

EGYPTIAN COLLOQUIAL ARABIC

A CONVERSATION GRAMMAR

W. H. T. GAIRDNER

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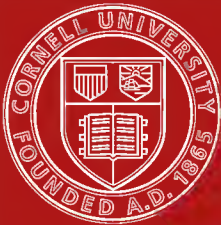
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**EGYPTIAN COLLOQUIAL ARABIC**

*IN PREPARATION.*

**ARABIC PRONUNCIATION: A Practical Phonetic Handbook.**



# EGYPTIAN COLLOQUIAL ARABIC

A CONVERSATION GRAMMAR  
AND READER

BY

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ASSISTED BY

SHEIKH KURAYYIM SALLĀM  
(if feix kurəjjim salla:m)

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1917

ET

ALUMNIS  
SCHOLÆ CAHIRENSIS UBI REBUS ARABICIS STUDETUR,  
QUORUM IN CORPORIBUS MINIME VILIBUS  
FACTUM EST EXPERIMENTUM.

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## PREFACE

OF all Arabic colloquial dialects, the best work, and the most work, has probably been done on Egyptian Arabic. What has been accomplished in this field by Spitta, Willmore, S. Spiro, and others, will certainly not be superseded. This being so, it is incumbent on the newcomer to justify his entrance into that field, by indicating the special need which he is attempting to meet. That need in the present case can be summed up by the word *presentation*. It seemed to the writer that an effort should be made to apply to Egyptian Arabic some of the modern methods now used in teaching living languages; that a book needed to be compiled which should have constantly in view the *ensemble* of teacher-and-pupil, and the oral conversational work in which they are supposed to be engaged.

This, then, is what I have steadily held in view in writing the present book, with what success remains to be seen. I can at least say that it is the result of practical experience as least as much as linguistic theory. It embodies work done during the past four years with class after class of keen language students, during which time it was possible to see what was, and what was not, important in teaching Arabic to adults. No pains were spared to adapt the means to the end. A first draft, which represented a year's work, and which was far from having proved a failure, was cheerfully consigned to the waste-paper basket. An entirely new draft was prepared, which in turn has been so greatly supplemented, altered, and improved, that the present book represents in reality a *third* improved and practically new version.

Among the special features which have been included, the following may be mentioned:—

(1). The abolition of disconnected sentences, which are destitute of context, and whose reason for existence is to illustrate some grammar rule. With very few exceptions all the sentences in this book have a context, consisting either of objects, pictures, or actions which are immediately intelligible; or of a definite subject-matter, the elements of which are intelligibly connected *inter se*.

(2). The abolition of the dry-bone verb conjugations and paradigms. Each verb-unit is clothed in an appropriate sentence, and these sentences are arranged in dialogue form, thus giving living practice in the use of the various persons and attached pronouns.

(3). The abolition of grammar rules preceding each exercise, and the substitution of leading questions which enable the student himself to deduce the grammar illustrated by the subject-matter of each section. Thus each student compiles an Arabic grammar for himself.

(4). In dealing with so grammatical a language as Arabic, and in writing for students in whose minds grammatical categories are already formed; I have not hesitated to make the main framework of the first part of the book a *grammar* frame-work. At the same time, I have (in the Reader and pieces "for general conversation") crossed this method by another which turns on *subject*, and which therefore cuts right across grammar and grammar rules. The result is, to some extent, a compromise between two methods, which are often contrasted by their representatives in a hostile way. It remains to be seen whether this proceeding will earn the benediction or the wrath of both parties.

(5). The medium of instruction is Arabic from the very outset, English being dispensed with. Even the insertion of the English parallel pages, for which I apprehend the censure of Reform Method enthusiasts (to whom I owe so much), is intended to accord with this aim; for a glance at the English in print will save having to drag English into the conversation. (Moreover the English section will be useful for retranslation, which is so valuable a way of conserving the results of each lesson). It must not be forgotten that in the east good language teachers are rare, not common; and it would not therefore be safe to argue that, because trained language-teachers of the direct methods in the west can throughout and entirely refrain from calling in the aid of English, this will be the case when so difficult a language as Arabic is being taught by eastern teachers to Europeans.

It remains to add a few words about the notation which has been used in this book.

In regard to the use of a Romic rather than the Arabic system no apology at this time of day is needed. It is sufficient to say that all who have worked seriously at any Arabic Colloquial have

found Arabic symbols for it not only inconvenient, but utterly impracticable. So little does the use of Romic symbols interfere with the study of the Classical in the Arabic notation that the parallel use of the two has been found an *advantage*, in helping to keep the two forms ocularly, and mentally, distinct. But what kind of Romic? It is unfortunate that all who have written on Arabic have employed systems more or less different from each other; so that the introduction of yet another system—and so different a one—needs an apology, especially seeing that the Egyptian Government's recent adoption of one of the others (Willmore's) for the place-names in its maps and plans might seem to have gone some way to standardizing that system.

The following considerations, however, determined the writer to abandon Willmore's system (followed in the first draft), and adopt that of the International Phonetic Association (with the necessary modifications).

(1). The multiplicity of the diacritic points below the letters and the length-marks above; the unsoundness, scientifically, of having so many marks above and below the eye's line of travel; and the proved insufficiency of those marks to arrest the attention; and to ensure correct habits of pronunciation. In the present book the diacritic marks have been introduced into the body of each letter, and the length-mark is now in the same line as the letters themselves.

(2). The unsoundness of using two letters to indicate one sound, as Willmore's [sh] for [ʃ], [gh] for [g]. This defect was still more apparent when the letters had to be doubled, and the clumsy groups [shsh], etc., were produced. S. Spiro correctly avoids this, but only at the cost of employing yet more diacritic signs.

(3). The advisability of adopting a scientific phonetic notation which would be internationally valid, because internationally recognised.

Only the International Phonetic Alphabet appeared to satisfy the necessary conditions; and in consequence it was finally adopted for this work. Experience has shewn that there is no need whatsoever to be alarmed by its apparent novelties. Students have experienced no difficulty in slipping into it from the very first lesson.

My hearty thanks are due to my wife and to Miss H. M. Harrison for much help in the laborious work of copying in the formative

stages of the book ; to Milād Effendi Saleeb, Atolla Effendi Athanasius, and Sheikh Ali Nūh (all teachers of Arabic in the Cairo Study Centre), for pieces contributed to the Reader ; to Miss Janet Lewis for the effective illustration which she so kindly executed at my request ; and most of all to my Arabic assistant, Sheikh Kurayyim Sallām, whose carefulness, patience and inventiveness were never found wanting.

If this book aids any student to a surer and speedier acquisition of a grammatical and idiomatic Arabic, I shall feel greatly rewarded.

CAIRO,

Nov. 9, 1916.

TABLE OF EGYPTIAN ARABIC SOUNDS.

	Labial.		Dental.		Alveolar.		Palatal.	Velar.	Uvular.	Laryngal.	Glottal.
	Bi-labial.	Labio-dental.	Without velarization	With velarization	Without velarization	With velarization					
Plosive ..	b		t d	ṭ ḏ				k g	q		ʔ
Nasal ..	m				n			[ŋ]			
Lateral ..			[l̥] l			ɾ					
Rolled ..					[r̥] r						
Fricative ..	w	f	s z	s ʒ	ʃ		j	g	x	ħ ʕ	h
CONSONANTS.											
Close ..	u						Front. i	Back. u			
	Half-close ..	o					e	ə	o		
						a	á	ǣ			
Open ..											
VOWELS.											

## CONSONANTS.

## PLOSIVES.

- b Fully voiced, *i.e.* voice present from the beginning of the plosion.  
 t Dental, *not* alveolar as the English [t]. Tongue-point considerably further forward. Aspirated. Lips away from teeth.  
 d Fully voiced. Position, as [t].  
 † As [t] but with velarization.<sup>1</sup> Unaspirated. Lips conceal teeth.  
 ‡ As [†], voiced.  
 k As English [k]. Well aspirated.  
 g As English [g] in "gold."<sup>2</sup>  
 q Pronounce key, kah, koo, and [q] is one degree further back.<sup>3</sup>  
 ʔ The sound made in a slight, hardly audible, cough.

## NASALS.

- m } With good nasal sonority.<sup>4</sup>  
 n }

## LATERALS.

- l The whole of the front of tongue high and well forward, point and edges against upper front teeth; and that, whatever vowel precedes or follows. Back of tongue down.<sup>5</sup>  
 † Back of tongue raised.<sup>6</sup> Point slightly retracted.

## ROLLED.

- r Trilled more than an English, less than a Scottish [r].<sup>7</sup> Tongue forward, not retroverted and turned up as in American [r].

<sup>1</sup> Velarising is the raising of the back of the tongue towards the gu position. What one *feels* is as if the whole tongue was raised, and also *expanded*, in the mouth.

<sup>2</sup> In upper Egypt English g in gaol [dʒ] is substituted.

<sup>3</sup> Only in the word for koran (qurʔa:n) in the colloquial. Otherwise ʔ is substituted in and near Cairo, and g in most of the provinces.

<sup>4</sup> ŋ (ng in English "king") may occur, accidentally, when n is followed by unvoiced k or g: *e.g.* baŋk ("counting-house"), biŋg ("chloroform").

<sup>5</sup> Voiceless ɭ is heard when unvoiced after a closed syllable, *e.g.* fiɭ ("radish").

<sup>6</sup> See Note 1. Nominally only in the Arabic word for God (aḥḥa:h); but occurs also when l is influenced by a neighbouring velarised consonant: *e.g.* †aḥḥab ("request") for †aḥlab. Scotch, American, and even English speakers must take great care to keep l and † quite distinct.

<sup>7</sup> Voiceless ɾ is heard when unvoiced after a closed syllable, *e.g.* miɾ (metre).

## FRICATIVES.

- w Lips considerably more rounded and protruded than with English [w].
- f As English [f].
- s Point a little above the lower front teeth. Lips right away from teeth, which show. Stronger, more ringing hiss than in England.
- z Same, voiced.
- s Tongue-point as in [s]; velarised.<sup>1</sup> Lips nearly *conceal* teeth. Hiss duller than that of [s].
- z Same, voiced.<sup>1</sup>
- ʃ As English [sh], but with front part of tongue somewhat more raised. Lips slightly protruded.
- j As English [y].
- g As [ch] in Scotch "loch," *voiced*. *Without* uvular scrape. (As [g] in German "wagen".)
- x *With* uvular scrape. As [ch] in German "ach!"
- ħ Passage just behind uvular narrowed. Hold thus while breath is puffed through. *No uvular scrape must be heard*. Unvoiced.
- ʕ Voiced. Constriction of muscles still stronger than with [ħ], owing to the difficulty of voicing in this position. *Tone* of voice is as when one attempts to sing a note below one's lowest compass.
- h As English [h]; but the voiced correlative [ħ] is often heard.<sup>2</sup>

---

<sup>1</sup> See p. 2, note 1.

<sup>2</sup> *E.g.* duḥn ("oil"), or duhn.

## VOWELS.

[International Phonetic symbols are enclosed in square brackets. The sign : denotes the lengthening of the previous vowel. When this sign is placed in brackets it denotes an original long syllable which through position loses some or all of its length.]

- i Narrow when lengthened, as in English "mien." When short, somewhat wider [ɪ], as in English "bit".
- e A pure vowel, not diphthongised as in English "detour." As French é.
- a Almost exactly as English a in man, but with more open mouth. [æ]. In prolonging a:, *be careful to hold tongue very steady, and not to diphthongise as in English "air," nor to get to the position of English "err,"* [ɛ:].
- ɑ As in English "father." Almost exclusively a long vowel in Arabic.
- ɑ̄ An "obscure" variety of the above as the English u in bud, somewhere between ɑ and the vowel in "err". Almost exclusively a short vowel in Arabic. [ʌ].
- œ As a in English what, and o in lot. In prolonging, be careful not to tighten anything, nor to increase the rounding, as is done in English (contrast "wan" and "worn," — wæn, wɔ:n). [ɔ].
- o A pure vowel, not diphthongised as o is in English, e.g. "lo!". As Scotch "no," French "tôt." *Lips well rounded.*
- u Narrow when long, as in English "rude." Somewhat wider when short, as in English "full" [ʊ]. *Lips well rounded.*
- ° A very rapid "obscure" vowel, in short unaccented syllables, e.g. m<sup>h</sup>ammad ("Mohammed").

## DIPHTHONGS.

<ul style="list-style-type: none"> <li>a to i.</li> <li>œ to i.</li> <li>a to u.</li> <li>œ to u.</li> </ul>	}	i and u very narrow. Indeed j and w are often reached.
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## ACCENT.

The accent is denoted (when required) by the sign ' placed immediately *before* the accented syllable.





EXERCISES IN THE VOWELS AND CONSONANTS.—I.

SYLLABLES. THE 26 CONSONANTS COMBINED WITH THE VOWELS.

(Each syllable is given short and long.)

Name of Consonant in Arabic.	kasra group.		fatha group.		ḍamma group.		diphthongs.		Consonants Vowelless and Final.
	High-front.	Mid-front.	Low-front.	Low-back.	Mid-back.	High-back.	ai	au	
be:	bi:	be:	ba:		bo:	bu:	baj	baw	fab
te:	ti:	te:	ta:		to:	tu:	taj	taw	fat
ṭe:	ṭi:	ṭe:		ṭe:	ṭo:	ṭu:		ṭej	feṭ
da:l	di:	de:	da:		do:	du:	daj	daw	fad
ḍa:d	ḍi:	ḍe:		ḍe:	ḍo:	ḍu:		ḍej	feḍ
ka:f	ki:	ke:	ka:		ko:	ku:	kaj	kaw	fak
gi:m	gi:	ge:	ga:		go:	gu:	gaj	gaw	fag
qa:f	qi:	qe:		qe:	qo:	qu:		qej	fūq
ʔalif	ʔi:	ʔe:	ʔa:		ʔo:	ʔu:	ʔaj	ʔaw	faʔ
mi:m	mi:	me:	ma:		mo:	mu:	maj	maw	fam
nu:n	ni:	ne:	na:		no:	nu:	naj	naw	fan
la:m	li:	le:	la:		lo:	lu:	laj	law	fal
re:	ri:	re:		re:	ro:	ru:	rej	rew	fōr

Plosives, from front to back.

lateral Nasals.

Fricatives, from front to back.

waw	wi	wi	we	wa	wo	wu	waj	waw	faw
fe:	fi	fi	fe	fa	fo	fu	faj	faw	faf
si:n	si	si	se	sa	so	su	saj	saw	fas
se:d	si	si	se	sa	so	su	sej	sew	fes
ze:n	zi	zi	ze	za	zo	zu	zaj	zaw	faz
ze	zi	zi	ze	za	zo	zu	zej	zew	fez
si:n	fi	fi	fe	fa	fo	fu	faj	faw	faj
je:	ji	ji	je	ja	jo	ju	jaj	jaw	faj
ge:n	gi	gi	ge	ga	go	gu	gej	gew	fog
xe	xi	xi	xe	xa	xo	xu	xej	xew	fox
ha	hi	hi	he	ha	ho	hu	haj	haw	fah
ʕe:n	ʕi	ʕi	ʕe	ʕa	ʕo	ʕu	ʕaj	ʕaw	faʕ
he:	hi	hi	he	ha	ho	hu	haj	haw	fah

<sup>1</sup> In passing from the velarised (high-back) position of *t* to the high-front position of *i*, a very short *u* is heard: thus, *tʰi(:)*. Less easily distinguishable with *e*.

And so, *tʰvi*, *qʰvi*, *sʰvi*, *zʰvi*.

<sup>2</sup> Practically an exclusively literary consonant. It must be remembered that *ʔ* and *g* are substituted for it in Cairene and Upper-Egyptian respectively. In this book it has been decided to substitute the Cairene *ʔ* for *q* throughout. Thus *qetʰi*, "he said," becomes *ʔa:ʰi* in this book. Upper-Egyptian *ga:ʰi*.

## EXERCISES IN THE VOWELS AND CONSONANTS. II.

[For sound-drill and practice in reading *only*. Not for vocabulary or memorizing.]

*The kasra or i and e group.*

t	tifl <sup>1</sup>	dregs	ḏ	ḏi:ʔ	distress
	fitna	seduction		fi:ḏ	overflow !
t	tifl <sup>1</sup>	infant	l	li:f	palm-fibre
	fiṭna	wisdom	r	ri:f	country-side
d	dill	guide !		kiti:r	much
ḏ	ḏill	shade	s	si:n	the letter S
l	liff	go round !		táxsi:s	making-worse
r	sirr	secret	s	si:n	China
s	sidr <sup>2</sup>	lote-tree		táxsi:s	specializing
	giss	feel !	z	zi:d	increase
s	sidr <sup>2</sup>	chest		bari:z	Paris
	liss	thief	z	(zi:d)	
z	zikr <sup>2</sup>	dervish-prayer		jigi:z	he irritates
z	jizinn	he supposes	ḥ	ḥi:n	a time
ḥ	jihigg	he goes on pilgrimage		ri:h <sup>3</sup>	smell
h	jihigg	he emigrates		masi:h	Christ
x	xism	rival	h	tanbi:h	notice
g	giʃʃ	guile	ʕ	i:ʔ	feast
ʕ	ʕibb	breast-pocket		wadi:ʕ	meek
	ʕinab	grapes		e: e	
	liʕb	play	t	te:s	goat
	dirʕ	breast-plate		tesna	our goat
	i:			bet	house
t	ti:n	figs		betna	our house
	mi:t	a hundred	t	te:r	bird
t	ti:n	mud		terna	our bird
	jihit:t	surrounds		ḥet	wall
d	di:k	cock		ḥetna	our wall
	fi:d	inform !	d	de:l	tail

<sup>1</sup> Notice the unvoiced *l*. } These will not be distinguished by a sign  
<sup>2</sup> Notice the unvoiced *r*. } hereafter.

ḏ	ḏe:f	guest	s	se:f	summer
	ḏefna	our guest	z	ze:t	oil
	be:ḏ	eggs	z	(ze:t)	
	bedħa	her eggs	x	xe:r	well-being
r	de:r	monastery	ʕ	ʕe:n	eye
	derna	our monastery		ʕenħa	her eye
s	se:f	sword			

*The fatha or a group.*

	a			a:	
b	ba:ʃbiʃ	he soaked	b,t	ba:t	he passed the night
	ʃabb	a youth		ta:b	he repented
t	taff	he spat	d,k	da:k	
	fatt <sup>1</sup>	he broke small		ka:d	he nearly . . .
d	damm	blood	g	ga:d	he was generous
	madd <sup>1</sup>	he stretched	ʔ	da:ʔ	he tasted
k	kalb	dog		ja:ʔa	collar
	fakk	he undid	m	ma:l	he inclined
ʔ	ʔaʃʃ	straw		da:m	it continued
	ʃaʔʔ	he split	n	na:s	people
m	lamm	he picked up		ba:n	it appeared
n	fann	art	l	la:	no
	bank (or baŋk)	office		ʃa:l	he lifted
	baŋga (or baŋga)	beetroot	r	ra:kib	riding
l	laʃʃ	he went round		ga:ri	running
	talg	ice	s	sa:b	he left
	ball	he wetted		ba:s	he kissed
	nagl	offspring	z	za:d	he increased
r	kafr	village		fa:z	he succeeded
s	sabb	he abused	ħ	ħa:n	it was time
	bass	only		la:ħ	it exhaled
z	zall	he humbled	ʕ	ʕa:l	fine !
	lazz	it pleased		ba:ʕ	he sold
ħ	ħadd	anyone		sa:ʕa	watch, hour
	faħm	coal	h	ħa:n	it was easy
	laħħ	he insisted		fa:h	he uttered
ʕ	ʕadd	he added			
	naʕl	sandal			
h	hadd	he pulled down			
	fahm	understanding			

<sup>1</sup> Carefully notice the forward position of the tongue-point.

	a:		With		
With			t following,	nətt	he jumped
r following,	ta:r	vengeance		mənti <sup>2</sup>	logic
t	ba:t	armpit		bəsi:t <sup>3</sup>	simple
	ba:til	vain	đ preceding,	đəmm	he gathered
đ	ba:đ	some		dəll	he was astray
	fa:đil	excellent	đ following,	fəđđ	he dispersed
	ha:dir	ready [ered	s preceding,	səbr	patience
s	la:s	he was bewild-		səla	prayer
z	ba:z	he was ruined	s following,	bəss	he glanced
	á		z preceding,	zənn	he supposed
r	márr	he passed		zəfət	pebbles
	gárd	stock-taking	z following,	həzz	good fortune
g	bágl	mule		həfəz	he kept
	dágdág	he crushed	g preceding,	gəff <sup>4</sup>	he cheated
x	báxt	luck	x	xəff <sup>4</sup>	he got better
	ʔáx	brother		ə:	
	fáxx	snare	r	rə:d <sup>5</sup>	he willed
	fáxr	boast		rə:gil	man
w	wágh <sup>1</sup>	face	t	əttə:h <sup>6</sup>	Allah, God
	ə		t	tə:l	it was long
r preceding,	rəbb	Lord	đ	də:rib	striking
	rətil	he sang	s	sə:r	he became
	rətl	lb.		sə:fi	clear
t	təʔ <sup>7</sup>	it burst	z	zə:hir	apparent
	tərd	parcel	x	xə:s <sup>7</sup>	special
	təlab <sup>2</sup>	request	g	gə:b <sup>8</sup>	he was absent

<sup>1</sup> Exceptionally. Usually w takes a. In wəʔt (time) and wəjja (with) w exceptionally takes ə. Also fuwəjja (little).

<sup>2</sup> With a tendency to be velarised throughout, into tətəb.

<sup>3</sup> Etymologically this s is s.

<sup>4</sup> In the colloquial x and g are often followed by a sound that is nearer á than ə: e.g. xáll (vinegar), gáda (lunch). Exceptionally x is succeeded by a in xamsa (five).

<sup>5</sup> In the colloquial ra: is heard sometimes, if the succeeding consonants are forward ones, e.g. ra:kib (riding).

<sup>6</sup> With accent on final. But the h is hardly audible in colloquial. Frequently the accent is shifted to the first syllable, in which case the second loses its length; thus, 'əttə.

<sup>7</sup> In the colloquial x does not by itself take ə:. For this the next consonant must be a velarised one, as here. If the next but one be

*The damma or o and u group.*

	o:, o		đ	đuhr	noon
t	to:b	garment		ʕuddđ	bite!
	tobha	her garment	q <sup>r</sup>	qur <sup>3</sup> a:n	Koran
ʔ	ʔo:ʔ	neck-ring	l	kul, kull	eat!, all
	ʔo <sup>3</sup> ha	her ring	r	durr	peals
d	do:l	these	s	summ	poison
	ʕo:d	return		dust	I trampled
	ʕodha	her return	s	summ	deaf people
đ	anađo:l	Anatolia		nuss	half
	ho:đ	tank	z	zull	humiliation
r	do:r	turn	z	zulm	injustice
	dorna	our turn	g	gutt or gutt	plunge!
s	so:t	lash		lugd	gullet
	soʔna	our lash	h	hurr	free
s	sot	sound		ruht	I went
	sotna	our sound	ʕ	ʕugb	conceit
	ʕo:s	smearing		guʕt	I was hungry
z	zo:ʔ	good taste	h	fuht	I uttered
	gozha	her husband			u:
z	(zo:ʔ)		t	turt	mulberry
g	go:s	plunging		tu:l	gauze
x	xo:x	peaches	ʔ	ʔu:l	length
h	lo:h	slab	k	ku:k	T. Cook & Sons
	lohna	our slab	r	nur	light
ʕ	no:ʕ	species	s	sur	city-wall
		u	s	sur	tyre
t	tumn	police-station	h	hur	Houris
	mutt	thou didn't die		ru:h	Noah
ʔ	ʔuzz	pshaw!	h	hur	Hur
	nuʔt	jump!		jifu:h	he utters
d	duhn	oil	ʕ	ʕurđ	lute
	rudd	give back!		ku:ʕ	elbow
				jasu:ʕ	Jesus

velarised we get a:, e.g. xa:līs. If both are forward we get ai, e.g. xa:tim (ring).

<sup>8</sup> Similarly ga: is sometimes heard if the succeeding consonants are forward ones, e.g. ga:sil (washing).

<sup>1</sup> Only in this word is this consonant pronounced true in the colloquial.

<i>Diphthongs</i> <sup>1</sup> ai, əi.		mejja	water
taiha	wandering		
teifa	silly	aw	or
daixa	giddy	taww	just this moment
dejj	gleam	dəww	gleam
saiha	travelling	lau	if
saiha	crying out	kakaw	cocoa
fa:j	tea		

*Words (a) with doubled consonants, (b) without.*

Stop Consonants.	(a)		(b)	
t	fattah	be open ! ...	fatah	open
t	gəttə	cover up	gətə	cover
d	maddid	extend	madad	supply
h	həddərit	she prepared	hədərīt	be present
k	ħakkim	cause to rule	ħakim	it so happens
g	nagga	save	naga	he was saved
ʔ	ʃaʔʔa	suite of rooms	ʃaʔa	misery
Continuative Consonants.		[shine		
m	lanmaʕit	she caused to	lamaʕit	she shone
n	hanna	congratulate	hana	joy
l	kallim	speak to	kalima	a word
ʔ	'əħħa	God	təʔəb <sup>2</sup>	a request
r	deṛrebit	she mixed	deṛəbit	she struck
s	fassaħit	she made room	fasaħit	she made room
s	fassaħ	make correct	fəseħ	be correct
z	gazza:r	butcher	gaza:ra	butchery
z	nezzəm	organize	nezzəm	make verses
ʃ	bəffār	evangelize	bəfār	mortals
g	nəggəz	prick often	nəgəz	prick
x	dəxxəlīt	introduced	dəxəlīt	entered
h	bəħħar	go north	bəħr	sea
ʕ	ʔaʕʕad	seat (act.)	ʔaʕad	sat
h	gəħħiz	prepare	gəħiz	ready
w	sawwa	smooth	sawa	together
j	ħajja	greet	ħaja	shame



## SUMMARY OF RULES FOR THE A-VOWELS.

Without going into all the details, which would lead to too great intricacy, the following guiding principles for determining the character of the A-vowels may be mentioned.

1. [æ, œ:] occur when [t, ð, s, z, r, x, g] precede. The first four *without any exception*. The last three lose some or all of their modifying force when the succeeding consonants are non-modifying and are vowelled with [i]. At the *end of words* the vowel that succeeds [r, x] and [g] is nearer [ǎ] than [æ].
2. [æ] occurs when [t, ð, s, z] succeed.
3. [ɑ:] occurs when [t, ð, s, z] and [r] succeed.<sup>1</sup>
4. [ǎ] occurs when [r, x, g] succeed. But when these consonants are vowelled with [i] then [a] will precede, unmodified.
5. [a] occurs when none of the above seven modifying consonants are found in the positions mentioned above. Thus, twenty-one consonants do not modify at all.

N.B.—In the succeeding pages we have decided to treat [ʕ] as a non-modifying consonant. It is true that very often the ear seems clearly to hear [ʕɑ, ɑʕ, ʕɑ:] rather than [ʕa, aʕ] and [ʕa:]. But if one listens intently or asks the teacher to pronounce the vowel very distinctly, one hears the [a] vowel clearly emerge *at the last*. This shows that the apparent [ɑ] character of the vowel associated with ʕ is really due to the passing from the [ɑ]-timbre which is inherent in the consonant itself.

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<sup>1</sup> a: when x and g succeed.

## EXERCISE No. I.

## THE FIRST EXERCISE.

*The Masculine Noun.*

1. What (is) this?—A book! That (is) a book.
2. Say (it) again (*lit.* "from a second (time)").
3. Once again (*lit.* "also a time").
4. Still not perfect (= "not yet perfect").
5. Now (it's) better.
6. And what is this?—This is a book also.
7. And this?—This is a handkerchief.
8. And this, what is it?—This is paper.
9. See now, this is a *white* handkerchief. Do you know (the word) "white."? . . . See, this (is) paper, (is it) not so?—Yes, this is paper.
10. Well, this is *white*. This is a handkerchief, eh? Well, this is white too. This is a shirt, it is white too. The handkerchief is white; the shirt is white; the paper is white. Understood?  
Understood perfectly (*or* not yet . . .).
11. Well then, white means what?—White means not black.
12. This is a book.—This is a big book and this is a small book. Say that!
13. That is big; that is small: understood? Yes, understood: that is big, that small.
14. (Is) that a big book?—Yes, it is big.
15. Correct! (Is) that a small book?—Yes, it is small.
16. (Is) that a small book?—No, it is big.
17. Correct! Is that a big book?—No, it is small.
18. Look. That is a door: that is an open door. That is a shut door: understood?—Understood! That is, etc.
19. That is a window. That is an open window and that is a shut window. Yes, that is, etc.
20. Is the door (the window) open now?—Yes, the door is open now.

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<sup>1</sup> i of *kita:b* elided, being unaccented and followed by a long accented syllable.

<sup>2</sup> u loses its length before two consonants (Im). Orig. *qu:l*.

<sup>3</sup> Assimilated from *kaman*.

<sup>4</sup> The a loses its length, see note 2.

tamri:n nimrit wa:h'id.

awwil tamri:n. (it tamri:n l\_awwil.)

l\_ism il m°zakkôr.

1. ?eh da ?—kita:b ! da\_kta:b.<sup>1</sup>
2. ?ul<sup>2</sup> min ta:ni (*fem.* ?u:li, *pl.* ?u:lu).
3. kamam<sup>3</sup> mårre. *e* ' *i*
4. lissa mu? tamam.
5. dilwe?t ahsan.
6. wi ?eh da ?—da ktab<sup>4</sup> kaman.
7. wi da ?—da mandil.
8. wi da ?eh hu:wa ?—da were?<sup>5</sup>.
9. fu:f<sup>5</sup> ba?a (*f.* fu:fi, *p.* fu:fu), da mandil\_abjeð. ti'raf  
abjeð ?<sup>6</sup> .. fu:f, da were?<sup>5</sup>, mu? kida ?—aiwa da were?<sup>5</sup>.
10. aho d\_abjeð. da mandil, mu? kida ? aho d\_abjeð kaman.  
da ?ami:s, hu:w(a)\_abjeð kaman. il mandil ?abjeð ; il  
'ami:s ?abjeð ; il were?<sup>5</sup> ?abjeð ; mafhu:m ?—mafhu:m  
tama:m (*or* lissa mu? mafhu:m).
11. ba?a, ?abjeð ja'ni e: ?—abjeð ja'ni mu?\_iswid.
12. da\_kta:b. da kta:b kibi:r, wi da kta:b sugejjôr. ?ul kida!
13. da kbi:r, de\_sgejjôr.<sup>7</sup> mafhu:m ?—aiwa, mafhu:m: da\_kbi:r,  
de\_sgejjôr.
14. da\_kta:b kibi:r ?—aiwa, hu:wa\_kbi:r.
15. tamam ! ; da\_kta:b sugejjôr ?—aiwa hu:we\_sgejjôr.
16. da\_ktab sugejjôr ?—la:, hu:wa\_kbi:r.
17. tamam ! ; da ktab kibi:r ?—la, hu:wa\_sgejjôr.
18. fu:f ! da ba:b. da bab<sup>8</sup> maftu:h. da bab ma'fu:l. maf-  
hu:m ?—mafhu:m ! da ba:b, *etc.*
19. da fibba:k. da fibbak<sup>8</sup> maftu:h, wi da fibba:k ma'fu:l.—  
aiwa, da fibba:k, *etc.*
20. il bab da (if fibbak) maftu:(:)h dilwe?t ?—aiwa\_l bab (l\_  
fibbak) maftu:(:)h dilwe?t.

<sup>1</sup> Similarly the u loses length (orig. fu:f).

<sup>6</sup> ?abjeð usually loses ? after a consonant, but may retain it for emphasis.

<sup>7</sup> u elided. See note 1.

<sup>8</sup> See note 2.

21. It is open now ?—No, not open now. Now it is shut.
22. That is a big open book.  
That is a big shut book.  
That is a small open book.  
That is a small shut book.
23. What is that ?—That is ink.
24. Is it white ?—No, black.
25. (Is) that a white book ?—No, it is a black book.
26. Correct ! We say, it is black, it is not white. It is big, it is not small : it is open, it is not shut.
27. What are these ? These (are) a book, and paper, and a handkerchief, and a window, and a door, (*or*) These are the book, and the paper, and the handkerchief, and the window, and the door.
28. Very good. Say now, " These are a big book, and white paper, and a white handkerchief, and an open window, and a shut door, and a long pen."
29. " Long," means what ? This is a long lesson, n'est-ce pas ?—Yes, it is *very* long.

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*For Systematic Grammar. I.*

1. Deduce the rule for copulas " is " and " are," etc.
2. Deduce the rule for indefinite " a," " an."
3. Deduce rule for attribution of adjective to an indefinite noun.
4. Deduce rule for attribution of *two* adjectives to an indefinite noun.
5. Observe absence of interrogative particle : how then was interrogation denoted in above sentences ?

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<sup>1</sup> *ī* passing vowel to separate the three consonants <sup>2</sup>th.

<sup>2</sup> mahuf = it (is) not; shortened into muf, not. ma = *ne*; hu = *it*; f like *pas*.

<sup>3</sup> <sup>2</sup>il loses its hamza after the final consonant of the preceding word (unless it is separated from it by a stop).

21. hu:wa maftuħ dilwəʔt ?—la:, muʃ maftuħ dilwəʔt. dilwəʔt<sup>4</sup> ʔ  
hu:wa maʔfu:l.
22. da ktab kibi(:)r maftu:ħ.  
da ktab kibi(:)r maʔfu:l.  
da ktab sugəjjər maftu:ħ.  
da ktab sugəjjər maʔfu:l.
23. ʔeh da ?—da ħibr.
24. hu:wa\_bjəʔ ?—la:, da ʔiswid.
25. da kta:b\_abjəʔ ?—la:, hu:wa\_kta:b\_iswid.
26. tama:m! bi\_nʔu:l, hu:wa\_swid, mahufʔ\_abjəʔ. hu:wa kbi:r.  
mahuf sugəjjər. hu:wa maftu:ħ, mahuf maʔfu:l.
27. ʔeh do:l ?—do:l kita:b, wi wərəʔ, wi mandi:l, wi fibba:k, wi  
ba:b (or do:l\_il<sup>3</sup> kita:b, wi\_l<sup>4</sup> wərəʔ, wi\_l mandi:l, wi\_f<sup>5</sup>  
fibba:k, wi\_l ba:b).
28. təjjib xarlis! ʔul dilwəʔt “do:l kitab kibi:r, wi wərəʔ\_abjəʔ,  
wi mandi:l\_abjəʔ, wi fibbak maftu:ħ, wi bab maʔfu:l, wi  
ʔalam təwi:l.
29. “təwi:l” jaʕni ʔeh? da dars təwi:l, muʃ kida ?—aiwa  
təwi:l ʔawi!

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<sup>4</sup> If preceded by a final vowel, ʔil loses its vowel also.

<sup>5</sup> If the preceding final consonant is ʃ the l is assimilated to it. About half the consonants assimilate thus: viz. *stops*, t, ʔ, d, ʔ; *continuatives*, n, r, s, ʂ, z, ʒ, ʃ. (Also, occasionally g, and, rarely, k.)

## II.

## THE SECOND EXERCISE.

*The Demonstrative Pronoun. The Directions. The Feminine Noun.*

1. Where is the pen?—Voici the pen!  
[The handkerchief, the door, etc., etc.]
2. Where is the window?—Voici the window!
3. Where is the sky?—Voilà the sky above! = \*And where is the ceiling?—The ceiling is above too.
4. Where is the sun?—The sun is above too, like the roof.
5. And the earth, where is it?—The earth is below.
6. Listen! Where is the big book?—Here is the big book!
  
7. And this, what is it?—That is the small book.
8. And this?—It is the black ink.
9. And this?—It is the white paper.
10. This envelope is open, n'est-ce pas?—Yes, this envelope is open.
11. Is this window shut?—No, this window is not shut, it is open.
  
12. This big book is open, n'est-ce pas?—  
Certainly,<sup>1</sup> this big book is open, it is not shut.
  
13. Is this small book shut?—Yes, this small book is shut, it is not open.
14. This ink is black, not so?—Yes, this ink is black; it is black.
15. Is not this white handkerchief clean?—Yes, that white handkerchief is very clean; it is not dirty.
16. Is this lesson nice?—Yes, it is very nice.
17. What is this?—This is a pen-nib.
18. Is this nib good?—Yes, this nib is good.
19. Is it very good?—Yes, it is very good.
20. Where is the good nib?—Here is the good nib!
21. This pretty thing, what is it?—This pretty thing is a picture.

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\* This sign denotes a resumption by the first speaker.

<sup>1</sup> Lit. "known!" cp. German *gewiss*.

<sup>2</sup> Very short passing vowel to separate the three consonants ʔff.

<sup>3</sup> Lit. "she," for ʔerġ is feminine, though without the characteristic [a] of the feminine, see No. 17.

## tamri:n nimrit\_itne:n.

ta:ni tamri:n. (it tamri:n it ta:ni.)

ism il ʔiʃa:ræ. il gihart. il ism il muʔannas.

1. il ʔalam fe:n ?—ʔaho\_l ʔalam ! (il ʔalam\_aho(h) !)  
[il mandi:l, il ba:b, etc., etc.]
2. if fibbak fe:n ?—ʔaho\_f fibba:k ! (if fibba:k aho(h) !)
3. is sama fe:n ?—ʔahe s sama foʔ ! = \* w\_is saʔf<sup>l</sup> fe:n ?—is saʔf<sup>l2</sup> fo(:)ʔ kaman.
4. if fams<sup>l</sup> fe:n ?—if\_fams fo(:)ʔ kaman, zejji\_s\_saʔf.
5. wi\_l ʔarḏ<sup>l</sup> fe(:)n hi:ja<sup>3</sup> ?—il ʔarḏ<sup>l</sup> taḥt.
6. isma<sup>l</sup> ! il kita:b\_il kibi(:)r fe:n ?—ʔadi\_l kita:b\_il kibi:r !  
(or il kita:b il kibi:r aho !)
7. wi da ʔeh\_hu:wa ?—da\_l\_kita:b\_is\_sugejǰār.
8. wi da ?—hu:wa\_l ḥibr<sup>l</sup> l\_iswid.
9. wi da ?—hu:wa l werəʔ l\_abjeḏ.
10. iz zər<sup>fl</sup> da maftu:ḥ, muʃ kida ?—ʔaiwa, iz zər<sup>fl</sup> da maftu:ḥ.  
(ʔaiwə\_z\_zər<sup>fl</sup>...)
11. if fibbak da maʔfu:l ?—la:, if fibba(:)k da muʃ maʔfu:l,  
hu:wa maftu:ḥ. (or la\_f fibba:k...)
12. il kita:b il kibi(:)r da (or il kitab da l kibi:r) maftu:ḥ, muʃ  
kida ?—ma<sup>s</sup> hu:m, il kita:b il kibi:r da (or il kita:b da l kibi:r)  
maftu:ḥ, mahuf maʔfu:l.
13. il kita:b\_is\_sugejǰār da maʔfu:l ?—aiwa\_l kita:b də s\_sugejǰār  
maʔfu:l, mahuf maftu:ḥ.
14. il ḥibr<sup>l</sup> da\_swid,<sup>4</sup> muʃ kida—aiwa l ḥibr<sup>l</sup> da\_swid. hu:wa\_swid.
15. il mandi:l da l\_abjeḏ niḏi:f ?—aiwa l mandi:l da l\_abjeḏ  
niḏi:f kitir, mahuf wisix.
16. id dars<sup>l</sup> da\_kwajjis<sup>5</sup> ?—aiwa hu:wa\_kwajjis kitir.
17. ʔeh di: ?—di ri:ʃa.
18. ir ri:ʃa di naf<sup>a</sup> ?—aiwa r ri:ʃa di naf<sup>a</sup>.
19. hi:ja naf<sup>a</sup>\_kti:r ?—aiwa hi:ja naf<sup>a</sup>\_kti:r.
20. ir ri:ʃa\_n naf<sup>a</sup> fe:n ?—a:di\_r\_ri:ʃa\_n naf<sup>s</sup>(a)\_ahe !
21. il ḥa:ga\_l gami:la di ʔeh\_hi:ja ?—il ḥa:ga l gami:la di su:re.

<sup>4</sup> For iswid.

<sup>5</sup> Full form kuwajjis (which, like sugəjǰār, is in the diminutive formation). Only women give this word its full articulation. Men usually pronounce it kwajjis, or even kwais.

22. This long thing, what is it?—This long thing is a table.
23. Is this long table wide too?—Yes, this long table is wide too.
24. Is this long, wide table high too?—Yes, this long, wide table is high too.
25. Where are the books?—Here are the books!
26. Are these books nice?—Yes, they are very nice.
27. Are these nice books open?—Yes, these nice books are open.
28. Is this a book or a nib?—Neither (is) this a book nor a nib, but this is a pencil (or pen).
29. Is this colour black or white?—This colour is neither black, nor white, but red.
30. Are these books big or small,—They are neither big nor small, but medium.
31. Is this lesson medium or short?—It is neither medium nor short, it is very long indeed.

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*For Systematic Grammar.*

1. Deduce from the above the general rule for forming the fem. from masc. adjective.
2. Deduce the regular masc. plural termination. (See No. 26.)
3. Decline, from the above, the word for “this,” in masc., fem. and plural. Also the more vivid [aho].
4. Deduce the rule for the adjective in agreement with a definite noun. And what if there is more than one adjective?
5. Notice that neuter plural nouns may be accompanied by feminine singular adjectives, etc.

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<sup>1</sup> Neuter plurals may be accompanied by *feminine singular* pronouns, adjectives, and verbs. Or alternatively, as here, by plural ditto.

<sup>2</sup> humma kwajjisa would be also correct; but not hi:ja kwajjis:i:n.

<sup>3</sup> Or la 'hu:wa\_swid.

<sup>4</sup> Or il kutub do:l la hi\_kbi:ræ, etc., or la humma\_kbi:ra.

<sup>5</sup> For ʔusejjār, also a diminutive formation. Compare the build of sugəjjār, kuwajjis, ʔusejjār.



22. il h̄a:ga di\_t\_t̄awi:la ʔeh\_hi:ja? — il h̄a:ga di\_t\_t̄awi:la t̄ar̄ebe:za.
23. it̄ t̄ar̄ebe:za di\_t\_t̄awi:la ʕ̄ri:ḏ̄e kaman?—aiwa t̄ t̄ar̄ebe:za\_t̄ t̄awi:la di ʕ̄ri:ḏ̄e kaman.
24. it̄ t̄ar̄ebe:za di\_t\_t̄awi:la\_l ʕ̄ri:ḏ̄a ʕalja kaman? — aiwa\_t̄ t̄ar̄ebe:za\_t̄ t̄awi:la\_l ʕ̄ri:ḏ̄a di hi:ja ʕalja kaman?
25. il kutub fe:n ʔ—ʔahi (ʔahumma)<sup>4</sup> \_l kutub (or il kutub ahum !).
26. il kutub do:l kuwajʕjisa? (kuwajjisi:n?)<sup>4</sup>—aiwa hi:ja\_kwajjisa (humma\_kwajjisi:n)<sup>2</sup> x̄a:lis.
27. il kutub do:l il kuwajjisa maftu:h̄a? (kuwajjisi:n, maftu:h̄i:n). —ʔaiwa\_l kutub do:l, etc.
28. da\_kta:b walla ri:ʕa? — la da\_kta:b wala ri:ʕa, la:kin da ʔalam.
29. il lo:n da\_swid walla\_bj̄eḏ?—il lo:n da la ʕhu\_swid<sup>3</sup> wala\_bj̄eḏ, la:kin hu:wa\_(a)ḥm̄or.
30. il kutub do:l kibi:r̄a walla\_sḡejj̄ora? — la hi\_kbi:r̄a<sup>4</sup> wala\_sḡejj̄ora, la:kin hi:ja mitw̄as̄eta.
31. id d̄ars<sup>1</sup> da mitw̄as̄et walla\_ʔs̄ejj̄ar<sup>5</sup>?—la hu:wa<sup>6</sup> mitw̄as̄et wala\_ʔs̄ejj̄ar, hu:wa t̄awi:l ʔawi x̄a:lis.

6. Deduce the rule for “neither—nor—but” sentences. How does the Arabic for “nor” differ from “or.”?
7. In clauses with “this” *plus* an adjective *plus* a noun (e.g. “this big door”) show that “this” [da] can be fitted in in two ways.

N.B.—[da] may be translated “this” or “that.” The *special* word for “that” [dukha], [d̄ikha], [dukham], may only be used when the object has to be distinctly emphasised in comparison with a nearer one.

<sup>6</sup> Or la hu.

<sup>7</sup> Notice that in all these “neither—nor” sentences, the second may be given the pronoun with ʕ, e.g. wala huʕ ʔus̄ejj̄ar, “nor is it short.” So in No. 28, wala hiʕ ri:ʕa = “nor is it (ʕ.) a nib.” But in this case it is better to give the first clause ʕ also, e.g. hu:wa muʕ mitw̄as̄et (or ma huʕ).

## III.

## THE THIRD EXERCISE.

*Form of the Comparative. Prepositions. The Dual.*

1. Here are two books, one, two!; this book is bigger than that. And this book is smaller than that. Understood? Good! say (it) *you*
2. This book is bigger than that one. This book is smaller than that one.
3. This book is long and broad. It is longer and wider than that one: (this) means, it is long and broad beside<sup>r</sup> that.
4. Here also are two books: three, four! These two are bigger than those, and these two smaller than those.
5. Which book is the biggest of (among) these two? This one or that?—*This* is the biggest, *or* This is bigger than that.
6. Which chair is the small(est) among these two?—This is the smallest.
7. Is *this* book the biggest of these three, or this one here?—Neither (is) this one bigger, nor this one, but that one (there).
8. Are these two books the biggest of these six, or these two?—Neither these, nor these, but *those* two.
9. Which two?—This one and this.
10. Is this table bigger than this, or smaller?—This table is much bigger than that.
11. This book is bigger than this, and this one is bigger than this, and *this* one is biggest of all. [*And so, shortest, smallest, broadest.*]
12. Or we say, this is (the) big(gest) of all [*and so, short(est), broad(est), small(est), etc.*]
13. The chair is high, the table is higher, and the cupboard is higher than them all (*or* highest of all).
14. Which chair is the highest of these two?—*This* chair is the higher.

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<sup>1</sup> *Lit.* "off," "away from." The two ways of expressing the comparative will be observed; the positive adjective with  $\zeta$ an, and the comparative with min.

<sup>2</sup> The suffixing of the dual termination e:n robs the previous syllable of accent, and so of length also.

<sup>3</sup> In da\_kbi:r, da\_ṭawi:l, da\_ṣāri:ḏ, note that a resists elision more successfully than i (or u).

tamri:n nimrit tala:ta.

ta:lit tamri:n. (it tamri:n it ta:lit.)

si:git\_it\_təfđil. ħuru:f. it tasnija.

1. hina\_kta'ben,<sup>2</sup> wa:ħiđ, itne:n! il kita:b da\_kbi:r<sup>3</sup> ʿan dukha. wi l kita:b də\_sgejjär ʿan dukha. mafhu:m? təjjib, qul inta.
2. il kita:b d\_akbar<sup>4</sup> min dukha. il kita:b d\_əsgər min dukha.
3. il kita:b da təwi:l<sup>3</sup> wi ʿari:đ.<sup>3</sup> hu:w\_ətwal w\_aʿrəđ min dukha, jaʿni, hurwa təwi:l wi ʿari:đ ʿan dukha.
4. hina kaman kitabe:n; tala:ta, arbaʿa! l\_itne:n do:l\_akbār min dukham, wi l\_itne:n do:l\_əsgər min dukham. (aʿrəđ).
5. anho\_kta(:)b kibi:r [akbār] fi l\_itne:n do:l, da walla da?—da l\_akbār, d\_akbār min da. Or da\_kbi:r ʿan da.
6. anho kursi sugejjär fi l\_itne:n do:l?—da l\_əsgər.
7. il kita:b da l\_akbār fi t tala:ta do:l, walla daho?—la 'd\_akbār wala 'da, la:kin dukha.
8. il kita'be:n do(:)l l\_akbār fi s sitta do:l, walla l itne:n do:l?—la do:l wala do:l, la:kin l itne:n dukham.
9. l itne:n anhum?—da wi da. (=dawda).
10. it\_tərebe:za di ʔakbār min dikha, wall\_əsgər?—it tərebe:za di ʔakbār min dikha\_kti:r.
11. il kitab d\_akbār min da, wi d\_akbār min da, wi d\_akbār il kull<sup>5</sup> [and so aʔsər,<sup>6</sup> əsgər, aʿrəđ, etc.]
12. walla\_nʔu:l; da\_kbi:r ʿan il kull [and so ʔusejjər, ʿari:đ, sugejjər, etc.]
13. il kursi da ʿa:li, wi t tərebe:za ʔaʿla,<sup>7</sup> wi d dula:b ʔaʿla mil kull (or ʔaʿla\_l kull).
14. anho kursi l\_aʿla fi l\_itne:n do:l?—il kursi daho l\_aʿla.

<sup>4</sup> Full form ʔakbār; but these comparatives usually lose their hamza.

<sup>5</sup> We might also have here akbar mil kull, "bigger than all" (mil for min\_il).

<sup>6</sup> Comparative of qusejjär (short). See II., note 9.

<sup>7</sup> ʿa:li is for ʿa:lij. The length in ʔaʿla: represents this third radical. It is not sounded here because of loss of accent.

15. Listen ! There is a book. And this is a book too, bigger than it. Well, where is the big book ?—The big book is underneath.
16. And the small one, where is it ?—The small one is above the big, meaning, the big one is beneath the small one. = Do you understand “ above and beneath ” ?—Yes, I understand fine.
17. Where is the big one now ?—Now it is above.
18. There are two chairs ; where is this one now ?—This is in front, and this behind.
19. Here is a chair and a sofa : the chair is where ? and the sofa where ?—The chair is in front of the sofa, and the sofa behind the chair.
20. Here is a sofa : these are chairs, one, two, three ; now, where are the chairs ?—The chairs are now round the sofa.
21. And where is the sofa now ?—It is between the two chairs (*or* in the midst of the chairs).
22. Where is the biggest book of those books ?—The biggest book of those books is underneath all. And the smallest book of these books is on top of all.
23. Show me the biggest one of those books.—*There* is the biggest one of those books, under the little books.
24. Now these two books are on the table ; and now where is the big one ?—The big one is *upon* the small one.
25. Good ! now where is it ?—Now the big one is by the side of the small one.
26. Look ! the books are now beside one another . . . And now on top of one another, or below each other . . . And now behind, or in front of, each other.
27. Where is the pen now ?—Now it is inside the book.
28. Where is this house ?—In Cairo.
29. Are we in the house or outside ?—We are in the house.
30. And is the house in a street or in a native quarter ?—The house is in a street, not in a native quarter.
31. Is this lesson hard ?—No, it is not very hard.

<sup>1</sup> *Fem.* fahma *p.* fahmi:n (for fa:hima, fa:himi:n). *Lit.* a participle, “ understanding.”

<sup>2</sup> Like aho, but less vivacious.

<sup>3</sup> Or il kita:b\_il\_akbar, il kita:b\_il\_əsgər. Similarly, “ the highest

15. isma<sup>5</sup>! <sup>?</sup>adi\_kta:b. wa da\_ktab kaman, akbār minnu.  
ba<sup>2</sup>a\_l kita:b il kibi(:)r fe:n?—il kita:b il kibi(:)r taħt.
16. wi s sugəjjər fe(:)n hu:wa?—is sugəjjər fo:<sup>?</sup>il kibir, ja<sup>5</sup>ni,  
il kibir taħt\_is sugəjjər. = fe:him<sup>1</sup> fo(:)<sup>?</sup> wi taħt?—aiwa  
fa:him <sup>?</sup>awi!
17. il kibir fe:n hu:wa dilwə<sup>2</sup>t?—dilwə<sup>2</sup>t\_il kibir fo:<sup>?</sup>
18. adi kursije:n; da fe:n dilwə<sup>2</sup>t?—da <sup>?</sup>uddam, wi dukha  
wāra.
19. <sup>?</sup>adi<sup>2</sup> kursi wi kanaba; il kursi fe:n? wi l kanaba fe:n?—  
il kursi <sup>?</sup>uddam il kanaba, wi l kanaba wāra\_l kursi.
20. <sup>?</sup>adi kanaba; do:l kara:si, wa:ħid, itne:n, talarta; dilwə<sup>2</sup>t\_il  
kara:si fe:n?—il kara:si dilwə<sup>2</sup>ti ħawale:n il kanaba.
21. wi l kanaba fe:n dilwə<sup>2</sup>t. hi:ja be:n\_il kursije:n (*or* fi wust  
il kara:si).
22. akbār kita(:)b<sup>3</sup> fil kutub do:l fe(:)n hu:wa?—akbār kita:b  
fil kutub do:l taħt il kull. wi <sup>?</sup>əsgər kita:b<sup>3</sup> fil kutub  
do:l fo:<sup>?</sup> il kull.
23. wārrimi <sup>?</sup>akbār wa:ħid fi l kutub do:l!—<sup>?</sup>adi <sup>?</sup>akbār wa:ħid  
fi l kutub do:l, taħt il kutub is sugəjjāra.
24. dilwə<sup>2</sup>ti\_l kitabe:n dol <sup>ʕ</sup>ə<sup>4</sup> terebeza wi dilwə<sup>2</sup>t\_il kibir  
fe:n?—il kibir <sup>ʕ</sup>ə<sup>4</sup> sugəjjār.
25. təjjib, dilwə<sup>2</sup>ti fe:n?—dilwə<sup>2</sup>ti\_l kibir gamb is sugəjjār.<sup>4</sup>
26. fu:f, il kutub dilwə<sup>2</sup>t<sup>1</sup> gamb<sup>1</sup> ba<sup>5</sup>ḏ...wi dilwə<sup>2</sup>t<sup>1</sup> fo(:)<sup>?</sup> ba<sup>5</sup>ḏ,  
<sup>?</sup>au, taħt<sup>1</sup> ba<sup>5</sup>ḏ...wi dilwə<sup>2</sup>t<sup>1</sup> wərə ba<sup>5</sup>ḏ, au, <sup>?</sup>udda(:)m  
ba<sup>5</sup>ḏ.
27. il <sup>?</sup>alam fe:n dilwə<sup>2</sup>t?—dilwə<sup>2</sup>t<sup>1</sup> hu:wa gu:wa l kita:b.
28. il be:t da fe:n?—fi məsr.
29. iħna fi l be:t walla bārrā?—iħna fi l be:t.
30. wi l be:t fi ja:ri<sup>5</sup> walla\_f ħa:ra?—il be:t fi ja:ri<sup>5</sup> mu:f fi ħa:ra.
31. id dārs<sup>1</sup> da sə<sup>5</sup>b?—la:, hu:wa mu:f sə<sup>5</sup>b<sup>1</sup>\_ktir.

house," = <sup>?</sup>a<sup>5</sup>la(:) be:t or il be:t\_il\_a<sup>5</sup>la(:). Compare, quite similarly,  
"the third exercise" = ta:lil tamri:n or it tamri:n it ta:lil.

<sup>4</sup> Contracted from <sup>ʕ</sup>alə<sup>5</sup>t, <sup>ʕ</sup>alə<sup>5</sup>s and so <sup>ʕ</sup>al for <sup>ʕ</sup>ala\_l, cp. mil for  
min\_il.

32. Is it harder to-day or yesterday?—Yes, to-day (is) a little harder than yesterday.
33. Is it colder to-day or yesterday?—To-day is colder (less cold) than yesterday.
34. Are these less, or those?—Naturally three is less than five, and five more than three!
35. Is there a lesson to-morrow?—Yes, I hope so (*lit.* "if God will") there is a lesson to-morrow.
36. The lesson yesterday was good, the lesson to-day was better, and the lesson to-morrow will be best of all.
37. Many thanks<sup>1</sup>!—Not at all.<sup>2</sup> Many thanks to you!

*For Systematic Grammar. III.*

1. What is the form of the comparative adjective?—Show how, though the *positive* may differ in formation, that of every comparative is the same, provided that the three radicals are all different, and do not end in [i] or [u].
2. If the third radical is [i], how is the comparative formed?<sup>3</sup>
3. If the second and third radicals of the positive are the same, how is the comparative formed? (See No. 33.)
4. Decline the remoter 'that' in Arabic.
5. What are the ways of putting the expression "best of all" in Arabic?

<sup>1</sup> *Lit.* " (May) God increase (kattûr) your welfare."

<sup>2</sup> *Lit.* "pardon!"

<sup>3</sup> As already said, an adjective like ʿa:li (high) is for ʿa:lij, the three radicals being ʿlj.—An example of an adjective ending in u is ħilu, for ħilw, the three radicals being ħilw, and the comparative being aħla(:).

32. hu:wa sa<sup>6</sup>b\_innahārda walla\_mba:riḥ? —<sup>?</sup>innahārd\_əs<sup>6</sup>ab  
 fuwajja<sup>4</sup> min\_imba:riḥ.
33. innahārda bārd<sup>1</sup> walla\_mba:riḥ? — innahārda bārd<sup>1</sup>\_kti:r  
 (ʔali:l) ʕan\_imba:riḥ, ja<sup>6</sup>ni ʔaktār (ʔaʔall<sup>1</sup>) min imba:riḥ.
34. do:l\_aʔall<sup>1</sup> walla do:l? — təb<sup>6</sup>an tala:t(a)\_aʔall<sup>1</sup> min xamsa,  
 wi xamsa ʔaktār min tala:ta!
35. fi(:)h<sup>5</sup> dārs<sup>1</sup> bukra? —<sup>?</sup>aiwa, ʔin ja ʔeḥḥ, fiḥ dārs<sup>1</sup> bukra.
36. id dārs\_imba:riḥ ka:n kuwajjis<sup>6</sup>, w id dārs\_innahārda ka:n  
 aḥsan, wi d dārs<sup>1</sup> bukra jiku:n aḥsan il kull.
37. kattār xe:rək kiti:r! — il ʕafw! kattār xe:rək\_inta.

6. What are the two ways of expressing phrases like “ the biggest man ” in Arabic? Notice carefully the *articles* and the *order*.
7. Give Arabic for “ what ? ” used alone. Ditto for “ what ? ” used as adjective. Decline the latter (m. f. p.).
8. What are the two ways of expressing a comparative sentence? Note difference of preposition.
9. How is the dual formed from the sing. in Arabic? (e.g. kita:b, kursi for [kursij]).
10. Tabulate the prepositions of place exemplified in this exercise.

<sup>4</sup> Another diminutive, like *kuwajjis*. Exactly what was said about the latter in II., note 4, applies to this word.

<sup>5</sup> *fi(:)h*, *lit.* “in it.” The *h* (“it”) is often dropped. The expression = “il y a.”

<sup>6</sup> It will be noted that *kuwajjis* has no comparative form; its place is taken by *aḥsan*, the positive of which (*ḥasan*) is not a colloquial word.

## IV.

## THE FOURTH EXERCISE.

*The Genitive.<sup>1</sup> The Possessed<sup>1</sup> and the Possessor.<sup>4</sup>*

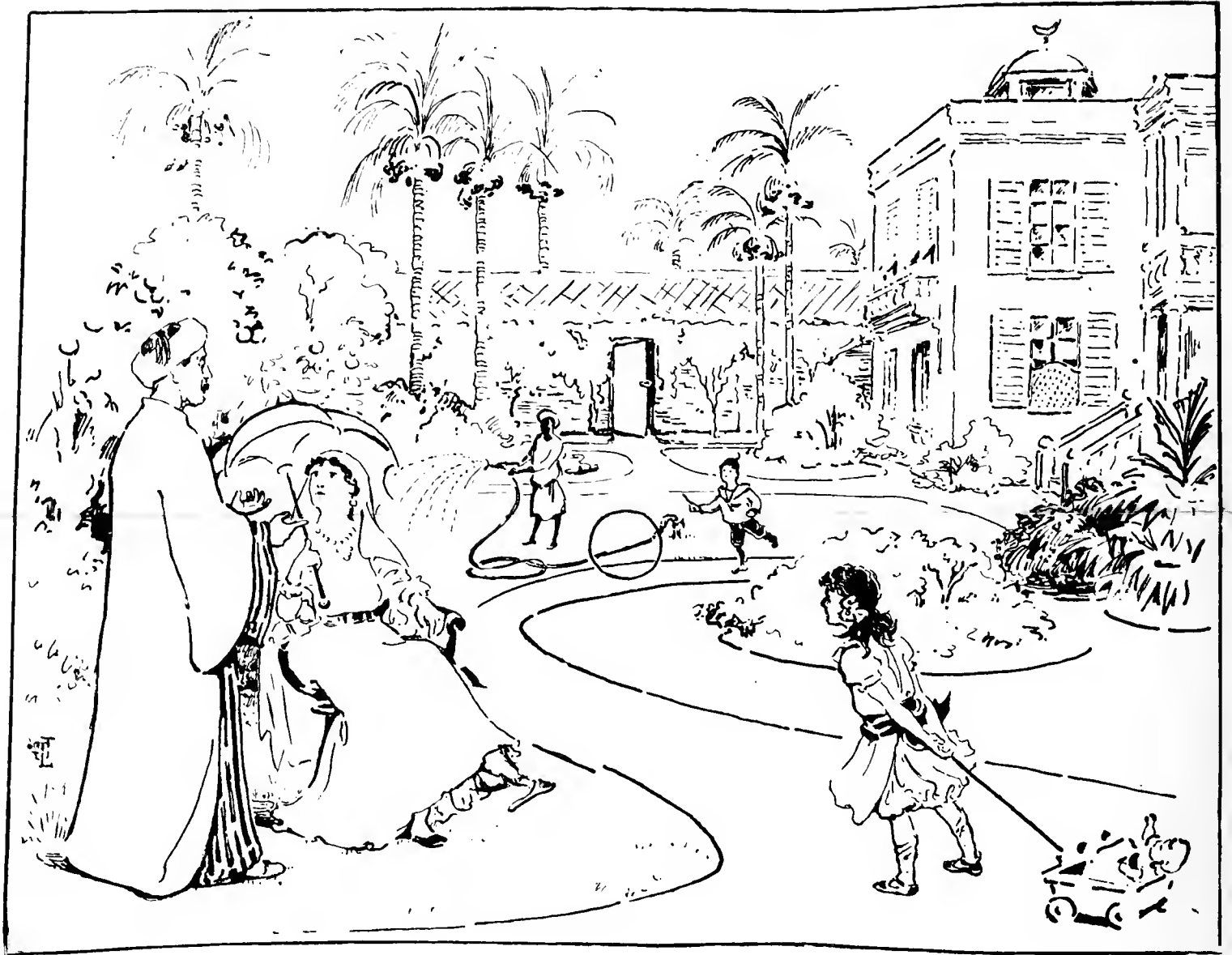
1. Here are two books. One and one make two, do they not?—  
Yes, true, one and one make two.
2. Exactly. And one plus two make how many?—One plus  
two make three.
3. And one and three are how much?—One and three are four.
4. And three and two are how much?—Three and two are five.
5. And two by three (make) how much?—Two times three make six.
6. Good. Now look (at) this nice picture. It is a picture of a  
house. It is a picture of a house, not big, rather small. It  
is the house of a merchant: the name of that merchant is  
Khalil, he is not very rich, nor is he very poor, medium  
like! And here is a garden round that house. And in the  
house is a door, and several windows: *here* is the door of the  
house! *here* are the windows of the house! in every room  
of the house is a window, and in every window a pane of  
glass. The door of the house is high—here it is! and the  
windows (are) high (also). Here is the description of the  
house, the description of the house of the merchant, the  
description of the house of Khalil. So say to me now:
7. Whose is that house?—That is the merchant's house.
8. What is the name of that merchant?—The name of the  
merchant is Khalil.
9. That Khalil, is he rich (*lit.* "a rich one")?—No, he is not  
very rich.
10. Well, then, he is poor?—Neither is he poor, nor is he very  
rich (*or* he is not poor nor is he rich).
11. Is the house of that Khalil big?—No, it is not big, it is small.
12. Shew me the door of Khalil's house.—Here is the door of  
Khalil's house.
13. Show me the windows of the house.—Here are the windows of  
the house.

---

<sup>1</sup> *Lit.* "annexation," "the thing annexed," "the thing annexed-to,"  
because to the Arabs a phrase like "the book of the man" was simply the  
"annexing" of the first noun to the second, to form a single expression.

<sup>2</sup> Another form of this is *ma hu:waf*.







tamri:n nimrit ʔrbaʕa.

ræ:biʕ tamri:n.

il ʔiðæ:fa. il muðæ:f wi l muðæ:f luh

1. hina ktabe:n itne:n. wa:ħid wi wa:ħid jibʔu\_tne:n, muʃ kida?—aiwa səħi:ħ, wa:ħid wi wa:ħid jibʔu\_tne:n.
2. tama:m. wi wa:ħid wi\_tne:n jibʔu kam?—wa:ħid wi\_tne:n jibʔu talarta.
3. wi wa:ħid wi talarta jibʔu kam?—wa:ħid wi talarta jibʔu ʔʔrbaʕa.
4. wi talarta wi\_tne:n jibʔu kam?—talarta wi\_tne:n jibʔu xamsa.
5. wi\_tne:n fi talarta\_b(i) kam?—itne:n fi talarta\_b sitta.
6. tæjjib. dilwæʔt<sup>1</sup> ʃur:ʃis su:ræ di\_l kuwajjisa! hi:ja surrit bert. hi:ja surrit bert muʃ kibir, sugæjjær fuwæjja. hu:wa bert wa:ħid ta:gir; ism\_it\_ta:gir da xæli:l, mahuf<sup>2</sup> gæni\_ktir, wala huʃ faʔir ʔawi, mitwæssæt<sup>3</sup> kida. wi di\_g(i)ne:na hawale:m\_il bert da. wi fi l bert ba:b, wi gumlit ʃababi:k. ʔaho ba:b il bert! ʔahi ʃababi:k il bert! fi kull<sup>1</sup> ʔo:da mil bert fih ʃibba:k, wi\_f kull<sup>1</sup> ʃibba:k lo:h ʔiza:z. ba:b el bert ʕa:li ʔaho, wi\_f ʃababi:k ʕalja<sup>4</sup>. ʔaho wæf il bert, wæf bert it ta:gir, wæf bert xæli:l. fa ʔul li baʔa :
7. bitaʕ mi:n il bert da?—da bert it ta:gir.
8. ism it ta:gir da ʔeh hurwa?—ʔism\_it ta:gir xæli:l.
9. xæli:l da wa:ħid gæni?—la:, mahuf gæni\_ktir.
10. baʔa hu:wa faʔir? — la hu faʔir wa'la hu gæni ʔawi (or mahuf faʔir wala huʃ gæni).
11. bert xæli:l da\_kbir?—la:, mahuf kibir, hu:wæ\_sgæjjær.
12. wærrimi bab bert xæli:l.—ʔaho da bab bert xæli:l.
13. wærrimi ʃababi:k il bert.—ʃababi:k il bert ahe!

<sup>3</sup> Etymologically the second radical of this word is s, not š. But the reflex influence of the t causes a preparatory velarising, which turns the s into š.

<sup>4</sup> Or ʕaljim.

14. Is there any garden in this picture?—Yes, there is, *here* it is!
15. Is there any stable?—No, there is none in that house.
16. Every window in Khalil's house, (is there) in it a glass?—Yes, of course, every window in Khalil's house has a glass.
17. Is the glass of that window broken?—No, the glass of that window is not broken.
18. Is the ceiling of the sitting-room<sup>1</sup> in Khalil's house high or low?—The ceiling of the sitting-room in Khalil's house is high, not low.
19. Is the description of the house finished?—No, still much remains: but no more talk about it now! Enough surely!
20. Good! Listen! (Is it) understood the difference between "that is the house of the big (man)"; "that house is big"; and "that is the big house"?
21. Or thus: "the house is big," the house of the big (man)"; "the big house."

*For Systematic Grammar.*

- I. How is the genitive case expressed in Arabic as above? (a) When the possessor is indefinite, as "the .. of a man," (b) when it is definite, as, "the .. of the man." Notice that in Arabic it is the thing *possessed* that is modified in a genitive construction.<sup>2</sup>

<sup>1</sup> *Lit.* " (the) room of the sitting."

<sup>2</sup> Western Arabists usually call this "the construct state," and say that the nouns are "in the construct state."

14. fi:h gine:na fi\_s su:rə di ?—aiwa, fi:h, ʔahe.  
 15. fi:h\_istəbl ?—la, ma fi:f<sup>3</sup> fi l be(:)t da.  
 16. kull<sup>1</sup> ʃibba:k fi bert xāli:l fi:h ʔiza:z ?—aiwa\_mma:l, kull<sup>1</sup> ʃibba:k fi bert xāli:l fi:h ʔiza:z.  
 17. ʔiza:z il ʃibba:k da maksu:r ?—la:, ʔiza:z iʃ ʃibba:k da muʃ maksu:r.  
 18. saʔf<sup>1</sup> ʔodt\_il gulu:s fi bert xāli:l ʕa:li walla wə:ti ?—saʔf<sup>1</sup> ʔodt il gulu:s fi bert xāli:l hurwa ʕa:li muʃ wə:ti.  
 19. xəlu:s wəsf il bert ?—la:, lissa fa:ḏil kitir, la:kin balash kala:m fi:h dilweʔt. bass<sup>1</sup> baʔa.  
 20. təjjib. isma<sup>6</sup>; mafhum il fār<sup>2</sup> be:n “da bert il kibir,” wi be:n “il bert da\_kbir,” wi be:n “da\_l bert il kibir” ?  
 21. walla kida, “il bert kibir,” “bert il kibir,”...; “il bert il kibir...”

2. Supposing you prefixed [il] to the expression [bert il kibir], what change of sense would result ?  
 3. Supposing from the clause [il bert il kibir] you removed the second [il], what change of sense results ?  
 4. How are a string of nouns in the possessive managed ? (“the — of the — of the —” ?)

<sup>3</sup> Or ma fi:hʃ. (ma = not, fi(:)=in, h=it, ʃ is like the French *pas*, being shortened from ʃe: (thing)). It has been observed that the h in fi:h is often inaudible; hence mafi:ʃ as variant for ma fi:hʃ.

## V.

*The Possessive with Feminine Noun. The Possessive with bita:<sup>5</sup>.*

1. Is not that a picture of a house with a garden?—Yes, tru(ly), that is a picture of a house in the midst of a garden.
2. Good! this is the garden of whom?—This is the garden of the merchant (*or* of the owner of the house).
3. Whose house is it?—It is also the house of Khalil the merchant.
4. And is not that the picture of a tree?—Yes, of course, that is the picture of a tree.
5. Whose tree is it?—It is also Khalil's tree (*or* the merchant's tree).
6. And is not this the picture of a woman, I mean, a certain lady? Whose wife is she?—She is the wife of Khalil.
7. Tell me about that lady's name.—The name of the lady is Galila.
8. And what is the name of Galila's husband?—The name of Galila's husband is Khalil.
9. We said just now, "that is the house of the man." Now we say again, "that is the house belonging to the man," and the garden belongs to whom?—If (= so long as) the house belongs to the man, the garden also belongs to the man.
10. And whose are the things which are in the garden?—The things which are in the garden are the man's also.
11. Whose is the sunshade which is in the picture?—It is the wife of Khalil's.
12. We say, This is the tree of the man, Khalil's tree; this is the man's garden, Khalil's garden.
13. We also say, That is the man's house, that is Khalil's house; that is the man's property; that is Khalil's property.
14. Look at the big difference between "the garden (is) great"; and between "the great garden"; and between "the garden of the great one." (*f.*)

<sup>1</sup> For sa:<sup>h</sup>ib.

<sup>2</sup> jagarit it demands elision of first i for euphony.

<sup>3</sup> For ism.

<sup>4</sup> Or tawwina ʔulna.

<sup>5</sup> bita:<sup>5</sup> originally meant "property," but now means no more than the genitive "of."

tamri:n nimrit xamsa.

xa:mis tamri:n.

il ʔiðe:fa bi l\_ism\_il muʔannas. il ʔiðe:fa bi ʕbita:ʕ.

1. muʕ di surrit bert bi g(i)ne:na?—ʔaiwa, sehi:h, di surrit bert fi wust<sup>1</sup>\_gne:na.
2. ʕejjib! di\_gne:nit min?—di\_gnent it ta:gir (or di gne:nit sehb<sup>1</sup> il bert).
3. wi da bert min?—hu:wa re:xer bert xáli:l it ta:gir.
4. wi muʕ di surrit ʕagárá?—ʔaiwa\_mma:il di surrit ʕagárá.
5. hi:ja ʕagárit min?—hi:ja ruxre ʕagárit xáli:l (or ʕagárit it<sup>2</sup> ta:gir).
6. wi muʕ di surrit ʕurma, jáʔni waħda sitt? hi:ja zo:git min? (or hi:ja marə:t min?)—hi:ja zo:git xáli:l (or hi:ja marə:t xáli:l).
7. ʔul li ʕda\_sm<sup>3</sup>\_is\_sitt<sup>1</sup> di?—ism is sitt<sup>1</sup> di gali:la.
8. w\_ism<sup>1</sup> goz\_is sitt<sup>1</sup> gali:la ʔe:h?—ism<sup>1</sup> goz is sitt<sup>1</sup> xáli:l.
9. iħna ʔalna min taww<sup>14</sup> “da bert ir rə:gil (bert xáli:l)”. niʔu:l dilwaʔti kaman “da\_l bert bita:ʕ<sup>5</sup> ir rə:gil (bita<sup>5</sup> xáli:l).” wi g gine:na bita:ʕit min?—ma da:m il\_bert bita:ʕ<sup>5</sup> ir rə:gil (bita<sup>6</sup> xáli:l,) ig gine:na ruxre bita<sup>6</sup> ir rə:gil (bita:ʕit xáli:l).
10. wil ʕagá:t\_illi fi\_g\_gine:na\_b(i)tu<sup>6</sup> min?—il ʕagá:t illi fi\_g\_gine:na\_btur<sup>6</sup> ir rə:gil ruxrin<sup>7</sup> (or bitu<sup>6</sup> xáli:l).
11. iʕ ʕamsijja\_(i)lli fi\_s\_sure di\_bta:ʕit min?—bita<sup>6</sup> is sitti\_bta:ʕit xáli:l.
12. bi nʔu:l, di ʕ ʕagáre bta<sup>6</sup> ir rə:gil. di ʕ ʕagáre bta<sup>6</sup>it xáli:l; di g gine:na\_bta<sup>6</sup> ir rə:gil: di g gine:na\_bta:ʕit xáli:l.
13. bi nʔu:l kaman, da l bert bita:ʕ<sup>5</sup> ir rə:gil; da l bert bita<sup>6</sup> xáli:l; da l milk<sup>1</sup> bta:ʕ<sup>5</sup> ir\_rə:gil; da l milk<sup>1</sup> bta<sup>6</sup> xáli:l.
14. ʕuf il fár<sup>1</sup>\_l kibi:r be:n “il gine:na\_kbi:rá”;  
wi be:n, “il gine:na\_l kibi:rá”;  
wi be:n, “ginent\_il kibi:rá.”

<sup>6</sup> bita:ʕ, bita:ʕit, bitu:ʕ are all shortened when their position brings the long vowel before two consonants.

<sup>7</sup> See sentences 3 and 5, whence it appears that this word for “also” is declined (*m. f. p.*), as it means properly “the other.”

15. What is the name of that boy?—His name is Ali, Khalil's son.
16. What is the name of that girl?—Her name is Fatima, (the) daughter of Galila.
17. Whose sister is Fatima then?—She also is the daughter of Khalil, and so Ali's sister.
18. And whose brother is Ali?—Naturally (= of course), brother of Fatima.
19. Who is Ali's father?—Ali's father is Khalil.
20. And Ali's mother, who is she?—Ali's mother is Galila.

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*For Systematic Grammar. V.*

1. When the first of two nouns "in construct state" (see p. 30, n. 2) is a feminine, what does the [a] of the feminine termination invariably become? This is most important.
2. Notice that when [bita:<sup>ʕ</sup> bitu:<sup>ʕ</sup>] are succeeded by a *vowel*, their long vowel is preserved; when they are succeeded by a *consonant* it is shortened. Now observe the effect in the case of the feminine [bita:<sup>ʕ</sup>it]. Tabulate examples for these six possible cases.
3. Notice the important difference in the two alternative ways of expressing the genitive:—
 

be:t ir ræ:gil.  
il be:t bita:<sup>ʕ</sup> ir ræ:gil.



15. il walad da\_smu ʔe:h ʔ (or ism il walad da ʔe:h ʔ) — ismu ʕali\_bn<sup>1</sup> xǎli:l.
16. w\_ism il bint<sup>1</sup> di ʔe:h ʔ (or il bint<sup>1</sup> di\_smaha ʔe:h ʔ)—ismaha fəṭma<sup>2</sup> bint<sup>1</sup> gali:lā.
17. baʕa fəṭma ʔuxt<sup>1</sup> mi:n ʔ—hi:ja ruxrə bint<sup>1</sup> xǎli:l, jaʕni ʔuxt<sup>1</sup> ʕali.
18. wi ʕali ʔaxu<sup>3</sup> mi:n ʔ—ṭəbʕan, ʔaxu fəṭma !
19. ʔabu ʕali mi:n hu:wa ʔ—ʔabu<sup>3</sup> ʕali hu:wa xǎli:l.
20. w\_umm<sup>1</sup> ʕali mi:n hi:ja ʔ—ʔumm<sup>1</sup> ʕali hi:ja gali:lā.

<sup>1</sup> ʔibn invariably loses ʔj after a vowel.

<sup>2</sup> For fa:ṭima. Pronounce between fa:ṭma and fəṭma.

<sup>3</sup> Originally axu: abu:.

## INTERMEZZO

*On the effect of words on each other in elision or addition of vowels ;  
change of accent ; loss of length.*

At this stage it will be well to explain the principle of certain phenomena which will already have been noticed.

1. A long vowel loses length before two consonants : *e.g.*  
     [kita:b], but [kitab kibir].  
     [bita:ʕ], ,, [bitaʕna].  
     ([a:] shortened before [bk, ʕn]).<sup>1</sup>
2. Short unaccented [i] (and also short [u]) is elided between two more important syllables : *e.g.*  
     [kita:b] but [da\_kta:b].  
     [bita:ʕ] but [da\_bta:ʕi].
3. As three consonants cannot stand together, a passing vowel is inserted after the second : *e.g.*  
     [il hibr<sup>1</sup> fe:n ?] (to avoid [brf] ; the [ɪ] is very short).  
     [ibnuhum] (to avoid [bnh]).
4. The very short passing vowel [ɪ] may occasion the elision of a short vowel in the next word in the way described above (2). In this case it receives stress and becomes an ordinary short vowel<sup>2</sup> : *e.g.*  
     [hibri\_kti:r] (for [hibr<sup>1</sup> kiti:r]).  
     [il hibri\_bta:ʕi].
5. If the elision of a short vowel causes a long vowel to be succeeded by two consonants, the vowel loses length as described above (1) : *e.g.*  
     [bita:ʕiti] becomes [bita:ʕti], and so [bitaʕti].  
     [ta:nija] becomes [ta:nja], and so [tanja].
6. Long vowels tend to lose their length when the syllable occurs in unstressed positions : *e.g.*  
     [bita:ʕitna] becomes [bitaʕitna]  
     owing to the transference of accent from the [ta:] syllable to the one after.

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<sup>1</sup> It is sometimes left to the student to do this shortening when for etymological reasons it was preferable to give the word in its original form. Sometimes it depends on the speed of the speech, whether the shortening is partial or entire.

<sup>2</sup> For etymological reasons <sup>1</sup> is nevertheless left in the text.

7. Conversely length is restored when accent falls on the shortened syllable : *e.g.*

[ʻabu] (for [ʻabu:]); but [aʻbu:hum].

[ʻtani] (for [ʻtani:]); but [taʻni:hum].

8. Initial [ʔ] is usually omitted in the middle of a sentence. When this brings two vowels together (the final of one word and the first of the next) one of the vowels is elided : *e.g.*

[ʔamfi] but [b\_amfi], for [bi ʔamfi].

N.B.—Even the supplied passing vowel sometimes prevails over the vowel which loses initial [ʔ] : *e.g.*

[ʔanfɔ:r] “ persons,” but [ʔrbaʕti\_nfɔ:r], for [arbaʕt<sup>1</sup> ʔanfɔ:r].

In [l\_ɪswid] “ the black,” we have two elisions, for [ʔil ʔɪswid].

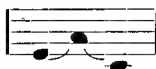
#### *Note on “ Accent.”*

To give rules for the *position* of accent would be of doubtful utility. More important is it to note the following : It is doubtful whether accent in Egyptian Arabic is a matter of “ stress ” at all (*i.e.* increase of breath-pressure from the lungs). It is rather a matter of raised musical *tone*. Obviously, therefore, short syllables can be “ accented ” (toned) just as well as long. And in fact, so great is the partiality of Egyptian Arabic for accenting the *penultimate*, that it is constantly receiving the tone even when the vowel is intrinsically very unimportant (a mere passing vowel) and when the syllable before it is long<sup>1</sup> and prominent : *e.g.*

[ibʻnukum] “ your son.”

[rɔbʻbina] “ our Lord.”

Both these words have the following intonation curve :



A very similar phenomena may be noticed in French, where a toned penultimate is exceedingly frequent : *e.g.* a word like “ *confiture*,” where *fi* is very short and much raised in tone.

The student must carefully practice this accentuation, re-

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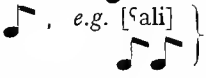
<sup>1</sup> A long *syllable* need not necessarily contain a long *vowel*; see next section.


sisting the temptation to *lengthen the accented syllable* if it is a short one; which may be difficult at first.<sup>1</sup>

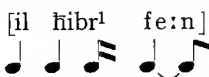
(Emotional "stressing" is quite a different question. Being occasional and exceptional it does not affect the above question, which is one of the normal accentuation of words.)


In general it may be said that the intonation of Egyptian talk is a level one, much more so than Syrian talk for example. The *general effect* is monotonic.

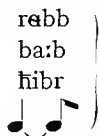
*Note on "Quantity."*

It has already been indicated that a *short-vowel syllable closed by a consonant* equals in respect of length a syllable *with open long-vowel*. Let these two types of syllable = ; e.g. [bak, ba:], then open short-vowel syllables will =  , e.g. [ʕali] }

and passing vowels at the end of words =  , e.g.

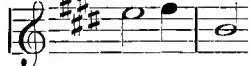


Final syllables are prolonged beyond the  length, e.g.



We may give the following examples to show both the length-values and the accentuation (toning) :

<sup>1</sup> Though obviously in music the voice can and does rise on a short "up-beat" note just as easily as on a long "down-beat" one: e.g. on "shall"

in  (where the second note is short and on the

"He shall come," etc.

weak up-beat) just as easily as on "know" in

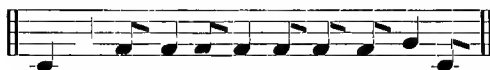


"I know that my," etc.

where the second note is long and on the strong down-beat.



ib-nu-kum | ʔas-sim-tu<sup>à</sup>-ha | maka:n  
 rab-bi-na | ("1 have divided it") | (" place ")



il ha:ga di\_ʔ\_ʔawi:la tərəbe:za. (See II, 22.)

(It should be observed that the divisions between words are a conventional guide to the eye, but not a phonetic fact. There is no more division between words in fluent speech than there is between syllables.)

Lastly, if the above phrases were *monotoned*, toning, and consequently accentuation, would disappear, and, if we are correct in our belief that stress is either non-existent or weak in Arabic, the only prominent syllables would then be the long ones. Probably this *quantitative* prominence is often mistaken for stress.

## VI.

## THE SIXTH EXERCISE.

*The Pronoun. Pronouns of the Genitive (Conjunctive).<sup>1</sup>*

*Pronouns of the Nominative (Disjunctive).<sup>2</sup>*

1. Four and two make (*lit.* "become") how much?—Four and two are six.
2. What is four times two?—Four times two is eight.
3. What do four and three make?—Four and three are seven.
4. How much do four and five make?—Four and five are nine.
5. What is twice five?—Twice five is ten.
6. Now look at the picture again (=of a second (time)). This is the picture of Khalil and his children, *n'est-ce pas*? Well then! whose son is that boy?—He is his son, and the girl is his girl (daughter) also.
7. And who is that girl?—She is his daughter.
8. And whose (wife) is that lady?—She is his wife.
9. Whose is that house?—It is his house.
10. Whose is the garden which is round his house?—It is his garden.
11. And whose property are these things?—They are his property.
12. Has the lady, the wife of Khalil (any) children?—Yes, of course, Khalil's children (are) her children, I mean Khalil's son is her son, and his daughter is her daughter.
13. And is Khalil's house her house?—Of course, Khalil's house is her house, and his garden is her garden, and his property is her property.
14. Is his watch her's?—No, his watch is not her's.
15. And are his clothes her's?—No, his clothes are not her's.
16. And is his handkerchief her's?—No, his handkerchief is not her's.

<sup>1</sup> *i.e.* Possessive pronouns.

<sup>2</sup> *i.e.* Personal pronouns.

<sup>3</sup> For *mārāt*, *zō:gitu*.

