab il fuřara; we dumtum bi khêr.

XIV

Yeqûlû le inn il 'irsa lamma tięi tûlid teřum tiřar liha řařqe walla guř, wi t'ashshish fiḥ bi shwaiyit řa're zêye ḍiřira qadîma millî yidḍaffaru bha n niswân, walla bi shuwaiyit khulqân 'ala shwaiyit quřn; u ba'dên ti'arbid laha fi l bêt ḥatta ti'tar liha 'ala zatûna walla meshakhlaqa walla ḥalaq dahab au asâwir faḍda walla burqu' bi 'aruřtu wi l 'arûřa tkun min dahab bunduři, we takhudhum 'andiha fi guřriha. We 'ala ra'ye qûl in nâs le inniha ma tulidshe illa 'ala masâgh min dahab au min faḍda. We ḥiya lamma tięi fi l bêt teřum tiřrukḥ řarkḥa wiřkḥa biřhî'a yitmili bha l bêt kullu min fûq li taḥt, yeřûmu řḥâb il bêt yeřûlu lha: "andina Mḥammad 'arîs," yiftikiru le iuniha tiřrab min il kilmâ ḍi.

XV

Iza kân yekun ti'bân barrânî illi ma ykunshe 'âmir il bêt gay yewiřshe min il khala we qâřid il maḥall illi yekun linsân sâkin fiha, auwul ma yikrufu 'âmir il bêt min bi'ḍ yeřûm yukhrug fâzi' 'ala l gharîb, wi yeruḥ mekarrashu min naḥyit il bêt; u ba'dên yirga' sidna 'ala guřru, we ḥiwa l gharîb yimkin min khûfu, we ḥiwa gârî yewiřshe, yimkin yeřût il gûḥara betaḥtu; u wařtiha iza kan linsân yekun wâřif we bakhtu qâyim yeřum yakhudḥa wi t ti'bân yiz'al yeřařqe yemût 'ala řân il gûḥara illi kan mâřhî 'ala nurḥa. Wi t ti'bân 'ênêḥ ag-ḥar ma yighdarshe yeshûf min ghêr il gûḥara; wi n fâtitu l gûḥara ḍi

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. Birgalât is a nonsense word.

yi'ma l bi'd¹ ma yshufsh. Wi l gûhara dî yeqûlu n nâs iza kân Rabbuna yi'tîha li l insân we yakhudha we yeruḥ biha fi bêtu we yegib ḥabbit radda, walla ḥâga, we yihutṭuha fi wa'âya fukhkhâr au ḥabbit nishâra khashab, we yihutṭuhum fi êye mâ'ûn in kân yekûn ḥâḍir, we yihutṭ il insân ig gûhara fi qalbu-hum we yirmi qershe sâgh taḥt ig gûhara we yighatṭi 'ala l ma'ûn we yikhallîh fi maḥalle muḥtakif¹ lagle ma yibqâsh 'alêh rigl, yiṣbah iṣ ṣubḥ we yikshif il mâ'ûn yeqûm yilâqî min ba'de ma kan ḥâtîṭ qershe waḥid yilâqṭhum² itnên; wi n ḥatṭe ḥitta bi 'ashara yilaqîha ḥittitên bi 'asharât, wi n ḥatṭe riyâlên yilâqî-hum arba' riyâlât, we tannu baqa fi z ziyâda lamma yehutṭe wâḥid yilâqîhum itnên.

XVI

Kan fih râgil we huwa lissa maugûd ismu Meḥammad, huwa min Damanhûr il Biḥêra, u kân it'aiyin waiya l gêsh il inglîzi fi muddit ḥarb is Sûdân il auwilânî, ya'nî min muddit khamastâshar sana, we kânit waḥitu gazzâr; we qa'ad waiya l gêsh kulle waqt is safariya, u fidil ba'diha muddit talatt arba' sinîn fi s Sûdân. U lamma ḥabbe leinnu yigî yisâfir 'ala barre Maṣr we yirauwah baladu qam mishî fi sikka fi wuṣṭ ig gabal, u kan yetûh fiha; u kan yuq'ud mâshî shahrên talâta lamma wuṣul fi wâdî ismu wâdî l kilâb, ir riggâla betû' il balad kilâb wi n niswân betu'hum bani âdam; u lamma wuṣil 'anduhum qâmun giryîn il kilâb 'alêh u laffum ḥawalêh; u wâḥid min il kubârât betuḥ-hum shaiya' wâḥid min ṭarafu li l malik betaḥhum leinnu yigî yeshûf ir râgil da l gharîb yitfarrag 'alêh, leinnu hûwa râgil bani âdam. We lamma gih is sultân itfarrag 'ala r râgil u shâfu u ḥabbe leinnu yi'zimu 'andu; wi l akâbir, illî humma l 'umad betû' il balad, kânû 'auzîn rukhrîn yi'zimûh 'anduhum. We lamma s sultân ṭalab yi'zimu 'andu humma t'akhkharum wi qâlûm: "min ba'de ma yikhlaṣ is sultân min 'azumtu ihna kamân ni'zimu 'andina." Fe râḥ ir râgil fi tilk il yôm wi f tilk il lêla t'azam 'and is sultân, fi s sultân basaṭu wi dâfu we ikramu 'ala l ghâya; u bât fi bêt is sultân u ṣabah fiṭir iṣ ṣubḥ, u gâbû lu l qahwa, shirib u nbsaṭ, u gum il 'umad betû' il balad wi ṣab-baḥum 'as sultân we qâlû lu: "Nahârak sa'id u mbârak, ya sa'dt is sultân; ihna biddina nista'giz minnak leinnina nakhud id dêt dih neḍifu 'andina." Is sultân qal luhum: "Itfaddalû khudûh." We humma khadûh we dâfûh 'anduhum in kânûm

¹ § 587.

² Or muḥtikif (for mu'tikif).

³ -hum referring to itnên.

'ashara tnâshar nafs walla 'ishrîn nafs min akâbir il balad humma l kull dâfûh 'anduhum we ḥarimbun humma llî biya'rafu l lugha betâ' riggâlithum, wi l kalâm illî yeqûlûh ir riggâla humma l ḥarîm yitargimûh li r râgil bi l 'arabî. Tannu r râgil lamma qa'ad fi l balad yigî muddit shahr lamma li yôm min zât il iyâm kân binte wâhid min in nâs il kubâr, w abûha râgil 'umda min ḍimni l balad, qâlit l ummiha: "Ya ummî, kull in nâs 'azamu r râgil da wi ḥna kamân 'auzin ni'zimu." Qam ir râgil qâl: "Ma fîsh mâni'; iḥna ni'zimu." We hûwa rah fi l bêt illi kan ma'zum fîh id dêt ṭalabu minnu; qal lu: "Ṭaiyib itfaddal khudu." U fi lélitha r râgil it'ashsha 'anduhum wi nbasat wi l mara mrâtu basatitu min akl u shurb u min kaffit kulle ashya, igrannu hûwa r râgil da huwa gada' shabbe sughâr we şurtu gamîla. Qâmit il bint—bint ir râgil—'ishqitu we ḥabbitu, we ḥabbit leinniha tgauwizu. U ba'de ma nâm abûha w ummiha fi nuşş il lél kân ir râgil nâyim fi maḥall il madyafa, wi l binte qâmit min in nôm mafzû'a ma baqâsh gayi lha n nôm fi lélitha min ḥubbiha fi r râgil id dêt; we qâmit raḥit lu, w abûha w ummiha khamrânîn fi 'izz in nôm, we hîya khallathum fi ahlâha nôma we ṣahhit ir râgil we qâlit lu: "Qum bina, ya m'allim Meḥammad." Qal liha: "Aqûm aruḥ fên?" Qalit lu: "Qûm iṣṣa min in nôm w uq'ud 'ala ḥêlak; ana biddî aqullak 'ala ḥikâya." Hûwa r râgil qam min in nôm u ṣiḥi u qa'ad 'ala ḥêlu we qal liha: "Intî 'auza êh, ya sitte Zbêda." Qâlit: "Ana ḥabbêtak wi nta ya tara ḥabbitnî zêy ana ma ḥabbêtak?" Qam qal liha: "Ana ḥabbêtik ketir qawî, lâkin manish qâdir aqûl, leinnî khâyif min abûki we min ummik la yimauwitûnî. Qâlit lu: "Ya tara iza kân ana aqul luhum leinnuhum yigauwizûnî lik tiqdar tuq'ud hina fi l balad we illa la'? Lâzim tiqul li qable ma aqul luhum, ya'nî in kunte râdî walla ma ntash râdî." Qal liha: "Ana khâyif aqullik manish râdî trûhî tiftinî 'alêya, wi n qulti lik ana râdî ma qdarshe leinnî aghîb 'an wilâdî wala shufhumsh, leinnî baqâ li dilwaqti khamas sitti snîn fi l ghurba wala shuftish wilâdî; w adin qulti lik 'ala l ḥaqq, wi r ra'y illi tîmilîh mâshî 'alêh. Qâlit lu: "Ana âyis¹ waiyâk w afût ahlî w afût baladî 'ala shânak; innama ya gada', amant Allâh, ma tibqâsh tifarrat fîya fi blâd il ghurba, ya'ni f baladak?" Qal liha: "Da hûwa da yiṣahḥ ya sitti Zbêda? Ana shîlik fuq râsî u mâ li baraka illa ntî." We humma l bint wi r râgil khadu ba'duhum, we ḥaṭṭit hîya idha fi idu we râhu gâbu ba'ir we rikbum we ḥaṭṭum kitf fi ṭ ṭariq; u tannuhum mashyîn lamma dârum u wuṣlu li ḥadd il baḥr; wi l binte kânit mistaḥraṣa 'ala

¹ a'âyis (pronounce almost aîs).

shuwayit zâd waiyâha; tannuhum yaklum u yishrabu fi l 'êsh illî gaybâh il bint; we lamma wuṣlum li l baḥr il mâliḥ,¹ we hîya l mesâfa dî muddit 'ashar itnâshar yôm min widyân il kilâb, nizlum fi merkib. We hina agrann abûha w ummiha lamma qâmu min in nôm baṣṣum lâ laqu l bint wala laqu r râgil id dâf. Dârum yigrum fi l balad wi yidauwarum ma lqu lhumshe riha wala ghubarîya. Haṭṭum kitf we, agrannuhum humma min 'âdithum ya'rafu l' gurra illi linsân yekun mâshî fiha, tann ir râgil wi mrâtu wi wlâdu ṣubyân u banât ṣughaiyarîn we humma l kull rakbîn gimâl tannuhum lamma wuṣlum lihadd il baḥr, mesâfit itnâshar yôm gabûha fi 'ashart iyâm; u nizlum min 'ala gmalhum. U baqa r râgil yi'au'au 'ala bintu wi yindah 'alêha we yiqul liha bi r ruṭân betahhum: "Ya bint irga'î u fûti r râgil il khâyin dih u ta'âlî l ummik wi l abûkî we li khwâtik." Qâlit: "Ti'aiyaṭum ma ti'aiyaṭûsh manish gaya." Wi humma rig'u âkhir ma ghulbum, u rauwahum 'ala bladhum za'lânîn 'ala shân il bint, we qâlu: "bi khâṭirha azinniha mâtit." Wi r râgil khad il bint u tannu mâshî min babûr il baḥr li babûr il barr ḥatta wiṣil li baladu, Damanhûr il Biḥêra, we rauwah 'ala bêtu; we qa'ad il bint fi bêt makhsûṣ li waḥdiha u katab 'alêha wi ggauwizha. Il mara l qadîma ṭalabitha leinniha ti'zimha 'andiha; qam ir râgil khâf 'ala l bint lahsan tesimmiha, we huwa ma rdîsh yikhallîha truḥ 'andiha. U fidlit mabsûṭa u f hazz u nbiṣâṭ; u khallîfit minnu banât u ṣubyân, we tanniha maugûda waiyâh li ghâyit il yôm. U tammit ḥikâyit wâdi l kilâb illi humma rig-gâlithum kilâb u ḥarimha minadmîn.

XVII

Kan wâhid shâmî tâgir u wâhid tâgir maṣrî; we kânu litnên humma shuraka waiya ba'duhum, we kânu biyisrahum fi kaffit il bilâd waiya ba'd, we yifdalum qaymîn u naymîn u waklîn we sharbîn sawa. U mba'de ma ktasabum min it tigâra we si'dum, we ḥabbe kulle wâhid minhum le innu yakhud naybu we yirga' 'ala baladu, qam ish shâmî khad manâbu illi ṭli' lu fi t tigâra, il maksab wi r rismâl, u wadda' ṣaḥbu we qal lu: "Ya akhi nshûf wishshak fi khêr;" we sallimu 'ala ba'd, u khadu ba'duhum bi l ḥudn, we da qal li da: "ṭarîq is salâma, nshûf wishshak fi khêr." Qul leinne, ya sîdi, sh shâmî khad ba'du u sâfir 'ala blâd ish Shâm, wi l maṣrî rigi' 'ala Maṣr. U ba'de ma wuṣil 'ala baladu t tâgir ish shâmî we rauwah bêtu we sallim 'ala 'iltu we 'ala girânu wi staqâm fi d dâr betaḥtu, nâm lêla min il layâlî 'ala

¹ So distinguished from il baḥr *the Nile*.

ganbu 'ala smâkh widnu ; u ba'dên we huwa nâyim, lâkin nâyim şâhî, qam beyiftikir it tigâra wi l ahwâl illî kan fiha waiya t tâgir il maşrî, u beyi'mil hisbitu ; u kan beyiftikir lenne luh 'and it tâgir il maşrî maiyidî, we qam qal : " Allah ! ya wad da nta lik mêyidî 'and it tâgir il maşrî illî hûwa kan şirikak ; illa tqum dughri wi thutte kitfe 'ala Maşr we tutlub il mêyidî min şirikak wala tfûtu luhshe abadan." Qam ir râgil qam min balad ish Shâm, u gih mesâfir makhsûs 'ala shan yigî yakhud il mêyidî 'ande şirîku. Fi l waqt illî râyil yetubbe fih ish şâmî fi Maşr, ya'ni waqtiha huwa dâkhil min bauwabt il hadîd wi r râgil il maşrî qal : " Allah ! ya wad ;" wi ftakar fi nafsu we qal : " da nta 'andak mêyidî li şirikak it tâgir ish şâmî ; ana qalbi bîdillinî le inn ir râgil da yimkin yeqûm min bilâd ish Shâm we yigî yetâlibnî bi l mêyidî illî 'andî luh." Wi ba'dên huwa beyiftikir fi l mas'ala dî, w agrann ir râgil ish şâmî tabbe quddâm bâb il bêt. Qam il maşrî simi'u we 'irif hissû we qal li mrâtu : " Ya mara ana râh aqul lik 'ala mas'ala." Qalit lu : " Ya râgil rah tequl li 'ala mas'alit êh ? ya tara iyâk tekun khêr." Qal liha : " Intî mish 'arfa illi bîkhabbat 'ala l bâb da mîn ?" Qalit lu : " La." Qal liha : " Ana 'irifte hissû, we 'irifte hûwa mîn ; da t tâgir ish şâmî gay yakhud il mêyidî illi 'andî luh." Qalit lu : " Ba'dên ma niftah luhs il bâb ?" Qal laha : " La ; işburî lamma ahrab qable min fôq is şutûh." U ba'dên qâm ir râgil u harab u naţte min fôq iş şutûh. Qâmit il mara fatahit il bâb li sh şâmî, we qalit lu : " Inta 'auz mîn ?" Qal liha : " Ana 'auz şirikî (fulân il fulânî)." Qalit : " Taiyib, da fulân sâfir il Higâz." Qal liha : " Taiyib, w ana kamân waiyâya l humâra betahtî wildit fi s sikka, 'auz abni lha madwid hiya we bintiha, f astanna hina fi Maşr lamma yidûr u yigî." U ba'de sabaht iyâm başş ir râgil il Maşrî laqa sh şâmî lissa maugûd 'andu, fe qal li l mara : " Ana ahsan rah a'mil 'aiyân, u ba'dên a'mil mêyit, u ba'de ma mût yiwaddûni n nâs it ţurba yidfinûnî, u mba'de ma yidfinûnî huwa rah yakhud minnî êh ?" U ba'dên ir râgil 'amal il hîla dî u mât, u waddûh u dafanûh u ghattû 'alêh u fâtûh, u tannuhum mashyîn. U min dimn in nâs illî kânu mashyîn fi mashhadu kan mâshi sh şâmî. Qal : " baqa ya wad rah tigî min bilâd ish Shâm wi tkallif nafsak we tşrif il maşârîf dî we tighramha ? Ahsan bi l ahsan lamma yekhushsh il lêl we yehauwid teruh takhud minnu haqqak." Is sâ'a talâta min il lêl râh ir râgil 'ala bâb it ţurba, u falla' sikkîna min gêbu u qa'ad ganb ir râgil il mêyit we qal lu : " Ana lâzim akhud haqqî min gildak walau hitta min kafanak." Qam ir râgil il maşrî qam fâzi' bi l kafan u qa'ad 'ala hêlu, u fakk il kafan min nafsu u qal lu : " Baqa ya râgil tigî min bilâd

ish Shâm makhsûş ‘ashân mêyidi wâhid?” Qam qal lu sh shâmî: “Wi shmi‘na¹ nta ya maşrî lamma smi‘tinî khabatte ‘ala bab bêtak qumte nattêt min fôq is şutûh harabt we qulte li l mara: ‘ana msâfir il Hîgâz;’ u lamma laqitni tauwilte saba’ tamant iyâm u ana sârih u mrauwaḥ ‘ala bêtak khufti tkallifnî ‘ala nafsak bi ḥâga? We lâkin il maşrûf ill ana şaraftu fi akl u f shurb şaraftu min gêbî, wi nta takhud ba’dak u tigi min fôq is şutûh wi tṭubbe fi l bêt tânî we ti‘mil ‘aiyân u ti‘mil mêyit, wi tkalli n nâs yidfinûk bi ṭ ṭurba bi l ḥâya we da kullu ‘ala shân il mêyidi! Ana w Allâhî we lau akhud ḥitta min kafanak bidâl il mêyidi betâ‘i.” Qal lu: “Ya akhî ana lânî mutte wala garâ lî ḥâga; wi dilwaqti râyak êh? Qul lî.” Humma fi l kalâm u mitlu illa gamâ‘a ḥaramîya agrannuhum sarqîn khazînit mâl u miḥtârîn yeshûfû maṭraḥ yiqsimu l mâl fih, we mush laqyîn; we tannuhum mashyîn u harbânîn bi l mâl ḥatta wuşlu l qarâfa illî fiha ṭurbit ir râgil il maşrî. Fu² humma l ḥarâmîya laqû sham‘a qayda fi ṭ ṭurba; qam wâhid minhum qal: “Ya gid‘ân ihna ninzil niqsim il mâl ‘ala ba’dina fi ṭ ṭurba l menauwara dî.” Humma nizlum, in kânu ‘ishrîn walla talâtîn, bi l mâl illî waiyâhum. Qam il maşrî qal li sh shâmî: “Ga lak il farag; yalla ni‘mil mêyitîn wi nnâm ihna litnên fi ṭ ṭurba lamma n nâs dôl yinzilum wi nshufhum rayḥîn yi‘milû êh; iyâk yekul³ lina qisma fi llî waiyâhum. U ba’dên litnên nâmû, wi l ḥaramîya nizlum biqassimu l mâl ‘ala ba’duhum; u mba’dê ma tqassim il mâl fiḍil waiyâhum wâhid nâqîş min zimlâthum ma khadshe nişbu min il fulûs. Humma mi‘âhum sêf me-faddad yisâwi manâb wâhid; qâmum qâlû li sh shakhs, illi hûwa fâdil dih ma khadshe manâbu, qâlû lu: “Ya (fulân) ihna ‘auzîn niddî lak is sêf dih fi manâbak.” Qam hûwa starda; qâlû lu: “Taiyib, ya shâṭir, niddî lak is sêf fi manâbak, lâkin ish shurûṭ ‘ala kede ihna biddina inta tidrab in nâs il itnên il mêyitîn illi naymîn ganbe ba’dê dôl.” Qam ir râgil qal: “Ya khwanna, ya tara ana drabhum we humma mêyitîn? Mush ḥarâm ‘alêna?” Qâlû lu: “Wi nta mâ lak? Ihna shurûṭna waiyâk ‘ala kede, wi n ma ḍarabtuhumshe bi s sêf ma lakshe manâb ‘andina.” Qam hûwa qal: “We ‘ala shân êh raḥ aṭla’ min ghêr manâb masalan?” Qam misik is sêf bi idu we raḥ fâzi’ ‘ala litnên il mêyitîn raḥ yidrabhum. Qâmu humma faza‘um ‘ala l ḥarâmîya, ‘afraṭûhum. Tafashu humma we fâtu l mâl, we fâtu s sêf, we kulle wâhid giri fi naḥya. Qam il maşrî qal li sh shâmî: “Kede, ya akhî, ahî gat min Allâh, we Rabbuna ‘ṭâna khêr bi zyâda min ‘andu we gat lina bi n niyâba

¹ = êsh mi‘na.² By assimilation.³ yekun.

u gat lina 'aṭ ṭubṭāb." Nihaytu l ḥaramīya lamma harabum we giryum qam il maṣrī qa'ad yiqsim il māl waiya sh shāmī; qasamūh nuṣṣēn; kulle wāhid khad nuṣṣ il māl. Qam il maṣrī qal li sh shāmī: "Khud manābak we rauwah 'ala baladak baqa bi salāma, w ana akhud manābī w arauwah 'ala bēti." Qam qal ish shāmī, qal li l maṣrī: "Ya akhi, ana 'auz il mēyidi btā'f; ana ma futshe ḥaqqī." Qam qal: "Ya akhi, mush mekaffik il mal da kullu, u lissa biḍḍauwar 'ala mēyidi wāhid kamān minni?" Humma fi l kalām u mitlu waiya ba'duhum baṣṣū laqū wāhid min il ḥaramīya bāṣiṣ min ṭaqt it ṭurba, we hūwa waqte ma kan bībuṣṣe 'alēhum min il khurm betā' iṭ ṭurba qam il maṣrī 'ala hēlu; u waqtiha kân ir rāgil il ḥarāmī lābis libda fuq rāṣu, we kân il maṣrī raḥ khāṭif il libda minnu. Qam il ḥarāmī khāf u giri; we kân il maṣrī qal li sh shāmī: "Waddi l libda fi l mēyidi btā'ak, wala tit'ibnīsh wala tit'ibshe nafsak, u adinta khuluṣte bi ḥaqqak w ana khluṣte bi ḥaqqī, wi 'ṭāna Rabbuna khēr bi zyāda." U sallimu 'ala ba'd, u kulle manhu rauwah 'ala baladu.

XVIII

In nas yeqūlu 'ala l ihrām fi ākhir iz zamān lamma tqūm il qiyāma yiqūmum yigu l ḥabash min kutruhum, le innuhum kutār zēyi l naml, yigum bi salātinhum bi wuzarithum bi 'askarhum bi ḥalhum bi miḥtiyalhum bi ḥarimhum bi 'iyalhum, yigū dughrī 'ala l ihrām; wi l ihrām tithaiya' luhum fi ṣifat dahab kasr; we humma yitkhanqū waiya ba'duhum fuq ḍahr il haram, wi yeqūmum 'ala ba'd, wi yidrabum ba'duhum; wi da yakhud shuwaiya wi da yakhud kētīr, we yimauwitu ba'de ba'duhum bi ba'd, wi yerūhum kulluhum fi sharbit moiya ke innihum ghirqu fi l baḥr, we ta'abhum yeruḥ min gher fayda.

XIX

Il agrūd huwa illī yekūn min gher daqn wala shanab we yibqa wishshu amlas nā'im zēyi l ḥarīm. Wi llī yiṣtibih buh yifdal ṭūl in nahār me'aknin wi yeqūl: "A'ūzu bi llāh, da rāgil ṣabāhu wiḥiṣh u ṣabah ṣabbaḥna 'ala ṣ ṣubḥ, ya Fattāh, ya 'alim, bi wishshu r raḍī dih; ya'ni ḥna ṣabahna niṣtibih illa bi wishsh ir rāgil da! Rabbuna yifauwit ṣubḥiyitu 'ala khēr in nahar da le inni ana bashshauwim min wishsh il agrud da! Lākin hana'mil¹ ēh baqa? ish sharre maqḍūr." We 'ala ra'y il masal le inne ṣabāh il qurūd wala² ṣabāh il agrūd.

¹ For ni'mil, as the imper. a'mil sometimes for i'mil.

² = aḥsan min.

XX

Kan fih wâhid ganaynî kulle yôm is şubh kân yâkul arbê'in lamûna baladî banzahêr bi qishruhûm. U yôm min dôl kân ir râgil da mâshî fi s sikka, we qablu wâhid simmâwî; wi s simmâwî dih yeqûlû 'alêh le innu beyibqa fi îdu maqra'a grîd min girîd in nakhl, u maktûb 'alêha sihr; wi yeqûlû le innu auwul ma yikhbat insân 'ala râşu bi l maqra'a dî yitannu mâshî warâh in kan râgil au mara au walad. Hina lamma shâf ir râgil da l ganênî mâshî fi s sikka u shâfu gisim simîn rah khabtu 'ala râşu bi l maqra'a; qam il ganênî mishi wara r râgil is simmâwî, we tannuhum mashyîn litnên lamma dakhalum bêt is simmâwî; wi r râgil is simmâwî habas ir râgil il ganênî gûwa l bêt, u sakk il bâb 'alêh u khad ba'd, we rah yiştâd ghêru. Qam il ganênî gâ' we qaraşit 'alêh batnu mig gû'; qam qal fi bâlu: "ya wad, qum dauwar lak 'ala hâga fi bêt ir râgil da tâkulha." We huwa ma kanshe 'arif leinne da simmâwî, wi le inne fi bêtu fih simme minshâl; u kan waqtiha laqa magûr fukkhâr, we huwa dâ'ir yi'arbid, wi l magûr makfî; qam 'ân harf il magûr bi îdu, laqa tahte minnu şahn, wi f qalb is şahn hâga mişfirra we yabsa; we lamma shafha mişfirra wi f lôn il 'ads, lamma l 'êsh yissaqqa fih, qam min gû'u qal: "ya wad, madâm enta ga'ân adi nta laqêt tasqiyit 'ads ahê quddâmak; kul minha lamma tishba' walla kulliha in qidirte 'alêha we sittîn sana sab'ên yôm hûwa râyih yigî yi'mil lak êh? Iza kan râyih yigî we yidauwar 'alêha wi yis'alnî, ana qul lu min gû'î akaltiha." Qa'ad ir râgil kalha kulliha wi nbasat; wi agrann ir râgil is simmâwî gih fatah il bâb we dakhal bi r riggâla wi l 'iyâl wi n niswân illi hûwa şâyidhum min barra, qam qa'adhûm fi ma'rah, we habas-hum. U ba'dên qal fi nafsu: "ya wad, qable ma tish-tighil, shûf il hâga illi nta shêyilha." Rah yidauwar taht il magûr 'ala ş şahn; qam laqâh şahne ma lhûsh, zêye ma ykun maghsûl bi l moiya; qam nadah li r râgil ig ganênî, u qal lu: "Ta'âla, ya râgil, hina." Qal lu: "Na'am, 'auz hâga?" Qal lu: "Il mâgûr fên?" Qal: "Ana, ya sîdî, ana wallâh min gû'î kaltiha." Qal lu: "Ya râgil, kaltiha izzêy? di hâga tmauwit, u zêye kaltiha?" Qal lu: "Dî ma mauwititnîsh; da na laqitha hilwa wi şsibtîha fattit 'ads, qumte kaltiha." Qam qal lu: "Enta kunte aşlak şan'itak êh?" Qal lu: "Min şughrî li kubrî li ghâyit il ân w ana ganaynî, we kulle yôm, ya sîdî, ana aqul lak il haqq, aghaiyar ir rîq 'ala rbe'in lamûna benzahêr." Qam qal lu: "Ya shâfir, nafadte bi 'umrak dilwaqt; ana qa'adt ahauwish tâl is sinîn dôl kam shahr au wi s sana¹ illi ana

¹ = au kam sana hatta.

lammêtha fiha adi nta kaltuhum fi sâ'a waḥda; yalla, ya gada', tarîq is salâma, ruḥ fi ḥâlak; Allâh yihauwin 'alêk; baqa nafadte bi 'umrak." U ba'dên qal fi nafsu s simmâwî: "râyih tuq'ud ti'mil êh baqa fi l balad dî madâm illi hauwishtu fi sana ahó rah fi daraga waḥda? Aḥsan terûḥ terauwah baqa 'ala baladak." U sêyib in nâs illî kan gâyibhum, u qal luhum: Rûhum intû kemân li ḥalkum." We khad ba'du u mishi 'ala blâdu. Wi l ganaynî lamma rauwah 'ala baladu gam qal il mas'ala dî fi l balad betahtu; u wâhid yeqûl li wâhid lamma kull id dinya khadit khabar buh. Wi l qôl da yeqûlûh il wilâd is ṣughaiyarîn min muddit Efendîna Ismâ'in Bâsha.

Wi yeqûlu n nâs lamma s simmâwî yakhud in nâs we yidak-khalhum fi l bêt betâ'u we yighfîl 'alêhum, yekun meḥadḍar qazân kibîr nahâs, wi l qazân yikhud lu qadde qirbitên moiya, we yekun mewalla' nâr taḥt il qazân; wi yegîb in nâs yi'allaqhum mir riglêhuma, ya'nî yikhallî riglêhum li fôq we raṣhum li taḥt fi l qazân; u waqte ma yi'allaqhum bi ṣ ṣifa dî yeqûlu n nâs min sahd in nâr yeqûm yinzil is simme min banî âdam min ḍufre riglêh li ghâyit sha're râsu fi qalb il qazân; wi lamma yiṣṣaffa yeshûlu wi yegîb ghêru yi'allaqu. Wi yeqûlû le inn is simme dih illî beyikhrigu s simmâwî min gittit banî âdam yeqûlû le innu yiwaddîh li s sulṭân betâ'u; wi huwa mgîyu fi Maṣr we akhdu s simme min in nâs bi amr is sulṭân.