<sup>4</sup> But *not sittu*, which means "his grandmother," or (if he is a servant) "his mistress." N.B.—*All* the other relationships must *not* be given this construction with *bita*:<sup>5</sup>.

<sup>5</sup> The preposition *li* becomes *la* before *ha* (her) and *lu* before *hum*

tamri:n nimrit sitta.

sar:tit tamri:n.

عدّ ديمير: ديمار:ير il gárr (il muttesila).

ديمار:ير ir raf<sup>6</sup> (il munfesila).

1. árba<sup>6</sup>a wi\_tne:n jib<sup>2</sup>u kam?—árba<sup>6</sup>a wi\_tne:n jib<sup>2</sup>u sitta.
2. árba<sup>6</sup>a fi\_tne:n bi kam?—árba<sup>6</sup>a fi\_tne:n bi tamanja.
3. árba<sup>6</sup>a wi\_tala:ta jib<sup>2</sup>u kam?—árba<sup>6</sup>a wi\_tala:ta jib<sup>2</sup>u sab<sup>6</sup>a.
4. árba<sup>6</sup>a wi\_xamsa jib<sup>2</sup>u kam?—árba<sup>6</sup>a wi\_xamsa jib<sup>2</sup>u tis<sup>6</sup>a.
5. itne:n fi\_xamsa\_b kam?—itne:n fi\_xamsa\_b <sup>6</sup>asárd.
6. dilwa<sup>2</sup>t<sup>1</sup> bussí li\_s sure min tamni. di sur:rit xáli:l w\_iwla:du, mu<sup>6</sup>f kida? ba<sup>2</sup>a\_l walad da\_bn<sup>1</sup> mi:n?—hur:wa\_bnu, wi l bint<sup>1</sup> bintu kaman.
7. wi l bint<sup>1</sup> di mi:n?—hi:ja bintu.
8. wi s\_sitt<sup>1</sup> di\_btá:<sup>6</sup>it mi:n?—hi:ja\_mre:tu (or zogtu,<sup>3</sup> or is\_sitt<sup>1</sup> bta<sup>6</sup>tu).<sup>4</sup>
9. il bert da\_btá<sup>6</sup> mi:n?—hu:wa bta:<sup>6</sup>u (or hur:wa be:tu).
10. il gine:na lli hawale:n be:tu bita:<sup>6</sup>it mi:n?—hi:ja gnentu (or hi:ja g\_gine:na\_bta<sup>6</sup>tu).
11. wil hagar:t do:l milk<sup>1</sup> mi:n?—humma milku (or humma\_btú:<sup>6</sup>u).
12. is\_sitt<sup>1</sup>\_mra<sup>6</sup>(:it) xáli:l laha<sup>5</sup>\_wla:d?—aiwa\_mma:l, wila:d xáli:l wila:(y)dha, ja<sup>6</sup>ni\_bn<sup>1</sup> xáli:l\_ibnaha,<sup>6</sup> wi bintu bintaha.
13. wi bert xáli:l betha?—ma<sup>6</sup>lu:m bert xáli:l betha, wi\_gnentu\_gne'nitha, wi milku milkaha.
14. is sa:<sup>6</sup>a bta:<sup>6</sup>tu\_btá:<sup>6</sup>itha?<sup>7</sup>—la:, is sa:<sup>6</sup>a\_bta:<sup>6</sup>tu mij<sup>8</sup> bita:<sup>6</sup>itha.
15. wi\_hdu:mu hudumha?—la: hudu:mu mij bitu<sup>6</sup>ha (or mij hudumha).
16. wil mandil bita:<sup>6</sup>u\_btá:<sup>6</sup>ha?—la: mandi:lu mu<sup>6</sup>f mandilha (or mu<sup>6</sup>f bita:<sup>6</sup>ha).

(them) and ku(m) (you, *p.*). But liha is also heard.

<sup>6</sup> Similarly the passing vowel is a before ha (i is also heard), u before hum and ku(m), and i before na (us).

<sup>7</sup> N.B.—Now that the pronoun throws accent on the syllable <sup>6</sup>it, the a: loses both accent and length.

<sup>8</sup> Feminine of mu<sup>6</sup>f; for ma hi<sup>6</sup>.

## CONVERSATION BETWEEN KHALIL, HIS WIFE, AND HIS CHILDREN.

*Kh.* I am Khalil, and that is my house, and my garden, and my wife.

*Gal.* Certainly you are Khalil, my husband, and I am your wife, and the house is your's, and the garden is your's, and the children are your's.

*Kh.* I am pleased with you, oh lady! You are very good. And my house is your's, and my garden is your's, and my children are your children.

[*Enter(ed) a Guest at this moment.*]

*Guest.* Good day to you!<sup>1</sup>

*All.* A good day and blessed!<sup>2</sup>

*Guest.* What Allah willed!<sup>3</sup> The garden which is in your house, is it your's? You are happy!

*Ali.* The merit is to God! we are happy. Yes, this is our garden, this is the garden belonging to us.

*Guest (to Kh.).* Ali says, "this is our's," does it belong to him?

*Kh.* Of course, he is my son, and our things are his things.

*Guest.* So long as (he is) your son, then your house is his house, and your things are his, without any (further) word.

[*Fatima gets vexed.*]

*Gal.* Fatima is vexed! Forsooth, the house of Ali is not her's too!

*Kh.* No, away with vexation! for all our things are her things.

*Guest.* I am pleased with your visiting,<sup>4</sup> and wish to ask leave (to go).

*Kh.* Oh wait a little: it is still early.

*Guest.* Allow me! I am not at leisure.

<sup>1</sup> *Lit.* "Your day (be) fortunate!"

<sup>2</sup> *Lit.* "Your day (be) fortunate and blessed." Or simply, *nahd:ræk muba:ræk*, "Your day be blessed."

<sup>3</sup> An expression of admiration which does not involve "the evil eye" because it represents the blessing (house, fine baby, etc., etc.) as willed by Allah.

<sup>4</sup> *i.e.* (My) visiting (of) you.



m<sup>3</sup>ħawrā be:n xāli:l wi\_mre:tu wi\_wla:du.

xāl. ʔana xāli:l wi da be:ti wi\_gnenti, wi s sitt<sup>1</sup> btaʕti.

gal. maʕlu:m, ʔinta xāli:l go:zi, w\_ana zogtak w il be:t bita:ʕak, w ig gine:na\_btaʕtak, w il wila:d bitu:ʕak.

xāl. ana mabsu:ʕ minnik, ja sitt! inti ʔejjiba ʔawi. fa l be:t bita:ʕi\_bta:ʕik. wi g gine:na\_btaʕti\_btaʕtik, wi\_wla:di\_wla:dik,

[dāxāl ʕe:f fi l ħa:l.]

ʕe:f. nahārku saʕi:d ja gama:ʕa!

il kull. naharrek saʕi:d muba:rek.

ʕe:f. ma: ʕa ʔaħħe: ! ig gine:na\_lli\_f betkum, bita:ʕitkum ?  
intu mabsu:ʕin !

ʕali. il faḍl<sup>1</sup> li\_lla:h ! iħna mabsu:ʕin, ʔaiwa, di gneʕnitna !  
di g gine:na\_btaʕitna !

ʕe:f (li xāli:l). ʕali jiʔu:l “ di\_btaʕitna ” ; ħija\_btaʕtu ?

xāli:l. ʔummā:l hu:wa\_bni, wi ħaga(:)tna ħaga:tu (or il ħaga:t bituʕna\_btu:ʕu).

ʕe:f. ma da:m\_ibnak, fa\_l be:t bitaʕkum bita:ʕu. wi l ħa(:)ʕa:t bituʕkum bitu:ʕu, min ge(:)r kala:m.

[faḥma ziʕilit.]

gal. faḥma zaʕla:na ! (i)ʕmiʕna<sup>5</sup>\_l be:t bitaʕ ʕali muʕ betha  
(or bitaʕha) ?

xāli:l. la, balaf zaʕal, ʕalaʕan kull<sup>1</sup> ħagatna ħagatha !  
(or bituʕha, or bitaʕiḥa).

ʕe:f. ana mabsu:ʕ min zija(:)ritkum, wi bidd\_astaʔzin.

xāli:l. ma<sup>6</sup> tistanna ʕwejjja, lissa badri !

ʕe:f. ismaħu: li, mani:ʕ<sup>7</sup> fa:ḍi.

<sup>5</sup> For e:ʕ “ what thing, miʕna (is the) meaning of . . . ” An expression for “ why ? ” which is used when the thing done or said is considered unfair, or inconsistent with something else.

<sup>6</sup> We have had ma = “ not,” and ma = “ that which.” Here it is a particle of vivacity, “ why ! ”

<sup>7</sup> For ma ana ʕ (see p. 49).

*Kh.* Well, if you must! [*lit.* deign (to go), without (being) ejected], (go) with peace (*i.e.* good-bye).

*Guest.* God give you peace!

EXERCISE.—Go over this dialogue, substituting the construction with [bita:ʕ] for the “construct state” and vice versa.

17. *Teacher.* Now the conversation is finished. Let us speak a little together. Please (=deign), say on.
18. Is that my book?—Yes, that is your (sing.) book.
19. And is *that* my book?—No, that is *my* book.
20. Well, is that your (sing.) book?—Yes, that is my book.
21. And is *that* your (sing.) book?—No, that is *your* book.
22. Is that your (pl.) book?—Yes, that is our book.
23. Is *that* your (pl.) book?—No, that is *your* book.
24. Is that our book?—Yes, that is your book.
25. Is that your (pl.) book?—No, that is *our* book.
26. Is that his book?—No, that is *his* book.
27. Is that her book?—No, that is *her* book.
28. Is that their book?—No, that is *their* book.

*For Systematic Grammar. VI.*

1. Write out all the disjunctive personal pronouns of the nominative, *i.e.* “I,” “thou,” etc.
2. Write out *all* the conjunctive pronouns of the possessive, *i.e.* “my,” “thy,” etc., *not* using bita:ʕ.
  - (a) with [bet:], *e.g.* [beti, betna], etc.,
  - (b) with [sa:ʕa] (“watch”), *e.g.* [saʕti, saʕitna], etc.
3. Write out (a) and (b), *using* [bita:ʕ].
4. How is emphasis on possessive pronouns managed? (*e.g.* *my* book). Go through the possessives thus.

xǰli:l. itfəddəl min ger metru:d. maʿa\_s sala:ma!

ḍerf. 'atta jisal'limkum! (or a'təh).

17. il m<sup>o</sup>c'allim. dilweʔt il m<sup>o</sup>hawra xilsit. nitkallim fuwəjja  
maʿ baʿdina.—itfəddəl ʔu:l.
18. da\_kta:bi ʔ—aiwa da\_kta:bak.
19. wi da\_kta:bi ʔ—la: da\_kta:bi ʔana.
20. baʔa da\_kta:bak ʔ—aiwa da\_kta:bi.
21. wi da\_kta:bak ʔ—la:, da\_kta:bak\_inta.
22. da\_ktabkum ʔ—aiwa da\_ktabna.
23. da\_ktabkum ʔ—la: da ktabkum\_intu(m).
24. da\_ktabna ʔ—ʔaiwa da ktabku(m).
25. da\_ktabku(m) ʔ—la: da ktabna\_fina.
26. da kta:bu ʔ—la: da kta:bu hu:wa.
27. da ktabha ʔ—la: da ktabha hi:ja.
28. da ktabhum ʔ—la: da ktabhum humma.

## VII.

“Have.” *The Disjunctive Pronouns<sup>1</sup> with the Negative.*

1. Now there are before us three words, [lak] and [ʕandak], and [maʕak].<sup>2</sup> (Is it) understood?—Yes, I understand.
2. Good! listen and take care. [lak] is for big possessions(s), and [ʕandak] is for a medium thing in the house, or in the room, or in the shop for example. As for [maʕak] it is for a small thing, in the pocket, or in the hand; understood?—I understand; only give me an example of them.
3. On my eye and head! (*i.e.* gladly!). You have a house, Khalil, in this town?—*Kh.* Yes, I have, and I have also a shop of merchandise.
4. And have you English cloth in your shop?—*Kh.* Naturally! and we have French too.
5. Have you (on you) a match (that) I may light my cigarette?—*Kh.* Yes, I have; I have also tobacco (on me).
6. Do you understand these examples?—Of course; I hear and understand.
7. We understand now that Khalil has a house; I mean, he possesses a house; and that Khalil has English cloth in (the) shop, I mean, he has cloth, and that he has matches, I mean, he has on him matches.
8. I know that; and I know that the Sitt Galila has possessions, and she has much furniture in her house, and she has a silk sunshade opened in her hand. [Have you, oh lady! *etc.*?]
9. And Khalil's children and wife have money in the savings bank, and have expensive toys coming from abroad, and they have now the (some) of them (in their hands).
10. You, family of Khalil, have you any lands in Egypt?—Yes, we have. = And have you Egyptian servants?—Yes, we have. = And have you (on you) correct watches?—Yes, we have

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<sup>1</sup> *i.e.* The Personal Pronouns.

<sup>2</sup> Meaning respectively “to you,” “chez-vous,” and “on your person.” All are translatable by “you have,” *lit.* “(there is) to you,” *etc.*

<sup>3</sup> *s.*, etymologically.

tamri:n nimrit sab'a.

sa:bi<sup>6</sup> tamri:n.

ʕand. li. maʕ(a). ið ʕema:ʔir il minfesila bi n nafj.

1. ʔuddamna dilweʔt<sup>1</sup> talat kilma:t, "lak," wi "ʕandak," wi "maʕa:k"; mafhu:m?—aiwa\_ana fa:him.
2. ʕejjib\_isma<sup>6</sup> wi xud ba:lak! "lak" ʕalafa:n\_il milk il kibir; wi "andak" ʕalafa:n ha:ga mitwesseʕa<sup>3</sup> fil bett walla fil ʔo:da, walla fid dukka:n, masalan. ʔamma "maʕak" fa di ʕalafa:n ha:ga\_sgejjure fi g ge:b, walla fi l ʔi:d; mafhu:m?—ana fa:him, bass\_iddini masal ʕanhum.
3. ʕala ʕe:ni wi ra:si! lak bett, ja xoli:l fil baʕlad di?—xol. ʔaiwa li, wi li:ja dukka:n tigu:ra kaman.
4. wi ʕandak ʔuma:f\_inkilizi fi\_d dukka:n bita:ʕak?—xol. ʕabʕan, wi ʕandina firensa:wi kama:n.
5. maʕak kibrit awalla<sup>6</sup> sigʕrti?—aiwa\_m(a)ʕa:ja,<sup>4</sup> wi\_m(a)ʕa:ja duxxa:n<sup>5</sup> kama:n.
6. fa:him il ʔamsa:l di?—umma:l, sa:mi<sup>6</sup> wi fa:him.
7. ihna fahmi:n dilweʔt inn<sup>1</sup> li xoli:l bett, jaʕni luh bert, w\_inn<sup>1</sup> ʕand<sup>1</sup> xoli:l ʔuma:f\_inkilizi fi d dukka:n, jaʕni ʕandu ʔuma:f\_inkilizi, w\_inn<sup>1</sup> maʕ xoli:l kabrit, jaʕni mʕa:(t)h kabrit.
8. ana ʕarif kida, wi ʕarif inn\_is sitt<sup>1</sup> gali:la Jaha ʔamla:k, wi ʕandaha fu:rʕ\_kti:r fi betha, wi\_mʕa:ha ʕamsi:ja h̄iri:r<sup>6</sup> mafru:da f\_idha. [li:k ja sitt?...ʕandik...? maʕa:ki...?]
9. w\_iwla:d xoli:l wi mra:tu, luhum filu:s fi bank it tawfi:r, wi ʕanduhum liʕab<sup>7</sup> galja gajji:n min b̄arra, wi\_mʕa:hum dilweʔt<sup>1</sup> ʕwejja minhum.
10. intu ja gama:ʕit xoli:l lukum\_ʕtja:n fi me:ʕr?—aiwa, lina. =wi ʕandukum xoddami:n me:ʕriji:n?—aiwa, ʕandina. =wi\_mʕa:ku saʕa:t me:ʕbu:ʕe?—aiwa\_mʕa:na.

<sup>4</sup> 'miʕi is also heard.

<sup>5</sup> Almost duxxa:n.

<sup>6</sup> Not "a sunshade of silk," which would be ʕamsi:jit h̄iri:r; bu "a sunshade, silk"—in apposition.

<sup>7</sup> Plural of liʕba.

11. Right! We have finished with [lak], and [ʕandak], and [maʕak]; now we shall say a little on the negative.
12. I am an Egyptian; are *you* an Egyptian too?—No, I am not an Egyptian: I am just (an) English(man).
13. Am *I* now English, since the Protectorate?—No, you are not English, (you are) as before, Egyptian.
14. So then, we are not the same since the Protectorate!—No, we are not the same in *race*, only in things political.
15. Even so! we are not English in race.—Yes, you are not (anything) but Egyptian in race.
16. Say, are Khalil and his family Turks?—They are not Turks, they are (in) their origin Egyptian.

*For Systematic Grammar.* VII.

1. Write out [li], [ʕand], [maʕ] with all the pronouns.
2. What is the difference in meaning between [maʕ] and [li] and [ʕand] with pronouns?
3. Write out "I am not, you are not," etc.

11. tɛjjib xulusna min "lik, wi\_ʕandak," wi "maʕak," niʔu:l dilwɛʔt<sup>1</sup>\_ʃwejjja fi n nafj.
12. ana mɛsri; h̄d̄dritak mɛsri\_nda rɛ:xɛr?—la maʕnish<sup>1</sup> mɛsri, innama ʔana (i)ngili:zi.<sup>2</sup>
13. ana dilwɛʔt\_ingili:zi baʕd il h̄ima:ja?—la ʕmantash\_ingili:zi, b̄ard̄ɛk<sup>3</sup> mɛsri.
14. baʔa\_h̄na ʕmaḥnash wa:ḥid baʕd il h̄ima:ja?—la, maḥnash wa:ḥid fi l gins, bass<sup>1</sup> fil ʔumu:r is sijasijja.
15. b̄ard̄u kida! iḥna maḥnash ingili:z fi l gins?—aiwa, ʕmantush illa masrijji:n fi l gins.
16. alla<sup>4</sup> x̄d̄li:l wi ʕeltu ʔatr̄ɛ:k?—mahummaf atr̄ɛ:k, humma ʔɛsluhum mɛsrijji:n.<sup>5</sup>

<sup>1</sup> N.B.—manif = ma ana ʃ, and = ʔana muʃ.

<sup>2</sup> Or amrika:ni, firensa:wi, alma:ni, nimsa:wi. Fem. ingili(:)-zija, etc.

<sup>3</sup> b̄ard̄ɛk, originally bi ʔard̄ɛk, "on your ground," *i.e.* "still" or "also"; cp. sentence 15.

<sup>4</sup> An interrogative particle used to introduce a new subject, or aspect of subject.

<sup>5</sup> Add to this series mahuf, mahif, which have already frequently occurred.

## VIII.

## FOR GENERAL CONVERSATION.

[To Teacher and Pupil.

*These paragraphs "for general conversation" should be worked through without the help of any English whatever, The pupil should not even refer to the Arabic (for the most part) during the lesson, but should rely on hearing and watching only. The teacher will find that with the aid of objects and dumb-show it will be perfectly possible to demonstrate these lessons without any recourse to English (a remark which equally applies to what has preceded).*

*These paragraphs are wholly independent of the grammatical lines of division which otherwise govern the sequence of the successive chapters.]*

## POLITE ADDRESS.

*The Present Participle. (Lit. Noun of the Agent.)*

1. Goodday to you (pl.) (*lit.* may your day be happy!) May your (sing.) day be happy and blessed!—How are you? (*lit.* How is your Presence?)
2. God give you peace! (*or* protect you). How are you?—Praise (be) to God!
3. Mr. Khalil is in his writing-room...Enter to him a (certain) friend of his...Is (that) understood thus?—Certainly it is understood.
4. Well then, I am Khalil, and you are the friend. Then say to me:—

*Friend.* Good morning, O Mr. Khalil.

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<sup>1</sup> This sign indicates the resumption of the conversation by the first speaker.

<sup>2</sup> *Lit.* "your Presence" (ḥādrā): a very ordinary expression of polite address.

<sup>3</sup> Or *jilfāzək*, "keep you."



tamri:n nimrit tamanja.

ta:min tamri:n.

li l m<sup>o</sup>ħadsa l ʕumumijja.

di ʕe:ni. ana b\_ʕʕu:f bi ʕe:ni. inta lik ʕe(:)nem?—aiwa, ana lijja ʕene:n, w\_ana b\_ʕʕu:f bi ʕenajja. =<sup>4</sup> di manaxi:ri, ana b\_ʕʕimm<sup>l</sup>\_b manaxi:ri, inta lik manaxi:r ?—aiwa, ana lijja manaxi:r, w\_ana b\_ʕʕimm<sup>l</sup> bi:ħa. = da ħanaki, ana b\_ʕaftaħ (a<sup>ʕ</sup>fil) ħanaki ʔaho, *etc.* da lisani, ʕu:f! ana b\_ʕadu:ʔ bi\_lsa:mi, muʕ inta bi\_tdu:ʔ bi\_lsanak ?....

di widni, do:l wida:ni, w\_ana b\_ʕasma<sup>ʕ</sup> bi\_wda:ni, *etc.*.... b\_ʕʕu:f, b\_ʕʕimm, b\_ʕaftaħ, b\_ʕadu:ʔ...il fatħa ʕalafan "ana"; il be: alafan dilwe<sup>ʔ</sup>t\_aho, au, tamalli. bukrá...h\_ʕʕu:f, h\_ʕʕimm, h\_ʕaftaħ, h\_ʕadu:ʔ....

di ʔi:di, do:l ʔidajja, muʕ kida? ba<sup>ʔ</sup>a, ana b\_ʕalmis bi ʔi:di, mafhu:m? di rigli wi do:l riglajja, w\_ana b\_ʕamʕi\_b riglajja, muʕ kida? la:kin il ʔu<sup>ʔ</sup>t<sup>l</sup>\_b jimʕi\_b rigle:h w\_ide:h. muʕ\_inta\_b timʕi\_b rigle:k? aiwa *etc.* = ma<sup>ʕ</sup>lu:m bi timʕi\_b rigle:k wi\_b tilmis b\_ide:k, wi bi\_tʕu:f bi ʕene:k, wi bi\_tʕimm<sup>l</sup>\_b manaxi:rək, wi\_b tiftaħ ħanakak wi\_b ti<sup>ʔ</sup>filu, wi\_b tisma<sup>ʕ</sup> bi\_wda:nak, wi bi\_tdu:ʔ bi\_lsa:nak. it te: ʕalafan "inta." fa ʔul li ba<sup>ʔ</sup>a, "bi timʕi bi rigle:k?" *etc., etc.*

—  
ism il fa:ʕil.

1. nahôrkum sa:ʕid! — nahu:rək sa:ʕid muba:rək, iz zejji ħôđritak?<sup>2</sup>
2. ʔe<sup>ʔ</sup>ʔeh jisallimak,<sup>3</sup> iz zejji ħôđritak\_inta?—il ħamdu<sup>4</sup> li lla:h!
3. ħôđrit xôli:l\_ʕafandi f il maktab bita:ʕu...ga: lu wa:ħid ħabi:bu...mafhu:m kida?—ma<sup>ʕ</sup>lu:m mafhu:m.
4. ʕejjib, ʔana xôli:l, w\_inta\_l ħabi:b, fa ʔul li ba<sup>ʔ</sup>a :—

ħab. seba:ħ il xe:r ʕale:k,<sup>5</sup> ja: si<sup>6</sup> xôli:l!

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<sup>4</sup> This u is the passing vowel of the nominative, adopted from the classical in this expression.

<sup>5</sup> *Lit.* "The morning of good (be) upon you!"

<sup>6</sup> Short for sajjid (lord), which is worn down to si:d, sid (= Spanish "çid"), and so si.

*Kh.* Good morning, welcome!

*Friend.* Welcome to *you*!—How is Ali, your son? Where is his honour?

*Kh.* Thanks to God! He greets you. He is in the garden.

*Friend.* And his sister, where is her honour?

*Kh.* With her brother in the garden.

*Friend.* When will they come here?

*Kh.* They will come at 6 o'clock, I mean, at sunset.

[*At this moment enters Galila.*]

*Friend.* How is your honour?

*Gal.* In God's protection! how are *you*?

*Friend.* We thank God in any case. And now, I desire to ask leave (to go).

*Kh.* If you must!

*Friend.* I hope (*lit.* if God will) we shall see you another day.

*Kh.* Greet for me the Messrs. children.

*Friend.* May God keep your honour. [*Exeunt.*]

5. Look, sir: I am now standing.—Yes, you are now standing.
6. And you are now sitting.—Yes, I am now sitting.
7. And the lady who is in this picture, is sitting.—True, she is sitting.
8. I mean she is not standing?—Yes, she is not standing.
9. And we are now sitting?—Yes, we are now sitting.
10. Get up! if you please. Now we are standing. True, now we are standing.
11. Good! Now, what am I holding?—You are now holding the book and walking.
12. Then I am holding it?—Yes, you are holding it... Now *you* (*fem.*) are holding it.—Yes, I (*fem.*) am holding it... So then, we are holding it.—Yes, we are holding it.
13. What is the lady who is in this picture holding?—She is holding a sunshade and spreading it, *i.e.* opening it.
14. And I am spreading it, *i.e.* opening it.
15. And they are spreading it, *i.e.* opening it.

<sup>1</sup> *Lit.* light.

<sup>2</sup> These terminations are classical (accusative): *ahl*, *lit.* = "worthy"; *sahl* = "easy."

<sup>3</sup> From the words *ʕala kull! ḥā:l*, especially if uttered in a somewhat

xál. saba:h in nu:r<sup>1</sup> ʕale:k, ʔahlan wi sahlán.<sup>2</sup>  
 ḥab. ʔahlan wi sahlán bi:k ! iz zejǰ<sup>1</sup> ʕali\_bnak, ḥáðritu fem ?

xál. il hamdu li lla:h, jibuss\_ide:k, hu:wa fi g ginerna.

ḥab. w\_uxtu\_zejǰaha ?—ḥáðritha fem ?

xál. wejǰ\_axu:ha fi g ginerna.

ḥab. ḥáðrithum ji:gu hina ʔemta ?

xál. ji:gu\_s saʕa xamsa\_w nuss, jaʕni l máðrib.

[fil ḥa:l dáxálit is sitt<sup>1</sup> gali:la.]

ḥab. iz zejǰ<sup>1</sup> ḥáðritik ?

gal. fi ʔama:n illa:h, iz zejǰ<sup>1</sup> ḥáðritak\_inta ?

ḥab. nihmid eḥḥe: ʕala kulli ḥa:l.<sup>3</sup> w\_ahibb\_astaʔzin.

xál. itfeððel min ger metru:d !<sup>4</sup>

ḥab. in ja ʔeḥḥe: niʕuf ḥáðritkum fi jo:m tani.

xál. salʕim li ʕala ḥáðre:t\_langa:l.

ḥab. ʕeḥḥe jihfez ḥáðritkum ! [xaregu fi l ḥa:l].

5. ju:f ḥáðritak, ana dilweʔt<sup>1</sup> waʔif.—aiwa ḥáðritak waʔif dilweʔt.
6. w\_inta dilweʔt<sup>1</sup> ʔaʕid.—aiw\_ana ʔaʕid dilweʔt.
7. wi s sitt\_illi fi s sure di ʔaʕda.—seḥi:h hi:ja ʔaʕda.
8. jaʕni mahif waʔfa ?—aiwa mahif waʔfa.
9. w\_iḥna dilweʔt<sup>1</sup> ʔaʕdi:n.—aiwa\_ḥna dilweʔt<sup>1</sup> ʔaʕdi:n.
10. ʔu:m min feðlak ; dilweʔt\_iḥna waʔfi:n.—seḥi:h iḥna dilweʔt<sup>1</sup> waʔfi:n.
11. tejjib, ʔana dilweʔt<sup>1</sup> ma:sik\_ʕeh ?—ʔinta dilweʔt<sup>1</sup> ma:sik\_il kita:b wi ma:ʕi.
12. baʔ\_ana masku ?—aiw\_inta masku...dilweʔt\_inti maska:(h) ! —aiw\_ana maska:(h)...baʔ\_a\_ḥna maski:nu.—aiwa\_ḥna maski:nu.
13. is sitt\_illi fis sure di maska ʔe:h ?—hi:ja maska ʕamsi:ja wi fúrʕa:ha, jaʕni fatʕa:ha.
14. w\_ana faʕridha<sup>6</sup> jaʕni faʕtiḥa.
15. wi humma fúrʕinhum jaʕni faʕḥinhum.

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resigned voice, it would be inferred that the friend was *not* very well.

<sup>4</sup> See p. 45.

<sup>5</sup> For ma(:)s(i)k. The verb means to seize or to retain.

<sup>6</sup> For fa(:)ʕridha, the loss of accent involving loss of length.

16. Is the lady who is in this picture walking (on her feet) ?—  
No, she is not walking, but she (is) sitting.
17. When we say, " I am holding the pen, what are we saying of  
the pen ?—We say that the pen (is) " held."
18. And when we say " the Sitt Galila is ' holding ' ( ' opening,'  
' spreading ') the sunshade," what do we say of the sunshade ?  
—We say that it is " held " ( " opened," " spread ").
19. In the same way we say that the things in my hand are held . . ,  
and that the door is open(ed) . . , and that the window is shut.
20. Do you understand the lesson well ?—Yes, of course, I (we)  
understand it (*lit.* am (are) understanding it).
21. Is all understood ?... Is every sentence in it understood ?...  
Are all the points in it understood ?

*For Systematic Grammar.* VIII.

1. Given any three consonants, *e.g.* [t, r, k], show the arrangement  
of the vowels to form the active participle, masc., fem., plural.
2. Show how the suffixing of the *vowel* and *consonant* pronouns  
affects the simple forms of this participle.
3. Take the same three consonants and show what consonant  
and vowels are added to form the passive participle.
4. Write out the polite [hādrit] with all the pronouns. Also with  
noun in sing. and plural, as, for example, [il xāwā:ga] (= *gentleman*),  
[is sitt] (= *lady*), [sitta:t] (= *ladies*).

16. is sitt illi fis su:ra di mafja ʿala rigle:ha?—la, mahif mafja ʿala rigle:ha, la:kinnaha ʾaʿda.
17. lamma\_nʾu:l “ʾana maisik il ʾalam,” niʾu:l ʿal ʾalam ʾe:h?—niʾu:l inn il ʾalam “mamsu:k.”
18. wi lamma\_nʾu:l “is sitt<sup>1</sup> gali:la maska (fatħa, fūrda) ʃ famsi:ja niʾu:l ʿaf<sup>2</sup> famsi:ja ʾe:h?—niʾu:l innaha mamsu:ka (maf-tu:ħa, mafru:da).
19. ʿala kida niʾu:l inn il ħaga:t illi f\_i:di mamsu:ki:n...w\_ inni l ba:b maftu:ħ...w\_inni ʃ fibba:k maʾfu:l.
20. inta fa:ħim (*f.* fahma, *ḫ.* fahmi:n) is dōrs<sup>1</sup> kwaijis?—aiwa\_mmō:l ana fahmu (fahma:h...iħna fahmi:nu).
21. kullu mafhu:m?...kulli gumla fi:h mafhu:ma?...kulli n nuʾet<sup>2</sup> illi fi:h mafhumi:n?

<sup>1</sup> For ʿala iḥ.

<sup>2</sup> Plural of nuʾet.

ACTIVE PARTICIPLE, SEPARATELY  
(Fill in the other trilateral verbs, according to

MASC. SING.	Do. with <i>Vowel</i> <sup>1</sup> Pronouns.	Do with <i>Consonant</i> Prons. <sup>1</sup>		FEM. SING.	Do. with <i>Vowel</i> Pronoun.
'ma:sik (=seizing).	'masku <i>for</i> ma:siku. seizing him.	ma'sikha <i>for</i> ma:sikha seizing her.	ma'sikna seizing us.	'maska <i>for</i> ma:sika seizing ( <i>f.</i> )	mas'ka:h  seizing him.
ḏə:rib (=beating).					
tə:lib (=asking for). <sup>1</sup>					
fa:him (=understanding).					
ħa:tīt (=putting).					

*Passive Participle*.—mamsu:k (= seized), *f.* mamsu:ka, *pl.* mamsu(:)kin; maḏru:b (= beaten); mətlu:b (= asked for); mafhum (= understood); maħtu:t

NOTE.—These *objective suffix-pronouns* divide into two groups, according to whether they begin with vowel or consonant. They may therefore be called the *vowel-pronouns*: [-ak] you, *m.*; [-ik] you, *f.*; [-u(h)] him; and the *consonant-pronouns*: [-ni(:)] me; [-na(:)] us; [ku(m)] you, *p.*; [hum] they. But *after a vowel* the three vowel-pronouns assume consonantal forms, *viz.* [-k, ki] and [-h] respectively. (*The possessive pronouns* are exactly the same, except that the consonant-pronoun [-ni(:)] (= me) is replaced by [i(:)] (= my): [beiti] “my house,” *but* [ma'sikni] “seizing me.”) The important point is that members of same group are always combined exactly similarly. It is only necessary to observe how one

<sup>1</sup> For explanation of these terms see the note.

AND WITH PRONOUNS.

scheme. (See below, note.)

Do. with <i>Consonant</i> Pronoun.	PLURAL.	Do. with <i>Vowel</i> Pronoun.	Do. with <i>Cons.</i> Pronoun.
mas'ka:ki      mas'ka:hum seizing you ( <i>f.</i> )    seizing them.	mas'ki:n <i>for</i> ma:siki:n seizing ( <i>pl.</i> )	mas'ki:nik  seizing you ( <i>f.</i> )	mas'kinha.  seizing her.

member of each group is treated, *e.g.*: Vowel pronouns, [ˈmasku, ˈmaskik]; consonant pronouns, [maˈsikha, maˈsikni, maˈsikki, maˈsikku, maˈsikhum].

*Points to notice in the two groups.* The vowel-pronouns do *not* change the *accent* of the simple form of the active participle, *e.g.* [ˈma:sik, ˈmasku] (but observe the elimination of [ɪ] and of [i] in [ma:sik]). But the consonant-pronouns compel the accent to fall on the preceding syllable (*i.e.* are “enclitic”), which sometimes necessitates the shifting of the accent, *e.g.* [ˈma:sik, maˈsikni]. The alterations of form observable in the above instances take place owing to the disappearance of length (*a*) before two consonants, and (*b*) when the long syllable has had the accent shifted from it: See p. 36.

## IX.

## FOR GENERAL CONVERSATION.

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“ *Have* ” *with negative.* “ *Had,* ” “ *Shall have.* ”

1. Have you not any English coinage?—No, I have none (of it).
2. Have you not any in the house?—No, I have none.
3. Nor have you money, either, in the bank?—I have not much in the bank.



tamri:n nimrit ta:siʕ.

ta:siʕ tamri:n.

li l m<sup>o</sup>ħadsa l ʕumumijja.

ʕu:f il kitab da. ʕimm il mandi(:)l da. du? is sukkār da. imʕi fi l ʔo:da ʕwajja. adi:ni b\_amʕi wajja:k. xālli:na nigri sawa. bass! nu?ʕud baʔa. ʕu:f ana b\_əḏrəb b\_i:di! — aiwa, inta\_b tiḏrəb.... = tajjib iḏrəbni! muʕ ʕawuz tiḏrəbni?—la muʕ ʕawuz\_əḏ'rəbak.

la:kin ʕali bi jidrəb\_uxtu, wi ʕəṭma b tiḏrəb\_axu:ha. wi ʕali bi\_ʕu:f bi ʕene:h wi bi ʕimm, *etc., etc.*

wi ʕəṭma bi tʕu:f, *etc., etc.*

il je: ʕalaʕan "hu:wa." it te: ʕalaʕan "hi:ja"; wi\_t te: di ger it te: illi bi maʕna "inta".

ana ħ\_a:gi hina bukrā?—aiwa, inta ħa ti:gi....

baʔa\_ħna l\_itne:n ħa ni:gi. il mistir ħa ji:gi? il mis ha ti:gi? baʔa kullina ni:gi. wi kullina bi\_nʕu:f bi ʕene:na wi\_b nilmis, *etc., etc.* in nu:n ʕalaʕan "iħna."

ħa\_tru:ħ il kini:sa ʔemta?—ħ\_aru:h jo:m il ħadd.

bi tru:ħ il kini:sa kull<sup>l</sup> jo(:)m ħadd? wi xāli:l, bi jru:ħ il kini:sa walla g ga:miʕ?—ma bi\_jru:ħ il kini:sa ʕalaʕan hu:wa muslim. bi\_jru:ħ il ga:miʕ.

tiħibb tiru:ħ il ga:miʕ ʕalaʕan tiʕu:f is səla\_btaʕt il muslimi:n?—maʕlu:m aħibb\_aru:ħ...aʕu:f...

bi\_tħibb iʕ ʕa:j bi sukkār walla min ge:r sukkār? bi\_tħibb, *etc., etc.*

ʕu:f! ana ħ əxrug mil ʔo:da.—təjjib\_uxrug.

wi baʕdim(a)\_əxrug əxuff<sup>l</sup> ta:ni?—aiwa baʕdima tuxrug, xuff. = ʕu:f, ana ħ\_əṭlaʕ fo:? il kursi. tiʔdār tiṭlaʕ ʕal kursi\_bta:ʕak?—maʕlu:m aʔdār əṭlaʕ. = iṭlaʕ baʔa.

adi\_ħna l\_itne:n ṭiliʕna ʕal kara:si\_btuʕna. xālli:na ninzil baʔa. an\_anzil min fo:? il kursi.

tiʔdār tinzil zaji:ʔ inzil baʔa. adiħna l\_itne:n nizilna.

"li" wi "ʕand" wi "maʕ" bi n nafj, wi\_b "ka:n" "jiku:n."

1. ma\_mʕakʕ<sup>l</sup> ʕumla\_ngilizi:ja?—la, ma\_mʕi:f minha.

2. ma ʕandakʕ<sup>l</sup> fi l bert?—la ma ʕandi:f.

3. wala lakʕ<sup>l</sup> filu:s kama:n fi l bank?—ma li:f ʔadd<sup>l</sup> kida fi l bank. (*fem.* wala likʕ, *or* wala\_lki:f.)

4. I also am like you, I have no English coin here, nor have I any in the house ; nor have I much (money) in the bank.— True, you have not, etc., etc.
5. Then we are like each other, we have none here, nor have we any in the house, nor have we much in the bank.— True, we have not, etc., etc. . .
6. The lady who is in the picture, has she no book in her hand ?— No, she has none.
7. Has she none in the house ?— How should she have none !
8. Does she not own any at all ?— How could she be an educated woman and have none ?
9. Has our friend Khalil got money (on him) ?— Perhaps he has, perhaps he has not. = Has he none in (his) cabinet ?— None in his cabinet, how so ! He *must* have some. = Has he none in the bank ?— Of course ! How could he be a merchant, sir, if he had none !

[Enter(ed) guests.]

10. *Khalil.* I see that you have no tobacco on you.

*Guests.* True, we have none.

*Kh.* Have you none in the house either ?— No, we have none.

*Kh.* A strange thing ! Have you no pleasure in it ?— No, we do not like smoking.

[Exeunt guests.]

*Galila.* Those guests had no tobacco on them ?

*Kh.* No, they have none on them, nor have they any in the house, nor have they any pleasure in it whatever.

*Gal.* Strange ! Would that you were like those folk, Khalil !

*Kh.* Yes, madam, would that I were like them ! It is a useless custom.

*Ali.* No, it is a simple custom with no harm in it.

*Kh.* And whose are these boxes of tobacco, you rascal ?

*Ali.* Mine. But there is no tobacco in them.

<sup>1</sup> *Fem.* ma\_m<sup>ʕ</sup>aki:f (from ma ma<sup>ʕ</sup>a:ki:f) . . . wala ʕandikf<sup>1</sup> . . . wala likf (or wala lki:f).

<sup>2</sup> Contracted from wala\_lna:f.

<sup>3</sup> When " how " is an expression of *astonishment* it is pronounced izza:j rather than izzejj.

<sup>4</sup> Or ma m<sup>ʕ</sup>u:f.

4. ana ræ:xer zejjak, ma m<sup>ʕ</sup>i:f hina ʕumla ngilizija, wala ʕandi:f minha fi l be:t, wala li:f ʔaddi kida fi l bank.—*seħi:h*, ma\_m<sup>ʕ</sup>akfj hina wala ʕandakf<sup>l</sup> fi l be:t wala lakf<sup>l</sup> fi l bank.<sup>1</sup>
5. baʔa ħna zejji baʕđina, ma\_m<sup>ʕ</sup>ana:f hina, wala ʕandina:f fi l be:t, wala\_nna:f<sup>2</sup> fil bank<sup>l</sup> ktir...*seħi:h*, ma\_m<sup>ʕ</sup>ana:f... ma ʕandina:f...ma\_nna:f (= ma\_lna:f).
6. is sitt illi fi s su:ra di ma\_m<sup>ʕ</sup>aʕha:f kita:b ʕidha?—la, ma\_m<sup>ʕ</sup>aha:f.
7. ma ʕandaha:f fi l be:t?—ma ʕandaha:f izza:j!<sup>3</sup>
8. ma\_lha(:)f bi l mǎrra?—tibʔa sitt<sup>l</sup> mitræbbijja wi ma\_lha:f\_izza:j?
9. *seħibna* xǎli:l maʕa(:)h filu:s?—jimkin maʕa:h wi jimkin ma\_m<sup>ʕ</sup>ahf,<sup>4</sup> = ma ʕandu:f fi l xǎzna?—ma ʕandu:f fi l xǎzna\_zza:j! *đaru:ri*<sup>5</sup> ʕandu. = ma lu:f fi l bank?—ʔumma:l jibʔa ta:gir izza(:)j ja sidna, iza kan ma lu:f!

[dǎxǎlu đuju:f.]

10. xǎli:l. ana fa(:)jjif intu ma\_m<sup>ʕ</sup>aku:f duxxa:n đuju:f. *seħi:h*, ma\_m<sup>ʕ</sup>ana:f.  
xǎl. alla\_ntu ma ʕanduku:f fi l be:t?—la ma ʕandina:f.  
xǎl. je gǎri:b! ma lku:f ke:f minnu?—la:, ma\_nna:f ke:f mid duxxa:n.

[xæregu\_đ đuju:f.]

- galila. iđ đuju:f do:l ma kanf maʕa:hum duxxa:n?  
xǎl. la:, ma\_m<sup>ʕ</sup>ahumf, wala ʕanduhumf kaman fi l be:t wala lhumf<sup>l</sup> ke:f minnu bi l mǎrra.  
gal. je gǎri:b! ja retak<sup>6</sup> zej in na(:)s do:l, ja xǎli:l!  
xǎl. ʔaiwa, ja sitti! ja reti<sup>7</sup> zejjuhum! di ʕada ma fiha(:)f fajda!<sup>8</sup>  
ʕali. la:! di ʕa:da besi:ta ma fiha:f ħa:ga.  
xǎl. wi\_btuc min ʕilab id duxxa:n di, ja faʔi?  
ʕali. bitu:ʕi, la:kin ma fihumf<sup>l</sup> duxxa:n.

<sup>5</sup> Or lazim.

<sup>6</sup> *ret* is an optative particle which is combined with nouns and pronouns (*fem.* *retik*, *pl.* *re(:)tku*).

<sup>7</sup> *Pl.* *re(:)tna*.

<sup>8</sup> *Lit.* "(there is) not in it use"; *i.e.* "in which there is no use."

*Gal.* May Ali not become like you, Khalil !

*Kh.* May he not indeed ! And Fatima, may she not become the fashionable young lady (*lit.* the fashion) !

11. Was Khalil pleased with Ali in the matter of the drinking of tobacco (*i.e.* smoking) ?—No, he was not pleased with him.
12. But was there tobacco in the boy's boxes ?—No, there was not.
13. Had those guests unmade-up (*lit.* loose) tobacco ?—No, they had not.
14. No cigarettes ?—No, they had no cigarettes.
15. Had they at home ?—No, they had not at home.
16. Perhaps they will have (some) later ?—Since they have no pleasure in it at all, they will never have it.
17. We have finished the lesson. Will there be a lesson to-morrow ?—To-morrow is Thursday... yes, there will be a lesson.
18. On Sunday will there be a lesson ?—No, there won't be. That is a rest day, not a work-day.

*For Systematic Grammar.*

1. Write out complete tables of the negatives of [li, ʕand] and [maʕ] with all the pronouns (equivalent to the present tense of "have not.")
2. How are the past and future of "have" expressed, positive and negative ?
3. Write out [fi(:)] with all the pronouns, positive and negative (*e.g.* 1st person [ʕi:ja, ma fiʕja:f]).
4. How are "il y a," "il y avait," "il y aura" expressed in Arabic, positively and negatively ?

gal. ja re:t ʕali ma jibʔaʃ zejjak ja xǎli:l!  
 xǎl. ja re:tu ! wi fəʔma, ja retha ma tibʔaʃ mo:ðe !

11. il m<sup>ə</sup>ʕallim. ka(:)n xǎli:l mabsu:t min ʕali fi ʕiba:rit ʃurb id  
 duxxa:n ?—Ja ma kanʃ<sup>l</sup> mabsu:t minnu.
12. wa la:kin kan fih duxxa:n fi l ʕilab bitu:ʕ il walad ?—la:, ma  
 kanʃ<sup>l</sup> fi:h.
13. kan maʕa ʔ ʔuju:f do:l duxxa:n sa(:)jib ?—la:, ma kanʃ<sup>l</sup>—  
 mʕa:hum.
14. wala sigar:jir ?—la ma kanʃ<sup>l</sup> mʕa:hum sigar:jir.
15. ka:n ʕanduhum duxxa:n fi l be:t ?—la ma kanʃ<sup>l</sup> ʕanduhum  
 fi l be:t.
16. jimkin jiku:n<sup>1</sup> maʕa:hum baʕde:n ?—mada:m ma\_lhumʃ<sup>l</sup> ke:f  
 minnu bi l mǎrre, ma\_jkunʃ<sup>l</sup> maʕa:hum abadan.
17. xilisna mid dǎrs. jiku:n fih dǎrs<sup>l</sup> bukra ?—bukra l xǎmi:s,  
 aiwa, jiku:n fih dǎrs.
18. fi jo:m il ħadd<sup>l</sup> j(i)ku:n fih dǎrs ?—la ma\_jkunʃ<sup>l</sup> fi:h. da jo:m  
 rǎ:ħa, mahuf jo:m ʃuǧl.

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<sup>1</sup> Future of ka:n "it was".

## X.

## FOR GENERAL CONVERSATION.

[*To Pupil and Teacher.*

*In most of the succeeding chapters it will suffice to treat the main exercise as a reading one, the object of which is to show how verbs illustrating the form under discussion occur in ordinary talk.\* Much more work should be put into the CONVERSATIONAL VERB-DRILLS, which form an essential part of each chapter. On these the changes should be rung incessantly, in order to break the stiffness which all Europeans feel in using Arabic verbs, and using them correctly and readily.]*

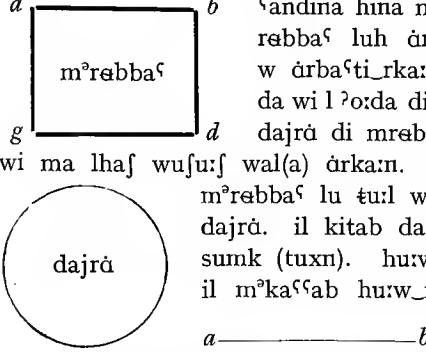
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\* If the time available is insufficient, these exercises (headed "For Reading") may be omitted.

tamri:n nimrit ʕaʕārā.

ʕaʕir tamri:n.

li l m<sup>o</sup>ħadsa l ʕumumijja.



$a$   $b$  ʕandina hina m<sup>o</sup>rēbbaʕ, a - b - g - d. il m<sup>o</sup>-  
 rēbbaʕ luh ʕrbaʕ wufu:f (hina wiff...),  
 w ʕrbaʕti\_rka:n (hina rukn...). il kitab  
 da wi l ʔo:da di luhum wufu:f w ʕrka:n. id  
 $g$   $d$  dajrā di m<sup>o</sup>rēbbaʕa? lar, hi:ja mdawwār,  
 wi ma lhaʕ wufu:f wal(a) ʕrka:n. laha mārkaʕ wi muħi:t. il  
 m<sup>o</sup>rēbbaʕ lu ʕul wi ʕerđ, wi kida kaman id  
 dajrā. il kitab da lu ʕul wi ʕerđ wi kaman  
 sumk (tuxn). hu:wa ʕewil wi ʕeri:đ wi taxin.  
 il m<sup>o</sup>kaʕab hu:w\_illi lu ʕul wi ʕerđ wi tuxn.  
 il xett<sup>l</sup> lu ʕul la:kin ma  
 lu:f ʕerđ wala tuxn.

in nuʔta la\_lha ʕul wala ʕerđ wala sumk.

il xett<sup>l</sup> ( $a-b$ ) mistaʔim. il xett<sup>l</sup> da muʕ mistaʔim,

baʔa hu:wa maʕwug ( $a$ ʕwag m<sup>o</sup>ʕawwig).

kull<sup>l</sup> xett<sup>l</sup> lu ʕerfe:n ( $a-b$ ).

il wereʔ da msetteħ. it ʕerebe:za msetteħa. w is sutuħ  
 m<sup>o</sup>setteħa kaman.

il wereʔ da dilweʔt<sup>l</sup> muʕ m<sup>o</sup>setteħ, baʔa hu:wa minħani  
 (matni).

il wereʔ kaman na:ʕim, muʕ xiʕin. il gild<sup>l</sup> na:ʕim. il ħesi:re  
 xiʕna.

il ʔuma:f ʕeri, muʕ ga:mid zej\_jil xāfab.

kull il ħaga:t do:l naʕin. il wereʔ da na:ʕif. lamm aħuttu  
 fi mejjā kidaho jibʔa ʕeri (mablul).

is sukkār abjeđ wi hilu. il lamu:n mahuf abjeđ wala hilu  
 la:kin ʕsūr wi ħardi?. id dawa muʕ hilu la:kin murr; masalan  
 il ki:na murrā.

fa l ħittit is sukkār di mkaʕaba, jaʕni laha ʕul wi ʕerđ wi  
 tuxn. wi ħi:ja ħilwa wi be:đe wi gamda. wi laha wufu:f w  
 ʕrka:n. wi kull<sup>l</sup> wiff<sup>l</sup> fi:ha m<sup>o</sup>rēbbaʕ muʕ m<sup>o</sup>dawwār. wi kull<sup>l</sup>  
 l xu:tu:ʕ fi:ha mistaʔima.

## FOR READING.

*The Sound Triliteral Verb—the Aorist and Imperative in [u].*

A VISIT OF ALI AND FATIMA TO THEIR GRANDPARENTS.

[*First Scene.*]

*Ali and Fatima* (together). Good-day to you, (our) grandparents!

*The Grandparents*. Good-day to you, (our) grandchildren!

How is the health of your parents?

*The Children*. Praise to God! Their health is fine; they salute you.

*The Grandparents*. God salute you! Come! Sit down!

*Muhammed*. Sit by me, my grandson!

*Ali*. I am sitting, sir. See!

*Ayesha*. Come, sit down by my side, my grand-daughter!

*Fatima*. Here I am sitting by you, madam.

*The Children*. We are pleased when we sit by you (*or are sitting*).

*The Grandparents*. And we are pleased when you sit beside us.

*Ali*. I am very pleased when I sit by you, my grandfather!

*Muh*. And I am very happy when you sit by me, my grandson.

*Ayesha*. I am very happy when you sit by me, my grand-daughter.

*Fatima*. And I am the happier when I sit by you, my grandmother.

*Ali* (to *Muh*). Look! how they are sitting side by side, so happily!

*Fatima* (to *Ayesha*). Look how they are sitting beside each other, happy!

<sup>1</sup> From same root as *talaita*, the literary  $\theta$  having passed over to  $t$  in some words and  $s$  in others (mostly those of a literary flavour).

<sup>2</sup> *i.e.* With radicals free from the "weak" consonants  $w$  and  $j$ , which undergo transformation and omission.

<sup>3</sup> We consistently use "aorist" for this term, in spite of the fact that the word became associated with the preterite tense in Greek. On the contrary, the word means "undefined," which very well describes this *muḍarrif* verb, for it is by itself quite vague, requiring the prefixing of particles before it is determined as present or future (tense), and cooperating with other verbs to express possibility, obligation etc. (*mood*). It is therefore little more than a vehicle for this cooperation of various particles and verbs



li l ʔira:ja.

il fiʕl is sula:si<sup>1</sup> s sehi:h.<sup>2</sup>—il muðe:ri<sup>3</sup> wi l ʔamr bi ð ðamma.  
zija:rit ʕali wi feṭma l\_agda(:)dhum.

[awwil fəsl.]

ʕali wi feṭma (maʕan). naharku saʕid j\_agdadna !

l\_agda:d. naharku muba:rək ja\_wlad wila'dna. izzejji sihhiṭ\_  
abbahatkum ?<sup>4</sup>

il wila:d. il ḥamdu li lla:h, sihhiṭhū ʕa:l, bi\_ʔsallimu ʕale:kum.

l\_agda:d. eṭṭeh jisal'limkum ! taʕa:l(u)\_u<sup>2</sup>ʕudu !<sup>5</sup>

muḥ. u<sup>2</sup>ʕud gambi, ja\_bn\_ibni.

ʕali. ana b\_a<sup>2</sup>ʕud<sup>6</sup> ja si:d(i)\_aho.

ʕe:ja. taʕa:li, u<sup>2</sup>ʕudi\_f ri:hī ja bint\_ibni.

feṭma. adi:ni b\_a<sup>2</sup>ʕud fi ri:hīk, ja sitti.

il wila:d. ihna mabsuṭi:n lamma nu<sup>2</sup>ʕud gambukum (or  
lamma\_b nu<sup>2</sup>ʕud).

l\_agda:d. w\_ihna mabsuṭi:n lamma tu<sup>2</sup>ʕudu gambina (or  
lamma\_b tu<sup>2</sup>ʕudu).

ʕali. ana mabsuṭ ʔawi ʕandim(a)\_a<sup>2</sup>ʕud gambak ja giddi  
(or b\_a<sup>2</sup>ʕud\_).

muḥ. w ana mabsuṭ ʔawi wəʔtima tu<sup>2</sup>ʕud gambi, ja\_ibn\_  
ibni. (or \_b tu<sup>2</sup>ʕud.)

ʕe:ja. ʔana mabsuṭə ʔawi lamma tu<sup>2</sup>ʕudi gambi ja bint\_  
ibni. (or \_b tu<sup>2</sup>ʕudi.)

feṭ. w\_ana mabsuṭə ktār lamm a<sup>2</sup>ʕud gambik ja gidditi.  
(or b\_a<sup>2</sup>ʕud.)

ʕali (li muḥ). juḥ izzaḥ bi ju<sup>2</sup>ʕudu gambi baʕḏ mabsuṭi:n !

feṭma (li ʕe:ja). ju:fi\_zzaḥ bi ju<sup>2</sup>ʕudu\_f ri:hī baʕḏ wi humma  
mabsuṭi:n !

to express all moods and tenses of the finite verbs except the preterite and the imperative. We therefore call it the "aorist," *i.e.* undefined.

<sup>4</sup> Or walde:ku (two) parents, for walide:ku.

<sup>5</sup> The imperative and the aorist are formed similarly. N.B.—The particular feature of the verbs which are illustrated in this section is this second u. The third one is merely the sign of the plural. The first may be alternatively i, *e.g.* here i<sup>2</sup>ʕudu and in the next sentence i<sup>2</sup>ʕud, etc.

<sup>6</sup> In the first-singular alone a is obligatory (a worn-down ana). Neither i nor u would be permissible here. The b is for bi, the particle that makes the aorist definitely *present-tense*. It will be observed that participles (*e.g.* ʔa:ʕid) are very often substitutable for these aorists.

[*The Second Scene*].—*Aorist and Imperative in [a]*.

*Muh.* You, Ahmad, come here !

*Ah.* (I am) ready sir. (Are you) wanting something ?

*Muh.* Give the children milk that they may drink.

*Children.* We are not wanting to drink milk.

*Muh.* Well then, what *will* you drink ?

*Children.* We would drink coloured-drinks preferably.

*Muh.* Ahmad ! Listen while I speak to you.

*Ah.* (*returning*). Yes !

*Muh.* They are wishing to drink coloured drinks. Bring them to them. You, mother-of-Khalil, are you wishing to drink the same as them ?

*Ayesha.* No, I don't wish to drink the same as them ; I will drink milk preferably.

*Muh.* Well, Ahmad, bring her (with you) a glass of milk to drink.

[*Exit A. Re-enter A.*]

*Muh.* Let each one take his glass, and drink !

*Fat.* Take your glass Ali, and drink first.

*Ali.* No, *you* drink.

*Muh.* The point is, *drink*, and no ceremony.

*Fat.* Look, ma'am ! Ali is drinking without any manners.

*Ali.* Don't say so, Fatima ! Shame on you !

[*The Third Scene*].—*Aorist and Imperative in [i]*.

*Muh.* Ahmad, come here ! Take away the tumblers, and bring the ball for the children, that they may play with it.

*Children.* Delightful ! We love to play.

*Muh.* Show them how to catch it, and how to throw it

*Ahmad (to the girl).* Catch thus, girl, and throw this way.

*Fat.* Look at me, Ali ! How I am catching and how I am throwing !

*Ah.* You are catching not badly, but you are throwing very badly.

*Fat.* And you, Ali, are just catching and throwing worse than me.

*Ali.* No, the truth is we catch and throw like one another.

*Ah.* Yes, indeed, you are catching and throwing just alike.

*Muh.* Ayesha ! I am pleased that they are catching and throwing it.

<sup>1</sup> *Lit.* "the intended thing."

<sup>2</sup> Or *jil'a'bu\_bha*.

[il fa:sl it ta:nɪ.]—il muḏʕ:riʕ wil ʔamr bi l fath̃a.  
 muḥ. inta j\_aḥmad taʕa:la.  
 aḥ. ḥa:ḏir, ja si:di. ʕa(:)wuz ḥaga?  
 muḥ. ʔiddi\_l wila:d laban ʕalafan jifr̃ebu.  
 awla:d. ma\_ḥnaʕ ʕawzi:n niʕr̃eb laban.  
 muḥ. ʔumma:l tiʕʕr̃ebu ʔe:h?  
 awla:d. niʕr̃eb ʕr̃bʕa:t\_aḥsan.  
 muḥ. ja\_ḥmad, ismaʕ\_amm\_aʔul lak.  
 aḥ (jirgaʕ). naʕam!  
 muḥ. humma ʕawzi:n jifr̃ebu ʕr̃bʕa:t; hatʕha\_l hum. ja\_  
 (u)mmu x̃ali:l, ʕawza tiʕʕr̃ebi zejjuhum?

ʕe:ʕa. la: maniʕ ʕawza\_(a)ʕr̃eb zejjuhum, aʕr̃eb laban\_aḥsan.

muḥ. ʕejjib j\_aḥmad, hat laha wejja:k kubba(:)jit laban tiʕr̃ebha.  
 [aḥmad x̃er̃eg. aḥmad d̃ax̃al fi l ḥa:l.]  
 muḥ. kullʔ wa:ḥid ja:xud kubba:tu jifr̃ebha.  
 feṭ. xud kubba:ta:k ja ʕali w\_iʕr̃eb il ʔawwil.  
 ʕali. la:, iʕr̃ebi\_nṭi.  
 muḥ. il maʔsu:dʔ\_iʕr̃ebu, wi balaʕ takli:f.  
 feṭ. ʕu:fi ja sitti, ʕali bi jifr̃ab min ge:r ʔadab izza:j!  
 ʕali. ma tʔuli:f kida ja feṭma, ʕe:b ʕale:ki!  
 [il fa:sl it ta:lit.] il muḏʕ:riʕ wi l ʔamr bi l kasr̃a.  
 muḥ. taʕa:la j\_aḥmad! ʕi:l il kubba:ta:k wi ha:t il ko:r̃a  
 lil wila:d ʕalafan jilʕabu bi:ha.<sup>2</sup>  
 wila:d. ʕe leṭi:f! iḥna\_nḥibbʔ nilʕab.  
 muḥ. w̃arri:hum jimsiku z zejj, wi jiḥdifu\_zzejj.  
 aḥ. (lil bint). imʕsiki kida ja bint, w\_iḥʕdifu kidaho.  
 feṭ. ʕufni ja ʕali, ana b\_amsik izzejj, wi b\_aḥdif izzejj!

ʕali. inti\_b timsiki muʕ beṭṭe:l, la:kin bi tiḥdifu wiḥiʕ ʔawi.

feṭ. w\_inta ja ʕali maʔ\_btimsik wi\_b tiḥdif awḥaʕ minni.

ʕali. la:, il ḥaʔʔ, bi nimsik wi\_b niḥdif zejjʔ baʕḏina.

aḥ. aiwa seḥi:ḥ bi timsiku wi\_b tiḥdifu zejjʔ baʕḏukum.

muḥ. ja ʕe:ʕa ana mabsu:t innuhum bi jimsiku wi\_b jiḥdifu  
 bi senʕa.

<sup>3</sup> This is the vivacious ma of interest.

*Ayesha.* Yes, I see they are, for Ali catches and throws to perfection, and Fatima catches and throws exactly like him.

[*Appendix*]. FOR CONVERSATION. *The verb "was."*

1. Were you in Egypt last month?—Yes, I was in Egypt.  
[you (f.) ...—I, you (p.) ...—we.]
2. So then you were not in your own country?—Of course I was not in my own country.  
[you (f.) ...—I, you (p.) ...—we.]
3. How long then have you been in our country?—I have been ...in your country.
4. How long will it be before you travel?—It will be...before I travel.
5. How long have you been here (*lit.* "from when did you come here")?—I have been here for about 10 minutes (25 minutes, a quarter of an hour, three-quarters of an hour, twenty minutes, forty minutes, forty-five minutes, forty minutes). (*Lit.* "I am here since an amount..."); (*or* "There has become to me here something like...")
6. How many months ago did you come to Egypt? (How long have you been in Egypt?)—I have been in Egypt for ... months past.
7. Is this the first time you have been here?—Yes, this is the first time I have been here (*or* no, I have been here once before).
8. When was that?—It was two years ago (*lit.* before two years) ...three years...eleven years?
9. Were you glad or sorry (on) the day that you came to Egypt for the first time?—I was glad the day I came to Egypt for the first time, not sorry.
10. Was Fatima pleased or displeased (on) the day of the visit?—She was pleased, she was not displeased.
11. So then all of them were pleased not displeased?—Yes, they were all pleased, they were not displeased.

<sup>1</sup> For *kunt*<sup>1</sup>, *kunti*(:), *kuntu*.

<sup>2</sup> *Lit.* There has been to you how much? If the word *kam* is used then the time-division must be specified, *e.g.* *kam jo:m ... gum'a ... fahr*, "how many days...weeks...months." See sentence.

<sup>3</sup> Participle of the same verb as in sentence 3: *lit.* "(there is) remaining to you how much," (*or* "*kam jo:m*," etc. These two sentences show the invariable way of rendering "how long," past and future.

<sup>4</sup> *Lit.* "And you travel." This *wi* is a subordinating not a coordinating particle.

ʕe:ʃa. aiwa, ana ʃajfa:hum gidʕa:n ʔawi, ʕalafan ʕali bi jimʃik wi\_b jihdif məzbu:t, wi fəʔma\_b timsik wi\_b tiħdif zejju tama:m.

[tazji:l.] li l m<sup>9</sup>ħadsa.—fiʕ<sup>1</sup> “ka:n.”

1. kutt<sup>1</sup>\_f məsr fi ʃ ʃahr illi fa:t ?—aiwa kutt<sup>1</sup>\_f məsr.  
[fem. kutti(:)<sup>1</sup>..?—aiwa kutt<sup>1</sup>.., plu. kuttu(:)<sup>1</sup>..?—aiwa kunna...]
2. baʔa ma ʔkuttif fi\_bladku ?—təbʕan ma ʔkuttif fi\_bladna.  
[fem. ma kutʔi:f... ?—ma ʔkuttif...  
plu. ma kutʔu:f... ?—ma kunʕna(:)ʃ...]
3. ʕala kida baʔa: lak ʔadd\_e:ʔ fi bladna ?—baʔa li...fi\_bladku.
4. baʔi:ʔ lak ʔadd\_e: wi\_tsa:fir ?<sup>4</sup>—baʔi: li .... w\_asa:fir.
5. min\_ema<sup>5</sup> ġert hina ?—ana hina min ʔi:mit ʕəʃr daʕa:ji?  
(xamsa\_w ʕiʃrin diʔi:ʔa,<sup>6</sup> rub<sup>6</sup> sa:ʕa, talatt\_irba(:)ʕ sa:ʕa, tilt<sup>1</sup> sa:ʕa, tilte:n sa:ʕa, sa:ʕa illa rub<sup>6</sup>, sa:ʕa illa tilt.)  
Or baʔa: li hina zejji ʕəʃr daʕa:ji?, etc.

6. ġert məsr<sup>1</sup> min muddit<sup>7</sup> kam ʃahr ?—ġert məsr<sup>1</sup> min....  
\_uʃhur fa:tit.
7. wi di ʔawwil mārre lak hina ?—aiwa di ʔawwil mārre lijjā hina (or la, ġert hina mārre ʔabl<sup>1</sup> di).
8. ka:nit emta ?—ka:nit ʔabl<sup>1</sup> sanate:n...ʔalat sini:n...  
ħida:ʃar sana.
9. kutt<sup>1</sup> fūrħa:n walla zaʕla:n jo:m ma<sup>8</sup> ġert biladna ʔawwil<sup>9</sup> mārre ?—kutt<sup>1</sup> fūrħa:n jo:m ma ġert biladku ʔawwil mārre, ma kuttif zaʕla:n.
10. ka:nit fəʔma fūrħana walla zaʕla:na jo:m iz zijara ?—ka:nit fūrħa:na ma kə(:)ʔnit<sup>1</sup> zaʕla:na.
11. baʔa kulluhum ka:n<sup>10</sup> fūrħani:n ma kaʕnu:ʃ<sup>1</sup> zaʕlani:n ?—aiwa ka:n<sup>10</sup> kulluhum fūrħani:n ma kaʕnuʃ zaʕlani:n.

<sup>5</sup> The phrase for “how long?” if the interval is quite a brief one. But baʔa: lak (sentence 3) could also be used.

<sup>6</sup> Numerals above 10 take a *singular* noun.

<sup>7</sup> *Lit.* “You came to Cairo from an interval of...?”

<sup>8</sup> This *ma* is exactly like the English “that,” which combines with prepositions to make conjunctions (and is often omitted); e.g. ʔabl<sup>1</sup> ma ġert, before (that) I came.

<sup>9</sup> For *li* ʔawwil.

PARADIGM AND FRAME FOR THE PRACTICE OF ANY AORIST AND IMPERATIVE.

1st Speaker.	2nd Speaker.	3rd Speaker (to 1st).
1. la:zim 'tuxrug bárrá? ("You" m.) " tuxrugi " ? ("you" f.) " tuxrugu " ? ("you," p.) Ia. la:zim tuṭlub fula:n? etc.	aiwa, la:zim_áxrug bárrá } ("I") " " " " } " " 'nuxrug " ("we") aiwa, la:zim aṭlub fula:n, etc.	səhi:h, la:zim 'juxrug bárrá? ("he") " " 'tuxrug " ? ("she") " " jux'rgu " ? ("they") səhi:h, la:zim juṭlub fula:n, etc.
2. bi 'tuxrug bárrá ja 'ali? " tux'rugi " ja fəṭma? " tux'rugu " ja na:s?	ai na'am, 'b_áxrug bárrá. " " " " bi 'nuxrug "	səhi:h, bi 'juxrug bárrá. " bi 'tuxrug " " bi 'juxrugu "
3. inta_b tuxrug bárrá? inti_b tuxrugi " ? intu_b tuxrugu " ?	aiwa ana b_áxrug bárrá. " " " " _iḥna_b nuxrug "	səhi:h, hu:wa_b juxrug bárrá. " hi:ja_b tuxrug " " humma_b juxrugu,,
4. 'uxrug bárrá ja 'ali! ux'rugi " ja fəṭma! ux'rugu " ja na:s! —	'h_áxrug bárrá ba'de:n. " " " ha 'nuxrug " " [or re'h_áxrug, re'h 'nuxrug.]	ha 'juxrug bárrá bukrá. 'tuxrug " " " jux'rugu " " [or re'h 'juxrug, etc.]

1. (Simplest form of aorist). "Must you go outside?" "Yes, I must go outside," "True, he must go outside." Ia. (With transitive verb). "Must you summon so-and-so," etc. 2. (Habitual with bi). "Do you go out?" 3. (bi elided). "Do you go out?" 4. "Go outside," "I will go later," "He will go to-morrow."

## HOW TO USE THESE CONVERSATIONAL VERB-DRILL EXERCISES.

The framework shows how any verb may be arranged for the purpose of practice. It is always best to add at least one word before or after the verb. The little sentence forms a natural matrix for the verb. It will probably be well for the first speaker always to put in vocatives like those in (2) and (4).

The paradigm in the conventional order "I go," "Thou goest," etc., may be readily now deduced by those who are dependent on this.

The paradigms should be practiced orally by three students (if possible), who should constantly change parts.

## NOTES.

(a). Throughout these [u-] aorists and imperatives, the first vowel may be [i] alternatively (always except the 1st singular); e.g. [ixruɣ, iʔlub, tixruɣ, tiʔlub], etc.

(b). It will be found necessary to practice both the unelided and elided forms of [bi].

(c). The future particle (= "going") has yet another form, namely, the full one from which those given in (5) have been worn down, viz. masc. [rəjɪh], fem. [rəjħa], plu. [rəjħi:n].

(d). No. (1) shows how this [muðæ:riʕ] is sometimes more an infinitive than a finite tense: "(it is) necessary for you to go." It is by this means that moods are expressed in Arabic: e.g. [la:zim tuʔlub], "you must (or should) summon"; [ana ʕa(:)wuz æʔlub], "I wish to summon"; [jigu:z tuʔlub], "you may summon"; [jɪnkin tuʔlub] (or [tiʔdār tuʔlub]), "you can summon"; [il wa:ɣib tuʔlub], "you ought to summon"; [jilzamak tuʔlub], "you must or shall summon." And so the imperfect tenses [kutt<sup>1</sup> tuʔlub or [kutt<sup>1</sup>\_b tuʔlub], "you were summoning." Similarly the moods in *past* tense: e.g. [ka:n la:zim tuʔlub], "you must or should have summoned." (See Ch. XV. and paradigms thereon.)

I. il mitkallim l_awwil.	II. il mitkallim it tami.	III. il mitkallim it taalit.
1. irga᠙ il bett ja ᠙ali. ir'ga᠙i l bett ja fetma. ir'ga᠙u l bett ja wla:d.	h_arga᠙ ba᠙den. " " " ha nirga᠙ " "	aiwa ha jirga᠙ bukrd. " " tirga᠙ " " " jir'ga᠙u "
2. bi tisma᠙ kala:mi ja ᠙ali ? " tisma᠙i " " fetma ? " tisma᠙u " " _wla:d.	aiwa b_asma᠙ ja sidi. " " " " bi nisma᠙. " "	ma᠙lum bi jisma᠙ kuwajjis. " " tisma᠙ " " " jisma᠙u " "
3. inta_b tiktib ᠙a:l ja ᠙ali ! inti_b tiktibi " " fetma ! intu_b tiktibu " " wla:d ! xali:l loquiuur.	ma᠙lum ana b_aktib ᠙a:l " " " " " ihna_b niktib " "	sehi:h, hu:wa_b jiktib ᠙a:l. " hijja_b tiktib ᠙a:l. " humma_b jiktibu ᠙a:l
4. kutt! fen ja ᠙ali ? kutti(:) " " fetma ? kuttu(:) " " _wla:d ?	᠙ali, fetma. kutt! ᠙and_agdadna. " " kunna " "	zeid ( <i>the servant Zaid</i> ). wi ka:n mabsu:t kiti:r. wi ka:nit mabsu:ta " " wi ka:nu mabsuti:n " "
5. ba?a ma 'kuttif fi betna ? " " kut'ti:f " ? " " kut'tu:f " ?	la ma kuttif fi betna. " " " " " kun'na᠙ fi betna.	ma᠙lum ma 'kanj!_f betna. " " ka'nit!_f betna. " " ka'nu:ffi betna.

1. " Return (to) the house, Ali." 2. " Do you hear my word, Ali ? " 3. " You write finely, Ali." 4. " Where were you, Ali ? " ; " I was at our grandparents " ; " and he was very happy." 5. " So then you were not at home ? "



*For Systematic Grammar. X.*

1. Examine exhaustively the verbs conjugated in this chapter and observe that the second vowel in the aorist and imperative is [u, a] or [i]. All "sound" triliteral aorists correspond to these three types, and are classified according to these vowels.
2. Deduce the first vowel, in the 1st person sing., and in the other persons.
3. Conjugate the tense "was," position and negative.

## XI.

## FOR READING.

*Aorist with Pronouns of the object attached ; with " was " (Imperfect Tense) ; with Pronouns of the Dative.*

And when the children had finished the game of ball, Ali said to his sister : " Let us play another game. Now I will hold you by your hand, and you hold me by my hand, and we'll run together. Hold me, girl ! "

*Fatima.* I'll hold you, and Ahmad'll hold us by our hand(s). Hold on, Ahmad !

*Ahmad.* Yes, I'll catch hold of you.

*Grandparents* (from the window). Ali, catch hold of him by his hand ! Catch hold of him by his hand, children.

*Ali.* Why are you calling me names, Fatima ?

*Fat.* I call you names, because you were running (so) fast.

*Ali.* And I too will call you names, too, for tuppence (*lit.* " nor is there anything in it ").

*Ayesha* (to *Moh.*). Do you see Ali ? He's always calling her names, I don't know why.

*Moh.* And she calls him names too. [*Moh. raises his voice.*] Do be quiet, you wretches, or I'll call you names.

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<sup>1</sup> *xālli*(:), " let " is in the second singular. When the verb, as here, is used like a mere imperative particle, it remains in the singular even when plural persons are addressed.

it tamri:n l ihda:fār.

li l m<sup>o</sup>hadsa l ʕumumijja.

ʔul li bi tiʕmil e: kull<sup>l</sup> jo:m? — an\_ana:m zejj\_is sa:ʕa ʕafārā walla\_ḥ(i)da:fār, w\_eshā\_s sa:ʕa sitta walla sabʕa. w\_ a<sup>2</sup>u:m mis siri:r. wi baʕd il ḥamma:m albis hudu:mi wi gazmiti; w\_is sa:ʕa sabʕa\_w nuss\_etter, wi baʕd il futu:r abtidi fi d dārs li ḥadd\_iḏ ḏuhr, jaʕni s subhijja kullaha. wi baʕdi kid(a)\_atgādda wi baʕd il gāda astārejjaḥ swejja, u baʕden afreḥ ja:j wi jimkin a:kul swejjit baskawit wejja f ja:j. baʕdi kida ʔa:xud fushā, alʕab fi:ha l ko:ra wall(a)\_ārkaḥ it tremwa:j li mēreḥ ʕalaḥan afimm il hawa tējib. u baʕd il fush(a)\_aftigil [aftāgūl] fi d dārs li ḥadd il ʕafa. wi baʕdim(a)\_atʕajfa, aʔre swejja wall\_atkallim wejj\_ asḥa:bi, wi baʕd<sup>l</sup> kid(a)\_ana:m. [*Do also with bi.*]

baʔa ʔul li, ana b\_aʕmil\_eh kull<sup>l</sup> jo:m?—bi tna:m zejji s saʕa ʕafārā, etc., etc.

li l ʔire:ja.

il muḏe:riʕ bi ḏama:ʔir in nesb il muttesila; wi b “ka:n”; wi bi\_ḏ ḏema:ʔir il magru:ra bi l la:m.

wi lamma xellesu l wilad liʕb il ko:ra ʔa:l ʕali l\_uxtu, xālli:na<sup>2</sup> nilʕab liʕbi ge(:)r da...dilwaʔt\_amʕisikik min\_i:dik, w inti timsi-ʕi:ni min\_i:di, wi nigri sawa. imsi:ni ja bint!

fetma. amʕisak, w aḥmad jimʕisikna min\_idna; imʕisikna j\_aḥmad!

aḥmad. aiw\_amʕisikkum.

agda:d. (mi:f fibba:k). imʕiku min i:du ja ʕali! imsi-ʕku:(h) min i:du ja\_wla:d!

ʕali. bi tiʕtimi:ni le:h ja fetma?

fet. ʔafʕimak ʕalaḥan kutt<sup>l</sup> tigri ʔawi.

ʔali. w ana rexe:r\_aʕtimik wala fiha(:)f ḥa:ga.

ʕe:fa (li muḥ). inta ja(:)jif ʕali?—daiman bi<sup>2</sup> jifʕtimha manif ʕārfa le:h?

muḥ. wi hi:ja ruxre ma\_b<sup>3</sup> tiʕʕtimu! [jiʕalli so:tu<sup>4</sup>.] usʕutu ja fuʔaj wall(a) aʕtimkum.

<sup>2</sup> Or tamalli\_b...

<sup>3</sup> ma, the vivacious particle (= “see”).

<sup>4</sup> so:t. A very colloquial word for “voice” is ḥiss.

*Ayesha.* Yes, we'll call you names.

*Children.* No! We'll be quiet! There's no need (that) you call us names.

*Muh.* Why were you calling each other names?

[*On the Road.*]

*Fat.* When we were taking each other's hands, why were you calling me names, boy? Shame on you!

*Ali.* Well, then, why were *you* calling me names? You are the first to blame (*lit.* in the wrong).

*Zaid.* You are both to blame! Why, you were playing together just now! Why are you now calling each other names?

[*Next day.*]

Now it chanced that one of the friends of the children's grandfather, called Zaki, saw them, when they were playing together, and catching the ball, and throwing it to each other. So Zaki Effendi said to his brother next day:—

It *was* so pretty! I saw Khalil's girl yesterday, catching the ball, and throwing it just like an expert ("one taught").

*His Brother.* And her brother Ali, wasn't he catching and throwing it like her?

*Zaki.* Yes, he was catching it well, but not throwing it properly (*lit.* like people).

*His Brother.* Did not their grandparents catch it and throw it?

*Zaki.* No, how should they, grown-up people, play with it!

*His Brother.* Did you not hear Ali say anything to his sister?

*Zaki.* He said to her, "Show me how you catch it, and throw it...." Excuse me now (*lit.* permit to me), my dear fellow, I have an appointment.

*His Brother.* I'll excuse you, but you (must) come again.

*Zaki's Wife* (to his brother's wife). Excuse me, my dear!

*Wife.* We'll excuse you, but you must come again.

*Both* (to their relations). Excuse us, for the time has gone.

*Servant.* They'll excuse you, but you must come again.

*Teacher.* Excuse me!—Certainly, but come to-morrow!

<sup>1</sup> Or with the participle, *ka:nit maska*.

<sup>2</sup> Notice the alternative way of rendering the negative-interrogative: e.g. *muf kan bi jimsik* ("is it not (the case) that he was catching?"), or *ma kanf<sup>1</sup>\_b jimsik* ("was he not catching?"). There is thus a shade of

ʕe:fa. aiwa niʕtimkum.

Liwla:d. la:!. . .niskut! wala fi:f luzu:m tiʕti'mu:na (tiʕ-  
'timna. . .tiʕti'mi:na).

muħ. kuttu\_b tiʕtimu baʕḏ iz za:j!

[fi s sikka.]

faḥ. Jamma kunna\_b nimsik ide:n baʕḏ, kutt!\_b tiʕ'timni  
leh ja walad? ʕe:b ʕale:k!

ʕali. umma:!. kutti\_b tiʕtimi:ni leh? ʔinti maħʔu:ʔa\_l ʔawwil.

ze:d. intu l itne:n maħʔu:ʔi:n. ma kuttu\_b tilʕabu taww! !  
leh bi tiʕ'timu baʕḏ! dilweʔt!

[fil jo:m it ta:ni.]

w\_ite:di:f inn! wa:ħid min\_asha:b gidd il wilad ismu zaki  
fa(:)fhum lamma ka:nu\_b jilʕabu, wi humma\_b jimsiku\_l ko:ra  
wi b jiħdifuha li baʕḏuhum. fa ʔal zak(i)\_afandi Laxu:h fi  
ta:ni jo:m:—

ʔamma fe gami:l! fuft bint! xoli:limba:riħ; ka:nit bi  
timsik! l ko:ra wi\_b tiħdifha zejj! wa:ħid mitʕallim ta:mam!

axu:h. w axu:ha ʕali muʕ kan<sup>2</sup> bi jim'sikha<sup>3</sup> wi\_b jiħ'difha  
zejjaha?

zaki. naʕam kan bi jimsikha\_kwajjis xa:lis; la:kin ma  
kanʕ!\_b jiħ'difha zejj in na:s.

axu:h. w\_agdadhum ma ka'nu(:)ʕ bi jimsiku:ha<sup>4</sup> wi\_b  
jiħ'difu:ha?

zaki. la:, humma\_il kubar jilʕabu bi:ha z za:j!

axu:h. ma\_smiʕtiʕ ʕali ʔal Luxtu ħa:ga?

zaki. ʔal laha "warri:ni\_b timsiki:ha wi\_b tiħ'difi:ha z zejj."  
is'maħ li dilweʔt ja ħabi:bi, ʕalafan ʕandi miʕad (or is'maħ  
lina).

axu:h. as'maħ lak, la:kin ti:gi ta:ni (or as'maħ luku).

môre(:)t zaki (li\_mrê:t\_axu:h). ismaħi li! (or ismaħi\_nna).

môre:t axu:h. nis'maħ lik la:kin ti:gi ta:ni (or nis'maħ luku).

l itne:n. (li ʔarə'jibhum). ismaħu(:)\_nna, ʕalafan il weʔt! fat:

il xadda:m. jismaħu(:)\_lku la:kin ti:gu ta:ni.

il m<sup>2</sup>ʕallim. is'maħ li!—as'maħ lak. . .la:kin ti:gi bukra!

difference in the sense. It follows that the muʕ construction more distinctly  
'expects an answer yes' than the other.

<sup>3</sup> Or ma'sikha.

<sup>4</sup> Or muʕ ka:nu\_b jimsiku:ha.

1st <i>Speaker</i> (Ali's cousin or cousins).	2nd <i>Speaker</i> (the cousins' friend).
I. bi tiʒ'limni ja ʕali!	aɪwa, bi tiʒ'limu, ʕe:b ʕale:k.
(The same, with a <i>girl</i> -speaker)	„ bi tiʒ'limha „ „
bi tizli'mi:ni ja feʕma!	„ bi tizli'mi:h, ʕe:b ʕale:ki.
(The same, with <i>girl</i> -speaker).	„ bi tizli'mi:ha „ „
bi tizli'mu:ni ja_wla:d!	„ bi tizli'mu:h [-'mu:ha].
bi tizli'mu:na ja_wla:d!	„ bi tizli'mu:hum
2. kutt!_b tið'rebni, ja ʕali!	„ kutt!_b tiðrəbu
kutti_b tiðrə'bi:ni ja feʕma!	„ kutti_b tiðrəbi:ha.
kuttu_b tiðrə'bu:ni ja wla:d!	„ kuttu_b tiðrə'bu:h [-ha].
kuttu_b tiðrə'bu:na ja wla:d!	„ kuttu_b tiðrəbu:hum.
3. ma ʕkuttif bi tiʒ'timni, ja ʕali?	ʔu:l! ma kuttif bi tiʒ'timu [-ha]?
ma kut'ti:ʒ bi tiʒti'mi:ni, ja feʕma?	ʔu:li! ma kutti:ʒ bi tiʒti'mi:h [-ha]?
ma kut'tu:ʒ bi tiʒtimu:ni, ja wla:d?	ʔu:lu! ma kuttu:ʒ bi tiʒti'mu:h [-ha]?
4. kutt! ra:kib il fəres imba:riḥ?	—
kutti rekba l „ „ ?	—
kuttu rekbi:n il „ „ ?	—
5. if'taḥ li ja ʕali!	inta sa:mis? if'taḥ lu ḥa:lan!
ifta'ḥi: li ja feʕma!	inti samʕa? ifta'ḥi: lu [-ḥi_lha]!
if'taḥ lina ja ʕali.	inta sa:mis? iftaḥ luhum ḥa:lan!
ifta'ḥi_nna ja feʕma.	inti samʕa? ifta'ḥi_lhum „
ifta'ḥu_nna ja_wla:d.	intu samʕi:n? ifta'ḥu lhum „

1. Tense of present continuous (*or* momentary) action: "You are injuring me, Ali." "Yes, you are injuring him, shame!" "Well yes, I *am* injuring you (him)." "In truth, he is injuring you (him)." [With negative, see on p. 107.]

2. "Imperfect" tense; *i.e.* past continuous (*or* momentary) action: "You were hitting me, Ali!" "Yes, you were hitting him." "Well yes, I *was* hitting you." "In truth, he was hitting you."

VERB-DRILL.

3rd <i>Speaker</i> (Ali, Fatima).	4th <i>Speaker</i> (Ali's friend).
ai na <sup>ʕ</sup> am { b az'limak (to I.). { b az'limu (to II.).	sehi:h { bi jiz'limak (to I.). { bi jiz'limu (to II.).
" { b az'limik { b az'limha.	" { bi jiz'limik. { bi jiz'limha.
" { b az'limak. { b az'limu .	" { bi tiz'limak. { bi tiz'limu.
" { b az'limik. { b az'limha.	" { bi tiz'limik. { bi tiz'limha.
" { bi niz'limak [-ik]. { bi niz'limu [-ha].	" { bi jizli'mu:k [-ki]. { bi jizli'mu:h [-ha].
„ bi niz'limku [-hum].	„ bi jizli'mu:ku [-hum].
„ kutt <sup>l</sup> b_ædræbak.	„ ka:n bi jidræbak.
„ kutt <sup>l</sup> b_ædræbik.	„ ka:nit bi tidræbik.
„ kunna_b nid'ræbak [-ik].	„ ka:nu_b jidræbuk [-ki].
„ kunna_b nid'ræbhum.	„ kanu_b jidræbu:ku.
la: ! ma kuttif b_aftimak [-ik].	sehi:h ma kanʃ <sup>l</sup> _b jif'timu [-ha].
„ ma kuttif b_aftimak [-ik].	„ ma ka'nitʃ <sup>l</sup> _b tif'timu [-ha].
„ ma kun'naʃ bi niʃtimak [-ik].	„ ma ka'nu:ʃ bi jiʃti'mu:h [-ha].
la ma kuttif ra(:)'kibha.	„ ma kanʃ <sup>l</sup> ra'kibha.
„ „ „ rekba:ha.	„ ma ka'nitʃi ræk'ba:ha.
„ „ kunnaʃ ræk'binha.	„ ma kanu:ʃ ræk'binha.
muf mumkin af'taḥ lak ! [lik].	„ muʃ mumkin jif'taḥ lu ? [laha].
„ „ aftaḥ lak ! [lik].	„ „ tif'taḥ lu ? [laha].
„ „ af'taḥ luku !	„ „ jiftah luku ?
„ „ af'taḥ luhum !	„ „ tif'taḥ luhum ?
„ „ nif'taḥ luhum !	„ „ jifta'ḥu_lhum ?

3. " Were you not abusing me, Ali ? " " Say, were you not, " etc.

4. " Open to me, Ali ! " " Do you hear ? open to him at once ! " " Why should I open to you ? " " Certainly, why should he open to him ? "

5. " Were you riding the mare yesterday ? " " No, I was not riding her. "

(With masc. object rækbu, ræk'ba:h, rækbi:nu.)

*For Systematic Grammar.* XI.

1. Notice that the accent of the aorist falls on the penultimate. But the suffixing of the pronouns causes the shifting of the accent forward.
2. Notice that the dative pronouns are treated exactly like *suffix* pronouns, so that they cause the same shifting of the accent as the objective pronouns.
3. The difference between [inta ra:kib il fâres] (*partic.*) and [inta\_b tirkab il fâres] is very slight. The participle describes more the upshot of the action, the indicative more its movement<sup>1</sup>. The aorist without [bi] is too vague<sup>2</sup>. But note that not all verbs sound well with the participle construction: for this no rule can be given.
4. The same difference comes out in the imperfect: (1) [ka:n ra:kib iʃ ħuse:n], (2) [ka:n bi jirkab il ħuse:n]. But here [ka:n jirkab] is admissible, and gives the same meaning as (2).
5. *Use or disuse of [bi] with the aorist and negative.*
  - (1) In prohibitions [bi] is not used.
  - (2) In denials and negative questions which refer to present or habitual action [bi] should be used.
  - (3) In denials and negative questions which refer to the future [bi] is not used.

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<sup>1</sup> In addition to this, the latter may also denote continuous or habitual actions.

<sup>2</sup> The reason for this is that when used alone it more naturally suggests a future.









## XII.

(1.) *The Past Tense Verb.* (2.) *The Aorist with Negative.* (3.) *Some Indefinite Pronouns.*

FOR READING. (1).

To-day I am Abdul Aziz, the uncle of the children, and you are Ali for instance. Now, then, say to me :—

*Abdul.* What did you do when you were at your grandfather's to-day ?

*Ali.* At first when (*or* as soon as) we went, I sat with my grandfather and my grandmother.

*Abdul.* Did your sister sit with them ?

*Ali.* Of course, she sat beside her grandmother, and I sat beside my grandfather.

*Abdul* (to Fatima). While you were sitting by your grandmother what did you do ?

*Fat.* A little after we had sat, the drinks came, and we drank.

*Abdul.* And you too, Ali, did you drink with them ?

*Ali.* Of course ! As my sister drank, I drank too.

*Abdul.* And after you drank, what did you do ?

*Ali.* We went down from upstairs, and went into the garden, and took the ball. We went on throwing it to one another, and after we finished we were very tired.

*Abdul.* Did you play alone, or did anybody play with you ?

*Ali.* No, nobody played with us, only I played, and Fatima played, and, yes, the servant played with us too.

<sup>1</sup> For ʔaʕadt.

<sup>2</sup> Only past tenses in i are thus elided.

it tamri:n l\_itna:ʃär.

li l m<sup>o</sup>ħadsa l ʕumumijja.

ʔul li, inta ʕamalt e:h imbarriħ? — nimt...wi\_šħert...  
wi ʔumt...wi ruħt il ħamma:m...wi\_lbist...wi ʔirt...w ibtadet  
fi d dārs...w itgāddert...w istārejjaħt...wi ʃribt...wi kalt...  
wi xātt...wi lʕibt (rikibt)...wi ʃammert il hawa t ʔejjib...w  
iftāgālt...wi ʔare:t...w itkallimt...wi nimt.

ʕamalt\_eh jo:m il ħadd illi fa:t?—ʔumt<sup>1</sup> min in no:m wi lbist<sup>1</sup>  
ħudu:mi zejǵ il ʕa:da, wi baʕde:n ruħt il kini:sa illi ʃi ʕariʕ...  
bi tibtidu s sa:ʕa ka:m?—bi nibtidi s sa:ʕa kaza.  
wi min bi jšelli hina:k?—il ʔassis...bi jšelli hina:k.  
hu:wa waʕaz kaman il ħadd illi fa:t?—maʕlu:m waʕaz.  
wi ka:n bi ju:ʕiz bi\_xsu:s e:h?—waʕzu ka:n ʕan...

it tamri:n il\_ārbaʕta:ʃär.

(1). il fiʕl il ma:đi. (2). il muđeriʕ bi n nafj. (3). ger, ʔajj,  
nafs, za:t, baʕđ.

li l ʔire:ja. (1).

innahārd\_ana ʕabd il ʕazi:z ʕamm<sup>1</sup> l\_iwla:d, w inta ʕali masa-  
lan walla ʔe:ma, fa ʔul li baʔa :—

ʕabd. ʕamaltu ʔe:h lamma kuttu ʕand<sup>1</sup> ġiddukum\_innahārda?

ʕali. awwilma ruħna ʔaʕatt<sup>1</sup> wejja gididi wa sitti.

ʕabd. w uxtak ʔaʕadit wejja:kum?

ʕali. umma:l di ʔaʕadit gamb<sup>1</sup> sittaha, w\_ana ʔaʕatt<sup>1</sup> gamb<sup>1</sup>  
sidi.

ʕabd (li ʔe:ma). lanma ʔaʕtti(:) gamb<sup>1</sup> sittik ʕaʕalti(:)  
ʔe:h?

ʔe: maʕdima ʔaʕadna bi ʃwejjja ħeđerit iʃ ʃārba:t wi\_ʃ(i)ribna.<sup>2</sup>

ʕabd. w inta ra:xer ja ʕali, ʃiribt<sup>1</sup> wejja:hum?

ʕali. bi t ʔebʕ ma da:m\_uxti ʔir(i)bit<sup>2</sup> ana ra:xar ʃiribt.

ʕabd. wi baʕdima ʃiribtu ʕamaltu ʔe:?

ʕali. niʕzilna min fo:ʔ wi dāʕxālna l ġine:na wi\_msikna l ko:ra.  
fiđilna niħʕifha li baʕđina, wi baʕdima xilina<sup>3</sup> tiʕibna ʔawi.

ʕabd. liʕibtu\_l waħʕduku walla ħadd<sup>1</sup> liʕib wejja:ku?

ʕali. la ma ħaddiʃ liʕib wejja:na, bass\_anʕa\_lli\_ʕibt, wi  
ʔe:ma\_lli liʕbit. aiwa, wi l xadda(:)m liʕib wejja:na kaman.

<sup>3</sup> Or xulusna.

*Khalil (enters)*. Seeing that you have played so much to-day, Ali, don't play to-morrow.

*Ali*. All right, father, I won't play to-morrow.

*Zeid*. Of course he won't play, sir.

*Abdul*. And you too, Fatima, don't play.

*Fat*. All right, father, we'll neither of us play.

*Zeid*. Don't be afraid, sir, they won't play.

(2). [*The next.*]

*Khalil (looking from the window)*. What are you doing there, you imps? aren't you playing? Why I told you yesterday not to play to-day.

*Ali*. No, father, we aren't playing.

*Abdul*. And you, Fatima, are you not playing?

*Fat*. No, father, I'm not playing.

*Khalil*. Very well. Mind you don't play or else (lest) I beat you. Just open your books and look sharp ["ma"], and don't sit there idle.

(3).

1. *The Teacher*. Do me a favour (and) hand me a book.—Here, please you, is a book.
2. Please give me another book (= a book other than this).—Here you are, take another.
3. Give me yet another.—Which one of these?
4. *Any* one of these, it doesn't matter. Thank you. Are all the books in this room your's?—No, some of them are mine, some your's, and the rest belong to others.
5. The person who steals what belongs to others, what do we call him?—The person who steals what belongs to others we call him a thief.
6. Does the thief love himself or others?—Of course he loves others. The person who loves others is not a thief.
7. Ought we not to love others as ourselves?—Why yes, Christ Himself said so.  $\frac{1}{\frac{1}{2}}$ .
8. I think the philosopher of China commanded the same command (*or* this same command)?—No, not the same, it is only like it (*lit.* resembles).
9. And what is the difference between them?—The Word of Christ was by way of (positive) command; but the other, by way of (negative) prohibition.
10. You mean, the meaning is not the same?—No, the meaning is not the same.

xá:lil (dáxál). ma da:m li'ibt<sup>1</sup>kti:r\_innahárda ja 'ali ma til'abf<sup>1</sup> bukra.

'ali. ma'sleh<sup>1</sup> j\_abu:ja m\_al'abf<sup>1</sup> bukra.

ze:d. táb'an ja si:di ma jil'abf.

xál. w\_inti kaman ja fætma ma til'a'bir:f.

fæt. ma'sleh<sup>1</sup> ma nil'abf\_ihna Litne:m.

ze:d. ma\_txádf<sup>1</sup> ja si:di ma jil'abu:f.

(2). [ta:ni jo:m.]

xáli. (jibuss<sup>1</sup> mi:f fibba:k). bi<sup>1</sup> ti'milu 'e ja 'afari:t ? ma\_b til'abu:f ? ma 'ult<sup>1</sup>lkum imba:rih ma til'abu:f innahárda.

'ali. la: j\_abu:ja ma\_b nil'abf.<sup>2</sup>

xál. w\_inti ma\_b til'abi:f ja fætma ?

fæt. la: j\_abu:ja ma b\_al'abf.

xál. tæjjib. u:'su til'abu l(a)<sup>3</sup>æðræbku. ma<sup>1</sup> tiftaħu kitabku wala tu'udu:f kaslani:n !

(3). li l m'hadsa.

1. ilmu'allim. i'mil ma'sru:f, na'wilni kta:b.—?itfeððel\_a:di kta:b.
2. min feðlak iddi:ni kta:b ge(:)r da.—xud; aho da\_kta:b ge:ru.
3. iddi:ni kaman wa:hid.—ajji wa:hid fi do:l ? (*or* 'anho\_f do:l).
4. ajji wa:hid min do:l wi s sala:m. kattár xeræk. alla kull il kutub illi fi l 'o:da btu:'ak?—la:, minhum suwejjja\_btu:'i wi fwejjja btu' hädritak wi l bar:'i btu' gerna.
5. illi jisræ' bita' ge:ru ni'ul 'ale:h\_e:h?—?illi jisræ' bita' ge:ru nisammi:h ħara:mi.
6. il ħara:mi bi\_jhibb<sup>1</sup> nafsu walla ge:ru?—táb'an jihibb<sup>1</sup> nafsu. illi\_jhibb<sup>1</sup> ge:ru malu:f ħara:mi.
7. mu:f jilzamna\_nhibb<sup>1</sup> gerna zejji nafsina?—?umma:l nafs il masi:h 'al kida (*or* za:t il masi:h, *or* il masi:h nafsu, *or* il masi:h za:tu).
8. aftikir failasuf is sim tælab nafs it tælab (*or* za:t *or* 'em; *or* it tælab da za:tu, *or* nafsu, *or* bi 'e:nu)?—la mu:f za:tu, bass<sup>1</sup> jif'bih lu.
9. wi l fár'<sup>1</sup> benhum e:h?—ka:n kala:m il masi:h bi tæri:' il 'amr, la:kin dukha\_b tæri:' in nahj.
10. ja'ni l ma'na mu:f wa:hid?—la:, 'il ma'na mu:f zejji ba'ðu.

<sup>1</sup> Not the negative ma, but the particle signifying liveliness or peremptoriness. <sup>2</sup> Contrast the meaning here (with bi) with m\_al'abf above.

<sup>3</sup> A particle meaning "for fear lest."

FOR CONVERSATIONAL VERB-DRILL.

<i>1st Speaker.</i>	<i>2nd Speaker.</i>	<i>3rd Speaker.</i>
1. fa'taht <sup>1</sup> bab be:tna, ja ʕali? fa'tahti(:) ,, ja fetma. fa'tahtu(:) ,, ja wla:d.	aiwa fa'taht bab be:tku. ,, ,, ,, fa'tahna ,, ,,	maʕlum 'fatah bab be:tku. ,, 'fatahit ,, ,, 'fatahu ,,
2. rikibt it töremwaj, j_afandi? rikibt(:) ,, ja sitt? rikibtu(:) ,, ja afandi:ja?	aiwa_r(i)kibt it töremwaj. ,, ,, ,, r(i)kibna it töremwaj.	maʕlum rikib_it töremwaj. ,, rikbit_it ,, ,, rikbu_t ,,
3. ma tiʕmilj <sup>1</sup> kida, ja ʕali. ,, tiʕmi'li:f ,, fetma. ,, tiʕmi'lu:f ,, wla:d.	tejjib m_aʕmilji kida. ,, ,, ,, ma niʕmilji ,,	maʕlum ma jiʕmilji kida. ,, tiʕmilj <sup>1</sup> ,, ,, jiʕmi'lu:f ,,
4. ma_b tidħak <sup>1</sup> ja jaʕi? ma_b tidħaki:f ja jaʕi:ja? ma_b tidħaku:f ja juʕaj?	lai, ana ma b_ædhak:f. ,, ,, ,, ,, ihna ma_b nidħak:f.	sehi:h ma_b jidħak:f. ,, ma_b tidħak:f. ,, ma_b jidħaku:f.
5. get min emta? geti ,, ? getu ,, ?	get min taww <sup>1</sup> bass. ,, ,, ,, ge:na ,, ,,	sehi:h igā (or gih) min taww <sup>1</sup> ,, igat (or gat) ,, ,, gum ,,

1. "Have you opened our house-door, Ali?" 2. "Did you get into the tram, Effendi?" 3. "Don't you understand the lesson, boy?" 4. "Don't be laughing, you naughty boy." 5. "How long have you been here?"  
—"I have only just come."—"True, he has just come."



*For Systematic Grammar.* XII.

1. Analysing this *past* tense of the verb, what are the two vowels that characterise the tense?  
N.B.—Practically all “sound” trilaterals conform to one of those two types. (Only a very few in [u – u] are found.)
2. Note the difference in the 3rd feminine singular and the 3rd plural between the [i] -verbs and the [a] -verbs.
3. The accent in both tenses is uniformly penultimate,<sup>1</sup> so long as no pronoun or negative is attached. Except only in the 3rd s. f. and 3rd p., when it is pro-penultimate, [ʔæ̀ræbit, ʔæ̀ræbu—ʔmis(i)kit, ʔmis(i)ku].
4. Notice the shifting of the accent on to the *last* syllable, caused by the suffixing of the enclitic ʃ.
5. Distinguish carefully:  
[ʔfataħu], “they opened,” or “he opened it.”  
[ʔfataħu:(h)], “they opened it.”  
[ma fataħu:ʃ], “they did not open,” or “he did not open it.”  
[ma fataħuhʃ], “they did not open it.”
6. Negative questions have a neat alternative construction: instead of [ma\_b jihðarʔ] (pres.), and [ma jihðarʔ] (fut.), we may say [muʃ bi jihðar] and [muʃ ha jihðar] (or [muʃ raħ jihðar]) — “n’est-ce qu’il arrive, arrivera.”

## TRANSITION TO THE ARABIC READER.

*At this point the student should begin a parallel series of lessons in the Reader, alternating them with the present series, which is systematised according to grammar, while in the Reader the grammatical forms occur indiscriminately.*

*Naturally verb-forms will be occurring in the Reader which have not yet been arrived at in this systematised series. But it is only an advantage, not a disadvantage, to have come across these forms naturally, and to have imbibed them unconsciously, before studying them analytically. In general it may be said that such forms are characterised either by apparent OMISSIONS (e.g. ʃa:f, ʃu:t, where one of the three radicals seems to have disappeared), or by ADDITIONS, such as it- or ist-. All these modifications are studied analytically and in detail in Chs. XX. to XXVII*

*The “Reader” should not only be “read,” but studied conversationally. A model lesson is given on p. 230, wherein it is shown that even at this early stage it is possible for such lessons to be given in Arabic without any use of English. The student must keep the teacher up to this. Great use must be made of short questions and answers based on the text. Later on, of course, the pace may and should be quickened.*

*Section II. of the Reader (Bible and other pieces) should not be thought of as SUCCEEDING Section I, but as PARALLEL to it. The Gospel extracts are as good to begin on as the Anecdotes, because of their simplicity and the familiarity of their subject-matter. The two sections may well be alternated.*

<sup>1</sup> Except ʔæ̀ræbt, which, however, is hardly an exception, as it is so often found with a terminal euphonic vowel ʔæ̀ræbtʔ.

## XIII.

(1). *The Past Verb, with Negative, and with the Conjunctive Pronouns.*[*On the Third Day.*]

FOR READING.

*Khalil.* Tell me, Ali, did you play yesterday or not?*Ali.* Father, I neither threw the ball nor caught it, nor did I play at all: but the lesson, I learned it.*Khalil.* But I saw you throw up your book and catch it just like ball!*Ali.* That was not yesterday. Yesterday I neither threw up nor caught my book, and I didn't play at all.*Kh.* And you, you female-imp, did you neither throw up nor catch the ball (book)?*Fatima.* No, father, we—my brother and I—neither threw nor caught the ball (book), and we didn't play at all. We just did our lessons.*Kh.* Angels truly! You neither threw up the ball, nor caught it, nor played at all![*Enter Zaid.*]*Kh.* Is that true, Zaid? Did Ali not throw nor catch the ball nor play at all? And the female-imp too, did she not throw the ball nor catch it nor play the whole day long?*Zaid.* It's quite true, sir. They neither threw nor caught the ball nor played at all.*Kh.* Glorious! The imps became angels in a single day.(2). *The Indefinite Singular; the Dual; the Plural.*

FOR CONVERSATION.

*Teacher.* Enough of these verbs to-day. Let us talk a little on some other topic. Let's talk on the word "one."*Pupil.* Why the word *one* (of all others).<sup>1</sup> ḥafāḍt.<sup>2</sup> Notice a delicate distinction between *ḥafāḍt*, "I saw you throw" (the completed action as such), and *ḥafāḍt bi tihdīf* (*ma'sik*).

it tamri:n it talatta:fár.

(1). il fi<sup>s</sup>l il ma<sup>r</sup>di bi n nafj wi bi\_đ đema:ʔir il muttesila.

[fi l jo:m illi ba<sup>s</sup>du.]

li l ʔirə:ja.

xál. ʔul li ja ʕali, li<sup>s</sup>ibt imbari:h walla la ʔ

ʕali. j abu:ja la ħadaft il ko:ra wala<sub>msik'taha</sub>, wala<sub>l'sibtif</sub> bi l márrá ; amma d dárs ħəfəttu.<sup>1</sup>

xál. wala:kin fuftak ħadaft<sup>2</sup> il kita:b wi<sub>msiktu</sub> zej<sub>il</sub> ko:ra !

ʕali. da ma kanj imbari:h. imbari:h la ħadaft il kita:b wala<sub>msiktu</sub> wala<sub>l'sibtif</sub> bi l márrá.

xál. w<sub>inti</sub> ja ʕafri:ta ma ħadafti:f

il ko:ra } wala { msik'ti:ha ʔ

il kita:b } { msik'ti:h ʔ

fəṭ. la j<sub>abu:ja</sub>, ʔana w<sub>axu:ja</sub> ma ħadaf'na:f il ko:ra (il kita:b) wala msik'na:ha (msikna:h), wala<sub>l'sibna:f</sub> bi l márrá, bass<sup>1</sup> d dárs<sup>1</sup> ħəfəđna:h.

xál. ba<sup>ʔ</sup>a ntu malajka! la ħadaftu l ko:ra wala msiktu:ha wala<sub>l'sibtu:f</sub><sup>1</sup> bi l márrá ! (...il kita:b...msik'tu:h).

[daxál ze:d fi l ħa:l.]

xál. səhi:h kida ja ze:d? la ħadaf ʕali l ko:ra wala m'sikha wala<sub>l'sibf</sub><sup>1</sup> bi l márrá ? wi l ʕafri:ta kaman, la ħadafit il ko:ra wala mis'kitha wala li<sup>s</sup>'bitf<sup>1</sup> tu:l in nahar ?

[il kita:b... 'misku... mis'kitu ('ħadafu...ħada'fitu).]

ze:d. tamam ja si:di la ħadafu l ko:ra wala mis'ku:ha wala li<sup>s</sup>'bu:f<sup>1</sup> bil márrə.

[il kita:b, mis'ku:(h)...(ħada'fu:(h)).]

xáli:l. subħa:n əttə:h! il ʕafari:t ba<sup>ʔ</sup>u malajka fi jo:m wa:ħid !

(2). in nakira bi l mufreḍ ; it tasnija ; il gam<sup>s</sup>.

li l m<sup>ʔ</sup>ħadsa.

il mu<sup>s</sup>allim. bi<sub>zja:da</sub> l ʔaf'a:l do:l! innahərda xalli:na nitkallim fuwəjja fi mawđu:<sup>s</sup> ger kida. nitkallim fi lefzit<sup>3</sup> " wa:ħid."

it tilmi:z. i<sup>s</sup>mi<sup>s</sup>na<sup>4</sup> lefzit wa:ħid ?

" I saw you throwing (catching) " (the action going on).

<sup>3</sup> Or lefz, or kilmit.

<sup>4</sup> See p. 43.

2. So that you may know (how to) talk with it.
3. I now give you a book... kindly take it!—Now, how many books have you?—I have just *one* book.
4. And how many watches have you on you?—I have *one* watch.
5. That is, not two or three books; nor two or three watches.
6. When you want a cab, for example, what do you say to the servant?—I say to the servant, "Fetch an arabiya."
7. And when you want a plate?—I say, "Fetch a plate."
8. Just so, we don't say, "fetch one plate, one carriage," because your request is (for) *any* carriage, *i.e.* a carriage not specified nor known: *any* plate, *i.e.* not specified, not known.
9. Please look at the picture; who is (the one) who is standing there?—That is a (certain)<sup>1</sup> gardener.
10. Why have we used the word "one" here?—Because he is specified.
11. And we say too: "I saw a (certain) lady," *i.e.* a specific one.
12. Well then, when I want a cab or a porter or a plate or a spoon what do I say?—You say, "Fetch a cab...."
13. Well, and when I want *a* cab, not two, *a* plate, not two, what do I say?—You say, "Fetch one cab, one plate."
14. We have finished the talk about the singular; let us talk about the dual.—Say on, please.
15. Khalil in this picture, has he an eye?—He has two eyes in his face.
16. And where are *my* eyes?—Your eyes are in your face.
17. Yes, and your eyes are in your face and the eyes of the lady Galila are in her face, and the eyes of the little girl are also in her face, so that the eyes of us all are in our face(s). (*And so, hands, feet.*)
18. How many are walking on their feet in the picture?—There are two walking on their feet.
19. Are the lady and the girl walking on their feet?—No, the lady is not walking on her feet.
20. Now let us say something about the plural.—Please do. = Here are four books, two of them big books, and two little books.

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<sup>1</sup> *ginajni* is, in fact, in *apposition* to *wa:hid*, which is here more a substantive than a numeral: "I saw a (certain) one, a gardener." The word itself is for *gina:jini*, "A man of or belonging to gardens" (*gina:jin*).

2. ṣalafan inta tiṣref titkallim bi:h kuwqjis.
3. dilwəṭt\_addi: lak kita:b; ṭitfəddəl\_imsik. ma'ak dilwəṭt<sup>1</sup> kam kita:b?—ma'a:ja<sup>2</sup>\_kta:b wa:ḥid bass.
4. wi\_m'ak kam sar'a?—ma'a:ja<sup>2</sup> sar'a waḥida.
5. ja'ni mahuf kitabe:n wala talat kutub, wala sa'te:n wala talat sa'art.
6. lamma\_t'uz ṣarəbijja masalan, tiṭu:l\_e:h li l xōdda:m?—aṭu:l li l xōdda:m "hat ṣarəbijja."
7. wi lamma\_t'uz səḥn?—aṭu:l "hat səḥn."
8. saḥi:h, ma\_nṭul<sup>1</sup> "hat wa:ḥid saḥn," "hat waḥida ṣarəbijja," ṣalafan təlaba:k ṭajji ṣarəbi:ja, ja'ni arəbi:ja muṣ mǎxsu:sə wala ma'lu:ma; ṭajji səḥn, ja'ni muṣ mǎxsu:s wala ma'lu:m.
9. min fəḍlak, buss<sup>1</sup> fis su:ra; min ill<sup>1</sup> wa:ṭif da?—da wa:ḥid ginajni.
10. ṭulna "wa:ḥid" le:h?—ṣalafan hu:wa mǎxsu:s.
11. wi\_nṭu:l kama:n "fuṭ waḥida sitt," ja'ni waḥida mǎxsu:sə.
12. baṭa lamm\_a'uz ṣarəbi:ja ṭau fajja:l, ṭau səḥn, ṭau ma'ṣlaṭa, aṭu:l e:h?—tiṭu:l "hat ṣarəbi:ja, hat fajja:l, hat səḥn, hat ma'ṣlaṭa."
13. wi lamm\_a'uz ṣarəbijja, muṣ ṣarəbijte:n, səḥn muṣ səḥne:n, aṭu:l e:h?—tiṭu:l "hat ṣarəbijja waḥida, səḥn wa:ḥid.
14. xilisna mil kala:m fi l mufred. niṭu:l juwəjja fi t tasnija.—itfəddəl ṭu:l.
15. xōli:l illi fis su:ra di luh ṣe:n?—luh ṣe(:)'ne:n fi wiṣfu (or ṣene:n\_itne:n).
16. w\_ana ṣenajja<sup>3</sup> fe:n?—ṣenek fi wiṣṣak.
17. saḥi:h w\_inta ṣenek fi wiṣṣak, wi ṣene:n is sitt<sup>1</sup> gali:la\_f wiṣṣaha, w\_il bint\_is sugəjjōra ṣene:ha ruxrə\_f wiṣṣaha, ṣala kida tibṭa ṣene:na kullina f wiṣṣina. (wi kida, ṭi:d, ide:n, ide:k, rigl, rigle:n, rigle:k.)
18. kam wa:ḥid fis su:ra ma:fi ṣala rigle:h?—fi:ha\_rba'ə maṣji:n ṣala rigle:hum.
19. is sitt<sup>1</sup> w\_il bint maṣji:n ṣala rigle:hum?—la:, is sitt<sup>1</sup> miṣ maṣja ṣala rigle:ha.
20. niṭu:l dilwəṭt<sup>1</sup>\_ṣwəjja fil gamṣ.—itfəddəl ṭu:l. = hin(a) ṛbaṣ kutub, minhum kitabe:n kubər, wi\_ktabe:n sugəjjāri:n.

<sup>2</sup> Or 'mi'zi.

<sup>3</sup> And so riglajja, "my feet (legs)," idajja, "my hands."

21. Show me the big ones from the small ones.—*These* here are the two big books, and these are the two little ones.
22. Now one of us is Khalil and the other is one of his servants<sup>7</sup>:

*Kh.* Fetch two spoons.—Here are the spoons.

*Kh.* No, we want *two* spoons only.—Here are two spoons.

*Kh.* Bring two big spoons, not little ones.—Here are two big spoons.

*Kh.* Now take away these spoons, and fetch three little tea-spoons.—Here are three little tea-spoons.

[And so :—       plate, plates ;  
                      knife, knives ;  
                      fork, forks, ;  
                      chair, chairs ;  
                      porter, porters ;  
                      cook, cooks.]

*Kh.* Fetch two hefty porters..no, *three* hefty porters.—Right, sir.

*For Systematic Grammar. XIII.*

1. When is [wa:ħid] placed before the substantive ? and when after ? and when is it a mistake to use it with an indefinite noun ?
2. [itne:n] may be used after a dual to emphasise the exact number.
3. The adjective agreeing with the dual noun is plural, never dual.
4. The adjective agreeing with plural may be plural *or* feminine singular (the latter provided that the substantive is not human).
5. Pick out the sound plurals in the above sentences.
6. Notice where sound plural occurs : (a) *Names of trades* : [ʃajja:l, ʃajja(:)li:n], cp. [xabba:z] baker, [ħamma:r] donkey-boy, etc. Generalise this form. (b) *Participles* : e.g. [ma:sik, maski:n]. (c) *Some adjectives* : cp. the diminutives : e.g. [suǧəjjəri:n].
7. N.B.—The [n] of the dual, e.g. in [riǧle:n] is *suppressed* when constructed with *pronouns*. Write out [riǧle:(n), ʕene:(n), ide:(n)] (a) with a noun, and (b) with *all* the pronouns.
8. N.B.—Parts of body, and near relations, never construct with [bita:ʕ].

21. wārri:ni l kubar mis sugəjjāri:n.—ahum do:l il kitabe:n  
il kubar, wi do:l il kitabe:n is sugəjjāri:n.

22. dilwəʔt<sup>1</sup> wa:ħid minna xāli:l w it ta:ni wa:ħid min xādda(:)-  
mi:nu.

xūl. hat maʕlaʔte:n.—ahumma\_l maʕa:liʔ.

xūl. la: ʕawzin maʕlaʔte:n\_itne:n bass.—ʕahum maʕlaʔte:n.

xūl. hat maʕlaʔte:n kubar muʃ sugəjjāri:n. — ahum  
maʕlaʔte:n kubar.

xūl. dilwəʔt<sup>1</sup> ʃi:l il maʕa:liʔ do:l il kubar, wi hat talat maʕa:liʔ  
sugəjjāri:n li ʃ ʃa:j.—ahumma talat maʕa:liʔ sugəjjāri:n li ʃ ʃa:j.

[wi kida səħn, səħne:n, suħun ;

sikkima, sikkinte:n, sakaki:n ;

fo:ka, ʃokte:n, ʃiwak ;

kursi, kursije:n, kara:si ;

ʃajja:l, ʃajjale:n, ʃajjali:n ;<sup>1</sup>

ṭəbbax, ṭəbbaxe:n, ṭəbbaxi:n.]

xūl. hat ʃajjale:n itne:n gamdi:n ; la: . . . hat talat ʃajjali:n  
gamdi:n.—ħa:ħir ja si:di.

<sup>1</sup> This is called "the sound plural," gam<sup>ʕ</sup> is siħħa, because it merely adds to the singular, and does not *change its form*. Compare the English plural in -s. The plural that changes the form of the singular is called "the broken plural," gam<sup>ʕ</sup> it taksi:r. Compare English "man, men."

(3). EXERCISE ON THE MEMBERS OF THE BODY.

<p>I. ræs ir rægil bi tiw'ga<u>u</u>.  ræ:si_b tiwga<u>ni</u>.  ræsha b tiwga<u>ha</u>.  ru(:)sna b tiwga<u>na</u>.</p>	<p>I. The man's <i>head</i> pains him.  I have headache.  She has „ „  We have „ „</p>
<p>2. fa<sup>s</sup>ræk tæwi:l, la:zim a<sup>2</sup>ussu.</p>	<p>2. Your <i>hair</i> is (too) long, I must cut it.</p>
<p>3. wida:ni fi:ha <sup>2</sup>u<sup>tn</sup>.  widanna fi:ha <sup>2</sup>u<sup>tn</sup>.  widni l jami:n bi tiwga<u>ni</u>.</p>	<p>3. My <i>ears</i> have cotton in them.  Our „ „ „ „ „ „  My right <i>ear</i> aches.</p>
<p>4. manaxi:ri fi:ha zuka:m.  manaxirhum fi:ha zuka:m.</p>	<p>4. My <i>nose</i> has catarrh.  Their „ „</p>
<p>5. ifta<sup>h</sup> 'hanakak wi tælla<sup>s</sup> lisa:nak.  fatahit ha'nakha wi tælla<sup>s</sup>it  [li'sanha.</p>	<p>5. Open your <i>mouth</i> and put out  your <i>tongue</i>.  She opened, etc.</p>
<p>6. ru<sup>h</sup> li haki:m is sina:n ji<sup>2</sup>'la<sup>s</sup>  lak id dirs (is sinna).</p>	<p>6. Go to the <i>teeth</i>-doctor, he will  pull out the <i>molar</i> (<i>tooth</i>) for you.</p>
<p>7. il ja:<sup>2</sup>a tustur ir ra:<sup>2</sup>aba.  'ra:<sup>2</sup>abit ir ra:gil fi:ha ja:<sup>2</sup>a.  ra:<sup>2</sup>a'bitha „ „ „ „  ra:<sup>2</sup>abti „ „ „ „</p>	<p>7. The collar covers the <i>neck</i>.  The man's neck has a collar.  Her neck „ „  My „ „ „ „</p>
<p>8. zo:ri madbu:h.—la:zim jindi<sup>s</sup>ik.  zorha „ „ „ „</p>	<p>8. My <i>throat</i> is sore.—It must be  Her <i>throat</i>, etc. [rubbed.</p>
<p>9. ji:l is sendu:<sup>2</sup> 'ala kitfak.</p>	<p>9. Carry the box on your <i>shoulder</i>.</p>
<p>10. ma tittakka:f bi ku:<sup>s</sup>ak.</p>	<p>10. Don't lean on your <i>elbow</i>.</p>
<p>II. dira:<sup>s</sup>i matni.  dir<sup>s</sup>'ha mafru:d.  di'<sup>s</sup>ri<sup>s</sup>ti<sup>s</sup> matni:ja.  diri'<sup>s</sup>i<sup>s</sup>itha mafru:da.</p>	<p>II. My <i>arm</i> is bent.  Her <i>arm</i> is not bent.  My <i>arms</i> are bent.  Her <i>arms</i> are not bent.</p>



(3). tamri:n fi ʔaʕḏa\_l gasad.

<p>12. suba:ʕi fi:hə xa:tim.          su'baʕha ,, ,,          səwa'biʕha mətbu:ʔa.          sə'wabʕak<sup>2</sup> ,,          suba:ʕu l kibi:r maksu:r.</p> <p>13. ḏufri tawil la:zim aʔussu.          ḏə'wafri } tawila la:zim          ḏəwa'firha } aʔussaha.</p> <p>14. ji:l il kita:b taħt<sup>1</sup> bā:tek.</p> <p>15. ʕandi bārd fi sidri.</p> <p>16. ʕandi mǝǝs fi l miʕda.          miʕditi fi:ha mǝǝs.          miʕditha ,, ,,</p> <p>17. ʔalbi<sup>3</sup> taʕban.</p> <p>18. aʕsə:bi<sup>4</sup> sajba (ʕidi:da).</p> <p>19. ʕuru:ʔi<sup>5</sup> mafihaf damm.</p> <p>20. inkasari rigli<sup>6</sup> bi rusə:sa.</p> <p>21. ḏərabni fi r rukba.          ruk'biti wārma (rukbita).          'rukabi zej illi fi:ha rəml.           ru'kabna mitlāxlāxa.</p> <p>22. səwa:biʕ rigle:h fi:ha ʕaiha.</p>	<p>11. My <i>finger</i> has a ring.          Her ,, ,, ,,          Her <i>fingers</i> are clenched.          Your ,, ,, ,,          His <i>thumb</i> is broken.</p> <p>13. My <i>fingernail</i> is long, I must cut it.          My <i>fingernails</i> are long, I must          cut them.</p> <p>14. Carry the book under your <i>arm</i>-</p> <p>15. I have a cold on the <i>chest</i>. [<i>pit</i>.</p> <p>16. I have <i>stomach-ache</i>.          do.          She has, etc.</p> <p>17. I feel ill in my <i>inside</i>.</p> <p>18. My <i>nerves</i> are unstrung (strong).</p> <p>19. My <i>veins</i> are bloodless.</p> <p>20. My <i>leg</i> has been broken by a bullet</p> <p>21. He struck me in the <i>knee</i>.          My <i>knee</i> is swollen (her <i>knee</i>).          My <i>knees</i> are tired (" are like          those in which is sand").          Our <i>knees</i> are shaky.</p> <p>22. His <i>toes</i> are deformed.</p>
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<sup>1</sup> Original form adrija, *p.* of di:ra:ʕ.

<sup>2</sup> For səwa:biʕak.

<sup>3</sup> ʔalb (heart) generally means the "inside" vaguely.

<sup>4</sup> *Sing.* ʕəsəb, "a nerve." ʕəsəbi, "nervous."

<sup>5</sup> *Sing.* ʕirʔ.

<sup>6</sup> Same word as for "foot." The special word sa:ʔ is hardly used in colloquial.

	PAST TENSE
I.	
1. ma fa'tahtif il ba:b ja ze:d ?	—
ma fatah'ti:f „ „ ze:nab ?	—
ma fatah'tu:f „ „ gid'a:m.	—
2. ma_rkibtif it tãre:m ja ze:d ?	—
ma_rkibtif „ „ ze:nab ?	—
ma_rkibtu:f „ „ gid'a:m ?	—
PAST TENSE WITH	
3. I. <i>Ali's Cousins.</i>	II. <i>Their friends.</i>
zelam'tini ja 'ali !	sahih ja wãlad ze'lamtu !
( <i>The same, female speaker.</i> )	„ „ „ zalam'taha !
zelam'ti:ni ja fe'tma !	„ ja bint zalam'ti:h !
( <i>The same, female speaker.</i> )	„ „ „ zalam'ti:ha !
zelam'tu:ni ja wla:d !	„ ja gid'a:m zalam'tu:h [-ha] !
zelam'tu:na „ „	„ „ „ zalam'tu:hum !
PAST TENSE WITH	
A (to C).	
4. 'amal'ti li(:) 'ahawa, ja ze:d ?	'u:l ! 'amal'ti lu 'ahawa ?
( <i>The same, female speaker.</i> )	„ 'amal'ti_lha „ ?
'amal'ti: li 'ahawa, ja ze:nab ?	'u:li, 'amal'ti: lu „ ?
( <i>The same, female speaker.</i> )	„ 'amal'ti_lha „ ?
'amal'tu: li 'ahawa ja na:s ?	'u:lu, 'amal'tu: lu (_lha) „ ?
'amal'tu_nna 'ahawa „ „ ?	„ 'amal'tu_lhum „ ?

\* With negative, see on p. 107.

1. "Have you not opened the door?" ... "I have not yet," etc.
2. "Did you not ride in the tram?"

VERB-DRILL.

WITH NEGATIVE.

II.	III.
lissa ma fa'taħtif il ba:r.b.	sahî:h ma fa'taħf il ba:r.b.
” ” ” ” ”	” ” fata'ħitf ”
lissa ma fataħ'na:f il ba:r.b.	” ” fata'ħu:f ”
la ma_rkibtif il tãrã:m.	sahî:h ma_rkibf it tãrã:m.
” ” ” ” ”	” ma rikbitf ”
” ma rkibina:f ” ”	” ma rikbu:f ”

SUFFIX PRONOUNS.\*

III. <i>Ali and Fatima.</i>	IV. <i>Their Friends.</i>
ai na <sup>ç</sup> am { zã'lamtak (to I.) { zã'lamtu (to II.)	ma <sup>ç</sup> lum <sup>ç</sup> ali { 'zãlamak (to I.) { 'zãlamu (to II.).
” { zã'lamtik. { zã'lamtaha.	” ” { 'zãlamik. { zã'lamha.
” { zã'lamtak. { zã'lamtu.	” fetma { zãla'mitak. { zãla'mitu.
” { zã'lamtik. { zã'lamtu.	” ” { zãla'mitik. { zãla'mitha.
” { zãlam'na:k [-ki]. { zãlam'na:h [-ha].	” humma { zãla'mu:k [-ki]. { zãla'mu:h [-ha].
” zãlam'na:ku [-hum].	” ” zãla'mu:kum [-hum].

DATIVE PRONOUNS (li. .).

C.	D.
aiwa { <sup>ç</sup> amal'ti lak <sup>ʔ</sup> ahawa (to A). { <sup>ç</sup> amal'ti lu ” (to B).	sahî:h { <sup>ç</sup> a'mal lak <sup>ʔ</sup> ahawa (to A). { <sup>ç</sup> a'mal lu ” (to B).
” { <sup>ç</sup> amal'ti lik ”	” { <sup>ç</sup> a'mal lik ”
” { <sup>ç</sup> amal'ti_lha ”	” { <sup>ç</sup> a'mal laha ”
” { <sup>ç</sup> amal'ti lak ”	” { <sup>ç</sup> ama'lit lak ”
” { <sup>ç</sup> amal'ti lu ”	” { <sup>ç</sup> ama'lit lu ”
” { <sup>ç</sup> amal'ti lik ”	” { <sup>ç</sup> ama'lit lik ”
” { <sup>ç</sup> amal'ti_lha ”	” { <sup>ç</sup> ama'lit laha ”
” { <sup>ç</sup> amal'na lak (lik).	” { <sup>ç</sup> ama'lu: lak (lik) ”
” { <sup>ç</sup> amal'na lu (-lha).	” { <sup>ç</sup> ama'lu: lu (lha) ”
” <sup>ç</sup> amal'na_lku (lhum).	” <sup>ç</sup> ama'lu_lku (lhum) ”

3. “ You have been unfair to me, Ali.”

4. (To illustrate that the dative pronoun is as enclitic as the objective): “ Have you made coffee for me, Zaid ? ”

## XIV.

## FOR CONVERSATION.

*The Numerals from 1 to 10.*

*Days of Week.*                      *Seasons.*                      *Months.*

1. The prayer of the Christians, on which day of the week is it?—  
The Christians' prayer is on Sunday.
2. And the day which is after Sunday, what is its name?—  
What a question! After Sunday is Monday.
3. And after Monday, what?—After Monday comes Tuesday.
4. How many days are there from Sunday to Tuesday?—From  
Sunday to Tuesday there are three days.
5. How much do two piastres and one make?—Two piastres and  
one make three piastres.
6. How many Khalifas are there after Mohammed?—Three  
"good" Khalifas, they being Abu Bakr, Omar, and Osman.
7. What is this! Is Ali not among them?—Yes, true! I am  
wrong. So, then, they become *four* Khalifas.
8. How many piastres are there to the franc?—There are four  
piastres to the franc.
9. How many seasons are there in the year?—(There are) in it  
four seasons.
10. And every season of them, (there are) in it how many months?  
—...three months.

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<sup>1</sup> Or aw; but not walla.

<sup>2</sup> This word for prayer means properly *liturgic* prayer, whether public or private.

<sup>3</sup> *Lit.* "It happens you annoy."

it tamri:n l őrbaʕta:ʕär.

li l m<sup>ə</sup>ħadsa l ʕumumijja.

il wa:ħid lamma\_jru:ħ fuħa li l ħärem bi jjiʕmil e; bidd afham, ʕalafan ana kaman ʕawuz aru:ħ.—fu:ʕ ja si:di. lamma tuxrug min beita:k ta:xud [tirkab] tømwa:j il ħärem, ja: mil ʕataba\_l xädre, ja:ʕ min ʕariʕ bula:ʔ. wi baʕd talatt\_örba:ʕ sa:ʕa tiwšel hina:k, wi l\_ħsan tinaʔʔi wa:ħid mil ʕäreb illi waʔfi:n hina:k ʔalafan jiwörri:k kulli ħa:ga wi jħu:ʕ ʕannak il baʔji:n. wi lamma\_ħhibb<sup>1</sup> titlaʕ fo:ʔ il ħärem walla\_txuʕʕ<sup>1</sup> gu:wa, la:zim ta:xud wejja:k tala:ta mil ʕäreb, muʕ aʔall<sup>1</sup> min tala:ta, bi ʔamr il ħukuma. u baʕden ma tinsa:ʕ titfäræg ʕal(a)\_abu l ho:l wi l biba:n illi gambu.

li l m<sup>ə</sup>ħadsa.

l aʕda:d min wa:ħid li ʕʕfärä.

ijja:m il gumʕa. il fusu:l. l\_ufhur.

1. is səla<sup>2</sup> ʕand il masi:ħijji:n fi\_nhe jo:m mil gumʕa?—is səla ʕand il masi:ħijji:n tikun jo:m il ħadd.
2. w il jo:m illi baʕd il ħadd\_ismu ʔe:h?—ħa(:)kim inta\_mda:jiʔ!<sup>3</sup> baʕd il ħadd jo:mLitnem:n.
3. wi baʕd<sup>1</sup> Litnem:e:h?—baʕd<sup>1</sup> Litnem jo:m it tala:t.
4. mil ħadd<sup>1</sup> lit tala:t kam jo:m?—mil ħadd li\_t\_tala:t taʕlatt ijja:m.<sup>4</sup>
5. ʔirʕe:n wi ʔirʕ jibʔu kam?—ʔirʕe:n wi ʔirʕ jibʔu taʕlat ʔuru:ʕ.
6. kam xäli:fa baʕd<sup>1</sup>\_mħammad?—taʕlat xulafa rəʕdin, wi<sup>5</sup> hum ʔabu bakr, wi ʕumär, wi ʕusma:n.
7. d\_eh da! wi ʕali muʕ wejja:ħum?—ʔaiwa səħi:ħ ana gəltə:n! ʕala kida jibʔu őrbaʕ xulafa.
8. l\_afrenk kam ʔirʕ?—l afrenk őrbaʕ ʔuru:ʕ.
9. is sana fi:ħa kam feʕl?—fiħ(a) őrbaʕ fusu:l.
10. wi kull<sup>1</sup> feʕl<sup>1</sup> minhum kam ʕahr?—kulli feʕl<sup>1</sup> minhum talatt\_ufhur.

<sup>4</sup> Or, one j is dropped and the word becomes ijja:m, the i: being however only half-long.

<sup>5</sup> The translation shows that this wi is not the coordinating conjunction "and," but a subordinating particle which may be rendered variously by a participle, a relative, or some conjunction like "while."

11. How many days are there between Sunday and Wednesday?—  
...four days.
12. How many persons wrote the gospels which (are) in the New Testament?—They who wrote the gospels (are) four persons.
13. How many piastres are there to the shilling?—Five piastres go to the shilling.
14. Between Monday and Friday how many days are there?—  
... five days.
15. How many months are there between January and May?—  
...five months.
16. How many months are there in the half-year?—... six months.
17. Tell me their name(s), of your favour (= if you please).—  
Their name(s) are January, etc., and May, etc.
18. How many piastres go to  $1\frac{1}{2}$  francs?—Six piastres.
19. How many days come between Sunday and Friday?—...six days.
20. How many days are there in the week?—... seven days.
21. Which is the last day of the seven?—The last day of the week is Saturday.
22. Four piastres plus three make how many?—Seven piastres.
23. How many piastres go to two francs?—Eight piastres to two francs.
24. How many months are there from January to (= as far as) August?—... eight months.
25. Tell me about the last two of them.—The last two are July and August.
26. Tell me the name(s) of the seasons of the year.—The first season of them is called spring, and the second of them is summer, etc., etc.
27. How many people (*or* individuals) were there in the Ark?—  
Eight people (*or* individuals).
28. How many piastres are there in a shilling and a franc?—In one shilling and one franc there are nine piastres.
29. And how many months are there from January to September?—  
—From January to September there are nine months.

<sup>1</sup> This relative, which is indeclinable, may have an expressed or (as here) an unexpressed antecedent.

<sup>2</sup> This plural, which is a common type, has a for its first vowel, <sup>2</sup>anfaur. But <sup>2</sup> being lost in continuous speech, the previous passing vowel i prevails over the a. <sup>3</sup> iʃhur may also be heard. <sup>4</sup> Unelided, <sup>2</sup>uru:ʃ.

11. be:n il ĥadd<sup>1</sup> wi l\_ǝrba<sup>5</sup> kam jo:m?—be:n il ĥadd<sup>1</sup> wi l\_ǝrba<sup>5</sup>\_ǝr'ba<sup>5</sup>t\_ijja:m.
12. kam nafār katabu\_l bi:fa:jir illi fi l ʿahd il gidi:d?—illi<sup>7</sup> katabu l bi:fa:jir ǝr'ba<sup>5</sup>t<sup>1</sup>\_nfār.<sup>2</sup>
13. if Jillin kam ʔirf?—if Jillin xa'mas ʔuru:f.
14. be:n l itne:n wi l gum<sup>6</sup>a kam jo:m?—be:n l itne:n wil gum<sup>6</sup>a xa'mast\_ijja:m.
15. kam fahr be:n jana:jir wi ma:ju?—be:n jana:jir wi ma:ju xa'mast\_ufhur.<sup>3</sup>
16. nuss<sup>1</sup> s sana kam fahr?—nuss<sup>1</sup> sana sitt\_ufhur.
17. ʔul li ʿala\_smuhum min fəḍlak.—jana:jir, wi fibræ:jir, wi mǝrs, wi ʔabri:l, wi ma:ju, wi junju.
18. Lafrenk wi nuss kam ʔirf?—l afrenk wi nuss sitt<sup>1</sup>\_ʔuru:f.<sup>4</sup>
19. wi be:n il ĥadd wi l gum<sup>6</sup>a kam jo:m?—be:n il ĥadd wi l gum<sup>6</sup>a sitt\_ijja:m.
20. il gum<sup>6</sup>a fi:ha<sup>5</sup> kam jo:m?—il gum<sup>6</sup>a sa'ba<sup>5</sup>t\_ijja:m.
21. a:xir jo:m fi:ha ʔeh hu:wa?—a:xir jo:m<sup>6</sup> f il usbu<sup>5</sup> jo:m is sabb.
22. ǝrba<sup>5</sup> ʔuru:f wi tala:ta jib<sup>2</sup>u kam ʔirf?—saba<sup>5</sup> ʔuru:f.
23. Lafrenke:m kam ʔirf?—l afrenke:m taman ʔuru:f.
24. kam fahr min jana:jir li ĥadd\_ǝgostus?—min jana:jir li ĥadd\_ǝgostus taman't\_ufhur.
25. ʔul li ʿala litne:n l\_ǝxræ'nijji:n<sup>8</sup> minhum.—litne:n l\_ǝxræ'nijji:n julju w ǝgostus.
26. ʔul li ʿala\_sm<sup>1</sup> fusu:l is\_sana.—ʔawwil fəsl<sup>1</sup> minhum\_ismu\_r rəbi<sup>5</sup>, wi ta'ni:hum is se:f, wi ta'lithum il xəri:f, wi rə'bi<sup>5</sup>hum<sup>7</sup> if Jita.
27. ka:n fih kam fǝxs<sup>9</sup> fi l fulk?—ta'mant<sup>1</sup>\_fǝxs:s.<sup>10</sup>
28. fih kam ʔirf fi Jillin wi\_frenk?—fi Jillin wi frenk ti'sa<sup>5</sup> ʔuru:f.
29. wi kam fahr min jana:jir li\_stimbi:r?—min jana:jir li\_stimbi:r tisa<sup>5</sup>t\_ufhur.

<sup>5</sup> Or l usbu<sup>5</sup> fih.

<sup>6</sup> Or il jo:m\_il ʔǝxræ:ni.

<sup>7</sup> Or ʔa'xirhum, or il ʔa:xir minhum, or il ʔǝxræ:ni minhum = "the last of them."

<sup>8</sup> m. ʔǝxræ:ni, f. ʔǝxræ'nijja, p. ʔǝxræ'nijjin.

<sup>9</sup> Or nafār.

<sup>10</sup> For aǝxs:s or nfār (for anfa:r).

30. Half a dollar (makes) how many piastres?—Half a dollar ten piastres.
31. From March to the end of the year is how many months?—  
From March to the end of the year is ten months.
32. Please (*lit.* of your goodness) tell me the names of the four last of them.—The names of the four last of them are September, and October, and November, and December.
33. How long have you been in Egypt? (*or* how many months, weeks, days).—I have been . . . in Egypt.
34. How long is it till your summer holiday?—It is . . . till my summer holiday.
35. Tell me the names of the days of the week, all of them.—  
Sunday, and Monday, and Tuesday, and Wednesday, and Thursday, and Friday, and Saturday.
36. How do we say the fraction (= part) of each number?—  
The (one) part of 10 we call a tenth.  
 " " " " 9 " " " ninth.  
 " " " " 8 " " " an eighth.  
 " " " " 7 " " " a seventh.  
 " " " " 6 " " " sixth.  
 " " " " 5 " " " fifth.  
 " " " " 4 " " " fourth.  
 " " " " 3 " " " third.
37. Three pounds make how many half-sovereigns?—Three sovereigns make six halves.

(And so, every (one) fraction of the fractions.)

	10ths	9ths	8ths	7ths
9. tisa <sup>ʕ</sup> t	ʔi <sup>ʕ</sup> ʃa:r <sup>ʔ</sup>			
8. ta'mant	- "	ʔitsa: <sup>ʕ</sup>		
7. sa'ba <sup>ʕ</sup> t	- "	- "	ʔitma:n	
6. sitt	- "	- "	- "	ʔisba: <sup>ʕ</sup>
5. xa'mast	- "	- "	- "	- "
4. ʔar'ba <sup>ʕ</sup> t	- "	- "	- "	- "
3. ta'latt	- "	- "	- "	- "
2. . . . .	ʕufren	tus <sup>ʕ</sup> en	tumne:n	sub <sup>ʕ</sup> en

<sup>1</sup> The proper form of all these plurals is a<sup>ʕ</sup>ʃa:r, atsa:<sup>ʕ</sup>, etc. The a is elided after the passing vowel i, which properly belongs to the preceding word: thus, tamant<sup>ʔ</sup>ʔtsa:<sup>ʕ</sup>.

<sup>2</sup> Or mārs.

<sup>3</sup> *Lit.* "There has been to you how much (*or* how many months, etc) in Egypt?"



30. nuss<sup>1</sup> rija:l kam ʔirf ʔ—nuss<sup>1</sup> rija:l ʕafʔr ʔuru:f.
31. min marris<sup>2</sup> li ʔa:xir is sana kam ʕahrʔ—min marris li ʔa:xir is sana ʕafʔr't\_uʕhur.
32. min fəḍlak ʔul li ʕala\_sm\_il\_ʔrbaʕa\_l ʔəxrənijja minhumʔ—ism\_il\_ʔrbaʕa\_l ʔəxrənijja minhum\_istimbir, wi əktor:bər wi nu:fimbir wi disimbir.
33. ba'ʔa: lak ʔadd\_e: fi məsr ʔ<sup>3</sup> (or kam ʕahr, kam gumʕa, kam jo:m).—ba'ʔa: li...fi məsr.
34. ba'ʔi: lak ʔadd\_e ʔabl<sup>1</sup> fushit is sef ʔ<sup>4</sup>.—ba'ʔi: li... ʔabl<sup>1</sup> fushit is sef.
35. ʔul li ʕala\_sm\_ijja:m l\_usbu:ʕ kulluhum.—il hadd, wi l itnəm, wi t talat, wi l\_ʔrbaʕ, wi l xāmis, wi l gumʕa, wi s sabb.
36. il guz<sup>5</sup> min kull<sup>1</sup> ʕadad niʔul ʕale:h ʔe:h ʔ—  
     il guz min ʕafʔrə niʔul ʕale:h ʕufr.  
     wi l „ „ tisʕa „ „ tusʕ.  
     „ „ „ tamanja „ „ tumn.  
     „ „ „ sabʕa „ „ subʕ.  
     „ „ „ sitta „ „ suds.  
     „ „ „ xamsa „ „ xums.  
     „ „ „ ʔrbaʕa „ „ rubʕ.  
     „ „ „ talata „ „ tilt.
37. ta'lat ginehart kam nuss<sup>1</sup>\_gne:h ʔ—ta'lat ginehart sitt<sup>1</sup>\_nse:s.<sup>6</sup>

(wi kaza kull<sup>1</sup> kasr mil kusur).<sup>7</sup>

6ths	5ths	4ths	3rds	halves
				<u>inse:s</u>
				„
				„
isda:s				„
- „	ixma:s			„
- „	- „	irba:ʕ		„
sutte:n	xumse:n	rubʕe:n	tilte:n	nusse:n

<sup>4</sup> *Lit.* "There is remaining (ba'ʔi) to you how much before...."

<sup>5</sup> Or, more technically, *kasr*.

<sup>6</sup> See preceding note: *anse:s* is the original form.

<sup>7</sup> Or *kull<sup>1</sup> wa:hid mil kusur*.

*For Systematic Grammar.* XIV.

Observe the difference in the form of the numerals 1 to 10 under three different circumstances :

1. When *alone*, without a noun following. Collect these from heads of exercises.
2. When followed by a (plural) noun *beginning with a vowel* : tabulate the numerals 3 to 10 with [uʃhur] (= months).
3. When followed by a (plural) noun *beginning with a consonant* : tabulate the numerals 3—10 with [rigga:la] (= men).

EXAMPLES.—

tis<sup>ʕ</sup>a — ti'sa<sup>ʕ</sup>t\_infa:r — tisa<sup>ʕ</sup> rigga:la.

4. What is the "measure" of the Arabic fractions, singular and plural ?
5. How is "how long" rendered in Arabic ?

NOTE ON 1.—Sometimes this form is used, even when a noun does follow. See Willmore's *Colloquial Grammar*, §35.

FOR CONVERSATIONAL VERB-DRILL. Verb with Suffix Pronouns and Negative.

THE AORIST.

I. *Ali's Cousins.* II. *Their Friends.*

ma tizlimini;f ja ʕali!	aiwa ma tizlimu;f!	(a) { ana ma b_ʕzlimak;f. (to I.)	{ maʕlum ma_b jizlimak;f. (to I.)
( <i>The same, girl speaker.</i> )	„ „ tizlimha;f!	(b) { „ „ b_ʕzlimu;f. (to II.)	{ „ „ jizlimu;f. (to II.)
ma tizlimini;f ja fetma!	„ „ tizlimih;f!	{ „ „ b_ʕzlimki;f.	{ „ „ jizlimki;f.
( <i>The same, girl speaker.</i> )	„ „ tizlimiha;f!	{ „ „ b_ʕzlimha;f.	{ „ „ jizlimha;f.
ma tizlimuni;f ja_wla:d!	„ „ tizlimuh;f! [-ha;f]	{ „ „ nizlimku;f. [-ki;f]	{ „ „ jizlimuk;f. [-ki;f]
ma tizlimuna;f „ „ tizlimuhum;f!		{ „ „ nizlimu;f. [-ha;f]	{ „ „ jizlimuh;f. [-ha;f]
		{ „ „ nizlimku;f. [-hum;f]	{ „ „ jizlimuku;f. [-hum;f]

IV. *Their Friends.*

III. *Ali and Fatima.*

PAST TENSE.

baʕa ma zelumtini;f?	ma_tʔu:l! ma zelumtu;f?	(a) { la: ma zelumtak;f. (to I.)	{ maʕlum ma zelumak;f. (to I.)
( <i>The same, girl speaker.</i> )	„ „ zelumtaha;f?	(b) { „ „ zelumtu;f. (to II.)	{ „ „ zelumu;f. (to II.)
„ ma zelumti(ʔ)ni;f?	ma_tʔu:li! „ zelumtih;f?	{ „ „ zelumtik;f.	{ „ „ zelumki;f.
( <i>The same, girl speaker.</i> )	„ „ zelumtiha;f?	{ „ „ zelumtaha;f.	{ „ „ zelumha;f.
„ ma zelumtuni;f?	ma_tʔu:lu! „ zelumtuh;f? [ha;f]	{ „ „ zelumtuh;f. [-ha;f]	{ „ „ zelumuh;f. [-ha;f]
„ „ zelumtuna;f?	„ „ zelumtuhum;f? [hum;f]	{ „ „ zelumtu;f. [-hum;f]	{ „ „ zelumuh;f. [-hum;f]

## XV.

MOODS. ("Can," "Must," etc.)

(1). *In the present tense.*

A MASTER OF THE HOUSE ASKS HIS SERVANT ON THE SUBJECT  
OF A PARTY.

FOR READING.

1. *Marcus.* We want to have a party to-morrow, Girgis (George).
2. *Girgis.* Why not! There's no objection.
3. *M.* Good! can you wait at it alone?
4. *G.* No, it isn't possible for me to wait alone.
5. *M.* Then we must get another one.
6. *G.* Yes, we need another.
7. *M.* Can you get him?
8. *G.* No, I can't get him, because I am not from here. When are the guests coming?
9. *M.* They will be here at noon exactly.
10. *G.* Then we can't be finished with the cooking.
11. *M.* If you get up early, why ever can't you finish?
12. *G.* Would it not be better to sweep the house to-day?
13. *M.* Very well, you shall sweep it to-day, because to-morrow you will not have time.
14. *G.* All right, certainly, I am going to sweep right now. Is not the maid going to sweep with me?
15. *M.* No, the maid is going to sweep the ladies' room.

it tanri:n<sub>is</sub> xamasta:fär.

li l m<sup>h</sup>adsa l 'umumijja.

[fugl it tebbax:] it tebbax is subh<sup>l</sup> badri jirettib il metbax wi ba<sup>d</sup> kida jihedder il ?akl, wi jxaddim 'ale:h we<sup>o</sup>tima<sub>jku:n</sub> is sufragi bi<sub>j</sub>sella<sup>h</sup> ?uwad in nom. wi ba<sup>d</sup> il futu:r ja:xud filu:s mil xowa:ga walla s sitt, jiru:h is su:<sup>o</sup> 'alafan jiftiri lawazim il gada wi l 'afa. wi ba<sup>d</sup> jiftiri:hum jifi:lh<sup>u</sup>m bi nafs<sup>u</sup>, ?aw jifajjilhum li fajjal. u ba<sup>d</sup> jirga<sup>s</sup> il bert jibtidi jihedder il xude:r wil hagar:t it tanja, wi s sar:'a<sub>h</sub>da:far jutbux, 'alafan il ?akl jiku:n mistiwi fi l mi'a:d. wi ba<sup>d</sup> il gada jine<sup>o</sup>def is suhu:n wi l hagar:t it tanja l wisxa, wi ba<sup>d</sup>em jitla<sup>s</sup> fusha, wala jirga<sup>s</sup> tami ?illa 'alafan jigahhiz il 'afa. u ba<sup>d</sup> il 'afa jiha:sib il xowa:ga walla s sitt 'an illi serrefu, ja<sup>s</sup>ni ji<sup>o</sup>u:l lu 'al hisa:b ?add<sub>e</sub>. [*Do also with bi.*]

il ?af'a:l ji<sup>o</sup>där, jilzam, wi gerha.

(1). fi l ha:l.

sa:hib bert bi jis<sup>o</sup>al xadda<sup>s</sup>mu fi mawdu:<sup>s</sup> 'uzu:ma.

li l ?ira:ja.

1. mur<sup>o</sup>us. 'awzi:n ni<sup>s</sup>mil 'uzu:ma bukrä ja girgis.
2. girgis. wi 'ma: lu ! ma fi<sup>s</sup> ma:ni<sup>s</sup>.
3. mur<sup>o</sup>us. tejjib, jimkin tixdim fi:ha<sub>l</sub> wa<sup>h</sup>idak ?
4. girgis. la:, ma jimkinni:f axdim li wa<sup>h</sup>di.
5. mur<sup>o</sup>us. ba<sup>o</sup>a jilzamna<sub>ngi:b</sub> wa<sup>h</sup>id tami.
6. girgis. aiwa, jilzamna wa<sup>h</sup>id tami.
7. mur<sup>o</sup>us. ti<sup>o</sup>där tigi:bu ?
8. girgis. la m<sub>a</sub>?där<sup>f</sup> agi:bu 'alafan manif min hina. id<sup>o</sup> duju:f rahi:n ji:gu ?emta ?
9. mur<sup>o</sup>us. jih<sup>o</sup>aru hina<sub>d</sub> duhr tama:m.
10. girgis. 'ala kida ma jimkinna:f nixlas mit tebi:x.
11. mur<sup>o</sup>us. ma da:m ti<sup>o</sup>umu badri, ma jimkinku:f tixlasu<sub>zza:j</sub> ?
12. girgis. mu<sup>s</sup> rehi:n niknis il bert innarhärda<sub>hsan</sub> ? (*or mu<sup>s</sup> ha niknis ?*)
13. mur<sup>o</sup>us. bärdu tiknis'u:h<sub>innahärda</sub>, 'alafan bukrä mu<sup>s</sup> ha<sub>jku:n</sub> 'andukum we<sup>o</sup>t.
14. girgis. tejjib umma:l, h<sub>ak</sub>nis dilwe<sup>o</sup>t\_aho ! il xadda:ma mi<sup>s</sup> rejha tiknis wejja:ja ?
15. mur<sup>o</sup>us. la:, il xadda:ma ha tiknis odt il hari:m.

16. G. Then I am to sweep, myself alone ?  
 17. M. Just wait till she is done, and then she will sweep with you !

(2) *The same, past tense [or conditional].*

(The numbers refer to those in the above Exercise.)

[A. *Indicative.* B. *Conditional.*]<sup>1</sup>

1. {A. We wanted to have a party yesterday.  
 \B. We should have liked to have a party yesterday.  
 2. There was no objection.  
 3. {A. Were you able to wait by yourself?  
 \B. Would you have been able to wait by yourself?  
 4. {A. No, I could not wait by myself.  
 \B. No, I could not have waited by myself.  
 5. {A. We had to bring another.  
 \B. We should have had to bring another (*or we ought to have brought another*<sup>2</sup>).  
 7. {A. Were you able to bring him ?  
 \B. Could you have brought him ?  
 8. {A. No, I couldn't bring him.  
 \B. No, I couldn't have brought him.  
 9. They were to arrive, *or* were about to arrive.  
 10. {A. We could not get finished.  
 \B. We should not have been able to finish.  
 12. Were we not going to sweep (*i.e.* intending to sweep, *or* about to sweep) ?  
 14. I was just about to sweep.

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<sup>1</sup> *Nota bene*, the Arabic is *the same* whether for A or B. Context decides which meaning is intended.

<sup>2</sup> The double possibility in this case is due to the act in the colloquial there is only one verb for the "must" of *compulsion*, and the "must" of *duty* (= ought to); *i.e.* jilzam.

16. girgis. ʔummal\_ana reḥ\_aknis li waḥdi?  
 17. murʔus. ma<sup>3</sup> tisbur lamma tuxlus, wi hirja tiknis wəjjak!

(2). il ʔafʕa:l do:l nafsuhum bi l ma:ḍi.

1. kunna ʕawzi:n nimil ʕuzu:ma mba:riḥ.
2. ma kanf fiḥ ma:niʕ.
3. kan jimkin tixdim fi:ha l waḥdak? (*or kutti tiʔdār tixdim?  
or kan jimkinak. . . ?*)
4. la: ma kanf<sup>1</sup> jimkinn(i) axdim li waḥdi (*or ma ʔamkanni:f*).
5. kan jilzamna nigib wa:ḥid ta:ni (*or ka:n la:zim, ka:n jilzam*).<sup>4</sup>
7. kutt<sup>1</sup> tiʔdār tigi:bu? (*or kutt<sup>1</sup> tiʕref tigi:bu? or ka:n jimkinak  
tigi:bu?*).
8. la ma kuttif aʔdār agi:bu (*or aʕref*) (*or ma kanf<sup>1</sup> jimkinni*).
9. ka:nu ha jihḍeru (*or reḥi:n*).
10. ma kanfi jimkinna nixləs.
12. muʃ kunna reḥi:n niknis?
14. kutt<sup>1</sup> reḥ\_aknis fi saʕitha.

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<sup>3</sup> The *ma* introducing peremptory or lively command.

<sup>4</sup> These two alternatives are much better if "ought" is intended rather than "had to." N.B.—*la:zim gibt* means "I must have brought".

I.	II.	III.
<p>1. ti'dār or jim'kinak or jimkin or mumkin or mum'kinak</p> <p>2. ma kuttif ti'dār or ma_?dirtif or ma kanf'i jimkinak or ma kanf'i jimkin or ma kanf'i mumkin or ma kanf'i mumkinak or ma ?amkanakf'i</p> <p>3. jilzam jil'zamak lazim lazmak sale:k</p> <p>4. uskut ja walad</p> <p>5. kam jilzamak kam jilzam kam lazim kam lazmak kam sale:k</p>	<p>aiwa</p> <p>{ a'dār jimkinni jimkin mumkin mumkinni</p> <p>ma kuttif a'dār ma ?dirtif ma kanf'i jimkinni ma kanf'i jimkin ma kanf'i mumkin ma kanf'i mumkinni ma ?amkanni:f</p> <p>la, {</p> <p>{ ah'dār bukrā. ja 'ali ? tiru:h ?</p> <p>{ jilzam jilzamak lazim lazmak inta malzum</p> <p>{ tih'derha gesbin 'annak !</p> <p>{ tih'der imbarih !</p>	<p>ma ji?dār ma jimkinu:f ma jimkin:f mu:f mumkin mu:f mum'kinu</p> <p>la {</p> <p>{ kan ji?dār kan jim'kinu kan jimkin kan mumkin kan mumkinu kan fi ?imkanu</p> <p>la: !</p> <p>{ jilzam jilzamu lazim lazmu sale:h</p> <p>bārdu</p> <p>{ ma jilzamakf mu:f lazim mu:f lazmak iw'ā</p> <p>{ tit'axxer sanha.</p>



6. ma kanʃi jilzamak <i>etc., etc.</i> ma kanʃi ʃale:k	tindh̄ar imbar:rih.	{ ma kanʃi jilzammi <i>etc., etc.</i> ma kanʃ ʃalajja	—
7. ummal ruht leh? kutti malzum [tiru:h?		seh̄i:h la ma kuttif malzum aru:h.	—
8. jigu(:)z li gaʃiz li jisah̄h̄i li	” ” kain lazim tiru:h? axuʃʃi min ger ʔizn. jisah̄h̄i li	” ma kanʃi lazim aru:h. { jiguz lak. gaʃiz lak. jisah̄h̄i lak.	— — ma-jguz lakʃ! muʃ gajiz lak! ma jisah̄hi lakʃ!
9. kain jiguz li ʔatf̄arreg imbar:rih? <i>etc., etc.</i>		aiwa mmal kain jiguz lak, <i>etc., etc.</i>	la:! la:!
10. jiguz gajiz jimkin		—	—

1. "Can you be present to-morrow?"
2. {"Could you not go?"—"No, I couldn't."—"Yes, he could."  
"Could you not have gone?"—"No, I couldn't have gone," etc.} (according to context).
3. "You should (*i.e.* ought to) attend that meeting, Ali."—"No, there's no reason why I *should*...." (or, according to context, "No, I ought *not*."
4. "Silence! you *must* attend it, willy-nilly...." "Do you hear, you mustn't miss it."
5. "You *should* have been present yesterday!"—"Yes, I (feel I) *should* have," etc.
6. "You shouldn't have gone yesterday."—"Yes, I (feel I) shouldn't...." [In another context the same words might be an assertion that it was *not* his duty to go, and so he didn't go.]
7. "Then why did you go, *had* you to go?"—"No, I wasn't bound to go."
8. "May I go in without leave."—"Certainly you may."—"No, you mayn't."
9. "Was it permitted to me to look yesterday?" (sc. "I did look?") or (according to context) "Might I have looked?"
10. "Perhaps I'll come to you to-morrow."

## XVI.

*Ordinals. Colours. Deformities.*

1. To-day I have ten questions on the subject of defects and colours.—If you please, say to us the questions, and the answers (will be) on *us*.
2. The first question is on the colour of the Berberi, what is it?—The first answer to this question (is) that the colour of the Berberi is brown, the Berberi woman is brown, and their children are all brown.
3. The second question is on the colour red; namely, who is red?—Among the Indians of America is the red man, and the red woman, and the red children.
4. And, likewise, the third question is on the people of China, about *yellow* people... The fourth question (is) on the people of England (of) long ago, about *blue* people... The fifth question is on the people of Europe, about *white* people... The sixth question is on the people of the Soudan, about *black* people.
5. A parenthetic question. Why did they call the “Ataba el Khadra” (“the Green Threshold”) by that name?—It would seem that (it was) because there is nothing green there of any kind whatever!
6. Eighth question; is the blue of the sky paler than the blue of the water of the salt sea, or darker (= deeper) than it?—No, the blue of the water of the salt sea is far deeper than the blue of the colour of the sky.

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<sup>1</sup> Or *il kita:b Lawwila:ni, il gawa:b Lawwila:ni*. And so we have the alternatives throughout, *ta:ni kita:b* or *il kita:b it ta:ni*, etc., etc.

it tamri:n is sitta:fär.

li l m<sup>3</sup>hadsa l <sup>6</sup>umumijja.

[jugl is sufragi.] is sufragi awwilma jirgi fis subh jinæffæd il <sup>2</sup>uwad, wi mærræ fi l gum<sup>6</sup>a jigsil il balaxt wi jnæddæf if jababi:k wi jimsah il <sup>2</sup>iza:z. u ba<sup>6</sup>d<sup>1</sup> kida jifrif is sufræ li l futu:r. wi\_jhutt<sup>1</sup> lawa:zim is sufræ. wi f we<sup>2</sup>t il futu:r ma jxæddimf, la:kin jirettib <sup>2</sup>uwad in no:m, ja<sup>6</sup>ni jifil il mæjja l wisxæ, wi jimsah il lawoma:nu, wi jhutt mæjja nði:fa, wi jsællah il færf (sara:jir), wi\_jfil in namusijja, wi jiftah if jababi:k <sup>6</sup>alafan jihawwi l <sup>2</sup>o:da. wi mærræ fi l gum<sup>6</sup>a jigæjjær il bajædæ:t kullaha. wi f we<sup>2</sup>t il gæda wi l <sup>2</sup>a:fa wi f fa:j jilbis gallabijja\_nði:fa wi jxæddim <sup>6</sup>ala <sup>2</sup>akl il bert. wi s sufragi\_jxælli ba:lu mil gæres wi jdæxxæl ið ðuju:f lamma jizuru <sup>2</sup>ahl il bert. [Do also with bi.]

a<sup>6</sup>da:d it tærti:b. l alwa:n. il <sup>6</sup>uju:b.

1. <sup>6</sup>andi\_nnahærda <sup>6</sup>a:fær <sup>2</sup>as<sup>2</sup>ila fi mauðu:<sup>6</sup> il <sup>6</sup>uju:b wi l\_alwa:n. —itfæddæf <sup>2</sup>u:l il <sup>2</sup>as<sup>2</sup>ila, wi l <sup>2</sup>aqwiba <sup>6</sup>alena.
2. awwil su<sup>2</sup>a:l<sup>1</sup> fi lo:n il bærbari hu:wa eh?<sup>2</sup>—awwil gawa:b<sup>1</sup> <sup>6</sup>an is su<sup>2</sup>a:l da <sup>2</sup>inn<sup>1</sup> lo:n il bærbari <sup>2</sup>asmær, wil bærbarijja samræ, wi\_wladhum kulluhum sumr.
3. ta:ni su<sup>2</sup>a:l fi l lo:n l ahmær, wi hu:wa, mi:n ahmær wi hamræ wi humr?<sup>2</sup>—il hunu:d l\_imrika:n fi:hum ir re:gil l\_ahmær wi s sitt il hamræ, wi l\_iwla:d il humr.
4. wi ha:kaza ta:lit su<sup>2</sup>a:l <sup>6</sup>an <sup>2</sup>ahl is si:n, fi: <sup>2</sup>æsfær wi sefræ wi sufr...re:bi<sup>6</sup>\_su<sup>2</sup>a:l <sup>6</sup>an aha:li\_(i)ngilterra zama:n, fi: <sup>2</sup>azræ<sup>2</sup> wi zær<sup>2</sup>a wi zur<sup>2</sup>...xa:mis su<sup>2</sup>a:l <sup>6</sup>an <sup>2</sup>ahl<sup>1</sup> <sup>2</sup>urubba, fi: <sup>2</sup>abjæd, wi be:ðæ, wi bi:ð...sa:tit su<sup>2</sup>a:l <sup>6</sup>an <sup>2</sup>ahl<sup>1</sup>\_s su(:)da:n, fi: iswid wi so:da wi su:d.
5. su<sup>2</sup>a:l mu<sup>6</sup>teræd. <sup>6</sup>alafan e: sammu l <sup>6</sup>ataba l xædræ bi l\_ism<sup>1</sup> di?<sup>2</sup>—jizher\_innu <sup>6</sup>alafan ma fihaf ha:ga xædræ wala fe: <sup>2</sup>æxðær wala ha:ga:t xuðr bi l mærræ !
6. ta:min su<sup>2</sup>a:l, zara:<sup>2</sup> is sama fa:ti:h <sup>6</sup>an zara:<sup>2</sup> mæjjit<sup>2</sup> il ba:hr il ma:lih, walla gami<sup>2</sup> <sup>6</sup>annu?<sup>2</sup>—la:, zara:<sup>2</sup> mæjjit il ba:hr il ma:lih ga:mi<sup>2</sup> <sup>6</sup>an zara:<sup>2</sup> lo:n is sama <sup>2</sup>awi.

<sup>2</sup> mæjja (water) is contracted from the diminutive of the non-colloquial ma:<sup>2</sup>, i.e. muwajja (cp. the exx. of the diminutive form already given).



7. wi kaza ni<sup>2</sup>u:l "xáðe:r il ñafi:f"; "ñam:c:r il burja di ; sam:c:r i:f fa<sup>2</sup>r ; baja:ð il ʕene:n wi sawa(t)dhum.
8. tasi:ʕ su<sup>2</sup>a:l ; ir ræ:gil Lætre:f, is sitt it tærfa, in na:s it turs, ʔaxáff<sup>1</sup> balwa, walla Lóxres (xársa, xurs)?—fikri inn<sup>1</sup> Lætre:f (t tærfa, t turs) axáffi<sup>1</sup> balwa mil óxres (xársa, xurs) ʔawi.
9. l aʕma (a)ʕadd<sup>12</sup> balwa walla\_l ʕamja? walla l ʕumj<sup>3</sup> kulluhum därega wañda?—fikri ʔinn il ʕama wi t tære:f wi l xæres wi l ʕäre:g aʕadd<sup>1</sup> balwa fi s sittat.
10. hina ʕaʕr kutub nawilni, min feðlak  
 ʕawwil kita:b  
 awʕwilhum  
 il kita:b L\_awwila:ni  
 l awwila:ni minhum } —itfeððal xud {  
 awwil kita:b.  
 awwilhum.  
 il kita:b L\_awwila:ni  
 l awwila:ni minhum.
11. wi kaza, ʕta:ni kita:b...taʕni:hum...il kita:b it ta:ni.  
 ʕta:lit kita:b...taʕlithum...il kita:b it ta:lit.  
 ʕa:ʕir kita:b...ʕaʕirhum...il kita:b il ʕa:ʕir.
12. hina ʕaʕr wære<sup>2</sup>a:t ; nawilni min feðlak  
 ʕawwil wære<sup>2</sup>a<sup>4</sup>  
 ʕawwilhum  
 il wære<sup>2</sup>a\_l ʔawwilaʕnija } —itfaððal xud {  
 il wære<sup>2</sup>a\_l ʔawwilaʕnija }  
 il ʔawwilaʕnija<sup>5</sup>minhum. }  
 ʔawwil wære<sup>2</sup>a.  
 ʔawwilhum. [nija.  
 il wære<sup>2</sup>a\_l ʔawwila-  
 il ʔawwilaniija minhum.
13. wi kaza,  
 min feðlak nawilni il wære<sup>2</sup>a\_ {  
 t tanja (for ta:nija)<sup>6</sup>  
 t talta (for ta:lita)  
 r ræb<sup>2</sup>a (for ræ:bi<sup>2</sup>a)  
 l xamsa (for xa:misa)  
 s satta (for sa:tita)  
 s sab<sup>2</sup>a (for sa:bi<sup>2</sup>a)  
 t tamna (for ta:mina)  
 t tas<sup>2</sup>a (for ta:si<sup>2</sup>a)  
 l ʕaʕra (for ʕa:ʕira).

<sup>1</sup> Comparative of xæfi:f.

<sup>2</sup> Comparative of jidi:ð. Adjectives which cannot be given the comparative form in Arabic are compared by placing aʕadd (aktúr) "more," or axáff (a<sup>2</sup>all) "less," before the abstract noun, e.g. here, "severer (in affliction)," i.e. "more afflicted." But a positive with ʕan may always be used.

<sup>3</sup> Alternative plural ʕumja:n.

<sup>4</sup> Note that when the ordinal precedes, it is the same for a masculine or a feminine noun, and that the noun is invariably anarthrous (without article).

<sup>5</sup> Pl. ʔawwilaniij<sup>2</sup>i:n.

<sup>6</sup> It has already been remarked that the ordinal that precedes the feminine noun is masculine invariably.

## XVII.

*The Numerals above 10.*

## FOR CONVERSATION.

We want to talk a little to-day about the numerals above ten; so then tell me,

1. How many do eleven piastres and one make? . . . 12 piastres.
2. A piece of land whose length is three metres and breadth four, how many square metres will it be in extent?—Its extent will be 12 sq. metres.
3. Eight parcels plus five make how many parcels?— . . . 13 parcels.
4. Seven miles by two make how much?— . . . 14 miles.
5. How many days are there in half April? . . . 15 days.
6. When we increase them (by) one how many do they make?— 16 days.
7. Nineteen less two, how much is the remainder?—19 less two, leaves 17.
8. A box the length and breadth of which are three metres and the height two, contains how many cubic metres?—18 cubic metres.
9. To-day is what (date) in the Arabic month?—To-day is the 21st day of Rabi' Awwil (for example).
10. What year is this of the Higra?—This year is 1335 A.H.
11. That corresponds to what year A.D.?—It corresponds with the year 1917 A.D.
12. Well then, the first year of the Higra corresponds with what year A.D.?—The first year of the Higra corresponds to the year 622 A.D.
13. How many years has the century?—The century has 100 years.
14. How many years are there in two centuries?—In two centuries, 200 years.

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<sup>1</sup> 'Silu (for 'silu:w), the usual word for "depth."

it tamri:n is saba<sup>s</sup>ta:fár.

La<sup>s</sup>da:d fo:ʔ il ʕafárú.

li l m<sup>3</sup>hadsa.

biddina nitkallim suwejjja nnahárda fil a<sup>s</sup>da:d fo:ʔ il ʕafárú,  
fa ʔul li baʔa :

1. ʕafár ʔuru:f wi wa:hid jibʔu ka:m?—...jibʔu h(i)da:fár ʔirf.
2. ʔitʕit ʔærd ʕulha talatt\_imtar wi ʕærdəhə\_rbaʕa, tikun  
misa(:)hitha kam mitr<sup>l</sup> mrəbbaʕ?—misahitha\_tkun itna:fár  
mitr<sup>l</sup> mrəbbaʕ.
3. taman ʕurud wi xamsa jibʔu kam ʕærd?—...jibʔu tilat-  
ta:fár ʕærd.
4. saba<sup>s</sup>t\_imja:l fi tne:n bi ka:m?—...b\_arba<sup>s</sup>ta:fár mi:l.
5. nuss<sup>l</sup> fáhr abri:l kam jo:m?—nuss<sup>l</sup> fáhr abri:l xamasta:fár  
jo:m.
6. lamma\_nzawwidhum wa:hid jibʔu ka:m?—jibʔu sitta:fár  
jo:m.
7. tisa<sup>s</sup>ta:fár na:ʔis itne:n il ba:ʔi ka:m?—tisa<sup>s</sup>ta:fár na:ʔis  
itne:n il ba:ʔi saba<sup>s</sup>ta:fár.
8. sendu:ʔ ʕulu wi ʕærdu talatt\_imtar wi ʕilu:wu<sup>t</sup> mitre:n  
kam mitr<sup>l</sup> mka<sup>s</sup>ab?—jiku:n tamanta:fár mitr<sup>l</sup> mka<sup>s</sup>ab.
9. innahárda kam fi f jah il ʕærebi?—innahárda jo:m wa:hid  
wi ʕifri:n rebi:ʕ ʔawwil (masalan).
10. is sa'na: di sanat<sup>t</sup> ka:m hagri:ja?—is sa'na: di sanat<sup>2</sup> ʔalf\_  
w tultimijja xamsa\_w talati:n hagri:ja.
11. tiwa:fi<sup>ʔ</sup> sanat ka:m masi(:)hijja?—tiwa:fi<sup>ʔ</sup> sanat ʔalfi\_w  
tusʕimi:ja\_w saba<sup>s</sup>ta:fár.
12. baʔa, awwil sana hagri:ja tiwa:fi<sup>ʔ</sup> sanat ka:m masihijja?  
—awwil sana hagri:ja tiwa:fi<sup>ʔ</sup> sanat suttimijja\_tne:n  
wi ʕifri:n masihijja.
13. il gil fih kam sana?—il gil fih mi:t sana.
14. jibʔa fil gile:n kam sana?—fil gile:n mi(:)te:n sana.