XXI

Fih nâs min id darâwîsh il wâhid minhum yimsik sêf min in nahyitên bi idêh litnên we ba'de ma qal: "bi smi llâh, Allâhu akbar," yeruḥ yidrab nafsu bi s sêf 'ala baṭnu, walla 'ala kitfu we yigi l khalîfa yegîb wâhid darwîsh 'ala yemînu u wâhid 'ala shmâlu; wi r râgil illî f îdu s sêf yenâm fi l ard wi yehuṭṭ is sêf 'ala baṭnu, wi yigi l khalîfa yistinid bi idêh litnên we yehuṭṭe idêh kulle id 'ala kitfe wâhid, we yiṭla' bi riglêh litnên fôq ḍahr is sêf we yittakka bi riglêh bi quwwitu 'ala âkhir 'azmu, wi s sêf yibêyit gûwa baṭn id darwîsh; u ba'dên yequm 'ala hêlu yebuṣṣu n nâs la yilâqûh kharre damme min gismu wala ḥaṣal lu ḥâga; we auwul il Khalîfa ma yiṭalla' is sêf bi îdu yebilli ṣbâ'u bi rîqu min ḥanaku wi yemashshîh 'ala baṭn id darwîsh 'ala matrah is sêf. Wi l wilâd is ṣughaiyarîn yehuṭṭu lhum shîsh fi ḥanakhum we yinaffidûh fi sidâghhum nahyitên, wi yehuṭṭu lhum lamûna fi ṭarf ish shîsh min nahyitên; wi minhum wilâd il wâhid minhum yimsik qarrâya walla qandîl fi idêhum we yeruḥ dugḥrî qaṭmu we zâghit il qizâz fi kirshu. Wi minhum nas min riggâla kubâr bi dqun, wi l wâhid minhum yimsik it ti'bân bi idêhum

litnên we yitannu yuqţum we yiqarqash fih bi hanaku bi laħmu bi 'admu bi hâlu wi yibla'u fi baţnu ma ykhalîsh minnu hâga. U minhum nâs yimsiku l ħittit il wil'a, ya'nî ħittit faħma miwahwiga, kulliha ħamra, wi yerûhû dughri balghinha 'ala ţûl.

XXII

Il fallâhin iza shâfu binte min banâthum bitkallim walad yikun shabb u bâligh u ħiya kmân bâligh yeqûmu marratên talâta yinabbihu 'alêha abûha u ummiha wi yeqûlu lha : " 'êb ya bint ! Ma timshîsh waiya bni fân ;" u mba'de ma yinabbihu 'alêha wi yeshufûha mishyit waiyâh tânî, au waiya ghêru, yeqûm ir râgil abûha iş şî'îdî dih, yequl liha : " Ya bint il manbûsh,¹ ana 'amma qul lik marra u itnên u talâta ma timshîsh waiya bn il medaffisîn ; intî ma 'ammâsh tisma'î kalâmî lêh ? lâkin khudî bâlik u rauwahî 'al id dâr." U ba'dên il bint khadit ba'diha u râhit 'ala dâr abûha, we ummiha qâlit laha : " Intî kutti fên ya bittî ?" Qalit liha : " Ana kutte 'amma mla moiya min il baħr fi zarawîye, w abûî² ragabnî³ u giri warâye u gatalnî⁴ u gal⁵ lî rauwahî 'ala d dâr, u gîbt iz zarawîye u gêt agrî karsh 'ala d dâr." Qâlit laha ummiha : " Ya şabîye w anî ma gulti lik la trûhîshe timlî min zarawîye walla hâge min il baħr. Mâdâm intî ma smî'tîsh kalâmî aho abûkî yigtilik wala yikhalîkî ; aho yibga⁶ bi kêfu 'âd ya bnaiyitî." We hina r râgil lamma shâf il bint talatt arba' marrât, walla khamas sitte marrât, zimiq minha we qal liha : " Ana 'amma gul lik 'al kalâm wi ntî ma 'ammâsh tisma'î minnî ya bint iş şubaiye,⁷ ana la khalli l aghribe wi t tîyâr ma yshimmû lik rîħa wala khallî lik asâr 'ala wishsh il ard." Il binte aysit, kharagit min id dâr u râhit waiya l walad illi kânit bitdûr waiyâh. Hina shafha baqa, u qal liha : " Intî bardîkî 'amma tdûrî waiya ş şabî dih w ana 'amma traggab⁸ 'alêki fi sh sherg⁹ u fi l gharbe ma 'ammâsh alâgîkî,¹⁰ u ba'dên adin ragabtik u shuftik dilwakêt." ¹¹ U ba'dên ir râgil kan waiyâh turya, u kan biyi'zaq biha fi l ghêt, u qal li l bint " Istannîni hnîh,¹² ana 'auz arauwiħ¹³ ma'âki d dâr." Il binte maskîna ma kânîtshe 'arfa, u, lagle akhir 'umriha we agalha,

¹ A mother will call her own child bint il kalb, bint ish sharmûta, &c.

² abûya.

³ raqabnî.

⁴ qatalnî.

⁵ qal.

⁶ yibqa.

⁷ şabîya.

⁸ atraqqab.

⁹ sharq.

¹⁰ alâqîkî.

¹¹ dilwaqt. Cf. Syrian halqêt.

¹² hina. Cf. Syrian honîk.

¹³ arauwah.

qa'adit fi l ghêṭ lamma gih abûha we gâb it ṭurya, ḥaṭṭiha 'ala kitfu u khad il binte fi îdu we ḥaṭṭe kitf 'ala l khala, we tannu mâshî lamma raḥ taḥt talle 'âlî; u faḥat taḥt it tall bi ṭ ṭurya, u gâb il bint u raḥ dâribha bi ṭ ṭurya, mauwitha, u dafanha fi l birka illî faḥatha taḥt it tall, u ramâha fih u radam 'alêha; u tanne mâshî merauwah 'ala bêtu. U ba'dên, lamma râḥ il bêt, umm il bint sa'alitu we qâlit lu: "Ya bne flân, ya'nî min waqt il binte ma raḥit tiwaddî lak il 'êsh fi l ghêṭ, ya'nî dilwakêt imsa l lêl wi l binte ma gatsh." Qâm ir râgil qal laha: "Ya wliya intî ḥa tug'udî¹ tegurri² we tigrugi³ wi tzinnî 'ala shân êh? Iza kân intî ma ntîsh rayḥa tikhfî di s sîra⁴ (sirt il bint) ana fut lik il balad dî b illi fiha w atannî mâshî." Qâmit qâlit lu: "Ṭaiyib, ya fulân, ana baz'al 'ala bintî wi nta za'lân 'ala shân êh?" Qam qal liha: "Nihaytu ana rayḥ agullik 'ala kilme waḥde,⁵ wala tḡurri 'alêya wala tigrugi 'alêya wala ḥâga; il bint khamas sitte marrât walla saba' marrât ana shuftiha waiya l wêd⁶ we hiya mashya waiyâḥ, qulti lha: 'ya ṣabîyiti ya bintî irga'î ma tigṭurîsh⁷ waiya l wêd dih;' hiya ma sim'itshe kalâmî; ana, âkhir ma ghlubte minha, khadtiha fi îdî u ruḥte fi l khala u ḍarabtiha bi ṭ ṭurya u fahatti lha birka u lagaḥtiha⁸ fiha bi khulganha, we dannêti mâshî u gêt 'ala d dâr; w adin gulti lik 'ala mas'alitha wê shûfi nti kêf raḥ ti'milî êh бага." Qâlit lu: "We kêf, ya bû 'ammu, gataltiha u mauwuttiha?" Qal liha: "Adin gataltiha we mauwuttiha bi ṭ ṭurya, ya'nî dabaḥtiha, wâhiya râḥit li ḥalḥa; shûfi kêf a ti'milî бага." Qâlit hiya: "'âd, ya bu 'ammu, u kêf ma zmagshe 'ala bittî!" Qal liha: "Tizmagî ma tizmagîsh 'ala kêfik ya ṣubîye." U ba'dên il mara min za'alha 'ala bintiha ṣauwaṭit u ṣarrakhit; u kan waqtiha ṭ ṭôf maugudîn fi l balad u simi' ṣirîkh il waliya; we waqtiha r râgil min za'alu hûwa kan raḥ yiqtil il mara we yidbaḥha 'ashân hiya kânit bitṣauwaṭ u bitṣarrakh; u ba'dên lamma ṣauwaṭit gum il ghufara, wi r râgil kan bîdûr 'ala sikkîna lamma hiya garrasitu bi ṣ ṣirîkh betahḥa, u f waqte wugûd it ṭauwâfa ṭabbum 'ala r râgil we qafashûh; u râḥum dayrîn kitâfu, ya'nî dauwarum idêh wara ktâfu u kattifûh bi ḥable tîl qinnib (biyi'milûh bi z zift teqûm tilâqîh zêy il ḥadîd), we ramû fi riglêh qêd ḥadîd we garrûh litnên, wâḥid min 'ala l yimîn u wâḥid min 'ala sh shimâl; we hûwa baqa f wuṣṭuhum ir râgil illi hûwa ṣâḥib il 'amla; wi l mara mrâtu miṣhyit warâḥum we humma wakhdîn ir râgil, u tannuhum lamma waṣṣalûh li l ḥukûma u sallimûh li l bulîṣ betâ' il mudirîya.

¹ tuq'udî.² tiqurri.³ tiqruqî.⁴ is sîra dî.⁵ waḥda.⁶ wad.⁷ tiqṭurîsh.⁸ laqaḥtiha.

XXIII¹

Kan fi hikâya 'an hurma fi bilâd ir rîf le inniha kânit 'andiha shabbî baqara; qam talabha shêkh il balad le innu yeshaghghalha 'andu fi l mihrât au fi l gurn şukhra.² Qâmit il mara khâfit 'ala baqarîtha, qâlit lu: "Ana ma gharshe addîhâ lak, dî bit'ayishnî u bit'ayish 'iyâlî, u warâya 'iyâl yutama." Qam shêkh il balad ma smî'she minha u talab minha ir rusûm betâ' il mîrî. Qâlit: "Ma hîltîsh." Qam khad minha l baqara bi l ghadre 'anha, u talab wâhid gazzâr u khalla g gazzâr dabahha; u kauwim il baqara kwâm, u talab nâs il balad qadde talâtîn arbê'în khamsîn sittîn nâs 'ala qadde miqdâr likwâm; u kulle wâhid minhum khad lu kôm bi t taman wi l kôm bi riyâl, ya'nî qul sittîn kôm bi sittîn riyâl, u khad il fulûs darabhum fi 'ibbu. Qâmit il mara 'ayayit qâlit lu: "Ana 'auza taman il baqara btahtî walla baqartî bi nafsîha leinn il baqara btahtî tisâwî lha mîya u 'ishrîn riyâl." Qal liha: "Ya wliya ma lkîsh 'andî hâga; rûhî shtikî ma'rah ma tishtikî." Râhit 'and il mudîr wi shtakit ir râgil illî hûwa shêkh il balad, wi qâlit lu: "Ya hadrit il mudîr shêkh il balad (il fulânîya), illî hîya baladî, talab minnî rusûm it tîn; qulti lu: 'ana şahbit 'iyâl ftâm wala ma mi'îsh fulûs dilwaqti; lamma yigîni." Qal li: 'ma yimkinsh; ma ghdarsh at'akhkhar 'an fulûs il mîrî.' Qam zalamnî we garre baqartî minnî bi l gabre 'annî we haddar il gazzâr, u dabahha we kauwimha kiwâm, sittîn kôm, kulle kôm bi riyâl." Qam qal laha l mudîr: "Ya wliya, ummâl baqartik tisâwî fi t taman kâm?" Qâlit lu: "Ya hadrit il mudîr, tisâwî mîya u 'ishrîn riyâl." Qam il mudîr talab shêkh il balad we haddar il mara we haddar in nâs illi shtarû l ikwâm min lahm il baqara wi g gazzâr illî dabah il baqara bi napsu, wi n nâs kulliha magmû'a, we amar bi lamme meshâyikh il bilâd kul-luhum, we haddar qâdi l mudîriya we sa'alu, we qal lu: "Êh il gâyiz, ya hadrit il qâdi, illî ni'milu fi r râgil da zêye ma zalam il mara dî fi baqarîtha?" Qam il qâdi qal li l mudîr: "Yilzam leinn il gazzâr yi'mil fi r râgil da zêye ma 'amal fi l baqara btaht il mara, ya'ni yidbaħu g gazzâr we yiqassimu kwâm we yifarraq likwâm 'ala s sittîn nâs illi humma khadu kwâm il baqara, kulle kôm bi riyâlên, yibqû mîya we 'ishrîn riyâl, hukme ma talabit il mara taman baqarîtha, 'an amr il qâdi we amr il mudîr." Gum il masha'liya kattifu r râgil illî hûwa 'umdit il balad we ramûh fi l arđ, we dabaħu l gazzâr, u kauwumu kwâm we farraqu 'as sittîn nafs, kulle kôm bi riyâlên; we amar il

¹ This story is told by Lane (*Mod. Egypt.*, chap. iv.).

² Adverbially.

mudîr leinu il gazzâr yakhud râş ir râgil f ugritu zêye ma khad râş il baqara fi dabhiha ugritu. Wi l mara khadit il fulûs taman il baqara min id il mudîr, we da'it li l qâdî we li l mudîr le innuhum khallaşu lha ţarha min ir râgil.

XXIV

Kan fih hint, binte bikr, 'andiha 'ashara tnâshar sana, we laha mirât 'abb, we mirât abûha kânit tamalli mkhalliya l binti dî dayra fi l khala wi tdûr tiqashshish laha 'afsh u haţab lagli l khabîz wi ţ tabîkh. Qâmit yôm min zât liyâm il binte mashya laqat ţâqa maftûha zêye nuqra fi l ard we laqatha betidwî zêye lôn il fadda; we kânit tinzil il binti b maqţafha, malit il maqţaf bi 'ênu, u shâlitu fôq raşha khaditu wadditu 'ala bêt abûha, iddatu limrât abûha wi qâlit laha: "Ya mrât abûya, khudî." Qâmit il mara shâfit il maqţaf we 'irfit illi fih le innu mâl. Qâlit laha: "Ya bitte gibtî da min ên?" Qâlit laha: "Y umm, gibtu min il khala; laqêt nuqra w ana dayra baqashshish, qumte malêt il maqţaf wi tannî gâya." Qâmit qalit laha: "Ummâl rûhi bâtî kamân nôba lagl aghaddikî ghadwa hilwa." Qâmit il bint, maskîna, khadit il maqţaf wi rigî't tânî lagle ţama' mirât abûha fi d dunya l fanya. Qa'adit il bint timla l maqţaf min il maţlab; wala kal lihâsh illa l marra l auwilâniya lagle qismitha we qadar 'umriha we agalha; qam il maţlab inqafal 'alêha wi l binte ḥalakit min il 'aţash we hiya lissa ḥaya. Wi f waqtiha kân abûha rauwah il bêt min barra barrâ sa'alha (mirâtu) 'ala bintu we qal liha: "Fên il bint, ya (fulâna)?" Qâlit luh: "Il amre mahu kaza kaza wi di d dôr il auwilânî illî gâbitu we shêya'tiha tegîb dur tânî." Qam ir râgil zi'il 'ala bintu wi qal lâha: "Ya wliya f ani ḥitta râḥit?" Qalit lu: "Fi l ḥitta (l fulânîya)." Qam raḥ yidauwar 'ala bintu fi l ḥitta illî qalit lu 'alêha l mara; qam simi' ḥisse bi'aiyat; laqâh ḥisse bintu, we 'irif taḥt il arde bit'aiyaţ. Qal liha: "Ya bintî ya (fulâna)." Qâlit lu: "Yâba 'aţshâna; isqînî," marratên talâta. Qam faḥat 'alêha ṭûlên talâta, ma ṭalhâsh, wala smi'sh illa l ḥisse min bi'îd 'ala ṭûl mesâfa; u ba'dên qal liha: "Ma bi l yadde ḥila; ḥa da amr Allâh ḥakam 'alêki we qismitik ḥakamit 'ala qadde kede we 'ala qadde ma lik 'êsh fi d dunya." We tarak 'awaḍu 'al Allâh. We qal: "Allâh yibrî dimmitik u yisamḥik." U ba'dên bana lha sbîl fuq minha, we kulle yôm yimla moiya li n nâs yishrabû minnu, li r râyiḥ wi g gay.