<sup>2</sup> sana changes its feminine termination here because the succeeding expression is in the *possessive* case.

15. And (in) 4 centuries?—There are 400 years.  
 " " 5 " ?— " " 500 "  
 " " 7 " ?— " " 700 "  
 " " 8 " ?— " " 800 "  
 " " 10 " ?— " " 1000 "
16. Now we must do a sum in multiplication.—What does multiplication mean? I wish to know.
17. Multiplication is the increasing of a number up to the number of times which (are) in another number, *e.g.* 5 times 6 is 30; so the number 5 here has increased 6 times; *i.e.* 30 is more than 5 by 6-fold.
18. Good. We want to multiply 3148 by 5.—We say thus: 5 times 8 is 40, put down 0 and we have in hand (*i.e.* carry) 4; 5 times 4 is 20, and we carry 4, which makes 24, put down 4 and we carry 2; 5 times 1 is 5, and we carry 2, which makes 7, put down the 7; 5 times 3 is 15, put down the 5.
19. Here what is the lower figure called?—It is called the resultant of the multiplication.
20. And how much is the resultant of the multiplication in this sum?—5740.
21. Now we must do another sum, this time subtraction.—And what is the definition of subtraction?
22. Subtraction is the taking away of a small number from a higher number than itself, *e.g.* we say 492 from 1500. We say thus: 2 from 10 is 8.  
 9 " 9 " 0.  
 4 " 4 " 0.  
 0 " 1 " 1.
23. Here the lowest number is called what?—It is called the remainder.
24. How much is the remainder of the subtraction in this sum?—It is 1008.
25. There remains for us to do a sum in division; we'll do it and be done!—And what does division mean?
26. Dividing (*or* partitioning) a big number by a small one. For example, 10 by 5 is 2. The number 10 is the dividend and the 2 is the quotient of the division



15. w il\_ärbaʿt\_igja:l?—fi:hum rubʿimirt sana.  
 w il xamast\_igja:l?—fi:hum xumsimirt sana.  
 w is sabaʿt\_igja:l?—fi:hum subʿimi:t sana.  
 w it tamant\_igja:l?—fi:hum tumnimirt sana.  
 w il ʿaʿfört\_igja:l?—fi:hum ʾalf<sup>1</sup> sana.
16. dilweʿt<sup>1</sup> ʿale:na niʿmil hisba fi d ðerb.—ið ðerb jaʿni ʿe:h,  
 bidd\_aʿref.
17. ið ðerb hu:wa zija:dit ʿadad ʾadd<sup>1</sup> l mörræt illi\_f ʿadad  
 ta:ni. masalan, xamsa\_f sitta\_b talati:n, fa ʿadad xamsa  
 za:d hina sitt<sup>1</sup> mörræt; jaʿni, talatin tizi:d ʿan xamsa  
 sitta tæ(:)ʾa:t (or ið tæ:ʾ sitta).
18. tæjjib, ʿawzi:n niðreb talatt\_ala:f wi mirja tamanja w\_ärbiʿi:n  
 fi xamsa. niʾul kida; xamsa f tamanja b\_ärbaʿim,  
 1148 fi:ha sifr wi\_mʿa:n(a)\_ärbaʿa; xamsa f\_ärbaʿa  
 5 bi ʿifri:n, wi\_mʿa:n(a)\_ärbaʿa, jibʾ\_ärbaʿa wi ʿifri:n,  
 ——— fi:ha\_rbaʿa wi\_mʿa:na\_tne:n; xamsa\_f wa:hid bi  
 5740 xamsa wi mʿa:na tne:n, jibʾu sabʿa, fi:ha s sabʿa;  
 xamsa\_f wa:hid bi xamsa, fi:ha\_l xamsa.
19. hina\_l ʿadad illi taht\_ismu ʿe:h?—ismu h̄a:sil ið ðerb.
20. wi h̄a:sil ið ðerb illi fil hisba di ka:m?—il h̄a:sil xaʿmast\_ala:f  
 wi subʿimijja w\_ärbaʿi:n.
21. dilweʿti jilzamna niʿmal hisba tanja fi t tærh̄il mörʿre: di.—  
 wi t tærh̄i taʿri:fu ʿe:h?
22. ið tærh̄ tanzi:l ʿadad sugejjör min ʿadad kibir fo:ʾu; masalan  
 niʾul, rubʿimijja\_tne:n wi tisʿi:n min ʾalf<sup>1</sup>\_w xumsi-  
 1500 mijja. niʾul kida, itne:n min ʿaʿföre tamanja; tisʿa  
 492 min tisʿa sifr; ʾörbaʿa min\_ärbaʿa sifr; sifr<sup>1</sup> min  
 1008 wa:hid wa:hid.
23. hina\_l ʿadad illi taht\_ismu ʿe:h?—ismu l ba:ʾi.
24. ba:ʾi ið tærh̄ ka:m fi l hisba di?—hu:wa ʾalf<sup>1</sup>\_w tamanja.
25. fa:ðil ʿale:na hisba fi l ʾisma niʿmilha wis sala:m.—wil ʾisma  
 jaʿni ʿe:h?
26. taʾsim<sup>1</sup> ʿadad kibir ʿala ʿadad sugejjör; masalan, ʿaʿföre  
 ʿala xamsa fi:ha tne:n. fa ʿadad ʿaʿföre ʾismu\_l maʾsu:m  
 ʿale:h, w itne:n xa:rig il ʾisma.

<sup>1</sup> Or tagziʾ.

## DIALOGUE AT THE POST OFFICE.

*Customer.* I want eleven stamps at a "white piastre" each (= small piastre); and 17 at a nikla (= two millièmes); and 15 at 3 millièmes. That's enough now. What is your account?

*Post-Agent.* You have 11 stamps at a small piastre each, equals  $5\frac{1}{2}$  piastres, I mean (= that is) 55 millièmes. And you have, too, 17 at a nikla, equal 34 millièmes, *i.e.* three piastres and four millièmes. That is 89 millièmes, *i.e.* 9 piastres less one millième. And you have 15 at three millièmes, = 45 millièmes, *i.e.* 4 piastres and a half, and  $4\frac{1}{2}$  plus the nine piastres less one millième, makes the total price of the stamps 13 piastres and 4 millièmes, *i.e.* 134 millièmes.

*Customer.* All right, take those 20 piastres and give me the change.

*Post-Agent.* The 20 is 200 millièmes. Of those 134 are mine. Four from ten, six. Three from nine, six. One from one, nought. The change is 66 millièmes. Please take them.

*For Systematic Grammar.* XVII.

1. Tabulate the numerals from 11 upwards.
2. What difference is noticeable between the *number* of the noun after numerals 3—10 and that after numerals 11 upwards?
3. Observe that to make a numeral positive you have simply to prefix [il] to the numeral: *e.g.* [il ʕafʔrt\_ijja:m] "the ten days"; [it tultim:ja w\_itne:n sana] "the 102 years."

m<sup>3</sup>hawra ʿand il busta.

zibu:n. ʔana ʿa:wuz hida:ʃar weraʔa min\_abu ʔirʃ\_abjeɗ ;  
wi sabaʿta:ʃar min\_abu nikla, jaʿni itne:n malli:m ; wi xamaste:ʃar  
min\_abu tala:ta malli:m. bi\_zja:da baʔa. hisa:bak kam ?

waki:l il busta. inta ʿandak hida:ʃar weraʔa min\_abu ʔirʃ\_  
abjeɗ, bi xamsa sa:g wi nuss, jaʿni xamsa\_w xamsi:n malli:m.—  
wi ʿandak kama:n sabaʿta:ʃar fi nikla, b\_árbaʿa\_w talati:n malli:m,  
jaʿni taʿlat ʔuru:ʃ w\_árbaʿa malli:m. jibʔu tisʿa\_w tamani:n  
malli:m, jaʿni tisaʿ ʔuru:ʃ ʔilla malli:m.—wi ʿandak xamaste:ʃar,  
fijjit tala:ta malli:m, bi xamsa w\_árbaʿi:n malli:m, jaʿni ʔárbaʿ  
ʔuru:ʃ wi nuss.—w\_árbaʿa\_w nuss ʿat tisʿa ʔilla malli:m, jiku:n  
taman il weraʔ kullu talatta:ʃar ʔirʃ w\_árbaʿa malli:m, jaʿni  
mijja\_rbaʿa\_w talati:n malli:m.

zibu:n. tæjjib xud il ifri:n ʔirʃ<sup>l</sup> do:l, w iddini l ba:ʔi.

waki:l. il ʃifri:n bi mijte:n malli:m. lijja minhum mijja\_  
rbaʿa\_w talati:n. árbaʿa min ʿaʃáru sitta. tala:ta min tisʿa  
sitta, wa:hid min wa:hid sifr, il ba:ʔi sitta\_w sitti:n malli:m, itfeɗɗel.

## XVIII.

(1). *Frequentative.* (2). *Future Perfect.* (3). *Pluperfect.*

(4). *Continuative.*

(1).

1. Tell me, what do you do every day?—I keep on working at Arabic.
2. And what do *I* do?—You keep on working at these Arabic lessons.
3. So then we both keep on working in the same subject.
4. What does Miss X. do?—She keeps on working at studying.
5. What were you doing yesterday?—I was keeping on at Arabic just the same.

(2).

6. Our lesson ends at — o'clock ; suppose one comes here after that time by half an hour, will he find me still here?—No, you will have gone out.
7. You mean he won't find me : will he find *you*?—Perhaps he will, but it may be that I too will have gone out.
8. Will one find Khalil the merchant in his office after working hours?—Why no, he will have gone out.
9. Can I meet anyone of those belonging to the Government Offices at 2 p.m.?—Why no, at that hour they will have quite gone off.

(3).

10. *That's* why I went to the Finance, once, at a little before two, to see a friend of mine, and found he had gone.—Why he had gone off half an hour previously !

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<sup>1</sup> *Lit.* : " doing much."

id dārs it tamanta:ʃar.

li l m<sup>h</sup>hadsa.

amma l bawwa:b fa ʃuglitu\_l ba:b, wi muʃ la:zim jis:i:b il ba:b illa ʃalafan jiru:h miʃwa:r bi ʔamr<sup>l</sup> māxsu:s, masalan jigi:b hā:ga, walla jwaddi gawaba:t il busta (l kibir<sup>rd</sup>) aw jirmi:hum fi s sēndu:ʔ. wi muʃ la:zim jidāxxd<sup>l</sup> ajj<sup>l</sup> wa:hid wi s sala:m, la:kin jis<sup>ʔ</sup>al kull<sup>l</sup> wa:hid ʃan illi ʃawzu, wi juʔlub il kārt milli ma jireʃhumʃ, wi jhū:ʃ in na:s illi ma lhumʃ<sup>i</sup> ʃugl. wi l bawwa:b jiknis il hō:ʃ wi jimsaḥ is sala:lim.

(1). il muḏḏari:ʃ bi “ ʃamma:l.” (2). il ma:ḏi bi “ jiku:n.”

(3). il ma:ḏi bi “ ka:n.” (4). il fiʃl bi “ tann.”

(1).

1. ʔul li, bi tiʃmil eh kull<sup>l</sup> jo:m?—ana ʃamma:l<sup>l</sup> aʃtigil fi l ʃarabi (*fem.* ʃamma:la).
2. w ana b\_aʃmil eh?—inta ʃamma:l tiʃtigil fi\_d duru:s il ʃarabi:ja.
3. baʔa\_hna litne:n ʃammali:n niʃtigil fi\_l madda zatha.
4. wi l mis fula:na\_b tiʃmil eh?—hi:ja ʃamma:la tiʃtigil fi l m<sup>ʔ</sup>zakra kaman.
5. kutt<sup>l</sup>\_b tiʃmil e:h\_imbari:h?—kutt<sup>l</sup> ʃamma:l\_aʃtigil fi l ʃarabi barḏu.

(2).

6. dārsina jintihi s sa:ʃa. . . . ; nifriḏ inn<sup>l</sup> wa:hid ji:gi hina baʃd<sup>l</sup> kida\_b nuss<sup>l</sup> sa:ʃa, jilaʔ:ini lissa mawgu:d? —la:, tiku:n xerəgt (*or* rəwwaḥt).
7. baʔa ma\_jla(:)ʔini:ʃ ; jila(:)ʔi:k\_inta?—gajiz jilaʔ:ini, la:kin jimkin aku:n ana kaman xerəgt (rəwwaḥt).
8. il wa:hid jila:ʔi xāli:l it ta:gir fi l bank<sup>l</sup>\_bta:ʃu baʃd miʃad iʃ ʃugl?—la, da\_jku:n xerəg.
9. aʃrəf aʔa:bi\_lajji wa:hid min bitu:ʃ id dawawi:n is sa:ʃa tne:n baʃd iḏ ḏuhr?—la: ! do:l fi\_l waʔt<sup>l</sup> da\_jku:nu xerəgu ʔawi !

(3).

10. atari:ni<sup>2</sup> ruḥt il malijja mārre s sa:ʃa\_tne:n illa ʃwejj\_aʃuf wa:hid saḥbi, laʔetu ka:n miʃi.—da ka:n miʃi ʔabl<sup>l</sup> kida bi nuss<sup>l</sup> sa:ʃa.

<sup>2</sup> Or *igrenni*. The particles *ata:ri* and *igrenu* express a discovered reason: “ So of course. . . . ! ”; “ now we see why. . . . ”; “ that’s why. . . . ”

11. Then why had the ushers not yet gone off?—They had not gone because the ushers are not like the employés.
12. I passed by a mosque last Friday at 12.40; do you think the Moslems were still inside, or had departed?—No, I think that the service had quite finished and they (had) all gone off.

(4).

I.

13. tanne:tak mafgu:l\_imba:rih li ĥadd<sup>1</sup> ?emta, ja ‘ali ?<sup>1</sup>  
 tanne:tik mafgu:la\_mba:rih „ „ „ „ fetma ?  
 tannetku mafgulin\_imba:rih,, „ „ „ „ na:s ?
14. titannak tiđrəb ‘ali kida ja xđli:l ?<sup>2</sup>  
 titannik tiđrəbi ‘ali kida ja gali:la ? ..  
 titannuku tiđrəbu l\_iwla:d kida ja na:s ?
15. tannak ma:fi fi ĥa:lak ja walad ja ‘afri:t !<sup>3</sup>  
 tannik mafja fi ĥa:lak ja bint ja ‘afri:ta !  
 tannuku mafji:n fi ĥa:lak ja wla:d ja ‘afari:t !

FOR VERB-DRILL.

*Future Perfect.*

- ijja:k tiku:n kanast il ?o:da ?ablma ji:gu !<sup>4</sup>  
 „ tiku:ni kanasti\_l „ „ „ !  
 „ tiku:nu kanastu\_l „ „ „ !

*Pluperfect.*

- kutt<sup>1</sup> ‘amalt<sup>1</sup> fuqlak ?abl wusu:l iđ đer:f ?<sup>5</sup>  
 kutti ‘amalti „ „ „ „ „ ?  
 kuttu ‘amaltu „ „ „ „ „ ?

<sup>1</sup> “ You continued busy yesterday till when, Ali ? ”

<sup>2</sup> “ Do you go on beating Ali so, Khalil ? ”

<sup>3</sup> “ Be right off with you, you little imp you ! ”

<sup>4</sup> “ I hope you’ll have swept the room before they come.”

<sup>5</sup> “ Had you finished your work before the arrival of the guest ? ”

11. ifmi<sup>ʕ</sup>na l ħugga:b lissa ma kanu:f xərəgu?—ma kanu:f xərəgu ʕalaʕan il ħugga:b muʕ zejji l mistǝxdim:n.  
 12. ana futt<sup>ʕ</sup> ʕala ga:m<sup>ʕ</sup> il gum<sup>ʕ</sup>a lli fa:tit is sa:ʕa waħda ʔilla tilt, tiftikir ka:n il muslimi:n lissa gurwa walla ʕil<sup>ʕ</sup>u?—la:, aftikir inn<sup>ʕ</sup> s səla ka:nit xilsit ʔawi, wi humma kulluhum ʕil<sup>ʕ</sup>u.

(4).

II.	III.
tannetni maʕgu:l li ħadd id̄ đuhr	səhi:h tannu ( <i>etc.</i> )
” ” ” ”	” tannaha ”
tannetna maʕguli:n ” ”	” tannuhum ”
aiwa atann(i) əd̄rəbu mada:m jil <sup>ʕ</sup> ab	ma <sup>ʕ</sup> lu:m jitannu ( <i>etc.</i> )
” ” ” ” ”	” titannaha ”
aiwa n(i)tanni niḍrəbhūm mada:m	” jitannuhum ”
[jil <sup>ʕ</sup> abu	

FOR VERB-DRILL.

*Future. Perfect.*

in fa ʔəttə:h akum kanas'taha	la, ma jkun <sup>ʕ</sup> ka'nasha.
” ” ” ”	” ” tkun <sup>ʕ</sup> kana'sitha.
” ” ” niku:n kanas'na:ha	” ” jkunu:f kanasu:ha.

*Pluperfect.*

aiwa kutti ʕamaltu	kadda:b! ma kan <sup>ʕ</sup> ʕamalu.
” ” ”	kadda:ba! ma kanit <sup>ʕ</sup> ʕama'litu.
aiwa kunna ʕamalna:h	kaddabi:n! ma kanu:f ʕamalu:h.

*For Systematic Grammar. XVIII.*

1. Decline [ʕamma:l]: what tense is it always succeeded by? (Note absence of [bi].)
2. How are the future perfect and pluperfect expressed in Arabic? Notice in No. 12 above that a *distant* auxiliary may turn a past into a pluperfect ([ʕil<sup>ʕ</sup>u], twice).  
 To which verb does the negative attach itself? (See Verb-Drill.)
3. The continuative [tann] is conjugated in a quite anomalous fashion. (The suffix pronoun appears to be a reflexive.) Observe that it is always followed by a participle or an aorist, one sounding best in some verbs, and in some the other. Occasionally conjugation is dropped, and [tann] with the suffixes alone will stand for a past, or a present.

## XIX.

*Verbs with Second and Third Radicals the same.*

FOR READING.

DIALOGUE BETWEEN A LADY AND HER SERVANT.

*Lady.* Mahmoud, I want you to take up the whole of the furniture, and to wash down (*lit.* sprinkle) the house too.

*Mah.* Well, let Mary take the furniture up with me.

*Lady.* Certainly, take up the things with him, Mary, and wash down too.

*Mary.* Here I am taking them up with him.

*Lady.* Where are you putting the (moved) furniture, Mary.

*Mary.* I am putting it in the guest-room.

*Lady.* And where is Mahmoud putting it?

*Mah.* I am putting the furniture below.

*Lady.* Are the cupboard and the table downstairs too?

*Mah.* No, the cupboard I am putting (it) in the passage and the table in the drawing-room.

*Lady.* Have you taken up the mat, Mary? (the knives—forks—spoons).

*Mary.* Why I have taken it (them) up long ago.

*Lady.* Did anybody take up the furniture with you last week?

*Mah.* Our neighbour's servant moved it with us and the maid also moved it: I mean both moved it together with us.

*Lady.* And our other neighbours' servant and maid, didn't they take up too?

*Mary.* No they did not. *Their* masters are cross (stingy).

*Mah.* Come along, let's put back the furniture into its place, Mary.

*Mary.* No, I won't do so now, for the bell is near sounding for lunch.

*Lady.* Have you put the furniture back into its place, Mahmoud?

*Mah.* No, I have not, for Mary has gone to ring the bell for lunch.

*Lady.* Well then, when is the putting back of the furniture to be?

*Mah.* Its putting back (will be) before the sounding of the bell for supper.

*Lady.* At any rate, I am pleased with your taking-up (of) the furniture in such good order.

*Mah.* I hope that our putting it (back) will be (even) better than our taking it up!



it tamri:n it tisa<sup>5</sup>ta:fär.

il <sup>2</sup>af<sup>1</sup>a:l illi\_l <sup>6</sup>e:n wi l la:m bitu<sup>6</sup>hum wa:hid.<sup>1</sup>

li l <sup>7</sup>ire:ja.

m<sup>3</sup>hawra be:n waħda sitt wi l xödda:m bita<sup>6</sup>ha.

sitt. ja maħmu:d, <sup>2</sup>ana <sup>6</sup>awza\_t(i)limm il <sup>6</sup>af<sup>1</sup> kullu, wi truff il bert kaman.

maħ. <sup>6</sup>ejjib xelli mörjim tilimm<sup>1</sup> wejja:j.

sitt. umma:l limmi(:) wejja:h ja mörjim, wi ruffi kaman.

mür. ana b\_alimm wejja:h\_aho.

sitt. inti bi tħutti\_l <sup>6</sup>iza:l fe:n ja mörjim?

mür. ana b\_aħu<sup>6</sup>tu fi s salamlük.

sitt. wi maħmu:d bi\_jħuttu fe:n?

maħ. ana ħo<sup>6</sup>ti<sup>6</sup> il <sup>6</sup>iza:l taħt.

sitt. wi d dula:b wi <sup>6</sup> <sup>6</sup>erabe:za ruxri:n taħt?

maħ. la:, id dula:b\_ana ħe<sup>6</sup>tu fi l ma<sup>6</sup>fa:ja, wi <sup>6</sup> <sup>6</sup>erabe:za ħä<sup>6</sup>titha fi s se:la.

sitt. lammerti l buse:t<sup>2</sup> ja mörjim (. . . is sakaki:n wi <sup>6</sup> siwak).

mür. d\_ana lam<sup>6</sup>ma:h min badri! (. . . lam<sup>6</sup>ma:hum) (*or* da ħina lammi:nu, lammi(:)nhum. . . .).

sitt. ħadd<sup>1</sup> lamm\_il <sup>6</sup>iza:l wejja:ku l\_usbu:<sup>6</sup>illi fa:t?

maħ. xödda:m gú(:)rna lamm<sup>1</sup> wejja:na, wi l xödda:ma ruxre lammit, ja<sup>6</sup>ni l\_itne:m lammu wejja:na sawa.

sitt. wi l xödda:m bita<sup>6</sup> gürna\_t\_tani wi xöddamtu ma lammu:f ruxri:n?

mür. la:, ma lammu:f wejja:na. do:l asjadhum<sup>3</sup> na<sup>6</sup>fin (buxala).

maħ. jeħe\_nrudd il <sup>6</sup>iza:l me<sup>6</sup>reħu ja mörjim.

mür. la:, m\_aruddu:f dilwe<sup>2</sup>t, <sup>6</sup>alafan il güras <sup>2</sup>ürreb jidu<sup>2</sup>?<sup>1</sup> li l güda.

sitt. redde:t il <sup>6</sup>iza:l me<sup>6</sup>reħu ja maħmu:d?

maħ. la ma redde:t<sup>4</sup>\_<sup>6</sup>alafan mörjim re<sup>6</sup>ħit tidu<sup>2</sup>? il güras li l güda.

sitt. umma:l reħ jiku:n red<sup>3</sup> il <sup>6</sup>iza:l da <sup>2</sup>emta?

maħ. reddu jiku:n <sup>2</sup>abl<sup>1</sup> da<sup>2</sup>? il güras li l <sup>6</sup>afa.

sitt. <sup>6</sup>ala kull<sup>1</sup> ħa:l ana mabsu:<sup>6</sup> min lammukum<sup>5</sup> il <sup>6</sup>af<sup>1</sup> bi t tär<sup>6</sup>ib da.

maħ. in ja <sup>2</sup>eħe: jiku:n ħe<sup>6</sup>tina fi:h<sup>5</sup>\_aħsan min lammina fi:h<sup>5</sup>!

<sup>1</sup> Technically called il fi<sup>6</sup>l il mu<sup>6</sup>æ:<sup>6</sup>af, "the doubled verb."

<sup>2</sup> *p.* buse<sup>6</sup> (mats). A carpet is sigga:da (*p.* sagagird).

<sup>3</sup> asja:d, *pl.* of si:d (lord, master, grandfather). <sup>4</sup> e shortened before t<sup>6</sup>.

<sup>5</sup> This is the regular form of the infinitive of verbs of this class: *cp.* lamm, ħe<sup>6</sup>t, etc. For construction see Systematic Grammar 5.

1. lammet hagarthum ja 'ali?	aiwa, lammet hagarthum.	sehi:fi, lamm' hagarthum.
lammeti " " fetna?	lammet " "	lammit " "
lammetu " " gid'a:n?	lamme:na " "	lammu " "
2. ba'a lamme(:)tha kullaha?	aiwa lammetha kullaha.	sehi:th lam'maha kullaha.
" lamme(:)ti:ha " ?	lammetha " "	lam'mitha " "
" lamme(:)tu:ha " ?	lamme'na:ha " "	lam'mu:ha " "
3. ma lamme(:)tfi il 'izai?	lai, ma lammetf il 'izai:l (ma lammetu:f).	sehi:th ma lammitf il 'izai:l (ma lammu:f).
" lamme(:)ti:f " " ?	" " " "	" ma lammitf " (ma lammitu:f).
" lamme(:)tu:f " " ?	" lamme'na:f il 'izai:l (ma lamme'nahf)	" ma lammu:f " (ma lam'muhf).
4. ma lamme(:)tfi kutubhum?	lai, ma lammetha:f	sehi:th ma lammaha:f.
" lamme(:)tfi " ?	" " " "	ma lammitaha:f.
" lamme(:)tu:f " ?	lamme:na:ha:f.	ma lammuha:fa.
5. tilimim il 'aaf wi_truddu ?emta ?	alimm il 'aaf w_aruddu bukrá.	a:hsan jilimmu wi_jruddu ha:lan.
tilimmi l " wi_trud'di:h " ?	" " " "	tilimmu wi_truddu "
tilimmu l " wi_trud'du:h " ?	nilimm " wi_nruddu " "	" jilimmu:h wi_jruddu:h "
6. ma_tlimmif il 'aaf (il hagar:t)!	tesjib m_alimmu:f (m alimmaha:f).	ma jilimmu:f leh ! (ma jilimmaha:f).
w inti ma_tlim'mib! (ma tlimmiha:f).	" " " "	ma tlimmu:f " ! (ma tlimmaha:f).
w intu ma_tlim'muhf ! (ma tlimmuha:f).	" ma_nlimmu:f (ma nlimmaha:f).	ma jilimmu:h " ! (ma jilimmaha:f).
7. inta bi_tdu? il gáres leh?	ana b_adu? u wi s sala:m !	ma slum bi_j'du? u !
intu bi_tdu?u(:)h leh?	ihna bi_ndu? u " " !	" bi_jdu? u:h !
8. inta bi_tdu? il kuffa leh?	ana ma b_adu? aha:f !	ma slum, ma bi_jdu? aha:f !
w_intu bi_tdu?u:ha leh?	ihna ma bi_ndu? aha:f !	" ma bi_jdu? aha:f !
9. limim il 'aaf wi ruddu !	ana la:mim il 'aaf wi reddu min badi.	{ lammak il 'aaf! kwajjis.
limim il hagar:t wi ruddaha !	" " il hagar:t wi re(:)didha "	{ wi reddak fi:h a:hsan kaman.
limmi_l 'aaf wi ruddi:h !	ana lamma_l 'aaf wi red'dah "	lammik, etc.
limmi_l hagar:t wi ruddaha !	" " red'da:ha "	lam'mukum, etc.
limmu_l 'aaf wi ruddu:h !	ihna lammin il 'aaf wi reddimu "	
limmu_l hagar:t wi ruddu:ha !	" " " " reddi(:)nha "	

I. "Have you picked up their things, Ali?" 2. "So then you have picked them all up?" 3. "Have you not taken up the furniture?"  
 5. "When will you take up and replace the furniture?" 7. "Why are you ringing the bell?"—"I am ringing it, never mind why!"  
 8. "Why are you mashing the meat-balls?" 9. "Take up the furniture and put it back."—"I've been taking it up and putting it back for a good time."—"Your taking-up of the furniture is good, and your replacing it is still better." [lammak fi l 'aaf is also correct.]

as<sup>2</sup>ila ʿal m<sup>2</sup>hawrú.—li l m<sup>2</sup>hadsa.

1. ʿalafan e:h is sitt<sup>1</sup> ʿawza ʔinn\_aḥmad jilimm il ʿafʃ?
2. ʔalab mi:n jilimm<sup>1</sup> wijja:h?
3. mūrjim karnit bi\_ṯḥutt il ʿiza:l fern?
4. wi maḥmu:d?
5. ka:n fih ḥadd<sup>1</sup> lamm<sup>1</sup> wəjja:hum, walla lammu\_l waḥ'duhum?
6. leh xāddami:n gārhum it ta:ni ma saʿduhumʃ?
7. leh ma raddu:ʃ il ʿiza:l mətṛəḥu fi l ḥa:l?
8. ʔəjjib ʔemta raddu:h?

*For Systematic Grammar.* XIX.

1. Notice that the vowelling of the past<sup>1</sup> tense is absolutely constant [a].
2. Notice that the aorist has [i] and [u] forms.
3. To these add a rare [a] form: e.g. [səḥḥ jisəḥḥ], "be correct"; [ma j(i)səḥḥiʃ], "it won't do."
4. Notice that in this verb the first syllable of the aorist is an open one, contrary to that of the aorist of simple triliteral verb: [ti-lymm, tiḏ-rəb]. Compare the different ways in which the particles combine with each:

tilymm	}	bi_tlymm	}	inta bi_tlymm	}	ma_tlymmiʃ	}	ma b_alymmif	}
tiḏrəb	}	bi_tḏrəb	}	inta_b_tḏrəb	}	ma_tḏrəbʃ	}	ma b_aḏrəbʃ	}

The aorists of all the forms still to be studied will be found to be classifiable under one or other head: and so the above ways of combining the particles will be found to be everywhere typical.

5. Notice how Arabic constructs the infinitive. If the object is a pronoun it is introduced by the preposition [fi], which has no meaning in itself. (The preposition [li] is similarly used, but is not so colloquial.) If the object is a substantive, the preposition may or may not be used.

## XX.

*The Verbs whose 1st Radical is [ʔ] or [w].*

## FOR READING.

One day the boy Ali said to his (paternal) uncle, Abdul Aziz, "Uncle, you promised me to take us to see the Dervishes at the fair (Birthday)." Then his uncle said to him, "I promised you, and I am going to take you too." Then said Ali to him, "Good, (do) promise us to go with you to the Birthday of the Sultan Abu 'Ila." Then his uncle said to him, "I promise you, if we are free." And when the appointed evening came, they started off, and walked, and went to the fair. And before they arrived, Fatima said to her uncle, "I am tired, have we not yet arrived?" He said to her, "Never mind! there's not much more; only a little, and we'll be there."

And after a little they got there, and went straight, making for the Dervishes, and stood behind the people. Then Ali said to his uncle, "I want to stand in front, so that I may see nicely." So his uncle said to him, "All right, you may stand in front; go and stand, but look out that you don't stand crowded among the people." Then the girl said, "Then where am I to stand, uncle?" Her uncle said, "What, are you a boy! You shall not stand (anywhere) but behind; stand by me here!"

And after the zikr was done, Ali went off and looked for his uncle and sister; and after he had (some) trouble, he found them standing behind all the people. Then his sister began to ask him of what he had seen. So he said to them, "As soon as I went in, I found the Dervishes making a big circle, and performing the zikr."

*Uncle.* Good; (were) they sitting or standing?

*Ali.* They were standing, and some taking in their hands a piece of (an) iron like a sword, and hitting their neighbours with it! And some were taking an iron chain, and hitting, likewise, each other.

<sup>1</sup> For waʕadtini. The verb means "to promise a person" or "to make an appointment with a person."

<sup>2</sup> A phrase. So xādṭ baʕḏi, "I went off." xād baʕḏu, "he..," etc.

<sup>3</sup> *Lit.* "A grain."

<sup>4</sup> The verb has both the A and I forms,

<sup>5</sup> *i.e.* the su:fi orders.

<sup>6</sup> Or u:ʕa. And so, above, niwsal or nu:sal.

<sup>7</sup> For li nafsak.

it tamri:n il ʕifri:n.

il ʔaffa:l illi l fe: bita(:)ʕithum hamza walla waw.

li l ʔire:ja.

fi jo:m mil ʔajja:m, il walad ʕali ʔal li ʕammu ʕabd il ʕazi:z  
 “ ja ʕammi, ʔinta waʕattini<sup>8</sup> ʔinnak ta(:)ʕudna tifārregna ʕad  
 dārewi:f fi l mulid.” ʔam ʕammu ʔal lu, “ ana waʕattuku, wi  
 raḥ\_a(:)ʕudku bārḏu.” ʔam ʕali ʔal lu, “ ʕejjib iwʕidna\_nru:ḥ  
 wejja:k mulid is sulṭa:n abu l ʕila.” ʔam ʔal lu ʕammu, “ awʕidak  
 iza kunna feḏjin.”

wi lamma gat il lela\_l mawʕu:da, xādu baʕḏuhum<sup>9</sup> wi mi:fju  
 ʕāla rigle:hum wi re:ḥu ʕal mulid. wi ʔablīma jiwse\_lu ʔa:lit  
 feṭma li ʕammaha, “ ana tiʕibt, ʔihna lissa ma weṣelna:f ? ” ʔal  
 laha “ maʕleh:f ! ma fa(:)ḏil:f<sup>1</sup> kti:r, kullaha\_ṣwejja wi niwse\_l.”

wi baʕd<sup>1</sup> ḥabba<sup>3</sup> sgejjarā, wislu<sup>4</sup> wi ʕala tu:l re:ḥu ʔe:di:n id  
 dārewi:f,<sup>5</sup> wi wiʔfu wāre n na:s. ʔam ʕali ʔal li ʕammu, “ ʕa:wuz  
 aʔaf ʔudda:m, ʕala fan aṣu:f kuwajjis.” ʔam ʕammu ʔal lu, “ maʕleh:f,  
 inta tiʔdār tuʔaf ʔudda:m; ru:ḥi\_ʔaf, bass\_iwʕa<sup>6</sup>\_n nafsak<sup>7</sup> ma  
 tuʔaf<sup>1</sup> maḥṣur fi n na:s .

ʔa:mit il bint<sup>1</sup> ʔa:lit, “ ummā:l an\_aʔaf fe:n ja ʕammi.” ʔam  
 ʕammaha ʔal laha “ hu:wa\_nṭi sebi ! ʔinti ma tuʔafi:f illa wārā,  
 ʔuʔafi gambi hina.”

wi baʕdima xilis iz zikr<sup>8</sup> ṭiliʕ ʕali dawwār ʕala ʕammu w\_uxtu,  
 wi baʕdima tiʕib waʕadhum waʔfi:n wāre n na:s kulluhum. ʔa:mit\_  
 uxtu saʔaʕlitu ʕan\_illi fa:fu. ʔam ʕal luhum, “ awwilma dāxālt,  
 wagatt id darawi:f ʕamli:n ḥalaʔa\_kbi:rā, wi\_b juzkuru.”<sup>9</sup>

ʕamm. kwajis ! wi humma ʔaʕdi:n walla waʔfi:n ?

ʕali. dol waʔfi:n wi baʕḏuhum<sup>10</sup> wa:xid fi:du ḥittit ḥadi:da  
 zejji se:f wi\_b jiḏreb bi:ha\_lli\_f ri:ḥu<sup>11</sup>. wi fi:hum wāxdi:n silsila<sup>12</sup>  
 ḥadi:d, bārḏu jiḏrebu bi:ha baʕḏ.

<sup>8</sup> *Lit.*: “ mentioning ” (*i.e.* the Name of Allah): the word is used for the ecstatic devotions of the ṣuṭfi Orders.

<sup>9</sup> *Lit.* “ making mention,” and so “ performing the zikr ” (see note 3).

<sup>10</sup> This, even when followed by the singular, might refer to one or several persons.

<sup>11</sup> *Lit.* “ the one who (is) in his wind (windward of him).”

<sup>12</sup> Not silsilit, because in apposition to ḥadi:d.

*Uncle.* And when they do like that, do the blows not hurt them.

*Ali.* No; why, more cunning than that (is) the one who takes fire in his hand and eats at it.

*Uncle.* Do they not in that way get fever?

*Ali.* No; they say (that they are) used to that.

*Uncle.* Say, didn't any of them fall?

*Ali.* Why yes, one of them when he is spent, falls, and the others fall on the top of him; and the one(s) who don't get spent don't fall.

At this point Fatima got hungry, and said to her Uncle, "I'm hungry; I want (something) to eat."

*Uncle.* And you too, Ali, will you eat?

*Ali.* Just command me, Uncle, to get something! What'll you take, Fatima?

*Fat.* Whatever *you* eat of, I'll eat of.

And after (that) Ali brought the food, said his uncle to him, "Hullo, did I commission you to bring all *that!*"

*Ali.* You did not. But I brought it.

*Uncle.* Well, eat, my girl, until you're satisfied.

*Fat.* And you too, eat, Ali, until you fill your belly.

*Uncle.* Eat and enjoy yourselves, with joy and health! You aren't eating with appetite, why, Ali? I guess you have eaten.

*Ali.* I have already eaten.

*Uncle.* Well, but Fatima has eaten just like you; why then should she be eating with appetite?

*Ali.* I think we didn't eat as much as each other.

*Uncle.* Apparently so, you didn't eat as much as each other.

Now there still remained a little food over, so their uncle said, "Take care of what is over and take it with you."

*Ali.* Take it, Fatima, for I am tired.

*Fat.* No! am *I* the one who isn't tired? Take it yourself.

*Uncle.* Give it me, *I* will take it, never mind. — Who has taken my handkerchief from here?

<sup>1</sup> Or *jiwgašhumf*.

<sup>2</sup> A lively particle introducing a question.

<sup>3</sup> Or "commission": so, *maʔmu:r* (a commissioner), *maʔmu(:)rijja* (a commission).

<sup>4</sup> A particle meaning, according to context, "I think," or "I hope," "I fear."

ʕam. wi lamma jiʕmilu kida, ma ju:gaʕhumf<sup>f</sup> id ʕerb ?

ʕali. la: da\_l ʔadha min kida illi wa:xid in nar fi:du wi\_b  
ja:kul fi:ha !

ʕam. ʕala kida ma jaxdu:f ʕumma ?

ʕali. la:, bi\_jʔu:lu woxdim ʕala kida.

ʕamm. alla<sup>2</sup> ʕaddif minhum wiʔiʕ ?

ʕali. aho\_l wa:ʕid minhum lamma jibtel jiʔaʕ, wi t tanjin  
jiʔaʕu fo:ʔu ; w illi ma jibtelʕ (jibtel:ʕ) ma jiʔaʕʕ (jiʔaʕu:ʕ).

wi hina fetma ga:ʕit wi ʔalit li ʕammaha, “ʔana gi(t)ʕa:na,  
ʕawz(a)\_a:kul.

ʕamm. w inta re:xer ja ʕali ta:kul ?

ʕali. ma tuʔmurna<sup>3</sup> ja ʕammi nigib ʕa:ga! takli ʔerh ja  
fetma ?

ʕet. illi taklu minnu\_ntu ʔa:kul minnu.

wi baʕd ʕali ma ga:b il ʔakl, ʕammu ʔal lu “hu:w ana  
ʔamɔrtak tigi:b da kullu ? ”

ʕali. ma ʔamɔrtini:f la:kin gibtu.

ʕam. tejjib, kuli(:) ja bint lamma tifbaʕi.

ʕet. w\_inta re:xer kul ja ʕali lamma timla betnak.

ʕamm. kulu ʕala ke(:)fkum bi l hana wi ʕ jifa! inta ma\_b  
taʕkulf bi nifs<sup>4</sup> leh ja ʕali? ijjak<sup>4</sup> inta wa:kil.<sup>5</sup>

ʕali. ana kalt<sup>4</sup> ʔabl<sup>4</sup> dilweʔt.<sup>6</sup>

ʕamm. wi fetma ma<sup>7</sup> kalit zejjak! umma:l bi ta:kul bi nafs<sup>4</sup>  
le:h ?

ʕali. aftikir ma kalna:f ʔadd<sup>4</sup> baʕdina !

ʕamm. iz ze:hir kida, ma kalu:f ʔadd<sup>4</sup> baʕduku.

wi fiḏil mil ʔakl<sup>4</sup>\_ʕwejja, ʔam ʕammuhum ʔal luhum, “ xudu  
ba(:)lku<sup>8</sup> milli<sup>9</sup> ʕa:ḏil wi xuʕdu:h wejja:ku.

ʕali. xuʕdi:h ja fetma, ikminn<sup>10</sup>\_ana taʕba:n.

ʕet. la:! ana\_lli manif taʕba:na!—xudu\_anta !

ʕamm. iddih li, ʔan\_axdu maʕlehʕ.—mi:n xad il mandiil  
bita:ʕi min hina ?

5 An isolated example of an active participle with *past* sense.

6 “ Before now,” the only expression for “ already.”

7 A lively particle, “ look you ! ”

8 *Lil*. “ Your mind.”

9 = min illi.

10 Or aḥsan ana.

*Ali.* I didn't take it. Fatima is the one who took it.

*Fat.* I took it!! I didn't even see it.

*Uncle.* Ah! then neither of you took it!

*Both.* No, we didn't take it.

*Uncle.* Ah! perhaps some imp took it—or a she-imp took it, eh, Fatima?

*For Systematic Grammar.*

1. The verbs with first radical hamza are not very frequent, and present no irregularity (*e.g.* [ʔamar], “to command,” [juʔmur, ʔa:mir, maʔmur]): *except* the two verbs [kal] and [xad], for [ʔakal] and [ʔaxad], which are apocopated in their past, and take on a [w] in the participle active.
2. The verbs with first radical [w] present no irregularity (*e.g.* [wagaʕ] “to pain,” [jiwgaʕ] with alternative form [ju:gaʕ]); *except* the two verbs [wiʔiʕ] and [wiʔif], which are apocopated in their aorist.



- ʕali. ana ma xätту:f. feṭma\_lli xäditu.  
 feṭ. ana\_lli xätту!! wala fuftu ḥatta!  
 ʕamm. baʔa ma xätтуḥf\_intu litne:n.  
 litne:n. la: ma xädnaḥf.  
 ʕamm. eh! jimkin xädu ʕafri:t! walla xäditu ʕafri:ta,  
 m iḥ kida ja feṭma?

asʔila.

- (1.) ʔal ʔe(:)ḥ ʕali li ʕammu? (2.) gawbu ʕammu bi ʔe:h?  
 (3.) humma rä:ḥu fe:n? (4.) rä:ḥu räkbir: walla zza:j? (5.)  
 mi:n tiʕib ʔablma jiwse:lu l mu:lid? (6.) lamma wislu l mu:lid  
 ʔeṣe:du mi:n? (7.) ʔeh ṭeṣeb ʕali min ʕammu? wi feṭma  
 ṭelabit e:h? (8.) ʔe:h ka:n gawa(:)b l litne:n? (9.) ʔe:h illi  
 ja:fu ʕali? (10.) id дәrewi:f ka:nu\_b jiʕmilu ʔeh li bāʕḍ? (11.)  
 wi baʕḍ kida ʔa:lit eh feṭma? (12.) mi:n ja:l il ʔakl illi fiḍil?  
 (13.) xäbberna ʕan illi ḥisil fi ʕiba:rit il mandi:l. (14.) id darawi:f  
 ginsuhum eh, w\_eh hurwa z zikr btaʕhum?

THE VERBS [(ʔa)kal] AND [(ʔa)xad] (1ST RADICAL HAMZATED).

	I.	II.	III.
I.	{ kalt, ja ʕali ? { kalti, ja bint ? { kaltu, ja wla:d ?	aiwa kalt.	maʕlu:m kal.
Past.		„ „	„ kalit.
		„ kalna.	„ kalu.
Ia.	xätt, etc.	„ xätt.	„ xäd.
2.	{ ta:kul emta ? { takli „ ? { taklu „ ?	a:kul baʕde:n.	ja:kul ħa:lan aħsan.
Aorist.		„ „	ta:kul „ „
		na:kul „	jaklu „ „
2a.	ta:xud, etc.	a:xud, etc.	ja:xud, etc.
3.	{ kul ja ʕali ! { kuli ja bint ! { kulu ja wla:d !	la:, ana wa:kil.	{ [This active participle { has, quite uniquely, a { past sense, see below.]
Impera.		„ „ wakla.	
		„ „ iħna wakli:n.	
3a.	xud ja ʕali.	adi:ni wa:xid.	
4.	{ bi ʔtaklu le:h. { bi taʕkulha le:h. { bi takʕlu:h le:h. { bi takʕlu:ha le:h.	ʕb aklu kida !	{ maʕlu:m bi jaklu. { „ bi jaʕkulha. { „ bi jakʕlu:h. { „ bi jakʕlu:ha.
		{ b aʕkulha „ !	
		{ bi ʔnaklu „ !	
		{ bi naʕkulha „ !	
5.	ma taklu:ʕ !	m aklu(:)ʕ le:h ?	ma jaklu:ʕ le:h ?
	ma taklihʕ !	„ „ ?	ma taklu:ʕ le:h ?
	ma takulʕha:ʕ !	ma akluha:ʕ „ ?	ma jakulha:ʕ le:h ?
	ma takluha:ʕ !	ma nakulha:ʕ „ ?	ma jakluha:ʕ le:h ?
6.	xättu, ja ʕali ?	la: ma xättu:ʕ.	saħi:h ma xädu:ʕ.
	xätti:h, ja bint ?	„ „ „	„ ma xäditu:ʕ.
	xättu:h ja wla:d ?	„ ma xädnaħʕ.	„ ma xäduħʕ.
6a.	kaltu, etc.	„ ma kaltu:ʕ, etc.	„ ma kalʕ, etc.
7.	xätʕtaha ja ʕali ?	„ ma xättaha:ʕ.	„ ma xädha:ʕ.
	xätti:ħum ja bint ?	„ ma xättuħumʕ.	„ ma xädithumʕ.
	xättu:ha ja wla:d ?	„ ma xädnaħa:ʕ.	„ ma xäduħa:ʕ.
7a.	kalʕtaha, etc.	„ ma kaltaha:ʕ, etc.	„ ma kalħa:ʕ, etc.

1. "Have you eaten" ? Ia. "Have you taken?" (for xadt).

2. "When will you eat?"

3. "Eat."—"No, I have eaten." 3a. "Take."—"Here, I am taking."

4. "Why are you eating it?"—"Because I am!"

5. "Don't eat it."

6, 7. "Have you taken it then?"

THE VERBS [wiʔif] AND [wiʔiʕ]—WITH FIRST RADICAL [w].

I.	II.	III.
<i>From wiʔif.</i>		
I. <i>Imp.</i> iʔaf ja ʕali !	aʔaf le:h ?	la:zim tuʔaf !
<i>Aor. &amp; Imp.</i> iʔafi ja bint !	„ „	„ tuʔafi.
iʔafu ja wa:ld.	nuʔaf „	„ tuʔafu.
2. ma tiʔafʃi ja ʕali.	m aʔafʃi le:h ?	ma juʔafʃi le:h !
„ tiʔafi:ʃ, ja fe:tma.	„ „	„ tuʔafʃi „ !
„ tiʔafu:ʃ, ja wa:ld.	ma nuʔafʃi le:h ?	„ juʔafu:ʃ „ !
<i>From wiʔiʕ.</i>		
3. <i>Imp.</i> iwʕa tiʔaʕ !	aʔaʕ_iz za:rj !	juʔaʕ_iz za:rj !
<i>Aor. &amp; Imp.</i> iwʕi tiʔaʕi !	„ „ !	tuʔaʕ „
iwʕu tiʔaʕu !	nuʔaʕ „ !	jiʔaʕu z za:rj !
4. ma tiʔaʕʃ ja wa:ld.	la: m_aʔaʕʃ !	maʕlum ma juʔaʕʃ !
„ tiʔaʕi:ʃ ja bitt.	„ „	„ „ tuʔaʕʃ !
„ tiʔaʕu:ʃ ja na:s.	„ ma nuʔaʕʃ !	„ „ jiʔaʕu:ʃ !
<i>From wisil (or wasal).</i>		
5. awsal_emta ? <i>etc.</i>	tiwsal bukra, <i>or tursal, etc.</i>	saħiħ jiwsal bukra, <i>or jursal, etc.</i>

1. "Stand up, Ali."
2. "Don't stand up, Ali."
3. "Take care (lest) you fall" (iwʕa or u:ʕa).
4. "Don't fall, boy."
5. "When shall I arrive?"—"You'll arrive to-morrow."

## XXI.

*Verbs with Second Radical [w] or [j].*

FOR READING.

*From "The Thousand and Two Nights."*

The 1002nd night.—*Story of ye Ladye and ye Portere.*

It is said there happened a story in the town of Bagdad, (which) I want to tell you to-day. Once upon a time, a certain lady went to a fruit-seller, and said to him, "I told your man to keep for me a few bananas." Then the seller answered her, "Yes, he told me, and we are keeping what you want."

*Lady.* Good; and what do you sell the oke at?"

*Seller.* We sell them as we sold them yesterday.

*Lady.* Do I know how much you sold them at?

*Seller.* Just as everybody sells them.

*Lady.* Everyone else sells them cheap.

*Seller.* Do you mean, *we* sell it dear? Say, madam, just what you please (*i.e.* to pay).

*Lady.* Is it *I* who sell! *You* say!

Then they agreed, and the lady took her demand.

*Lady.* I want you to get me a porter; who will go and get me one?

*Seller.* Go, Omar, fetch her a porter.

[*Omar goes and gets one.*]

*Omar.* Here, we've got you a porter and brought him.

*Lady.* Can you carry (for me) all those things?

*Porter.* I (can) carry more than them.

[*Porter carried them.*]

*Lady.* All right! Here he is carrying them, nor is he tired. Go along with you to the house, and look out that the string does not give way while you are on the way. Set off, good fellow!

*Porter.* Are you going to leave me to go alone. Don't leave me!

*Lady.* Why should not I leave you? Are you afraid? Don't be afraid!

<sup>1</sup> The Arabic name for the middle letter of the trilateral, the first letter being *fe*: and the third *la:m*, because the verb *faʿal* (*fʿl*), "to do," is taken as the norm.

<sup>2</sup> For *fa:kiha*, *p. fawa:kih*.

<sup>3</sup> *Lit.* "That which you desire it." *illi* being an indeclinable article

it tamri:n il ʕiʕri:n.

il ʔaʕʕa:l illi\_l ʕe:nʔ bitaʕʕithum waw walla je:.

li l ʔire:ja.

min kita:b ʔalfʔ le:la\_w le:te:n.

il le:la\_l ʔalfʔ\_w l\_itne:n.—hika:ʕit is sittʔ wi ʕ fajja:l.

jiʔu:lu, hēsālit hika:ʕa fi madi:nit bugda:d, ʕawzin niʔulha\_n nahārda. fi jo:m min do:l rē:hīt waḥīda sittʔ li wa:ḥīd jibi:ʕ fakha,<sup>2</sup> ʔaʕlit lu, “ana ʔultʔ l illi wejja:ʕ jiḥu(:)ʕ li ʕwejjit mo:z.” ʔam il bajja:ʕ gaʕwibha, “aiwa hu:wa ʔal li, w\_īhna ḥajji:n illi\_nṯi ʕawzʕa:h.”<sup>3</sup>

sitt. ʕejjib, bi\_tbi:ʕu\_l wiʔʔa\_b ka:m ?

bajja:ʕ. bi\_nbi(:)ʕha zejjima biʕna\_mba:rih.

sitt. ana ʕūrfa biʕtu:ha\_b ka:m ?

bajja:ʕ. zejjima bi\_jbiʕu:ha\_nna:s.

sitt. ʕerku bi\_jbiʕu:ha\_rxi:s.

bajja:ʕ. jaʕni ḥna bi\_nbiʕha ga:li ? ʔu:li ja sittʔ zejjima\_nṯi ʕawza ʔu:li.

sitt. hu:wa\_ana b\_abi:ʕ ? ʔul inta !

wi baʕde:m\_ittafaʔu wi xādit is sittʔ ʕelabha. \*

sitt. ʕawza\_tʕuʕu: li fajja:l. mim jiru:ḥ jigi(:)b li wa:ḥīd ?

bajja:ʕ. ruḥ ja ʕumar ʕuf laha fajja:l.

[ʕumar rēḥ gab.]

ʕum. adi ḥna ʕuʕna: lik iʕ fajja:l wi gibʕna:h.

sitt. tiʔdar tiʕi:l (or tiʕil\_li) il ḥaga:t do:l kulluhum ?

fajja:l. ana ʕajl\_aktār minhum.

[ʕa(:)lhum iʕ fajja:l.]

sitt. seḥi:ḥ, ʔaho ʕaʕjilhum wala ḥuʕ taʕba:n. jaḥḥ ruḥ ʕal bert, w\_īwʕa\_r ruba:ʕ jisi:b minnak w\_inta<sup>4</sup> rē(:)jiḥ. ʔu:m ja gadʕa !

fajja:l. rēḥa\_tsi(:)ʕbi:ni aru:ḥ li waḥīd ? ma\_tsibi:ni:ʕ !

sitt. m asibakʕi le:h ? inta xa(:)jif ? ma\_txēʕf !

(rather than a “relative pronoun”) is supplemented by a personal pronoun, the case of which corresponds to that of the relative in the English. (See Ch. XXVIII.)

<sup>4</sup> This w(i) is not the conjunctive participle, but rather a subordinating particle to be translated “as,” “while,” or by participle.

*Porter.* I'm not afraid of anything for myself, only lest I lose my way, for formerly I did lose it.

*Lady.* How should you lose your way? Lots of porters have gone to our house, and none lost their way. It seems you are a bit of an idiot; perhaps it *will* be better not to leave you. Off with you, go before me!

Then they went towards the house; while they were going, the lady increased her pace ("stretched") and passed him.

Then the porter said to her, "Are you going to leave me to walk alone. Don't leave me!"

*Lady.* Are you afraid of anything or are you such a coward?

*Porter.* I'm not afraid of anything in the world. So long as Allah is, why should I fear?

*Lady.* So long as you have repeated towards Allah, you are right not to fear.

*Porter.* Was I doing anything (wrong)? What should I be sorry for? I've been sorry over everything wrong long ago, but just now I was hungry.

*Lady.* All right, when we get to the house, we'll give you something to eat.

*Porter.* (Shall I) have survived as far as the house?

*Sitt.* Get away with you, you wretch! do you mean to tell me you're dying of hunger. This is no plea of a man who is (just) hungry.

*Porter.* You mean, then, that you'll be glad when I die on the road?

*Sitt.* You won't die; here's the house in front of us—here!

[*To be continued, (lit. "the remainder is coming").*]

<sup>1</sup> Notice government of "fear" verbs; *min* for the thing teared, *ʕala* for the thing feared-for.

<sup>2</sup> A verb here used (without conjugation) for an adverb.

<sup>3</sup> *Lit.* "I ask Allah's help against you." A term of abhorrence. The termination is taken from the literary language.

faj. ana muṣ xajif<sup>1</sup> ʿala nafsi min ḥaga, bass\_atuḥ ; ʿala san saba<sup>2</sup> tuht.

sitt. tituḥ izza:j ? fih fajjali:n kitir: rə:ḥu betna wala ḥaddiḥ ta:h.—il bajjin innak ʿābi:t fuwəjja ! il\_aḥsan bārdu ma\_asibakṣ<sup>1</sup>. təjjib jəttə ruḥ ʿuddami.

wi baʿde:n rə:ḥu ʿal bert. wi humma rəjḥi:n ʿa:mit is sitt maddit wi fa:titu.

ʿam ʿal laha\_l fajja:l : bi tfuti:n(i)\_amfi\_l waḥdi ? ma\_tfutini:f !

sitt. inta xuft<sup>1</sup> min ḥa:ga walla\_anta kida xəwwar:f !

faj. ana ma b\_axəṣṣ<sup>1</sup> min ḥa:ga fi d dunja. ma da:m rəbbuna mawgu:d, axə:f le:h ?

sitt. ma da:m tubt li\_lla:h lik ḥa<sup>2</sup>? ma\_txəṣṣ.

faj. hurw\_ana kutt<sup>1</sup> b\_aʿmil ḥa:g(a) atu:b ʿanha ? ana ta(:)jib ʿan kull<sup>1</sup> ḥa:ga bəttə:la min zama:n, bass<sup>1</sup> dilwə<sup>2</sup>t<sup>1</sup> guʿt.

sitt. təjjib lamma\_nru:ḥ il bert, ḥa\_ngib lak ḥa:ga ta\_ʿkulha.

faj. ana ʿift<sup>1</sup>\_l(i) ḥadd\_il bert !

sitt. aʿu:zu<sup>3</sup> bi\_lla:h minnak, baʿa\_anta mutt<sup>1</sup> mil gu:ʿ xə:lis ? miḥ ḥiggit waḥid giʿan !

faj. jaʿni lamm\_amu:t fi s sikka jiʿgibik !

sitt. ma\_tmutṣ, il bert aho ʿuddamna ho !

[il ba:ʿi ga:j.]

asʿila.

(I.) ḥisliṭ fem il ḥika:ja di ? (2.) ʿa:lit eḥ is sitt<sup>1</sup> li l faka-hami ? (3.) ʿeh ka:n gawa:bu laha ? (4.) təlabit eḥ is sitt<sup>1</sup> baʿdima ttafaʿu ? (5.) təlabit eḥ baʿd<sup>1</sup> kida mil bajja:ʿ ? (6.) ʿa:lit eḥ is sitt<sup>1</sup> li f fajja:l wi ʿeh ka:n gawa:bu ? (7.) ʿeh ʿal iḥ fajja:l li s sitt ? wi ʿeh kan gawabha ? (8.) ka:n xəjif leḥ iḥ fajja:l ? (9.) ka:nit is sitt<sup>1</sup> mabsuṭə min təlāb iḥ fajja:l innaha ma tfutu:f ? (10.) ʿeh kan rəddu ʿala kalamha ? (11.) ʿeh ka:nit ʿuzu:mit is sitt<sup>1</sup> lu lamma wislu l bert ?

VERBS WITH 2ND RAD. WEAK.

I.

1. (*in u*) tifurt 'ale:hum bukrá ? [tifurti, tifurtu].  
 (*in i*) ti:fi:l il 'asf'i wejja:hum ? [ti:fi:l, ti:ji:lu].  
 (*in a*) tibat hina bukrá ? [tiba:fi, tibat:tu].
2. (*in u*) futt' 'ale:hum imbari:h ? [futti(:), futtu(:)].  
 (*in i*) fi:l't wejja:hum imbari:h ? [fi:l'ti(:), fi:ltu(:)].  
 bitt' hina:k imbari:h ? [bitti(:), bittu(:)].
- Impera.*
3. fut 'awam.  
 fi:l [wajja zija:da.
4. tihu:f it tiffa:h wi\_tbi:'su !  
 tihu:fi\_t tiffa:h wi\_tbi:'sih !  
 tihu:fu t tiffa:h wi\_tbi:'suh !
5. bi\_t'hu:jhum wi bi\_t'bi:'si:hum le:h ?  
 bi\_t'hu:jhum wi bi\_t'bi:'si:hum le:h ?  
 bi\_t'hu:'fu:hum wi bi\_t'bi:'su:hum le:h ?
6. xáf minnu wi si:bu wi futu !  
 xárfi " " si'bih wi fu'tih.  
 xárfu " " sibuh wi futuh.  
 xáf minha wi sibha wi futha !
7. xárfu minha wi sibuha wi futu:ha !  
 xárfu minha wala zur'taha:f le:h ?
8. xufti " " zur'tiha:f le:h ?  
 xuftu " " zur'tuha:f le:h ?
- 9a. inta ha(:)jif 'ali le:h ?  
 inti hajja " " ?  
 intu hajjin il walad le:h ?
- b. inta hajja\_l bint' le:h ?  
 inti hajja\_l bint' le:h ?  
 intu hajjin il bint' le:h ?

III.

- ijjak jifut ! [tifurt, jifut:tu].  
 " jifi:l ! [ti:fi:l, jifi:lu].  
 " jibat ! [tiba:fi, jibat:tu].  
 ma'slum fat [fa:tit, fa:tu]  
 " sa:l [a:lit, sa:lu].  
 " bat [ba:tit, ba:tu].

*Partic. Passive.*

(For pass. partic. see "Systematic Grammar.")

- ma'slum jih'u:fu wi\_jbi:'su.  
 " tihu:fu wi\_tbi:'su.  
 " jih'u'fu:h wi\_jbi:'suh.  
 ma'slum bi\_jhu:jhum wi bi\_jbi:'sum.  
 " bi\_thu:jhum wi bi\_tbi:'sum.  
 " bi\_jhu'fu:hum wi bi\_jbi:'sum.  
 ma jxáf' minnu wala\_jsibu:f.  
 " txáf' minnu wala\_tsibu:f.  
 " jxá'fu:' minnu wala jsibuh:f.  
 ma jxáf' minha wala jisibha:f.  
 " jxá'fu:' minha wala jsibuha:f.  
 ma'slum xáf minha wala zúrtha:f !  
 " xá'fit " " zúrtha:f !  
 " xá'fu " " zórutha:f !

1a. " Will you pass their way to-morrow ? "—" Yes, I will," etc.—" I hope he will," etc. 1b. " Will you carry the luggage with them ? " 1c. " Will you stop the night here to-morrow ? " 2. " Did you pass, carry, pass the night ? " 4. " Will you keep the apples and sell them ? " 5. " Why are you keeping and selling them ? "—" Because, I am ! " 6. " Fear him and leave him and depart from him." 8. " Why did you fear her and not visit her." 9. " Why are you keeping Ali back ? "—" I'm not keeping him back."



*For Systematic Grammar.*

1. It should be remembered that the roots of *all* these verbs have either [j] or [w] for their middle radical. The vowels [i] and [u], or the length [i:], correspond to these weak letters.
2. The [a, i] and [u] forms come out most clearly in the aorist. The [a] is found in very few verbs, but those ones common.
3. The [i] and [u] forms come out clearly also in the past. But [a]-verbs sometimes make their past in [i] (*e.g.* [bitt] from [jiba:t]), sometimes in [u] (*e.g.* [xuft] from [jixa:f]).
4. The first syllable of the aorist being open, its vowel is liable to elision: *e.g.* [bi\_tħu:f, wi\_tba:t].
5. The characteristic long vowel (into which the weak letter is transformed so often) is shortened before two consonants ([filt] for [fi:lt], [tiʃilha] for [tiʃi:lha]). And also when it loses accent: [jiʻbi:ʕu] "they sell," but [jibiʻʕu:ha].
6. The true passive participle is (*e.g.*) [mabi:ʕ] "sold" (for [j] verbs), and [mahu:l] "frightful" (for [w] verbs). But these forms are very rare, and other forms are requisitioned to replace them. For example, the weak letter is restored and the participle becomes like an ordinary trilateral, *e.g.* [madju:m] (for [madi:n]) "indebted," [maʕwu:g] (for [maʕu:g]), "crooked."

## XXII.

*Verbs with Third Radical [w] or [j].*

FOR READING.

[*Conclusion of Story of ye Ladye and ye Portere.*]

And when they arrived at the house, they knocked at the door and the concierge opened to them, and the porter put down his load in the house. And the lady said to him, "What would happen if you stop the night chez-nous?"

*Porter.* Nothing whatsoever, if I were disengaged. But people like me are never disengaged.

*Lady.* Of course, all who are kings like you are not free.

*Porter.* What has happened that you speak to me thus. Am I a king?

*Lady.* Yes, I have decided that you are to be a king. Take care lest you forget it later.

*Porter.* If that be true I must comply and not disobey you.

*Lady.* But then I'm afraid lest [la] you forget my kindness to you: for *how* many a one has forgotten my kindness to him, and how many a woman has forgotten!

*Concierge.* Exactly. Verily they all forget.

*Porter.* At first you called me a porter: did you find any harm in me?

*Con.* She found everything about you good, and therefore now has called you a king.

*Porter.* Then we have fixed up that I am a king? [*Raising his voice and speaking with haughtiness.*] All right, fill me a cup, Murgan!

*Lady.* How should he fill (it) for you! What! Before you put on your boots, would you begin (to walk)!

*Porter.* Seeing that you are a slave-girl, you'd better not get into a temper, lest I say to *you*, fill for me!

*Lady.* I beg your pardon, your majesty, the king! Murgan, give him to drink.

<sup>1</sup> From *ʃe:la*, "a single carrying," verbal noun of *ʃa:l*. The termination is the regular one to distinguish the infinitive *ʃe:l* ("carrying") from the single act (*ʃe:la*, "a carrying," "a load").

<sup>2</sup> Distinguish *giri*, *jigri*, "run" from; *gàrə*, *jigrə*, "happen" (generally "inconveniently").

<sup>3</sup> Or *axa:f*.

it tamri:n l\_itne:n wi 'sifr:n.

il 'affa:l illi l la:m bita:'ithum w walla j.  
li l 'ire:ja.

titimmit ħika:jit is sitt<sup>1</sup> wi f fajja:l.

wi lamma wislu l bert xebbetu 'al ba:b wi fa'taħ luhum il bawwa:b, wi f fajja:l nazzil feltu<sup>1</sup> fi l bert, wi s sitt<sup>1</sup> 'alit lu, "jigre<sup>2</sup> 'e:h iza bitt<sup>1</sup> 'andina l le:la ?

fajj. ma jigre:f ħa:ga, lau kutti fa:di. la:kin illi zejji: ma jifde:f.

sitt. bi t tæb' kull<sup>1</sup> l mulu:k illi zejjak ma jifdu:f.

fajj. gōre<sup>2</sup> 'eh lamma bi\_t'u'li: li kida ? hu:w\_ana malik ?

sitt. aiw(a)\_ana ħakamt innak tiku:n malik. iw'a ba'de:n ti'se:ni.

fajj. iza kan seħi:h la:zim ūrde wal(a)\_a'seki:f.

sitt. la:kin ba'de:n ūxja<sup>3</sup> la tinsa fædli 'ale:k, 'alafa:n kam wa:ħid nisi fædlina 'ele:h, wi kam waħida nisjit.

il bawwa:b. tamam ! ha?'a<sup>4</sup> kulluhum nisju.

fajj. da'e(t):tini fi l 'awwil fajja:l, la?'erti minni ħa:ga bette:la ?

baw. la'at minnak kulli je: tæjjib, wi 'alafa:n kida da'atak dilwe?ti malik.

fajj. ba'a risima 'ala 'inni malik ? tæjjib im'la: li kais ja murgan ! [refa' hissū w\_itkallim mitkabbār.]

sitt. jim'la: lak izza:j ! ba'a 'ablīma tihdi tibdi ?

fajj. mada:m inti mamlu:ka<sup>5</sup> ma tiz'ali:f, aħsan a?ul lik\_im'li: li\_n:ti.

sitt. argu:k is sima:ħ ja gala:lit il malik. is'?:h, ja murgan.<sup>6</sup>

<sup>4</sup> The termination is a relic of the classical accusative, as is the termination -an in ħa:lan and many other adverbs.

<sup>5</sup> Or gūrja. *Lit.* "possessed as property." The "Mameluks" (mamlu:k, *p.* mamali:k) were the nobles of Egypt with a slave origin which is recalled by their names. (N.B.—'abd, a "black slave," mamlu:k, a "white slave.")

<sup>6</sup> The word means "Coral": *fem.* murgana (Morgana): a common name for male and female slaves.

And when she had thus said to him, Murgan got up and walked away, to fetch a gold cup, and fill it with sherbet for him. Then the porter said to him, "Murgan, why have you walked away? Who told you to go?"

*Lady.* He is going to fill a cup with sherbet, and give it you to drink (or give you to drink).

*Porter.* Do not go, nor fill (it), nor give me to drink until I tell you something before I forget.

*Lady.* Your Majesty has forgotten something. What have you forgotten?

*Porter.* No, I have forgotten nothing important, it's only that he should bring with him a match-stick.

And immediately he brought him the sherbet and gave him to drink, and after that the lady clapped her hands, and they knew nothing (more) ere there opened a panel of the wall, and (lo) coming down from it black slave-girls who run up and all of them throw a salaam to the king.

*Porter.* What has happened that these should come in front of me, and throw me a salaam?

*Lady.* Of course, everyone knowing you are a king will throw you a salaam.

*Porter.* Well I never! the world is verily not lacking in marvels! The slaves know and I know not!

*Lady.* What! You've forgotten, and do not know! Your Majesty is forgetful. Here Morgana, give him to drink again, that he may be conscious of himself.

And at once the eldest of the girls arose and gave him some water in which was a drug that puts to sleep. And the porter forgot to look into the water before drinking it. And as soon as he had swallowed it Morgana put out the light, without anybody seeing her. And the porter slept the sleep as of the dead.

*Lady.* Watch (him)! let's hope the Lord guide him right, and he'll go to sleep.

<sup>1</sup> Notice shifting of accent: 'jimla; jim'la:ha; jimla'ha: lu.

<sup>2</sup> šurb, "act of drinking"; šārba, "a drink," *ḥ.* šārba:t (or, "a draught of medicine," *ḥ* šurəb); šāra:b, "syrup," "coloured drink," "sherbet," *ḥ.* (as here) šārba:t; šurba, "soup."

<sup>3</sup> For nisi:tʃ.

<sup>4</sup> An interjection to be variously translated.

wi lamma ʔalit lu kida, ʔam murgan miʃi, ʕalafan jigi:b kubba:ja min dahab wi jimla'ha: lu<sup>1</sup> ʃurba:t.<sup>2</sup> ʔam ʔal lu\_ʃ fajja:l, " ja murgan inta mʃit leh? mi:n ʔal lak timʃi? "

sitt. raħ jimla kubba:jit ʃurba:t wi jisʔi'ha: lak (or ʕalafan jisʔi:k).

fajj. ma timʃi:ʃ wala timla:ʃ wala tisʔini:ʃ amm\_aʔul lak ʕala ħa:ga ʔablim(a)\_ansa.

sitt. galaltak na:si ħa:ga? e:h\_illi\_n(i)sirtu?

fajj. la ma\_nsitʃ ħa:ga\_mhimma, bassi ʕalafan jibʔa\_jgib li ʕu:d kabrit wəjja:h.

wi fil ħa:l gab lu\_ʃ ʃurba:t wi sa'ʔa:h. wi baʕd<sup>1</sup> kida saʔʔafit is sitt, wi ma dirʔu ʔilla w\_infataħit tæ:ʔa mil ħe:tæ, wi nazli:n minha guwa:r su:d, bi jigru wi kulluhum bi jirmu sala:m li l malik.

fajj. gara ʔe:h ʕalafan do:l gum ʔudda:mi wi ra'mu: li sala:m?

sitt. bi t tæb<sup>5</sup> kull<sup>1</sup> min jidre innak malik jir'mi: lak sala:m.

fajj. amma<sup>4</sup> d dunja ma tixla:ʃ<sup>5</sup> min garejib! il guwa:r jidru, w ana m adre:ʃ!

sitt. baʔa\_anta nsit wala tidre:ʃ! galaltak nassa:j!<sup>6</sup> ja murgana isʔi(:)h ta:ni, ʕalafan jiwʕa\_n<sup>7</sup> nafsu.

wi fi l ħa:l ʔa:mit il kibi:rú fi l guwa:r wi saʔatu mejjja fi:ha dawa jinawwim. wi sihi ʃ fajja:l jibuss<sup>1</sup> fi l mejjja ʔablma jifrebha wi masa:fit ma balaħha, murgana tæfat in nur min ger ma ħadd<sup>1</sup> \_jʃufha. wi na:m iʃ fajja:l no:m zejji\_l ʔamwa:t.

is sitt. bussu, ʔijjak rəbbina jihdi(:)h<sup>8</sup> wi jina:m.

<sup>5</sup> xela, jixla, " to be destitute of."

<sup>6</sup> The term expresses *habitation*; cp. makkur, " habitual in deceit " (makr); or a *trade*, cp fajja:l (porter).

<sup>7</sup> For jiwʕa li. waʕa, jiwʕa, or ju:ʕa, " to look out," " to be ware "; cp. the street-cry u:ʕa, " ware! "

<sup>8</sup> hada, jihdi, " to lead aright " (always of God).

*Mor.* See there, the Lord has guided him right, and he has gone to sleep.

*Lady.* All right, carry him away, but quietly, lest he wake.

*Mor.* Don't be afraid. He will not wake.

*Sitt.* Take him to his house, so that he may find himself in the morning in his lair.

\* \* \* \* \*

And when the porter woke, he found himself in his house ; he got up and went late to the vendor, bemused.

*Vendor.* Abraham, why have you deserted us all this time ? Pray for us a prayer of good !

*Porter.* If you please, stand off from me ! Why, am I awake that I should pray for you ? Look you, I need someone to pray for *me* ! .

*Vendor.* Abraham, what's the matter with you ? Tell me what happened to you ?

*Porter.* Tell you, say to you, what ? I am like one whose money got lost at market and he departed minus the beans.

*For Systematic Grammar.* XXII.

1. Notice the four possible vowel combinations as between past and aorist, viz.: [a a, i i, a i, i a]. No rule can be given; each verb must be noted as it occurs.
2. Notice carefully the way the pasts in [i] differ from those in [a]; namely
  - (1) their third person feminine and plural ;
  - (2) the liability of their first vowel to be elided.
3. Notice the reduction of length wherever two consonants succeed a naturally long vowel.

<sup>1</sup> *Lit.* " Why have you forgotten in our disinterest ? " Seeing the porter come so late and also so bemused, the vendor thinks he has had some super-natural experience, and so asks him to " pray a prayer of good " to secure some of the blessing.

murga:na. ʔaho rəbbina ha'da(:)h wi nam.

sitt. tɛjjib filu:h baʔa, bass' biʃwe:ʃ aḥsan jisḥa.

murga:na. ma\_txáfi:f ma jisḥa:f.

sitt. jəḥḥá waddu:h ʕala betu ʕalaʃa:n jisbaḥ jil'a nafsuf mārʔadu.

\* \* \* \* \*

wi lamma siḥi ʃ fajja:l laʔa nafsuf betu. ʔam ra:h badri li l bajja:ʕ wi hurwa madhu:f.

il bajja:ʕ. inta\_shi:t ʕale:na le:h' ja\_brehi:m? id'ʕi\_nna<sup>2</sup> daʕwit xer!

fajj. min fəḍlak\_ibʕid ʕanni. hurw(a)\_ana sə:h(i) ad'ʕi: lak? d ana ʕawuz\_illi jid'ʕi: li.

bajja:ʕ. ma: lak ja\_brehi:m? ih'ki:li ʕalli ga'rə: lak.

fajj. aḥ'ki: lak aʔul lak e:? aho ana zej\_jilli ḍəʕit fulu:su fi s su:ʔ wi ḥiliʕ minnu min ger ḥummus.

asʔila.

(1.) ʕalaʃan eh ʔa:lit is sitt muʃ menzur jifḍə? (2.) ʔeh ka:n gereḍha min tasmijjitu malik. (3.) ʔeh illi ʔa:lu ʃ fajja:l lamma risju ʕala ʔinnu malik? (4.) le:h is sitt' samaḥit lu jikal-limha bi takabbur? (5.) fassór kala:m is sitt "ʔablima tiḥdi tibdi?" (6.) murga:n wi murga:na mi:n humma wi ʔa:lit is sitt ʔeh li murga:n? (7.) iftakór iʃ fajja:l ʕala tʔul innu malik? (8.) ḥəsəl eh lamma saʔʔafit is sitt? (9.) saʔatu ʔe:h il kibir:ra fi l guwa:r? (10.) is sitt' ka:nit xajfa min e:h? (11.) ʔul lina ʕan illi ḥəsəl min baʕd iʃ fajja:l ma firib id dawa li gə:ʃit ma ʔa:bil il bajja:ʕ ta:ni jo:m? (12.) fassór lina l masal illi ḍarabu ʃ fajja:l. (13.) iʃmi'na l bajja:ʕ saʔalu innu jid'ʕi: lu?

<sup>2</sup> For id'ʕi lina. The verb daʕa, jid'ʕi (*inf.* duʕa) is the regular word for intercessory prayer, petition. The word səla (*vb.* səlla, jisəlli) is properly only for public or prescribed prayer.

FOR CONVERSATIONAL VERB-DRILL, AND ANALYSIS.

VBS. WITH 3RD RAD. WEAK.	I.	II.	III.
[Aor. in a, past in i.] [Aor. in i, past in i.] [Aor. in a, past in a.] [Aor. in i, past in a.]	I. (a) ijjak jɪrɛ l kita:b ! (b) ijjak jɪrsi ʕala tɛri:ʔa ! (c) ijjak jifɛɛ ʔawa:m ! (d) ijjak jibni bɛtu s ʕa:na: di.	da ʔarɛ l kita:b ʔabl <sup>i</sup> dilwɛʔt ! ma risi ʕala tɛri:ʔa min zaman ! ma fiɖi min imba:ri:h ! da bana ʕamnawwil ! ai naʕam, ana b_agri wi b_ansa.	sahi:h bi jigri wi_b jɪnsa. " tigrɪ " tɪnsa. " jɪgru " jɪnsu.
Aor.	" tigrɪ wi_b tɪnsɪ " " " tigrɪ wi_b tɪnsu " "	" ihna_b nigri wi b nɪnsa. giri: wi nsit wi s sala:m.	giri wi ʕnisi, ʕe:b ʕale:h ! gɪrjɪt wi nisjɪt ʕɛb ʕale:ha ! gɪrju wi nisju ʕɛ:b ale:huh !
Past.	2(a). giri: wi_nsit le:h ! giri:ti wi_nsi:ti " ! giri:tu wi_nsi:tu, !	giri:na wi nsɪ:na " " bare:tu_l ʔalam wi rɛmɛtu kida !	izzajj ʕbare_l ʔalam wi rɛʕma:h. " ʕbare:t il " wi rɛʕmatu ! " baru_l " wi rɛmuh !
Imper.	2(b). bare:t il ʔalam wi rɛmɛtu le:h ? bare:ti l " " rɛmɛ(:)ti:h le:h ? bare:tu l " " rɛmɛ(:)tu:h le:h ? 3(a). ʕirmi mandɪ:lak, irʕmi:h ! ʕirnu mandilkum, irʕmuh.	" " " " " " " " " " " " la m_arʕmi:h ! " ma nirmi:h !	bi t tɛbʕ ma jɪrmi:h. " " ma jɪrmi:h. ma jɪʔrɛhʕi le:h ? " tiʔrɛhʕi le:h ? " jɪʔruhʕi le:h ?
Partic.	(b). ʔrɛ_kta:bak ʔʕrɛ:h. ʔrɪ_kta:bɪk ʔrɪ:h. ʔru_l kita:b ʔru:h. 4. Partic. Active. { inta nasi ʕali le:h ? inti nasja " " ? intu nasjin " " ?	do. with Pronouns. ana muʕ naʕsi:h. ana muʕ nasʕa:h. ihna muʕ nasjinu. naʕsi:ha, nasi:huh. nasʕa:ha, nasʕa:huh. nasʕin:ha, nasjinuhuh.	} sahi:h ʕali muʕ mansi. } sahi:h { ʕetma miʕ mansija. } sahi:h { l_wla:d muʕ mansijin.
	The same with ..fetma .l iwla:d.		



5. giri:t wi l(a)ʔetu? [laʔetha].	maʃlum: giri wi laʔa:h [laʔa:ha].
giri:ti wi l(a)ʔe:ti:h? [laʔe:ti:ha].	girjit wi laʔatu [laʔatha].
giri:tu wi l(a)ʔetu:h? [laʔetu:ha].	girju wi laʔu:h [laʔu:h].

The bracketed (a) is sometimes dropped; and so throughout this paradigm.

6. ma_g'ritʃʷ wala l(a)ʔetʃ {abu:k? {ummak	la_ma_g'ritʃ wala {laʔe'tu:ʃ. {laʔe:ta:ʃ.	sahi:h ma_g'ri:f wala {laʔa:hʃ. {laʔaha:ʃ.
ma_g'ri:ti:ʃ wala laʔe:ti:ʃ {abu:ki? {ummik	la_ma_g'ri:na:ʃ wala {laʔe'na:hʃ. {laʔe'na:ʃ.*	ma girjitʃʷ " ma girjitʃʷ " {laʔatu:ʃ. {laʔtha:ʃ.
ma_g'ri'tu:ʃ wala laʔetu:ʃ {abu:ku? {ummuku		ma_g'ru:ʃ " ma_g'ru:ʃ " {laʔuhʃ. {laʔuha:ʃ.

- (a). "I do hope he'll read the book!"—"Why he has already read the book!"
- (b). "I do wish he'd settle on a plan!"—"Why he has long settled on one!"
- (c). "I hope he'll be free soon!"—"Why he has been free since yesterday!"
- (d). "I hope he'll build his house this year!"—"Why he built it last year!"
1. "You run away and forget everything."—"I confess I do," etc.

- 2(a). "Why did you run away and forget?"—"Because I did!"
- 2(b). "Why did you sharpen the pencil, and then throw it away?"
- 3(a). "Throw away your handkerchief, throw it away!"
- 3(b). "Read your book, read it!"
4. "Why are you forgetting Ali?"—"I am not....."—"True, he is not forgotten."
5. "Did you run and find him (her)?"
6. "Didn't you run and find your father?"

\* When one or more short syllables separate two naturally long accented syllables one of these may retain some of its natural length and accent. In this word ɛ has a secondary accent and retains some of its length.

## XXIII.

## THE "INCREASED" VERB.

NOTE.—These "increased" forms (II. to X.) (which are not taken in their usual order of numbering for expository reasons), are all applicable to both (a) the "sound" trilateral verb, (b) the "surd verb" (p. 130), and (c) the verbs weak in the 1st, 2nd, or 3rd radicals. In the following pieces examples of all these applications will be given more or less indiscriminately. In the paradigms for verb-drill the strong form (a) is treated first, and (b) and (c) thereafter.

[fa<sup>55</sup>al] AND [fa<sup>55</sup>il].

*Scenes on a Journey A Dialogue.*

VERBS OF FORM II.

FOR READING.

[*Packing.*]

1. I told you Mahmoud, to pack (make ready) the luggage, have you done so?—No, ! haven't packed it yet.
2. What has kept you from packing it till now? Off and pack it, and look sharp!—Patience, sir, I'll pack it immediately.
3. Patience (is for) when we have plenty of time.—Well then, do get (me) somebody to arrange (things) with me?
4. There is no arranging that needs one to be with you.—All right, I'll do it as best may be.
5. All right, only do finish it off, and take care not to forget anything!—It's done, I've finished it off, nor forgotten anything.
6. Here, you, Mahmoud, bring me a cab.—Please let someone else than me bring it.
7. And why trouble someone else than you since *you* are here?—Only that I have not yet got ready my *own* luggage, and I'm doing it now.
8. And why were you not getting your luggage ready even (from) yesterday?—Yesterday I was busy packing the house-things.
9. All right, finish your luggage, and then fetch the carriage for us.

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<sup>1</sup> From *waddāb* with the second radical doubled. *Inf.* *tawdī:b*. Notice this form carefully; it is the invariable and exceedingly common infinitive of the 2nd derived form of the verb. N.B.—All these derived forms have regular invariable infinitives, the infinitives of the simple verb being on the contrary numerous and entirely without rule. The infinitives of the derived forms should therefore be mastered thoroughly.

## il fi'l il mazi:d.

is si:ga t tanja — fa<sup>s</sup>al aw fa<sup>s</sup>il.

muḥawra fi<sup>?</sup>aḥwal is safār.

li l ʔiræ:ja.

[tawḏi:b<sup>t</sup> il ʕaf:ʃ.]

1. ana ʔult<sup>t</sup> lak tiwəḏḏeb il ʕaf:ʃ<sup>t</sup> ja maḥmu:d, wəḏḏəbtu ʔ—  
la lissa ma wəḏḏəbtu:ʃ.
2. e:h illi ḥa:ʃak ʕan tawḏi:bu li ḥadd<sup>t</sup> dilwəʔt ʔ—jəttə wəḏḏəbu  
ʔawa:m !—təwwil ba:lak ja xəw:ga an\_awəḏḏəbu ḥa:lan.
3. tətwi:l il ba:l lamma\_jku:n ʕandina wəʔ<sup>t</sup> təwi:l.—təjjib,  
ma<sup>2</sup>\_t'gi(:)b li ḥadd<sup>t</sup> jirəttib wijja:j !
4. ma fi:ʃ tørti:b ji<sup>ʕ</sup>uz lu wa:ḥid wəjja:k.—təjjib, ərəttibu  
zejjima\_jku:n.
5. təjjib bass<sup>t</sup> tammim ʕale:h, w\_iw<sup>ʕ</sup>a tinsa ḥa:ga.—xələ:s  
tammimt ʕale:h wala\_nsi(:)t<sup>t</sup> ḥa:ga.
6. ja maḥmu:d, ḥəḏ'ḏər li ʕərəbi:ja !—i<sup>ʕ</sup>mil ma<sup>ʕ</sup>ru:f xəlli ḥadd<sup>t</sup>  
ge:ri jiḥəḏ'ḏərha.
7. wi ʕala ʔe taklif ge:rək ma da:m\_inta mawgu:d ʔ—bass<sup>t</sup>  
lissa ma gahhizif ʕiza:li ʔana, wi b\_agahhiz fi:h.
8. wi le:h ma\_tgah'hiz<sup>1 3</sup> ʕaf:ʃak min imba:riḥ ḥatta ʔ—ana  
ma:ʃgu:l bi taghiz ʕaf:ʃ il be:t min\_imba:riḥ.
9. təjjib xəlləs ʕaf:ʃak wi ba<sup>ʕ</sup>den ḥəḏ'ḏər lina\_l ʕərəbi:ja.