XXV

Fî daqqe yeduqqûh in nâs 'ala dri'ithum. Iza kân yekun gada' min dôl 'âshiq waḥda bint yikhalli l fiqî walla l mara

yiktib ismiha 'ala drâ'u we yegîb mara ghagariya we yequl liha : "Duqqî li 'ala drâ'i 'ala l ismi da ;" fe hîya tduqqi lu. Wi l mara min dôl tisrah fi l hawârî min dôl, wi tza' 'aq wi tqûl : " Nibêyina¹ zên we nadmura¹ zên wa nduqqe zên wa ntâhir il banât zên wa nkhuţte b il wada' zên ; illi luh raqaba² yiduqq walla yittâhir walla yidmur walla yeshûf bakhtu." We minhum min niswân il ahrâr fi blâd il fallâhin yeduqqum 'ala daqnuhum talat khuţûţ u nuqta au talat nuqaţ fuq qûrithum 'ashân iz zîna lagle tibqa hilwa u ti'gîb ir râgil yimkin yihibbiha ziyâda 'ala shân id daqq. Wi l bint il bikr tiduqq 'ala drâ'ha sh shimâl dirs (bi shikle tadwirit dirs is saqya) u 'ala qûritha ; we waqtiha lamma yibqa d daqqe fi idha tahte khunqitha we tibqa labsa l asâwir il fadda fi idêha, wi s sîgha fi raqabitha wi l hâlaq fi widanha we tilbîs liha qamîş iswid we tahte minnu gallâbiya bêdâ tibqa l hâgât dî mibêyinâha leinniha hilwa. Yeduqqum kemân 'ala sidr il insân 'ala shân il buhâq. Leinne kân fih wâhid haşal lu 'aiya, wi l 'aiyâ dih baqa yi'aţţashu ktîr we yikhallîh yishrab moiya min gher qânûn, u baqa yâkul il akl it talat faqât we ma baqaşh il akle yimrî 'alêh wala yinfa' ; u ba'dên shâwir 'aqlu we qâl ahsan as'al wâhid min in nâs il mitqaddimîn fi s sinnu ; fe rah sa'al wâhid 'umru yiţla' sab'ên sana, we qal lu leinni, ya 'amme fulân, ana haşal 'andî 'aiya kaza kaza ; fi hîwa qal lu : " Yimkin ya bnî leinnak kunte yôm min dôl, walla hâga, wiqifte 'ala furn wi ddaffêt 'alêh we stahlêt id dafa, we yimkin aşlak kunte bardân lamma kunte wâqif quddâm il furn ; fe yimkin waqtiha l furne dih yekûn is sabab aşliha mara tekûn haţţit tawâgîn samak fi l furn wi nta ma khadtish fi nafsak wala 'têt³ leinne da aşlu yekun samak mahtûţ fi l furn, we bi sabab qillit fikritak khallêt riht is samak tigi 'alêk min il furn we hîya lli 'aiyitak ; walla yimkin kutte 'atshân u kassilt u nimte bi 'aţashak wi nta 'ârif nafsak leinnak 'atshân, we lâkin min tuqle dimâghak ghalab 'alêk in nôm we nimt, fi l 'aiya haşal 'andak bi sabab il 'aţash ; fi l ahsan teruh 'ande wâhda ghagariya tikhallîha⁴ tiduqqi lak 'ala sidrak." We hîwa daqqe zêye ir râgil ma qal lu, u ba'dên khaff.

XXVI

Fih nâs yimshum fi s sikka we yithadditum li waḥduhum we humma yekûnû yimkin beyiftakarû fi 'ibâdit Rabbina we mashghûlîn fih, we yimkin yekûnu labsîn hudûm quddâm mesharmatîn au meraqqa'în au yimshû 'iryânîn ; in nâs yeqûlu 'alêhum dôl magânîn au magâzib au aulîya. We amma min 'adt il walî ma

¹ For nibêyin, niḍmur.

² *I.e.* 'umre ṭawîl.

³ = iftakart.

⁴ § 12 b.

yakhudshe min ḥadde fulûs wala yiqbalshe min ḥadde ḥâga; we iza akhadû ḥâga, fulûs au hidûm, humma yifarraqûhum li n nâs il masâkin; we yimkin iza akalum walla shirbum yimkin yakhlum bi guz'e min il fulûs illi tgi lhum, wi l baqî yifarraqûh; we lâkin ma ḥaddish yighdar yishufhum biyakhlum êh walla biyishrabû êh wala ḥaddish yighdar yeshufhum biyenâmum wala ma binâmûsh, ya'nî Rabbuna hîwa llî 'âlim buhum. Wi n nâs yerûhû 'anduhum yezûrûhum iza kânum yekûnû ḥayîn. U mba'd in nâs yuq'udum quddamhum, wi yekûn il insân 'auz yiftikir fi mas'ala yiftakarha fi 'aqlu min gher ma yeql luhum bi l ḥanak, humma yeqûlû lu iza kan fiha nafa' yeqûlû 'alêha; ma fiḥâsh, yeqûlû: "Il mas'ala dî ma l ḥâsh nafa', wi s sikka dî au l mishwâr dih au l balad dî au l giha dî ma timshish fiha."

XXVII

Kan lêla min zât il layâlî kan fiha khatmit Qur'ân 'ala shân farah; wi l farah da kan fih ṭuhûr walad, we kan fih fiqî bêyiqra; wi l fiqî da sôṭu kuwaiyis, ya'nî mişsaiyat fi l qirâya, we kânit in nâs malmûma qa'da betisma'u; we kan wâhid yifizze min nâs¹ illi qa'dîn, we kan yeqûl: "Ya salâm u sallim! amma sôṭ il gada' da gamîl illi biyiqra." Waqtiha kân abu l fiqî ḥâdir; qam simi' kilmit ir râgil, u qam 'ala ḥêlu wi kân yeruḥ dârib kaffî f sidghu. We kân il walad rah şârikh, we kânit in nâs teqûm 'ala şarkhit il walad, we qâlil luh: "Lêh, ya râgil, 'ala shân êh? Harâm 'alêk; darabt il walad il kaffî da lêh?" Qal luhum: "Nihaytu nafad is sahm, wi l ḥamdu li llâh ḥaşal khêr 'ala kede." We maqsûd abu l fiqî darab² il kaffe 'ala kede 'alashân khâyif 'alêh min il 'ên, aḥsan yinḥisid, u f darb il kaff ma ḥaşal lûsh ḥâga illa kull il khêr.

XXVIII

Lamma yi'ya 'aiyil şughaiyar yeqûm ahlu yeqûlû: "da yimkin fulân ḥasadu walla fulâna ḥasaditu;" yeqûmu yegîbu shuwaiyit malḥ yiṭaqtaqûhâ lu; u yimkin yakhdû ḥittit khalaqa min il khulqân il qadîma, ḥitta şughaiyara medauwara qadd il qersh, yequşşûha bi l maqaşş we yakhdûha, ma yikhallûsh ḥadde yeshufhum, we yibakhkharu bha l 'aiyil, ya'nî yewalla'ûha waiya l malḥ fi n nâr waiya ḥittit shabba zifra min 'and il 'aṭṭâr, wi yedakhkhanûhu 'ashân ir riḥa lagle ma yeshimmiha il 'aiyil; u tauwu ma bakhkharûh bi r raqwa yeṭib.

¹ Contracted from min in nas. Stress is laid on the min.

² = fi darb (nahw. fi kônu darab).

XXIX

Iza kan yekun zîr maugûd fi bêl min biyut wilâd il ‘arab, wi z zir da masalan malyân moiya walla hâga, we gih iz zîr wiqi’ min ‘ala l hammâla betahtu we tabbe fi l arq, teqûm il mara tiz‘al we tinwahir, we qalbiha yetubbe, wi tqûl: “ya tara rah yigra êh fi l bêl?” U ba’dên yimkin tequm teqûl fi nafsiha: “ya bitte rayha tiza ‘alî nafsik lêh?” Yimkin hatihsal musîba walla hâga, wi tkûn asliha nazra walla nifs walla hâga min râgil walla min mara, yekun hadde dakhal gûwa bêtik we shâf il farsh wi l maṭraḥ mehaiya’, we yimkin, lamma dakhal, shabaq wala qalshe “ma sha’ allah,” wala hâga, fi l mas‘ala dî ḥasalit min kede we lâkin il ḥamdu li llâh illî gat ‘ala kede.

XXX

Iza kân il ‘aiyil ibne talat sinîn walla khamisa sitti snîn, we ‘auz il insân yi‘mil lu taṣwîra yihraqha ‘ala shân in nazra, yegîb ḥittit waraqa we yigîb ibra walla dabbûs, we yimsik il ḥittit il waraqa bi ‘îdu we yiquşṣuha bi l maqaṣṣ we yirsimha ‘ala ḥasab rasme taṣwîrit banîâdam, we yikharraq il waraqa bi l ibra we yequl: “fi ‘ên fulâna u flân u flân u flâna,” we huwa beyikharraq fîha, ya‘ni u nas illi huwa zânin leinnuhum ḥasadû ibnu walla bintu; wi mba‘de ma yikharraq il waraqa khurûm khurûm yegîb ‘ud kabrit we yimsik il waraqa fi ‘îdu we yiharrarha, ya‘nî yisaddar il waraqa quddâm wishsh il ‘aiyil we yiwalla‘ha we yidarrîha fi l hawa, teqûm il ‘ên teruḥ min il walad. Ya immatan yakhud qaṭaru, ya‘nî in kan bint yakhud mandilha min ‘ala raṣha iza kânit ‘iriqit fih we hiya ‘aiyâna, walla iza kan walad yakhud taqîtu illi ‘iriq fih, we yiwaddu l qaṭar ‘ande wâhid min il fuqaha illi yekun ya‘raf yeqîs il qaṭar wi ykun yi‘raf yiktib ḥigâbat li l ‘iyâl; we hûwa tauwu ma qâs il qaṭar yeqûm yi‘raf il ‘aiya illi ‘aiyân buh il ‘aiyil we yiftaḥ il kitâb we yi‘mil ḥisâb in nigm we yiktib il ḥigâb ‘ala ḥasab muqtaḍa nigm il ‘aiyil, we yiktib fi l ḥigâb âya min âyât il Qur‘ân ish sharîf; we umm il ‘aiyil takhud il ḥigâb min il fiqî bi qabûl minnu bi niya khalṣa, we takhdu tigallidu bi ḥittit gilde sikhtiyân aḥmar walla ṣfar walla khdar, zêye ma tkûn, we tdî lu qershe ta‘rîfa walla qershe sāgh ugrit it taglîd; we takhdu ti‘allaqu li l ‘aiyil fi raqabtu bi ḥittit qîṭân walla shirîf wi tfauwitû lu min taḥte bâtu sh shimâl; we tauwu ma khaff il ‘aiyil ‘ala l ḥigâb teruḥ il mara tiwaddi r rashwa li l fiqî ‘ala ḥasab shuruṭhum waiya ba‘duhum.

XXXI

Hina f Maşr iza kân il wâhid yegîb ħittit baţţikha au raţlên laĥma yekun şhârĥum li 'iyâlu wi yekun dâkhil buhum 'ala l bêt, yeqûm iza kânit mara walla râgil min in nâs illî humma ahle ĥasad we 'ênêhum betâkhud wi betishrah fil l insân, yeqûmû yeqûlû: "ya salâm da fulân da kulle sâ'a beyishtirî ĥâgât wi yekhushshi bha 'ala bêtu ilbatti lli zêye dih mahu 'ala maksab kuwaiyis willa¹ fi khidma kuwaiyisa 'ande gamâ'a frank walla yekun fi şrâya betâ'it bashawât turk." We yimkin fi waqte ma humma yuq'udum yikkallimu wi yequrrû wi yzinnû yeqûm il insân yiddi l ĥâga li mrâtu we ĥiya tkun gayba shuwaiyit banya walla shwaiyit mulukĥiya we tigi tqatta' il ĥittitên il laĥma, wi tkun mekharrata l başaltên we ramya lhum il ĥabbit is samn fi 'arr il ĥalla; we tauwu ma ramit il ĥittitên fi qalb il ĥalla, we waqtiha tkûn il mara qa'da quddâm il ĥalla, wi tbuşsi tlaqi l ĥalla naţţit wi nshâlit min fôq il kanûn li waĥdiha wi truĥ makbûba li waĥdiha min ghêr ma ĥadde yezuqqiha wala ĥadde yigî yammitha, we tauwe ma kkabbit il ĥalla yekûn ir râgil kharag u gih min shughlu, teqûl: "Ya bu (flân) ma tiz'alsh, iĥna kal-lifna 'al ĥalla 'ashara tnâshar qershe sâgh, we lâkin ĥiya nafad fiha s sahm u nkabbit li waĥdiha." Yeql liha: "Ya (fulâna) ana kunte dâkhil min bâb il bêt u şhâfitnî (fulâna u fulâna) we lâkin il ĥamdu li llâh illî gat 'ala ĥabbit iţ taḃikh wi kkabbit, u nafadit 'ênêhum fiha.

Wi za dakhal wâhid bi baţţikha walla êye ĥagt in kânit illi ykûn şhârĥa li l akl wi yekun mara walla râgil şhâfûth, we ĥiwa râkhar şhafhum, yiftikir leinne dôl yimkin nâs ĥasûdiyîn wi yeqûl: "ya ritna ma kuntish shuftuhum wala şhafûnî; yimkin, ya wad, madâm dôl şhâfûk tûqa' minnak il baţţikh li waĥdiha tinkisir wala nâkul wala nishrab minha." Wi n ma kkasaritsh il baţţikha yimkin yikhâniq mirâtu walla wilâdu; we tauwe ma ĥaşal il khinâq walla ba'd il insân ma yinfadde min il khinâq wi yerûq yeqûl: "W Allâh ya (fulâna) iz za'al illî ĥaşal lina dih da min 'ên (fulâna) illi şhâfitnî w ana dâkhil bi l baţţikha."

XXXII

Wugûd il ĥamâm fi l bêt ĥirze li l ûlâd, ya'ni l bêt illi maugûd fih il ĥamâm ma tkhushshûsh wilâd il gân il ashqiya we da yeqûlû le innu bi sabab tamalli l ĥamâm yizkur Rabbuna we yiwahĥid Allâh wi yeqûl: "ya Ra'ûf!" Illî yeqûl "ya

¹ = we illa (*i.e.* walla).

Ra'ûf" humma l hamâm ir rûmî l abyad we hûwa fi riglêh rîsh, we luh shuwêsha rîsh fi râsu; wi llî yeqûl "Allâh! Allâh!" hûwa l yamani l iswid, şughaiyar 'an ir rûmî wi nhîf fi gismu. We amma l baladî yizkur Allâh râkhar, we lâkin il ginsên dôl yizkurûh ziyâda 'an il baladî; wi l baladî bîd menaqqatîn nuqaţ nuqaţ, aħmar 'al abyad. U fih firâkh baladî minhum dîk ismu dîk me'ôshar luh fi riglêh 'ashar şawâbi', wi hûwa abyad khâlîş fi l lôn; we yeqûlu le inne hûwa râkhar ħirze fi l bêt, wi l bêt illî yibqa maugûd fih yibqa murzaq we mus'ad, we lamma yi'uz yiddan yisma' dîk il 'arsh we yiddan warâh.