<sup>2</sup> Not negative nor interrogative, but introducing a vivacious command.

<sup>3</sup> Verbs ending in a sibilant (s, z, s, z) and suffixed by ʃ of the negative, greatly weaken the ʃ so that it sounds hardly more than s. Make your teacher pronounce the following: ma tibhasʃ ("don't inquire"); ma\_tgahhizʃ ("don't prepare"); ma tixləsʃ ("you don't finish"); ma tiḥfəzʃ ("don't keep").

[*Bringing the cab.*]

10. Bridle the horses, cabman!—I'll bridle them, (but just a minute) till I sort the harness on them.
11. All right, I'll do the bridling, and you do the sorting of the harness.
12. I've finished bridling; have you done the sorting?—I've done, get in please.
13. Did you speak to him, Mahmoud, about the pay?—No, I did not speak to him, I left the speaking to you, ma'am.
14. How much will you drive us for, from here to the station, cabby?—The drive from here to the station is a dollar; get in please.
15. No, that's too much; if you make the fare so much we won't drive.—I can't make it less than that, because it's a long way.
16. All right, get on and let the servant drive by your side.  
[*To the station: at the station.*]
17. Cabby, think of a near(er) road by which to make a short cut!—No, there's no shorter cut other than the one we are going by.
18. I'm afraid we shan't catch (the train), touch up (*lit.* advise) the cattle a bit, and drive (hard)!
19. They are going without any touching up.
20. Mahmoud, have you made the necessary arrangements for the expediting of the luggage?—Yes, I did, but till now my arranging has failed.
21. All right, get someone to help you in the weighing (-room) and in putting it into the luggage-van in the train.
22. Here, Effendi! give me a ticket to Port Said, first class, return (= going, coming).—No hurry.
23. I've waited long, and the train is close on starting; no hurry indeed!
24. Why, there are still two minutes till its starting, and there's the ticket.
25. And give me too a second class one, (same) description as the previous.

<sup>1</sup> For *ja usṭa* (any master workman).

<sup>2</sup> *Sing. bahi:ma*, "a beast of burden."

<sup>3</sup> The regular plural of all infinitives is the fem. pl. termination *-a:t*, as here. But some infinitives have a broken plural, e.g. *tadbi:r*, *tadabi:r*; *taʿli:m* (teaching), *taʿali:m*. From these two examples the form of the broken plural of the infinitive of Form II. may be deduced.

[m<sup>o</sup>gi:bit il ʕərəbirja.]

10. laggim il xe:l ja\_stə!<sup>1</sup>—alag'gimhum, bass<sup>1</sup> lamm\_əsellaḥi it təʔm ʕale:h.
11. tɛijib xālli talgi(:)mhum ʕalajja, wi tɛsli:f it təʔm ʕale:k.
12. ana xela:s laggimt, inta sellāḥtu xela:s?—xellest, jettā\_rkab.
13. kallimtu ja maḥmu:d ʕala ʔugrə ʔ—la, ma kallimtu:f, xellest il kala:m li ḥāḍritak.
14. bi\_trekkib min hina li l māḥette\_bka:m ja\_stə ʔ—tārki:bi min hina li l māḥette bi rija:l, itfəḍḍelu\_rkabu.
15. la:, da\_kti:r ; mada:m bi\_tkattār fi l ʔugrə kida, ma\_b nirkab:f. —ma jimkinni:f aʔallil ʕan kida ʕala:fan il masa:fa tɛwi:la.
16. tɛijib jettā, rakkib il xādda:m fi ri:ḥak.  
[ʕal māḥette ; fi l māḥette.]
17. ja\_stə fakkār fi sikka ʔurejjiba tixərrem minha.—ma fi:f tāxri:ma ger illi\_ḥna ma:fji:n fi:ha.
18. ana xajif ma nilḥaʔf, ʕawwār fuwajja ʕal baha(:)jim,<sup>2</sup> wi su:ʔ !
19. humma ma:fji:n min ger ta:fwir.
20. ja maḥmu:d ʕamalt it tadbi(:)ra:t<sup>3</sup> il lazma li ʕaḥn il ʕafʔ—ana dabbārt, la:kin li ḥaddi dilweʔti tadbi:ri xa:b.
21. tɛijib fu:f ḥadd<sup>1</sup> jisaʕdak fi l miza:m wi tanzi:lu fi ʔodt\_il buḍa:ʕa fi l wabur.<sup>4</sup>
22. j\_afandi, iddi:ni tazkərə li ḥadd<sup>1</sup> bur saʕi:d biri:mo<sup>5</sup> rejih ga(:)j!<sup>6</sup>—təwwil ba:lak ʕweija !
23. ana\_stanne(:)t kitir wi l babur ʔərreb jiʔum! w\_atəwwil ba:li\_zza:j !
24. da lissa fa:ḍil ʕala ʔija:mu diʔiʔtern.<sup>7</sup> w\_a:di t tazkərə.
25. w iddi:ni kaman waḥida sikundo<sup>8</sup> ʕarḥ illi fa:tīt (or ʕarḥu).

<sup>4</sup> P. wabura:t ; or ʔətr, p. ʔutura:t.

<sup>5</sup> Or dāreḡa ʔu:la.

<sup>6</sup> Or zih:a:b w\_ija:b.

<sup>7</sup> S. daʔi:ʔa, p. daʔa(:)jiʔ.

<sup>8</sup> Or dāreḡa ta:ni.

26. Here, porter, go before me, and look for an empty compartment.  
—When I find a compartment shall I put the luggage in?—  
Yes, of course, and put up the big bag on the rack.

TO ILLUSTRATE THE WEAK VERBS OF THIS FORM (II.)

*A Conversation in the train.*

27. How is your Sultan getting on?—God be thanked, it is a state of things which makes one quite happy.
28. Yes, he is a good (kind) man, and likes to make (people) happy. Has he kept on the Khedive's people in the Abdeen? or has he not kept them on?—He's keeping on the *honest* people only.
29. His keeping of them on is just because his nature is patience (because he is patient).
30. I hear that he wants the Egyptians to bring up the girls (with) an education like that of Europe, because they do not bring them up properly.—Why yes, he wants to make them like the *useful* women of Europe, not like those who ignorantly ape Europeans.
31. Well you *have* diverted me with this news!—God keep you! Is there remaining much till we reach Port Said?
32. Why, my brother, the interest (sweetness) of your talk has brought us there without our being sensible of the journey.

<sup>1</sup> *P.* *junet.*

<sup>2</sup> *P.* *rufu:f.*

<sup>3</sup> *Lit.* "In the name of God, that which God willed"; formulae to make compliments acceptable.

26. ja fajja:l, ru:h ʔudda:mi, dawwár ʕala diwa:n fa:di!—lamm\_ alʔa diwa:n, adáxxól il ʕafʔi fi:h?—ʔaiwa\_ummá:l, wi ʔellaʕ if ʕanteʕ l kibi:rú ʕer reff.<sup>2</sup>  
tamsi:l li l ʔafʕa:l il muʕtalla min si:git faʕʕal.  
[m<sup>o</sup>hadsa fi l ʔetr.]
27. izzejjí hál is sultea:n bitaʕkum?—bismilʕa:hi, ma: ja ʔette:h<sup>3</sup>! di ʔahwa:l tisalli<sup>4</sup> ʔawi!
28. aiwa hu:wa wa:híd læti:f wi\_jhibb il xe:r li n na:s. xálla na:s min bitu:ʕ il xiderwi fi ʕabdi:n, walla ma xálla:f?—m<sup>o</sup>xállí n na:s il ʔumana bass.
29. taxli:jitu fi:hum ikminn<sup>1</sup> ʔebʕu l hilm (or ikminnu háli:m).
30. ana b\_asmaʕ innu ʕa:wuz\_il mäsrijim jirebbu l bana:t tárbi:ja zejji tárbi:jit\_urubba, ʕalafan ma hummaf m<sup>o</sup>ræbbi:jinhum tama:m.—maho<sup>5</sup> ʕa:jiz jixállí:hum zejji\_is sitta:t in nafʕim fi ʔurubba, muʕ zejj illi jifarnagu<sup>6</sup> bi gahluhum.
31. ʔamma hädritak salle(:)tni bi l xebär da ʔawi.—etteh jih\_ fæzek<sup>7</sup>! fa:di:l kiti:r ʕala ma nu:sal bur sa:ʕid?
32. ja ʔaxi, di hala:wit hikajtak wesselitna min ge:r ma\_nhiss, bi l miʕwa:r.

asʔila.

- (1.) e:h illi ʔa:lu l xewa:ga li maħmu:d wi e:h ka:n il gawab?  
(2.) ʔelab e:h il xáddam min si:du? (3.) ʔetwi:l il ba:l jinfaʕ fi kull il ahwa:l?  
(4.) lamma ʔamäru l xewa:ga jihædder ʕärebijja reħ hálán? . . . ummal ma reħʔi le:h?  
(5.) maħmu:d ma gahʕizs<sup>1</sup> ʕafʕu le:h?  
(6.) ʔul lina hæsel e: ben il xáddam wi l ʕärbagi.  
(7.) ʔeh ke:fijit ittifaʔhum ʕal ʔugrä?  
(8.) il ʕärbagi ʕagab il xawa:ga fi l miʕwa:r li l maħette?  
(9.) tadbir maħmu:d nigih bi xsu:s faħn il ʕafʕ?  
(10.) ʔul lina ʕala tártib il ʕafʕ il kibi:r wi s sugəjjär wi ʔetʕ it taza:kir.  
(11.) ʔelab e: miʕ fajja:l?  
(12.) láxxæs lina međmu:n il m<sup>o</sup>hadsa lli hislit fi l ʔetr.

<sup>4</sup> The word means "to divert," "amuse," "console."

<sup>5</sup> Short for ma hu:wa.

<sup>6</sup> From the quadrilateral root frng (Frangi, Feringi, Frank, foreign).

<sup>7</sup> The commonest reply to a compliment.

FOR CONVERSATIONAL VERB-DRILL, AND ANALYSIS : FORM II.

<i>Past Tense.</i>	<p>1. nedđeft il ho:d wi sebbintu ? nedđeftil halla wi sebbintaha ? nedđeftu „ wi sebbintu:ha ?</p> <p>2. tinedđef il ho:d wi_tseb'binu emta ? tinedđefi l halla wi_tsebbinha „ ? tinedđefu l ho:d wi_tsebbinu:h „ ?</p> <p>3. nedđef il ho:d wi seb'binu ! nedđefi l halla wi sebbi'ni:ha ! nedđefu l halla wi sebbinu:ha !</p> <p>(The quadrilateral verbs follow this measure precisely, e.g.—)</p>	<p>?aiwa nedđeftu wi sebbintu. „ nedđeftaha wi sebbintaha. „ nedđefna:ha wi sebbinna:ha. ?anedđefu w_äseb'binu bukra. ?anedđefna w_äseb'binha „ ninedđefu wi nseb'binu „ m<sup>n</sup>nedđefu wi_msebbinu min badri ! m<sup>n</sup>nedđefa:ha wi_msebbina:ha „ m<sup>n</sup>nedđefi(:)nha wi_msebbini(:)nha „</p>	<p>ma'lum nedđefu wi sebbinu. „ nedđeftaha wi sebbintaha. „ nedđefu:ha wi sebbinu:ha. ahsan jinedđefu wi jsebbinu ha:lan. „ tinedđefna wi_tsebbinha ha:lan. „ jinedđefu:h wi_tsebbinu:h ha:lan. { xalli t tendi:f ma'tum, { wi t tesbin zejju.</p>
<i>Imperat. Act. Par. Infinit.</i>	<p>1a. lóxbett il hāgatt wi kárkibaha leh ? etc.</p> <p>2a. bi_tlaxbet wi bi_tkárkib leh ? etc.</p>	<p>lóxbet'tuhum wi kárkib'tuhum kida ! etc. b_älaxbet wi b_akárkib kida ! etc.</p>	<p>sañi:h lóxbethum wi kárkibhum, et sañi:h bi j'láxbet wi bi jkárkib, et</p>
<i>Past.</i>	<p>3a. balaf il lóx'betta wi l kár'kaba di, muş 'seb ? (except in their infinitives, e.g.—)</p>	<p>ai na'am lóx'betit il hāgatt wi kárka'bithum 'seb.</p>	<p>ma'lum lax'bettak fi l hāgatt do:l wi kár'kabta fi:ha 'eit</p>
<i>Inf.</i>	<p>4. deh da ! ma laggimtij il husem (fares) wala tälla'ru:f (tälla'staha:f) ? etc.</p>	<p>la, ma laggimtu:f wala tälla'stu:f. } „ ma laggimtaha:f wala tälla'staha:f. } etc.</p>	<p>ma laggimu:f wala tälla'ru:f izza:j „ laggimha:f wala tälla'sha:f izza:j etc.</p>



5. bi ttella<sup>s</sup> il <sup>af</sup> le<sup>h</sup> ?  
 6. bi tnazzil il <sup>hagar</sup> le<sup>h</sup> ? *etc.*  
 7. ma ttella<sup>s</sup>ur<sup>f</sup> !  
 8. ma tnazzilha<sup>s</sup> ! *etc.*

ana b\_áttella<sup>s</sup>u wi s sala:m !  
 ana b\_áttella<sup>s</sup>ha " " *etc.*  
 ana m\_atella<sup>s</sup>ur<sup>f</sup> le<sup>h</sup> ?  
 ana m\_anazzilha<sup>s</sup> " " *etc.*

9. bi\_tkabbór il mas'ala le<sup>h</sup> ? *etc.*  
 10. inti mseggeremni le<sup>h</sup> ! <sup>eb</sup> <sup>sa</sup>le<sup>k</sup>i !  
 11. min m'naggis is sagga:da\_l gidida ?  
 12. min m'naggis il kalb ?

ana ma b\_akabbórha<sup>s</sup>, *etc.*  
 ai na'am ana\_mseggera:ki !  
<sup>sa</sup>li mnaggisha.  
 il muslimin bi jnaggisuh.

13. intu\_m'abbilin walla\_mba<sup>h</sup>áárim bukrá ?  
 (Weak verbs of this form.—*Weak in 3rd radical* :—)

14. sawwet mas'altu walla\_xelle(ç)tha ?  
 sawweti " " xelletiha.  
 sawwetu " " xelletuha.  
 15. ræbbet il walad walla\_xelle:tu.  
 ræbbeti l " " xelletih.  
 ræbbetu l " " xelletuh.  
 16. tisawwi l <sup>æ</sup>di:ija walla txállilha<sup>s</sup> !

iinna\_m'abbilin.  
 sawwetha walla\_xelletha<sup>s</sup>.  
 " " "  
 sawwena:ha walla\_xellenaha<sup>s</sup>.  
 ræbbetu walla\_xelletu<sup>s</sup>.  
 " " "  
 ræbena:h walla\_xellenah<sup>s</sup>.  
 bårðu b\_asawwi:ha wal\_axállilha<sup>s</sup>.

ma'lum taswijjit kull<sup>l</sup> ha:ga bi tfiid.  
 or kulli ha:ga taswi(ç)jitha bi tfiid.

17. sawwi ?amrek, <sup>sa</sup>alajan it taswiija bi\_tfiid.

*Like*  
 bana  
 jilbni.

ma'lum bi jtalla<sup>s</sup>u.  
 " bi jtalla<sup>s</sup>ha, *etc.*  
 aiwa, ma jtella<sup>s</sup>ur<sup>f</sup> le<sup>h</sup> ?  
 " ma jnazzilha<sup>s</sup> le<sup>h</sup> ?  
 sahi:h ma\_jkabbórha<sup>s</sup>, *e*  
 tesgirik fi:ha <sup>eb</sup> kibir.  
 tangisu fi:ha <sup>eb</sup>.  
 tangi(ç)shum fi:h ferð<sup>l</sup>  
<sup>sa</sup>anduhur  
 ?amma\_hna\_mba<sup>h</sup>áárim.

sawwa:ha walla\_xellaha<sup>s</sup>.  
 sawwatha walla\_xellatha<sup>s</sup>.  
 sawwu:ha walla\_xelluha<sup>s</sup>.  
 ræbba:h walla\_xellah<sup>s</sup>.  
 reb'batu walla\_xellatu<sup>s</sup>.  
 ræbbuh walla\_xelluh<sup>s</sup>.  
 ma'lum j<sup>sa</sup>awwi:ha walla\_xállilha<sup>s</sup>.  
<sup>sa</sup>ala kida tas'wajjitak fi l  
 ?amr<sup>l</sup> da wa:rijb <sup>sa</sup>ale:k.

1. "Have you cleaned and soaped the sink?" 2. "When will you clean and soap the sink?" 3. "Clean and soap the sink."—"Have been doing so for ever so long."—"Let the cleaning and soaping be perfect." 1a. "Why have you muddled and disordered the things?" 3b. "No muddling and disordering!"—"Yes, the muddling and disordering of things is a shame."—"Certainly; your muddling of those things and your disordering (of) them is a great shame." 5. "Why are you taking the furniture out?" 6. "Why are you taking the things downstairs?" 7. "Don't take him (her) out." 9. "Why are you exaggerating the matter?" 10. "Why are you demeaning me: it's too bad!"—"Yes, I am demeaning you!"—"Your demeaning (of) her is a great shame." 11. "Who (has been) dirtying the religious prescription." 12. "Who considers the dog unclean?"—"The Mohammedans do."—"Their considering it unclean is with them a 15. "Did you bring the child up or just leave him?" 16. "Do smooth the trouble, don't just leave it."—"I just am smoothing, etc." 17. "Adjust your matter, for adjusting profits."—"Yes, adjusting everything profits."—"Then your adjustment of this matter is your duty."

*For Systematic Grammar.* XXIII.

1. Notice that throughout this form, when the second vowel has on *either side of it* one of the consonants which modify [a] to [â] or [æ], then that vowel is [A] (*i.e.* [fathā]). Otherwise it is [ɪ] ([kasra]). And whichever of the two the vowel is, it persists throughout all the tenses. This is a very important rule: *e.g.* [næðð(æ)f, næff(æ)ð, hærr(æ)f, ʔaff(â)r], but [sæbb(i)n]. The first vowel is [fatha] invariably.
2. Notice that the quadrilateral is constructed exactly in the same measure, two different consonants merely replacing the doubled one: *cp.* [lâxbæt—næððæf, kârkib—lâggim]. And rule (r) holds good for all quadrilaterals also.
3. Only in the infinitive is there divergence, *e.g.* [lâxbætæ—tæñði:f].
4. In the weak verbs of this form, only those weak in 1st radical call for any remark. They are AI verbs, combining the features of [bana jibni] with those of this form. Their infinitives invariably take the feminine termination. (Contrast [tæñði:f—taswijja] (*for* [taswiġa]).
5. Significations for this form: *e.g.*  
 [wiʔiʕ] “to fall,” [waʔʔaʕ] “to fell.”—Making an intransitive verb of first form *transitive*.  
 [niði:f] “clean,” [næððæf] “make clean.”—Making a *transitive* verb from an adjective.  
 [liġa:m] “bridle,” [lâggim] “to bridle.”—Making a *transitive* verb from a substantive.  
 [ʔibli] “south,” [ʔabbil] “go south.”—Making verb of action from an adjective.  
 [sæġi:r] “small,” [sæġġær] “to make *out* small,” “to demean.”—Making *out*, considering, somebody something.  
 [kibi:r] “big,” [kabbâr] “to make *out* big,” “exaggerate.”—Making *out*, but wrongfully.

N.B.—[naggis] (from [nigis] “unclean”) well illustrates the difference between “making actually so” (No. 11) and “making *out* so” (No. 12).



## XXIV.

VERBS OF "FORM V." [itfa<sup>5</sup>al, itfa<sup>5</sup>il].

FOR READING.

*A proposal for a holiday.*

A. I want to make an arrangement for you to spend a holiday at the Zoological Gardens.

B. Fine idea! I have long had a desire to see over the Zoo. By the way, will not somebody be necessary to show us all the animals?

A. No need: what, didn't you know the way about them yet? But I'll tell you one thing; if it is not practicable for me to go with you, take care that none of you get near to the cages of the monkeys, lest they preoccupy you and get you off your guard, and put out their paws suddenly and scratch you.

B. Gracious, why we'll keep right away from them, and give up a visit-to-see them, even!

A. I don't tell you to avoid them altogether, only keep edged-off a bit from them.

B. We know that you are looking to our good entirely, so, in any case, thank you very much.

<sup>1</sup> Form II. fassaḥ, "give (someone) a holiday."

<sup>2</sup> *Inf.* of ra:ḥ (alternative form, rawa:ḥ); *lit.* "the-going-to-them."

<sup>3</sup> Form II., jassār, "to make easy" (jasi:r): Form V., "to be made easy."

<sup>4</sup> Form II., ʔarreb, "to make near."

it tamri:n il ʔrbaʕa\_w ʕiʕri:n.

il ʔafʕa:l illi min si:git " itfaʕʕal " (aw " itfaʕʕil ").

li l ʔire:ja.

[iʔtire:h ʕalaʕan fuʕa.]

A. ana ʕawuz aʕmil lukum tãrti:b ʕalaʕan titfasʕaħu<sup>1</sup> fi ʕgnent il ħajawanat.

B. fikr<sup>1</sup> gami:l! ʕalaʕan li:ja kef atfãrreg ʕale:ħa min zaman.—alla ma jilzamna:f wa:ħid jifãrregna ʕala l ħajawanat kullaha ?

A. muʕ ħuru:ri, ħurwa\_ntu ma ʕriftu:f mirwaħha<sup>2</sup> lissa? wala:kin an(a)\_aʔul lak, in ma\_tjassãr<sup>3</sup> 'li:f aru:ħ wejja:kum, iwʕa ħadd<sup>1</sup> minkum jitʔãrreb<sup>4</sup> min ʔifisit<sup>5</sup> il ʔuru:d, aħsan jilah-hu:ku wi jsaħhu:ku wi jʕallaʕu ʔide:hum ʕala gæfa wi jxãrbif:ku.

B. deh da! w\_iħna ma nitbaʕʕad ʕanhum wi balaf furgã ʕale:hum ħatta!

A. ana muʕ b\_aʔul lukum titganni'bu:hum<sup>6</sup> bi l mãrre, bass<sup>1</sup> txãlli:kum<sup>7</sup> mitterrefi:n<sup>8</sup> ʕanhum ŕweija.

B. iħna niʕraf innak bi tunzur li ŕeliħna xãlis, fa kattãr xe:ræk kitir ʕala kull<sup>1</sup> ħa:l.

asʔila.

(1.) e:h illi nta ʕawuz tiʕmilu\_nna? (2.) jilzam wa:ħid jifãrregna ʕal gine:na walla jgu:z niru:ħ li waħ'dina? (3.) intã bi\_tħazzãrna min e:h? (4.) ʕalaʕan e:h ma\_nʔãrreb<sup>1</sup> min ʔifisit il ʔuru:d? (5.) il xõf da jiʔtiði ʔinnina ma nruħ<sup>1</sup> bi l mãrrã? (6.) ʔe:h illi niħamu min taħzi:ræk lina?

<sup>1</sup> Sing. ʔafas.

<sup>6</sup> Lit. " to make-yourselves-aside-(ganb)-from."

<sup>7</sup> Not tixãllu:kum : the verb when combined with a reflexive pronoun is always in singular.

<sup>8</sup> Lit. " keep-yourselves-to-the-edge-(tãrf)-of."

FOR CONVERSATIONAL VERB-DRILL, AND ANALYSIS: FORM V.

Past.	1. biddak tit'allim walla tit'fassah ?	at'allim wal(a)_atfas'sahj.	ma'lu:m jit'allim wala jit'fassahj.
	biddik tit'al'imi walla titfas'sahi ?	" " " "	tit'allim " tit'fassahj.
	biddukum tit'al'imu walla titfas'sahu ?	nit'allim " nit'fassahj.	jit'allimu " tit'fassahu:f.
Aorist.	2. it'allimt! walla_tfass'jaht ?	it'allimt! wala_tfass'jahtj.	sahi:h, it'allim wala_tfassahj.
	it'allimti walla_tfassahiti ?	" " "	it'al'imit " _tfassahitj.
	it'allimtu walla_tfassahitu ?	it'allimna " _tfassahna:f.	it'allimna " _tfassahna:f.
Imperat.	3. it'allim id durus !	m_ana mit'al'imha ?awi.	ta'allum id durus bi jfid, or
	it'allimi_d " !	" mit'alli'ma:ha "	ta'allumu (ta'allumha, etc.)
	it'allimu d " !	" mit'alli'mi(:)nhum "	fi:hum bi j'fid.
<i>The corresponding form of quadrilateral verbs follow this measure precisely, e.g.</i>			
Partic.	1a. itlaxbett! le:h (f. -i, p. -u).	ana ma tlax'bettij (p. -na:f).	sahi:h ma tlax'betj (f. -it), p. -u:f).
	2a. bi titlaxbet le:h ( " " ).	ana m atlax'betj (p. nit-).	" ma jitlax'betj (f. tit-, p. -u:f).
	3a. bala:f talaxbi:t ja fetma.	ai na'am talaxbi:ti ma_jfidj.	sahi:h talaxbi(:)tha ma_jfidj.
Infjn.	4. issawwar is su'a:l (il as'ila) teijib !	m_ana b_assaw'wuru (b_assawwārha)	sahih bi jissaw'wuru (jissawwārha).
	issawwari_s " " !	" " "	" bi tissawwuru (bi tissawwārha).
	issawwuru " " !	ma hna_b nissawwuru (bi nissawwārha).	" bi jissaww'uruh (bi jissawwāru:ha).
5. issawwärt is su'a:l (il as'ila) teijib ?	teb'an issawwārtu(issawwārtuhum)	ma'lu:m issawwuru (issawwārhum).	issaww'ritu (issawwāritha).
issawwārti_s " " ?	" " "	" issaww'ritu (issawwāritha).	" issaww'uru:h (issawwārurha).
issawwārtu_s " " ?	" issawwār'nah (issaw- wār'nahum).	" "	" "

6. lissa ma_t'allim'tu:f (t'fallimtaha:f) ?	la, lissa ma t'allimtu:f (t'fal- 'timta'ha:f).	səhi:h lissa ma t'fallimtu:f (t'fallimha:f).
" " t'fallim'tihf (t'fallimtiha:f) ?	" " "	" " t'fallimtu:f
" " t'fallim'tuhf (t'fallimtuha:f) ?	" " t'fallimnahf (t'fal'imna:ha:f).	" " t'fallimtu:f (t'fallimuh:f).
7. itkabbárt' le'h ?	manif mitkabbár.	illi jtkabbár jisseggør 'and in nas
8. it'addimt walla_t'áxxert ?	ana mit'addim mu:f mit'áxxer.	it ta'addum ahsan mit ta'áxxur.
<i>Weak Verbs of this form.—Weak in Third Radical : e.g.</i>		
9. (a) ithárrer 'an il háræmi ? ('an il mahmu:d ithárrer 'annu ? ('amr' da). (b) zæ:nab ithárræt 'annu ? (c) il bulis ithárru 'annu ?	(b) m_ana b_athárrer 'annu mis subh ma ho bi jithárrer " " ma hi:ja_b tithárrer, " " ma humma_b jithárru, " " (like 'are jiræ.)	" " " " " " hi:ja mithárrijja " " " " humma mithárrijjin, " <i>Notice aorist in A, partic. in I.</i>
<i>Infjn.</i>		

1. " Do you want to learn or take a holiday ? "—" I will learn, etc."
2. " Did you learn, etc. ? "
3. " Learn your lessons ! "—" Why I am learning them, hard."  
—" The learning of lessons is useful."
- 1(a). " Why did you get so muddled ? "
- 2(a). " Why do you, etc. "
- 3(a). " Don't get so muddled, Fatima. "—" In truth my getting muddled does no good. "—" Yes, her, etc."

4. " Figure the question to yourself properly ! "
6. " Have you not yet learned it (them) ? "
7. " Why were you so stuck up ? " . . . " Whoso gets stuck up gets set down. "
8. " Have you progressed, or gone back ? "
9. " Have you made search for the thief (investigated the matter) ? "
10. " I hope this investigation will succeed. "

*For Systematic Grammar. XXIV.*

1. "Sound" verb. Apart from the prefix [it] the rules given on p. 162, Nos. 1 and 2, apply to this form, and its corresponding quadriliteral, absolutely.
2. The infinitive form [ta<sup>s</sup>allum, ta<sup>s</sup>əwwur], etc., is scarcely a *colloquial* form, the infinitive of Form II. [taf<sup>i:l</sup>] is usually borrowed and substituted for it.
3. The only weak verb of this form calling for notice is the one exemplified in No. 9. But whereas the corresponding verb in Form II. is a A I verb (like [bana jibni]), in Form V. it is A A (like [ʔara j<sup>i</sup>ʔra]). Contrast  
                   sawwa, jisaww[i].  
                   itsawwa, jitsaww[a]. *But partic.* mitsaww[i].

## 4. Significations of form :

- (a) To do the action expressed in Form II. *to oneself* or in oneself: e.g. [it<sup>s</sup>allim] "to teach oneself (have oneself taught)," and so "learn." Middle, or reflexive, of II. Apply this to [itfassaḥ, issəwwār, it<sup>ʔ</sup>addim, it<sup>ʔ</sup>əxxər, itlāxbet], etc.
- (b) And so, "to make oneself *out* . . ." e.g. [itkabbār] "to make oneself out great," "to be proud."
- (c) And so "to pretend to be . . .," "to ape . . .," e.g. [iddārwi] "to pretend to be a dervish," [itfārnag] "to ape foreigners."
- (d) Merely passive of II. [lāggim] "to bridle," [itlāggim] "to be bridled."

Notice the assimilation of the [t] in [issəwwār, miggawwiz] and other consonants.





## XXV.

## VERBS OF "FORM VII" AND "FORM VIII."

[infa<sup>ʕ</sup>al (it-) and ifta<sup>ʕ</sup>al.]

FOR READING.

[(a) *The Appointment.*]

A. If it's possible for you, you must wait for (*or* expect) me to-morrow at your house, and I will be found there between three and four o'clock.

B. Why I have an appointment with so-and-so at that time ; but just (wait) until I excuse myself to him.

A. I think that however much you excuse yourself to him he won't accept the excuse.

B. Oh come ! if he *does* not accept, that is his affair.

A. Now then ! you must be sure not to vex him, seeing that you previously gave him an appointment.

B. No ; that man annoys me and hinders me from my work. I only hope he *will* get vexed and give me up and have done with it.

A. Considering you have a meeting (of a Society) once a week, where does this "giving up" come in ?

B. The best thing is for me to leave the Society, since my inclination will not allow that he should meet with me, not even once a week.

[(b) *The barrister (advocate).*]

C. What is your opinion of that barrister, my dear friend.

D. I think he's a man (who) works conscientiously.

C. Well then, shall I rely on your word and get him to plead for me in my law-suit ?

D. Even though I do praise him to you. let your reliance (leaning) nevertheless be on God (and then) you'll succeed.

C. Of course everyone who is relying on Him will never fail ; but you know what I mean ! . . . Hadn't we best direct ourselves to him in order to make conditions with him for his labour ?

D. Do just wait, if only a moment, until I finish the thing I have in hand.

<sup>1</sup> The verb after a conditional tense is in the past tense, without the sense being past (cp. our "if I knew him, I would, etc.")

<sup>2</sup> VIII., from *nezzer*.

<sup>3</sup> Or *anwigid*. Both forms are VII. from *wagad*.

<sup>4</sup> Colloquial change of *ḏ* into *d* ; root-word *ḏajji*? (narrow).

it tamri:n il xamsa\_w ʕiʕri:n.

ʔ ʔafʕa:l illi min si:git “infaʕal” (aw “itfaʕal”) wi “iftaʕal.”

li l ʔira:ja.

[(a) il miʕa:d.]

A. iza ka:n<sup>1</sup> mumkinak, la:zim tintiʕzirni<sup>2</sup> bukrà fi l be:t, w\_an(a)\_atʕwigid<sup>3</sup> ʕandak be:n is sa:ʕa tala:ta w\_ʕrbaʕa.

B. d\_ana ʕandi miʕa:d miʕ fula:n fi l waʔt<sup>4</sup> da, umma:l amn aʕtiʕzir lu.

A. aftikir mahma\_(i)ʕtaʕzàrt<sup>4</sup> lu ma jiʔbalʕ il ʕuzr.

B. deh da! w\_in ma\_ʔbilʕ jiʕref ʕuglu!

A. iz za:j! mada:m iddet lu miʕa:d ma\_tzaʕalu:ʕ abadan!

B. la: . . . , da bi jda:jiʔni<sup>4</sup> wi bi jʕattàlmi ʕan ʔaʕga:li, ijjak jizʕal wi jirtigiʕ ʕanni wi s sala:m!

A. mata kam<sup>5</sup> ʕanduku gtima:ʕ fi kull<sup>1</sup> ʔusbu:ʕ màrrà, l irtiga:ʕ ji:gi\_mn\_e:n?

B. aḥsan ʕe:ʔ an\_a:truk il gamʕi:ja ḥe:s nafi muʕ ʔabla tigtimiʕ wijja:j, wa law fi l gumʕa màrrà.

[(b) il m<sup>3</sup>ḥa:mi (l abukartu).]

C. fikrek fi l m<sup>3</sup>ḥa:mi da ʔeh, ja ḥabi:bi?

D. aftikir innu rə:gil jiftigil bi zimma.

C. baʔ(a)\_aʕʕtimid ʕala kala:mak w axàllih jitra:(i)ʕfi<sup>6</sup> li fi\_l ʔaḍi:ja\_btaʕti? (or ʔrtikin).

D. w in kutt<sup>1</sup> b\_amʕdah lak fi:h, la:kin xàll(i)\_iʕtima:dak w irtika:nak ʕal eḥḥ:h tingaḥ!

C. maʕlu:m kull<sup>1</sup> min jiku:n miʕʕtimid wi mirtikin ʕale:h ma\_jxibʕ\_abadan. il maʔsu:d<sup>7</sup>! . . . muʕ aḥsan ʕe nitwagʕih lu ḥa:lan ʕalafan niʕtiriḥ wijja:h ʕala ʔitʕa:bu?

D. ma tintizir wa law burha sgejjàra ʕala balma (a)xelles\_illi f i:di!

<sup>5</sup> mata, “when” is treated like a conditional particle (cp. note (r)).

<sup>6</sup> The “VIth form” of the verb, see XXVI.

<sup>7</sup> *Lit.* “the intended thing,” used by itself like this to bring a discussion back to the point, or to cut short irrelevant objections.

C. No, if we don't go to him now I fear he won't be found in to-day, and that would be something (which) would be a loss to me.

D. My good man, don't be afraid, to-day or to-morrow are all the same, and loss there is not.

C. If you please, either come with me now, or give it up, and I'll go to him by myself.

D. Have it your own way! Please yourself and go if you must.

#### WEAK VERBS OF THESE TWO FORMS.

##### [(c). *The closed bridge.*]

A. The boats that were behind the bridge all passed through, all except two which were held up.

B. Hard lines! For that bridge only opens once a week, and the boat that gets held up must wait for the whole of that interval, and that is an interruption (in which) there is loss.

A. Well, and if they need food during that time?

B. If there are villages all round them where does "need" come in? There is even a village right adjoining the bridge, in which is everything.

A. True, the adjoining of that village to the bridge is very useful to people like that.

##### [(d). *An odd incident.*]

I was *awfully* tired yesterday, and from my extreme weariness lay stretched the whole night on my bed like a corpse, and the paraffin of the lamp got exhausted and the lamp went out of itself. While I was sleeping, after the light went out, I felt someone enter the room and (heard him) groping in my desk. And in my fear of him I was perplexed what to do in order that the thief might go out of the room, and after a little I chose (made up my mind) to attack him, and attack I did indeed, and caught hold of him; and in his fear of me he threw himself on to the ground, for he was (only) a poor hungry man who wanted a loaf of bread to eat, not a thief. And he was very advanced in age, a very old man. And had I been aware that the case was so, I needn't have been perplexed.

<sup>1</sup> Used in humorous expostulation, especially in objecting to over-rigorousness.

<sup>2</sup> Or ja ʔimma.

<sup>3</sup> *Lit.* "with your mind (or feeling)," xæ:tir.

<sup>4</sup> *Lit.* " (if) you go, you do go."

<sup>5</sup> So sikka nafda, "a thorough-fare"; sikka muʃ nafda, "a blind alley"; naffiz, "put through," "accomplish."

C. la:z, iza ka:n ma nruħ 'lu:f dilwəʔt, axa:f ma jinwigidf innahārda, wi da sei: jiku:n đērər ʿalajja.

D. ja se:x,<sup>1</sup> ma txəf, innahārda wi bukrà zejji baʿđ, wala fi:f đērər.

C. min feđlak, ja<sup>2</sup> tʔu:m wijja:ja dilwəʔt, ja bala:f, w\_an\_aruħ lu\_l waħdi.

D. bi xətrək<sup>3</sup>! ʿala ke:fak; tiru:ħ, tiru:ħ.<sup>4</sup>

il ʔafʿa:l il muʿtalla mis si(:)gtem do:l.

[(c). il kubri l maʔfu:l.]

A. il mara:kib\_illi ka:nu wərə\_l kubri nafadu<sup>5</sup> kulluħum, bass\_itne:n ill(i) inħa:fu.

B. səʿb ʿale:hum! ʿalaʃan il kubri ma jinfitiħf illa kull<sup>1</sup> sabaʿʿt, ijja:m mārā, wi l mārki b illi tinħa:f la:zim tintizir il mudda di kullaha, wi di ʿətəla fi:ħa xusa:rā.

A. təcjib, w\_in\_iħta:gu fi l mudʿda: di li ʔakl?

B. iza ka:n ħawale:hum bila:d, jiku:n ʿanduhum iħtija:g izzaxj? ħatta fih balad mittisla<sup>6</sup> bi l kubri tamam bi jinba:ʿ fi:ħa kulli ħa:ga.

A. səħi:ħ, ittise:l il balad di bi l kubri bi jinfaʿ na:s zejji<sup>1</sup> do:l kitir.

[(d). nadrž gāri:ba.]

amm\_ana kutt<sup>1</sup> taʿba:n imba:riħ, wi min fiđdit taʿabi\_tmadde:t il le:la di ʿas siri:r zejji il ʔati:l, wi g ga:z xilis mil lamba w intəfat li waħdaha. wi\_f ʔasna: ma kutt<sup>1</sup> na(:)jim baʿdima\_utefa n nur ħasse:t inni wa:ħid dāxəl il ʔo:da wi bi jdaʿbis fi l bure:(h). wi min xo:fi minnu ʔumt\_ħtārt aʿmil izzejj, lag\_l ħare:mi da jitlaʿ mil ʔo:da. wi baʿd<sup>1</sup> fwejjja\_xtārt<sup>7</sup> inn(i)\_ahgim ʿale:h, wi fiʿlan hagamt ʿale:h, wi min xo:fu minn(i)\_itrema fi l ʔərđ, ʿaʃan innu ka:n rə:gil galba:n wi giʿa:n, ʿawuz rə:gil jaklu, mu:f ħare:mi. wi ka:n kibir fi s sinn<sup>1</sup> ʔawi, jaʿni rə:gil ixtijar:<sup>8</sup> wi law kutt\_aʿraf inn il ħa:la kida, ma kanf<sup>1</sup> la:zim aħta:r.

<sup>6</sup> From ittase:l for iwtase:l, VIII. of wəsel. So, ittaħad for iwtahad, ittafaʔ for iwtafaʔ.

<sup>7</sup> VIII. from root x j r; for ixta(:)rt where the weak letter is represented by the length, which however is suppressed before the two consonants: 3rd sing. ixtar.

<sup>8</sup> *Inf.* of the above, the weak letter reappearing. It is difficult to say why "choosing" should mean a very old man. Perhaps a man who is allowed to do just what he likes.

FOR CONVERSATIONAL VERB-DRILL, AND ANALYSIS.

[These two verb-forms (VII. infa'āl or itfa'āl, and VIII. ifta'āl) can be studied together because of their essential similarity in rhythm and vowelling.]

<i>Past.</i>	1. inbesett <sup>l</sup> lamma (i)gtama <sup>s</sup> l wəjjja:h?	inbesett <sup>l</sup> xal:is lamma gtama <sup>s</sup> l	ma <sup>s</sup> lum inbeset lamma gtama <sup>s</sup> .
	inbesetti " (i)gtama <sup>s</sup> ti " ?	" " " " [wəjjja:h?	" inbesetit " gtam <sup>s</sup> it.
<i>Aorist.</i>	inbesettu " (i)gtama <sup>s</sup> tu " ?	inbesetna " " gtama <sup>s</sup> na " "	" inbesetu " gtama <sup>s</sup> u.
	2. bi tinbisit lamma tigtimi <sup>s</sup> wəjjja:h?	b_ anbisit <sup>?</sup> awi lamm agtimi <sup>s</sup> wəjjja:h.	ma <sup>s</sup> lum jinbisit lamma jigtimi <sup>s</sup> .
	tinbisti " " tigtim <sup>s</sup> i " ?	" " " " " "	" tinbisit " tigtimi <sup>s</sup> .
	tinbistu " " tigtim <sup>s</sup> u " ?	b ninbisit " " nigtimi <sup>s</sup> " "	" jinbistu " jigtim <sup>s</sup> u.
<i>Part. Inf.</i>	3. inta migtimi <sup>s</sup> wəjjja:h min emta ?	l igtima <sup>s</sup> bita <sup>s</sup> na min sa'ten.	—
	4. sa:m <sup>s</sup> il ba:b ? infatah walla_n'afal?	ifatah wala_t'afal <sup>s</sup> .	—
	bi jittitih wi bi jitt'ifil min bōrrā?	ma_b jinfitih <sup>s</sup> illa min gu.wa.	—
	5. ih̄ta?ārt ir resgil wala_ħtāremtu:f lesh?	izzaj ! ! ana ħtāremtu	aiwa, ih̄tāremu wala ħta?āru:f.
	ih̄ta?ārti zə:nab " ħtāremtiha:f " ?	wala_ħta?ārtu:f !	" ih̄tāre'mitha " ħta?āritħa:f.
	ih̄ta?ārtuchum wala_ħtāremtuhum <sup>s</sup> " ?	" ħtāremtaha	" ih̄tāremu:chum " ħta?āruhum <sup>s</sup> .
	6. bi tih̄tirim zə:d walla_b tih̄ti?ru ?	wala_ħta?ārtaha <sup>s</sup> !	ma <sup>s</sup> lum bi jih̄tirmu wala_b jih̄ti?ru:f.
	bi tih̄tirimi zə:nab " tih̄ti?ri:ha ?	" ih̄na_ħtāremna:h	" bi tih̄ti?rimħa " tih̄ti?riħa:f.
	bi tih̄tirimu do:l tih̄ti?ru:chum ?	wala_ħta?ārnahum <sup>s</sup> !	" bi jih̄tirmu:chum " jih̄ti?ruhum <sup>s</sup> .
	7. mu <sup>s</sup> inta miħtirim wi mi <sup>s</sup> tibir səfūbna ?	ma <sup>s</sup> lum hu.wa muħtārem wi	wi hu.wa_b jistaħa? il_ħtiresm wi
		mu <sup>s</sup> teber 'andi ktir.	L <sup>s</sup> tiba:r !
		<i>Weak verbs of this Form.</i> A. 1st rad. [w]. B. 2nd rad. weak. C. 3rd rad. weak.	
<i>Past.</i>	8. itta'fa?tu w_ittā'ħadtu 'ala re?j ?	la, ma_ttāfa?na:f wala_ttāħadna:f.	sah̄ih ma_ttāfa?u:f wala_ttāħadu:f.
<i>Aorist.</i>	9. aħsan ittifiPu wi tittih̄du 'ala re?j.	ažunn ma nittifi? wala nittih̄id <sup>s</sup> .	aiwa ma jittifi?u:f wala ittih̄idu:f.
<i>Im.Pa. Inf.</i>	10. it'tifiPu wi t'tih̄du 'ala re?j !	ma ħna mittifi?im wi mittih̄idim !	Littifa?: wi Littih̄a:d bi jfi:du.

<i>Past.</i>	B.	II. aftikir iħtärt lamma_xtärt il ħa:ga di?	la, ma ħtärtiŋ lamma_xtär'taha.	ma'lum ma_ħtörŋ lamma_xtar.
<i>Aorist.</i>		12. muŋ bi tih̄tar lamma_b tixtar?	la, ma b_aħtärŋ lamma_b_äxtar.	„ ma_b_jih̄törŋ lamma_b_jixtar.
<i>Part., Inf.</i>		13. muŋ il muħtar miħtar fi l galib?	aiwa, 'aġan l_xitjar bi_ġħajjār.	—
<i>Past.</i>	C.	14. ibtadex is sa:fa kam, w intaħet is sa:fa kam?	ibtadex id 'duhr wi lissa ma ntaħeŋf.	illi ja do:b ibtada jikurn intala_zazaj!
<i>Aorist.</i>		15. tib'a tib̄tidi wi tintiħi badri 'an kida bukrä!	ħejb abtidi l fagr w antiħi 'd 'duhr.	la, xälli l_ib'tida 'abl id 'duhr wi l_antiħa l mēgrīb.
<i>Part., Inf.</i>		16. inta miħtidi fi ŋ ŋuġl wäxri wi miħtiħi badri lexħ?	da btida:ja w_intiħa:ja zejji il 'a:da!	
		[miħtidijja, miħtidijjin, miħtiħijja, miħtiħijjin.]		
		1. "Did you enjoy yourself ( <i>or</i> , were you pleased) when you met with him?"		
		3. "How long have you been meeting with him?"—"Our meeting has been for the last two hours."		
		4. "Do you hear the door? Did it open or shut?"—"Does it open and shut from the outside?"—"It only opens on the inside."—"Make its opening on the outside as well."		
		5. "Why did you despise the man and not honour him?"—"What!! I despised the man and not honoured him!"		
		7. "Don't you honour and regard that friend of ours?"—"Certainly, he is greatly honoured and regarded in my sight." (N.B. <i>passive partic.</i> )—"And he deserves honour and regard."		
		8. "Did you agree and unite on an opinion?"		
		9. "You'd better agree, etc."—"I think we shan't agree, etc."		
		10. "Agree and unite! etc."		
		11. "I expect you were puzzled when you chose that thing ( <i>i.e.</i> had to make a choice)."		
		13. "Is not the chooser generally puzzled?"—"Yes, because the making of a choice perplexes."		
		14. "What o'clock did you begin and end?"—"I began at midday and haven't finished yet."—"One who has only just begun, how should he have finished?"		
		15. "Kindly begin and end earlier than that to-morrow."—"Well, I will begin at dawn and end at noon."—"No, let the beginning be at noon and the ending at sunset."		
		16. "You begin late and end early, how is that?"—"Why, my beginning and ending are just as usual."		

*For Systematic Grammar.* XXV.

1. Past vowels always [a]; aorist, regularly [i], but [a] is occasionally heard, *e.g.* [jintəzər] ("he expects"), alongside of [jintizir].
2. Notice elision of unaccented [i] ([tin'bis(i)ti], just as in ['mis(i)-kit]).
3. VIII., first radical [w], [ittahad] for [iwtaħad], etc. (Form VII. no irregularity.)
4. VIII., second radical weak; conjugated like [jina:m], *e.g.* [iħta:g, jiħta:g]. (Form VII. similarly: *e.g.* [inħa:f], "to be kept back," [jinħa:f], but no infinitives.
5. VIII., third radical weak; conjugated like [bana(:), jibni(:)], *e.g.* [ibtada, jibtidi]. Form VII. similarly, *e.g.* [inħafa], "to be extinguished," [jinħifi], infinitive (if any) [inħifa(:)].
6. N.B.—Second and third radicals the same, conjugated like [səħħ jisəħħ] (*e.g.* [imtadd jimtadd, inħərr jinħərr]). Form VIII. is one of the few in which a passive participle appears in a few verbs: it is always in [a]: *e.g.* [muħtəram]; second radical weak, [muxtə:r] (same as the active).



as<sup>2</sup>ĵla.

(il mi<sup>5</sup>a:d.)

(I.) ma jimkinakf<sup>1</sup>\_t<sup>2</sup>aggil il mi<sup>5</sup>a:d wejja fula:n? (2.) ħa:ga kbir<sup>2</sup>ā andak iza zi<sup>5</sup>il ma<sup>5</sup>a:k? (3.) ma tfufu:f iz za:rj, ma da:m ma<sup>5</sup> ba<sup>5</sup>ċ<sup>1</sup> fi l gam<sup>5</sup>ijja?

(il m<sup>9</sup>ħa:mi.)

(I.) fikr<sup>2</sup>ek e:h fi zimmit fula:n il m<sup>9</sup>ħa:mi? (2.) ʕalafan eh ti<sup>2</sup>a:wil wa:ħid m<sup>9</sup>ħa:mi? (3.) ʕala mi:n la:zim il ʔinsa:n ji<sup>5</sup>timid wi jirtikin? Li<sup>5</sup>tima:d ʕala z za:t be<sup>2</sup>te:l? (4.) ʕalafan e: bi tista<sup>5</sup>gil fi mirwa:ħak li l m<sup>9</sup>ħa:mi?

(il kubri l ma<sup>2</sup>fu:l.)

(I.) gārā ʔeh li l mara:kib illi wāra l kubri? (2.) umma:l fih kida ċerār kibir? (3.) ʔejjib jidabbāru ʕe<sup>5</sup>fithum z zejj we<sup>2</sup>t<sup>1</sup> wu<sup>2</sup>u:fhum?

(nadre gāri:ba.)

(I.) eh ka:nit aħwa:l<sup>2</sup>ek we<sup>2</sup>tima dāx<sup>2</sup>l ʕale:k ir r<sup>2</sup>egil?  
 (2.) wi lamma dāx<sup>2</sup>l ʕamal e:ʔ (3.) ʔe:h ka:n sabab iħtij<sup>2</sup>r<sup>2</sup>ek.  
 (4.) ʔaxi:r<sup>2</sup>en ʕamalt e: wi fuft eħ fi:h?

## XXVI.

## VERBS OF "FORM IV."

FOR READING.

[*The Messenger.*]

A. I sent you a letter yesterday with your servant, why did you not inform me (about what I asked), though I said to you, inform me and send the answer with the messenger ?

B. Is it *my* fault, if I order your messenger to wait a little just while I should write the message for him, and it does not please him to stop ?

A. Say, didn't you show him that the message was essential (*or* your message to me) ?

B. My good sir, I did so, hard, but he made it appear to me that he had no time. And it appears that you had not told him to wait for the answer. Moreover, I saw him signify that he was tired.

A. You are right in what you say, for I should have obliged him to wait. My mind was occupied with an important affair, and that is what caused me to forget.

B. But for (the fact that) you were careless, and if *he* had stayed, it would have saved me coming to you all this way.

A. I do see that you have troubled yourself, and I beg you to forgive me.

B. Don't mention it! Just give me your "Arabic Composition" though, for there is someone with us who knows how to write and wants to teach me how to do it.

A. Is he the man who teaches you dictation ?

•B. Yes, he is the one ; but he dictates to me very difficult sentences.

A. Well, here's the book for you.

B. Grateful and obliged !

<sup>1</sup> *Or* ʔafadt. IV. of root f j d from ʔafad.

<sup>2</sup> IV., imperative of ʔarsal.

<sup>3</sup> II., synonymous with ʔawra(:) above (IV. with 3rd rad. weak).

it tamri:n il xamsa wi l ʕifri:n.

li l ʔiræ:ja.

il ʔafʕa:l min si:git ʔafʕal.

[il mirsa:l.]

A. ʔərsalt<sup>4</sup> lak gawa:ʔb imbar:iħi maʕa l xədda:m ma fidtini:ʕ<sup>4</sup> leħ, maʕ inni ʔult<sup>4</sup> lak, fi(t)dni w\_irsil<sup>2</sup> ir rədd maʕa\_l mirsa:l ?

B. aʕmil lak e, iza kutt<sup>4</sup> ʔamərt<sup>4</sup> mirsa:lak jistanna ʕwəjja masa:fit m\_aktib lu l ʔifa:da, ma xəlləs:ʕ jistanna ?

A. alla ma ʔawre(t):tu:ʕ inn<sup>4</sup> l ʔifa:da ʕərurijja ? (or inn<sup>4</sup> ʔifadtak li:ja).

B. ja si:di wərrə:tu<sup>3</sup> ʔawi, la:kin ʔəz'hər li ʔinnu ma ʕandu:ʕ wəʔt<sup>4</sup> ʔabadan. wi jizhər<sup>4</sup> inn<sup>4</sup> ħəḏritak m\_axbər:tu:ʕ b innu jintizir ir rədd. wi zija:da ʕala kida fuftu bi jizhir innu taʕba:n

A. lik ħaʔ<sup>4</sup> f illi bi\_tʔu:lu, liʔinnu ka:n jilzamni ʔal'zimu<sup>5</sup> bi\_l\_intizər...ka:n fikri maʕgu:l bi ʔamr<sup>4</sup> mħimm, hu:wa\_lli ʔansa:ni.

B. lau la\_n:ta ʔahmalt, ʔau hu:wa\_(i)stanna, ka:n ʔag'nami ʕan<sup>6</sup> il migij li ħaddi\_hna.

A. ʕala kulli ħa:l ʔatʕabt<sup>4</sup> nafsak w argu:k il m<sup>3</sup>samħa.

B. il ʕafw! bass iddi:ni kta:b il ʔinfa\_bta:ʕak. ʕalafan fih wa:ħid ʕandina jiʕref jinfi ʕawuz jiʕallimni ʕwəjja ʕalafan aʕref ʔanfi.

A. huwa r rə:gil da\_lli bi\_jdər'ris lak ʔimla ?

B. aiwa hu:wa, la:kin bi jimli ʕalajja gumal səʕbi ʔawf.

A. itfəḏḏəl adi\_l kita:b.

B. mitʕakkār wi mamnu:n.

<sup>4</sup> Ist Form, "appear"; this IVth form aorist, "causes to appear," would be jizhir (as in next sentence).

<sup>5</sup> These two words bear the same relation to each other as jizhar and jizhir.

<sup>6</sup> Lit. "made me rich from," i.e. "able to dispense with."

FOR CONVERSATIONAL VERB-DRILL, AND ANALYSIS: FORM IV.

<i>Past.</i>	I. ?aʕlant kull in nās bi ħuḍuru ? and so ?aʕlanti, -u.	aiwa mma! ?aʕlant, and so ?aʕlanna.	seħiħ ?aʕlan, and so ?aʕlanit ?aʕlanu.
<i>Aorist.</i>	2. tibʔa tiʕlin in nās bi ħuḍuru bukrā! [and so on, exactly like the simple verb; but always in I, never A or U.]	aʕlinhum bi kulli surur.	maʕlum jifʕlinhum.
<i>Imperat.</i>	3. ?iʕlin in nās bi ħuḍurhum !	m_ana muʕlinhum min badri.	ka:n_lil ?iʕlan wa:ḍiħ ?
<i>Partic.</i>		<i>Weak Verbs of this form.—(A) Weak in Second Radical; (B) Weak in Third Radical.</i>	
<i>Infjn.</i>			
<i>Past.</i>	A.		
<i>Imper.</i>	4. ?afadt axu:ħa ?awi, kattār xerək !	ana mabsu:t inni ?afadtu.	seħiħ ?afardu ?awi.
	?afadti(;) ʕammi ,, ,, xerik,	,, mabsu:ta inni ?afadtu.	,, ?aʕfa:ditu ,, [=afadtu].
	?afadti ʕammitu ,, ,, xerik.	,, ,, inni ?afadtaha.	,, ?afaʕditha ,,
<i>Aorist.</i>	?afadtu ʕammitu ,, ,, xerku.	iħna ,, inna ?afadna:ħa.	,, ?afadtu:ħa ,,
	5. fi:d min feḍlak seħibna.	afi:du iza ka:n mumkin.	jifi:du iza ka:n mumkin.
	fi:di min feḍlik ,, ,,	,, ,, ,, ,,	tifi:du ,, ,, ,,
<i>Infj.</i>	fi:du min feḍluku ,, ,,	nifi:du ,, ,, ,,	jifi(:)du:ħ,, ,, ,,
	6. il ?ifa:da (or ifadtak) ka:nit muħfi:da	mabsu:t inn! ?ifadti ka:nit muħfi:da.	?ifadtu (?ifaʕditha) ka:nit
	B.		
<i>Past.</i>	7. ?aftet ir rə:gil ja muħti ?	aiwa ?aftet ir rə:gil min zama:n,	muħfi:da ?awi.
<i>Imper.</i>	8. ?ifti r rə:gil ħa:lan, ifʕi:ħ !		
<i>Aor.</i>			
<i>Infjn.</i>			

I. "Have you advised all the people of his coming?" 2. "You will kindly advise, etc." 3. "Advise the folk of their coming!"  
 —"I am advising them since early (i.e. have already done so)."—"Was the advertisement very clear?" 4. "You have edified (informed) her brother." 5. "Inform me, please." 6. "The information (your information) was useful." 7. "Have you given a legal decision to the man, O Counsellor?" 8. "Give a legal decision to the man immediately!"—"I will, as soon as possible."  
 —"I hope we'll be pleased with your giving-of-the-decision!"

as<sup>2</sup>ila.

(1.) e:h illi ʔarsaltu lak imba:riḥ? (2.) maʕ min? (3.) leh ma ʔafattini:f? mu:f ana ʔult<sup>1</sup> lak tifi:dni? (4.) iza kutt ʔawre:tu ʔinn il ʔifa:da ʕarurijja umma:l ma sʕanna:f le:h? (5.) sabaʔ ana ʔult<sup>1</sup> lu jintizir ir rædd? (6.) ijjak ʔihma:li fi l ʕibaʕre: di ma\_jkun:f sabbib lak ʔæʕala! (7.) ge:t máxsu:s ʕalafan tiwaddi: li r rædd walla ʕandak fe tami? (8.) min bi jdárris lak il ʔinfa? (9.) hurwa\_b jimli ʕale:k gumal sahla? (10.) biddak tisa:mifini ʕan taʔxi:ri iza kutt addi: lak ʕelabak?

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*For Systematic Grammar.*

1. The aorist is identical with that of I in [i]. But unlike I it takes [i] invariably.
2. Distinguish [jilzam] (I.), "it is necessary," and [jilzim] (IV.), "he compels"; [jizhær] (I.), "he appears," and [jizhir] "he shows."

## XXVII.

## VERBS OF FORM X.

## FOR READING.

*Dialogue between a Doctor and a Patient.*

*Doc.* From what village are you ?

*Pa.* Bagur Menufiya.

*Doc.* What's wrong with you ?

*Pa.* I am ill in my inside.

*Doc.* Since when have you felt bad like this ?

*Pa.* I have felt ill like this for about two months.

*Doc.* Upon my word, I am astonished at you, you fellaheen !  
(To think that) one of you can feel ill, and be so careless about himself.

*Pa.* No, doctor, I was not careless about myself...only—I was ill more than this, but felt the distance (to here) too far.

*Doc.* Such considering-too-far should be in anything but health. No, the fact is you thought stopping at home did not matter, and rather preferred it (thought it nicer).

*Pa.* No, I neither thought it did not matter nor preferred it ; but after I had asked to be directed to your place here, I came, as you see.

*Doc.* I am surprised at you. What, does our place here need directing to ? Why, it's known to everybody. I'm afraid you're trying to gammon me !

*Pa.* Oh, doctor, how can you say such a thing ! You know everything, how could I try to gammon you !

*Doc.* Well, look out you don't. Tell me the real reason.

*Pa.* If I told you, you might think me either a simpleton or an idiot even.

*Doc.* Oh no I won't ; only do say.

*Pa.* The reason that made me wait till now was the death of the grandmother of the wife of my maternal cousin. Allah rest her soul, she was a good woman (*lit.* saint).

<sup>1</sup> For *jitsa:hil*, *inf.* *tasa:hul* ; to be easy-going, tolerant.

<sup>2</sup> *ru:hī*, a rather more intimate word for "self" than *nafs* or *zart* ; e.g. *ʔirḥam ru:hīak*, "have mercy on your poor self."

<sup>3</sup> From *hajjin* (easy, light).

<sup>4</sup> "To consider sweet" (*hilw*).

it tamri:n is sab'a wi 'ifri:n.

il 'a'fa:l illi min si:git " istaf'al " aw " istaf'il."

li l 'irə:ja.

m<sup>3</sup>hawrə be:n haki:m wi fallā:h.

hak. inta\_mn\_inhi balad ?

fal. ana mil bagu:r minufijja.

h. 'ajak 'eh hu:wa ?

f. il mərə'ḏ bita:'i\_f beṭni.

h. istaf'art<sup>1</sup> bi l 'aja: da\_mn\_emta ?

f. ana\_(i)staf'asse:t bu min mudda tigi jahre:n.

h. ja salam, ana b\_astāgrəb luku ja fallā:hī:n! il wa:hīd minku jib'a 'ajja:n wi jissa:hil<sup>2</sup> fi ru:hū<sup>2</sup> m\_a'raf<sup>1</sup> leh.

f. ja gana:b id daktō:r, ana ma\_ssa:(')hiltif fi ru:hī, bass<sup>1</sup> kutt<sup>1</sup> 'ajja:n aktōr min kida w\_istab'adt\_il masa:fa.

h. Listib'a:d jikū:n fi hā:ga ger il mərə'ḏ. inta lli kutt<sup>1</sup> mistahwin<sup>3</sup> wi mistahilī<sup>4</sup> l 'a'da fi l balad.

f. la: ! la kutt<sup>1</sup> mistahwin il 'u'a:d fi l balad wala mistahilīh ; innama lamma\_stadalle:t<sup>5</sup> 'ala ma'halluku 'adi:ni gert.

h. ana b\_asta'gib lak! hu:wa ma'hallina 'a:wuz\_il\_istidla:l? da ma'ru:f li kulli wa:hīd ; inta 'ijja:k bi tistaghilni<sup>6</sup> !

f. la, il 'afw ja sa'att id daktō:r, inta\_b ti'ref kulli hā:ga, w\_astaghilak izza:j !

h. tējjib, ma\_b tistaghilni:f. 'ul li 'ala hā'i:ḥit il 'amr.

f. in 'ult<sup>1</sup> lak 'ala hā'i:ḥit il 'amr jimkin tistāgfimni<sup>7</sup> wi tista'beṭni<sup>8</sup> kaman.

h. la:, la:, la:, ma b\_asta'beṭekf,—bass<sup>1</sup> 'ul.

f. is sabab illi xōllan(i) astanna<sup>9</sup> li hadd<sup>1</sup> dilwəḥt<sup>1</sup> mo:t sitt mərə:t ibn<sup>1</sup> xōlti. eṭṭeh jirhamha ka:nit wili:ja<sup>10</sup> kwaijisa!

<sup>5</sup> Ist Form dall, " to direct (a person) to ('ala)."

<sup>6</sup> From ga:hil, " a fool."

<sup>7</sup> From gāfim, " an inexpert."

<sup>8</sup> From 'ūbī:t, " an idiot."

<sup>9</sup> For ista'anna.

<sup>10</sup> Lit. " saint " (Moslem).

*Doc.* Hullo! why, according to that, you could claim (pretend) that all the people in the world are your relations.

*Pa.* Now look here, do you want me to fetch you out a reason from below the earth?

*Doc.* No, but anyone who heard you tell that tale would reject it and disbelieve you.

*Pa.* I *can* tell you the true causes, only please don't deride them.

*Doc.* I call you to witness, O you who are sitting, *did* we hear from him anything rational, and called it strange?

*Bysitters.* No, if he told us of anything rational, we should not call it improbable: (*to the patient*) For we have heard many stories from others and did not call them impossible.

*Pa.* Well, it's beyond my power!—Since you are so domineering, then, there's nothing in it more than the matter of Ramadan and the Feast.

*Doc.* And why didn't you say so from the first, and it would have avoided all this trouble and waste of time for nothing. Enough of this. Used you to ask-to-be-given medicine at home?

*Pa.* I used, but I did not obtain any benefit from it.

*Doc.* What! didn't you ask advice of any doctor?

*Pa.* No, why should I consult any doctor while the druggists are to be found with us? There is no need to consult (them).

*Doc.* No *wonder* you too did not profit at all from the medicine you asked for.

*Pa.* To come to the point, here we've come to you to see what you'll do to me.

[*Here the Doctor submits the patient to a thorough examination.*]

*Doc.* Off with you, strip off these dirty clothes, take a bath, put on clean clothes, and go into hospital, and I trust you'll wake in the morning feeling better.

<sup>1</sup> For *jidiṣi*, VIII. of *daʿa*, "to call oneself," "pretend," "make claim" (*daʿwa*(:), p. *daʿarwi*).

<sup>2</sup> From *ʿabiḥ*, "vile."

<sup>3</sup> Or *jikazzib*, "belie," "deny," "call false." *saddaʿ* is also pronounced *saddaʿ*.

<sup>4</sup> From *gāriḥ*, "strange," "odd," "unlikely"; cp. *istabʿad*, with same meaning."

<sup>5</sup> *Li*. "I ask for you as witness" (*ʃa:hid*).

<sup>6</sup> Or *ma\_b jaddi:ʃi hi:la*; often means "I can't, or couldn't, help it."

<sup>7</sup> "Making-yourselves-rulers" (*ḥa:kim*).



h. deh da! da\_n<sub>t</sub>a 'ala kida ti<sup>2</sup>d<sup>2</sup>ur tiddi<sup>1</sup>'i<sup>1</sup> ?inni n na:s illi fi d dunja kullaha ?<sup>2</sup>er<sup>2</sup>jabak !

f. umma:l inta 'a:wuz astòx'reg lak sabab min taftit il ?erd<sup>1</sup> ba<sup>2</sup>a ?

h. la: bass<sup>1</sup> kull<sup>1</sup> min sim<sup>1</sup>'ak ti<sup>2</sup>u:l il ka'l<sup>1</sup>am da jista<sup>2</sup>'ba<sup>2</sup>hu<sup>2</sup> wala<sup>2</sup>jsadda<sup>2</sup>?f<sup>3</sup>.

f. an<sup>2</sup>a<sup>2</sup>d<sup>2</sup>ur<sup>2</sup>a<sup>2</sup>ul lak 'al ?asba:b is səhi:ña, bass<sup>1</sup> ma tistògrebha:f<sup>4</sup>.

h. ana b<sup>2</sup>asta<sup>2</sup>f<sup>2</sup>'hidku<sup>5</sup> ja<sup>2</sup>lli ?a<sup>1</sup>'di:n! alla ñna<sup>2</sup>(i)mi<sup>1</sup>'na minnu ña:ga ma<sup>2</sup>'u:la w<sup>2</sup>istògreb<sup>2</sup>'na:ha ?

il ?a:di:n. la: ! lau ?al lina 'ala ña:ga ma<sup>2</sup>'a<sup>2</sup>u:la ma nistògrebha:f. (lil mēri:ð) 'alafan simi<sup>1</sup>'na min ge:rak hikajart kiti:r<sup>2</sup> ?awi wala stagrebna:ha:f.

f. ?eh! ma<sup>2</sup>b jaddi hi:la!<sup>6</sup> mada:m intu mithakkimi:n<sup>7</sup> ?awi, fa mafif ña:ga illa mas<sup>2</sup>alit rēmedē:n wi l 'i:d.

h. wi leh ma ?ultif kida mil ?awwil, wi ka:n bala<sup>2</sup> it ta<sup>2</sup>'ab da kullu wi ðeja:<sup>8</sup> il wē<sup>2</sup>t 'ala ?alla je:<sup>8</sup>? . . . ma 'ale:na min da kullu!<sup>9</sup> iuta kutt<sup>1</sup>\_b tista<sup>2</sup>'tē dawa fi l balad ?

f. kutt<sup>1</sup> b<sup>2</sup>asta<sup>2</sup>'tē dawa, la: kin ma<sup>2</sup>sta<sup>2</sup>ñseltif minnu 'ala fajda.

h. hu:wa<sup>2</sup>nta ma<sup>2</sup>sta<sup>2</sup>fartif<sup>10</sup> wa:hid ñaki:m ?

f. la:, astaf<sup>2</sup>i:r wa:hid ñaki:m leh, mada:m il 'ettēri:n mawgu:di:n 'andina ? mafif luzu:m li l<sup>2</sup>isti<sup>2</sup>'a:ra (or li<sup>2</sup>stif<sup>2</sup>'arithum).

h. atari:k<sup>11</sup> inta rēxer ma<sup>2</sup>stafattif ña:ga mid dawa<sup>2</sup>ll<sup>2</sup>ista<sup>2</sup>'tē:tu !

f. il ma<sup>2</sup>'su:d<sup>2</sup>adi:ni getku ?amm<sup>2</sup>afu:f ña ti<sup>2</sup>'milu: li e:

[hina l ñaki:m wa<sup>2</sup>'a<sup>2</sup> l kaff if ja:fi 'al mēri:ð.]

h. jettē ru:ñ<sup>2</sup>i<sup>2</sup>la<sup>2</sup> hudu:mak il wisxá di, w<sup>2</sup>ista<sup>2</sup>ñamma,<sup>12</sup> w<sup>2</sup>ilbis hudu:m ni<sup>2</sup>ði:fa, w<sup>2</sup>idxul il mista<sup>2</sup>ffa, in ja ?ettēh tisbañ mitna<sup>2</sup>wif.

<sup>8</sup> "The no-thing."

<sup>9</sup> *Lit.* "What is on us in all this ?"

<sup>10</sup> *ʃa:r*, *jiʃu:r* ('ala) = "advise"; *ʃa:wir* or *istaʃa:r*, "ask advice," "consult"; *ifʃa:wir*, "be consulted"; *ʃo:ra* or *maʃwārū*, "advice"; *istiʃa:ra*, "consultation"; *mustaʃa:r*, "consulted-one," "adviser."

<sup>11</sup> Or *igrennak*.

<sup>12</sup> Take-a-bath (*ñamma:m*; distinguish *ñama:m* "pigeons"). This is a variant of the Xth Form, combining its features with those of Form II.: *istañamma*, *istañammēt*, *jistañamma*, *mistañammi* (no *inf.*), cp. *istarejjañ* below.

*Pa.* Why I hope to wake feeling well again, and with my strength quite come back to me again.

*Doc.* Yes, I hope that after a week's time you will have quite recovered from this illness, and return home as fit as anything.

*Pa.* I'm only afraid, Doctor, that when I go back home, this illness will come back on me again, and I get as pale (yellow) as I am to-day.

*Doc.* Don't be afraid! why did you get pale, for any reason except your having been ill so long? Come, my good fellow, in you go, and rest; come then!

*Pa.* Oh thank you, thank you, Doctor! Allah bless you in everything you set your hand to! Allah keep to you your offspring, and preserve to you your life!

*Doc.* Thanks very much! Attendant, bring on the next case. Only let it not be a chatterbox like this!

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<sup>1</sup> *ra:ʔ*, *lit.* "be clear"; *fa:ʔ*, "recover," "get over (an illness)."

<sup>2</sup> *Lit.* "taking spoil."

<sup>3</sup> IXth Form, only for colours and deformities, *e.g.* *iḥmárr*, "blush," *iṣwagg*, "be crooked." The *third* radical is doubled. The aorist is *jisfárr*.

f. d\_ana ʕafami inn\_ʕsbaħ m<sup>o</sup>fárfiʃ wi ma:lik he:li ʔawi!

h. aiwa, in ja ʔaħħəħ baʕd\_usbu:ʕ tiru:ʔ wi tfu:ʔ<sup>i</sup> mil ʕaja: da bi l mǝrrá wi tirga:ʕ baladak sailim ganim.<sup>2</sup>

f. bass<sup>1</sup> ja saʕatt il baʃ ħaki:m ana xajif, lamm(a)\_arəwwaħ jirtadd<sup>1</sup> ʕalajja\_l mǝrəð taini, w\_ʕsfárrr<sup>1</sup> zejji m\_ana dilwa:ʔt.

ħ. la:, ma\_txəff, hu:wa\_nta\_(i)sfárrret:<sup>3</sup> illa min tu:l il mǝrəð wəjja:k? itfəððəl ja ħabi:bi\_dxul gu:wa ʕafan tistǝrəjjah\_itfəððəl!

f. kattár xerək ja ħáðrit id doktor. əħħə jiba:ʕrik lak fi kulli je: ħəttərt ʔi:dak fi:h, wi\_jxálli: lak\_anga:lak,<sup>4</sup> wi jihʕəz lak ħaja:tak!

ħ. rəbbina jihʕəzək!...ja tamǝrqi, ha:t illi baʕdu. bass<sup>1</sup> ma\_jkunʃ gǝlaba:wi kida!

asʔila.

(1.) il mǝri:ð ħass<sup>1</sup>\_b ʔe:h...min emta? (2.) ʕalafan e:h istǝgrəb il ħaki:m mil falláħi:n? (3.) ʕalafan e:h ma rəħf lil ħaki:m awwil ma jaʕúr bi l mǝrəð? ʔul lina ʕala kulli\_l ʔaʕzar illi l fallá:h ʔadʕdimha. (4.) ʔibil id dəktor il ʔaʕzar do:l? walla ga:wib ʕale:ha zzejji? (5.) eh ka:n is sabab il ħa:ʔi:ʔi fi komu tʔáxxər? (6.) ʕalafan e: ma kanʃ istaʔar wa:ħid ħaki:m fi baladu? (7.) ʔal lu\_l ħaki:m jiʕmil e: baʕdima waʔʔaʕ ʔale:h il kaʃf? (8.) e:h ka:n ʕafam il fallá:ħ? w\_e: ka:n xo:fu? (9.) daʕa l fallá:ħ li\_l ħaki:m bi ʔe:h? (10.) ʔeh illi nitʕallimu mil ħika:ja di?

Inf. isfire:r. It has not been thought necessary to elaborate this very simple form in a verb-drill section.

<sup>4</sup> Pl. of naql, respectful word for "son."

FOR CONVERSATIONAL VERB-DRILL, AND ANALYSIS: FORM X.

<i>Past.</i>	1. ista <sup>g</sup> gilt imba:ri:h leh ? ista <sup>g</sup> gilti " ? ista <sup>g</sup> giltu " ?	ista <sup>g</sup> gilt wis salam ! [or ma sta <sup>g</sup> gilti:]. " " " " ista <sup>g</sup> gilna " " [ma sta <sup>g</sup> gilna:]. b asta <sup>g</sup> gil wis salam [or ma b_asta <sup>g</sup> gil:].	aiwa, ista <sup>g</sup> gil [or ma sta <sup>g</sup> gil]. " ista <sup>g</sup> gilt [ma sta <sup>g</sup> gilt:]. " ista <sup>g</sup> gilu [ma sta <sup>g</sup> gilu:]. aiwa, bi jista <sup>g</sup> gil [ma_b jista <sup>g</sup> gil]. " " tista <sup>g</sup> gil [ma_b tista <sup>g</sup> gil]. " " jista <sup>g</sup> gilu [ma_b jista <sup>g</sup> gilu:]. L_jisti <sup>g</sup> gal: da mu:f mufi:d.
<i>Avist.</i>	2. bi tista <sup>g</sup> gil leh ja si:di ? " tista <sup>g</sup> gili " ja sitti ? " tista <sup>g</sup> gilu " ja gama:sa ?	" " " " " " " " bi nista <sup>g</sup> gil " " [ " ma_b nista <sup>g</sup> gil].	" " " " " " " " " " " " " " " "
<i>Imper.</i>	3. ista <sup>g</sup> gil (-i, -u).	m_ana mista <sup>g</sup> gil (-a) [ma hna mista <sup>g</sup> gili:n].	L_jisti <sup>g</sup> gal: da mu:f mufi:d.
<i>Partic.</i>	4. istas <sup>g</sup> mahtu_мба:ri:h ? [istasmah'taha?]	aiwa_stasmahtu [istasmah'taha].	səhi:h istasmahu [istasmahha].
<i>Infm.</i>	ista <sup>g</sup> mah'ti:h imba:ri:h [istasmah'ti:ha ?] ista <sup>g</sup> mahtu:h " ? [istasmahtu:ha?]	" _stasmahna:h [istasmahna:ha]. ai na <sup>g</sup> am ma_stasmahtu:f [stasmah'taha:]. " " " " " ma_stasmahnah:f [_stasmahnaha:].	" istasmahitu [istasmahitha]. , istasma'h_u: [istasmahu:ha]. ma_stasmahu:f [_stasmahha:]. " _stasmahitu:f [_stasmahitha:]. " _stasmahu:f [_stasmahuha:].
	5. ma_stasmahtu:f. [_stasmahtaha:]. " _stasmahiti:f. [_stasmahitha:]. " _stasmahtuh:f. [_stasmahtuha:].	" " " " " " " " " " " " " " " "	( xəll_isti:hde:ru 'alajj_ana. ( xəll_isti:hde:ra 'alajj ana.
	6. istoh'der lina l ka:tib (hurma). istoh'de'ri_nna " " istoh'deru nna l hurma.	{ astoh'deru ha:lan [astoh'de'ru_lku]. { astoh'derha " [astoh'derha_lku]. nistoh'derha " [nistoh'derha_lku]. təjib m_astah'daru:f [_astah'darha:]. " ma mistah'daru:f [mistah'darha:]. " " " "	" " " "
	7. balaf! ma tistoh'deru:f! [tistoh'derha:]. " " tistoh'deruh (tistah'deruha:). " " " "	astəgfər eite:h astaghilak izza:j !	" " " "
	8. iw'a tistaghilni !		istigha:l in nəs mu:f zo:?

*This form has a variant which combines the features of the II<sup>nd</sup> and X<sup>th</sup> Forms.*

9. istarejjaht sanduhum ?	aiwa_starejjaht [la: ma_starejjahtti].	sahih istarejjaht.
istarejjahti " ?	" " "	istarejjaht.
istrejjahtu " ?	" _starejjahtna [ " _starejjahtna:[]].	" istarejjahtu.
10. itfeddel istarejjaht (-i, -u).	m_ana mistarejjaht (-a) [ma_hna mistarejjahtin].	[no <i>infinitive</i> .]

1. " Why did you hurry yesterday ? "
2. " Why are hurrying, my good sir ? "
3. " Hurry up ! " — " Why I *am* hurrying ! " — " This hurrying is not expedient . "
4. " Did you ask him for forgiveness yesterday ? "
5. " You didn't ask his forgiveness . "
6. " Summon for us the clerk (the woman). "
7. " Stay, don't summon him (her). "
8. " Take care you don't try fooling me. " — " I cry God pardon ! " — " How should I try to fool you ! " — " Trying to fool people is bad manners (taste). "
9. " Did you rest at their house ? "
10. " Please rest yourself. "

*Weak Verbs of this Form.*

(A) With 2nd and 3rd rads. the same. (B) With 2nd rad. weak. (C) With 3rd rad. weak.

*Past.* A. I. ista?allert<sub>ir</sub> rəg'il le'h ? } *etc., like*

ista?allert<sub>u</sub>s sitt<sup>1</sup> le'h ? } səh'h

Aorist. } jisa'h'h.

*Part., Inf.* I. bi tista?all<sub>ir</sub> rəg'il le'h ?

II. into mista?hil<sub>il</sub> mahijja le'h ?

NOTE.—No. 13 shows that the two final radicals are sometimes found separated, e.g. ista?hil, jista?hil, "to consider too little," Pali!]. Here, when they coalesce, the meaning is rather different, "to consider little," i.e. "to belittle" (Nos. 11 and 12); or "to be independent" (No. 13, column 2).

*Past.* B. I.4. muš istaš'ürt il h'akim ?

" istaš'ürtu l h'akim ?

*Aor., Inf.* I.5. ra'h tistaš'ir " [etc., like jibriš']

*Inf. Const.* I.6. istiš'arrit il h'akim da nafa š'itna.

NORÉ.—Here again we meet with uncontracted forms, e.g. istagwib (instead of istaga:b), "to ask for an answer" (gawa:b). And here again a contracted form may coexist, but with a different meaning: e.g. istaga:b (jista:ib, istagi:b, mistagi:b, istiga:ba) means "to grant a prayer" (God).

*Past.* C. I.7. istabde:t<sub>emta</sub> [-i, -u].

*Aorist.* I.8. ha tistabda<sub>dilwə'ti</sub> ha:lan ?

*Imp., Part., Inf. D.* I.9. istabda fi š'ugl innaharda ! [-i, -u].

*Past, Aor., Partic.* } I.20. istaxäbbet le'h imbari:h, ja š'ali.

istaxäbbe:ti " " fe'tma.

I.21. istanne(š)tni\* le'h ja š'ali.

istannetini " " fe'tma.

\* From istanna; ista'ann is the original word, meaning, "to await with patience."

- I.1. "Why did you belittle the fellow?" I.3. "Why do you call the salary too low?"—"Because I want to live independent."—"Well, independence is best." I.4. "Have you not consulted the doctor?" I.5. "Shall you consult the doctor?"—"Why should I...?"—"Because a consultation will do you good." I.6. "The consulting of that doctor did me good."—"Our consulting of him did us good too."—"But my consulting of him did *not*." I.7. "When did you make a start?" I.20. "Why did you hide yesterday. Ali?" I.21. "Why did you wait for us, Ali?"

(D) A variant of C.

la ! ista'allu.

sahi:h ma sta'alluha:š.

la ! bi jista'allu.

sahi:h l istri?al ašjad.

sahi:h lil, mista'hil ("to consider too little," Pali!]. Here, when they coalesce, the meaning is rather different, "to consider little," i.e. "to belittle" (Nos. 11 and 12); or "to be independent" (No. 13, column 2).

bärdu<sub>sta</sub>š'ar il h'akim.

" \_staš'aru l "

š'alajan<sub>il</sub> istiš'arə š'fidak.

amma<sub>stj</sub>š'ürti fiš ma

nafa š'itni:š.

sahi:h istabda mba:rih

[istabdat, istabdu].

" jistabda š'awam.

[mistabdijja, mistabdijjin.]

sahi:h ma kan<sup>1</sup> mistaxäbbi.

" " kanit<sup>1</sup> mistaxäbbijja.

sahi:h ma kan<sup>1</sup> mistammik.

" " kanit<sup>1</sup> mistannijja:ki.

*like* š'arə, jiš'arə;  
*participle in I.*

istabde:t imbari:h [istabde:na].

aiv astabda š'awam.

d ana mistabdi min imbari:h.

ma kuttij astaxäbba.

" " "

ma kuttij astanna:k.

" " astanna:ki.

*For Systematic Grammar.* (XXVII.)

1. The penultimate vowel is [a] throughout and invariably. The final vowel is [a] or [i] according to exactly the same rule as was laid down for Forms II. and V. (See pp. 160-166).
2. In the verbs with second radical weak the infinitive takes on the feminine termination [-a], as did the corresponding verbs of Form IV. (cp. [ifa:da] with [istifa:da]). And in other respects the two are parallel.
3. The verbs with third radical weak are conjugated like [ʔara jiʔra], not [bana jibni].
4. Signification of this form: (a) To *consider* a thing or person thus or thus (see above Nos. 8, 11). (b) To ask for the doing of such and such an action (see Nos. 4, 6).

N.B.—(2) may be reflexive: thus [istaʕgilt] may mean "I asked myself to hurry," *i.e.* "I hurried"; or "I asked so-and-so to hurry," [istaʕgilt ʕali], "I hurried Ali up."

## XXVIII.

## FOR READING.

*Dialogue on the Courtesies of Debate.*

A. I want to have a discussion with you on the subject of religion.

B. Please do; only on the condition of our maintaining each other's dignity.

A. I disputed with a man lately on a certain subject, and he contradicted me and did not maintain my dignity.

B. He was wrong in contradicting you. Perhaps, though, you disputed more than was necessary.

A. No. The man annoyed me much; he would even interrupt me at every sentence.

B. Well, truly, beyond all dispute, interruption of one's talk disturbs one's thought and contravenes the courtesies of discussion.

A. *Que voulez-vous?* Whoever mixes with fools merits this.

B. I'd like to say, though, even if he did cross you, you must nevertheless condone him seeing he is ignorant.

A. Oh, come now! I have compliance and condoning in more (important things) than this!

B. I see that a man must observe the rules of debating, I mean, not to be (too) lax on the one hand, nor (too) strict on the other.

A. I agree with you on this idea; I don't want to make concessions from truth on the one hand, nor to be dictatorial with whoever disputes with me on the other.

B. Truly, when one of us controverts with another he shouldn't quarrel with him; one must bar quarrelling in controversy.

A. In that case the controversy should be conducted on a recognised order.

<sup>1</sup> An elastic word (*sing.* ʔadab), meaning "courtesies," "humanities," "ethics."

<sup>2</sup> Form III. is direct', ana(:)ʔ(i)ʃak. The reflexive VI. needs the preposition wejja.

<sup>3</sup> hefaʒ, "keep"; III., "study to keep."

<sup>4</sup> baħas "enquire," baħis, "discuss with."

<sup>5</sup> From ǧelett, "a mistake."

<sup>6</sup> The ʃ is hardly more than a s: see p. 155, n.

<sup>7</sup> Originally from root ʔjʔ, "narrow" (VI., ana midda:jiʔ, "I am annoyed").

<sup>8</sup> Or mʔnazʕa.

<sup>9</sup> From nazar, a view or opinion.



it tamri:n it tamanja wi ʕifri:n.  
 m<sup>ə</sup>ħawra fi ʔa(:)da:b<sup>1</sup> il m<sup>ə</sup>naʔja.  
 li l ʔire:ja.

A. aħibb\_atna:ʔif wejja:k<sup>2</sup> fi mawḏu:ʕ id dim.

B. itfaḏḏel bass<sup>1</sup> taħt<sup>1</sup> ʃert<sup>1</sup> nħa:fiz<sup>3</sup> ʕala kərə:mit baʕḏina.

A. ana ba(:)ħist<sup>14</sup> wa:ħid min ʔurejjib fi mawḏu:ʕ, wi ge(:)liṭni<sup>5</sup> wala ħa(:)fiz<sup>16</sup> ʕala kərəmti.

B. ma lu:ʃ ħa<sup>ʔ1</sup> fi mgaltitak; jimkin, ja ʔaxi, naʔiftu zija:da ʕan il luzu:m.

A. la:, da dajiʔni<sup>7</sup> ʔawi, ħatta ka:n jiʔa(:)tiʕni f kull<sup>1</sup> gumla.

B. amma min ge:r niza:ʕ<sup>8</sup> fa\_l m<sup>ə</sup>ʔetʕa fil kala:m tifawwiʃ ʕal fikr wi\_txa:lif ada:b il m<sup>ə</sup>neʔrū.<sup>9</sup>

A. aho\_lli\_jxæ:liṭ il guhala jistaħa<sup>ʔ1</sup> kida.

B. aʔul lak, w in kannu<sup>11</sup> ʕarḏak,<sup>12</sup> bürḏu jilzamak tiʕsamħu ħe:s innu ga:ħil.

A. deh da, d ana ʕandi tasa:ħul wi tasa:muħ f\_aktar min kida.

B. an\_aʃu:f inni\_l wa:ħid la:zim jire:ʕi l ʔusu:l<sup>13</sup> fi l m<sup>ə</sup>neʔrū, jaʕni ma jkunʃ missa:ħil min giha wala mdaʔa<sup>14</sup> min giha.

A. ana mwafʔak ʕal fikʕra: di, wal\_aħibbiʃ atna:zil<sup>15</sup> ʕan il ħa<sup>ʔ1</sup> min giha wal\_aħakkim<sup>16</sup> fi lli\_jgaʕdilni<sup>17</sup> min giha.

B. bürḏu, lamma\_l wa:ħid minna\_jga:dil it ta:ni muʃ la:zim jixūn<sup>18</sup> u; la:zim jimna<sup>ʕ</sup> il m<sup>ə</sup>xānʔa fi l m<sup>ə</sup>gadla. (or xina:ʔ, gida:l).

A. ʕala kida tikū:n il m<sup>ə</sup>gadla bi tārti:b maʕlu:m.

<sup>10</sup> Also ʕa:ʃir, "to come into contact with."

<sup>11</sup> The complement of ka:n is the *objective* case in Arabic. This queer construction here appears to mean "If it be him (who) thwarted."

<sup>12</sup> And so ma:ni<sup>ʕ</sup>, "thwart," "try to prevent," (mana<sup>ʕ</sup>).

<sup>13</sup> *Sing.* ʔæsl, "root."

<sup>14</sup> So, tadʔi:ʔ, "accuracy," or "over particularity."

<sup>15</sup> And so in good sense, "to condescend."

<sup>16</sup> *Lit.* "to make oneself a ruler" (ħa:kim).

<sup>17</sup> The word means more distinctly "dispute" than either na:ʔif, na:ʔir, or ba:ħis.

<sup>18</sup> *Lit.* "try to strangle" (xanaʔ).

*B.* Certainly; namely, that everyone should wait for the other, so that he may answer him just as *he* expressed his thoughts without (the other) interrupting him.

*A.* I say, my dear man, you may announce this rule to others, but not to Egyptians. Why, if you are in any gathering you find them all putting each other out, so that you can't tell the one who is speaking from the one who is listening; so that if you hailed any of them he would not hear your call!

*B.* In that case, the first thing we have to learn, if we want to get on, is forbearance, I mean that each should keep his temper with the other, until he gets his right(s) in full, and takes his turn and finishes his speech.

*A.* Excellent! So then, do we want to debate together with a debate that conforms to these principles?

*B.* With much satisfaction; agreed! But the present moment does not enable us (to do) this.

*A.* Well, let us wait until a not-distant day. Good-day.

*B.* Good-day to you.

<sup>1</sup> From *abda* (IV.).

<sup>2</sup> *ħe:s*, "since"; *bi ħe:s*, "in such a manner that" (the *bi* of *manner*).

<sup>3</sup> *X.*, from root *wfj*, meaning "full," "complete."

B. *ṭabʿan*, bi *ḥes* kull<sup>1</sup> wa:*ḥid* jintizir it ta:*ni* ḥatta *jgawbu* zejjima huwa *b* jibdi<sup>2</sup> fikru min ger ma-*j*ʿatʿu.

A. amm-*a*ʿul lak ja ʿaxi; il *ḥukm*<sup>1</sup> da tiʿdūr tiʿu:lu li ger il *məsrijjim*! da-*nta*, iza *nwagatt*<sup>1</sup> fi ʿajji galsa tila:<sup>2</sup>i kulluhum bi-*j*sawwifu ʿala baʿḍ, ma tiʿreff illi bi *jikkallim* milli *b* jisma<sup>3</sup>; bi *ḥes*<sup>2</sup> law nadert ʿala ʿajji wa:*ḥid* ma jisma<sup>3</sup>f<sup>1</sup> nida:k.

B. ʿala kida ʿawwil fe: la:*zim* nitʿallimu, iza kunna ʿawzim nitʿaddim, hu:*wa*-*t* taʿanni, bi *ḥes* inn<sup>1</sup> kull<sup>1</sup> wa:*ḥid* jitewwil ba:*lu* li geru ḥatta jistawfa<sup>3</sup> ḥaʿʿu wi ja:*xud* do:*ru* wi-*j*tammim kala:*mu*.

A. *kwaijis* xa:*lis*! iza<sup>4</sup> niḥibb<sup>1</sup> nitna:<sup>2</sup>if mʿnaʿ<sup>2</sup>ja-*m*ṭabʿa<sup>5</sup> li l maba:*di*<sup>6</sup> do:*l*?

B. bi kulli-*rtija*:ḥ, ana-*mwa*:fiʿ, la:*kin* il waʿt<sup>1</sup> da ma-*j*saʿidna:<sup>7</sup> ʿala kida.

A. *ṭajib* nintizir li jo:m ʿurajjib. naḥa:*rak* saʿi:*d*.

B. naḥa:*rak* mʿba:*rak*.

asʿila.

(1.) e:h awwil *ṣert* li-*lli* jḥibbu jinaʿ<sup>2</sup>fu baʿḍ? (2.) lina ḥaʿʿ fi mugalṭit in na:*s* wi-*mdaj*ʿithum? (3.) tiʿmil e:h il mʿʿatʿa fi l kala:*m*? (4.) iza ka:m wa:*ḥid* ga:*hil* jiʿerdək tiʿmil lu ʿe:h? (5.) niḥfəz *ṭari*:ʿa mitwassəta be:m e: wi ʿe: fi l mʿbaḥsa? (6.) e:h it tārṭi:b illi la:*zim* mʿreʿa:*rtu* waʿt il mʿgadla? (7.) eh wa:*zi*:fit sa:*ḥib* il kursi? (8.) jimkin nitəbbaʿ il maba:*di* di:*jahi*:ja ʿal *məsrijjim*? (9.) e:h illi la:*zim* dārsu fi *məs*r ḥatta titʿaddim il balad it taʿaddum il məṭlu:*b* wi l mārgu:*b*?

<sup>4</sup> Or fa ʿizan: elegant for "therefore," "well, then."

<sup>5</sup> The root means fold: cp. *ṭabbaʿ* il maba:*di* ʿal ʿamal, "he applied his principles to action"; it *ṭəṭbiʿ*<sup>2</sup>, the application.

<sup>6</sup> *Sing.* mabda.

<sup>7</sup> *Lit.* "help," the regular word for "enable."

FOR CONVERSATIONAL VERB-DRILL, AND ANALYSIS: FORM III.

<i>Past.</i>	<p>1. ga(:)'wibt<sup>t</sup> kida le:h ja 'ali ?  ga(:)'wibt<sup>i</sup> " ja fetma ?  ga(:)'wibtu " ja wla:d ?</p> <p>2. [ga'wibtu, gawib'taha; gawib'ti:h,  gawib'ti:ha; gawibtu:t,h, gawibtu:ha.]</p>	<p>ga(:)'wibt<sup>t</sup> kida wi s salaim !  " " " " !  ga(:)'wibna,, " " " !  [gawib'na:h, gawibna:ha.]</p>	<p>aiwa ga:wib kida.  " gawbit "  " gawbu "  [gawbu, ga'wibha; gaw'bitu,  gaw'bita; gawbu:h,  gawbu:ha.]</p>
<i>Aorist.</i>	<p>3. tigaxwib 'as su'a:l emta ja 'ali ?  tigawbi " " fetma ?  tigawbu " " wla:d ?</p> <p>4. [ti'gawbu, tiga'wibha; tigawbi:t,h,  tigawbi:ha; tigawbu:h, tigawbu:ha.]  [N.B.—bi_tgawib, bi_tga'wibha, bi  _tgawbu, etc.]</p>	<p>aga:wib 'ale:h ba'c<sup>d</sup>l fwejjja.  " " " "  niga:wib " " "  [agawbu...niga'wibha, etc., etc.]</p>	<p>ijjak jigaxwib wala jinsa:f.  " tigarwib " tinsa:f.  " jigawbu " jinsu:f.  [jigawbu, jiga'wibha;  jigaw'bu:h, jigaw'bu:ha.]</p>
<i>Partic.</i> <i>Imperat.</i>	<p>5. m'ga:wib 'as su'a:l kida le:h ?  inti mgawba abuki " " ?  intu mgawbin abuku " " ?  il m'gawba di mij bi 'adab !  m'gaw'bitu kida Labuh hara:m !  7. balas m'naz'a wi mxon'a !  8. ma gawibtif 'ali gawa:b se'f ?  " " fetma " ?  " gawibtif 'ali " ?  " " fetma " ?  " gawibtu:f l iwla:d " ?</p>	<p>ana_m'ga:wib 'addima_fhimt.  ana mgawba " "  ihna mgawbin " fihimna.  sahih m'gawbit il wila:d l abuhum bi f  wi_mgaw'bita l abu:ha hara:m zija:da kaman.  ai na'am in niza:' wi l xina: ma jinfa'u:f.  ma gawib'tu:f bi l mdrd !  " ga'wibtaha:f " "  " gawibtu:f " "  " ga'wibtaha:f, " "  " ga'wibnahum,f, " "</p>	<p>ga:wib ahisan dilwe't !  gawbi " " !  gawbu " " !  gawbi " " !  gawbu " " !  [ f sak<sup>t</sup> da 'e:b.  kaman.  ma jinfa'u:f.  sehiih, ma gawbu:f.  " " gawibha:f.  " " gawbitu:f.  " " gawbitaha:f.  " " gawbuhum,f.</p>
<i>Alternative</i> <i>Infinitive</i>			

9. ma tga'wibj zed: kida !	il 'aħsan m_agawbu:f bi l murrá.	bárdũ aħsan ma_jgawbu:f.
„ „ zeinab „ !	m_agawib'na:f „ „	„ „ „ „_jgawibha:f.
„ „ tgawbi:f zed: „ !	m_agawbu:f „ „	„ „ „ „_jgawbu:f.
„ „ zeinab „ !	m_agawibha:f „ „	„ „ „ „_jgawibha:f.
„ „ tgawbu:f ig gama:'a do:l kida !	ma_agawibhumf „ „	„ „ „ „_jgawbuhum.

*Weak Verbs of this Form.*

3rd rad. { weak : { like bana, { jibni. { Infinitives. {	<p>10. na(:)'det 'ala 'arabijja. bi_tna:di 'ala min ? na:du 'ala_brahim, ja 'ali wi fetma.</p> <p>11. il m'nadijja ma nafa'itf ? o? in 'nida ma nafa'f ?</p>	<p>aíwa na(:)'det 'ale:ha 'awi. b ana:di 'ala_mtammad. m_ana mna:di 'ale:h.</p> <p>la:, m'nadijiti ma nafa'itf. „ nida:ja ma nafa'f.</p>	<p>sahi:h 'na:da 'ale:ha. sahi:h bi jna:di. w ana kaman m'na(:)dijja (ihna_mna:dijjin). sahi:h m'nadijiti ma nafa'itf. „ ni'da:h ma nafa'f.</p>
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1. "Why did you answer so, Ali?"
2. "Why did you answer him, her, so?"
3. "When will you answer (to) the question, Ali?"
4. "When will you answer him, her?"
5. "Why are you answering the question in that way?"—"I am answering it as far as I understood it."
6. "Answering so is not polite."—"True, for children to answer their father so is a shame."—"His answering his father so is very wrong." "And her's is worse."
7. "No more wrangling and scuffling now!"—"Well, wrangling and scuffling are no good."
8. "Didn't you answer Ali harshly?"—"I didn't answer him at all!"
9. "Don't answer Zed, Zeynab so!"—"I'd better not answer him, her, at all."
10. "Have you hailed the cab?"—"Whom are you hailing?"—"Hail Abraham, O Ali and Fatima!"
11. "Did the hail not succeed?"—"Yes, my (our) hail failed."

FOR CONVERSATIONAL VERB-DRILL, AND ANALYSIS. FORM VI. (LIKE III., WITH [it] PREFIXED.)

<p>I. bi titnazʼu ʼala ʼe:h ?            bi titna:ziʼ wəjja:h le:h ja ʼali ?            bi titnazʼi wəjja:h le:h ja fətma ?            2. itna(:)ziʼtu ʼala ʼe:h imba:ri:h.            3. bi titgahlu kida le:h ?</p>	<p>bi nitna:ziʼ ʼala nikla.            } b atna:ziʼ wajja:h „            ma_tna(:)ziʼna:ʼ ʼal ha:ga.            ma_b nitgaʼhilʼ.</p>	<p>it tana:zuʼ da kullu ʼala nikla ! (<i>infn.</i>)            } tana(:)ʼzuʼku da ʼala nikla ʼerb ! „            la:; juftuku mitnazʼin. (<i>partic.</i>)            aʼu:l luku balas tagahul. (<i>infn.</i>)</p>
<p>4. idda(:)re:t mimni le:h ?            5. nisi:t walla_b titna:sa bass ?            6. itta(:)xirt ʼan_il ʼaklʼ le:h ?</p>	<p>ma kuttif b_adda:ra minnak.            nisi:t tamam, ma b_atnasa:ʼ.            manif mitta:xir.</p>	<p>sehi:h ma kanʼ middari. (<i>partic.</i>)            it tana:si wi_l kidbʼ wa:hid. (<i>infn.</i>)</p>

*Weak Verb of this Form.\**

\* Nos. 4 and 5, with 3rd rad. weak (like ʼare ʼare jirə, N.B. *partic.* I.). No. 6, for itʼa:xir.

- I. "What are you wrangling about?"—"About a halfpenny."  
 "What, all that wrangling over ½d.?"
2. "What were you wrangling about yesterday?"—"We were not wrangling about anything."  
 "No, I saw you wrangling."
3. "Why do you feign ignorance in this way?"—"Now look here; no feigned ignorance!"
4. "Why did you hide yourself away from me?"
5. "Did you forget or do you only pretend to forget?"—"Pretending to forget and lying are all the same."
6. "Why do you hold back from eating?" (Form V. would mean "be late for.")

*For Systematic Grammar.* (Forms III. and VI.)

1. Notice that the vowel scheme throughout these forms in all three parts is [a: i], except with third radical weak, when it is [a: a]. Form III. has two infinitives; the one in [m] is much the commoner. The other is more of a noun than a verb. The infinitive of VI. can hardly be said to be a colloquial form at all. That of III. is substituted. The infinitive of III. with third radical weak is very rare, and that of VI. non-existent.

2. The signification of III. is

(a) to perform on a person, *directly* and with *intent*, the action suggested by a verb in Form I., by an adjective, or by a noun, *e.g.*

[ga:wib], to perform on a person directly and with intent the action in [gawa:b] ("an answer"), viz. "to answer him."

[sa:ʕid], to perform on a person directly and with intent the action in [sa:ʕida] ("fore-arm"), viz. "to help him."

[na:ziʕ], to perform on a person directly and with intent the action in [nazaʕ] ("to pull"), viz. "to strive with him."

[ʕamil], to perform on a person directly and with intent the action in [ʕamal] ("do"), viz. "to deal with hi.m" and so (b) by an easy transition "to have *intent* to do an action on a person," = "to try to do it."

[ʔartil], to try to do on a person the action of [ʔatal] ("kill"), viz. "to fight him."

[sa:biʔ], to try to do on a person the action of [sabaʔ] ("precede"), viz. "to race him."

3. The signification of VI. is (a) *reflexive* of III., *e.g.* [idda:ra] "he hid himself," [itsa:biʔ], "he raced himself with [wəjja]; and so (b) in the third plural the *reciprocal* motion already latent in III. is fully brought out; *e.g.* [itsa:(i)b(i)ʔu], "they raced together"; (c) passive of III., [mitsa:ʕid], "helped"; (d) the combination of the conative sense of III. with the reflexive, produces the signification of *feigning*: *e.g.* [itga:hil], "he ignored"; [itʕama], "he turned the blind eye to"; [itna:sa], "he pretended to forget."





VERB-SUMMARIES. I.—“ WEAK ” VERBS.

Description of Verb.	Vowel Key. Pa. Aor.	Past Tense.	Aorist and Imperat.	Participles.	
				Active.	Passive.
<i>2nd and 3rd rads. the same</i> (“ muḏa:ʕaf ”)	A { U I	rAdd, raddet lamm, lammēt	(ji)rudd (ji)limm	{ rə:did redda la:mim lamma	mārdur:d malmu:m
<i>With 2nd rad. Weak</i> (“ agwaʕ ”)	U U	ħa:ʕ ħuʕt	(ji)ħu:ʕ	ħa(:)jiʕ ħajfa	See note 1
	I I	ba:ʕ biʕt	(ji)bi:ʕ	ba(:)jiʕ bajʕa	See note 2
	I A <sup>3</sup>	na:m nImt <sup>4</sup>	(ji)na:m	na(:)jiim najma	None
<i>With 3rd radical</i>	A A	ʔARA, ʔeret, ʔeret	(j)iʔRA	{ ʔa:ri ʔərja	maʔri
<i>Weak “ na:ʔis ”</i>	I I A I I A	rISI, risjit, risit bANA, banat, banet fiḏi, fiḏjit, fiḏit	(j)irSI (j)ibnI (j)ifḏA	{ rə:si re:ʕja ba:ni banja fa:ḏi faḏja	mabnI

1. Usually borrows from the “ 7th form ” of the verb, e.g. minħa:ʕ. The classical form (e.g. mahu:l) very rare. (mula:m, “blamed,” is by false analogy.)

2. The classical form is found in mabi:ʕ; but usually the “ 7th form ” is borrowed, minba:ʕ.

3. The original radical may be w or j in these A verbs. But this does not appear in conjugating.

4. U is sometimes found, e.g. xUft, “ I feared.”

[For the *four* irregular verbs of “ first radical weak ” (misa:l) see p.139.]

Description of Verb.	No. of Form.	Vowel Key.		Past Tense.	Aorist (similarly P and Imper.
		Past.	Aor.		
<i>2nd Rad. doubled</i> (similarly Quadriliteral)	II.	First vowel always A. Second Vowel A or I throughout, according as 2nd or 3rd Rad. “ heavy ” or “ light ”		səggAR (lāxbaʕ) ʕallIm (kārkiʕ)	(ji)səggAR, (ji)ʕallIm, (ji)
<i>Same with it-</i> (similarly Quadriliteral)	V.			itsəggAR (itlāxbaʕ) itʕallIm (itkārkiʕ)	(j)itsəggAR, (j)itʕallIm, (j)
<i>With ista- prefixed</i>	X.			istəsGAR istaʕIm	(j)istəsGAR (j)istaʕIm
<i>1st vowel prolonged</i>	III.	A: I		sa:biʔ	(ji)sa:biʔ
<i>Same with it-</i>	VI.	throughout		itsa:biʔ	(j)itsa:biʔ
<i>With in- or it- prefixed</i>	VII.	Past		inkASAR (or it-)	(j)inkASAR (or j)
<i>With t after 1st Rad.</i>	VIII.	A A		ixTABAR	(j)ixTIBAR
<i>With ʔ prefixed</i>	IV.	Aorist I I		ʔAXBAR	(j)ixBIR (partic. muxbi)

NOTES.

1. The form denoting colours and deformities (IX.) is thus : iħmARR, jiħmARR.

2. Passive participles are very few in these forms. III., V., VI., VII., none; II., VIII., X. m<sup>o</sup>bəllAʕ, “ tiled,” m<sup>o</sup>gallAD, “ bound ”; muʕTABAR, “ considered ”; mustabʕAD, “ cc absurd ”; mustaħSAN, “ approved.” IV. borrows the simple form, matʔuRN, “ finished,” from malzu:m, “ compelled,” from ʔalzam.

Aorist (similarly Partic.) and Imperative.	Significance.
(ji)səggAR, (ji)lāxbAṭ (ji)ʿallim, (ji)kārkiḅ	To make a thing (or to make it <i>out</i> ) so-and-so. Transitive of the simple verb. (The quadri- literal has not this special significance).
(j)itʿəggAR, (j)itlāxbAṭ (j)itʿallim, (j)itkārkiḅ	To make oneself, or make oneself <i>out</i> , so-and-so. Reflexive (“ middle ”), or sometimes simply passive) of the foregoing.
(j)istəsgAR (j)istaʿlim	(1) To consider a thing so-and-so (or too <i>much</i> so). (2) To ask for so-and-so.
(ji)SA:biʔ	To do the root-action directly on to a person <i>with intention</i> . And so sometimes to <i>intend</i> , <i>try</i> to do so-and-so to so-and-so (“ conative ”).
(j)itsA:biʔ	“ Middle ” of the foregoing. In plural, re- ciprocal of the foregoing.
(j)inkisr (or jit-)	Passive of the simple form.
(j)ixtibr	“ Middle ” (reflexive) of the simple form, adds a subjective tinge. Sometimes simply pas- sive.
(j)ixbir ( <i>partic. muxbir</i> )	Transitive of the simple form.
	<i>Vowel-key for Infinitives.</i>
	<i>Form</i>
ihmarr.  one; II., VIII., X. in A as nustabʿad, “ considered “ finished,” from ʔatʿan;	III. } IV. } VII. } I A: as { sIBA:ʔ (alternative form IXBA:R mʳsabʳa) VIII. } X. } inkisAR ixtibrAR istiʿlA:m V. } TA U as { TAʳaddUm VI. } TAḥa:mUl II. TA I: as TASgIR, TAʿlI:m

The sign \* signifies that the verb in question differs in no respect from a strong verb.

Form.	2nd & 3rd rads. the same.	1st rad. [w].	2nd rad. [w] or [j].	3rd rad. [w] or [j].
II.	* (rads. separated)	*	*	xālla, jixālli (like bana, jibni) <i>inf. tāxlijja</i>
III.	None	*	*	na:da, jina:di (like bana jibni), <i>inf.</i> mʳnadijja (nida(:))
IV.	None	* (except <i>infin.</i> i(:)ga:b for iwga:b)	ʔafa:d, ʔafadt jifi:d mufi:d, mufa:d ( <i>participles</i> ) ʔifa:da ( <i>inf.</i> ) fi:d ( <i>imper.</i> )	ʔafta aftet:   <i>like</i> bana jifti   jibni mufti ifta ifti
V.	* (rads. separated)	*	*	ithārre ithārre:t jithārre ( <i>like</i> ʔarə, jiʔrə) mithārri taḥārri ( <i>rare</i> )
VI.	None	*	*	itʿa:fa, itʿa(:)fet jitʿa:fa ( <i>like</i> ʔarə, jiʔrə) mitʿa:fi <i>inf. wanting</i>
VII.	* (rads joined)	*	inhə:f inhəft jinħə:f <i>inf. wanting</i>	intəfa intəfet: jintifi ( <i>like</i> bana jibni) <i>inf. wanting</i>
VIII.	* (rads. joined)	ittəsel, etc., for iwtəsel, and so ittāxāz for iʔtāxāz	iḥta:g iḥtagt jiḥta:g <i>inf. iḥtija:g</i>	ibtada ibtadet: jibtidi ( <i>like</i> bana jibni) <i>inf. ibʿtida(:)</i>
X.	rads. joined or separated e.g. istaʳall (jistaʳall, mis- taʳall), istaʳlil	* (except <i>infin.</i> ) isti(:)ḥə:f for istiḥə:f ( <i>rare</i> )	istaʳa:m, istaʳamt jistaʳim <i>inf. istiʳa:ma</i>	istaḥla, istaḥlet: jistaḥla ( <i>like</i> ʔarə jiʔrə <i>inf. wanting</i>
X.a	None	None	istaʳəjjəḥ, istarəjʳjaḥt jistarəjjəḥ <i>no infin.</i>	istāxābba istāxābbet: jistāxābba ( <i>like</i> ʔarə, jiʔrə) mistaxābbi. <i>No infin.</i>

id dârs it tis'a wi l 'iʃr:n. — XXIX.

"idda" (timassil il ʔaf'a:l illi luhum maf'u(:)lem.

*The verb [idda], representing verbs with two objects.*

It would be tedious to exhaust the possible combinations of pronouns in these verbs. The following specimens show sufficiently the grouping and accentuation of the pronouns, accusative and dative :

1. *Simple form (past).* 'idda(:), 'iddat; id'dert; etc., etc. (aorist). 'addi(:), 'jiddi, 'jiddu, etc. (imperat.). 'iddi(:), 'iddu (partic.). 'middi(:), mid'dijja, middi'ji:n (No inf.).
2. *With nouns as objects.* 'idda l kita:b li l walad.
3. *With direct pronominal object.* id'da(:)h li l walad.
4. *With indirect pronominal object.* id'da: lu\_l kitab.
5. *With both objects pronominal.* The indirect (with [l]) is placed second and throws the accent on to the immediately preceding syllable: e.g. [iddat'ha: li]. The suffixing of the negative [ʃ] again shifts the accent on to the indirect object; e.g. [ma ddatha 'li:ʃ].
6. *Shifting of accent.* Compare the following—  
'iddat; id'datha; iddat'ha: li; ma\_ddatha 'li:ʃ.  
id'dert; id'de(:)tha; idde(:)t'ha: li; ma\_ddetha 'li:ʃ
7. (a) *Third masculine pronoun (direct).*  
id'dah li; ma\_ddah'li:ʃ; id'duh li; ma\_dduh 'li:ʃ.  
idde'tuh li' (you (p.) gave it me); ma\_d'de:tuh 'li:ʃ.<sup>†</sup>  
idde'tu: li (you (s.) gave it me); ma\_ddetu: li:ʃ.
- (b) *Third feminine pronoun (direct).*  
iddaha: li, ma ddaha 'li:ʃ; iddet'ha: li, ma ddertha 'li:ʃ.
8. *Treatment of indirect pronoun when dissyllabic.*  
i.e. laha, lina, liki, lukum, luhum.
  - (a) The first vowel gets *eliminated* after a vowel: e.g.  
iddat'ha\_lkum, ma ddatha\_l'ki:ʃ;  
idde'tu\_lkum (I gave it to them); ma\_d'detu\_l'humʃ.  
With [lina] the [n] then gets assimilated: e.g. [iddat'ha\_nna],  
cp. [id'du\_nna l kita:b] for [\_lna].
  - (b) But after a *consonant* no elimination takes place: e.g. [id-det'hum luhum, 'ma ddet'hum lu'humʃ].<sup>†</sup>

<sup>†</sup> Where more than one accent appears to fall on a single word-group, it will be found that the last is the strongest, and the rest secondary.

*The book...The napkin...*

1. Did I give it you (her), or not?—No, you didn't give it me (her).
2. Did he give it you, or not?—No, he didn't give it me.
3. Did she give it her, or not?—No, she didn't give it her.
4. Did we give it you, or not?—No, you didn't give it me.
5. Did they give it him, or not?—No, they didn't give it him.
6. Did they give it them, or not?—No, they didn't give it them.
7. Did you (*f.*) give it us, or not?—No, I didn't give it you.
8. (*a*) Give it to me, Ali.—Why, I *am* giving it you (*m. f.*).  
       (*b*) Give it to me, Fatima.—Why, I *am* giving it you.  
       (*c*) Give it to me, children.—Why, we *are* giving it you (*m. f.*).
9. Will you give it us, or no?—No, I won't give it you.
10. Will you give them to him (her)?—No, I won't give them him (her).

1. idde'tu: lak  
iddet'ha: lak  
idde'tu\_lha  
iddet'ha\_lha } walla la ? — la:, { ma\_d'dertu 'li:f  
ma\_d'detha li:f  
ma\_ddertu\_l'ha:f  
ma\_d'detha\_l'ha:f.
2. id'dah lak  
idda'ha: lak } „ „ ? — la:, { ma\_ddah 'li:f.  
ma\_ddaha 'li:f.
3. idda'tu\_lha  
iddat'ha\_lha } „ „ ? — la:, { 'ma\_ddatu\_l'ha:f.  
ma\_d'datha\_l'ha:f.
4. idde'nah lak  
idde:na'ha: lak } „ „ ? — la:, { ma\_ddertuh li:f.  
ma\_d'dertuha 'li:f.
5. id'duh lu  
iddu'ha: lu } „ „ ? — la:, { ma dduh lu:f.  
'ma dduha 'lu:f.
6. id'duh luhum  
iddu'ha\_lhum } „ „ ? — la:, { ma d'duh lu'humf.  
ma dduha\_lhumf.
7. idde'tih lina  
id'de:tiha\_nna  
iddethum lina } „ „ ? — la:, { ma dde:tu\_lku:f.  
ma ddetha\_lku:f.  
ma ddethum lukumf.
8. (a) { id'dih li, ja 'ali ! — m\_ana mid'dih lak.  
iddi'ha: li „ „ ! — „ middi'ha lak (middiha\_lki).
- (b) { iddi'ha li ja fetma ! — „ 'middy'jah lak. [\_lki].  
iddi'ha: li „ „ ! — „ mid'dijja'ha: lak (middijjaha-  
(c) { idduh li ja wla:d ! — ma\_hna middij'ji:nu lak. [lki].  
idduha li „ „ ! — „ middijjin'ha: lak (middijjinha
9. tiddih lina  
tiddi'ha\_nna } walla la ? — la:, m ad'dih luku:f.
10. tidduhum lu  
tidduhum laha } „ „ ? — la:, { ma niddihum 'lu:f.  
ma 'niddihum la'ha:f.

## XXX.

## EXERCISE IN THE RELATIVE PRONOUN.

*Story of the Clever Detective.*

The story which I shall relate to-day is concerned with the Relative Pronoun. Whoever wants to understand that, well, let him attend to the story.

[A. *Relative in nom. with copula (is, are); antecedent (a) indef. (b) def.*]

There is a certain one of my friends who is a detective, one of the cleverest and sharpest of men. Well, this detective, who is (so) clever and sharp, told me about an incident which happened to him, and which I think will please you when you hear of it.

[B. *Relative in nom., with verb: antecedent (c) indef., (d) def.*]

“One day I was walking in the street and saw a certain criminal, one of those under the observation of the police. The moment I saw him he got into a carriage and went off without seeing me. Immediately I hailed a disengaged carriage which was standing by the pavement, got in, and said to the driver, ‘Follow the carriage which started in front of us wherever it goes, and don’t pull up till (when) it pulls up.’

[C. *Relative in accusative: antecedent (e) indef., (f) def.*]

“It happened there passed by one whom I knew and whom I knew our friend in the carriage also knew. So I said to this man whom I met in the street, ‘Did you see so-and-so who is in the carriage which is ahead?’ He said, ‘Yes, I did.’ Then I said, ‘Well then, jump in beside me, for I want us to be together when we catch him up.’

[D. *Relative in genitive: antecedent (g) indef., (h) def.*]

“So in we got and went together right along until we arrived at a narrow street near the Faggala. Just then we saw the carriage in front of us come to stand at a house the owner of which was one of those known to the police for rascality and evil. So the man behind whom we had gone and whose carriage we had caught up got down opposite this house, and when he got down *we* also got down a little short of the house, so that he should not observe us.

<sup>1</sup> *Lit.* “the joined noun,” for *illi* is not reckoned a pronoun in Arabic. It is indeclinable and is, indeed, no more than a longer form of the definite article. Case and number are expressed by a supplemental pronoun, as will be seen.

<sup>2</sup> Or *illi hi:ja ʔudda:m*.

<sup>3</sup> The *a* is intoned and prolonged to give the idea of distance, “*all the way.*”

it tamri:n it talati:n.

Lism il mawsul.<sup>4</sup>

hika:jit. il muxbir if fa:tir.

il hika:ja\_lli h\_aḥki:ha\_nnahārda muxtasse bi Lism il mawsul. illi jḥibb<sup>1</sup> jifhamu t̤ejjib ja:xud ba:lu minha.

A.

fih wa:ḥid min ḍimn\_asha:bi hu:wa<sup>(a)</sup> muxbir wi hu:wa min aḥter il muxbiri:n w\_an'bahhum. wi l muxbir da<sup>(b)</sup> lli hu:wa fa:tir wi nabi:h ḥal li(:) ḥala nadrū ḥese'lit lu, b aftikir innaha tibiṣṣkum lamma tismaḥ:u:ha. ḥal.

B.

“fi jo:m min do:l kutt<sup>1</sup> ma:fi fi s sikka, wi fuft<sup>1</sup> wa:ḥid fa:ḥi milli humma taḥt<sup>1</sup> mreḥbit il buli:s. wi ḥawwil ma fuftu rikib ḥarebi:ja wi tannu ma:fi min ger ma jufni. wi fi l ḥal na(:)det ḥala ḥarebi:ja faḍja<sup>(c)</sup> ka:nit waḥfa gamb ir resi:f, wi\_rkibt fi:ha wi ḥult<sup>1</sup> li l ḥarbagi 'itbaḥ il ḥarebijja<sup>(d)</sup> lli ḥa:mit ḥudda:m metreḥ ma\_tru:h, wala tiḥaf ill(a)amma tiḥaf hi:ja.’

C.

“wi ḥakamit wi mārr<sup>1</sup> ḥalema wa:ḥid aḥrefu,<sup>(e)</sup> wi ḥareft inni seḥibna da\_lli fi l ḥarebi:ja ḥarfu kaman. fa ḥult li r re:gil da<sup>(f)</sup> lli ḥabilitu fi s sikka, 'inta fuft fula:n illi fi l ḥarebi:ja\_lli ḥudda:m?’ ḥam ḥal li, 'aiwa fuftu.’ ḥumt\_ana ḥult<sup>1</sup> lu 't̤ejjib, taḥal\_arkab gambi, ḥalafan aḥibb<sup>1</sup> nkun sawa lamma nilḥaḥu.’

D.

“fō\_rkibna wi\_mfina sawa lam'ma:<sup>3</sup> weselna fa:riḥ ḍejjaḥ, ḥari:b mil fagga:la, wi fi l laḥza di fufna\_ḥarebi:ja\_lli ḥuddamna wiḥit<sup>4</sup> and<sup>1</sup> be:t<sup>(g)</sup> ka:n seḥbu mil mafḥu(:)ri:n and il buli:s bi s saḥa:la wi r reza:la. fa r re:gil illi\_mfi:na ware:h<sup>(h)</sup> wi\_ḥiḥna ḥarebijtu, nizil ḥuba:l<sup>5</sup> il be:t da, wi lamma nizil nizilna\_ḥna ḥabl il be:t bi fweija ḥalafan ma jidrikna:f.

<sup>4</sup> An important point here. The English infinitive “come” is rendered in Arabic by a *past* verb because the observed action is momentary and is conceived as past as soon as observed. The aorist is only used when the observed action goes on for some time, or habitually occurs, e.g. jisallim in the next paragraph.

<sup>5</sup> Or ḥusa:d.

[E. *Relative governed by a preposition: (i) antecedent indef., (j) def.*]

“The instant the man got down I saw someone greet him, of whom I was at once suspicious, though I did not know him. (This man of whom I was suspicious, when I afterwards enquired about him, I found had a hand in the affair of the robbery of X. Pasha, of which the whole country has heard tell.)

[F. *Relative preceded by preposition, being itself in the genitive.*]

“After they had greeted each other, I saw them whispering each other, and the one who had ridden in the carriage pointed the other to a house over whose door (there was) hung a lantern with red glass, (the house being) like a hotel. And immediately they both went to the house over whose door there was hung the red lamp, and knocked twice at the door, and there opened to them a woman on whose face appeared the marks of badness and criminality. And they both went in, and the door was shut to.

“Then I said to my companion, ‘Go and knock at the house which these people entered, and request to meet the man between whom and yourself there is acquaintance, and keep on talking to him until I come, and see he don’t get out of your sight.’ Off went my friend without a word. And then I spoke to the police-station of that locality on the telephone to send me a force of the police there, and barely on my just finishing the message, lo and behold comes a posse of police. I took them, raided the house, and arrested all in it. At the enquiry in the police-station we found them all to be revolutionaries dangerous to the public security. They were all sentenced to banishment, including the woman.”

#### ADDITIONAL EXERCISE IN THE RELATIVE.

[The numbers correspond to those in the preceding story.]

A. (a) Among my friends is a certain lady who is one of the nicest and prettiest of women.

Among my friends are people living in H., who are among the best of my acquaintance.

(b) This lady who is travelling to Europe to-morrow is not returning.

Beware of those persons who are under police-inspection.

<sup>1</sup> See note on section D. The action of greeting being not a momentary one, it is not put into the past.

<sup>2</sup> Here, where the continuance of the action is *emphasised*, the verb is further strengthened by *bi* (contrast preceding note).

<sup>3</sup> In these three sentences the word which is nominally attached to the



## E.

“wi f ħal ma nizil ir rə:gil fuft wa:ħid jisallim<sup>1</sup> ʿale:h, ʿala t̤u:l<sup>(6)</sup> ijtabaht<sup>1</sup> fi:h, ma<sup>5</sup> inni m\_aʿrefu:f. (wi r rə:gil da<sup>(7)</sup> ll ijtabaht<sup>1</sup> fi:h lamma\_tħórre(:)t ʿannu baʿde:n, simiʿt\_innu kan lu jadd<sup>1</sup> fi ħadsit is sirʔa\_bta:ʿit fula:n ba:fa, <sup>(8)</sup> illi\_l ʔuṭri kullu simiʿ ʿanha).

## F.

“wi baʿdima sallimu ʿala baʿḏ, fuftuhum bi jwa:fwiſu<sup>2</sup> baʿḏ, w illi kan ra:kib il ʿārebi:ja ſawwár li\_t tami ʿala bert m<sup>9</sup>ʿalla<sup>?</sup> ʿala ba:bu fanu:s<sup>3</sup> bi\_ʔza:z\_aħmar, jifbih lukanda. wi ʿala t̤u:l rə:ħu l\_itne:n ʿal bert illi mitʿalla<sup>?</sup> ʿala ba:bu\_l fanus l\_aħmár,<sup>3</sup> wi xəbbətu ʿal ba:b mārrete:n, wi fataħit luhum ħurma ba:jín ʿala wiſſaha ʿalama:t<sup>3</sup> il ʔaba:ħa wi ſ faʔa:wa, wi dāxúlu l\_itne:n wi\_treḏḏil ba:b ʿala t̤u:l.

“ʔumt\_ana ʔult<sup>1</sup> l\_illi gih wejja:ja, ‘ruħ xəbbəṭ ʿal bert illi dāxúlu:h ig gama:ʿa do:l, w\_uṭlub m<sup>9</sup>ʔablit ir rə:gil illi bernak wi be:nu maʿrifa, wi tannak ithāddit wejja:h lamm\_aʿgi\_lkum, w\_iwʿa jitxábba<sup>4</sup> minnak.’ ʔam səħibna ma kaddib<sup>1</sup> xəbár wi rə:ħ ʿala t̤u:l. ʔumt ana kallimt il karako:n illi fi\_n nuʔṭe di bi\_t tilifon jifajʿa<sup>5</sup> li ʔu:wa mil buli:s illi ʿandu, wi ja do:b bi\_mgórred ma kammilt il ʔiſa:ra, illa\_w gih ʔu:wa mil buli:s, fa xāttuhum\_wi hagamt<sup>1</sup> ʿal bert wi zəbetna\_lli fi:h kulluhum. wi bi t taħʔi:ʔ maʿa:hum fi l karako:n laʔeʿna:hum kulluhum min bitu:ʿ is sawrə, illi\_jxillu\_l ʔamn il ʿa:m(m). fa\_nħakam ʿale:hum bi n nafj<sup>1</sup> kulluhum ħatta l mārā kaman.”

tamrim ʔiḏa:fi fi l ism il mawsul.

- A. (a) min ḏimn əṣħa:bi waħda sitt hi:ja min alṭef is sitta:t w\_ agmalhum.  
min ḏimn<sup>1</sup> ħabaibi na:s sakni:n fi ħilwa:n humma min əfḏəl maʿərfi.
- (b) is sitt<sup>1</sup> di\_lli hi:ja\_msafrā bukra ʔurubba miſ rəgʿa.  
iwʿu min\_na:s do:l illi humma taħt<sup>1</sup>\_mreʔbit il buli:s.

antecedent (m<sup>9</sup>ʿalla<sup>?</sup> to bert) really agrees with a *subsequent* noun in its own clause. The *whole clause* in fact is attached to the antecedent by means of the adjectival predicate, though it logically has nothing to do with the antecedent.

<sup>4</sup> Or jistaxábba.

- B. (c) I hailed a lorry which was standing in this place, but it wouldn't come.  
I sent for two carriages which were standing at the stand, but they wouldn't come.
- (d) We caught the train which left at 5 yesterday, but only just. Catch up those folk who have just started!
- C. (e) There passed a girl whom I didn't know, but whom my wife knew well.  
There walked in front of us a lady whom we had met casually before.  
We saw a person whom the people with us knew well.  
We saw an Italian woman whom I think you know quite well.  
We met a party of people whom I was wanting to see very much.  
We met a party whom Zeynab was wanting to see.
- (f) So we did see Mohammad whom you like so much!  
The person you met chez-nous to-day we met yesterday at the station.
- D. (g) We stopped at a palace whose late owner was one of the notables of the place.  
We saw a lot of prisoners whose clothes, poor fellows, were all in rags.
- (h) Where did the lady get down whose carriage we saw passing? Where did those people, etc. . . .
- E. (i) There met me a female of whom I suspected straight-away that she was bad.  
I entertained some people the day before yesterday of whom I had heard that they were the best sort possible.
- (j) Aren't *you* the ones of whom we heard that you were sequestered in Malta?  
See, *I* am the one of whom you heard that I was sequestered in Malta.  
Aren't you the one we passed that day when you were sitting in Sidnaoui's shop?
- F. I was delighted with some houses in H. whose windows had fine balconies.  
Just look at that grand palace over whose gate a crocodile is hung. [Or ʿala kurne;] il bawwa:ba btaʿitha...over the cornice of whose gates.]

- B. (c) na(:)de:t ʕala karro ka:n wa:ʔif fi l hitta: di, wala\_rdi:f ji:gi.  
 ʔelabt ʕarbi:te:n ka:nu wa:ʔin fi l mawʔaf, wala\_rdu:f ji:gu.
- (d) lihiʔna l ʔetr illi ʔa:m mil maħetta s sa:ʕ...imba:riħ, la:kin  
 bi z zur.  
 ilħaʔ in na:s do:l illi ʔa:mu taww<sup>l</sup> bass.
- C. (e) fa:tit ʕalema waħda sitt<sup>l</sup> ma kuttif ʕarifha, la:kin zogti  
 ʕarfa:ha tamam.  
 mi:fjit ʔuddamna waħda sitt aftikir ʔabilna:ha misahijja.  
 fu:fna waħda ka:n illi wejja:na ji:ʕefu:ha ʔawi.  
 fu:fna waħda ʔejjani:ja (a)ftikir innukum ʕarfinha ʔejjib.  
 ʔabilna gama:ʕa kutt<sup>l</sup> ʕa:rwuz afufhum ʔawi.  
 ʔabilna gama:ʕa ka:nit ze:nab ʕawza\_tfu:fhum.
- (f) [Repeat these six sentences (e), placing [il] before antecedent,  
 and [illi] after.]  
 adi:fna fu:fna mħammad illi ntu bi\_tħibbu:(h).  
 ill\_intu fuftu:h\_innaharda ʕandina ʔabilna:h imba:riħ fi l  
 maħetta.
- D. (g) wiʔifna ʕand<sup>l</sup> sara:ja  $\left\{ \begin{array}{l} \text{ka:n il marħu:m seħibha} \\ \text{ka:nit il marħu:ma seħibtha} \\ \text{ka:nu l marħu(:)min esħabha} \end{array} \right\} \begin{array}{l} \text{min} \\ \text{a}ʕja:n \\ \text{il balad.} \end{array}$   
 fuft<sup>l</sup> gama:ʕa ʔusara (masaki:n!) hudumhum kulluhum  
 mʔʕarmeta.
- (h) Make above (g) definite by supplying [il...illi].  
 is sitt illi fu:fna ʕarbiʔjitha fajta nizlit fe:n?  
 in na:s illi fu:fna ʕarbiʔjithum fajta nizlu fe:n?
- E. (i) ʔablitni waħda zanner:t fi:ha ʕala tu:l innaha beħta:la.  
 di:ft<sup>l</sup> gama:ʕa ʕandi ʔawwil\_awwil\_imba:riħ kutt<sup>l</sup>\_smiʕt  
 ʕanhum innuhum min aħsan ma\_jku:n.
- (j) Make above (i) definite.  
 mu:f intum illi\_smiʕna ʕankum innukum maħguzi:n fi meħta?  
 aho ʔana\_lli smiʕtu ʕanni ʔinni maħguz fi meħta!  
 mu:f\_inti\_lli futna ʕale:ki di:k in naha:r w inti ʔaʕda fi bank  
 sidna:wi?
- F. ʕagabitni buju:t fi ħilmi:ja fi ʕababikhum tarasinaxt ʕa:l.  
 fu:f is sara:ja l ʔubbaha\_lli\_mʕallaʔ ʕala bawwa(:)bitha  
 timsa:h!

asʔila.

(1.) il hika:ja di\_smiʕtaha min min? (2.) min humma l muxbiri:n w e: jugluhum? (3.) ʕamal e:h il muxbir lamma fa:f if jaʔi rikib il ʕarabijja? (4.) ʕalafan e:h rakkib il muxbir seħbu fi l ʕarabijja wejja:h? (5.) ʕarabijjit if jaʔi wiʔfit fe:n wi ʕand<sup>l</sup> bert min? (6.) iwsef lina l bert. (7.) ʕirif eh ʕan ir re:gil illi ʕtabah fi:h baʕdima thörre ʕannu? (8.) min fataħ luhum lamma xebbetu ʕala l ba:b? (9.) ʔal ʔe:h il muxbir li lli ka:n wejja:h? (10.) hu:wa ʕamal zejzima ʔal lu? (11.) wi l muxbir ʕamal ʔe:h fi l ha:l? (12.) ʕamal e:h bi l ʔurwa lli gat lu? (13.) wi bi\_t taħʔi:ʔ wejja:hum fi l käreko:n zeħer e:? (14.) inħakam ʕale:hum bi ʔe:. (15.) fikrek inn\_il ʔimn il ʕam mezbu:t fi me:sr?

*For Systematic Grammar. XXX.*

1. When it is grasped that [illi] is like an enlarged connective particle like the second [il] in [il bert il kibi:r], it becomes clear why it is omitted after an *indefinite* antecedent.
 

fuft il bert il kibir, " I saw the big house."

fuft il bert illi (hu:wa) kibir, " I saw the house which is big."

fuft bert kibir, " I saw a big house."

fuft bert (hu:wa) kbir, " I saw a house which is big."
2. Thus all sentences related to an indefinite antecedent seem to lack what we call a relative pronoun.
 

N.B.—[kull<sup>l</sup> wa:fhid, ajji wa:fhid] are reckoned as indefinite. So [kull<sup>l</sup> wa:fhid jiʔlub jiʔbal] means " Every one who asks receives " ; not [kull<sup>l</sup> wa:fhid illi. . .].

But in [kull\_illi jiʔlub], etc., [illi] is in the genitive (" construct state "). Similarly [kulli min. . .].
3. [illi] can be used by itself, " he who," " him who."
4. [illi] being an indeclinable connecting link, the case of the relative " who," " whom," " whose," is determined by a personal pronoun (called [il ʕa:ʔid], " the returner ") in the relative sentence [sila]: *e.g.* " who," [ir ræ:gil illi misik il ha:ʔart. . .] where the nominative pronoun is concealed in [misik]: (" whom ") [ir ræ:gil illi miskuh il buli:s. . .] where the objective pronoun is [h]: (" whose "), [ir ræ:gil illi bertu ʕagabna. . .] where the possessive pronoun is [h].

## XXXI.

## CONDITIONAL SENTENCES.

*A dialogue about a return from travel.*

## I.

[*Condition alluding to a possible event in the past.*]

*Anees.* I heard to-day that our friend Marcus came back yesterday from Europe.

*Boktor.* If he has come (*or* came) really we must go and greet him. And (even) if he did *not* come, we (should) have lost nothing.

*Gindi.* No, he came for certain, for I myself, too, saw him in the Muski.

*A.* Well, if you really saw him, there is no dispute as to our going. But if you did not ascertain him perfectly we shall possibly have out trouble for nothing.

## (II.)

[*Condition a supposition which supposes a past event reversed, and is therefore impossible of fulfilment.*]

(*Enter the house-servant with a letter in his hand.*)

*A.* Well, here is an odd and wonderful thing. Here is a letter from our friend Marcus, in which he says that he will come in October, and that the cause of his delay is something in which there is great advantage to himself.

*G.* Since the letter is from him, I turn out mistaken in my view of the man whom I saw.

*B.* But if he had already started from there, it would be better for him; for it gets very stormy on the sea in October.

*A.* But if he had not stopped on there, we should not have experienced the pleasure of the news about which he has told us in the letter.

<sup>1</sup> Also *iza*, but not *lau*.

<sup>2</sup> *ka:n* does not by itself signify the past in conditionals; the past sense must be conveyed by a second verb in the past.

<sup>3</sup> Or in *ma kanf<sup>1</sup> hädär*.

<sup>4</sup> Also in. *kan* also possible for *kutt<sup>1</sup>* (= "if it be that I saw").

<sup>5</sup> A very useful way of rendering the verbal-noun of any verb by means of the verbal-noun of *ka:n* (*ko:n* = "being"), "our being we-go," "our going."

it tamri:n il wa:ħid wi t talat:i:n.

gumal ſertijja.

m<sup>ə</sup>ħawrit huđur mis safar.

I.

ani:s. ana smi<sup>t</sup> innahārda inn<sup>1</sup> seħibna mur<sup>ə</sup>us ħeđer imba:riħ min\_urubba.

bu<sup>ə</sup>ter. in<sup>1</sup> ka:n gih<sup>ə</sup> wa la budd, jilzamna\_nru:ħ nisallim <sup>ə</sup>ale:h. w in kan ma ħeđer<sup>13</sup> ma xusurna:f ħa:ga.

gindi. la:, ħeđer bi kull<sup>1</sup> ta<sup>ə</sup>kid, <sup>ə</sup>alaġan ana zarti kaman juftu fi l muski.

ani:s. tejjib iza<sup>4</sup> kutt<sup>1</sup> juftu tama:m mafif niza:<sup>ə</sup> fi ko(:)nna\_nru:ħ.<sup>5</sup> wala:kin iza ma kuttif<sup>6</sup> ħa<sup>əə</sup>a<sup>ə</sup>tu tama:m jimkin nit<sup>ə</sup>ab min ger fajda.

II.

[wi fi l ħa:l dāxəl xādda:m il bet f i:du gawa:b.]

ani:s. amma ĩe ġari:b wi <sup>ə</sup>amr<sup>1</sup> <sup>ə</sup>agi:b! aho da gawa:b min seħibna mur<sup>ə</sup>us, bi\_j<sup>ə</sup>u:l fi:h\_innu reħ jihđer fi\_kto:bār, wi sabab ta<sup>ə</sup>xiru <sup>ə</sup>amr<sup>1</sup> fiħ fajda <sup>ə</sup>azi:ma lu.

gindi. ħe:s il gawa:b minnu, <sup>ə</sup>ab<sup>ə</sup>(a)\_ana ġeħte:n fi nezeri f\_illi juftu.

bu<sup>ə</sup>ter. la:kin lau ka:n <sup>ə</sup>am<sup>ə</sup> <sup>ə</sup>abl<sup>1</sup> dilwe<sup>ə</sup>t<sup>1</sup> min hina:k ka:n jiku:n aħ'san lu <sup>ə</sup>alaġan bi\_jku:n fiħ hawa\_ktir fi l baħr fi\_kto:bār.

A. la:kin lau<sup>8</sup> ma kan<sup>1</sup> fiđil<sup>9</sup> hina:k, ma kun'na<sup>ə</sup> ĩufna<sup>10</sup> l faraħ bi l xeber illi <sup>ə</sup>al lina <sup>ə</sup>ale(:)h fi l gawa:b.

<sup>6</sup> Or in. Alternatives: iza kutt<sup>1</sup> ma ħa<sup>əə</sup>a<sup>ə</sup>tu:f, or iza ka:n ma ħa<sup>əə</sup>a<sup>ə</sup>tu:f, or iza ma kan<sup>1</sup> ħa<sup>əə</sup>a<sup>ə</sup>tu. The two last less common.

<sup>7</sup> lau much better than in or iza. If ka:n were omitted, the sentence would be more suppositional and less vivid, "If he were to have started." Not very good.

<sup>8</sup> Better than iza. in not correct.

<sup>9</sup> Or lau ka:n ma fiđil<sup>1</sup>, or lau ma fiđil<sup>1</sup>.

<sup>10</sup> Or ma kunnaf niġu:f.

G. In truth, but for our receiving this letter, I would not believe that he has not come.

A. Aha, if we *had* believed, my dear fellow, we should have had all our trouble for nought.

### III.

[*Condition a supposition relating to the present. The supposition may or may not be a feasible one.*]

G. If Marcus were here to-day, he would go with us to Giza according to our custom every Friday.

B. I think, if our friend were to change his mind, and started from there with all despatch, it would be better for him.

A. And if he did (does) *not* change his mind, what do you suppose would (will) happen to him?

B. I think his remaining is a danger to him, in consideration of this affair of the war.

A. No! If God will, He will protect until he comes safely!

### IV.

[*Condition alluding to a possible event, in the present.*]

G. What is it that you think that Marcus is doing at this hour in which we are? But first, three o'clock here corresponds to one o'clock and a little there.

A. Reckoning so, if he is not still at table, he will just have risen from table, and gone to rest.

B. And if he doesn't rest after his meal, what will he be doing?

G. If he doesn't rest after his meal, he'll be reading a little in a book, or something.

### V.

[*Condition alluding to a future possibility, whether of a real or supposed event.*]

A. When Marcus comes from Europe do you think he'll get off at Alexandria or at Port Said?

<sup>1</sup> *lau la* ("but for") requires a noun. *istila:m* is verbal-noun of *istalam*. Other equivalents: *lau ma kunnaf istalamna*, or *lau ma stalamna:f*, or *lau kunnna ma\_stalamna:f* (rarer: *lau ka:n... lau ma kanf...*).

<sup>2</sup> *Or ma kuttif saddaʔt*, which means, however, "I should not *have* believed." N.B.—*saddaʔt* often pronounced *saddaʔt*.

<sup>3</sup> *Lit.* "the not-thing."

<sup>4</sup> *lau*, because the condition is impossible. *in* and *iza* would both suggest possibility.

<sup>5</sup> Omission of *ka:n* would make meaning = "he will go."



G. ħaʔʔa lau la\_stila(:)mna<sup>1</sup> l gawa:b da, ma kuttif aseddaʔ<sup>2</sup> innu ma ga:f.

A. aho lau kunna seddaʔna ja ħabi:bi kunna tiʕibua ʕala ʔalla<sup>3</sup> je.

## III.

G. lau<sup>4</sup> ka:n murʔus hina\_nnaharda kan<sup>5</sup> jiru:ħ wəjja:na\_g gi:za ħasab ʕa(:)ditna kull<sup>1</sup> jo:m gumʕa.

B. ʔaftikir lau gəjjər<sup>6</sup> səħibna fikru wi ʔam min hina:k f aʔrəb furse, jiku:n aħ'san lu.

A. w\_in<sup>7</sup> ma gəjjər<sup>8</sup> fikru wala ga:f, jig'rə: lu ʔeh ja'ni ?

B. aftikir, u'adu xətər ʕale:ħ nəzərən li mawḏu:ʕ il ħərb (or bi n nisba li. . .).

A. la:, in ja ʔəħħə, rəbbina jistur li ħaddima ji:gi bi s sala:ma.

## IV.

G. illi tiftikru ʔinn<sup>1</sup> murʔus bi ji'mil e: fi s sa:ʕa di\_lli\_ħna fi:ħa? ʔabl<sup>1</sup> kull<sup>1</sup> je:, ʔis sa:ʕa tala:ta hina tiwa:fi? wi\_tna:sib is sa:ʕa waħda wi\_ʕwəjja hina:k.

A. ʕala kida in<sup>9</sup> ma kanf<sup>1</sup> lissa bi ja:kul, ja do:b jikuru ʔa:m niil ʔakl<sup>1</sup> wi rə:ħ jina:m.

B. w\_in ka:n<sup>10</sup> ma\_b jinamf<sup>1</sup> ba'əd il ʔakl, jiku:n bi ji'mil e:ħ?

G. in ma kanfi<sup>10</sup> bi\_jna:m ba'əd il ʔakl jiku:n bi ji'pərə ʕwajja fi kta:b walla ħa:ga.

## V.

A. lamma ji:gi murʔus min urubba tifikru jinzil ʕala\_skindiri:ja walla ʕala bur sa'ir:d ?

<sup>6</sup> This condition not being impossible we may have iza gəjjər or iza ka:n jigəjjər. Also, lau ka:n jigəjjər.

<sup>7</sup> Or lau, or iza.

<sup>8</sup> Or w in (w iza) ma kanf<sup>1</sup> jgəjjər fikru. . . , or w in (w iza) ka:n ma gəjjər. But in *these* cases lau is not permissible because the meaning would then be, "if he had not changed."

<sup>9</sup> Or iza, but not lau.

<sup>10</sup> Or iza. Notice the alternative positions of the negative. The positive would be in (or iza) ka:n bi jna:m, "if he is (actually) sleeping."

B. I think the probability is, as I suppose, that he'll get off at Alexandria, for his relations are there.

A. If he really got off there, I'd go meet him at the harbour, for I shall be in Alexandria during October. But if he doesn't get off there I shan't go and meet him at Port Said, for it would be a most wearisome errand.

B. If he does get off at Alexandria, he'll stop a few days at his relations; so if you are to be found there at the time you will go to him.

A. Of course, if I should be there, I go to him, that's certain. If I'm *not*, then it's not my fault.

[*Here, lo and behold, enters Marcus.*]

M. Good-day to you! [*All rise dumbfounded.*]

A. What's this! Marcus??

M. Well, this *is* odd! Why of course, is it his ghost?

B. Why, I *said* that I saw him himself in the Muski.

G. Why, my dear fellow, there arrived only this moment a letter from you, that you were still in France, and were coming in October!

M. The will of Providence ordained that I should come at once, in consideration of the present state of things. And, in any case, I sent you a cable.

A. In truth, had that cable reached us we should have spared ourselves all this argumentation.

\* \* \* \* \*

*The Reader.* But in that case *we* should have missed a great lesson upon the conditional particles!

<sup>1</sup> Or *iza*.

<sup>2</sup> Or *aru:h a'ablu*, "I will go and meet them." The other construction (*ruht*) is more hypothetical in meaning. Notice the complete *absence* of past significance in the "past" tenses in the sentence in *nizil, ruht*; cp. the English "if he landed, I'd go," where "landed" is quite timeless, though past in form. Also possible: in *kan jisāhh<sup>1</sup> w jinzil, aru:h a'ablu*; here *ruht* is inadmissible.

B. aftikir il ga:lib ʕala zənni ʔinnu jinzil ʕala\_skindiri:ja, ʕalafan ʔarəjbu hina:k.

A. in<sup>1</sup> sehh<sup>1</sup>\_w nizil ʕala hina:k ruht ʔabiltu<sup>2</sup> fi l mi:na. ʕalafan reħ aku:n fi\_skindiri:ja fi f jahr<sup>1</sup>\_kto:bör. la:kin iza<sup>3</sup> ma nizil<sup>1</sup>\_hna:k m\_aruħš aʔablu fi bur sa:ʕid ʕalafan jiku:n mišwær mutʕib giddan.

B. iza ka:n jinzil<sup>4</sup> ʕala skindiri:ja ħa jifðel kam jo:m ʕand<sup>1</sup> ʔarəjbu, fa ʔin<sup>5</sup> kutt<sup>1</sup> tinwigid<sup>6</sup> hina:k wəʔtaha tibʔa\_tʔruħ lu.

A. bi t̄ t̄əb<sup>6</sup>, in<sup>7</sup>\_inwagatt<sup>1</sup> hna:k ruħʔt<sup>1</sup> lu. w\_in ma\_nwagatt-  
tij<sup>8</sup>, ma\_b jaddi ħi:la<sup>9</sup>!

[wi fil ħa:l illa\_w murʔus xúšf<sup>1</sup> ʕaleħum.]

murʔus. naharku sa:ʕid! [ʔa:mu kulluhum maŕgu(:)ʔi:n.]

ani:s. d\_eh da! inta murʔus?!

murʔus. amma ʕaga:jib wi gara:jib! umma:l xəja:lu?!

buʔtar. ma ʔulti\_lkum inni fuftu fi l muski\_b za:tu!

gindi. ja ʔaxi, da\_wsilna gawa:b minnak dilwəʔt<sup>1</sup> bass, innak lissa f firensa wi ga(:)j fi\_kto:bar.

murʔus. irədit rabbuna ħakamit ʕalajj\_a:gi ħa:lan nəzəren ti l ħa:la l ħəðrú. wi ʕala kull<sup>1</sup> ħa:l baʕatt<sup>1</sup>\_lku talligre:f.

ani:s. ħaʔʔa lau wisilna\_t talligre(:)f da kunna waffərna ʕala nafsina l m<sup>ə</sup>naz<sup>6</sup>a di kullaha...

\* \* \* \* \*

il ʔari. wala:kin fi l ħal da kan reħ minna\_ħna dørs<sup>1</sup>\_kbi:r fi mawðu:ʕ ʔadawa:t iſ ſərt!

<sup>3</sup> Or in, or as in next sentence, see note (2).

<sup>4</sup> Or iza nizil, in nizil.

<sup>5</sup> Or iza.

<sup>6</sup> in inwagatt, iza\_nwagatt.

<sup>7</sup> See note (3).

<sup>8</sup> Or w\_in ma kuttif anwigid, or in kutt<sup>1</sup> m\_anwigidf. (The constr. with ka:n not so good.)

<sup>9</sup> Or ma\_b jaddi:ſ<sup>1</sup> ħi:la. *Li:* "there is in my hand no device."

asʔila.

(1.) inta simiʕt e: ʕan murʔus? (2.) in ka:n heḏer sehi:h jilzamna niʕmil e:? (3.) iz zejz itħaʔaʔtu innu lissa fi blad bārrā? (4.) e:h illi ʔa:lu murʔus fi gawa:bu? (5.) ʕalafan ʔeh lau ka:n murʔus ʔam min hina:k ʔabl<sup>1</sup> dilwəʔt ka:n jikum aħ'san lu? (6.) kuttu tiʕmilu ʔe: lau ka:n murʔus ħa:ḏir? (7.) is sa:ʕa tala:ta hina\_twa:fi? kam fi ʔurubba? (8.) il ga:lib murʔus ka:n bi jiʕmil e: saʕit ma ka:n əħħa:bu bi jikkallimu ʕannu f məsʔ? (9.) e:h id da:ʕi lli ju:gibak li\_mʔablit murʔus aw ʔillit mʔablitu? (10.) ʕalafan e: istəgrəb murʔus konkum ma kuttu:f mintizri:nu? (11.) lau ka:n it talligrə:f wisil, kunna\_ħna stafadna?

For *Systematic Grammar*. XXXI.

RULES FOR CONDITIONALS.

1. The "if" particle must always be followed by a *past*,<sup>1</sup> either the auxiliary [ka:n, kutt, etc.], or some other past. But this "past" does not express past *time*.
2. If the thing to be expressed is
  - (a) a supposed *event* in the *past*, [ka:n], etc., must be supplemented by a verb in the *past*. [in, iza,] not [lau].
  - (b) a supposed *event* in the *present*, [ka:n], etc., must be supplemented by an aorist with [bi]. ([in, iza] not [lau]).
  - (c) a supposed *event* in the future, or a pure supposition, [ka:n], etc., must be supplemented by an aorist without [bi]. But here an alternative is possible: [ka:n], etc., may be dropped, and the verb in the apodosis be put into the timeless "past" tense, e.g. [iza (in) kuntu ti:gu, ni<sup>2</sup>abilkum, or iza (in) ge:tu, <sup>2</sup>abilna:kum]. ([in, iza]; for [lau], see note (3).)
3. Only if the condition expresses a past *impossibility* does the past verb in itself convey a past meaning, e.g. [lau<sup>2</sup> ra:h = "if he had gone." But as this might also mean *present* impossibility ("if he were to go"),<sup>3</sup> it is better to add here also the auxiliary: [lau ka:n ra:h].
4. The answering clause to this may be either a past tense, or a past with [ka:n], etc., or [ka:n], etc., with aorist: e.g. [lau ka:n ra:h ruhit ana kaman ("I should also have gone") (or kutt<sup>1</sup> ruhit or kutt aru:h)].
5. When two verbs occur together the negative may be attached to either: e.g. [lau kutt<sup>1</sup> ma ruhti:f or lau ma kuttif ruhit].
6. [ka:n] may be used impersonally, e.g. [iza ka:n ruhit] "if (it be that) I went." But with the *negative* this construction is to be avoided.

<sup>1</sup> Only lau is rarely found followed by an aorist.

<sup>2</sup> iza with auxiliary also possible; but not in. Ex., iza ka:n ra:h, "if he had gone."

<sup>3</sup> lau ra:h suggests that he will not go—the hypothesis is improbable or impossible. in ra:h (or iza) suggests that he might quite possibly go.

## XXXII.

## CONCESSIVE CLAUSES. INDIRECT QUESTIONS.

*A letter of congratulation from one friend to another on the occasion of his success in an examination.*

My dear Sa'd,

Although my health is askew and does not enable me to perform any work whatever, still my love for you has incited me with regard to congratulating you on your success in the examination for the certificate of the Baccalaurea this year. I waited to hear of your success with impatience; nor was I aware whether the result had appeared or no, nor, on the supposition of its having appeared, was I aware if you had passed or not. And over and above this I was not clear whether you had good hope of passing or no, because I heard that you had been very seedy while going through with the examination. And when I heard to-day that the result had appeared, I sent the servant to the Ministry, and bid him meet one of the employés whom I know, and say to him that I had heard that the list of names of the successful was complete, and that I was longing to hear whether so-and-so's name was among them. So forthwith the servant went and quickly returned with the news of your success, and that you passed the examination with all ease, in addition to your having got high marks in all the subjects. So it occurred to my mind, even though you had eased off in your study a bit during the year, you would all the same have passed. In special sort do I congratulate you on having succeeded so brilliantly, though you were ill during the examination. I beg you to inform me about your help, even though there is trouble for you (to do so),

And may you remain,

Your friend's

FAHEEM FAHMI.

<sup>1</sup> *Inf.* of hanna.

<sup>2</sup> mina(:)s(a)ba, *inf.* of III.

<sup>3</sup> *Inf.* of ʔa:m.

<sup>4</sup> The termination is a classical relic denoting the genitive of an indefinite; only found after *ajj* when followed by *ka:m* = "whatever it be."

<sup>5</sup> *Lit.* "longing," see *miʃta:*<sup>2</sup> below.

<sup>6</sup> Or *kutt*.

<sup>7</sup> The infinitive is *xāstaka*, "seediness."

<sup>8</sup> Notice that in the Arabic the auxiliary *ka:nit* is dispensed with, as the pluperfect is fixed by the past "*simiʕt*."

<sup>9</sup> *Inf.* of III., ʔa:bil, or *amārtu ji*<sup>2</sup>a:bil.

it tamri:n l\_itne:n wi t talati:n.

xitæ:b tahnijja<sup>1</sup> min ħabi:b li sadi:ʔu bi mnasbit<sup>2</sup> naga:ħu  
f imtiħa:n.

ʕazi:zi saʕd,

ma<sup>5</sup> ko:n siħhiti munħarifa wala tsa:ʕidni:ʕ ʕal ʔija:m<sup>3</sup> bi ʔajji  
ʕuglin<sup>4</sup> ka:n, la:kin iʕ ʕo:ʔ<sup>15</sup> naħiwak ħamalni ʕala ʔinni ʔahannik  
bi naga:ħak fi\_mtiħa:n ʕiha:dit il bakaloria s saʕna: di. ana  
ntæzert asma<sup>6</sup> bi naga:ħak bi furu:g sæbr, wala kuttif aʕlam iza  
ka:n in nati:ga zehðrit walla la:, wi ʕala ferð<sup>1</sup> lau ka:nit zehðrit  
m\_aʕlamʕ iza ka:m<sup>6</sup> nagaħt<sup>1</sup> walla la:. wi ʕala:wa ʕala kida ma  
kuttif afham iza ka:n ʕandak ʕaʕam bi n naga:ħ, am la, ħe:s simiʕt  
innak kutt<sup>1</sup> mxästik<sup>7</sup> ʔawi weʔt<sup>1</sup> taʔdijit\_il\_imtiħa:n. wi lamma  
\_smiʕt innahårda inn in nati:ga zehðrit<sup>3</sup> baʕatt il xådda:m li n  
næza:ra wi ʔamertu bi mʔablit<sup>9</sup> wa:ħid mil mistaxdimi:n ʔaʕrefu,  
wi\_jqul\_lu inni smiʕt inn<sup>1</sup> kaff\_asma n nagħi:n tamm, w\_inni  
miʕta:ʔ asmaʕ iza ka:n ism<sup>1</sup> fula:n fi:hum. wi ʕanha ræħ il xådda:m  
wi gih ʔawa:m bi<sup>10</sup> xebår naga:ħak, w\_innak mårre:t fil\_imtiħa:n  
bi kull<sup>1</sup> suħu:la, feðlan ʕan ko:nak<sup>11</sup> xått<sup>1</sup> nimår<sup>12</sup> ʕalja fi kull\_il  
ʕulu:m. fa xæter bi ba:li ħatta walau rejaħt<sup>1</sup> nafsak fi l mʔzakrð  
ʕwejja fi ʔasna\_s sana kutt<sup>1</sup> bårðek nagaħt. wi\_b no(:)ʕ xæ:ss\_  
ahannik ʕala ʔinnak<sup>13</sup> nagaħt in naga:ħ il ba:hir da maʕ innak<sup>13</sup>  
kutt<sup>1</sup> ʕajja:m weʔt\_il\_imtiħa:n. w\_argu:k tifi(:)dni ʕan siħħatak  
w\_in<sup>14</sup> ka:n fih kalaf ʕala ħådritak,

wi dumtum,<sup>15</sup>

li\_mħibbak,

fahi:m fahmi.

<sup>10</sup> This *bi* of *accompaniment* practically makes the intransitive "come" transitive ("bring")

<sup>11</sup> N.B.—The *inf.* ko:n (being) enables you to form *tense*-infinitives: e.g. ko:nak xått, "your having taken"; ko:nak bi ta:xud, "your (act of) taking (now)"; ko:nak ħa ta:xud, "your being about to take"; ko:nak kutt<sup>1</sup> xått, "the fact that you had taken," etc.

<sup>12</sup> *Sing.* nimår, "a mark."

<sup>13</sup> Or ko:nak; and, conversely, in (2) we might say innak.

<sup>14</sup> Or walau.

<sup>15</sup> An optative, the "past" tense being here quite timeless. Optatives in the colloquial are more usually expressed by the *aorist*: e.g. ʕaħa jħafæzæk, "may God keep you!" where ħafæzæk\_ħa:ħ is somewhat literary.

*Contrast*

1. Will you stay, or go?
2. *Either* stay altogether, *or* go at once.
3. I haven't heard whether you are staying or going.
4. Whether you stay or go, I shall go on working.

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*For Systematic Grammar. XXXII.*

*Concessive Sentences.* If the "though" clause concerns an actual event, [ma<sup>s</sup> inn] or [ma<sup>s</sup> ko:n], "in spite of the fact that," must be used. If it is a *supposition*, [w\_in] or [walau], "even-if," are used.

*Indirect Sentences.* When the introducing verb "he said, commanded, asked, etc.," is *past*, the tenses of succeeding verbs are not changed as in English: *e.g.* I said that I *was* (originally "am") longing: [ʔult inni mufta:ʔ] or [aʃta:ʔ].



1. biddak tistanna walla trewwaḥ?
2. ja(:) tistanna ʿala tu:l, ja trewwaḥ ḥa:lan.
3. ma smiʿtiʃ iza kutt<sup>1</sup> ha tistanna walla trewwaḥ.
4. sawan kutt<sup>1</sup> tistanna aw tiru:ḥ, an\_atann\_aʃtigil.

- 
1. Where the alternatives are in doubt.
  2. Or ja ʔimma. The second ja may be ja ʔimma or walla or aw.  
For the presentation of mutually exclusive alternatives, *one* of which is to be selected.
  3. Ordinary "indirect question," the subordinate clause being introduced by iza.
  4. sawan, literary sawa:ʔun, "equally," which is also heard.  
Here the subordinate clause is disconnected from the principle one.

## SKELETON CONVERSATIONS.

The following outlines for talks on specified themes are intended to help the student to break new ground in conversation for himself. This he should be always trying to do, as exclusive application to text-book work has a weakening effect. The themes must of course be talked through with the teacher.

The vocabularies supplied are arranged according to a natural progress of thought.

It would be easy for the student to multiply these sketches for himself. He has only to think out a conversation on some topic, write out the vocabulary which he foresees he will need, get his teacher to fill in the equivalents he does not know, and then start talking it through.

## I. SUMMER HOLIDAYS.

(a) *In Egypt.*

sea	il baħr il ma:liħ	pick up shell(s)	lamm is sədafa,
bathe	istaħamma		( <i>þ.</i> sədaf).
a bathe	subu:ħ	expedition	mifwa:r
play in water	issabbaħ	Ramleh	ər rəml
dip	gətsə jigtəs	Raselbar	ra(:)s il ba:r
dipping	gətsa:n	Abukir	abu ʔi:r
swim	ʕa:m jiʕu:m	tent(s)	xe:ma xija:m
a good swimmer	ʕawwa:m	mat-huts	dirwa ( <i>or</i> siʔirfa saʔa:jif,)
current	tajja:r		maʕmu:la min ħəsi:rə
deep water	məjja tgərreʔ	appetite	ʃahijja
drown	giriʔ jigreʔ	coolness	ʔərə:wa
rock	səxrə suxu:r	damp	ru:tu:ba
cliff	gərġ guru:f	high temperature	ħäro:rə
pool	birka birək	heat	ħärr
shore	ʃa:ti	hot (of weather)	ħärr ; (of body)
sand	rəml		ħärra:n
spade	manʔärə ( <i>þ.</i> mana:ʔir)	great heat	ʃärd
dig	faħat jiffiat	bask in sun	iffammis
pail	gärdal gära:dil	reading	mʔəlfə
castle	ko:m kima:m (heap)	novel(s)	riwa:ja riwaja:t
		letter(s)	xitə:b xitəba:t

(b) *Abroad.* fi bla:d bǎrrǎ.

quay	rəsi:f	Austria	bila:d in nimsa
harbour	mi:na	Italy	itǎlja
customs	gumruk	Syria	suri:ja, bǎrr if fa:m
expedite	xǎllǎs ʿala	Palestine	falǎstini
steamer	wabu:r il baħr	Lebanon	il libna:n
cabin	diwa:n dawawim	Jerusalem	il ʔuds
sea-sickness	do:xǎ	Hebron	il xǎli:l
be sea-sick	da:x jidux	Jaffa [ja:fa], Nazareth [in na:sirǎ],	
calm	hawa ha:di	Jordan valley [il go:r], Salt Sea	
storm	hawa_ʃdi:d	[baħr lu:ʃ], Jericho [ari:ħa], Mt.	
horizon	ufuʔ	of Olives [gabal iz ze(:)tu:n],	
Switzerland	suwirsǎ	Haifa [ħe:fa], Bethlehem [be:t	
climbing	it ʧulu:ʕ foʔ il gabal	laħm].	

## 2. CONVERSATION WITH CHILD.

1. <i>Pupil(s)</i>	tilmi:z (talamza)	desk(s)	durg adræ:g
school-year	sana madrəsi:ja	map(s)	xǎrtǎ xurǎʃ
boarding-school	id dǎxli:ja	chart(s)	rǎsm rusuma:t
day-school	il xǎrgi:ja	exercise book(s)	kǎrrǎ:s kǎreri:s
class(es)	firʔa firʔ	4. <i>Subjects.</i>	
lesson hour(s)	ħisǎ ħisǎs	grammar (Ar.)	in naħu wi s serf
class-room(s)	maktab, maka:tib	grammar (Engl.)	agrumi:ja
playground(s)	malʕab, mala:ʕib	writing	xǎtt
keep order	jihʔǎz in nizǎ:m	reading	ʔirǎ:ja
2. <i>Daily routine at School.</i>		arithmetic	ħisa:b
routine	tǎrti:b	Scripture	kita:b muʔaddas
assembly	ʧǎbur		(tawrǎ:)
prayers	is sela	lesson in religion	dǎrs di:ni
teacher(s)	xo:ga xoga:t	spelling	ħiga:ja
teach	dǎrrǎs	spell	istahagga, jistahagga
punishment(s)	ʕiʔa:b(a:t)	dictation	ʔimla
punish	ʕa:ʔib	dictate	ʔamla jimli
interval	fushǎ	put questions	alʔa (jilʔi) asʔila
3. <i>School Apparatus.</i>		answers	agwiba
apparatus	adawa:t	learn by heart	ħǎfǎz ge:ban
chalk	tabaʃi:r	sewing	xija:ʧa
blackboard(s)	tǎxta (tuxǎt)	needlework	tǎtri:z (from tǎrrǎz)
easel	kursi t tǎxta	cooking	ʧǎbi:x ʧǎbx
bench(es)	dikka dikak	domestic economy	tadbir manzili

5. <i>Games.</i>	alʕa:b	7. <i>Outings</i>	fusha fusaħ
drill	gumbarz	Zoo	ginent il ħajawana:t
ball	ko:ra	desert	il xāla
goal(s)	go:l agwa:l	Barrage	il ʔana:ʕtir (fumm il baħr)
forward(s)	fārwad fārewi:d	the Pyramid(s)	il ħārem
backgammon	ʕawla	Sphinx	abu_l ho:l
dominoes	ḍumana	museum	l_antikxa:na
draughts	ḍa:ma	Sakkara	is seʔʔa:rā
chess	ʕaʕraŋ	takes us	jiwaddi:na
6. <i>Holidays</i>	mʕsamħa:t		

## 3. SIGHTS OF CAIRO, ETC. mand:zir meʕr.

he shows you over . . .		bargain with	fa:sil
jifārraqak ʕala . . .		you bargain with him	tifeslu
you see over . . .	tifārraq ʕala . . .	brass bazaar	su:ʔ in naħħasi:n
take a carriage . . .		carving	naʔf
tirkab ʕarabijja . . .		silversmiths	sujja:g ( <i>sing.</i> sa:(:))jig
go on foot . . .	tiru:ħ ʕala rigle:k . . .	worker(s)	senajʕi (senajʕijja)
direct me to the station . . .		tray(s)	senijja (sewa:ni)
ʕarrafni ʕari:ʔ (sikkit) il		bowl(s)	sultaniija (-a:t)
maħḥḥa . . .		flag-bazaar	il xijamijja
1. <i>Dragomans</i>	tāraqma	tent-maker	xijami
dragoman	turguma:n	tent(s)	xe:ma, xijam
they cheat	jigifʕu	mushrabiya	xāfab anti:ka
cheating	giff	cabinet-maker	nagga:r diʔʔi
pretend to you	} { jiddiʕu ʕale:k b_innuhum fi gihatak	mufrabiya-worker	nagga:ranti:ka
to be on your		carpenter	nagga:r sawa:ʔi
side		screen(s)	ħa:giz (ħawa:giz)
are in agreement with		carpet(s)	sigga:da (sagagi:d)
mittifʔi:n wəjja		perfumiers	ʕette:(:):ri:n
commission	ʕumu:la	perfume(s)	ʕite:ra (ʕite:ra:t)
shopkeepers	bajjaʕi:n	3. <i>Monuments</i>	asāret
ignorant about their job		(a).	
guhala fi ká:(:):rhum (senʕithum)		mosque(s)	ga:miʕ (gawa:miʕ)
guide-book	dali:l, adilla	chancel of do.	liwa:n
map, plan	raʕm (rusuma:t)	court of do.	seħn ig ga:miʕ
	xarʕa (xurəʕ)	pillar(s)	ʕamu:d (ʕawami:d)
do without . . .	tistāgna ʕan . . .	cornice	kurne:f
inexperienced	gāfi:m (guʕm)	arch(es)	ʔentərə (ʔana:ʕtir)
2. <i>Bazaars</i>	il xa:n il xali:li	niche	mihre:b (ʔibla)

ablution tank	me:ðæ	precentor	ʕari:f
ablutions	wuðu:ʔ	choir-boy(s)	ʃamma:s, ʃamamsa
ablute	jitwæððæʔ	reform	isla:h
pulpit(s)	mimbar mana:bir	Patriarchate	bætrækxɑ:na
reading platform(s)	dikka dikak	Patriarch	bætri:k
sermon	xuʔba	Bishop(s)	usʔuf (asaʔfa)
dome	ʔubba	Archbp(s)	mutræ:n (metærna)
tomb-of-saint	ʃe:x	clergy	ʔasi:s, ʔusu:s
hours of prayer	mawaʕi:d is sela	endowments	awʔa:f
[il faqr w_ĩð ðuhr wi l ʕær wi l		Church Council	il maglis il milli
mægrib wi l ʕija.]			(d).
(b).		pyramid(s)	hårem, ahæ:m
city-wall(s)	sur (aswa:r)	Sphinx	abu_ĩ ho:l
citadel	ʔalʕa	temple	biba:n
Saladin	sæla:h id di:n	hieroglyph	hi:rogli:f
tombs of Caliphs	turæb il xulafa	dynasty	ʕe:la (-a:t)
court (ofhouse)	ho:ʃ, dihli:z, fasaʕa	tomb(s)	mæstæba, mææ:tib
balcony	tåxtabo:ʃ	Pharaoh(s)	firʕo:n fareʕna
skylight-cupola	ʃuxʃe:xa	mummy	su:rú
banisters (railings)	ðærebzi:n	obelisk	misalla
reception-room	salamlik, ʔæ:ʕæ	shaft(s)	bir (abjar)
(c).		<i>Irrigation</i>	ir ræjj
monastery(s)	de:r, adjura	The Barrage	il ʔanætir il xæri:ja
sanctuary (chancel)	he:kal	Assouan dam	xæzza:n ʔæswa:n
ivory	ʕa:g	Trunk canal	ræjja:h
alabaster	ruxæ:m	Canal(s)	tirʕa tiróʕ
mother-of-pearl	sædaf	Branch do.	misʔa (masa:ʔi)
the Mass	il ʔudda:s	smaller trench	faħil (fuħiu:l)
hymn	madi:h	smallest do.	ʔana:ja (ʔunj)
chanting	tårti:l	drain(s)	mæsræf (mæsa:rif)

4. TRAINING OF CHILDREN. tårbijit<sup>1</sup> il ʔawlɑ:d.

bring up	ræbba jirebbi	manners	ada:b
be brought up	jitræbba	polite	mitʔaddib
general education	tårbijja	civilization	tamaddun
education	tahzi:b	progress	taʔaddum
morals	axla:ʔ	be elevated	itræʔʔa

<sup>1</sup> The more classical 'tårbija is quite commonly heard.

elevation	tara <sup>ʔ</sup> i	obedience	te:ʕa
mothers of the future	ummahar <sup>t</sup> il mista <sup>ʔ</sup> bil	terrify	xawwif
influence of mother on her children	ta <sup>ʔ</sup> sir il ʔumm ʕala_wladha	threaten	haddid
enlightened	mitnawwår	threat(s)	tahdi:d (-a:t)
enlightenment	tanawwur	spoil (pet)	dallaʕ
principle(s)	mabda <sup>ʔ</sup> maba:di	spoil (petted)	m <sup>o</sup> dallaʕ
high (princ.)	ʕalja, ra <sup>ʔ</sup> ja	thwart	ʕa:kis
low (,,)	watja, safla	deceive	geʃʃ, jigiff
sound	saħi:ħa	deception	giʃʃ
bad	xåsi:sa	(too) severe	ʔa:si
religious teaching	taʕlim di:ni	severity	ʔasa:wa
moral teaching	adabi	evil habits	ʕawajid mazmu:ma
practical	ʕamali	bad words	alfa:z ʔabi:ħa
theoretical	naẓari	swearing	ħilfa:n
scientific	ʕilmi	swear	ħalaf jiħlif
intellectual	ʕa <sup>ʔ</sup> li	foulness	ʔaba:ħa
application	tatbi: <sup>ʔ</sup>	purity	teħa:rå
apply principles practically	jiṭabba <sup>ʔ</sup> il maba:di ʕal ʕamal	fear	xo:f
good example	ʔudwa ħasana	chastise	ʔaddib
<i>The parents</i>	il walde:m	chastisement	ta <sup>ʔ</sup> di:b
mistake	xetå <sup>ʔ</sup>	stick	ʕasa:ja
respect ( <i>vb.</i> )	iħtårem	reward ( <i>vb.</i> )	ga:za jigazi
respect ( <i>inf.</i> )	iħtire:m	reward ( <i>noun</i> )	giza(:)
disrespect	iħta <sup>ʔ</sup> år, iħti <sup>ʔ</sup> a:r	favouritism	muħaʕba(:h), muħabijja
disobedient	ʕa:si	truth(fulness)	sid <sup>ʔ</sup>
disobey	ʕasa jiʕsa	lying	kidb
disobedience	ʕisja:n	generosity	kårem
obey	te:wiʕ	generous	kari:m
obedient	m <sup>o</sup> te:wiʕ, muti:ʕ	stinginess	buxl
		stingy	baxi:l
		selfishness	maħabbit iz za:t

## 5. A HOUSE.

(a). <i>The Architect</i>	il m <sup>o</sup> handis	quantities	ma <sup>ʔ</sup> adi:r
draws plans	jirsim rusuma:t	(b). <i>The Builder</i>	il banna
measurements	misa:ħå	building ( <i>'inf.</i> )	buna
estimates	ji <sup>ʔ</sup> addår		bina
estimate	ta <sup>ʔ</sup> di:r		bina:ja
materials	mawa(:)dd	building ( <i>subst.</i> )	bina:ja, ʕima:ra

buildings	abni:ja, binaja:t	(c). <i>After the building</i>	
lay foundations	wæðæ <sup>ç</sup> ʔasa:s,	painters	na <sup>ʔ</sup> a(:)ji:n
(unworked) stone	gadur	colour-wash	gir
(worked) do.	dabʃ	paint	bu:ja
brick	ħagər	to paint	jin <sup>ʔ</sup> uʃ, jidræb
mortar	tu:b	woodwork	xəʃab
cement	mu:na	furniture	fərʃ
plaster	asmant		ʕafʃ
lime	gibs		mobilja:t
wall(s)	gir		ʔasa:s <sup>1</sup>
roof	ħer:t (ħetər:n)	furnished	mafru:ʃ
corner(s)	sa <sup>ʔ</sup> f, sutu:ħ	furnishing ( <i>inf.</i> )	fərʃ, ta <sup>ʔ</sup> si:s <sup>1</sup>
	zawja zawa:ja		

## 6. A BOOK.

(a). <i>The Composition</i>	it ta <sup>ʔ</sup> li:f	correct	səllaħ
the author	il m <sup>ʔ</sup> allif	page(s)	wiʃʃ wi:ja:ʃ
compositions	m <sup>ʔ</sup> allafa:t	sheet of 8 or 16 pp.	
style	uslu:b, infa		malzama mala:zim
inventive-faculty	ʔari:ħa	make-up	təbba <sup>ʔ</sup>
imaginative faculty	ʔu:wi:t il m <sup>ʔ</sup> xəjjila	stitch	xəjjət
novel(s)	riwa:ja (-a:t)	cover	gətə
article(s)	ma <sup>ʔ</sup> a:la (-a:t)	title	ʕinwa:m
magazine(s)	magalla (-a:t)	(c). <i>The binding</i>	it tagli:d
newspaper(s)	gari:da gara:jid	binder	m <sup>ʔ</sup> gallid
writer(s)	gurna:l gara:nil	cardboard, cloth, leather	kürto:n, ʔuma:ʃ, gild
	ka:tib kutta:b	back	ka <sup>ç</sup> b
(b). <i>The printing</i>	it təb <sup>ç</sup>	(d). <i>The distribution</i>	it tawzi:ç
press	mətba <sup>ç</sup> a mətə:bi <sup>ç</sup>	bookseller(s)	kutbi kutbi:ja
compositor	gammi:ç, seffi:f	colporteur	m <sup>ʔ</sup> wazza <sup>ç</sup>
machine-man	təbbi:ç	profit	maksab
types	ħuru:f	commission	ʕumu:la
24-point	bunt arba <sup>ç</sup> wi ʕifri:n	reader(s)	ʔari ʔurrə(:)
proof(s)	miswadda (-a:t)	sale	mabi:ç
	bro:wa, bro:va, bro:fa		

<sup>1</sup> From classical root ʔθθ, not ʔss.