XXXIII

Il kalb il agrab lamma yigî quddam bêt il insân yeqûm il wâhid ma yilzimshe leinnu yidrabu wala yi'zîh; aħsan bi l aħsan yiħsin 'alêh bi luqmit 'êsh wi yekhallîh yerûh bi l ma'rûf; aħsan yimkin yekûn il kalbi da yekun wâhid min ikhwanna l gân yiţla'um fi n nahâr au fi l lêl fi şifat kilâb walla f şifat quţaq. Wi za kân il mara min dôl walla r râgil min dôl yeshûf il kalbe dih au il quţqa dî wi yerûh yegîb 'aşâya yidrabbhum yeqûm il mara au ir râgil yiltibis fi drâ'u walla fi riglu, au il mara yiltibis gismiha kullu, u ba'dên il wâhid minhum yi'ya.

XXXIV

Iza kan wâhid we hûwa beyistihamma fi l ħammâm yikhabbaţ bi riglêh, walla ħâga, fi l ard, we yekun waqtiha wâhid min il gân fi l maħall illi huwa khabbaţ fih dih, yeruħ waqtiha yiltibis ish shakħşî da, u waqtiha, bi sabab ma libsu l gân, yibqa 'aiyân fi gismu, wala ma yefuqshe min il 'aiya btâ'u illa n kan yeruħ yeẓûr shêkh min il mashâyikh; we yimkin ma' kutri zyartu fi l mashâyikh, yinşirif minnu l 'aiya; we illa fih nâs min il fuqaha min in nâs il 'âlimîn, illi yekun 'anduhum ma'rifa ħaiyib¹ bi l kitâba, humma yighdarum yiktibû lu ħigâb; we yihmilu li nafsu, we yimkin, bi sabab ħaml il ħigâb dih, Rabbina yakhud bi yaddu we yishfih we yinşirif minnu r riħ dih. Wi l ħarîm rukhrîn iza kân waħda minhum nayma masal za'alâna min guzha ikminnu miggauwiz 'alêha, au yekun 'aiyil min 'iyalha mât au min ħadde yekûn yiqrab liha, u f waqtiha |teqûm min numha² mafzû'a, we yimkin takhud moiyyit għasîl wishshiha au għasîl idêha au riglêha wi truħ ħadfâha fi bêt ir râħa wala tdastarshe, yequm yilbisha r

¹ Adverbially, for ħaiyiba.

² nômha.

rîh walla l ginu; we lamma yifhamum ahliha leinne dî 'alêha rîh yeqûmu yakhdûha we yizauwarûha l mashâyikh, wi sh shêkh, illi tistiraiyah 'ala zyartu, tamalli tẓûru lamma yinşirif minha.

XXXV

Suknit il gân tekûn fi l hammâmât au fi maḥallât biyût il adab au fi maḥallât maḥgûra ma ḥaddish yekun sâkinhum, ya tkun suknithum fi l khala, ya'nî fi l gibâl au fi l maghârât; u minhum min il aḥmar u minhum min il iswid. Wi za kân il insân yekun nâyim fi bêt maḥgûr me'aggaru, we hûwa r râgil da yimkin yekun 'âzib li waḥdu—we illa n kânit mara tkun 'azba li waḥdiha—we li sabab il bêt da yekûn inḥagar we min ghêr suknit nâs âdamîya yimkin yekûn il gân yiskunûh. We hina n kân ir râgil ma yekunshe 'ârif inn il bêt dih maskûn, yeaggaru we yi'azzil 'izâlu; we yimkin min auwil lêla ma yebât fih, we da bi sabab ma ykunshe waiyâh 'aiyil wala mara, yeqûm lamma yenâm yequm yisma' takhbîṭ fi l bêt we huwa nâyim fi d ḍalma; u min khôfu yeqûm min in nôm yiwalla' lamḍa walla sham'a; u tauwe ma walla' il lamḍa yibuşşe ma yelâqish takhbîṭ wala ḥâga. Wi za ṭafa, we yinâm tânî marra, yimkin yebuşşe yilâqi t takhbîṭ dâr tânî; yequm yiwalla' il lamḍa, we yetannu qâ'id 'ala ḥêlu tûl il lêl wala yshûf in nôm bi 'ênu lamma yedûr in nahâr we yiṭla' 'ala khêr. Wi za ma walla'she yimkin yigî lu l wâhid minhum fi şifat kalb, walla f şifat quṭṭ, walla f şifat sab'e walla ḍab'e walla arnab walla ḥâga min il wuḥûsh. We yiqdar yizhar we yigî li bani âdam fi şifat kulle ashya min il ḥiwânat au f şifat banî âdam. We hina tauwu ma zuhur li r râgil au li l mara yequm yihbishu bi idu au bi riglu; yeqûm il wâhid minhum mafzâ' min nômu; u waqtiha iza kan yekun yi'raf yiqra, yimkin yequm yitwadḍa we yişalli rak'itên u yiqra ş Samadiya talat marrât, we âyit il Kursî marra, wi yenâm; we waqtiha iza kan fih sukkân min il gân fi l bêt il maḥgûr yihbaqu kulluhum. We 'amma iza kân wâhid masalan 'auz yekhushshe maḥille bêt il adab walla bêt maḥgûr yeqûl: "A'ûzu bi llâhi min ish shêṭân ir ragîm;" u waqte ma dakhil iṭhafaz¹ min kulle ḥâga bi sabab le innu ista'âz bi llâh min ish shêṭân u min kulle gân; fe yiṭla' sâgh salîm ma yigra luhshe ḥâga. Wi f shahre Ramadân, ya'nî bi sabab iş şiyâm wi l adân fôq il mawâdin we qirâyit il Qur'ân fi l biyût kulle waqt, we tanniha l qirâya dayra fi l gawâmî'—fe hina bi sabab kulle zâlik, we 'aṭiyit iz zika kamân, yifḍalu l gân masgûnîn min auwul ramadân li akhru, li ghâyit il 'id iz zughaiyar.

¹ § 473 c.

XXXVI

Iza kan wâhid mâshî fi l khala li waḥdu fi blâd il aryâf naḥyit ig Gîza au naḥyit lihrâm au gherha, illi fihum nâs ‘arab min qaṭṭâ’in it ṭarîq beyiq’udum tamallî fi l khala ‘ashân yilâqû wâhid yistafradû bu we yimsikûh in kan waiyâh hittit ḥumâra walla hittit ḥumâr walla gaḥsha walla gamal walla a’ûd ; iza kan nâs min dâl yilâqu wâhid mi’âh min il ḥâgât dî in kan min ḥiwanât walla min fulûs walla min malbûs, yakhdûha minnu we yiqṭilûh, wala yisma’û minnu kalâm lamma yequl luhum : “ Fi ‘arḍukum, sêyibûnî ; madâm khadtu l ḥâga betaḥtî,” illa n kân yimkin ‘umru ṭawîl ; wi n kan ‘umru ṣughaiyar yeqûlû lu : “ Ya râgil iḥna nsêyibak izzêy ? Yimkin teruḥ tiftin li l ḥukûma au truḥ tukhbuṣ li ahâli l balad beta’tak, u ba’dên il ḥukûma takhud khabar, u humma yigum yakhdûna wi yewaddûna l karakôn we yisaffarûna l baḥr il abyad au yewaddûna fi lumân ig Gîza au f lumân Ṭura. Aḥsan bi l aḥsan iḥna mush lâzim nekhallî lak ghubârîya.” U ba’dên humma yidbaḥûh we yidfinûh we yirdimu ‘alêh we yefûtûh. Hina tauwe ma fâtûh yuq’ud yôm talâta arba’a ‘ashara, ‘ala zêye ma yuq’ud, u ba’dên yiṭla’ ‘afrîṭ, yibqa f ṣifat ḥumâr au arnab au quṭṭa au kalb au sab’ au ḍab’ au nîmr au asad au qird au nisnâs, ya’ni fi kaffit kulle ashya ; we iza kan wâhid mâshî li waḥdu fi l khala, we hûwa yiṭla’ fi ṣifat ḥumâr, yeqûm ir râgil yequm yirkabu we yeqûl fi ‘aqlu : “ ‘ala kulle ḥâl il ḥumâr da yiwaddînî li ḥadd il balad beta’tî ;” we lâkin ma yi’rafuhshe leinne da ‘afrîṭ ; yequm baqat hûwa wi r râgil râkib fôq minnu yeqûm fi l auwul yibqa ṭûl mitr, u ba’dên yebuṣ ir râgil yilâqîh baqa ṭûlu talatt arba’t imtâr ; u ba’dên ir râgil iza kan yekun mi’âh sikkîna we yiṭallahha min gêbu, we yiṭalla’ is silâḥ min il bêt bêta’ îdu,— we humma min ‘adt il ‘afrîṭ yekhâfu min is silâḥ we miu in nâr,—wi l ‘afrîṭ lamma shâf ir râgil ṭalla’ is silâḥ min gêbu gam qal li r râgil : “ I’mil ma’rûf ma tidrabbîsh w ana waddîk li ḥadde bêtak.” U ba’dên nin ba’de ma kan ṭûl arba’t imtâr baqa fi ṭul mitre wâhid u waṣṣal ir râgil li ḥadd id dâr beta’tu ; we yiqammaṣ zêyi l ḥumâr illi yekun ṣaḥîḥ we yeqûl : “ Ya râgil, lau ma kanshe waiyâk is silah dih ana kunte tauwihtak we kunte diḥikte ‘alêk.”

U ba’dên yekun huwa r râgil da walla wâhid ghêru mâshî fi l khala u mi’âh barûda mi’ammara, we yiṭla’ lu l ‘afrîṭ da hûwa nafsu, we yigî lu f ṣifat ḍab’ au dîb, wi r râgil yeruḥ dârib fîh il barûda yibqa l ‘afrîṭ mârid, we yibqa ṭûlu ‘ashara tnâshar mitr ; wi za kan wâhid yiqdar yiqra ‘alêh âyât il Kursî walla ṣ Ṣamadîya, tauwe ma qarâha waqtiha l mârid yelimme ṭûlu we

yerûh fi hâlu. Wi l mârid ma yiqdarshe yintiql min maṭraḥu zêye ma kan 'afrîṭ auwul;¹ we tauwu ma yidrab wâhid fih wishsh, walla wishshên, yeqûlu n nâs leiunu yibqa fardit barṭûsha qadîma.

XXXVII

Il kalbe lamma yuqaf we yi'auwî quddâm ḥâra min dâl walla quddâm bêṭ min dâl yeqûlu n nâs illî yisma'ûh yeqûlu: "Mâ lak ti'au'au? Ya tara raḥ yigra êh?" Wi yeqûlû li nafsuhum: "yimkin ḥadde raḥ yemût hina fi l ḥâra walla fi l bêṭ illî hûwa wâqif quddâmu."

XXXVIII

Waqte wilâd il kuttâb ma yiṭla'um we yekûnu 'auzin yerauwaḥum biyuthum, sawa n kan fi Maṣr au fi l aryâf, auwul ma yigu khargîn min bâb il kuttâb, yimkin yekûnu wilâd il gân iṣ ṣugaiyarîn il ashqîya waqfîn mistanniyinuhum; lâkin fi ṣifa tekun makhfiya yekûnum humma shêfîn bi 'ênêhum wilâd il kuttâb we humma ṭal'în, wi l wilâd ma yekûnûsh shêfinuhum; we hina dâl yigum yehibbum yishankalûhum we yeqûmu wilâd il kuttâb yedûsûhum taḥte riglêhum yimauwitûhum.

XXXIX

Iza kan mâṭ waḥid wi ndafan yimkin lélitha yibqa bâyin 'and ahlu fi l bêṭ illî hûwa mâṭ fih we yithaiya' luhum, leinne rûḥu lissa maugûda fi qalb il bêṭ. Yeqûmu ahlu yegîbum itnên fuqaha au wâhid fiqî yigra l Qur'ân, u f wuṣṭ it talat layâlî humma yimkin yeshûfûh fi n nômu, u mba'd it talat layâlî ma yeshûfûshe la fi z zâhir² wala fi l bâṭîn;² u ba'dên il fuqaha yakhdû ugrithum we yerûhû li ḥalhum. We lâkin il fikre dih illi beyiftikirûh in nâs—leinnuhum yeqûlu yekûn maugûd khiyâl fi l bêṭ—fi l qôl dih yekun min in niswan au min il 'iyâl iz zughaiyarîn; we amma r riggâla yezînnu leinn il fikre dih da'if. We amma iza kân ir râgil yekun qalbu khafif wi yeqûl: "ana-shufte wâhid khiyâl," we yeqûl il qôl da li waḥid min il muqriyîn au il fuqaha au il 'ulema, humma yeqûlû: "il khiyâl da ma yekunshe maugûd min il maiyit illi mâṭ; da maugûd min qable ma ymût il maiyit;" we yisbitum leinne huwa dih ish shêtân beta' wâhid kân itqatal fi l maḥalle min qable sâbiq.³

¹ As he could when he was au afreet before.

² *I.e.* whether awake or asleep.

³ Only the spirits of those who have met with a violent death are generally believed to roam about the earth. A Bedouin of

XL

Lamma n nâs yeshûfu nigma we hîya nazla min is sama yeqûlû 'alêha leinniha nizlit 'ala shêtân haraqitu; we amma l qôl il masbût leinniha tinzil 'ala z zar'e yimkin tihraqu, ya fi gnêna tihraq il fawâkih betâ'itha au iş şagar betaħha au tinzil fi l arđ u tintifi.

XLI

Il mezêyara fi awân waqt iş şêf lamma tqum tiħla' ba'd id đuhr fi 'izz il qaiyâla lamma d dunya tibqa mşahhada wi mewalla'a zêyi n nâr, we tibqâ lak il arde sukhna zêye sharart in nâr, tibuşsi tlâqi l mezaiyara dî tiħla' lak 'ala wishsh il ard titnaħta, u ba'dên tibuşsi tlaqiħa labsa izâr abyad u labsa abyad fi abyad; u fih minhum illi l insân yilaqi lha wilâd qa'dîn ganbiha walla f ħuđniha walla yekûnum dayrin yil'abum ħawalêha wi hîya qa'da; u ba'dên, ya akhî, tebuşsi tlâqiħa ħatindah li l wâħid bi ismu illi hûwa masmî 'âlêh, wi tqul "Ya (fulân)!" bi ħisse 'âlî qawî; yeqûm il insân yerudde 'alêha 'ala ħasab le inniha nadahitu bi smu; u shuwaiya yebuşsi yilâqiħa meqambara we metambila, idêha rakhyâha ganbiha, wi tqul lu: "Da n ummak; ma tkhafsh;" yeqûm il wâħid yiqarrab 'alêha yilâqiħa 'ammâla¹ titniqil min maħrahha wala timshîsh 'ala riglêha tilâqiħa zêyi ħaiyâra l manfûkha; wi l wâħid, iza kal lu agal we 'umru ħawîl, yeqûm yequl fi 'aqlu: "ya wad, da ħaiyib we ħiy ummak kânit gat fi l khala ti'mil eh? Da lbatte, ya wad, il mezaiyara illi n nâs yeqûlu 'alêha dî." Wi tbuşsi tlâqi gismu irta'ab wi rta'ash we gittitu kulliha 'aş'aşit. U ba'dên yakhud ba'du u yigrî; wi tauwu ma giri titnaħta warâh zêyi l kûra. Qûl iza kân hûwa ya'raf yiqra ş Şamadîya walla âyit il Kursî, we qul tannu yiqra fiha we yigrî lamma yedûr we yinfid minha bi qaşabtên talâta; we tauwe ma laqa nafsû bi'id 'anha yeqûl: "il ħamdu li llâh Rabb il 'âlamîn illi Rabbuna naggânî minha 'ala khêr." Wi za kan wâħid ma nafadshe minha bîqûlu n nâs yiqba² lha bizâz ħadîd, we yibqa lhum shuwak wi t termisa beta'ithum zêyi l ibar; wi tauwe ma qarrab 'alêha linsân we ma yigrîsh minha tequm teđummu 'ala sidriha, wi tbuşsi tlâqi sh shuwak dakhalit min sidru ħil'it min đahru, u ba'dên yûqa' yemût.