## EGYPTIAN ARABIC READER.

## PART I.—ANECDOTES, DIALOGUES, AND STORIES.

## I.

[*A specimen conversation lesson on this first "anecdote" will be found below. It is intended to indicate to teacher and pupil the sort of way this Reader should be used. It will thus be seen that lessons based on these pieces may be conducted entirely in Arabic, and the pieces themselves explained without the use of English, from a very early stage indeed.*]

## A. THE TEACHER. B. THE PUPIL.

A. Read the first anecdote.

B. What does "anecdote" mean?

A. "Anecdote" means a story in which there is a humorous point (that) makes one laugh.

B. And "humorous-point" means what?

A. Something odd (which) pleases the hearer.

[*The Pupil reads the Story of the Inexperienced Policeman.*]

A. "There was once a certain policeman": "Once" means "in the past time"; "a certain policeman..."

B. What does "policeman" mean?

A. Like those whom we see standing in the streets wearing the uniform of soldiers, to keep the order of the goers and comers in the street,—these are *policemen* (plural of policeman). Do you understand?

B. I now understand "policeman."

A. Where did this policeman come from?

B. This policeman "*came from the country.*" "Country" means what?

A. "Country" means the lands of the peasants; opposite of "big towns."—And this policeman, when he came from the country, where did he stay?

B. This policeman when he came from the country stayed in *Cairo*.

A. Just so. Had he been there long?

B. No, he had not been there long: he "*had come recently.*"



kita:b il ʔira:ja.

guz wa:hid.—fukahar:t wi mħawrēt wi ħikajar:t.

fukahar:t.

I.

ka:n mǎrrā wa:hid ʃawi:ʃ gih gidir:d mil ʔarja:f. wi lamma ka:n fi ʃ ʃugl<sup>l</sup> fi\_l karāko:n waʔafu:h ʕat tilifo:n ʕalafan ja:xud il ʔiʃarēt. fa mǎrrā mil mǎrrēt lamma daʔʔ il garēs waðeʕ<sup>ʕ</sup> is samma:ʕa ʕala widnu wi ʔal “min?” fa ʔal lu “ʔana l ħikimdar:.” fa rama\_s samma:ʕa min\_i:du w\_idda taʕzi:m, wi sa:b il ħikimdar: min ger fajda.

A. il m<sup>ʕ</sup>allim. B. it tilmiz.

A. iʔrā l fuka:ha l ʔawwilanijja.

B. fuka:ha jaʕni e: ?

A. fuka:ha jaʕni ħika:ja fi:ha nukta tðeħħak.

B. wi nukta jaʕni e: ?

A. ʃe gāri:b jibsiṭ is sa:miʕ.

[it tilmiz jiʔrā ħika:jit iʃ ʃawi:ʃ il gāʃim.]

A. “ka:n mǎrrā wa:hid ʃawi:ʃ.” mǎrrā jaʕni, fi z zaman illi fa:t. “wa:hid ʃawi:ʃ...”

B. ʃawi:ʃ jaʕni e: ?

A. zejj illi bi nʃufhum waʔfin fi ʃ ʃawariʕ labsin libs il ʕasa:kir, ʕalafan jihʕazu tārti:b illi rā:jiħ w illi ga:j fi ʃ ʃariʕ, do:l ʃawiʕijja, gam<sup>ʕ</sup> ʃawi:ʃ. fa:him ?

B. ana dilwaʔt<sup>l</sup> fhimt ʃawi:ʃ.

A. iʃ ʃawi:ʃ da gih min em ?

B. iʃ ʃawi:ʃ da “gih mil ʔrja:f.” ʔrja:f jaʕni e: ?

A. l ʔrja:f jaʕni bila:d il fallāħin, ðidd il mudun il kibirā. w iʃ ʃawi:ʃ da lamma gih mil ʔrja:f nizil ʕala fen ?

B. iʃ ʃawi:ʃ da lamma gih mil ʔrja:f nizil ʕala meṣr.

A. tamam. ka:n gih min zama:n ?

B. la ma kanʃ<sup>l</sup> gih min zaman, la:kin gidir:d.

A. In other words, he was still inexperienced. And where was the place of his work ; in the streets, like as we said ?

B. No, his place of work was not in the streets, it was "*in the caracol.*" What does "*caracol*" mean ?

A. The "*caracol*" is the police-station in each part of the town. Every district must have a "*caracol*" or police-office.<sup>1</sup>

B. And who are in the caracol ?

A. There is a chief, called the "*Commissioner,*" and under him the "*Adjutant*" and the "*Superintendent,*" and the constables.—So then, what was the work of this policeman at the station ?

B. It says : "*They stood him at the telephone.*" What does "*they stood him*" mean ?

A. It means they ordered him, caused him, to stand.

B. I still don't understand "*they stood him.*"

A. Listen. You are now sitting. Please stand up. See now I have "*stood*" you up. Please sit down—now I have "*sat*" you down, *i.e.* made you sit down.—Well then, where did they "*stand*" the new policeman ? At the (door of) the Commissioner's room ?

B. No, they did not stand him at the room of the Commissioner. "*They stood him at the telephone.*"

A. They stood him at the telephone for what purpose ?

B. They stood him at the telephone for the purpose "*of taking the messages.*" What does "*messages*" mean ?

A. All the requests and orders which come to the station by the telephone.—So then on one occasion when the bell rang [*"he has rung, I rang, he rings, ring the bell, Ali"*] what took place with him ?

B. "*He placed the receiver to his ear.*" Make me understand the meaning of "*he placed.*"

A. He "*put*" : as, "*I placed the book on the table,*" *i.e.* "*I put it on it.*" And the "*receiver*" is the thing by which you hear the voice of the person who is talking with you.—And what did the policeman say when he put this receiver to his ear ?

B. He said "*Who ?*" *i.e.* "*who is speaking ?*"

A. Exactly ! and what did the owner of the voice say ?

B. The owner of the voice said "*I am the Chief Commissioner*". Explain to me that word.

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<sup>1</sup> Arabic "*eighth,*" because of the original eight districts of Cairo city.

A. ja<sup>6</sup>ni gá:ji:m lissa. wi mħall<sup>1</sup> fuġlu ka:n fe:n, fi f jawari<sup>6</sup> bórđu ?

B. la: maħall<sup>1</sup> fuġlu ma kan<sup>1</sup> fi f jawari<sup>6</sup>, ka:n “fi l karóko:n.” karóko:n ja<sup>6</sup>ni e: ?

A. il karóko:n maħall il buli:s fi kull<sup>1</sup> guz mil madi:na. ja<sup>6</sup>ni kulli ġiha la:zim jiku:n fi:ha karóko:n aw tumn.

B. wi l karóko:n fih mi:n wi mi:n ?

A. fih wa:ħid ‘rejjis ismu l ma<sup>2</sup>mur, wi taħt<sup>1</sup> minnu il m<sup>3</sup>fa:-win wi l m<sup>3</sup>la:ħiz wi f jawijjija.—tejjib, i<sup>3</sup>f jawi:f da ka:n fuġlu ħeh fi t tumn ? wa<sup>2</sup>afu:h fe:n ?

B. bi j<sup>2</sup>u:l “wa<sup>2</sup>afu:h ‘at tilifo:n.” wa<sup>2</sup>af ja<sup>6</sup>ni e:h ?

A. ja<sup>6</sup>ni, amáru:h ji<sup>2</sup>af, xóllu:h ji<sup>2</sup>af.

B. li ħadd<sup>1</sup> dilwe<sup>2</sup>t<sup>1</sup> ma<sub>f</sub>ħimtif wa<sup>2</sup>afu:h.

A. isma<sup>6</sup>. inta dilwe<sup>2</sup>t<sup>1</sup> ħa:si:d; ‘min feđlak i<sup>2</sup>af. aho ħana dilwe<sup>2</sup>t<sup>1</sup> wa<sup>2</sup>af<sup>2</sup>ak. tejjib, min feđlak i<sup>2</sup>af<sup>2</sup>ud ; aho ħana dilwe<sup>2</sup>t<sup>1</sup> ħa<sup>6</sup>‘ad<sup>2</sup>ak, ja<sup>6</sup>ni xóllertak ti<sup>2</sup>af<sup>2</sup>ud.—tejjib humma wa<sup>2</sup>afu f jawi:f il ġidi:d da fe:n ? ‘and ħo:dit il ma<sup>2</sup>mur ?

B. la:, ma wa<sup>2</sup>af<sup>2</sup>uh<sup>1</sup> ‘and ħo:dit il ma<sup>2</sup>mur. “wa<sup>2</sup>af<sup>2</sup>uh ‘at tilifo:n.”

A. wa<sup>2</sup>afu:h ‘at tilifo:n bi xusu:s e: ?

B. wa<sup>2</sup>afu:h ‘at tilifo:n bi xusu:s innu ja:xud il i<sup>3</sup>fa:ret. i<sup>3</sup>fa:ret ja<sup>6</sup>ni e:.

A. ja<sup>6</sup>ni kull i<sup>3</sup>t telaba:t wi l ħawa:mir illi\_b ti:gi li l karó:kon bi t tilifo:n.—fa márra mil márra:t lamma da<sup>2</sup> il ġáres [da<sup>2</sup>, da<sup>2</sup>ert, jidu<sup>2</sup>, du<sup>2</sup> il ġáres ja ‘ali] ħesel minnu e: ?

B. “weđe<sup>6</sup> is samma:‘a ‘ala widnu.” fahhimni ma<sup>6</sup>na weđe<sup>6</sup>.

A. ma<sup>6</sup>na weđe<sup>6</sup> ħett. zejji weđe<sup>6</sup>t il kita:b ‘ala t terabe:za, ja<sup>6</sup>ni ħette:tu ‘aleha. wi s samma:‘a hi:ja l ħa:ga\_lli\_b tisma<sup>6</sup> bi:ha so:t illi bi\_ġkallimak.—wi f jawi:f da ħal ħe: lamma ħett is samma:‘a ‘ala widnu.

B. ħal “mi:n,” ja<sup>6</sup>ni “mi:n illi\_b ġikkallim.”

A. tamam ! wi ħal lu ħe se(:)ħib is so:t.

B. ħal lu se(:)ħib is so:t “ana l ħikimda:r,” fahhimni ħikin-da:r ja<sup>6</sup>ni e: ?

A. It means the chief of all the police in Cairo; *i.e.* the biggest (possible) person in the estimation of that policeman.—When the policeman heard the voice of the Chief Commissioner, what did he do?

B. When the policeman heard the voice of the Chief Commissioner he “*flung down the receiver from his hand.*”—What is the meaning of “flung”?

A. The person who “throws (down) a thing and leaves it” is said to “fling it down.” [“He flung, I flung, he flings, fling the letter into the post-box, Ali.”] Well then, he flung the receiver from his hand “*and saluted.*”

B. What does “saluted” mean?

A. Doesn't every policeman stand like *this* in front of his officer, and do like *this* with his hand? Well, that's what this policeman did. So then, *why* did he fling down the receiver?

B. He flung it down so that his hand might be free for the salute.

A. And did the Chief Commissioner see him doing this?

B. No. The Chief Commissioner did not see him do this, because between him and the policeman was a big distance.

A. Just so, and that is the amusing point of the story. And not only so, but he left the Chief Commissioner speaking to vacancy.

B. I think the language of the Chief Commissioner was something very grievous on that occasion.

A. Goodness me, we must thank Allah that we did not hear it.—Well, and what do you think they did with that policeman?

B. I don't know; you tell me.

A. Perhaps they sent him to sweep stables. 'Twould be better for him.

A. jaʿni ʿrejjis kulli l bulis illi f mæsr ; jaʿni akbār wa:ħid fi nəzær iʃ ſawi:ʃ da.—lamma\_ʃ ſawi:ʃ simiʿ so:t il ħikimda:r ʿamal ʔe:h ?

B. lamma ʃ ſawi:ʃ simiʿ so:t il ħakimdar “ rama s samma:ʿa min i:du.”—maʿna rama e:h.

A. illi jiħdif ħa:ga wi jsi:bha ʔismu rama:ha. [rama, rame:t, jirmi, irmi l gawa:b fi sændu:ʔ il busta ja ʿali.] tæjjib, rama s samma:ʿa “ w idda taʿzim.”

B. idda taʿzim jaʿni e: ?

A. muʃ kulli ſawi:ʃ jiʔaf ʔudda:m iʒ zæ:bit bita:ʿu kida, wi jiʿmil kida ? aho ʃ ſawi:ʃ da ræ:xær ʿamal kida. baʔa rama s samma:ʿa le:h ?

B. raʿma:ha ʿaʃan i:du tiku:n fæċja li t taʿzim.

A. wi l ħikimda:r ʃa:fu bi jiʿmil kida ?

B. la, il ħikimda:r ma ʃa:fu:ʃ bi jiʿmil kida, ʿalaʃan ka:n be:nu wi be:n iʃ ſawi:ʃ masa:fa tæwi:la.

A. tama:m, wi ħijja di\_n nukta\_lli\_tðæħħak fi l ħika:ja. wi muʃ kida bass, la:kin sa:b il ħikimda:r bi jitkallim ʿal feðæ.

B. æzunn kala:m il ħikimdar ka:n ħa:ga saʿba gidдан fi l wæʔtʻ da !

A. ja sala:m ! la:zim niʃkur æħæ: illi ma smiʿnaʿha:ʃ !—alla tiʃtikir ʿamalu fi ʃ ſawi:ʃ da ʔe: ?

B. ana muʃ ʿa:rif. ʔul li ħædritak.

A. rubbama wadʻdu(:)h jiknis taħt il xe:l wi s sala:m ! ahʻsan lu !

✓ 2.

wa:ħid ħaf̣fa:f kan bi jiḍreb ħuṃa:ru, fa fa:fu wa:ħid ingili:zi wi wadda:h\_il kaṛko:n, fa daffa:u:h m<sup>o</sup>xalfa:ala:fan ka:n bi jista:mil il ?asa:wa ma:fa\_l ħiwa:n. fa lamma dafa: il m<sup>o</sup>xalfa li\_s za:bit bass<sup>i</sup> l ħuṃa:ru wi ?al lu, “d\_ana ma kuttif fa:rif innu lik ?ara:jib hina jiħa:mu :annak. ?u:l kattar xerhum kitir.”

3.

bi\_j?u:lu inn<sup>i</sup> wa:ħid falla:h firensa:wi reħ bari:z wi ma kan:f saba? faħa. wi lamma ka:n ma:f<sup>i</sup> fi fa:ri:illa\_w fa:f?ar<sup>i</sup>?ubbaha xa:lis wi wa:ħid :askari wa:?if :ale:h. wi l ?ar<sup>i</sup> da kan sara:jit na:bli:jo:n. fa\_l falla:h reħ :and\_il :askari wi sa?alu, “?e:h il bina:ja di ja fawi:f?” fa gawbu\_l :askari (wi hu:wa fa:jfu innu gófi:m) “da wabur tiħim ja si:di.” fa ?al lu “fi baladna bi ju?a? ?udda:m il wabure:t ħimiri: kitir, wi hina wa:?if wa:ħid bass!”

✓ 4.

wa:ħid falla:h reħ il muski wi ka:n rakib ħuṃa:ru. wi msaf̣da wi?if il ħuṃa:r ?udda:m dukka:n wa:ħid sa:ati. ?am ?al lu\_s sa:ati “:a:wuz\_eh ja re:gil? ruħ min hina.” ?am ?al lu l falla:h, ?ana mu:f :arwuz ħa:ga, bass il ħuṃa:r wi?if. ta:ala:msaħu wi\_niddi: lak ?irfen!”

5.

asad wi ta:lab wi di:b isseħbu sawa. wi f jo:m min do:l xaregu li\_s se:d, fa\_s:tu:du ħuṃa:r wi ?arnab wi geza:l. fa ?a:l il ?asad li\_d di:b, “i?sim benna.” ?am ?al lu\_d di:b, “il ħuṃa:r li l ?asad, wi l ?arnab li\_t ta:lab, wi l geza:l lija (a)na.” ?am de:rebu l ?asad fi l ħa:l wi mawwitu. wi ba:dem bass<sup>i</sup> li\_t ta:lab wi ?al lu “i?sim inta ja\_zmi:li.” fa ?al lu, “il mas?ala besi:te. il ħuṃa:r li ga:da:k, wi l geza:l li :afa:k, wi l ?arnab li f ja:j bita:ak.” ?am ?al lu l ?asad, “mi:n :allimak il ħikma di?” fa ?al lu, “re:s id di:b illi te:rit ?udda:mi dilwe?ti ho!”

6.

:arebijja da:sit walad sugejjar, wi l :arbagi giri bi:ħa xa(:)jif. wi ka:n faħa wa:ħid fawi:f. fa lamma ħidru li l kaṛko:n :ala:fan il maħder sa?alu l m<sup>o</sup>:a:win, “fe:n il :arbagi\_lli da:su?” ?am ?a:l if fawi:f “ma giri j\_afandim.” “ma :riftif nim:ritu?” “xattaha j\_afandim.” “te:jib ħi:ja ka:m?” “ħala?te:n wi nabbur!”

✓ 7.

wa:ħid ga:ħil in:azam :and<sup>i</sup> wa:ħid seħbu :ala l góda, fa nbeset mil ?akl, fa telab min seħbu jiktib lu\_zzej bi juħbuxu\_l

ʔakli da. ʔam səhbu katab lu\_l wəsfə, wi rə:h is su:ʔ iʃtarə laħma. wi lamma kan ma:fi fi s sikka tiʕib, fa ʔaʕad ʕaləfan jistərəjjaħ, wi ħətt\_il\_lahma gambu. illa\_w kalb<sup>1</sup> xəʕəfha wi giri, ʔam ʔal lu l ga:ħil “manif middi: lak il wəsfə! amm\_əfu:f ha tiʕbuxha min ge:r wəsfə zza:j!”

8.

itne:n gum məsr mil ʔərja:f gidi:d, wi lamma ka:nu məjji:n fi s sikka ʃəfu madnit ga:miʕ ʕalja ʔawi. ʔam ʔal wa:ħid minhun. ʃu:f ja: ʔaxi burg<sup>1</sup> ba:bil ʕa:li ʔadd e:!” ʔam it tami ʔal lu “la: ! inta ʕbi:t! di bi:r ʔalabu:ha ʕaləfan jinaʃfiʕfuxha fi l hawa.”

9.

fi jo:m mil ʔajja:m ka:nit waħda falla:ħa ʕagu:za rəjħa l\_n ni:l ʕaləfan tigi:b məjja. wi ka:n wəjja:ha ħmə:r. wi lamma ka:nit məjja fi\_s sikka ʔaʕbilha walad ʃa:ʔi. wi lamma ʃafha ʔal laha, “naħ:rik sa:ʕi:d ja\_(u)mm\_ul ħmə:r.” ʔa:mit il falla:ħa ʔaʕlit lu “naħ:rak muba:rak ja\_bni.” wi lamma l walad simiʕ il gawab da mifi maksu:f.

10.

kan fih wa:ħid falla:ħ fa:ʕi:r, wi ka:n ʔa:ʕid fi ʔodtu jo:m min za:t il ʔajja:m jiftikir fi mistaʔbilu. ʔam ʔal fi nafsu “ana ʕandi ʃwəjjit samn, ʕru:ħ abiʕha fi s su:ʔ, w aʃtiri bi taʕmanha naʕga; wi lamma tu:lid in naʕga ha\_jkun ʕandi gənam kiti:r. wi baʕdem abi:ʕ il gənam w aʃtiri beʔər; wi lamma jiktər il beʔər, aggawwiz; wi lamma\_jʕgi: li walad, aʕgib lu mʕallim jiʕallimu\_l ʕulu:m kullaha: wi baʕdem aʔul lu, “ja walad hat kaza,” w\_in ma smiʕʃl w\_əħte:ħi h\_ədʕrəbu bi l ʕəse:ja di kida!...” wi fi\_l ħa:l refaʕ il ʕəse:ja wi dərəb is samn illi ka:n ʕala r reff, wi xusur səħibna\_s samn wi mistaʔbalu sawa.

mʔhawrət wi hikaj:t.

11.

il ʕərbagi w iz zibun. ✓

zi. fa:ħi ja\_(u)stə ja ʕərbagi?

ʕər. aiwa fa:ħi ja si:di\_tfeddəl.

zi. ta:xud kam min hina li l gizi:rə?

ʕər. ʕafrə sa:g, la:kin ʕəfan xətrək tamanja.

zi. la:, ana dajman b\_adfaʕ xamsa.

ʕər. ma fi:ʃ takli:f itfeddəl irkab!

zi. nazzil il kabu:d ja\_stə...aʔul lak irfaʕu tami ʕəfan iʃ ʃamsi\_kti:r...su:ʔ bi\_ʃ\_ʃwe:ʃ, ʕala mahlak! ma tiḏrəbʃ il xe:l kida, ħaru:m ʕale:k.

ʕár. maho la:zim nisu? bi l ʕagal ʕaʕan nilħa? il kubri ʔablima jiftah.

zi. lissa badri, nilħa? bi\_r\_ræ:ħa...u:ʕa l milaff, inta ʕa:wuz timawwitua!

ʕár. ma txeff ja beh!...ħa:sib ja gadaʕ u:ʕa riglak! ħasba ja ħurma, u:ʕi wiʕʕik!

zi. wære ja\_štæ!

ʕár. ħa:ðir ja si:di!...iwʕa ðæħrek ja ræ:gil int\_aʕma? ħirja s sikka btaʕt abu:k?

zi. aho\_l bert, it ta:ni ʕala\_ʕma:lak...ʕandak ja\_štæ.... xud (i)l\_uġrâ.

ʕár. d\_eh da!!!

zi. zejj<sup>1</sup> ma\_ttafa?na, xamas ʔuru:ʕ sa:g.

ʕár. m\_axudʕ na:ʔis ʕan tamanja malli:m wa:ħid!

zi. ta:xud il xamsa walla la? balaf kalam kitir.

ʕár [nizil]. inta muʕ sa:miʕ kala:mi?

zi. jeħð\_l karako:n.

wa:ħid wa:ʔif. maʕlehʕ ja xawa:ga, iddi: lu kaman ʔirʕ.

wa:ħid ta:ni. ʕizzinnak<sup>1</sup> sereftu taman fiŋa:m ʔahwa!

ta:lit. an\_adʕfaʕu min ge:bi!

zi. taʕa:la ja ʕawi:ʕ!

ja. xebâr\_e: ja\_štæ?

ʕár. ʕuf il xawa:ga da gajibni hina min a:xir id dinja wi ʕa:wuz jiddi:ni xamsa sa:g!

ja. ra:kib min\_e:n ja xwa:ga?

zi. ra:kib min maħettit ħilwa:n.

ja. tæjib bi zija:da ʕale:k l\_uġrâ di ja\_štæ.

ʕár (ħil waʕim). ja na:s intu muʕ muslimi:n? muʕ ʕaifim il bårsi:m ga:li wi kull<sup>1</sup> ħa:ga ġalja? muʕ ħåra:m ʕale:k ja xwa:ga?

zi. jeħð l karåko:n umma:l.

ʕár. maʕ lehʕ! d\_ana ræ:gil maski:n, wi ġelba:n, wi sæ:ħib ʕija:l kaman! [il x. ma gawbu:ʕ] ræbbina\_jxålli:k wi\_jtæwwil ʕumrak! [ma fi:ʕ gawa:b] eħteħ jixålli: lak anga:lak bi ga:h\_in nabi! [bårðu mafi:ʕ gawa:b]...[m<sup>a</sup>bawwiz] ħa:t il xamas ʔuru:ʕ... [wi hu:wa ra:kib] xawa:ga bi\_l hamm!! jiru:ħ jirkab ħimir! ʕma: lu wi ma\_l ʕaræbijja:t!

<sup>1</sup> ʕizzinn an anomalous word, meaning "you may reckon it . . ." "it is just the same as if . . ." For example, if a man demanded payment for a special job done within his working hours, you say iʕzinnak.



ħika:jit il kutbi wi l bārbari.

ze:d (li ſube:d). ana\_smiʿt inn axu:k bi\_jta:gir fi l kutub.  
alla hurwa\_b jiftiri kutub ʿadi:ma bi ʿašd jibiħha ta:ni ?

ſube:d. aiwa mma:l, d\_aktār fuglu fi l ħagart illi zejji di.

ze:d. hurwa bi jru:ħ jiftiri:hum mil buju:t, walla bi\_truħ  
lu fi d dukka:n ?

ſube:d. bi\_truħ lu fid dukka:n. la:kin amm\_aʿʿul lak ʿala  
nadrā seʿba gidan ħešelit lu ʿurajjib !

ze:d. min feđlak ʿulha\_nna walau fi:ha fweija ʿale:kmin gihatna.

ſube:d. la ma fiħa:f ħa:ga, an\_aʿʿulha lkum bi kull\_irtija:ħ ;  
ʿalaġan hi:ja seħi:ħ seʿba la:kinnaha muđħika ʿawi.

ħika:jit axu ſube:d.

ana kutt<sup>1</sup> ʿa:ʿid fi d dukka:n wi ʿga: li wa:ħid bārbari maʿa:h  
fuweijit kutub ʿadi:ma tagli(:)dha firengi, wi ʿal li “iftiri doł  
minni.” ʿumt\_ana ʿult<sup>1</sup> lu “eh doł ja fca:ir.” ʿa:m il bārbari  
ʿal li “kutub ingilizija firensawijja ana ʿa:ri:f? ma tʿufhum?  
hurwa da fugli?” ʿumt ana ʿulti lu “inta gajb il kutub doł min  
ern?” ʿam ʿal li “w inta ma:lak, inta\_b tiʿtiri walla\_b tisʿal?”  
wi min fiddit kalamu ʿumt\_ana\_zʿilt, wi ftakórt<sup>1</sup> tamam innu  
sariʿhum, fa nadaht<sup>1</sup> li ʿ jawi:f wi ʿult<sup>1</sup> lu “la:zim tiwadʿdi:  
li da\_l karóko:n.” ʿa:m il ʿaskari ʿebed<sup>1</sup> ʿale:h wi ruħina\_ħna\_t  
tala:ta l karóko:n sawa. la:kin il maʿmur wi l mʿa:win ka:nu  
rawwaħu buju(:)thum ʿalaġan jina:mu. u baʿden dáxxólu l  
bārbari s sign<sup>1</sup>\_l ħadd is subħ. wi lamma ħiliʿ in nahar wi geh il  
maʿmur ʿam fataħ maħđar li\_l bārbari wi saʿalu gajb il kutub di\_  
mn\_e:n. ʿam il bārbari ʿal lu “si:di middiha: li.” ʿam ʿal lu l  
maʿmur “il xówa:ga bta:ʿak mi:n?” ʿam ʿal lu, “il ʿassi:s l  
inglizizilli\_f ba:rb il lu:ʿ.” ʿa:m il maʿmur baʿat li l ʿassi:s illi ʿa:l  
ʿale:h il bārbari, wi ga:bu wi saʿalu ʿan il kutub iza ka:nit bitaʿtu  
walla la. ʿam il ʿassi:s ʿal lu “amma l kutub di btaʿti w\_ana\_lli  
middihum lu.” ʿa:m il maʿmur ziʿil ʿalajja wi ʿal li “umma:l  
gajbu leh ja magnun!” ʿumt ana ʿulti lu “na tizʿalʿ saʿattak,  
ʿalaġan fuft il kutub gelja xa:lis wi lamma saʿaltu hi:ja\_mn\_e:n  
ma gab li:f si:rit il ʿassi:s abadan!” ʿam il maʿmur ʿal li “teijjib  
ja si:di, aho nta ħmar il bi:ʿi:d, wil bārbari ʿahmar minnak il abʿad!  
adi ntu ʿetteltu:ma min ger fajda. itfađđelu\_ħlaʿu!”

12.

xo:ga\_b jiddi dars li seff<sup>1</sup> talamza.

uʿafu b intizem! suku:t ta:m(m)!...ma taxuđj il kita:b illi  
wiʿi:ġ ja ʿali! xólli:h dilwaʿt wi xólli:k wa:ʿif!...uʿudu!

mi:n jitzakkār mawḏu:ḥ id dārs il ma:ḏi? balaf titkallimu sawa, bass illi jiḥraf il gawa:b jirfaḥ i:du wi jxālli:h sa:kit ; wi ma ḥaddif jiga:wib illa\_lli ḥasḥalu...ṭejjib, inta ja girgis ḥul.—intu ja tanjin nazzilu (i)de:kum! aḥibb<sup>l</sup> lamm(a)\_asḥal wa:ḥid, il baḥjin jinazzilu (i)de:hum ḥa:lan...ḥul dilweḥt<sup>l</sup> ja girgis....

la:, ja girgis, inta bi\_ḥul ḥala mawḏu:ḥ id dārs ḥab\_illi fa:t. ḥul inta, ja\_lli\_f ri:ḥu!...ja girgis, uḥud\_int\_umma:l! kull\_illi ma\_jgawibf<sup>l</sup> juḥud ḥa:lan wala jistanna:f waḥi:f. ma jsaḥḥif jiku:n fi:h\_itnem waḥim fi weḥt<sup>l</sup> wa:ḥid. ṭejjib ja nagib, ḥul....

tama:m ja nagib; talxi:sak fi mawḏu:ḥ id dārs\_illi fa:t kwajis. ṭellaḥu t tawra:. la:kin ma tiftaḥuha:f lissa.

intibhu dilweḥti kullukum ; lau wa:ḥid ḥejjārek be:n asad majjit, aw kalb<sup>l</sup> ḥajj, ḥajji wa:ḥid mil\_itnem tifeḏḏel?—a:di suḥal gāri:b, balaf gawa:b ḥale:h dilweḥt, la:kin niḥuf ḥeh illi jiḥul il kita:b bi\_xsusu.

kull wa:ḥid jiftaḥ it tawra: fi Ḥeḥa:ḥ il ḥifrin min sifr<sup>l</sup> kaza, nimrit il wiḥf<sup>l</sup> kaza min taḥt. laḥetu\_l ḥa:ja kullukum? lissa ja girgis!...ḥallib kaman seḥifte:n.

dilweḥt<sup>l</sup> niḥra\_l feḥl, kull<sup>l</sup> wa:ḥid jiḥra ḥadad bi\_d dor. ibtidi ja ḥabd il minḥim.

ḥalli so:tak!...muḥ ḥawi!...ifsih ḥirejtak....

dilweḥt<sup>l</sup> niḥraḥ il feḥl<sup>l</sup> da. bussu fi l ḥadad it tami; eh mḥnasbit il kala:m fi l ḥadad da...ja busxerum, fa:him in nuḥṭa? ...ṭejjib, nitellaḥ ḥa:ja fi l\_ingi:l tiweḏḏeḥ lina\_n nuḥṭa....iḥra\_nna\_l ḥa:ja ja busxaru:n ; saḥif wagh\_ḥif saḥab be:n il aḥtem?...tamam! irgaḥu dilweḥt<sup>l</sup> li l ḥa:ja l ḥawwilani:ja. ḏejjaḥtu\_l meḥreḥ? ma ḏejjaḥu:f il meḥreḥ lamma ṭellaḥu\_f\_ḥawa:ḥid!...il ḥa:ja di mḥimma, la:zim titḥammilu:ha ṭejjib.

eh illi nitḥallimu mil ḥika:ja di? nitabbaḥ il ḥika:ja ḥala ḥaḥwalna l ḥeḏra wi ḥala ḥija(:)tna.

nilāxxes il dārs f\_ārbaḥt\_awguh, di:ru balku fi:ha....ḥid xula:sit id dārs ja gubrija:m...ja ḥali, duḥḥ il gāres.

iḥfilu l kutub biḥwe:f. ḥuḥtu:ha fi Ḥadre:g. uḥafu! uxruḥu b intize:m.

## 13.

ir re:gil illi saḥa fi ḥirḏe kulli\_n\_na:s.

il ḥika:ja\_lli reḥ aḥkiḥa\_ḥkum min muḥtaḏe:ha inn\_ill wa:ḥid ma jimkinḥ jirḏi kulli\_n na:s. kan fiḥ re:gil ḥagu:z xereḥ maḥ ibnu wi xād maḥḥaḥ ḥuma:r rekkib ibnu ḥale:h, wi miḥi hu:wa we:re:h. ḥa:mu\_n\_na:s lamma saḥfuh kida ḥa:lu “ja sala:m,

ʔamma l walad da ma ʕandu:f jafaʔa wala zoʔ, fu:fu z zaj hu:wa ra:kib wi mxäll(i)abu:h ir rō:gil il ʕaguz ma:ʕi.” ʔam il wa:d\_inkasaf wi nizil wi rekkib abu:h, wi miʕi hurwa. fih gama:ʕa fajtin lamma ʕa:fu\_l mənʕer da ʔa:lum “ma: ʕa ʔəttə:h! fu:fu\_l ʔəbb\_illi ma ʕandu:f hinniija\_mxalli\_bnu ma:ʕi wi ʕurwa ra:kib!” ʔam ir rō:gil wi\_bnu rikbum il hūma:r humma Litne:n. wi lamma n na:s ʕa:fu kida ʔa:lu, “se ʕagi:b ʕala d dunja di, fu:fu l itne:n do:l illi ma jixtifuf rekb:n il hūma:r il maski:n humma l itne:n, ma fi:f fi ʔalbuhum rehma! aḥsan ninabbih ʕale:hum bitu:ʕ gamʕijjit ir rifʔ bi l ḥajawana:t!” baʕde:n a:xir ma gilil ir rō:gil ʔal Libnu, “il ʔaḥsan bi\_l ʔaḥsan nimʕi wi\_nmaʕʕi l hūma:r ʔuddamna ho.” ʔa:mu\_n na:s lamma ʕafu:hum bi ʕ fakl da ʔa:lu, “ʔamma gere:jib ʕala Litne:n do:l\_il magani:n maʕʕi:n humma bi nafsuhum wi sajb:n il hūma:r fa:di min ger ruku:b!” ʔam il ʔəbb\_l ʔal, “sa:miʕ ja\_bni kala:m\_in na:s? rikibt il hūma:r waḥdak, ma xelleshumʕ. rikibt il hūma:r ana waḥdi, bārdu ma ʕagabhumʕ. rikibna ḥna Litne:n, nasaʕbu\_nna ʔasa:wa wi ʔillit rehma wi riʔ. miʕi:na ḥna Litne:n, istaxəffu ʕaʔlina, w istaʕbətuna w\_istagannuna. a:di ḥa:l id dinja! mahma ʕamal il waḥid mahuf xa:li mil mala:ma, ḥatta lau kunna ʕilna\_l hūma:r wi\_mʕiʕna: bu! fa la:zim il waḥid jiʕmil il wa:gib illi ʕale:h, wi ma jisʔalʕi fi kala:m in na:s.”

## 14.

il mʔəffal wi ʕ ʕa:ir. ✓

kan fih waḥid ma ḥiltu:f ḥa:ga ger ḥittit hūma:r jʕi:l ʕale:h wi jitʕajjif minnu. wi\_r rō:gil da kan mʔəffal, jaʕni ʕəbi:t li ʔa:xir dōrega. wi f jo:m min do:l kan ma:ʕi\_f sikka w garir hūma:ru wārʕ:h bi ḥabl. ʔam ʕa:fu waḥid min wila:d il balad iʕ fu:ttar wi ʔal Lixwana\_lli waʔfin wejja:h, “tiḥibbu ʔaʕud lukum il hūma:r mir rō:gil da min ger ma\_jḥissʕ wala jidrāʔ?” ʔa:lu: lu “təjjib wārri:na.” ʔam ʔərrəb ʕal hūma:r wi fakk il ḥabl minnu bi\_ʕwe:ʕ wi ḥəttu\_f rəʔabu ʕurwa, w\_idda l hūma:r Lixwana:nu wi tannu ma:ʕi wārə l mʔəffal fuwejjite:n, w\_itwaʔaf ʕan il maʕj. ʔam il ʕəbi:t bəssʕ wārəḥ w\_itxəddʕ w itʕafret lamma laʔa\_nnu garir ibnʕ ʔa:dam, wi ʔal, “gare ʔe:h! ʔinta mir!!” ʔal lu “gare xer, ʔana ḥma:rək.” ʔa:l “il kalam da ʔe:h! ʔizzaj tiʔul hūma:ri wil ḥa:l innak ʔinsa:n? da se ʕagi:b!” ʔal lu, “d ana\_ḥkajti ʔaʕgab; wi hi:ja\_nni fi l ʔəsl\_ibnʕ ʔa:dam wi lamma kuttʕ\_sgejjār kuttʕ ʕaʔi wi\_f leila mil laja:li zaʕʕalitni ʔummi, ʔumti dərebʕtaha ʕala resha. ʔamit daʕit ʕalajja wi təlabit min rəbbina jimsəxni hūma:r; wi ḥes innaha wiliija səlḥa rəbbina simiʕ minha wi masəxni\_hma:r

wi wa<sup>?</sup>a<sup>s</sup>ni taht i:ɗak ; wi\_fðilt ʕala di l ha:l li haddima ʔa:n il ʔawa:n w\_itzakkārītni ʔummi s sanadi wi riđjit ʕalajja w taɓabit min\_affe:h jiregga<sup>s</sup>ni\_l ʔesli, w adi:ni ba<sup>?</sup>ert insa:n, zejjiima kutt<sup>!</sup> ʔabl.” səhibna\_l m<sup>o</sup>gəffal dāxəl il kala:m fi ʕa<sup>?</sup>lu wi sadda<sup>?</sup>u wi ʔal lu “ ʔrgu:k ja ʔaxi\_tsamiħni w tiɓfaħ ʕanni wi ma\_ttaxizni:ʃ ʕala t ta<sup>?</sup>ab illi sabbib<sup>?</sup>tu: lak miđ đerb<sup>!</sup> wil ʔazijja muddit xidmitak ʕandi, w itfəddəl ba<sup>?</sup>a min ge:r me:ru:d rəwwaħ L\_ummak, bass\_iw<sup>?</sup>ʕa tiđrəbha ta:ni.” ʔal lu, “ aʃkurek ʕala ʔiħsa(:)ʕa:ɓtak,” wi xəd bə<sup>?</sup>đu tannu ma:ʃi, wi silkit il ħi:la ʕala səhibna.

ba<sup>?</sup>d<sup>!</sup> kida rəwwaħ il m<sup>o</sup>gəffal ʕala bertu, min ge:r il ħumər, wi lamma\_mra:tu sa<sup>?</sup>a<sup>?</sup>litu ʕan is sabab ʔal laha\_“ skuti, inti miʃ ʕərfa lli gare ʔe:h ? ” ʔa<sup>?</sup>lit lu, “ w izzaj rəħ\_a<sup>?</sup>raf min ge:r ma ħaddi\_ʔul li ? hu:r\_w\_an\_a<sup>?</sup>lam il ge:b ? ” ʔam ħaka\_lha\_l ħika:ja mil ʔawwil li l ʔa:xir wi ħi:ja L\_xurə sadda<sup>?</sup>it il kala:m wi ʔa:lit “ ja tōrə rebbina\_ʃsamiħna ʕala l gari:ma di ! ”

ba<sup>?</sup>d<sup>!</sup> kida ʔa<sup>?</sup>ad il rə:gil fi l bert bala ʃugl. ʔa:mit mare:tu ʔalit lu, “ wi ba<sup>?</sup>de:n ja rə:gil ħa tifdəl kida ba:rik fi l bert ? la ʃugla wala maʃgela ? ʔu:m iʃtiri: lak ħumər ge:ru w\_ʃs<sup>?</sup> ʕala ħa:lak.” ʔam ra:ħ is su<sup>?</sup> wi\_hna:k la<sup>?</sup>a ħmər ru zartu bi jinba:ʕ. ʔam ʔərrəb minnu wi majjil ʕale:h wi wafwiʃu f widnu wi ʔal lu, “ inta đərəbt\_ummak ta:ni ? maniʃ ʃa<sup>?</sup>ri:k il mār<sup>?</sup>re: di ! ”

## 15.

ħadsa gari:ba. məsr, 1915.

min agreb il ħikajart illi\_smi<sup>?</sup>taha l jome:n do:l, innu di:k in naħər ka:n fiħ maʃhad fa(:)jit min ʃa:ri<sup>?</sup> m<sup>o</sup>ħammad ʕali ʕala l ʔəre:fa nawa:ħi l ʔal<sup>?</sup>a, wi kan wərə n na<sup>?</sup>ʃ kabʃit niswa:n bi j səwwətu wi b jindibu. wi ba<sup>?</sup>de:n wa:ħid mil buli:s is sirri\_ʃtabaħ fi l ʔamr, wi fiđil ʔa(:)tirhum li ħaddima wišlum li t tureb wi gum jidfinu l majjit. fa kaʃaf in na<sup>?</sup>ʃ wi la<sup>?</sup>a fi:ħ ʔašliħa wi ħagart tifər<sup>?</sup>a<sup>?</sup>. wi ʕala kida zəbeṭ ir rigga:la\_lli ka:nu ʃajli:n in na<sup>?</sup>ʃ wi n niswa:n illi ka:nu bi j səwwətum, wi wadda:hum kulluhum ʕal karəkom. ʔa:m il ma<sup>?</sup>mur sa<sup>?</sup>al in niswa:n “ ji<sup>?</sup>rəb lukum e:h il majjit da ? ” ʔa<sup>?</sup>lu: lu, “ la ji<sup>?</sup>rəb lina wala ni<sup>?</sup>rəfu. bass\_ir rigga:la do:l nadahu\_nna w iddu:na kam ʔirʃ, wi ʔalu\_nna ta<sup>?</sup>a:lu səwwətu wərə l majjit da, tiksabu sawa:b, laħsan hu:wa gəri:b wala lu:ʃ ħadd<sup>!</sup> fi l balad.” ʔam lamma ʃa:f il ma<sup>?</sup>mur min\_in niswa:n ma ʕale:hum<sup>?</sup> ħa<sup>?</sup>, sajjibhum. amma r rigga:la ħabashum kulluhum.

## 16.

il xǎli:fa w abu n nawwa:s.

wa:ħid mil xulafa kan lu nadi:m nukati\_smu ʔabu\_n\_nawwa:s, wi\_f le:la min laja:li f ʔita ʔal lu\_l xǎli:fa, "an\_aħdi:k hidijja muʕtəbərə, bi ʔert\_innak tina:m\_il le:la di ʕes sutu:ħ min ger getə wala nar: tiddaffa ʕale:ha." ʔal "təjjib, ʔibilt," wi reħ nam bi l kefi:ja di, wi gih\_is subħ jigri ʕal xǎli:fa jətəlbə bi l hidijja. ʔam saʔalu "inta tammimt iʕ ʕuru:t?" ʔal lu "mma:l ja malik iz zama:n, nimt ʕərja:n fi ʕizz il bərd wi kutti fajif nar: mʔwallaʕa\_f be:t biʕi:d ʔawi wi ʔadd eh kutt\_aʕtahi adaffi git'titi ʕale:ha!" ʔam il xǎli:fa ʔal lu "fisdit iʕ ʕuru:t, li ʔinnak mada:m fuft! nar: lazim iddaffert ʕale:ha wa lau ʕwejjə\_sgejjərə xǎlis, wi ma tistaħaʔiʕ\_il hidijja!" abu\_n\_nawwa:s xǎd ʕala xətru w\_ingə:z fi nafsə, wi ħabb! jxəlles gulbu. ʔam baʕd! kam jo:m ʕazam il xǎli:fa ʕal gǔda fi l be:t iđ ħuhr. ʔam il xǎli:fa ʔibil il ʕuzuma w re:h; wi fat: miʕa:d il gǔda wi l ʔakl! ma ga:f. ʔam saʔal abu\_n\_nawwa:s, wi ʔal lu, "fe:n il ʔakl?" ʔal lu, "lissa ma stawa:f." fat ʔi:mit sa:ʕa kaman, wi l ʔakl ma ħəḏərf, wi kullima jisʔal il xǎli:fa jigawbu ʔabu\_n\_nawwa:s zejji ma ga:wib fi l ʔawwil, li ħaddima zih! ʔil xǎli:fa, wi təlab jifuf il ʔakl fem bi jintibix. ʔam xǎdu ʔabu\_n\_nawwa:s ʕala ʕagǔrd, wi ʔal lu, "aho\_l ʔakl! fo:ʔ iʕ ʕagǔrd, wi di n nar: gamb! gidreha." ʔam iltafat lu\_l xǎli:fa w ʔal "ja re:gil ja magnu:n, iz zaj tintizir inn\_il ʔakl jistiwi bi l kefi:ja: di!" ʔal lu "w\_inta z zaj tintizir inni kutt\_addaffa ʕala n nar: illi fuftaha min biʕi:d? ahi waħda\_b waħda." ʔam il xǎli:fa fihim in nukta w ma:t miđ ħiħk wi ʔanʕam ʕale:h bi\_hidijja muftaxǎrd.

## 17.

fise:l be:n ta:gir wi\_z'bu:nu. ✓

ta:gir. aħlan wa saħlan! naharna zejj\_il ʔiʕtə. itfəḏḏəl ja xaw:ga.

zibu:n. ʕandak sagagi:d ʕagami mil ʕal?

ta:. umma:l, ʕandina kull! ħa:ga. itfəḏḏəl istərejjaħ. ħa:t ʔahwa ja walad.

zi. wǎrri:ni ʕagga:da ʕagami zejj! talatt\_imitar fi\_tne:n.

ta:. adi waħda bi\_l maʔa:s da tama:m, nimirə wa:ħid!

zi. lo(:)nha jiʕgibni, la:kın il ʔuma:f wiħiʕ.

ta:. itfəḏḏəl waħda gerha he! ma fi:f uxtaha ʔabadan!

zi. bi kam tibiʕha?

ta.: itkallim xel:asak. infetta\_t?u:l bi ?irf! wa:hid! be:n  
il ba:ji? wi f fa:ri jiftah 'etta.

zi. la:, itkallim inta! min bu??ak\_ahla.

ta.: di\_b 'afre\_gne:h. innama 'alafan xetrek bi tamanja.

zi. ja sala:m! it taman da ga:li ?awi. ma tiswa:f zija:da  
'an\_urba'a.

ta.: di\_l gerak bi tna:far! di\_rxi:se xa:lis. il ga:li tamanu  
fi:h, 'ala ra?\_il masal "ja mistarxas il lahm 'and il mara?\_a tindam!"

zi. di f nezari ma tiswa:f aktar min ar'ba'a, aw bi\_l kitir:  
arba'a\_w nuss.

ta.: itfeddel xudha. an\_addi'ha: lak min ger filu:s xa:lis.

zi. il 'afw ja si:di kattar xerek.

[siktu habba sgejjara.]

zi. fu:f. ni?sim il balad nussen; adfa' xamsa gne:h.

ta.: la:, kalam bi:rid, mu:f li\_l bi:'.  
zi. ja si:di ana tamalli b\_astiri:ha\_b xamsa.

ta.: jiguz; bass! mu:f mis senf! da. di\_bde:'a wa:rid  
biladha, in laffet is su? kullu ma tla?:i:f minha. wi ma' za:lik ruh  
'abla\_(i)s'al fi s su?: ?ablima tiftiri.

zi. ma ti'milf! zej\_jil migla'wa:nijji:n ja fe:x! ana mu:f  
mis sawwahi:n. ana\_bn il balad wi 'arif l atma:n wi l as'a:r zej\_jak  
tamam. wi kaman agib lak zaba:jin kitir.

ta.: ahlan wa sahlana. bass! mu:f bi t taman da.

zi. ta:xud xamsa w nuss?

ta.: ja si:di balaf m'nakfa. hina kala:m wa:hid wi\_t taman  
mahdu:d zej\_j id dakaki:n il 'alja.

zi. deh da!...a?ul lak, addi: lak sitta gne:h illa rub'.

ta.: jizher innak mu:f fa:ri. fise:lak da ma jgibf! nuss it  
taman. w\_elfe:h\_il 'ezim di 'alajja b\_aktar min kida! inta  
'awuz tixessarna. mu:f hara:m?

zi. ma\_tbi: il be'a di ja fe:x! id dinja wa?fa wi ?azma.

ba. ikre:mak 'andi. addi'ha: lak bi tamanha\_l ?esli wal  
aksabf! minnak. hat sab'a\_gne:h, a:di l fa(:)tur:u he!

zi. fu:f; a:xir kala:m sitta\_gne:h wal\_azidf! mallim wa:hid.  
xel'lesak walla la?

ta.: da nta ja si:di bi tiffetter 'ale:na ?awi. ma jxellesni:f.  
[?am iz zibu:n jirewwah.]

ta.: [regga'u] ta'a:la t'a:la ja xawa:ga, inta\_z'ilt?  
[rigi' iz zibu:n].

zi. 'ajiz e: ja si:di.

ta. tidfa<sup>s</sup> sitta w nuss, walla la ?  
 zi. ma <sup>?</sup>ult<sup>1</sup> lak ja fe:x sitta gne:h wal\_azid<sup>1</sup> <sup>?</sup>ir<sup>1</sup> wa:hid.  
 ta. [bi lahgit huzn wi wiffu\_mkaffjör] xud. hart il filus;  
 wa lau inni xæsre:n. di bir<sup>s</sup> wi firä jizahha<sup>?</sup>.  
 zi. la:, inta kasba:n kwaijis in ja <sup>?</sup>etta:  
 ta. [zej<sup>1</sup> wa:hid mit<sup>?</sup>assif <sup>?</sup>awi] xud ja si:di.  
 [ba<sup>s</sup>d<sup>1</sup> mirwa:h il xawa:ga.]  
 it ta:gir [li fari:ku]. xud. adi hina ksibna ji:gi\_tnem gine:h.  
 kattör xer sehibna.

fari:ku. di <sup>?</sup>a:mil ru:hü innu fa:him kull<sup>1</sup> ha:ga.

[fi t taræsi:na bärrä lu:kandit jabet.]

iz zibu:n. amma <sup>?</sup>amalt<sup>1</sup> fiæ:l kwaijis innahörda fi l xa:n  
 il xali:li. il bajja:<sup>s</sup> <sup>?</sup>awwil kala:mu itna:far gine:h, wala:kin fa:siltu  
 fiæ:l sæ<sup>b</sup> giddan, wi nazziltu gæsbın <sup>?</sup>annu, w intaherna <sup>?</sup>ala  
 sitta gne:h, la:kin bi n nabburt. tanzil nuss<sup>1</sup> kala:mu ! <sup>?</sup>eh fikræk ?

sahbu. ma: ja <sup>?</sup>etta: ! amma\_anta muftari fæ:tir !

iz zibu:n. il <sup>?</sup>afw ; bass il wa:hid la:zim ji<sup>?</sup>raf ji<sup>?</sup>a:mil ig-  
 gama:<sup>s</sup>a do:l iz za:j.

18.

mæsri wi l mæsrijji:n.

bi\_<sup>?</sup>u:lu inn<sup>1</sup> wa:hid mæsri ka:n ga:j min bila:d bärrä wi\_tæ:dif  
 innu sta<sup>?</sup>raf bi wa:hid mis\_su(:)wa:h il <sup>?</sup>imrika:n illi fi l märkib  
 (wabur il ba:hr), wi ka:n ga:j li\_bladna bi <sup>?</sup>æsd<sup>1</sup>\_jfu:f il <sup>?</sup>antikart  
 il mæsrijja (<sup>?</sup>a(:)sær il fare<sup>s</sup>na). <sup>?</sup>am <sup>?</sup>al is sawwa:h li l\_afandi\_l  
 mæsri “ hu:wa hina wisilna li bur sa<sup>?</sup>i:d ? ” <sup>?</sup>am <sup>?</sup>al lu\_l mæsri  
 “ na<sup>?</sup>am, w\_a:di l mi:na <sup>?</sup>uddamna he ! m\_anta<sup>?</sup> fa<sup>?</sup>jifha ? ”

wi ba<sup>s</sup>d<sup>1</sup> fwejjja nizlu fi\_l madi:na. <sup>?</sup>a:m is sawwa:h <sup>?</sup>al li l  
 mæsri “ fuf libs\_in na:s izza:j ! ginsuhum <sup>?</sup>eh do:l ? ”

mæsri. do:l il wæ:enijji:n bitu:<sup>s</sup> il balad.

sawwa:h. <sup>?</sup>ism il libs<sup>1</sup>\_bta<sup>s</sup>hum da <sup>?</sup>e:h ?

mæs. ismu l gallabijja ; walla\_l <sup>?</sup>uftæ:n.

saw. wi leh ma jilbisu:f badla zej<sup>1</sup> di ?

mæs. <sup>?</sup>alafan biladhüm hōrr<sup>1</sup> <sup>?</sup>awi, wi l badla\_t<sup>?</sup>i:la, xusu:sæn  
 fi s seif.

saw. tæjj:b wi fe:n il burne:tæ ?

mæs. aho t ærbu:f bidalha.

saw. wala:kin da\_mðirr<sup>1</sup>\_f wæ<sup>?</sup>t is seif <sup>?</sup>alafan ma fif ha:ga  
 thu:f is sams zej<sup>1</sup> il burne:tæ.

mæs. sehi:h, <sup>?</sup>andak ha<sup>?</sup>? wala:kin ikminnu <sup>?</sup>æsl\_il libs<sup>1</sup>  
 turki fa mi<sup>?</sup>f <sup>?</sup>awzi:n jigæjjüru:h.

saw. ʔeh ʕalaʔithum bi t turk<sup>l</sup> dilweʔt<sup>l</sup> baʕd illi ʔesel ʕandukum ?

mēs. ja sajjidi, inta muʕ ʕar:rif\_inn<sup>l</sup> di:n it turk<sup>l</sup> hu:wa l ʔisla:m. fa ma fi:f ʔa:ga ʔilla masʔalit id di:n.

saw. di:n mēs<sup>l</sup> ʔeh hu:wa baʔa ?

mēs. di:n mēs<sup>l</sup> hu:wa l ʔisla:m.

saw. umma:l fe:n il masi:ʔij:i:n bituʕ mēs\_illi\_smuhum ʔaʔba:ʔ ?

mēs. do:l\_adadhum sugəjjār bi\_n nisba li l muslimi:n wi ʕaʕan kida di:n il ʔuku:mā\_r rəsmi hu:wa\_l ʔisla:m.

saw. ʔadd\_e: ʕadad il muslimi:n ?

mēs. ʕadadhum zejj\_ihda:ʕār miljo:n. wil ʔibaʔ miljo:n taʔri:ban.

saw. ja sala:m da ka:n ʕadad ʔaʔba:ʔ kitir ʔawi ! gərə\_ʔhum ʔe: ʔatta baʔu ʔadd<sup>l</sup> kida ?

mēs. hu:wa\_nta ma ʔäretʔi ʕan ʔid̄tiha(:)da:t wi l mada:biḥ illi ʔeselit luhum zama:n, ʕuwejja mil ʔarwa:m wi ʕwejja mil muslimi:n ? wi\_b ʔixtisə:r kull<sup>l</sup> ʔumma ti:gi mēs tirkab ig gama:ʕa ʔaʔba:ʔ il masaki:n.

saw. alla ʕawajid in na:s hina ʔeh ʔi:ja ?

mēs. ʕawuz tiʕrəf ʕada:thum w\_axla:ʔhum ? issəwwār ʔumma muʕzəhum fuʔārā wi muʕ mitʕallimi:n, jiku:n ʔalha\_z za:j, in ka:n fi l ʔakl<sup>l</sup> ʔau fi ʕ ʕurb<sup>l</sup> ʔau fil libs ? tiʔtikir jiʕrəfu z Zaj jitt<sup>l</sup> mattaʕu bi d dunja ?

saw. kam fi l mi:ja mitʕallimi:n ?

mēs. tiʔdār tiʔu:l be:n tamanja wi ʕaʕärā ʕal ʔaktār.

saw. da\_ʔna taʔri:ban mi:ja ʕala mi:ja au jimkin tisʕa wi t tisʕi:n fi l mi:ja !—w\_afkar: ig gamaʕte:n ʔe: bi\_xsu:s\_is sija:sa ? humma mittiʔi:n walla la: ?

mēs. fi l ʔaʔi:ʔa\_lli muʕ mitʕəssebi:n mil\_itne:n bi jhibbu ʔuku:ma dustu(:)ri:ja nafʕa. wala:kin ʕadad il gama:ʕa do:l ʔulajjili:n, wi ʔamma l ba:ʔi fa minhum sijaʕsithum inkilizija, wi minhum sijasithum turkijja, wi minhum sijasithum ʕaxsijja, wi di sija:sit gama:ʕa l kuba:r illi ma\_bjiʕtiglu:ʕ illa ʕalaʕan mēsla-ʔithum if ʕaxsijja.

saw. ja sajjidi, ma tʔulʔi kida !...ʕe:b !...da ʔäditak mēsri !

mēs. an\_aʔu:l il ʔaʔ wa law ka:n ʕal(a)\_abu:ja. ana lamma b afu:f riga:l il ʔukuma:t it tanja bi\_jʕtiglu bi zimma wi ʔama:na li manfaʕit wəʔənhum tilʔa:n(i)\_aŋgə:z fi nafi, w aʔu:l, “ emta



rəbbina jiminn<sup>1</sup> ʕale:na bi na:s ma tkunf<sup>1</sup> luhum ɡə:ja ʔilla xidmit il ʔumma wil wətən. !”

saw. ʃu:f ja ʔaxi, kull<sup>1</sup> ʔumma mahiʃ mitʕallima ma tiʕəf tite:lib bi\_hʔu:ʔha izzarj, wi ʕalaʃan kida kubārku:m bi jilʕabu\_bku.

məs. baʔa ʔul li min feḏlak, jiʕmil e:h\_il falla:h il maski:n illi bi jʃtigil b\_ərbaʕ ʔuru:ʃ il jo:m wi ʕandu ʔərbaʕa mil ʕija:l, jiwakkilhum bi ʔe:h, wi jʕallimhum bi ʔe:h.

saw. hu:wa\_ntu ma ʕanduku:ʃ mida:ris ibtidaʔijja magga:nan zejji kull<sup>1</sup> ʔumma reʔja ?

məs. gi:na\_n nuʔtə seʕba. ʃu:f; ana sabaʔ ʔult<sup>1</sup> lak inn<sup>1</sup> na:s fi ʔuku:mit məsr bi jʃtiglu\_n nafsuhum. wi muʃ mumkin\_ abadan jitnazlu ʕan marekizhum wi jdabbōru maʃru:ʕ bi:h jiʕallimu ʔawla:d il fallahi:n il masaki:n. do:l badal kida ʕawzi:n jidusu:na bi ʕərbija(:)thum wi ʔotomobila(:)thum. aʔul lak, rabbina mawgu:d !

saw. wi le:h\_il ʔəgnija ma\_b jiʕmilu:ʃ mada:ris, wi\_jʕallimu\_l ʔawla:d il fuʔəru ?

məs. aʔul lak\_e:h ? do:l il ʔagnija bi\_jmu:tu ʕala fulushum wi xajfi:n aħsan jifʔōru; fa\_jʔu:lu fi nafsuhum, “wi ħna ma\_nna jitʕallimu walla ma jitʕallimu:ʃ ? inʃəttə ma\_tʕallimu !”

saw. in ʃa ʔəttə: nitʔa:bil bukrə ʕalaʃan asʔalak fi mawḏi:ʕ tanja aħibb astafhim minnak ʕanha.

məs. ħa:dir, ana mistaʕidd, kull<sup>1</sup> ħa:ga tħibb<sup>1</sup> tistafhim ʕanha, ʔafi:dak bi ʔadd\_il ʔimka:n. maʕa s sala:ma !

saw. ʕəttə jisallimak.

## I9.

m<sup>ə</sup>nəzrə.

mawḏu:ʕ il m<sup>ə</sup>nəzra, e: ʔaħsan ʃugla jiʔdār il gadaʕ il məsri jixdim bi:ha bila:du.

di:k in nahar kutt<sup>1</sup> ʔa:ʕid wejja wa:ħid na:zir madreša ħurrə (jaʕni ma hija:ʃ miri), w\_itse:dif innu ka:n ʕandu sabaʕ talamza min\_illi xellešu ʕilmuhum wi ʕawzi:n jiftəgəlu. ʔam saʔal kull<sup>1</sup> wa:ħid minhum ʕan ʔaħsan ʃugla jiħibb<sup>1</sup> jiftəgəl fi:ha ʕalaʃan jinaffaʕ bila:du. w\_ana\_fḏilt ʔa:ʕid asmaʕ kalamhum, wi biddi dilweʔt\_aħki\_lkum zejji ma ħəsəl.

kala:m il muħibb<sup>1</sup> li z zire:ʕa.

ana bidd\_axdim wətəni bi ko:n\_aʃtigil fi z zire:ʕa, ʕalaʃan məsr bila:d zire:ʕijja sirf, wi sabab gi:na:ha min iz zire:ʕa bi n nisba\_l wugu:d in ni:l is saʕid. wi ʔerḏəha xəsiba ʔawi jitləʕ fi:ha kull\_asna:f iʃ ʃagər wi l xuḏər. wi sēdaʔ min ʔa:l inn<sup>1</sup>

tu'rebha dahab. w\_l falla:h il mesri, wa law ?innu migthid, la:kinnu ma ji'ref it ?uru? ig gidi:da fi kar iz zire:a. fa ?iza\_t'wagadit in nas il ixtise(:)sijji:n fi z zire:a a'asan jirfidu:h, tit'addim a'ha:lu wi\_tzi:d amwa:lu. w adihna fajji:n il af eng wi gerhum min illi da:u halar:wit iz zire:a wi makasibha ba?u min in nas il gunaj, esha:b il ma:l wi s sárwa, wi jsallifu l fulu:s bi l fajiz. w illi jigi:z inn\_il gad'a:n it tæl'i:n mil mada:ris jihrebu wi jifafu mis fugl, wi jitlahhafu ala ?ajji fugla ger di, wi\_jru:hu ji'milu ?abukatijja walla hukama, walla\_mhandisi:n walla kutaba ; wi\_l ha:l inn\_il bila:d mihta:ga xa:lis li\_l m'zór'in. w\_ana ma andi:f jakk\_abadan fi ?inn\_l\_afandi min do:l law\_in'ete? li z zire:a wi ?at?anha w\_itfannin fi:ha wi daresha tamam, jib?a andu ?i(:)re:d muhimm ma\_j'illif an ?ire:d il mistaxdim illi\_b ja:xud mahijja. fa le:h ma nihtammif ihna bi\_z zire:a, wi n'assinha, wi nxalli:ha sen'a min\_a'raf is sena:ji? w a:di l ?er? ?uddamna was'a wi\_l hukuma andaha ?ulu:f mil fadadi:n illi lissa mis mazru:a, mista'adda li ta?gi(:)rha walla bi(:)ha b\_oxes taman. fa ?iza xodna balna mil ?amr da, tit'ammor il bila:d, wi niksab ihna wi\_nkassib il ?umma kaman, wi nkattor il mahsul:t ; wi timji harekit il balad, fa tistagna an il hagar:t illi\_b ti:gi min barrá, misl il fakha wi xilafha. f\_ana (a)'ti?id inn\_l kull wa:hid ji'tini bi zire:a jiku:n xodam wetenu xidma ma lha? nezir.

kala:m il muhibb li t tigará.

an\_afu:f inn\_l t tigará ?afjad se: jima'fi harekit il balad wi jrewwig a'walha, wi jkassib se'hibha iza ka:n mista?i:m wi andu zimma. wi t tigará txalli se'hibha gani wi se'hib kilma wi ma'a:m, wi ti'tibiru n nas wi l hukka:m, wi jid'u:h fi maga(:)lishum wi jaxdu fikru. w\_an\_afu:f inn\_l\_bladna mit'axxerá ala'asan torakit it tigará, li ?inn\_l ba'á in nas jista'jibu f jugl fi:ha, ma' innaha ?ahsan jugl tifid il weten. wi he:s biladna zire'i:ja sirf, fa bi' ma'hu:l iz zire:a min ?utn wi geru jisabbib it tigará, illi jilzam laha bajja'i:n wi jarreji:n wi samasra wi gerhum. wi da bi t tæb jiftah ba:b riz? li nas kitir gerhum. wi t tigará ?ahsan bi\_ktir mill\_istixda:m li ?innaha jugla hurrá, wi ala re?j il masal "bi' w iftiri wala tinkiri." w\_in rebbina fatah ale:h w ittasa'it tigartu jiwakkil e:f li nas kitir nil mistigli:n andu, wi\_b kida jiku:n xadam bila:du xidma mu'tebará bidu:n ma\_jku:n himl ala geru.

kala:m illi jhibb il handasa.

min gihati ?ana, a?u:l inn\_l mesr jin'asha l m'handisi:n, wi\_lli

ʕa:wuz jixdim wetenu seħih la:zim jiftigil m<sup>o</sup>handis ʕalafan jisidd  
 in neʕs<sup>l</sup> da, liʔinnu ma dam ʔahl<sup>l</sup> meʕr kulluhum jifrəbu wi jirwu  
 l ʔerđ min\_in\_ni:l, fa jilzam li\_l ʕamal da m<sup>o</sup>handisi:n jiwedđebu  
 tawsi:l il mejjal maħalla(:)tha, wi\_jnezzemu\_t tireʕ wi l mase:rif,  
 wi jiʕmilu ħisa:b il ʔerđ il ʕalja wi l wetja, wi jrettibu teʕrif il mejjal  
 wi tǎx'zinha wi tǎrki:b babure:t il mejjal. wi b xila:f kida titbaʕzaʔ  
 il mejjal wi\_tđi:ʕ fajditha. wi lau la\_l m<sup>o</sup>handisi:n ma kanitf\_  
 itbanat il buju:t wala\_tnezzemit iʕ sawa:riʕ. wi fajdit il m<sup>o</sup>handis  
 innu jihandis binal bert, sawan ka:n kibir ʔaw sugejjǎr ʕala ʔadd<sup>l</sup>  
 ħa:l seħbu, bi ħes tidxulu ʕ fams, wa\_jku:n hawa:h meʔlu:ʔ, ʕafan  
 jimnaʕ il amre:đ wi jxǎlli n na:s titmattaʕ bi siħħithum wi tis-  
 tǎgna ʕan il ħukama. wi kaman in na:s illi b jiftǎgǎlu fi zire:ʕa wi t  
 tigarǎ jilzanhum makanat wi wabure:t, wi l m<sup>o</sup>handis huw\_illi\_  
 jrekkibha wi jdawwǎrha. wi lau la kida juʔaf ħalhūm wi tbuz  
 afge(:)lhūm. wi s sikkal ħadi:d min ger m<sup>o</sup>handisi:n ma timfi:ʕ.  
 wi kulli l afge:l illi fiha makanat zej il meʔe:biʕ illi b titbaʕ il  
 gǎreni:l wil kutub, wi l wabure:t illi bi ttellaʕ il mejjal wi titħan il  
 ʔamħ, wi makanat il xija:te, wi ʕidad il kaħreba, wi t talligre:f,  
 wi\_t tilifo:n, wi gerhum, ma timfi:ʕ min ger il m<sup>o</sup>handisi:n. fa\_  
 bla:d zejji meʕr miħta:ga xa:lis li l m<sup>o</sup>handisi:n wi\_b tibʕat tigibhum  
 min bila:d bǎrra. f\_in konna niʕtigil fi l ħirfa di nikun nafaʕna  
 biladna nafaʕ ma jitʔaddǎrf.

kalam il muħibb<sup>l</sup> li l ħuʔu:ʔ.

ana ʕarjiz axdim bila:di bi ko:n(i) aʕtǎgǎl muħa:mi walla ʔa:đi,  
 wi di ʔafref fuġla liʔinnaha tibajjin iz ʕe:lim mil mezlum, wi l ħaʔʔ<sup>l</sup>  
 mil ba:til, wi l bari mil mugri:m. wi ma dam meʕr bila:d zire:ʕijja  
 wi z zire:ʕa tididi li t tigarǎ, fa\_t tigarǎ twessel li\_l ʔaxd wi l ʕe:te,  
 wi\_tkattǎr il ħǎrǎka wi\_l m<sup>o</sup>ʕamla be:n in na:s wi baʕđuhum. wi  
 ħes innu fih na:s bǎrđek ula:d il ħǎre:m jihibbu jigiffo w jizlumu  
 wi zimmithum xǎba:na, kama ʔinnu fih na:s tejjibi:n eħha:b zimma  
 wi ħaʔʔanijjin, fa bi\_t tebʕ jiħsel be:n it te:refe:n m<sup>o</sup>nazʕart wi  
 xinaʔart, wi\_jkun fih xo:f ʕala đaja:ʕ il ħaʔʔ<sup>l</sup> min jadd\_eħha:bu.  
 fa jilzam wuguzd ʔa:đi jiʔđi bi l ʕad<sup>l</sup> wi\_l ʔinse:f, wi ʔabukartu  
 jigerbil l ʔeđijja wi jdawwǎr ʕal ħaʔa:jiʔ, wi jda:fiʕ ʕan il mezlum  
 wi\_jrudd<sup>l</sup> lu ħaʔʔu ; wi da ʔaħsan sawa:b jinʕimil, w afjad xidma  
 jiʔaddi:ħa\_l wa:ħid li wetenu.

kalam il muħibb<sup>l</sup> li t tıbb.

ana regbit(i) aʕmil ħaki:m liʔinn\_aʕtiʔid tama:m il\_jʕtiʔad  
 innaha ʔaħsan senʕa\_tfi:d il balad ; wi da, li ko:n kull<sup>l</sup> fe fi d dunja  
 jitʕawwed illa s siħħa ma titʕawwed. w iza ka:n\_il\_insa:n ma

ʿandu:f siħħa jistaħi:l innu jiʔdār jistigil fi ʔajji fuḡlin ka:m, la fi t tigra:ra wala gerha mil ħiref illi zakāru:hum ixwanna, wala jiʔdār ħatta jitammim ferḏ il ʿiba:da zejji n na:s, wi jifḏal tu:l ʿumru m<sup>o</sup>ʿaknin wi ruħu\_f manaxi:ru, w a<sup>o</sup>all<sup>l</sup> ħa:ga tza<sup>o</sup>alu wi tḏejjaʔ xul<sup>o</sup>u. la:kin lamma tku:n siħhitu tama:m jib<sup>o</sup>a mabsu:t m<sup>o</sup>fārfif, jistifi:d wi jfi:d geru. fa ʿala kida jiku:n il ħukama lli jistiglu fi ħifz<sup>l</sup> siħhit in na:s bi jixdimu biladhūm wi jinfa<sup>o</sup>u:ha xidma fo:ʔ il ħadd, ʿalaḡan lau la\_l ħukama ka:nit ma:tit na:s kitir; ma<sup>o</sup> il ʿilm inn<sup>l</sup> kti:r mil ħukama ma:tu fuhada mit tagriba:t illi ʿamalu:ha ʔalaḡan jiktifū tu:ruʔ gidi:da li l ʿila:ḡ wi jixtir<sup>o</sup>u ʔadwija\_ḡdi:da, xidma li l ʔinsa:nijja wi l wəṭen .

kala:m il muħibb li t ta<sup>o</sup>li:m.

amm aħsan fuḡla seħi:ħ tifi:d il wəṭen wi\_trewwig ʔumu:ru ħi:ja fuḡl it ta<sup>o</sup>li:m wi l mada:ris, li ʔinnaha\_l ʔasa:s illi titbini ʿale:h kull il\_aḡḡa:l. wi t ta<sup>o</sup>li:m hu:wa l migass illi bi:h jit<sup>o</sup>irif naga:ħ il bila:d min ʿadamu. w iza\_tʔammilna fi ħa:lit biladna mil wuḡha: di, niḡu:f bi t taʔki:d innaha mitʔaxxerā fi t təri:ʔa di bi n neḡer li konha mut<sup>o</sup>iba wi fi:ha\_mfaʔʔa wi mas<sup>o</sup>u(:)lijja, wi nabhit ʔalb wi nabhit zo:r. la:kin ma fi:f ħala:wa min ger na:r, wi xidmit il wəṭen mahif bi\_s sa:ħil; wi f fuḡla di nati(:)ḡitha lazi:za, li ʔinn il m<sup>o</sup>ʿallim luh il feḏl<sup>l</sup> ʿala l kull, wi min taħt\_i:du jitel<sup>o</sup> il ka:tib wi t ta:ḡir wi l m<sup>o</sup>handis wi l kull, wi lau la\_l m<sup>o</sup>ʿallim ma kanu:f falaħu wala ʿamalu ʿamal. wi l m<sup>o</sup>ʿallim luh ʔagr il m<sup>o</sup>ḡa:ħidi:n liʔinnu jit<sup>o</sup>ab ta<sup>o</sup>ab fo:ʔ il luzu:m fi ta<sup>o</sup>li:m it talamza wi tārbi-ḡithum; wi\_jba:t jihlam bi:hum min maḡḡulijjitu ʿale:hum, liʔinnu ji<sup>o</sup>ref inn\_iwla:d il jo:m humma rigga:lit bukrā, fa jis<sup>o</sup>a li ko:nu ji<sup>o</sup>allimhum kulli fe ʿalaḡan jixerreḡhum rigga:la bi ma<sup>o</sup>ana l kala:m. wi mil ma<sup>o</sup>lu:m innu kullima kitir it ta<sup>o</sup>li:m kullima ʔallit il ħərəmijja wi l mitḡārridi:m. fa\_lli jħibb<sup>l</sup> jixdim meḡr tama:m ji:ḡi wejja:ja wi jxuḡḡ<sup>l</sup> fi madressit il m<sup>o</sup>ʿallimi:n.

kala:m il muħibb li xidmi:t id di:n.

ana ḡe:ḡit muna:ja ʔinn\_aḡtḡḡal ʿa:mil fi d dija:na\_l masiħijja, wi di ʔaħsan fuḡla lazma wi minha fajda lijja wi li n na:s. liʔinn il ʔinsa:m min tēbi<sup>o</sup>tu ʔinnu jinsa feḏl<sup>l</sup> rəbbina ʿale:h wi jihwid ʿan sikkit il ħaʔʔ, fa jilzamu\_lli\_jnabbihu, wi jħawwilo min sikkit iḡ seḡr li sikkit il xe:r, wi jinḡir kala:m rəbbina wi ma<sup>o</sup>rifit il xelā:s be:n illi ma ji<sup>o</sup>rafuḡ, wi\_b kida jitʔārrəb lina migij malaku:t eḡḡa:h. wi l ʔaḡḡa:l il ʿilmanijja zejji fuḡlit axi:na l abuka:tu wi gerha, kullah(a) \_aḡḡa:l lazma li l balad, innama ʔiza ma kanḡ il wa:ħid minhum jimḡi\_b xo:f rəbbina faʔinn<sup>l</sup> fuḡlu jidīr aktār ma jinfa<sup>o</sup>. w illi

jsamma<sup>h</sup>hum il kalam da humma xaddami:n id dija:na, wi di fugla ma jib<sup>2</sup>a:f afref minha <sup>2</sup>abadan, li<sup>2</sup>innaha ru:ħaniġja jitwa<sup>2</sup>af <sup>5</sup>ale:ha xela:s il\_ārwa:ħ. wi\_lli\_jrebbi r ru:ħ <sup>5</sup>alafan ti<sup>5</sup>ref xeli<sup>2</sup>ha luh <sup>2</sup>agr, aktār milli jrebbi l gism. li<sup>2</sup>innu r ru:ħ ba<sup>2</sup>ja, la:kin il gism<sup>1</sup> fa:ni. wi di gə:ġit <sup>2</sup>əsdī wi s sala:m.

kala:m il ħakam wi hu:wa n na:zir.

ba<sup>5</sup>da kida wi<sup>2</sup>if in na:zir wi <sup>2</sup>a:l :—

amma bra:wa <sup>5</sup>ale:kum ja wla:di ! təġġibtu xətri wi ħa<sup>2</sup>a<sup>2</sup>tu <sup>5</sup>aġami fi:kum, wi kulluku tkallimtu təġġib, wi kull<sup>1</sup> wa:ħid ma<sup>5</sup>ah ħa<sup>2</sup>a<sup>2</sup> f\_illi <sup>2</sup>a:lu. w\_an\_aneħkum inn<sup>1</sup> kull<sup>1</sup> wa:ħid jixtə:r f fuġl illi\_jmi:l lu, wi illi <sup>2</sup>albu fi:h, aw, bi l ħari, illi jid<sup>5</sup>i:h rebbu luh; li<sup>2</sup>innu da\_ſ je <sup>2</sup>il muħimm, inn<sup>1</sup> l wa:ħid ji<sup>5</sup>mil irə:dit əħte: fi ħaja:tu\_lli li:ja l wa:ħida luh fi d dunja di, wi ma lu:f gerha. fa fiddu ħe:lku wi kull<sup>1</sup> wa:ħid jit<sup>2</sup>in sən<sup>5</sup>itu wi j<sup>2</sup>addi:ha bi l <sup>2</sup>ama:na wi z zimma, wi\_b kida tiku:nu xadamtu mesrina xidma ma ji<sup>5</sup>la:f <sup>5</sup>ale:ha, wi ma\_jkunſ fiħ tamji:z il wa:ħid minku <sup>5</sup>ala t ta:ni. wi l mawla subħa:nu wi ta<sup>5</sup>a:la ji<sup>2</sup>addārku <sup>5</sup>ala t təġġib! innu s sami:<sup>5</sup> il mugib.