Gîza 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'fu zêyi n nâr."

¹ § 145.

² Yibqa by transposition.

XLII

Fikr in nâs lamma wâhid yidrab wâhid bi slâh, ya'nî bi sêf au bi sikkîna, we yiqtilu yeqûm ir rîh betâ' il maqtûl yizhar fi s silâh we yikhabbat fîh yeqûl: "qatalnî (fulân)"; wi n kân is silâh fi bêtu yeqûm tûl il lêl yikhabbat fîh yeqille nôm ishâb il bêt; yeqûmû yishshakkû li l qâtîl illî hûwa r râgil betahhum wi yeqûlû lu: "Is silâh betâ'ak da tûl il lêl ma ykballinâsh nenâm; hatqille numna lêh? Ma tshil silâhak min hina, ahsan yigî wâhid dêf 'andina wi yenâm fi l lêl fi qalb il bêt, ya'nî yeqûm fi l lêl we huwa nâyim yisma' takhbît is silâh we yimkin il 'afirît yequl le inne fulân qatalnî; fi l ahsan bi l ahsan timna' silâhak min 'andina, ahsan id dêf lamma yisma' kalâm ir rîh yeruh yikhbir il hukûma. Nihaytu shuf lak țariqa, ya tirmi s silâh da fi l bîr ya fi l baħr; il maqsûd shuf lak țariqa timshî 'alêha êye țariqt in kânit, ya immatan tegîb barûda wi t'ammarnya wi tidrabha fîh yequm yițla' ir rîh ħittit barțûsha, wi l barțûsha ya nwalla' biha furn, ya nirmîha fi l khala, wala ħadde wala maħdûd yequl 'alêna ħaga wi n'ish salâtin fi nafsina țul zamanna."

VOCABULARY

TO THE WORDS CONTAINED IN THE EXERCISES
ON THE SYNTAX ¹

A

Aṭlas <i>satin</i>	asâr <i>trace, relics</i>
agal <i>term, span of life</i>	aşl <i>origin</i>
ag-har <i>half blind, purblind</i>	a'ûd <i>small camel</i>
aggar <i>let on hire</i>	a'wag <i>crooked</i>
agrab <i>mangy</i>	âkhiz <i>to blame</i>
agrann <i>inasmuch as, seeing that, just at the moment that</i>	akhdar <i>green</i>
agrûd <i>having no hair on the face</i>	akhrag, ikhrag <i>bring out</i>
ahl (ahâlî) <i>people</i>	amâna <i>security; amant Allâh = bi llâh</i>
ahlan u sahlân <i>welcome</i>	amîr (umara) <i>of a good family</i>
adab <i>good manners; bêt il adab closet</i>	amr <i>command</i>
Adâliya <i>a town in Asia Minor</i>	amlas <i>smooth, polished</i>
arnab <i>hare, rabbit</i>	ânis <i>entertain</i>
aẓinn = keinn	awân <i>time, season</i>
azraṭ <i>worse</i>	âya <i>verse of the Koran</i>
asad <i>lion</i>	âyis <i>to risk</i>
	ay na'am <i>certainly, yes</i>

I

Ibra <i>needle</i>	ittakal 'ala <i>trust in</i>
it'akhkhar <i>belate, behind; stand back (= it'âkhir)</i>	itgabbar <i>play the tyrant</i>
ittakka <i>lean on, press</i>	ithaiya' <i>get ready; appear</i>
	ithaddit <i>converse</i>

¹ The vocabulary also contains many of the words which occur in § 583. Words already given in the vocabularies to the exercises on the Accidence are excluded, as also many rendered familiar by the examples.

itdastar <i>ask permission, say</i>	istama' <i>listen to</i>
“dastûr” (daštûr)	istawa <i>be ripe, cooked</i>
itşaraf <i>be spent; depart</i>	istigâb <i>hear (a prayer)</i>
it'ashsha <i>dine</i>	istiraiyah <i>to rest, repose</i>
itfadd <i>be ended</i>	istiqâm <i>take up one's abode</i>
itqâbil <i>meet</i>	issaqqa <i>be soaked</i>
itqaddim <i>be advanced</i>	issâwa <i>agree together</i>
itkabib <i>be made round as a</i>	iskandarânî <i>Alexandrian</i>
<i>ball, in balls</i>	iswallî <i>of Assuan</i>
itlaff <i>be wrapped up</i>	iswira <i>bracelet, wristband</i>
itmashsha <i>take a walk</i>	iştabah bi <i>meet in the morning</i>
itnataq <i>be pronounced</i>	işşaffa <i>be strained</i>
itnattat <i>jump, skip</i>	ishtaghal <i>work</i>
itnaqal <i>remove one's self, be</i>	ishshauwim <i>consider of ill omen</i>
<i>removed</i>	ishshakka <i>complain of</i>
itwadda <i>perform one's ablutions</i>	ifti'âla <i>forgery, invention</i>
iţtallab <i>ask for</i>	iktasab <i>gain, earn</i>
ihtâr <i>be bewildered, confused</i>	ikhtâr, ikhtâr <i>choose</i>
iddaffa <i>warm one's self</i>	ikhtasha <i>be shy</i>
iddaffar <i>be plaited</i>	iltaqa <i>find, meet</i>
idrâf <i>kind of pumpkin</i>	iltabis <i>be clothed; be possessed of</i>
irta'ab <i>take fright</i>	<i>(a spirit)</i>
irta'ash <i>tremble</i>	inţafa <i>be extinguished</i>
izâr <i>cloak, shawl</i>	intaqal = itnaqal
izzaiyar <i>put on the izâr</i>	inţarash <i>fall prone, on one's</i>
izmint <i>cement</i>	<i>face</i>
izn <i>permission</i>	ingada' (= liter. inđaga') <i>lie on</i>
ista'giz <i>ask permission</i>	<i>one's side</i>
istaghfar <i>ask pardon</i>	inĥagar <i>be deserted, haunted</i>
istaghla <i>consider expensive</i>	inĥasad <i>be envied, have the evil</i>
istâhil <i>deserve</i>	<i>eye cast on one</i>
istahraş 'ala <i>look after, see to</i>	indâf <i>be able</i>
istahla <i>find sweet, pleasant</i>	inzalam <i>be wronged, tyrannized</i>
istarda <i>consent</i>	<i>over</i>
ista'zin <i>ask permission</i>	inşaraf <i>go away</i>
ista'âz <i>fly to for refuge (= 'âz)</i>	inshâl <i>be carried, put, away</i>
ista'raf bi <i>make acquaintance of</i>	infadd <i>be finished</i>
istafrad <i>be left alone</i>	inwalar <i>be frightened</i>
istaqrab <i>consider near</i>	iyâk <i>perchance</i>

U

Uşûl *regulations, custom, rule*| ummâl *of course, then*

B

Bauwâba *gate*
 bâṭ, bêyit *pass the night*
 bâṭ *armpit*
 bâṭin *inner, hidden*
 baṭṭikh *water-melons*
 baḡhl, baḡhla (biḡhâl) *mule*
 baḡḡhârî *sailor*
 baḡr; il b. il abyad *the White Nile*
 badan *body*
 badla *suit of clothes*
 bara *set free*
 baraka *blessing, good fortune*
 baram *go round, whirl*
 barûda, barûḏa *gun*
 bartûsha *old slipper, shoe*
 barr *shore, bank, country*
 barq *lightning*
 basat̄ (baṣat̄) *to please, spread*
 basît *simple*
 baṣal *onions*
 bashshar *give good news*
 bâ' *sell*
 ba'at *send*
 ba'ir *camel*
 bakht *luck*
 bakhkh *squirt, spit out*
 bakhkhar *sprinkle with incense*
 balâṭa *slab*

bala' *to swallow*
 bâligh *mature*
 ball *to wet*
 bamya, *the esculent hibiscus*¹
 bân *appear*
 banzahêr, *benzoar stone; a thing of great value or beauty*
 bannûra *a crystal vase or bottle*
 bêṭ *house; sheath*
 bedingân *egg-plant, aubergine*
 bêyâ' *seller*
 bîr *well*
 birâm (ibrîma) *earthen pot*
 birka *take, marsh, pit*
 bizz *breast*
 bishi' *ugly*
 bikr *virgin; binte bikr a girl*
 buhâq *fumes*
 burg *tower*
 burqu' *veil*
 burnus *white woollen hooded cloak*
 bûz *muzzle, snout*
 buqq *mouth*
 bulâd *steel*
 bulûḡh *maturity*
 bunduqî (dahab) *24 carat (as the Venetian sequin)*

T

Tâgin *pan*
 tâh *go astray*
 taham *accuse*
 taḡaf *present, give as a gift*
 tadwira *circle, circumference*
 tasqîya *broth*
 taṣwira *picture*
 tashrîfa *reception, levee*

ta'mîra *load; pipeful*
 taqrîbî *approximative*
 takhmîn *guessing, idea*
 tall *hill, heap*
 taman *price, value*
 tammim *to complete*
 tanbil *sit idly*
 termisa *point; teat*

¹ See Lane's "Modern Egyptians," ch. v.

ti'ib *get tired*
 tîl *linen*
 tîla *twisted rope*
 turba (turab), ṭurba *grave*

tuql *weight*
 tumna *the eighth part of the qadah*

T

Ṭaiyâr *current*
 ṭaiyâra *kite*
 ṭauwâf *watchman, patrol*
 ṭauwil (bâlu) *be patient*
 ṭabîb *physician*
 ṭabb *beat (of the pulse or heart)*
 ṭabbil *beat a drum*
 ṭabliya *board, table*
 tâṭâ *bend down*
 ṭâr *revenge*
 ṭarablis *a silk girdle or sash*
 ṭarah *get ripe*
 ṭarsha *vomiting*
 ṭariqa *manner*
 ṭashṭash *to fizz*
 ṭa'm *flavour*
 ṭafash *run away*
 ṭaffa *extinguish (fire)*
 ṭâqa *window, hole*
 ṭaqîya *cap*
 ṭaqṭaq *crackle, cause to crackle*
 ṭaqq *burst*

ṭaqm *suit of clothes, harness*
 ṭâl *to reach*
 ṭalab *to demand*
 ṭalâq *divorce*
 ṭama' *greed*
 ṭâmi' *covetous*
 ṭâwi' *obey*
 ṭêr *birds*
 ṭisht *basin*
 ṭêṣ; bahre ṭêṣ *exceedingly*
 ṭîn *Nile soil; land*
 ṭôf *patrol*
 ṭubṭâb; 'aṭ ṭubṭâb *just as wanted, à propos*
 ṭubgî *gunner*
 ṭuhûr *circumcision*
 Ṭura *name of a village (the site of a convict prison)*
 ṭurya *pickaxe*
 ṭûl; ṭul ma *as long as; 'ala ṭûl straight away*
 ṭumu' *covet*
 tuwâla *sofa, mattress*

G

Gabr *force, compulsion*
 gada' (gid'ân) *brave young fellow, galliard*
 garr *pull, draw*
 garrab *test, try*
 garras *inform of, disgrace*
 gazzâr (zz) *butcher*
 gazar *carrots*
 gâ' *be hungry*
 galas *sit*
 gallis *cause to sit*

gama' *collect, ail*
 gamâ'a *party, people*
 gamîl *beautiful*
 gân *ginn, geni*
 gawâz *marriage*
 gâyiz *allowed, permissible*
 gêsh *army*
 gibs *gypsum*
 giha *direction*
 gidîla *tress, plait, twist*
 giri *run*

girid *palm branches*
 Gîza (ig) *name of a village (the site of a convict prison)*
 gisim *bulky*
 gild *skin, hide, leather*

gins, *kind, variety*
 gûhara *jewel*
 guhr *hole*
 gurra *track, footprints, spor*
 gurn *mortar; barn*

GH

Ghaiyar *to change*
 ghâb *be absent*
 ghaṭṭa 'ala *cover*
 ghagarî *gypsy*
 ghadda *give lunch to*
 ghadr *perfidy*
 ghadwa *lunch*
 gharîb *strange; a stranger*
 gharram *to fine*
 gharqân *drowned*
 ghazâl *gazelle*
 ghazlî *of spun silk*
 ghasîl *washing*
 ghafal, ghifil *to dose*

ghafir *watchman*
 ghala *boil*
 ghalab *conquer*
 ghanî *rich*
 ghâya *end; li ghâya up to*
 ghêt *field*
 ghirim *be fined, pay a fine*
 ghilib, ghulub *be conquered, be wearied*
 ghina *wealth*
 ghubarîya (= asâr) *trace, vestige*
 ghurâb *crow*
 ghurba *strange land*
 ghurbâl *large sieve*

H

Hauwin *make easy*
 hâb *fear*
 habash *run against, fly at*
 habaq *flee*
 habb *fly at*
 hâg *be excited*
 ha da *see!*
 harab, hirib *run away*
 haram *the pyramid, pyramids*

hazz *shake*
 hâş *be noisy, excited*
 halas *talk idly*
 hals *idle talk*
 hamm *to interest, concern*
 hanna *make happy*
 hilik, halak *perish*
 Hind (il) *India*
 hôn *mortar*

H

Haiya *give long life*
 hauwid *turn a corner*
 hauwish *collect, hoard*
 habash *Abyssinians*
 habba *grain, little bit*
 haṭab *fuel*
 hadaf *throw*

haddâdî *of a blacksmith*
 haddit *converse*
 haddûta *tale, story*
 hâra (hawârî) *set of streets, quarter*
 harat *to plough*
 haraş *to guard*

ḥaram (il) (<i>sacred shrine of</i>) <i>Mecca</i>	ḥamad <i>praise</i>
ḥarâm <i>wrong, sin</i>	ḥamâr <i>red colour</i>
ḥarîr <i>silk</i>	ḥamal <i>bear, carry</i>
ḥarb <i>war, battle</i>	ḥaml <i>carrying</i>
ḥarrar <i>put, set, hold up</i>	ḥammâla (of zîr) <i>stand</i>
ḥarf <i>edge</i>	ḥantûr <i>victoria (carriage)</i>
ḥazzam <i>bind in a bundle</i>	ḥannin <i>cause to pity</i>
ḥasab 'ala <i>look after</i>	ḥâya ; bi l ḥâya <i>alive</i>
ḥasad <i>to envy</i>	ḥêt <i>wall</i>
ḥass <i>to feel</i>	ḥês ; min ḥêsu kân <i>however it may be</i>
ḥâsh <i>prevent</i>	ḥêl ; qa'ad 'ala ḥêlu <i>sit up</i>
ḥafaz <i>keep, protect</i>	ḥigâb <i>charm, amulet</i>
ḥâfi <i>barefoot</i>	Ḥigâz <i>Hijaz, pilgrimage</i>
ḥâfir <i>hoof</i>	ḥîrz <i>protection</i>
ḥaqq <i>right, what is due ; fi haqqî</i> <i>about, against, me</i>	ḥiss <i>sound, voice</i>
ḥakîm <i>doctor</i>	ḥisâb <i>calculation</i>
ḥâl <i>state, condition ; 'ala kulle</i> <i>ḥâl anyhow, however it may</i> <i>be</i>	ḥisba <i>account</i>
ḥâla <i>state, position</i>	ḥîla <i>trick, resource ; ma ḥiltûsh</i> <i>ḥâga he has no means, no-</i> <i>thing</i>
ḥalab <i>to milk</i>	ḥilw <i>sweet</i>
ḥalaq (ḥulqân) <i>rings</i>	ḥiwân <i>animal</i>
ḥalâl <i>lawful</i>	ḥuḍn <i>embrace</i>
ḥalâwa <i>sweets ; pourboire</i>	ḥusûm (ḥusûmât) <i>hot summer</i> <i>days</i>
ḥalfa <i>a prickly reed-like weed</i>	ḥurr (iḥrâr) <i>free</i>
ḥama <i>defend</i>	ḥurma <i>woman</i>

D

Dauwar (d) <i>cause to turn, turn</i>	dafa <i>heat</i>
dauwib <i>cause to melt, &c.</i>	daqn <i>chin, beard</i>
dâb <i>melt ; be worn out</i>	dakhâl <i>enter</i>
dabaḥ <i>to slaughter</i>	dâkhil <i>inside</i>
dabbar <i>contrive, arrange</i>	dakhkhan <i>emit smoke</i>
dâr (d) <i>turn</i>	dafan <i>bury</i>
daraga <i>step, degree ; moment</i>	daffis <i>bury</i>
dârîg <i>current, colloquial</i>	daqq <i>grind ; play (a musical in-</i> <i>strument) ; tattoo</i>
darra <i>winnow, scatter</i>	dâm (yidûm) <i>last, continue ;</i> <i>(yidûm) cause to last, per-</i> <i>petuate</i>
dâs <i>tread, run ('ala ovèr)</i>	damm <i>blood</i>
dashsh <i>grind</i>	
da'a li <i>bless</i>	
da'wa <i>affair, lawsuit</i>	

dawâya *inkstand*
 dâya *midwife*
 dîb *wolf*
 dibla *a plain finger-ring*
 diri *know*
 diqîq *flour*
 dimâgh *head, brains*

dimîr *a jacket (such as is worn
 by sufragis and cavasses)*
 dim'a (dumû') *a tear*
 dimma *conscience*
 dôr *story of a house*
 dura *maize*
 durbêsh *dry clods*
 dûn *low, inferior*

D

Ḍaiyif *entertain*
 Ḍab' *hyena, lion*
 Ḍa'if *weak*
 Ḍâf *add, entertain*
 Ḍalma *darkness*
 Ḍamar *foretell the future*
 Ḍamm *collect, gather*
 Ḍawa *shine*
 Ḍêf *guest*

Ḍirs *cog-wheel*
 Ḍifira *plait, tress*
 Ḍîqit il khulq *impetuosity*
 Ḍimn *amongst*
 Ḍuhr *noon*
 Ḍufr *nail (of the finger or toe)*
 Ḍulma *vegetables stuffed with
 mince-meat*

R

Ra'ûf *merciful*
 rauwah *go away*
 rabat il qôl *agree*
 rabb *lord, master*
 rabba *educate, bring up*
 rafl *pound (weight)*
 ragab (for raqab) *observe*
 ir Ragim *the Stoned (Satan)*
 raggab (Upper Egyptian) =
 raqab
 ragha *chatter (lit. foam at the
 mouth)*
 râha *rest; bêt ir râha closet*
 raghab *wish for*
 raḥam *have compassion on*
 raḥâya *hand-mill*
 raḥîm *merciful*
 raḥma *mercy*
 raḥmân *compassionate*
 radam *cover up with earth, &c.*
 raḍî *bad*

radd *reply*
 radda *bran*
 razaq *provide for*
 rasam *draw, delineate*
 râsh *head, head-piece*
 rashwa *bribe, reward*
 ra'ad *to thunder*
 ra'd *thunder*
 raqaba *neck*
 râq *be clear; get better (in health)*
 raqq *grow thin*
 raqqa' *to patch*
 raqwa *spell, charm*
 rak'a *bending of the knee in
 prayer, prostration*
 rakkib *fix, set up*
 rakha *relax, let fall*
 ra'y *opinion; 'ala ra'y accord-
 ing to*
 righîf *loaf*
 riḥ *wind; spirit*

ridi *to consent*
 risi *come to a decision*
 rismâl *capital*
 risha *feather*
 rif *country, village*
 riq *saliva*; ghaiyar riq *'ala*
breakfast on

rikâb *stirrup*
 riya' *dollar, 20 piastres*
 ru'ân *lingo, foreign tongue*
 rukûba *a mount*
 rukhâm *marble*
 rûmî *Greek*
 rummân *pomegranates*

Z

Zauwid *increase*
 zabûn *customer*
 zâd *increase (neut.)*
 zatûna *bracelet*
 zâd *provisions for a journey*
 zaghrûta *shrill cry of joy*
 zarawiya (= ballâshi) *a large*
earthen pot
 zar' *sowing; cultivated land*
 za'al *anger*
 zaffa *bridal procession*
 zaqq *push*
 zalabânî *seller of zalabya (a kind*
of fritter)

zammâr *one who plays on a*
reed
 zann *grumble, scold*
 zawâtî *belonging to grandees*
 zên = taiyib (dialect)
 zifir *greasy*
 zift *pitch*
 zikâ *alms*
 zimiq *get angry*
 zimîl *comrade*
 zîna *ornament*
 ziyâda *surplus, more*
 ziyâra (ziyâra) *visit*
 zukhma *a strap*

Z

Zauwar *take to visit*
 zabaṭ *control*
 zâbiṭ *officer*
 zabṭiya *principal police-office*
 zaḡhaṭ *to swallow*
 zahar *appear*
 zâr *to visit*

zâr (zîkr) *repeating the name of*
God (see Lane's "Mod.
Egypt," ch. xxiv.)
 zalaṭ *pebbles*
 zann *think, suppose*
 zûr *forgery, perjury*

S

Sa'al *ask*
 sabagh *to dye*
 sabbâgh *dye*
 sabat *prove, hold true*
 sabba' *be seven days old*

sab' *lion*
 satr *veiling (one's sins); pardon*
 sâda *plain, without sugar*
 sadaq *tell the truth*
 sagan *imprison*

sahm arrow
 sâr proceed
 sarah rove, travel; go to one's work
 sa'ad, sa'ad 'ala make prosperous
 sa'âda prosperity; Excellency
 sa'id, si'id prosperous
 safariya trip, expedition, campaign
 safaq take a bribe
 saffar conduct on a journey
 saq drive
 saqa to water, irrigate
 saqsaq soak
 saqqa soak (bread in broth)
 sâkin (sukkân) dwelling, haunting, spirit
 salaṭa, ṣalaṭa salad
 salaq boil
 salâm u sallim! dear me!
 salâma safety
 salâmât greetings
 salgam a kind of turnip
 sallim deliver; make safe
 sama sky, heaven
 samara fruit, result
 samm to poison
 samma to name
 sammar nail, fasten down
 samn melted butter

sâwa to equal
 sawârî cavalry
 sêf sword
 sidgh cheek
 sigha jewellery
 sihr sorcery
 sidêrî waistcoat
 sidr breast
 sidq truth
 sîra tale
 sirrî secret
 sirmâh profligate
 si'i (yis'a) go, take oneself to
 si'id become prosperous
 sikit be silent
 sikin inhabit
 sikkîna knife
 sikhthiyân morocco binding
 silâh weapon, arms
 simâkh (il widn) orifice (of the ear)
 simm poison
 siwa a cooking
 su'âl question
 subû' seventh day
 sûr wall
 sur' reins; 'ala âkhir sur' at full gallop
 sukhra, ṣukhra corvée
 sukna habitation
 sultâniya basin, bowl

S

Saiyâd, ṣeyâd fisherman
 ṣauwaṭ to shriek
 ṣabah be in the morning, &c.
 (§ 561)
 ṣabahiya following morning
 ṣabar, ṣubur be patient, wait
 ṣabiya girl
 ṣabbah wish good-morning
 ṣaṭh, ṣuṭûh roof, terrace
 ṣahd great heat

sâhî awake
 ṣâhib friend
 ṣahh be proper, besit
 ṣahha wake
 ṣaddar bring out, put in front
 ṣarîra determination, mind
 ṣarakh, ṣarrakh to shriek
 ṣarr to wrap
 ṣarkha a cry, scream
 ṣafâr yellow colour

şaffa *straw, filter*
 şâlih *pious*
 şalla *pray*
 şâm *to fast*
 Şamadîya *name of a chapter of*
the Koran
 şan'a *profession*
 şanf *class, kind*
 şêd *shooting, fishing*
 şêf *summer*
 şirâya *palace*

şirikh *screeching*
 şî'idî *native of Upper Egypt*
 şî(ş)a niya *tray*
 şifa *quality*
 şiyâm *a fast*
 şubh *morning*
 şubhîya *morning time, early*
morning
 şughr *smallness, youth*
 şuhba *bouquet*
 şûra *face*

SH

Sha' *to wish*
 sha'am *be of ill omen*
 shê(ai)ya' *send*
 shê(ai)yil *cause to carry*
 shabah *image, resemblance*
 shabb *young, young man*
 shabba *alum*
 şatâra *cleverness, skill*
 şataf *wash, rinse*
 şâtîr *clever*
 şuţfa *flint-lock*
 shahaq *sigh*
 shahrî *monthly*
 şadd *pull*
 shara *buy*
 şaraţ *make a condition*
 şarah *make impression on,*
affect
 şarâra *spark*
 şaraf *honour*
 şarba *draught of water, &c.*
 şarţ *condition*
 şarrab *give to drink*
 şarr *evil*
 şarraf *to honour*
 şarq *East*
 şarmat *tear to pieces*
 şâsh *muslin*
 şa'r *hair*
 şafa *heal*
 şaġî *rascal*

shaqq *to split*
 shaqq *crack, crevice*
 şakar *speak well of*
 şakkar *thank*
 şakwa *complaint*
 şakħş (şakħş) *person*
 şâl *shawl*
 şâmî *Syrian*
 şam'a *a candle*
 şamla *band*
 şamm *to smell*
 şankal (şankil) *trip up*
 şâwir *consult*
 şê *thing*
 şehâda *testimony*
 şêl *lifting up; carrying away*
 şibi' *be satisfied, satiated*
 şiriţ *ribbon; wick*
 şirik *partner*
 şirwâl *loose trousers*
 şîsh *an iron spike*
 şî'îr *barley*
 şî'îrî *of the shape or form of*
barley
 şifa *health*
 şikl *form*
 şinîşa *a hole through a wall*
 (similar to a ţâqa)
 şôka *fork*
 şuwêşa *small tuft of hair*

- 'aiya *make ill*
 'aiyat *weep*
 'aiyid *to feast (tr.)*
 'aiyil *child*
 'aiyin¹ *appoint*
 'au'au, 'auwa, *to bark*
 'auwad *compensate*
 'auwaq *be long, delay*
 'abba *fill*
 'atliya *giving, gift*
 'atîâr *druggist*
 'agab *please, suit*
 'agan *knead*
 'âd *to return*
 'âd (in Upper Egypt) = baqa²
 'ads *lentils*
 'aris *bridegroom*
 'arbid *search*
 'ard *honour; fi 'ardak! mercy!*
 'arr *to disgrace*
 'arsh *throne*
 'arûsa *bride; a metal or wooden ornament worn by women over the nose, supporting the veil*
 'âz *seek refuge from*
 'azaq *to till*
 'âzib *unmarried, widower*
 'aziz *dear*
 'azzib *torture, punish*
 'azzil *remove (neut.)*
 'azm *determination, energy*
 'asal *honey*
 'as'is *grope after*
 'âş *soil, bespatter*
 'aşar *squeeze, press*
 'aşba ('azba) *black silk kerchief (worn by women round the head)*
 'aşr *the time of afternoon prayer*
- 'aş'aş *become rigid*
 'ashshish *to nest*
 'âfa *give health and strength to*
 'afraî *madden, frighten*
 'afriî *devil, sprite*
 'afsh *stuff, baggage*
 'afya *health, strength*
 'aql *reason, head, intelligence*
 'afw *pardon*
 'âl *excellent*
 'âlam *world*
 'aliq *forage*
 'âlim *learned*
 'alqa *a beating*
 'allim *teach; mark*
 'amal *make, do; make as if, pretend*
 'âmir ('ummâr) *inhabiting, frequenting; 'âmir il bet name given to the serpent guardian of the house where he has fixed his abode*
 'amla *act, deed*
 'ammî *ignorant*
 'ân *raise*
 'awad *a recompense, compensation*
 'êb *vice, shame*
 'êsh *bread; living, life*
 'êla *family*
 'ên *eye*
 'ibâda *worship*
 'ibâra *phrase; matter*
 'ibb *breast-pocket*
 'itir *'ala stumble on*
 'itîsh *be thirsty*
 'id *festival*
 'igl *calf*
 'iriq *to sweat*

¹ The lower classes often say 'annin for 'aiyin.

² In its use as an adverb it is sometimes heard together with baqa ('âd бага).

'irsa weasel
 'irq vein; 'urûq il figl radish tops
 'izâl effects, furniture
 'izz height, fulness, depth
 'isha the time of evening prayer
 'ishiq fall in love with
 'ilim know
 'inaba a grape

'ûd stick. (See § 301.)
 'uzûma invitation; banquet
 'ôm swimming; unfordable
 (water)
 'uzr excuse
 'ușmallî Ottoman
 'ufâr dust
 'uqba end; recompense

F

Fatan tell tales, denounce
 fatta broth, bread soaked in
 milk
 fattah emerge (of the sun)
 Fattâh Opener (God)
 fahat dig
 faḥar dig
 faḥl calf, young of a buffalo, &c.
 (larger than the 'igl)
 faddân acre
 faddad to silver, inlay with silver
 fâdî empty, disengaged
 farag chance, occasion
 faraḥ joy
 faraș mare
 farash spread out; furnish, stuff
 (chairs, &c.)
 faram cut small, mince
 farrat (fi) get rid of, "chuck"
 farragh distribute; empty
 farrâsh sweeper; a general servant
 farraḡ distribute, divide
 farsh carpets, bedding
 farqa' explode
 faza' spring up; startle; threaten
 fazz jump up
 fasqîya fountain
 fașal to bargain

fașș slice
 fașșaș to shell, cut into slices
 fâq recover consciousness
 faqas to hatch
 fâkir mindful
 fakkar remind
 fakharânî maker of pottery
 fâkhûra pottery
 falaq to split
 fânî transient
 fanțaz deck out
 fanțaziya a show, parade
 fițîr pastry
 figl radishes
 fihim understand
 fiđil remain
 fikr thought, idea
 fikra thought, idea
 fiqî, fiqî schoolmaster (in a kut-
 tâb), reciter of the Koran
 filfil pepper
 fuțûr breakfast
 fursha brush
 furn oven
 fusduq, fuzduq pistachio nuts
 fukhkhâr earthenware
 fûl beans
 full jasmine

Q

Qaiyâla mid-day heat
 qabad to cash
 qabûl, qubûl acceptance

qabbil to kiss
 qatal kill; strike (in dialect of
 Upper Egypt)

qaṭar <i>that on which perspiration has fallen</i>	qashsh <i>straw, stubble</i>
qaṭar <i>run after, go with</i>	qashshish, qashqish <i>pick up, gather, glean</i>
qaṭam <i>cut with teeth</i>	qafash <i>seize</i>
qaṭṭâ' <i>iṭ ṭariq highway robber</i>	qall <i>be deficient, be little; lessen (tr.)</i>
qaḥṭ <i>famine, hunger</i>	qallib <i>turn upside down, stir</i>
qâd <i>to light, kinile</i>	qammaş <i>to skip</i>
qadam <i>foot</i>	qanâya <i>small canal, stream</i>
qadar <i>appointed period, destiny</i>	qânûn <i>code of laws, rule</i>
qadaḥ <i>a dry measure (small fraction of the ardabb)</i>	qandil <i>cup or glass for holding oil, used as a lamp</i>
qadr <i>worth, power</i>	qêd <i>fetter, shackle</i>
qadd <i>about, nearly</i>	qibil <i>accept</i>
qaddim <i>present, offer</i>	qîṭân <i>cotton cord</i>
qaḍa <i>do, accomplish</i>	qidir <i>be able</i>
qaraş <i>to sting, pinch</i>	qidra <i>earthen pot</i>
qarâfa <i>cemetery</i>	qîrât <i>24th part of a faddân</i>
qaraq <i>talk scandal, tell tales</i>	qirib <i>be near; be related</i>
qarr <i>confess, tell tales</i>	qirba <i>water-skin</i>
qarrâya <i>lamp (in form of a bowl)</i>	qirtâş <i>cone-shaped paper bag</i>
qarrab <i>approach</i>	qird <i>monkey</i>
qar' <i>vegetable marrows</i>	qisma <i>portion, fate</i>
qarash <i>crunch</i>	qishṭa <i>cream</i>
qarqash <i>crunch, munch</i>	qishr <i>rind, bark, shell</i>
qarn <i>horn</i>	qiyâma <i>day of resurrection</i>
qarnabiṭ <i>cauliflower</i>	qûṭa <i>kind of tomatoes</i>
qazân <i>boiler, cauldron</i>	quḍûm <i>arrival</i>
qâs <i>to measure</i>	qûra <i>forehead</i>
qassim <i>divide into parts</i>	qurma <i>log</i>
qaşab <i>sugar cane; gold thread</i>	qulla <i>earthen water-bottle</i>
qaşaba <i>a land measure</i>	qumâr <i>gambling</i>
qaşad <i>intend</i>	qun' <i>contentment</i>

K

Kauwim <i>heap up; cut up into pieces</i>	karawêta <i>sofa</i>
kabâb <i>pieces of mutton or lamb (roasted on skewers)</i>	karsh <i>hurrying</i>
kabb <i>pour, upset</i>	karkaba <i>noise</i>
kattif <i>tie the hands behind the back</i>	kasbân <i>gainer</i>
karaf <i>smell out, sniff</i>	kasr (in dahab kasr) = khâm raw
karakôn <i>police-station</i>	kassil <i>be lazy</i>
	kashaf <i>uncover</i>
	kâfa <i>to reward</i>

kafan <i>shroud</i>	kirsh <i>belly, paunch</i>
kaff <i>palm of the hand</i>	kis <i>bag, purse</i>
kaffa <i>suffice</i>	kifâya <i>sufficiency</i>
kallif <i>cost; expend</i>	kilma <i>word</i>
kêf; 'ala kêfak <i>as you like</i>	kôm <i>lump, piece; mound</i>
kêla <i>a dry measure, the twelfth part of an ardabb</i>	kubbêl <i>brougham</i>
kamân, kemân <i>also, more, again</i>	kubr <i>greatness; old age</i>
kitâb <i>book; marriage contract</i>	kuttâb <i>primary school</i>
kitâba <i>writing</i>	kuhl <i>a black pigment for the eyes</i>
kitf <i>shoulder; haṭṭe kitf hurry away</i>	kursî <i>seat, throne; âyit il Kurst name of the 256th verse of the 2nd chapter of the Koran</i>
kidib <i>tell a lie</i>	kûz <i>mug</i>
kidb <i>a lie; false</i>	kuffiyya <i>shawl worn round the head</i>

KH

Khabaṭ <i>strike, knock</i>	khass <i>grow thin, shrink</i>
khavar <i>news</i>	kaṣrân <i>losing; lost</i>
khavar <i>bake</i>	khâf <i>to fear</i>
khavîz <i>baking</i>	khaff <i>be light; get well</i>
khavaṣ <i>tell lies, slunder</i>	khala <i>desert, open space</i>
khavbat <i>knock frequently</i>	khâlî <i>free from</i>
khatma <i>a recitation of the Koran, Koran reading</i>	khalîfa <i>caliph, chief</i>
khaṭab <i>betroth</i>	khallaṣ <i>finish, satisfy, "do for," "do"</i>
khaṭaf <i>snatch</i>	khallif <i>beget</i>
khaṭba <i>match-maker</i>	khamrân <i>drunk</i>
khaṭṭ <i>make lines, rows</i>	khân <i>bazaar</i>
khaṭṭ (khuṭṭ) <i>line, furrow</i>	khâyin <i>treacherous</i>
khaṭṭaṭ <i>make lines, furrows, ridges</i>	khêr <i>goodness; good</i>
khaṭwa <i>step</i>	khêra <i>choosing, choice</i>
khadd <i>cheek</i>	khibra <i>experience; ahl il khibra expert</i>
kharag <i>go out</i>	khilâf <i>difference; bi khlâf contrarily</i>
kharag (yikhrig) <i>distil</i>	khîyâl <i>shadow</i>
kharazâu <i>cane</i>	khôd <i>shallow, fordable</i>
kharag <i>to drill, pierce</i>	khuluṣ <i>be finished</i>
kharr <i>leak, fall in drops</i>	khulkhâl <i>anklet</i>
kharrat <i>cut into slices</i>	khunqa <i>wrist</i>
kharrag <i>perforate with holes</i>	
khazîna <i>treasury</i>	

L

Labakh *acacia Egyptiaca*
 lâḥ (il fagr) *to dawn*
 lazaq *to stick (act.)*
 laff *go round; put round, wrap up*
 laqa, lâqa *find*
 laqaḥ *throw*
 lamm *collect*
 lélâtî *nightly*
 libba *a kind of necklace (see Lane's "Mod. Egypt." Appendix A)*

libda *felt cap*
 liḥiq *reach, succeed, manage to*
 liziq *to stick (neut.)*
 lizim *be necessary*
 lissa *still, not yet*
 lubya *haricot beans*
 luqma *bit, mouthful*
 lumân *convict prison, penal servitude*

M

Maiyidî, mêyidî *old coin = one para or faḍḍa (= half a mite)*
 maugûd *found, present*
 mablagḥ *sum, amount*
 maṭar, naṭar *rain*
 maṭlab *buried treasure*
 mâgûr *earthen basin*
 maghâra *cave, cavern*
 magzûb *lunatic, fanatic*
 mahr *dower*
 maḥill, maḥall *place*
 maḥgûr *deserted, haunted*
 maḥrama *a cloth of coarse muslin embroidered in silk or gold threads*
 maḥzûziya *enjoyment*
 madfa' *gun, cannon*
 madwid *manger*
 madyafa *guests' apartment*
 mara (yimrî) 'ala *agree with (of food)*
 mârid *an evil jinnée of a powerful class*
 martabân *an earthen pot*
 margah *to swing*
 marghûba *desire, fancy*
 marḥaba! *welcome!*

marmar *alabaster; shâsh marmar muslin of a moiré pattern*
 masa *be evening; evening*
 masâgh *jewellery*
 masâfa *distance*
 masal *example, proverb; for example*
 masalan *for example*
 maṣrûf (pl. maṣârîf) *expenses*
 mashsha *cause to go; go*
 mashhad *funeral*
 ma'rifa *knowledge*
 ma'rûf *kindness, politeness*
 ma'na, mi'na *sense, meaning*
 maqṭaf *basket (made of palm leaves)*
 maqdûr *appointed, fated*
 maqra'a *wand*
 ma'kûl *eaten, edible*
 makrûsh *hurried, out of breath*
 maksab *profit*
 makfi *upset, upside down*
 maklûb *mad (dog)*
 makhṣûṣ *special, private*
 mâliḥ *salt (adj.)*
 malbûs *dress, garment*

mallin <i>millième</i> (about a farthing)	melabbis <i>bonbons</i>
malmûm <i>collected together</i>	menaqqat <i>spotted</i>
malyân <i>full</i>	mewahwig <i>burning, on fire</i>
ma'mûr <i>official representative</i>	mithazzim <i>girded</i>
mamrûd <i>ill</i>	mitl <i>like, as</i>
manâb <i>portion, share</i>	mityassar <i>a good many</i>
manâkhîr <i>nose</i>	mihla <i>delay, respite</i>
mâni' <i>hindrance, obstacle</i>	mihrât <i>plough</i>
manfa'a <i>advantage</i>	mistaufî <i>large, enormous</i>
manfûkh <i>blown, filled out by the wind</i>	missaiyaṭ <i>of repute</i>
mankhul <i>sieve</i>	miskôf <i>Russian</i>
medauwar <i>round</i>	mi'akhza <i>blame</i>
mezaiyara <i>a demoness</i>	miqdâr <i>quantity</i>
mesâfir <i>travelling, traveller</i>	milâya <i>sheet, shawl</i>
meṣahhad <i>burning hot (of the sun)</i>	milîḥ <i>nice, good</i>
mesha'lî <i>executioner</i>	muṭî' <i>obedient</i>
meshakhlaqa, <i>kind of necklace</i>	mudîr <i>governor, director</i>
me'aknin <i>wretched</i>	mudîriya <i>province</i>
me'allim <i>teacher, foreman</i>	murzaq <i>provided for, blest</i>
mefaddad <i>silver-plated</i>	muṣîba <i>affliction</i>
meqaula <i>contract</i>	mu'takaf (nahw.) <i>secret, hidden</i>
meqambar <i>huddled up</i>	mufrad <i>alone, single</i>
mekabbib <i>in balls</i>	muqtada (nahw.) <i>necessity, requirement</i>
	muqrî <i>read (man)</i>
	mulûkhîya <i>a species of mallow</i>

N

Nauwar <i>to light, throw light on</i>	nadâma <i>repentance</i>
nabash <i>dig; bury</i>	naẓar <i>sight; evil eye</i>
nabbit <i>sprout</i>	naẓra <i>look; evil eye</i>
nabbih 'ala <i>give instructions to</i>	naṣab <i>to set up</i>
naṭṭ <i>leap</i>	naṣad <i>escape; enter, pierce, pass</i>
naga <i>save</i>	nafas <i>breath</i>
nagaf <i>chandeliers, lanterns</i>	nafa' <i>be of use; use, profit</i>
naggis <i>consider unclean</i>	nafakh <i>inflate</i>
nahab <i>to plunder</i>	nâfiq <i>deceive, be a hypocrite</i>
nahâs <i>copper, copper vessel</i>	nafs <i>evil eye, envy</i>
nahiya <i>direction, side</i>	naffad <i>pass (tr.) through</i>
nâda <i>call out</i>	nâqiṣ <i>wanting, less</i>
	naqb <i>hole</i>
	naqqat <i>mark with spots</i>

nâkif *tease, worry*
 nakhal *sift*
 naml *ants*
 nawa *intend*
 nâ'yib *portion, lot*
 nitfa *piece, bit*
 nigis *unclean*
 nihâya *end*
 nisa *women*
 nisnâs *monkey*
 nişib, naşib *portion, share*

nishâra *sawdust, shavings*
 nifs *envy, spite*
 nîlî *of the Nile*
 nimr *tiger*
 niya *intention; niya khalşa*
 good faith
 nûr *light*
 nuqra *hole*
 nuql *dried fruits and nuts*
 (mekassarât)
 mukhasîya *spur, goad*

W

Wâti *low*
 wagad *to find*
 waḥsh *wild animal*
 wahl, waḥla *mul*
 wada' *sea shells*
 wadda' *take leave of*
 waraq *paper; leaves*
 wazîfa *duty*
 wassa' *widen, make room*
 waşsa *to charge, order*
 waşsal *cause to arrive, conduct*
 waşl *receipt*

washsh *glide (as a serpent)*
 wa'âya *earthen bowl*
 walî *saint*
 wilîya *lady, old woman*
 walla' *to light, burn*
 widn *ear*
 wisikh *dirty*
 wişil *arrive*
 wishsh *face, surface, shot*
 wilifa *companion, mate*
 wil'a *live coal*
 wuşṭ *in the centre of, amidst*

Y

Yâbis *dry*
 yatîm *orphan*
 yadd = id (§ 24, note)

yamanî *of Yemen*
 yamm, yamma, side
 yâwir *aide-de-camp*

INDEX

The numbers refer to the sections

- ACCENT, 39
Accusative, 63
 Direct object, 276-79, 288, 297,
 546-57
Adjective—
 Relative, 42 *a*, 44
 Formation of, 43-45
 Comparison of, 47, 337-48
 Multiplicative, 105
 Distributive, 106
 Numeral, 107
 Substantive used as, 296
 Concord of, 316-30
 Used as substantive, 331, 332
 Used adverbially, 336
Adverb, 104, 244, 345, 581-2
Apposition, 289-95, 418
Article—
 Definite, 40, 124 (4 *d*), 248-52
 Indefinite, 40, 247
- BAQA, 560
Betâ', 69, 121 (Rem. *d*), 251, 257-9,
329, 382
- CONDITIONAL sentences, 507-16
Conjunctions, 245, 571-80
Consonants—
 Pronunciation of, 19, 20
 Double, 22-4
 Assimilation of, 25
 Transposition of, 28
Contraction, 9 (Rem. *c*), 29-38
- DATIVE, 63 *b*, 275, 288, 570 note
Diminutives, 42 *c*, 45
Diphthongs, 1, 8
Dual, 70-75, 307-14, 317, 468
- ELISION, 29
- FEMININE, 50-62, 458 note, 465-7.
 See also under verb (concord)
Figures of speech, 585-93
Fractions, 108-9
- GENITIVE, 63 *b*, 64-69, 254-74
Gerund, 504
- INDIRECT discourse, 517-21
Infinitive, 230-32, 497, 565 -
Interjections, 246, 583
Interrogative sentences, 522-27
- MOODS, 490-97
- NAHWY, preface, appendix, and *passim*
Negative particles, 153-60
Negative sentences, 533-45
Nouns—
 Formation of, 41, 42
 Collective, 42 *a* (Rem. *a*), 322, 408,
 461
 Of unity, 42 *a*, 298, 305
 Compound, 46
 Gender of, 49-62
 Declension of, 63
 Verbal, 228-39, 297
 Used absolutely, 288
 Of multitude, 321, 462
Numerals, 92-110, 320, 349-61
- ORDER of words, 315, 352-3, 360,
423, 584

PARTICIPLES, 498-503. See also acci-
dence under verb
Passive, 135, 505-6, 555
Plural, 76-91, 364
Prepositions, 240-43, 570
Pronouns—
Personal, 111-20, 362-75
Possessive, 121, 393-6
Demonstrative, 124, 406-22
Interrogative, 125, 423-8
Relative, 126, 429-37
Indefinite, 127, 128, 443-57
Distributive, 129, 438-42
Reflexive, 122-3, 397-405

QĀM, 559
Qat'a, hiatus, 21

SINGULAR, 298-306
Spelling, 1 (Rem. *b*)
Suffixes, 113-21, 367-8, 376-92,
400

TENSES, syntax, 473-89

VERBS—
Triliteral, 130-221
Derivative, 161-81, 186-7, 195-6,
201, 207, 212, 215, 226-7
Weak, 187-215
Strong, 133-86
With *qaṭ'a* for one of the radicals,
187-91
With *w* for one of the radicals,
192-202
With *y* for one of the radicals,
203-15
Defective, 216-21
Quadriliteral, 222-7
Concord with subject, 458-72
Expressing fear, surprise, &c.,
528-32
Transitive and intransitive, 546-57
Impersonal, 558
Peculiar uses of, 559-69
Vocative, 121, 280-7
Vowels—
Pronunciation, 2-7, 16
Helping, 9, 10
Shortening of, 11, 13, 15
Lengthening of, 12

Wa, wi, we, 572-6

THE END