## 20.

ba<sup>5</sup>ċ <sup>5</sup>awajid L\_a<sup>2</sup>ba:t iz zami:ma.

kull<sup>1</sup> <sup>2</sup>umma fi d dunja laha <sup>5</sup>awajid maħbu:ba wi <sup>5</sup>awajid makru:ha, ħatta fi l <sup>2</sup>umam ir rə<sup>2</sup>ja zejġ\_inkilterra wi farensa wi <sup>2</sup>amerika wi gerha. wi jigtiħid il musliħi:n fi <sup>2</sup>isla:ħ il <sup>5</sup>a(:)da:t il makru:ha wi t taxellus minha, wala:kin igtiha(:)dhum wi ta<sup>5</sup>abhum jintiħi min ger fajda gumlit marrə:t. wi <sup>5</sup>andina hina\_nnahārda <sup>2</sup>umma mil <sup>2</sup>umam di wi laha <sup>5</sup>awajid musta<sup>2</sup>baħa; minha <sup>5</sup>a:dit il maitam, wi l ganazə:t. ja<sup>5</sup>ni lamma\_jmu:t wa:ħid suġġjār fi l <sup>5</sup>e:la, au rə:ġil rebb<sup>1</sup> bert au <sup>5</sup>aru:sa suġġjārə, ji<sup>5</sup>milu: lu gana:za\_kbi:rə. w\_aħja:nan bi jisrifu <sup>5</sup>ala l gana:za fo<sup>2</sup> ta(:)<sup>2</sup>ithum, ja<sup>5</sup>ni jimkin jistilfu f<sup>2</sup>lu:s kiti:r min girenhem, <sup>5</sup>alafan jigi:bu l <sup>2</sup>usus wi f <sup>5</sup>amamsa <sup>5</sup>alafan jimſu <sup>2</sup>udda:m il gana:za. wi L\_əs<sup>5</sup>ab min kida jigi:bu <sup>5</sup>arəbijja wi səndu:<sup>2</sup> min sənfl ga:li, ma<sup>5</sup> inn is səndu:<sup>2</sup> da rə:ġiħ li t ture:b, la\_ġfi:d il majġit wala geru. wi kaman jigi:bu <sup>5</sup>arəbijja:t <sup>5</sup>alafan il m<sup>5</sup>əzziġji:n, aħja:nan <sup>5</sup>aġdārə<sup>2</sup> au <sup>5</sup>ifri:m w\_aktār kaman. wi da kullu <sup>5</sup>alafan jiftixru b\_innuhum sərəfu kaza wi kaza <sup>5</sup>ala majjithum. wi ba<sup>5</sup>dima jidfinu:h jirga<sup>5</sup>u l bert wi jku:n il fərrəſi:n nəسابu suwwa:n (au xema) kibi:r walla\_sgəġjār ħasab ħa:lit il <sup>5</sup>e:la, wi ji<sup>2</sup>udum talatt\_ijja:m <sup>5</sup>alafan ji<sup>2</sup>ablu n nars il m<sup>5</sup>əzziġji:n, bi n nahə:r <sup>5</sup>alafan is sitta:t, wi bi l le:l <sup>5</sup>alafan ir rigga:la. wi\_f ħa:lit iza

ka:n il mitwaffi jabbl<sup>l</sup> walla ʕaru:sa, is sittat: jigi:bu niswa:n niʔu:l ʕale:hum naddabin. wi n niswa:n do:l jiʔu:lu kala:m m<sup>o</sup>assór, ʕalaʕan ahl il majjit jiʕzanu zija:da wi jibku buka\_ʕdi:d, wi jiltumu ʕala xududhum lætm<sup>l</sup> seʕb<sup>l</sup> giddan. wi kull<sup>l</sup> da ma lu:f luzu:m wala huʕ m<sup>o</sup>ʕe:biʔ li\_d di:n il masi:hi\_lli bi\_jʔu:lu ʕaleh ʔinnu di:nhum. w\_an\_aftikir inn<sup>l</sup> l ʕa:da di\_twagadit min muddit sajjidna ju:sif is siddi:ʔ lamma ka:n ʕazin ʕala mo:t abu:h jaʕʔu:b wi ʕamal mana:ʕa\_kbi:r<sup>o</sup> hu:wa wi\_l me:sriji:n illi ka:nu wejja:h ʕala ma ʔare:ma fi t tawra:. ihna dilweʔt<sup>l</sup> fi ʕesr it tamaddun wi t taʕli:m, wi tilʔa n nas it ʕejjibi:n jiftikru daiman fi tebt:il il ʕadat il miʕ maʔbu:la, zejji il masʔala\_lli zakarʕna:ha wi gerha.

fa:di:l ʕale:na nitkallim bi\_lixtise:r fi ʕadit ig gawaz. lamma jabbl\_jhibb<sup>l</sup> jiggawwiz jiru:ʕ jixtub waʕda min abu:ha walla ʔummaha, wi ma jkunʕ sabaʔ ʕafha wala\_ʕrif<sup>l</sup> ʕa:ga ʕan óxlaʔha wala tibaʕha wala ʔawsefha. wi jimkin tikun seħbit ʕa:ha, wi ma jiʔdórf<sup>l</sup> jiʕref iza ka:nit ba\_tnasbu walla la. fa di kaman min\_ðimn il ʕadat il beʕtela\_lli ʕawza ʔisla:ħ.

ʕala kull<sup>l</sup> ʕa:l lamma\_jzi:d ʕadad il bana:t il mitʕallimi:n wi l mitrebijji:n fi l mada:ris tórbija ʕejjiba tilʔa\_l ʕadat illi zejji di\_tru:ħ min nafsaha liʔinn<sup>l</sup> sababha\_l gahl, la ger.

## 21.

baʕð ʕadat il muslimi:n iz zami:ma.

iz za:r.

ka:m fih jabba suge:r ʕumʕreha ji:gi ʕiʕri:n sana, jaʕni lissa ʕaru:sa, wi ka:nit dáxla meʕreħ ðalma ʔa:mit ʕitrit w inkafat taħt il ʕataba, wala ʕaddiʕ samma ʕale:ha. fa tlabasit wi gismaha tlabbiʕ wi gittitha\_txaffibit, wi fiðlit ʕajja:na ʕahre:n talarta, wi ʔahlaha ga:bu\_lha ħukama\_ktir, wala ʕarefu:ʕ laha tıbb<sup>l</sup> wala dawa. wi baʕde:n gat ʕammitha\_tzurhum, wi ʔa:lit l\_ummaha, “zawwóri:ha\_l mafa:jix, jimkin tikun itrejahit. ʔa:mit ma kad-dabit<sup>l</sup> xebár wi zawwóri:ha ħáðrit si:di nigm id di:n talat márræ:t, w\_abu s suʕu:d talat márræ:t. wi fi l márræ l ʔaxrenijja\_tlabbiʕit, wi ʕirfu ʔahlaha ʔinn<sup>l</sup> ʕale:ha ʕafrı:t. wi ʕala tu:l re:ħu ga:bu ʕ fe:xá lli\_b tiʕmil iz za:r, wi ʕ fe:xa ʔalit luhum “ħeððeru goz ħama:m, dakár wi\_n(i)ta:ja, wi goz fira:x, di:k wi fórx, wi goz beʕt<sup>l</sup> suda:ni, wi xeru:f aħmár xa:lis, aw\_abjeð m<sup>o</sup>xáxlál b\_ahmár. wi hartu kaman talat ʕamʕa:t iskandóre:ni, m<sup>o</sup>lawwani:n b\_aħmar w\_úxðer wi bamba wi labani w eʕfár; wi gahhizu wiʔitem nuʔl, goz wi loz wi bunduʔ wi\_zbi:b; wi ftiru\_lha ħiga:b ʔalb, wi

ħga:ɓ ræ:s, wi ʕuʔʔa:d li\_draʕha, wi go:z xewa:tim bi bārʔ, daʔʔa\_ħga:zi, wi libba feḏḏa, wi gallabijja beḏḏe, wi ʔæfha be:ḏa kaman; wi jo:m l\_itne:n il ʕæsrʔ ʔa:gi.” wi ʕ jo:m l\_itne:n ræ:ħit iʕ ʕe:xá li bert il minzæ:rá, wi ʔaʕadit wi wallaʕit ħabbit faħimʔ baladi, wi ʔælaʔit il buxur illi ka:nit ga:ɓba:h wi ʕhu:wa ʕwejjit fa:ʕx wi ħittit ʕu:d wi turit misʕtika, wi bāxxárit il maʕazi:m fi l ʔawwil, wi ʔaʕadit titæbbil ʕala ʔæ ʔæbla, wi talamzitha jitæbbilu kullʔ waħida ʕala ʔæ:r, wi jgánnu li l ʕafri:t, márrá gina ħga:zi, wi márrá suda:ni, wi ta:ra mágrebi, li ħaddima faʔáru l má:rju:ħin. wi baʕdem ga:ɓit kursi ʕaʕa wi ħættit ʕale:h iʕ ʕamʕi wi n nuʔlʔ wi\_s si:ge ʔta:ʕit il minse:ba. wi lamma dáxálit iʕ ʕabba\_l ʕajja:na bāx-xáritħa ʕ ʕe:xa, wi gánnit so:t ħiga:zi wi so:t ge:ru, wi l minzæ:ra lissa mitlabbiʕa, wi ʕafri:thā lissa ma neʔeʔʕ. wi baʕdem itʕaʕʕu wi fiḏlu jiduʔʔu mil ʕiʕa li ħaddʔ nuss il le:l; bārḏu ma neʔeʔʕ il ʕafri:t. wi lamma tiʕbu na:mu li ħaddima ʔiliʕ in nahá:r. wi ʕamalud daʔʔa kaman baʕdima fiḏru, wi ga:bu l xæru:f, wi rækkibu l ʕuru:sa ʕale:h, wi laffifu:ħa ħawale:n il kursi sabaʕ márræ:ʔ, wi baʕdem dabaħu:h taħtʔ rigle:ħa, wi lógmeʔu ħudumħa damm, wi ʕa:su wiʕfaha kaman mid damm. wi ka:nit mitlabbiʕ(a)aktár mil ʔawwil. ʔa:mu ʔa:lu “jimkin ʕafri:thā nusæ:ni, fa duʔʔu daʔʔit in nesæ:rá.” wi fiḏlu jigánnu wi jʔu:lu.

“ id der\_id der, ja dajja:rá !  
 m\_ah̄l(a)\_awla:d\_in nesæ:rá !  
 ja: ʔami:r, ja\_bn\_il ʔimá:rá !  
 w\_e:ʕ ga:ɓak ħárt\_in nesæ:rá !  
 id der, id der, ħanna\_w giris !  
 w\_il ʔo:l ʕale:ħum ʕnesæ:rá !  
 dáxált id der nahá:r l\_itne:n.  
 laʔert id der kullu nesæ:rá !”

...wi fi l weʔtʔ da neʔeʔ il ʕafri:t wi ʔal ʕala\_smu. wi ʔa:mu zógreʔu n niswa:n, wi firfu lamma l ʕafri:t ikkallim wi ʔælab ʔæla-ba:tu. wi xádit iʕ ʕe:xá ʔugri:thā wi n nuʔu:ʔ illi neʔeʔu:ħa bi:ħ il maʕazi:m. wi xádit kaman ræ:(:)se:n ta:arta sukkár, wi ræ:le:n bunn, wi l ba:ʔi miʕ ʕamʕi wi n nuʔl. wi xádit fardit ħama:m wi fárxā wi ruḕ il xæru:f, wi senduʔe:n saga:jir, wi tannaha\_mrew-waħa ʕala betha, wi kullu waħida mil maʕazi:m rewwaħit be:thā wi ħi:ja madwuxá zejǰ ! katkurt min kutrʔ ma ka:nit bi\_ʔfaʔʔar wi titæwwaħ ʕimá:l wi\_jmi:n wi tunkuʕ ʕaʕraħa wi ʔeʔeʔeʕ fi ħudumħa wi tiʔaf ʕo:ʔ, wi turʔus ʕo:ʔ, wi titmármáğ fi l ʔerḏʔ ʕo:ʔ; ʕalaʕan il waħida minħum lamma jiħḏer ʕafri:thā ma tibʔa:ʕ

waʕja li ru:hha, w illi ʕale:ha hu:w\_illi jiʕmil kull<sup>l</sup> ha:ga, wala\_tħissif  
bi t taʕab illa lamma jinfæðð\_iz za:r, wi gismaha jihmad. wi

“ turta, turta,  
firgit il ħaddurta.  
ħilwa walla malturta ?  
illi\_jʔu:l ħilwa.  
ʕale:h ġinwa.  
w\_illi jʔu:l malturta.  
ʕale:h ħaddurta ! ”

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PART II.—BIBLE AND OTHER PIECES.

kita:b il ʔire:ja, guz itnem.—fusu:l kita(:)bijja wi di:nijja.

(A.)

fusu:l min si:rit sajjidna jasu:ʕ.

I.

wila:dit jasu:ʕ il masi:ħ. min ingi:l lu:ʔa 2 ; I.

wi fi l ʔajjam do:l tiliʕ ʔamr<sup>l</sup> min agustus qeiser ʕalafan jiħsu  
n nas illi fi d dinja kullaha. (wi da ʔawwil ʔiħse ħesel fi zaman  
kir:rinijjus ħa:kim sur:ijja.) fa reħ kulli n nas ʕalafan jiʔajjidu  
ʔas'ma:hum kull<sup>l</sup> wa:ħid fi baladu. ʔam ju:sif kaman mil gali:l  
min balad\_ismaha n na:sirå wi ra:ħ il jahudijja li madi:nit dawu:d  
illi smaha be(:)t laħim, ikminnu ka:n min nas<sup>l</sup> dawu:d ; ʕalafan  
jitʔajjid maʕ mårjim xæti(:)btu wi hirja ħa:mil.

wi\_f muddit wugu(:)dhum hina:k kamalit\_ijja:m ħamlaha,  
fa waladit ibnaha l bakri wi laffit u fi l ʔuma:t, wi najji'mitu\_f mad-  
wid il ba'ha(:)jim ħe:s innu ma kanʕ<sup>l</sup> luhum maħall<sup>l</sup> fi l lukanda.

wi kan fi l balad di ruʕja:n ʔaʕdi:n fi l geʔe:n ħarsi:n ġanamhum  
bi l leil. wi f ħal ma ka:nu ʔaʕdi:n illa\_w mala:k ir rebb<sup>l</sup> wa:ʔif  
gambuhum wi magd\_ir rebb<sup>l</sup>\_mnawwår ħawale:hum, fa ħesel  
luhum xo:f kibi:r. ʔam ʔal luhum il mala:k “ ma txa'fu:f, d\_ana  
ga:j\_abaʕfårkum biʕar:rå mufriha\_l(i) kaffit in nas, innu n nahårda\_  
twalad lukum fi madi:nit dawu:d wa:ħid mʔxellis wi hu:wa\_s sajjid  
il masi:ħ. wi l ʕala:ma ʕala kida—tiru:ħu tiltiʔu ʕajjil malfu:f  
fi\_ʔma:t wi na:jim fi madwid baha:jim ! ” wi fi l ħa:la di zæher  
ʕala ġeʕla gama:ʕa maʕa\_l mala:k min ge:f is sama, bi\_ʕsabbahu



ḥæ: wi bi\_ǰu:lu, "il magd<sup>l</sup> li\_lla:h fi ʔaʕla s sama! wi ʕal ʔarḏ\_ʕis sala:m wi li n na:s is suru:r!"

wi lamma re:ḥit il malajka min ʕanduhum li s sama, ʔa:l ir ruʕja:n li baʕḏuhum "taʕa:lu\_nru:h dilweʔt<sup>l</sup> li ḥadd<sup>l</sup> bet laḥm wi\_nfu:f il xəbər da\_lli ḥesel illi simiʕna ʕannu min eḥḥe:." ʔa:mu re:ḥu w\_ǰtaʔu mərjim wi ju:sif ʔaʕdi:n, wi l ʕajjil najim fi l madwid. wi lamma jaʕfu:h ḥaku bi l kala:m illi\_tʔa:l luhum ʕan il walad. wi kull<sup>l</sup> min simiʕ kala:m ir ruʕja:n istəgreb wi\_ndahaʕ min\_illi ʔaʕlu:h. amma mərjim ka:n ʕandaha ḥirs<sup>l</sup> mil kalam da wi fidlit titʔammil fi:h fi ʔalbaha. wi rigiʕ il ruʕja:n wi humma\_ jmaggidu ḥæ: wi\_ʕsabbahu:(h) ʕala kulli\_lli simʕu:(h) wi safu:(h).

## 2.

jasu:ʕ wi l ʕija:l is sugə:r. lu : 18 ; 15.

ʔaddimu: lu bəʕḏ\_ʕil wila:d is sugə:r ʕalaʕan jilmishum ; fa lamma ja:f kida\_t talami:z ʕəxətu fi:hum. wala:kin jasu:ʕ nadah luhum ʕandu wi ʔa:l : "xəllu l wila:d is sugə:r ji:gu ʕandi, wala timnaʕu:humʕ, liʔinnu min ʕajjinit do:l malaku:t\_eḥḥe:. il ḥaʔʔ\_aʔul\_lukum, illi ma jiʔbalʕ<sup>l</sup> malaku:t eḥḥe: zejji walad sugəjjər, ma jidxulu:f ʔabadan.

## 3.

jasu:ʕ w\_ʕbn<sup>l</sup> ti:ma.

lamma ʔərreb min\_ari:ḥa ka:n ʔaʕma ʔa:ʕid fi t təri:ʔ jifḥat. fa lamma simiʕ\_in na:s\_ʕil mazḥumi:n fajti:n saʔal, eh ja tōre jikun da. ʔalu: lu inn<sup>l</sup> jasu:ʕ\_in na:s\_siri fajit. fa sərəx wi ʔa:l "ja: jasu:ʕ ja\_bn<sup>l</sup> dawu:d\_ʕrḥamni!" fa ʕəxətu fi:h\_illi ka:nu ʔudda:m ʕalaʕan jiskut, la:kin hu:wa zaʕʕaʔ zija:da ʔawi wi ʔa:l, "inta ja\_bn<sup>l</sup> dawu:d\_ʕrḥamni." fa wiʔif jasu:ʕ, wi ʔamər bi magajbu ʕandu wi lamma ʔərreb saʔalu, "ʕawz\_aʕmil lak\_eh?" fa ʔa:l, "ja si:di, ʕa:wuz tinfitiḥ ʕenajja." fa ʔal lu jasu:ʕ "fattaḥ! i(:)ma:mak jafa:k." wi ḥa:lan\_infataḥit ʕene:h, wi miʕi wəre:h wi hu:wa\_jmaggid eḥḥe:, wi kull\_in na:s illi wəjja:h lamma jaʕfu:(h) kida ḥamadu\_ḥæ:.

## 4.

jasu:ʕ jiḥji ja:bb<sup>l</sup> majjit. lu : 7 ; 11.

wi\_f ta:mi jo:m reḥ balad\_ismaha naji:n, wi reḥ wəjja:h talami:zu wi na:s kitir : fa lamma ʔərreb min bawwa:bit\_ʕil balad, illa\_w majjit maḥmu:l, wi hu:wa ḥi(:)lt\_ummū wi hi:ja ʔarmala, wi wəjja:ha na:s kitir mil balad. fa lamma ʕafha sajjidna, ḥann<sup>l</sup> ʕale:ha wi ʔal\_laha "ma tibki:f." wi\_tʔaddim wi lamas in naʕʕ fa wiʔfu ʕ fajjalin. fa ʔa:l li l majjit, "aʔul lak "ʔum!" fa ʔaʕad\_illi ka:n majjit wi baʔa jithaddit; wi salʕimu\_l\_ummū. fa

ħesel li l kull<sup>l</sup> xo:f wi maggadu Ĥe:, wi ʔa:lu: “zeher fi wustina nabi ʕazi:m, w iftakdr ir rebb<sup>l</sup> ʔummitu.” wi ja:ʕ ʕannu\_l xebdr da\_f kull<sup>l</sup> jahudi:ja wi kull<sup>l</sup> bila:d il m<sup>o</sup>gawrd.

## 5.

jasu:ʕ wi s serre:f. lu: 19; 1.

wi dāxdl wi fat: fi ʔari:ħa. illa\_w re:gil\_ismu zakka wi hurwa wa:ħid min ruʔasa s seǰarfa wi ka:n gāni. ħabb<sup>l</sup>\_jfu:f jāsu:ʕ hurwa min, wala\_ʔdirf miz zaħma liʔinnu ka:n ʔuseǰǰār. fa giri li ʔudda:m wi tiliʕ\_ʕala ʕagārit gimmez: ʕalaʕan jiʕfu:fu, liʔinnu ka:n ha\_jfurt min hina:k. fa lamma gih jasu:ʕ li l meṭreħi, bess<sup>l</sup>\_l fo:ʔ, wi ʔal lu “ja zakka\_(i)staʕgil w\_inzil, liʔinnu la:zim\_aʕʕud\_innahārda\_f bertak.” fa\_staʕgil wi ʕnizil wi raħħiab bu\_b fāreħi. fa lamma ja:fu kida\_tzammāru kulluhum wi ʔa:lu ʔinnu dāxdl ʕalaʕan jiba:t ʕand<sup>l</sup> re:gil xe:ti. fa wiʔif zakka wi ʔal li\_r rebb, ana ʔaʔdi:ni ja rebb\_aʕti(:) nuss<sup>l</sup> ma:li li l fuʔārā, w\_in kutt<sup>l</sup> xātt<sup>l</sup> min ħadd<sup>l</sup> ħa:ga bi tuhmit zu:r, arudda\_ħe:t ta:ʔ\_ārbaʕa.” fa ʔal lu jasu:ʕ, “innahārda ħesel xela:s li l bert da; ʕaʕan hu:wa kama:n ibn\_ibreħi:m; liʔinn\_ibn\_il\_insa:n gih ʕalaʕan jiṭlub wi\_jxelles\_illi halak.”

## 6.

ħika:jit il māre s sa:miri:ja.

ana bididi aħki\_lkum ħika:ja min\_aħsan il ħikajart, tiħibʕbu:ħa in fa ʔaħħe: wi tinbiṣtu minha\_kti:r; ʕalaʕan ħi:ja ħeselit mis sajjid il masi:ħ ibn<sup>l</sup> mārjim, illi ħina\_b nismaʕ ʕannu\_f kull<sup>l</sup> weʔt, ikminnu mazkur kiti:r xa:lis fi l ʔingi:l wi l qurʔa:n.

ka:n il masi:ħ mʕsa:fir jo:m min za:t il ʔajja:m wi nizil fi\_bla:d is sa:miri:jin, illi ka:nu\_mxesmin il jahud wi\_mxenʔinhum. ʔa:mit ʔablitu waħida sitt<sup>l</sup> min ʔaha:li\_l biʕlad di wi ʕurwa ʔa:ʕid ʕala ħārf<sup>l</sup> bir jistārejjaħ, wi ka:n baʕat talami:zu\_l balad jigi:bu ʕe:f.

wi ka:n il masi:ħ gereḏu jizħir ʕaxsu li s sitt<sup>l</sup> di, li ʔinnu ka:n ʕadtu jiħibb<sup>l</sup> ʔisla:ħ ħa:l kull<sup>l</sup> min ʔablu. wi ħe:s inn<sup>l</sup> gajtu kida, fa ʔal laha, “min feḏlik\_isʔi:ni”; wi fi\_l weʔt<sup>l</sup> nafsu, ka:m jidʕi\_l lha\_f sirru bi ʔinn<sup>l</sup> rebbina jikjif laha\_l ħaʔi:ʔa.

wi\_f ħa:l il ħurma ma simʕit iṭ ṭelab da itʕaggibit wi\_tkab\_bōrit fi nafsaha wi ʔa:lit, “iza ka:nu ʔahlina ma\_b jitkallimu:f wejja baʕḏ, tiṭlub minni mejja\_zza:j!”

ʔam sajjidna\_l masi:ħ itwa:ḏiʕ ʔawi wi ʔal laha “lau kutti ja sitt<sup>l</sup> faħma ʕaṭijjit aħħe:, kutti tiṭlubi minni mejjit il ħaja:ʔablim\_aṭlub minnik il mejʕa: di.”

indahafit il ħurma mil kilma di, wi ʔalit li l masi:ħ, “ja si:di

iza ka:n ma\_nwagad[<sup>l</sup> wejja:k gürdal wala ħabl, wi l bir ġewi:ta, umma:l tigi:b il mejjja: di\_mn\_e:n ? ”

“w\_in kutt<sup>l</sup> ġarwuz tigi:b mejj\_aħsan min di, hu:wa\_anta\_aġzem min\_abu:na ja<sup>2</sup>u:b, illi faħiat lina\_l bir di, wi ?tana<sup>ġ</sup> biħa ġalafa:n nafsu wi ġalafanna kaman ? ”

fa\_ħtá\_rəmha\_l masi:h fi l gawa:b, ġalafa:n ġaf fikreħa bi ġiřtigil, wi wa<sup>2</sup>fa muħta:ra, wi ?al laħa, “kull<sup>l</sup> wa:ħid ġiřreħ mil bir di ma ġiftikiř\_innu ġirwa ġala tu:l ; la:kin illi ġiřreħ mil mejjja\_bta<sup>ġ</sup>ti ?ana, ma\_ġiřfuř<sup>l</sup> ġe:ř abadan, ġalafan innaha\_tku:n fi ?albu zejji ġe:n mejjja zala:l, ma tin<sup>2</sup>iti<sup>ġ</sup>ř<sup>l</sup> bi l márrá, tir\_wi:h wi tirwi ġe:ru kaman.” ?a:mit ?a’lit lu, “ma tiddi:ni mil mejjja\_bta<sup>ġ</sup>tak diġ!” ?am ?al laħa “ru:ħi\_stáhđeri go:zik wi taġa’li: li hina ta:ni.”

?a:mit ?alit lu, “astáhđer min ? ! ana: li go:z\_astáhđeru ? ” ?am ?al laħa “ana\_stahsint<sup>l</sup> kala:mik da, ġalafan ka:n liki xa’mast<sup>l</sup>\_ġwaz. w illi wejja:ki dilwe<sup>2</sup>t<sup>l</sup> mahuř go:zik ; fa xebárik da\_ġe:řit iz zebt.”

?a:mit istágrebit wi ?a:lit fi nafsaha “izza:ġi hu:wa ġiřlam bi l aħwa:l bita<sup>ġ</sup>ti\_l mitxábbijja ! ” fa min xá’galħa wi\_ksufħa\_ħmárrit w\_itláhbeit afka(:)rħa, wi fiħmit innaha mistaħna<sup>2</sup>ijja\_lli sim<sup>2</sup>itu wi zija:da. wi ?axi:ran ?alit lu, wi hi:ġa bi ħa:lit xuřu:ř kulli, “il baj’ġin li fi:k dilwe<sup>2</sup>t\_innak nabi ; wi ġa reit\_astafta:k fi mas<sup>2</sup>ala ?ana mista<sup>ġ</sup>řa’ba:ħa ġala ġe:reħ ! wi kaman ġandina masa:řil kiti:rá\_txuss id di:n, ġawzin nistafta l masi:h ġanha lamma ġi:gi...”

?am ?al laħa “ana bárdü ġa:riř illi\_ntu ġawzi:nu kullu, w\_ana hu:wa l masi:h ! ”

(B.)

bá<sup>ġ</sup>đ\_il\_amsa:l li ġasu:ř\_il masi:h.

7.

masal iz za:ri<sup>ġ</sup> lu : 8 ; 4.

fa lamma\_ġtama<sup>ġ</sup> na:s kiti:r ġgu: lu min kull<sup>l</sup> balad, ?al luhum masal.—“ ħili<sup>ġ</sup>\_iz za:ri<sup>ġ</sup> ġibdur\_it ta<sup>2</sup>arwi\_bta<sup>ġ</sup>tu, wi lamma ka:n bi ġibđör wi<sup>2</sup>řit suwejjja gamb it ħeri:ř fa\_nda:sit. wi la<sup>2</sup>a’titu tuju:r is sama. wi wi<sup>2</sup>i<sup>ġ</sup> ġerħa ġal ħaġür wi ba<sup>ġ</sup>dima nabat, niřif, li<sup>2</sup>innu ma kaňř<sup>l</sup> taħtu ru:ba. wi wi<sup>2</sup>i<sup>ġ</sup> ġerħa\_ř wuřt\_řif řok, fa nabat wejja:ħ\_řif řok wi xána<sup>2</sup>u. wi wi<sup>2</sup>i<sup>ġ</sup> ġerħa fi l ?erđ\_it tejjiba, wi nabat, wi ġa:b maħsu:l, it te(:)<sup>2</sup> mijja.” wi lamma ka:n ġikkallim kida na:da\_w ?a:l “ illi luh wiđa:n li s sam<sup>ġ</sup>, xallih ġisma<sup>ġ</sup> ! ”

## 8.

masal is sa:miri\_ṭ\_ṭejjib. lu : 10 ; 30.

ʔam jasurʕ ʔa:l : “ ræ:gil ka(:)n na:zil min uru:falim li ʔari:ħa, fa wiʔiʕ fi wuṣṭ\_īl ħāremijja, fa ʕārʕu:(h) wi ʕereʕbu:(h), wi ræ:ħu wi sajjīʕbuh ma be:n ħajjī wi majjit. w\_īṭṣe:dif innī ka:ħin ka:n na:zil fi ṭ\_ṭeri:ʔ di, wi ʕandima fa:fu, fa:t min ʔuse:du ; wi kaman kida wa:ħid la:wi, lamma wisil ʕand\_īl me:reħ wi fa:f, fa:t min ʔuse:du. wala:kin wa:ħid sa:miri\_msa:fir gih ʕandu, wi lamma fa:fu ħannī ʕale:h, wi ʔārʕeb lu wi rebeṭ guru:ħu wi sebbī ʕale:ħa zert wi\_nbi:t, wi rekkibu ʕala rukubtu, wi ga:bu li l lukenda wi\_ʕtaʕna: bu. wi\_f ta:ni jom:ṣ ṭellaʕ dinc:re:n w\_īdda:hum li se:hib il lukenda, wi ʔal\_lu : “ iʕtini: bu, wi kull\_īlli tiṣrifu zija:da w\_ana ræ:giʕ adʕdih lak.” fa min:ṣ tiṭṭikir mit tala:ta do:l jiku:n akhu\_īlli wiʔiʕ fi wuṣṭ il ħāremijja ? ” fa ʔa:l “ īlli ʕamal wejja:ħ\_īr reħma.” fa ʔal lu jasurʕ “ ru:ħ, w\_ī\_ṣmil\_īnta kaman kida ! ”

## 9.

masal faġarīt it ti:n. lu : 13 ; 6.

wi ʔa:l il masal da : “ ka:n li wa:ħid faġarīt ti:n mazru:ʕa fi ġnentu ; fa gih fifattif ji:ħa ʕala ti:n, maʔa:f. fa ʔa:l li ġ ġinajni, “ a:di talat sini:n w\_an(a) a:gi ʔadawwār ʕala ti:n fi f faġarā di, wal\_aʔa:f. iʔṭeħħa ! leh\_ħi:ja\_ṭṭālli\_l ʔerṭī kaman min ger fajda ? ” ʔam ʔal\_lu, “ ja si:di, sibħa\_s saʕna: di kaman, ʕalafa:n afħat ħawale:ħa w\_asabbāħħa ; f\_in ga:bit ti:n baʕde:n, ka:n<sup>a</sup> biħa ; w\_in ma ġabitf. . . . niʔṭeħħa maʕleh:f.”

## 10.

masal ħabbit il xerdal. lu : 13 ; 18.

“ malakurṭ is samawa:t jifbih e:h ? wi\_b ʔe:h\_aṣabbihu ? jifbih ħabbit xerdal xādħa ræ:gil wi zareʕħa fi\_ġnentu ; fa ṭiṕit wi baʕat faġarā, wi ʕaffiṣit ṭuju:r is sama fi\_fruʕħa.” wi ʔal kaman : “ bi ʔe:h\_aṣabbih malakurṭ\_ṣṭe: ? jifbih xāmi:rā xāʕdiħa waħda, wi xabʕatha\_f taʕlat ke(:)la:t diʔi:ʔ, li ġe:ṣit mā\_xtamār kullu.”

## 11.

masal Libn iṣ fa:rid. lu : 15 ; 11.

“ ka:n fi ræ:gil lu walade:n, fa ʔa:l\_īṣ suġejjār minhum Labu:ħ “ j\_abu:ja, iddi:ni\_l ħisse\_īlli\_tnu(:)bni mim ma:lak ” ; fa ʔasam luhum ma:lu. wi baʕd\_ījja:m miṣ kitirā, lamma\_īl walad\_īṣ suġejjār kullī ħa:ga wi sa:fir li\_blad biʕi:da wi hina:k baddid ma:lu fi ʕe:fa talfama. fa lamma ʕejjaʕ kullī ħa:ga ħeṣel gurʕ si:di:ṣ fi l biʕlad di, fa btada jiħta:ġ. fa reħ w\_īṣṭāxdim ʕandī wa:ħid min

ʔahl\_īl balad illi hurwa fi:ha, fa baʕatu li getənu re:ʕi wərə xānazi:ru. wi ka:n jitmanna jimla bətnu mil xerru:b illi ka:nit bi taklu\_īl xānazi:r, wala kanʕī haddī jiddi: lu. la:kin lamma rigiʕ li nafsu ʔa:īl “ʔadd\_ēh na:s mʔaggāri:n ʕand\_abu:ja jifdēl minhum il ʕe:ʕ, w\_an\_amu:t mil gu:ʕ! aʔu:m w\_aru:h l\_abu:ja w\_aʔul\_lu: j\_ abu:ja! ʔxtē:t li s sama wi ʔudda:mak, wi muʕ mistaḥaʔʔ\_abadan jiʔu:lu ʕalajja waladak. xālli:ni zejji wa:ḥid min\_na:s il mʔag-gāri:n ʕandak.” fa ʔa:m wi rēh l\_abu:h, wi lamma ka:n ʕala masa:fa\_bʕi:da fa:ʕu ʔabu:h fa ḥannī ʕale:h, wi giri wi ʕannaʔu wi ba:su. fa ʔa:īl lu\_īl walad: “j\_abu:ja, ʔxtē:t li s sama wi ʔudda:mak, wi muʕ mistaḥaʔʔ\_abadan jiʔu:lu ʕalajja waladak.” fa ʔa:īl il ʔebbī li ʕabi:du “ha:tu ʔawa:m\_aḥisan badla wi labbiʕsu:(h), wi ḥuṭtu xa:tim f\_i:du wi gazma\_f riglu. wi ha:tu\_īl ʕig\_īl maʕluf wi\_dbaḥu:, wi xālli:na na:kul wi nifreḥ. liʔinnī waladi da ka:n majjit fa ʕa:ʕ, wi ka:n ta:jiḥ fa\_twagad.”

12.

it tawa:ḏuʕ. lu: 14; 7.

wi ḏerəb li l maʕzumi:n masal wi hu:wa wa:xid ba:lu min zaḥmithum ʕala l mʔta:riḥ il ʔawwilanijja, wi ʔal luhum: “lamma wa:ḥid jiʕzimak fi fareḥ, ma tgi:ʕ il metreḥ\_īl ʔawwila:ni ʕala tu:īl wi tuʕd, aḥisan jiku:n wa:ḥid akbār minnak maʕzu:m, fa ji:gi\_īl ʕazamak jiʔul lak “itfeḏḏel hina” wi jʔaʕʕad il kibiri: fi metreḥak, wi tru:ḥ wi tuʕud inta f\_awṭe maḥall, ḥa:lit ko:nak maxgu:īl mak-su:f. la:kin lamma tinʕizim fa\_ʔud f\_awṭe metreḥi, fa bi t\_ṭabʕ, lamma ji:gi\_īl ʕazamak, jiʔul lak “ja saḥbi\_tfeḏḏel li fo:ʔ.” fi l waʔt! da jiḥṣel lak iʕ ſāref fi nezer illi ʔaʕdi:n li l ʔakl! wejja:k. liʔinnī kull\_īl\_jʕalli nafsu jiwətti:ha, w illi jwətti nafsu jiʕalli:ha.

13.

il ʕuzu:ma\_īl kibiri:ra. lu: 14; 16.

kan fih rā:gil ʕamal ʕuzu:ma\_kbiri:ra wi ʕazam na:s kutā:r. wi baʕat ʕabdu fi sa:ʕit il ʕuzu:ma ʕalafan jiʔu:īl li l maʕzumi:n “taʕa:lu ḥe:s kull! ha:ga gihzit.” ʔa:mu ttafaʔu kulluhum ʕala ʕadam il ḥuḏur wi fidlu jiʕtizru. ʔam ʔal lu\_īl ʔawwila:ni, “ana ſtare:t ge:t wi malzu:m aru:h atfārrēg ʕale:h; argu:k taʕfi:ni.” wi ʔal wa:ḥid ta:ni “ana ſtare:t xamast\_igwa:z baʔār, w ana raḥ\_agār-rəbhum; argu:k taʕfi:ni.” wi ʔal wa:ḥid ta:ni “ana miggawwiz gidid, ʕalafan kida m\_aʔdāʕ ʔḥḏer. ʔam rigiʕ il ʕabd li si:du wi ʔal lu ʕalli ḥeṣel. ʔam ziʕil selib\_īl ʕuzu:ma wi ʔal li ʕabdu, “itlaʕ ʔawa:m w\_imʕi\_f fawa:riʕ il balad wi ḥare:tha wi ha:t hina\_īl fuʔārā kulluhum wala tinsa:ʕ il ʕurg! wi l ʕumj.” ʔam ʔa:īl il ʕabd, “ja

si:di ana bārdu ṣamalt illi ḡul't<sup>1</sup> li ṣale:h, wi lissa\_l maḥall<sup>1</sup> jisa(:)ṣ kitir:." fa ḡa:l is si:d li l ṣabd " ru:h itlaṣ fi s sikak illi ḥawale:n il balad kullaha, w ilzimhum bi l mi'gij, ḥatta jimtili be:ti; liḡinn\_aḡul lukum, muḡ mumkin inn<sup>1</sup> wa:ḥid milli ṣazamtuhum jidu:ḡ ḡakl<sup>1</sup> ṣuzumti."

## 14.

il xeruf it ta:jih, wi l ḥitta\_b xamsa ḏ ḏejṣa. lu : 15 ; 3.

" ḡajji re:gil minkum ṣandu mit xeruf wi ḏejjaṣ wa:ḥid minhum, ma jsibf it tisṣa wi t tisṣi:n fi l xela, wi\_jdawwār ṣat ta:jih lamma jil'ḡa:h? w\_in la'ḡa:h jiji:lu ṣala kitfu wi hu:wa fārḥa:n. wi lamma jiwsel bertu jindah L\_eṣḥa:bu wi gire:nu wi\_jḡu:l luhum " ifreḥu wejja:ja liḡinni laḡert xerufi\_lli kam ta:jih." aḡul lukum, zejji<sup>1</sup> da jku:n fareḥ fi s sama bi xe:ti wa:ḥid jitu:b, aktār min tisṣa\_w tisṣi:n se:liḥ ma hummaḡ miḥtagi:n li t to:ba.

" au ḡajji<sup>1</sup> ḥurma ṣandaha ṣaḡar ḥitat bi xamsa:t, in ḏejjaṣit ḥitta minhum ma\_twallaṣf<sup>1</sup> lamba wi tiknis\_il bert, wi tfattif b\_igtiha:d li ḥadd<sup>1</sup> ma til'ḡa:ha? wi lamma til'ḡa:ha tindah l\_eṣḥabha wi l giram, wi\_tḡu:l " ifreḥu wejja:ja, ikminni laḡert il ḥitta\_b xamsa\_lli ḏe:ṣit minni." aḡul lukum, jibḡa fareḥ zejji da ḡudda:m malajkit eḥḥe: bi xe:ti wa:ḥid jitu:b.

## 15.

il waki:l il ṣa:ḡil. lu : 16 ; 1.

" kan fi:h re:gil ḡami ṣandu waki:l taha'mu:h\_in na:s b\_innu jibaddid amwa:lu. ḡam ṣelabu wi ḡal lu " ḡeh da\_lli b\_asmaṣu ṣannak? ḡaddim ḥisa:b il wa:rid w il meṣruf, ḥe:s innu muḡ mumkin tikun waki:l min dilweḡt<sup>1</sup>\_w re:jiḥ. fa ḡal il waki:l fi sirru, aṣmil ḡeh dilweḡt? ma da:m si:di ha jirfitni min wezifti, la ṣandi ḡu:wa ḡaṣmil fa:ṣil wala li:f wiḡḡ\_aḡḥat. aiwa ! ṣirift\_ill\_aṣmilu, ḥatta lamm\_atrifit min wezifti jiḡbalu:ni n na:s fi\_bjuthum." ḡam nadah li kull<sup>1</sup> wa:ḥid mil madjuni:n bituṣ si:du wi ḡal li l ḡawwila:ni minhum " ṣale:k ḡadd\_e: li si:di? " ḡam ḡal lu " alajja mit bārmi:l zet." ḡam ḡal lu " xud sa'nadhun\_aho wi ḡud ḡawa:m wi ktibhum xamsi:n." wi baṣde:n ḡal li geru w inta ṣale:k kam? " wi ḡa:l " mit\_ḡrdabb<sup>1</sup> ḡamḥ." fa ḡal lu " xud sa'nadhun\_aho wi ktibhum tamani:n." ḡam se:ḥib il milk madaḥ\_il waki:l\_il xejin ḥe:s innu\_sserref fi xijantu bi ṣaḡl; wi l wa:ḡiṣ, inni ḡawla:d ṣa:lam id dinja ḡaḡḡer fi ḡawḡathum min awla:d in nur. w\_an\_aḡul lukum, ikiṣ'bu\_lkum aḥibba bi we(:)stet ma:l il ṣa:lam

iz zæ:lim da, ħatta lamma jifna l ma:l da ji<sup>3</sup>ba'lu:kum fi l masa:kin il ba<sup>3</sup>ja."

16.

il <sup>3</sup>a:đi z zæ:lim. lu : 18 ; 1.

<sup>3</sup>a:l luhum masal b innu wa:gib <sup>3</sup>alerhum jisellu kull<sup>1</sup> wa<sup>3</sup>t wala jizha<sup>3</sup>u:s. <sup>3</sup>a:l ; " ka:n fi balad mil bila:d wa:ħid <sup>3</sup>a:đi ma jxæf æħe: wala jiħtirimf in nɑ:s. wi ka:n fi l balad di waħida <sup>3</sup>ārmala, wi ka:nit ti<sup>3</sup>gi: lu wi\_t<sup>3</sup>ul lu " xel'les li ħa<sup>3</sup>?i min xæsmi." <sup>3</sup>am <sup>3</sup>a<sup>3</sup>ad mudda mu<sup>3</sup> ræ:đi, la:kin ba<sup>3</sup>de:n <sup>3</sup>al fi sirru, " w in kutt<sup>1</sup> m\_axæf æħe: wal(a) aħtirimf in nɑ:s, la:kin ħe:s inn\_īl <sup>3</sup>arma'la: di\_b tit<sup>3</sup>ibni axel'les laha ħa<sup>3</sup>?aha, laħsan bi ti:gi tamalli tidwi<sup>3</sup>fni." (wi <sup>3</sup>a:l ir ræbb) " isma<sup>3</sup>u lli <sup>3</sup>a:lu l <sup>3</sup>a:đi z zæ:lim ! fa ma\_jxællæs\_æħe: ħa<sup>3</sup>?\_īl muxta(ɾ):rim bitu:<sup>3</sup>u, illi\_b jinadu:h lei: wi\_nħɑ:r, wi hu:wa\_m\_tæwwil ba:lu <sup>3</sup>ale:hum? a<sup>3</sup>ul lukum innu ħa\_jxel'les luhum ħa<sup>3</sup>?uhum ħa:lan."

17.

il <sup>3</sup>a:lim wi z zæ:lim.

(il farris:si wi s særræ:f. lu : 18 ; 9.)

wi <sup>3</sup>al kaman li gama:<sup>3</sup>a mi<sup>3</sup>ti<sup>3</sup>di:n fi nafsuhum innuhum nɑ:s selħin wi jiħti<sup>3</sup>ru gerhum :—" kan fi:ħ\_itne:n ræ:ħu\_l ħe:kal jisellu, wa:ħid <sup>3</sup>a:lim wi t ta:ni zæ:lim. il <sup>3</sup>a:lim wi<sup>3</sup>if jiselli wi\_j<sup>3</sup>u:l fi sirru " ja: <sup>3</sup>æħe:h ! a<sup>3</sup>kuræk li<sup>3</sup>inni <sup>3</sup>ana mu<sup>3</sup> zej<sup>3</sup> ba:<sup>3</sup>i\_n nɑ:s il xættæfi:n, il xajni:n, iz zælm:n, il fuggɑ:r, wala zej<sup>3</sup> zæ:lim da. ana b\_ɑsum mārre:ten fi l gum<sup>3</sup>a wi b\_ɑzakki <sup>3</sup>al fu<sup>3</sup>ārɑ bi <sup>3</sup>u<sup>3</sup>r<sup>1</sup> kull\_īll\_ɑnħliku. . . ." la:kin iz zæ:lim wi<sup>3</sup>if min bi<sup>3</sup>:d mu<sup>3</sup> <sup>3</sup>awuz ħatta jirfa<sup>3</sup> <sup>3</sup>e:nu li s sama, wi da<sup>3</sup>?<sup>3</sup> b\_i:du <sup>3</sup>ala sidru, wi <sup>3</sup>a:l, " ja <sup>3</sup>æħe:h\_īrħamni <sup>3</sup>ana l xæ:ti ! " a<sup>3</sup>u:l lukum inn<sup>1</sup> da ræwwaħi bertu wi hu:wa xɑ:lis miz zunu:b bi\_x(i)la:f it ta:ni. li<sup>3</sup>inn<sup>1</sup> kull\_īlli ji<sup>3</sup>alli nɑfsu jiwætti:ħa, willi\_jwætti nɑfsu ji<sup>3</sup>alli:ħa."

18.

il gine:na wi g ginajnijjɑ r ruzala. lu : 10 ; 9.

" kan fih wa:ħid zɑræ<sup>3</sup> gine:nit <sup>3</sup>inab wi sallimħa li g ginajnijja w\_itgerre:b mudda tæwi:la. wi fi l mu:sim ba<sup>3</sup>at <sup>3</sup>abd<sup>1</sup> li g ganajnijja <sup>3</sup>a<sup>3</sup>an jid<sup>3</sup>du: lu min maħsu:l ig gine:na. la:kin ig ganajnijja <sup>3</sup>ærebu:h wi tæredu:h fa:đi. fa rigi<sup>3</sup> ba<sup>3</sup>at <sup>3</sup>abd<sup>1</sup> ta:ni, fa <sup>3</sup>ærebu:h kaman wi ha(ɾ):nu:h wi tæredu:h fa:đi. fa rigi<sup>3</sup> ba<sup>3</sup>at wa:ħid ta:lit fa gāreħu:h kaman wi ramu:h bārrɑ. <sup>3</sup>am sæ:ħib ig gine:na <sup>3</sup>a:l " a<sup>3</sup>mil <sup>3</sup>eh dilwæ<sup>3</sup>t? . . . ab<sup>3</sup>at luhum\_ībni\_l <sup>3</sup>azi:<sup>3</sup> <sup>3</sup>andi ; rub-<sup>3</sup>bama jiħtir<sup>3</sup>mu:(ħ)." fa lamma fa<sup>3</sup>fu:h\_ig ganajnijja, i<sup>3</sup>ffawru wejja bɑ<sup>3</sup>đ, wi <sup>3</sup>a:lu, " aħo da\_l wa:r:is, jæħɑ ni<sup>3</sup>tilu <sup>3</sup>ala<sup>3</sup>an jib<sup>3</sup>a l

mira:s lina." fa *terədu:h* bārre g gine:na wi *ʔatalu:(h)*. fa *jiʕmil\_e:h* *se:hib* g gine:na *wəjja do:l?* muʕ *ji:gi* wi *jihlik* il *ganajnijja do:l* wi *jiddi* g gine:na li *gerhum?* a<sup>ʕ</sup>ul *lukum*, aiwa *ji:gi!*"

(C.)

fusu:l fi bāʕd<sup>ʕ</sup> muʕta<sup>ʕ</sup>adart id di:n il masi:h<sup>i</sup>.

19.

it taħri:f il məznun fi l kita:b il m<sup>ʔ</sup>addas.

bi\_j<sup>ʔ</sup>u:l baʕd in na:s hina fi ʕ *ʕār<sup>ʔ</sup>* inn il kita:b il m<sup>ʔ</sup>addas mitgəjjār ʕan *ʔəslu*, *jiʕni ʔinnu sə:bu\_t\_təgjjir* wi t taħri:f wi t tabdi:l wi z *zija:da* wi n *nuʔsə:n*; wi ʕala kida ma\_jguzs\_innina\_n<sup>ʕ</sup>awwil ʕale:h, bi n\_nisba li ko:nu muʕ m<sup>ʔ</sup>tə:bi<sup>ʔ</sup> li t tawrə:h il *ʔəslijja* lli nizlit ʕala mu:sa kali:m *əttə:* bi l *wəhj\_il ʔila:hi*, wala li l *ʔingil* il *ʔəslil\_lil ʔawħa* buh rəbbina subħa:nahu wi t a<sup>ʕ</sup>ala ʕal masi:h<sup>i</sup>. *ʔadd e:h* il mazhab da gāri:b!

fa nis<sup>ʔ</sup>al ig gama:ʕa do:l; "e(:)mta *ħəsəl* it tala:ʕub da\_b *ʔaja:t* it tawrə: wi l *ʔingil?* *ʔabl<sup>i</sup> mħammad* walla\_f *wəʔtu* walla baʕd<sup>i</sup> *wəʔtu?*" iza ka:n *jiʔu:lu* "abl<sup>i</sup> mħammad," niga'wibhum inn<sup>i</sup> mħammad ʕala kida ka:n m<sup>ʔ</sup>sə:di<sup>ʔ</sup> ʕala kitab m<sup>ʔ</sup>ħərref, li<sup>ʔ</sup>inn\_il *qurʔam* bi *jistaħhid* bi t tawrə:h wi l *ingil* kiti:r xə:lis. wi di *ħa:ga* miʕ ma<sup>ʕ</sup>u:la ʕala *fərd<sup>i</sup>* taħri:fhum. wi *fədlan* ʕan kida, fih nusəx *məxtu:tə*, rəg<sup>ʕa</sup> li l ʕusur illi *ʔabl<sup>i</sup> mħammad* bi kam mi:t sana, wi *kullaha\_mətəb<sup>a</sup>* li l kita:b il mawgu:d ʕandina *dilwəʔt<sup>i</sup>* bi t tama:m, wala fi:ʕ *ʔasār ʔabadan* li l kita:b it ta:mi da\_l məznun. wi ʕala:wa ʕala kida, *kuṭr* in nusəx do:l *jidill<sup>i</sup>* ʕala *ʔinn<sup>i</sup>* l *ʔingil* ka:n mintiʕir kiti:r xə:lis fi kaffit il ʕa:lam *mija:t mis sini:n ʔabl<sup>i</sup> mħammad*, wi ma<sup>ʕ</sup> za:lik ma *lammaħʕ<sup>i</sup> mħammad ʔadna* talmi:h inn<sup>i</sup> l masi:ħijji:n fi l *wəʔt<sup>i</sup>* da ka:nu\_m<sup>ʕ</sup>awwili:n ʕala kita:b mafsud. fa l\_ʕ<sup>i</sup>tira:ḍ da muʕ ma<sup>ʕ</sup>u:l bi l mārā.

w iħārraf il kita:b "fi *wəʔt<sup>i</sup>* mħammad au baʕdu" z za:j? wi hu:wa ka:n mintiʕir fi kull il bulda:n, wi maħbu:b wi muħtərəm ʕand<sup>i</sup> ʕumu:m in nəsə:rā? muʕ *mitsewwār* inn\_i masi:ħijji:n ittafa<sup>ʔu</sup> ʕala *təbwiz* kull in nusəx il mawgu:da fi l ʕa:lam wi tabdilha bi\_kta:b ta:mi! *ummə:l rəħit* fə:n nusəx il kita:b il *ʔəslil?* le:h ma nla<sup>ʔ</sup>i:ʕ luhum *ʔasār innahārda?* bə:zit iz za:j, ma<sup>ʕ</sup> wugu:d nas kiti:r ka:nit il m<sup>ʔ</sup>ħafzə ʕal kita:b is *səħi:h* li *sə'lihhum ʔawi?* w illi\_jzid it *ʕim balla hu:wa\_nni\_l fərd<sup>i</sup>* da *jiʔtidi\_ttifa:ʔ* in nəsə:rā *wəjja* l jahur:d ʕala taħri:f il ʕahd il *ʔadim* (it tawrə:), wi humma *ʔa<sup>ʕ</sup>da* li bāʕḍulum! wi *jiʔtidi* kaman ittifa:ʔ it



təwa:ʒif il masi:hijja l mitʕa:dijja ʕala taħri:f il ʔingi:l (il ʕahd il gidi:d)! wi kull<sup>l</sup> da mistaħi:l wi kala:m fa:riḡ, ma jšallimf<sup>l</sup> buh il ʕaʔl is salim.

20.

it to:ba.

it to:ba leʔæ gərja ʕal\_alsinit in na:s kiti:r. fa l wa:ħid min-hum, in ka:n jħsəl mi:f ʒe: ʔilli ʕamalu niti:ga seʕba, au ħa:ga ma tiʕgibu:rʃ, jiʔu:l “tubt,” bi maʕana “ja retni ma ʕamaltiʃ kida, ʕalaʃan ana ʃajif dilweʔt inn<sup>l</sup> da ma kanʃl li seħi.” wi f gumlit mǎrrət titʔa:l il kilʔmar: di min ger ʃuʕur wala tawbi:x ʕəmir.

wala:kin it to:ba fi ʕurf id dija:na\_l masihijja ħa:ga\_bʕi:da ʕan kida buʕd is sama ʕan il ʔərd, wi hijja ge:r muʕəbǎru ʔilla ʔiza kan titwaffǎr fi:ħa bəʕd iʃ ʃuru:t, wi hijja.

- (1). la:zim it to:ba tiku:n ʕan za:t il xətijja\_lli\_tʕamalit muʕ ʕan in niti:ge\_s seʕba\_l ħesla minha.
- (2). wi ʕala kida la:zim tiku:n bi ʔiħsa:s ħajj wi ʃuʕur ħa:ʔi:ʔi wi tawbi:x ʕəmir.
- (3). wi da ma jitʔatta:ʃ illa ʔiza ka:nit it to:ba li lla:h za:tu ; jaʕni l wa:ħid la:zim jifʕur innu rtaḡab iz za:nb<sup>l</sup> da ʕidd əħħe: nafsū, w innu\_b kida ʕəse rəbbu wi ħa:n qəda:stu w\_istəxǎff<sup>l</sup> bi\_mħabbitu.
- (4). ʕala kida t to:be\_s seħi:ħa tiʔtiði l\_ʕiʕtərə:f, jaʕni t ta:ʒib jiʔir<sup>l</sup> li lla: bi se:re:ħa bi l ʕamal\_illi ʕəmiru taʕba:n minnu, min ger taʔdi:m aʕza:r ʕannu ʔabadan. w\_in ka:n jifʕur innu zəlam ħadd<sup>l</sup> min\_na:s, la:zim jizi:d ʕala\_ʕtərə:fu li\_lla: ko:nu jiru:ħ li l mezlum jiʕtiʕrif lu kaman bi kull<sup>l</sup> se:re:ħa w\_ixlə:s, wi jʔu:l “ana maħʔu:ʔ,” wi jista:məħu, wi\_jʕawʕeʕ lu kaman iza li:zmit il ħa:l.
- (5). wi maħum min kida inn\_it ta:ʒib, ʕandima jitelub il mǎḡfirə min əħħe: bi l ke:ʕijja di, jiku:n ʕandu nijja seħħa, wi ʔəsd<sup>l</sup> seħi:ħ, wi ʕazm<sup>l</sup> sa:bit, innu jitruck il ʕamal da aw\_il ʕa:da di:ja bi l kullijja, wi ma jirgaʕ laħa:ʃ, w innu jiʔa:min b\_inn əħħe: jiʔdǎr jita:mim lu\_l ʕazm<sup>l</sup> d bi niʕmitu wi msaʕditu, wi jxəlləsu fiʕlan min ʔurwit il xətijje di.

21.

il mǎḡfirə wi l kaffa:rǎ.

rəbbina lamma re:d jigǎr xətə:ja n na:s ʃa:f inn<sup>l</sup> da ger mumkin mil wagh il ʔadabi ʔilla ʔiza ka:n juħkum ʕala l xətə:ja do:l wi jizħir li kaffit in na:s ħa:ʔi:(?)iħa wi l ħukm il ʕa:dil ʕale:ħa.

ʕalafan mil maʕlum inn<sup>1</sup> msamħit iʃ ʃaxs illi mahuf dārja:n bi ħaʔi:ʔit zanbu muʃ na:fiʕ, wi rubbama jisabbitu fi l xetijja btaʕtu bass, wi jʃaggaʕ geru ʕala rtika(:)bha. fa t tabʃi:r bi mǔgʃirit eħħe: li ʕumu:m il xute: ʔabl<sup>1</sup> ʔizħa:r ħukmu ʕala l xetijja ka:n mustaħi:l, liʔinnu fi l ħa:la di ka:n ba:z in nize:m il ʔadabi\_lli\_tbana ʕale:h il ʕalamin.

wala:kin iʕla:n il ħukm ʕala l xetijja fi l xute: nafsuhum ma kanʃi mumkin, ʕalafan lau ka:n eħħe: (subħa:nu wi taʕa:la) ħammilna l ʔise:s\_illi ħna mistaħaʔʔi:nu, ma kanʃt xǔlla:na nimil lu wala gazabna:ʃ li t to:ba\_s seǧrǔ min ʔalb<sup>1</sup> minkisir, wi ħu:wa\_l ʔamr il meṭlu:b. fa ʕalafan kida (i)xta:r eħħe:h\_il quddu:s il muħibb innu jiʕlin fi naʕsu, aj fi kalimitu l mitgassida, ħukm il xetijja wi niti:githa s seʕba, illi ħi:ja l mo:t,—wi da muʃ mo:t ʕa:di la:kin mo:t seʕb<sup>1</sup> gidan, meṣħu:b bi ʔalam wi ʕaza:b wi ħuzn wi ḏelma wi ʔaħwa:l murʕiba.

ʔaho\_lli ʕamalū l masi:ħ ʕalafanna. ithammil id de(:)nu:na di bi n nija:ba ʕanna, wi ħe:s innu ħu:wa za:tu ka:n bari wi ḏemi:ru nḏi:f ma wassǔxitu:ʃ ʔadna xetijja ʔabadan, ka:nit tobtu ʕan xete:ja (i)xwa:nu to:ba tamma kamla, bi tama:m ʔabu:l ħukm eħħe: bi l mo:t da, wi tama:m iʃ ʃuʕu:r b\_inn<sup>1</sup> xetijjit il ʕa:lam mustawgiʕba:h. amma l xe:ti za:tu fa ma jimkinu:ʃ jitu:b it to:ba t tamma di, wala jifʕur ʃuʕu:r ʔadd<sup>1</sup> da, liʔinn<sup>1</sup> ḏemi:ru majjit, au nuss<sup>1</sup> majjit, wi l maʕlum inn\_esʕab nata:jig il xetijja innaha\_tʔassi ʔalb il xe:ti wi tmawwit ḏemi:ru wi tħu:ʃu ʕan it to:ba l kamla.

amma lli junzur li\_l mo:t ʕes seli:b wi jiftikir fi:h tejjib, jitħaʔʔaʔ ʃana:ʕit xetijjitu, wi jitħaʔʔaʔ qeǧa:sit eħħe:h eh ħi:ja, wi fi l weʔt<sup>1</sup> nafsu jifham miʔda:r maħabbat eħħe:, fa jirgaʕ li rebbu maksu:r il ʔalb, wi ħu:wa jiħkum ʕala nafsu ħukm eħħe:h ʕale:h, wi jtu:b to:bit il masi:ħ ; wi ʕala kida tibʔa mǔgʃirit xeteʕja:h fi maħallaha wala fiħʃ<sup>1</sup> ḏerer fi ko:nu jithessel ʕala riḏe rebbu wi jinʔibil bi sifat waħhid ma siʔitʃ<sup>1</sup> ʔabadan fi l xetijja, kaʔinnu lissa\_f ħa:lit il bǔre:ʔa ! wi ja li l ʕagab !

wi fiʕlan illi\_jku:n ixtabǔr il ixtiba(:)re:t di kullaha jibʔa mitgaddid xǔlis, ma jiftikirʃ fi: ma baʕd illa ke:ʃ jimkinu jutruk il xetijja bi l kullijja, wi jitʔaddim fi l qeǧa:sa, wi jitsabbih bi jasu:ʕil masi:ħ fadi:h, illi safak dammu ʕalafanu w iftaʕe:h li\_lla:h ; wi bi l\_ixtise:r, bi jitwilid il mila:d it ta:ni, wi l masi:ħ il ħajj<sup>1</sup>\_b jiskun fi:h ruħijjan wi jgejǧǧu bi t tadri:g ħatta\_ʃsi:r zejju fi l me:l wi l ʕamal wi\_f kull<sup>1</sup> ʃe:.

## 22.

is sa(:)lu:s il muqáddas.

ihna l masi:hi:jjim m<sup>o</sup>waħħidi:n eħħe: zej\_jil muslimi:n wi zja:da kaman. bi\_n<sup>o</sup>a:amin inn eħħeh subħa:nu wi ta<sup>o</sup>a:la wa:ħhid, w\_inn il xa:li<sup>o</sup> <sup>o</sup>a:ajim bi nafsu, ger maħidu:đ fi <sup>o</sup>ilmu, m<sup>o</sup>naffiz iređtu bi <sup>o</sup>u:witu l mutħe<sup>o</sup>a. wi ninsib lu kaman sifate:n <sup>o</sup>ila:wa <sup>o</sup>es sifart di\_l mazku:ra, wi jamli:n luhum, ja<sup>o</sup>ni <sup>o</sup>sifat il qeda:sa wi sifart il maħabba ; wi bi\_n<sup>o</sup>u:l inn eħħe: quddu:s, w\_innu\_mħibb, ħatta\_n<sup>o</sup>u:l innu kullu maħabba.

f iza kan rəbbina sa:ħib <sup>o</sup>ilm<sup>o</sup> min <sup>o</sup>adi:m il <sup>o</sup>azal la:zim jinwigid kaman se ma<sup>o</sup>lu:m, wi <sup>o</sup>ala kida l muħibb ji<sup>o</sup>tidi wugu:d se maħbu:b. summa wugu:d il ma<sup>o</sup>lu:m wi l maħbu:b da la:zim jiku:n <sup>o</sup>adi:m ger maxlu:<sup>o</sup>, zejji wugu:d il <sup>o</sup>a:li:m wi l muħibb, wi <sup>o</sup>illa\_nku:n ħakamna inn eħħe: subħa:nu wi ta<sup>o</sup>a:la miħta:g li se jikammilu, wi da mustaħi:l, <sup>o</sup>alašan inn\_eħħe: la:zim jiku:n fi gina <sup>o</sup>an kull<sup>o</sup> se maxlu:<sup>o</sup>, ger miħta:g li ħa:ga\_tkammilu ; fa ma jseħħif innina\_n<sup>o</sup>u:l inn il ma<sup>o</sup>lu:m aw il maħbu:b da jiku:n maxlu:<sup>o</sup> mil maxlu:<sup>o</sup>art, ħatta wala nafs il ko:n bi rummitu, laħsan niku:n nasabna li lla:h il <sup>o</sup>agz<sup>o</sup> wi n ne<sup>o</sup>s. fa <sup>o</sup>ala kida la:zim il ma<sup>o</sup>lu:m il maħbu:b da jiku:n mawgu:d fi zartu ta<sup>o</sup>a:la, ger minfesel <sup>o</sup>annu min <sup>o</sup>adi:m il <sup>o</sup>azal ; wi\_nsammi:h “ il kalima,” aj ibn<sup>o</sup> fik<sup>o</sup>ritu, aw “ il ibn,” aj ibni maħabbitu, wi ħu:wa l <sup>o</sup>uqnu:m it ta:ni min aqeni:m iz zart. <sup>o</sup>amma l <sup>o</sup>uqnu:m it ta:lit hu:wa ruħ il maħabba l mawgu:da tamalli be:n il muħibb<sup>o</sup> wi l maħbu:b.

<sup>o</sup>ala kida nfu:f inn<sup>o</sup> wiħdit eħħe:(h) ma timna<sup>o</sup>f inn<sup>o</sup> l wa:ħhid jiku:n m<sup>o</sup>sallas il <sup>o</sup>aqeni:m, ja<sup>o</sup>ni <sup>o</sup>inni l wiħda\_tku:n fi talat <sup>o</sup>aqeni:m da:xil iz zart il waħda, ger minfesla <sup>o</sup>an ba<sup>o</sup>daha wala minfesla <sup>o</sup>an iz zart. wi mu:f la:zima niftikir inn<sup>o</sup> min juru:t il wiħda <sup>o</sup>innaha\_tku:n wiħda mgərreda zejji nu<sup>o</sup>tə handasijja aw il wa:ħhid fi <sup>o</sup>ilm il ħisa:b, w\_innaha\_mne<sup>o</sup>đe lit ta<sup>o</sup>addud fi ħadd<sup>o</sup> zartha ; la:kin il wiħda wi t ta<sup>o</sup>addud lazmi:n li be<sup>o</sup>đ, m<sup>o</sup>kammil il wa:ħhid li t ta:ni, zejji ma nfu:f fi t təbi:<sup>o</sup>a\_f gumlit mərre:t, ħatta <sup>o</sup>innina bi nfu:f fi t təbi:<sup>o</sup>a inn il <sup>o</sup>ajja kullima\_tzi:d ta<sup>o</sup>addud wi tanawwu<sup>o</sup>, kullima\_tku:n wiħdith(a) atamm. • fa tanwi:<sup>o</sup> in nabart id da(:)xli masalan aktər min tanwi:<sup>o</sup> il ħagər, wi hu:w\_atamm<sup>o</sup> minnu wiħda. wi tanwi:<sup>o</sup> il ħajawa:n aktər min tanwi:<sup>o</sup> in nabart, wi hu:w\_atamm<sup>o</sup> minnu wiħda. wi tanwi:<sup>o</sup> il <sup>o</sup>insa:n aktər min tanwi:<sup>o</sup> il ħajawa:n, wi hu:w\_atamm<sup>o</sup> minnu wiħda. wi\_b\_lixtisə:r, kullima titre<sup>o</sup>a\_l <sup>o</sup>ajja fi dərəgart il wugu:d ni:fuf wiħdithum titimm bi\_z(i)ja:dit tanwi<sup>o</sup>hum. fa <sup>o</sup>iza ka:nit il ħa:la kida, eħ\_illi jimna<sup>o</sup>na <sup>o</sup>an innina\_

nʔu:l inn<sup>1</sup> zart eħħe:h subħħa:nu wi taʕa:la tikun bi tanwi:ʕ da(:)xli, fa:jiʔ kull<sup>1</sup> tasəwwur, wi maʕ kida (aw aħsan niʔu:l li sabab kida) wiħditu\_tku:n atamm<sup>1</sup> w\_afadd<sup>1</sup> min wiħdit ʔajji ʃe geru, ħatta ʔinnaha l wiħda l waħi:da\_lli tistaħħaʔʔ<sup>1</sup> maʕna l lafzə diʔ fa t tanwi:ʕ id daxli da hurwa l ʔaqəni:m, wi humma mitmajjizi:n fi l\_ism wi l wəzi:fa, la:kin waħid fi l ħaʕja: wi z zart wi s sifart il muqəddasa. w iza samme:na\_l ʔuqnu:m\_il ʔawwil “ il ʔabb ” ikminnu məzdər il kull, wi l ʔuʔnu:m it ta:ni “ l\_İbn,” muʃ la:zim abadan jinfihim min kida\_l wila:da l maʕħu:da ʕandina wala ħarga zejjaħa. bass\_it tasmijja di tidill ʕala ʕala:ʔa tifu:ʔ it tasəwwur be:n eħħe: wi kalimatu. zejjiima\_l waħid minna bi\_jʔu:l inn<sup>1</sup> kala:mu. “ ibn<sup>1</sup> fikritu,” wi hu:wa ma bi jmajjizs<sup>1</sup> be:n kala:mu wi nafsū. fa ʕala kida tamam kala:m eħħe:h ibn fikritu wi westit taʕbi:ru ʕanha, wi hu:wa ʔazali zejju, ger minfəsel ʕannu, liʔinnu ma j-səħħiʃ innina\_nʔu:l inn eħħe: ka:n xa:li min kalimatu laħzə miz zama:n min ʔadi:m il ʔazal. wi min ħe:s il ʔaqəni:m mitmajjizi:n fi l wəzi:fa, fa ka:n min wəzi:fit il kalima innu jītgassid, lamma giħ il wəʔt, bi ʔu:wit eħħe:h\_il ʕəzi:ma ; jaʕni ʔinnu xad gasadna wi sə:r insa:n ka:mil, zejjiina\_f kull<sup>1</sup> ħa:ga xila:f il xətijja ; wi baʕdima\_ dda:na numuzag kama:l wi ʔawrə:na sifart il insa:nijja l ħaʔiʔijja, dəħħa nafsū ʕalaʃanna kaffu:rə, wi ma:t, wi ʔa:m wi səʕad li ʕa:lam il ge:b, summa baʕat lina ru:ħu, illi ħu:wa r ru:ħ il qudu:s, ru:ħ eħħe:h\_il ħajj<sup>1</sup>, wi ʕala kida fada:na li\_lla:h bi dammu, wi ʔərəbna li\_lla:h bi ru:ħu, ʕalaʃan niku:n maskin li\_lla:h fi d dunja wi l ʔəxrə. w eħħe: jihdi:na li\_s səwa:b.

## VOCABULARY

OF THE CHIEF WORDS OCCURRING IN THE READER.

NOTE.—The words are ranged under their respective roots, and the roots are arranged according to the order of the conventional Arabic alphabet, viz. :

ʔ	ا	s	س	q (=ʔ)	ق
b	ب	ʃ	ش	k	ك
t	ت	s	ص	l	ل
g	ج	ḏ	ض	m	م
ḥ	ح	t	ط	n	ن
x	خ	z	ظ	h	ه
d	د	ʿ	ع	w	و
r	ر	g	غ	j	ج
z	ز	f	ف		

N.B.—Words which contain, etymologically, a [q] (ق) are in every case arranged as if they were written [q], not [ʔ].

	<u>ʔ x r</u>
<u>ʔ b h</u>	ʔaxir                      latter, last
ʔubbaha	<i>f.</i> ʔaxrā                      the next (life)
grand(eur)	ʔaxir ma                      when finally
<u>ʔ t j</u>	V. itʔaxxer                      be late, backward
I. ʔata, ja:ti	<u>ʔ x z (ð)</u>
V. itʔatta	III. (ʔ)axiz ( <i>tr.</i> )              be vexed with
<u>ʔ m r</u>	<i>inf.</i> mʔaxza                      vexation
ʔami:r, <i>p.</i> ʔumdrā	ma_ttaxizni:f ( <i>for</i> ma tʔaxizni:f
ʔimā:rā	excuse me
<u>ʔ g r</u>	<u>ʔ d j</u>
ʔagr, <i>p.</i> ʔuqur	II. ʔda, <i>inf.</i> taʔdijja              render, pass
ʔugrā, <i>p.</i> ʔugār	<u>ʔ z l</u>
II. ʔaggār	ʔazal                      eternity (prior)
let, hire, rent	ʔazali                      eternal (prior)

ʔ z j  
 I. (orig. IV.) ʔaza jiʔzi injure  
*part.* miʔzi injurious  
*vb. noun* ʔazijja injury

ʔ s r (θ)  
 ʔasúr, *p.* ʔa(:)sa:r trace, remain(s)

ʔ s r (ʔ θ r)  
 II. ʔassúr (ʕala *or* fi) touch, excite  
*inf.* taʔsi:r impression, emotion

ʔ s s  
 ʔasa:s, *p.* a:t foundation

ʔ s f  
 ʔasaf regret  
 V. itʔassif be very sorry

ʔ s l  
 ʔəsl, *p.* ʔusu:l origin ; root-  
 principle ; beginning  
 ʔəslī original, "cost"

ʔ k d  
 II. ʔakkid asseverate  
 bi t taʔki:d of a certainty  
 V. itʔakkid be certain

ʔ k l  
 II. wakkil (*tr.*) give to eat

ʔ l m  
 I. ʕilim, jiʕlam (bi) know  
*inf.* ʕilm (*p.* ʕulu:m) knowledge  
 (branches of do.)

ʔ m r  
 I. ʔamúr, juʔmur (*tr.*) command,  
 commission  
 (*part. pass.*) maʔmur Commissioner  
 ʔamr, *p.* ʔumu:r affair, thing  
*do.* *p.* ʔawa:mir command

ʔ m l  
 V. itʔammil (*tr.*, *and with fi*)  
 reflect on

ʔ m m  
 ʔumma, *p.* umam nation

ʔ m n  
 III. ʔa:min, jiʔa:min (ʕala)  
 believe on  
 IV. (*inf.*) i(:)ma:n faith, belief  
*part.* muʔmin believer  
 ʔama:na integrity

ʔ n s  
 ʔinsa:n (*p.* nais) man  
 ʔinsa(:)nijja humanity,  
 humaneness

ʔ h l  
 ʔahl, *p.* ʔaha:li people  
 ʔahlan (*from* ʔahl "worthy")  
 welcome !

ʔ w n  
 I. ʔa:n came (duly)  
 ʔawa:n due time

ʔ j j  
 ʔa:ja, *p.* -a:t miracle, text

b  
b ħ t r  
 itbaħtúr be dispersed

b x r  
 buxu:r incense  
 II. báxxár cense

b d d  
 II. baddid embezzle

b d r (ð)  
 I. baðúr, jibdur (*or* II.) scatter

b d l  
 II. baddil (*tr.* bi), *inf.* tabdi:l  
 exchange, substitute  
 (a thing for...)  
 badla, *p.* bidal suit ("change")  
 of clothes  
 bada(:)l instead of

b r ?  
 bare:ʔa innocence  
 bari (*for* bari:ʔ) innocent

b r g  
 burg, *p.* abra:g tower

b r q [ʔ]  
 bārʔ lightning, gold fringe

b r k  
 I. barek, jibrik kneel down  
 III. barik (*tr.* fi, ʕala) bless  
 bareka blessing

b r s m  
 bārsi:m clover

b s t (coll. s)  
 I. bəsət, jibsīt (*tr.*) please  
*part. pass.* mabsu:t (min) pleased  
 VII. imbəsət (*for* inbəsət) (min)  
 be pleased (with)

b f r  
 II. baʃfār (*tr.*) bring good news to  
 biʃarā, *p.* biʃa:jir .good news;  
 Gospel

b s s  
 I. bəss, jibuss (*tr.*) look, glance

b t t  
 bətt ducks

b t l  
 I. bitil, jibtəl be nullified  
*part.* ba:tīl vain, false

b ʕ d  
 buʕd distance

b q r [ʔ]  
 bæʔar cows, oxen  
 laħim baʔar beef

b q q [ʔ ʔ]  
 buʔʔ mouth

b q j [ʔ]  
 baʔa or biʔi, jibʔa remain, be  
 over, become, be  
*part.* ba:ʔi, ba(:)ʔijja remainder

b k t  
 II. bakkit (*tr.*) rebuke, prick

b k j  
 I. baka, jibki, *inf.* buka weep

b l d  
 balad, *p.* bila:d inhabited place  
 (town, village, land)  
 bila:d (*collectively*), *p.* bulda:m  
 country

b n d q [ʔ]  
 bunduʔ nuts

b n n  
 bunn coffee-beans

b n j  
 I. bana, jibni (*tr.*) build  
*inf.* bina, buna building  
 bina:ja, *p.* abni:ja a building  
 VII. itbana be built

b w z  
 II. bawwiz pout, be sulky

b w z  
 I. ba:z, jibu:z be nullified, spoiled  
 II. bewwəz nullify, spoil

b j s  
 I. ba:s, jibi:s sell  
*inf.* bi:s selling  
*verb-noun* be:s a transaction

b j n  
 II. bajjin (*tr.*), *inf.* tibja:n  
 manifest

t

t g r  
 I. (*part.*) ta:gir, *p.* tuggar  
 merchant  
 III. ta:gir (fi) deal (in)

t r b  
 turba, *p.* tureb grave, soil

t i s  
 tir<sup>s</sup>a, *p.* tira<sup>s</sup> canal

t i k  
 I. tarək, jitruk (*inf.*) tārək leave

t s b  
 I. ti<sup>s</sup>ib, jit<sup>s</sup>ab be tired  
 I. ta<sup>s</sup>ab, jit<sup>s</sup>ib }  
 II. ta<sup>s</sup>ab } (*tr.*) tire  
 IV. at<sup>s</sup>ab, jit<sup>s</sup>ib }  
*part.* mut<sup>s</sup>ib tiresome

t q n [ʔ]  
 IV. at<sup>ʔ</sup>an, jit<sup>ʔ</sup>in execute perfectly  
*inf.* it<sup>ʔ</sup>a:n fine execution  
*part.* mat<sup>ʔ</sup>u:n finely executed

t q w [ʔ]  
 ta<sup>ʔ</sup>a:wi seed for sowing

t l f

I. tilif, jitlif spoil, ruin  
*inf.* talaf waste  
 talfa:n wasteful, wasted

t m m

I tamm, jitimm be perfect,  
 be fulfilled  
*part.* ta:m(m) perfect  
 II. tammim complete  
 tama:m, *comp.* atamm complete,  
 perfect

t m n (θ)

taman, *p.* atma:n price

t w t

turt, *sing.* turta mulberry-trees

t w r

tu:rā four-bits-of  
 ta:rā sometimes

g

g t t [g θ θ]

gitta, *p.* gitat body, corpse

g d d

V. itgaddid berenewed, converted

g r b

gārreb try, tempt  
*inf.* tagriba, *p.* taga:rib  
 trial, temptation  
 tagri:ba, *p.* -a:t experiment

g r ḥ

I. gārēḥ, jigraḥ (*tr.*) wound  
 garḥ, *p.* guru:ḥ a wound

g r d

II. gārred (*tr.*) denude, abstract  
 muḡarred abstract ; bare



<u>g r d l</u>	
gárdal, <i>p.</i> garæ:dil	pail
<u>g r r</u>	
gárr, jigurr	drag
<u>g r n</u>	
garima, <i>p.</i> garæ:jim	crime
IV. ( <i>part. only</i> ) mugrim	criminal, guilty
<u>g r j</u>	
giri, jigri	run, run away
<i>inf.</i> garj, garæja:n	
<i>part.</i> ga:ri	running, current
gáre, jigre (li)	befal
<u>g z b</u>	
I. gazab, jigzib	draw
<i>inf.</i> gazb ( <i>tr.</i> )	attract
<u>g s d</u>	
gasad, <i>p.</i> agsa:d	body, flesh
V. itgassid	took flesh, became incarnate
<u>g s s</u>	
I. gass, jigiss	test, touch
migass	test, touchstone
<u>g l d</u>	
II. gallid ( <i>tr.</i> )	bind (book)
<i>inf.</i> taglid	binding
<u>g l s</u>	
I. galas, jiglis	take one's seat
<i>vb. noun</i> galsa	a sitting
maglis, <i>p.</i> maga:lis	council
<u>g m ʕ</u>	
I. gamaʕ, jigmaʕ ( <i>tr.</i> )	collect
<i>inf.</i> gamʕ	collecting, addition
gama:ʕa, <i>p.</i> -a:t	party,
	community
gamʕijja, <i>p.</i> -a:t	a society

<u>g m l</u>	
gumla, <i>p.</i> gumal	sentence ; total ; number
gumlit márræ:t	often
<u>g n s</u>	
gins, <i>p.</i> agna:s	race ; sort
<u>g n n</u>	
I. gann, jiginn	be mad ( <i>orig.</i> madden)
<i>part.</i> magnum, <i>p.</i> magani:n	mad
II. gannin ( <i>tr.</i> )	madden
V. itgannin	get mad
X. istagann ( <i>tr.</i> )	ca'l mad
<u>g h d</u>	
III. ga:hid, <i>inf.</i> qiha:d	wage (holy) war, strive
<u>g h z</u>	
gihiz	ready
II. galhiz	get ready
<u>g h l</u>	
I. gahal, jighal ( <i>tr.</i> and <i>intr.</i> )	be ignorant (of)
<i>inf.</i> gahl	folly
<i>part. act.</i> ga:hil	fool
<i>part. pass.</i> maghu:l	passive voice ( <i>lit.</i> "unknown")
<u>g w b</u>	
III. ga:wib ( <i>tr.</i> )	reply-to (a person)
— ʕala	reply to (question)
— ʕan	reply about (thing)
IV. aqa:b, <i>part.</i> mugi:b,	grant
	request
<u>g w z (z w g)</u>	
gawa:z	marriage
V. iqgawwiz ( <i>tr.</i> )	marry
qo:z, <i>p.</i> agwa:z	pair ; husband;
	nuts
zo:qa, <i>p.</i> zoga:t	wife

g j b  
 ga:b, jigi:b (*orig.* ga: bi) bring  
*inf.* magajb, ma:gi:ba bringing

h  
h b b  
 habba, *p.* -a:t or hubu:b grain,  
 little bit

h b s  
 I. habas, jihbis imprison  
*inf.* habs imprisoning, prison

h b l  
 habl, *p.* hiba:l rope, string

h t t  
 hitta, hitat piece  
 hitta\_b xamsa 5 piastre piece

h t j  
 hatta even  
 — ?inn until, so that, in order that

h g b  
 higa:b, *p.* ahgiba amulet

h d t (θ)  
 II. haddit (*tr.*) tell (story) to [li]  
 V. ithaddit chat, talk  
 hadduta, *p.* hawadi:t story, tale

h d d  
 I. hadd, jihidd (*tr.*) limit  
*vb. noun* hadd, *p.* hudu:d  
 limit, limitation  
 I. *part.* mahdu:d limited, fixed  
 fi hadd<sup>l</sup> za:tu in (the limit of)  
 itself  
 II. haddid (*tr.*) give limits to

h d s (0)  
 I. hadas, jihdas hapten  
*f. part.* hadsa, *p.* hawa:dis  
 event, accident

h r r  
 harr (*subst.* also used as *adj.*)  
 heat, hot (of things)  
 harræ:n hot  
 hararâ hotness, temperature  
 (of persons)  
 hurr free, non-governmental  
 hurrijja freedom

h r s  
 I. hâres, juhrus (*tr.*) guard  
*pass. part.* mahrus: child  
 il mahru:sa Cairo

h r s  
 II. hârræs (ʿala) be careful (of)  
*inf.* hirs carefulness

h r f  
 hârf, *p.* huru:f edge; letter;  
 consonant  
 II. hârræf, *inf.* tahri:f alter text of  
 hirfa, *p.* hiræf profession

h r m  
 VIII. ihtâram (*tr.*), *inf.* ihtiræ:m  
 honour  
*part. pass.* muhtâram honoured  
 hâre:m sin, wrong  
 hâre:mi, *p.* hâre:mijja thief  
 hurma wonder

h r j  
 (bi l) hari or rather

h z n  
 hazin } sorrowful,  
 hazna:n } in mourning

h s b

- I. *ḥasab*, *jih̄sib* reckon  
 III. *ḥa:sib* (*tr.*) give an account to  
*inf. ḥisa:b*, *p. -a:t* account  
 — (ʿala) take care (of)

h s s

- I. (*orig.* IV.) *ḥass*, *jih̄ss* feel  
*inf. iḥsa:s* (*p. -a:t*) feeling(s)

h s n

- aḥsan* better  
 II. *ḥassin* make better, improve  
*int. taḥsin*, *p. -a:t* improvement  
 X. *istaḥsin* (*tr.*) approve of,  
 prefer to do

h s j

- ḥaji:f* (*lit.* "grass"), *hachiche*  
*ḥajfa:f* (*p. -i:n*) *hachiche-smoker*

h s l

- I. *ḥasēl*, *jih̄sēl* happen  
 — ʿala obtain  
*inf. ḥusu:l*  
*part. maḥsul*, *p. -a:t* crops  
 II. *ḥessal* (*tr.*) collect (debt, tax)  
 V. *iḥḥessal* (ʿala) (*or* X.) obtain

h s j

- IV. *aḥsē*, *jih̄si* (*tr.*) count,  
 take census of  
*inf. iḥsa(:)* census

h d r

- I. *ḥad̄er*, *juh̄ḍur* be present  
*inf. ḥud̄ur* being present,  
 presence  
*vb. noun ḥad̄ra* Presence  
 II. *ḥad̄ḍer* bring

h ḍ r

- X. *istāḥḍer* summon  
*māḥḍer*, *p. māḥa:ḍir* procès-  
 verbal, minutes of meeting

h f z

- ḥefaz*, *jih̄faz* (*tr.*), *inf. hi:fz* keep  
 III. *ḥa:fiz* ʿala preserve; take  
 note of

h q q [ʔ ʔ]

- ḥaʔʔ* right, truth  
*p. ḥuʔu:ʔ* rights, Law  
*il ḥaʔʔ* ʿale:k, lak you are  
 wrong, right  
*ḥaʔʔa:ni* righteous  
 I. *part. maḥʔu:ʔ* in the wrong  
 II. *ḥaʔʔaʔ* realise (i.e. cause  
 to come true)  
*inf. taḥʔi:ʔ* enquiry  
 V. *iḥaʔʔaʔ* realise (ascertain)  
 X. *istaḥaʔʔ* (*tr.*) be worthy of  
*ma jistaḥaʔʔi:f* it's not worth while  
*ḥaʔi:ʔa*, *ḥaʔa:jiʔ* fact, truth, reality

h k m

- I. *ḥakam*, *juh̄kum* judge, rule  
 — ʿala condemn  
*part. ḥa:kim*, *p. ḥukka:m* ruler  
*ḥakam* umpire  
*ḥikma*, *p. ḥikam* wisdom  
*ḥuku:ma*, *p. -a:t* government

h l q [ʔ]

- ʿḥalaʔa circle, link

h l l

- maḥall*, *p. a:t* place  
*fi maḥallu* in place, right

h l m

- I. *hilim*, *jih̄lam* (bi) dream (of)  
*inf. hilm* dreaming, dream

h l w

- ḥala:wa* sweetness, sweet-stuff

h m r

- ḥumār* donkey  
*aḥmār* more of a donkey  
 X. *istaḥmār* (*tr.*) consider a donkey

h m l

hamal jihmil, carry  
*inf.* himl, *p.* ahmal load  
*part.* ha:mil pregnant  
 hamla pregnancy  
 II. hammil (*tr.*) load  
 V. ithammil (*tr.*) load oneself with  
 VIII. ihtamal (*and* X.) bear,  
 suffer, tolerate

h m j

III. ha:ma (<sup>ʕ</sup>an) defend  
*part.* m<sup>ʕ</sup>ha:mi advocate

h n n

*cp.* Phœnician [hanniba<sup>ʕ</sup>al]  
 (Hannibal)  
 Hebrew [joħann] (John)  
 hinnijja tenderness  
 II. hannin (<sup>ʕ</sup>ala) have pity (on)

h w d

I. hawad, jihwid (*or* II.) turn

h w l

hawale:n round  
 II. hawwil (*tr.*), *inf.* taħwil turn  
 X. (*aor.*) jistaħil (<sup>ʕ</sup>ala) be  
 impossible (for)  
*part.* mistaħil impossible  
 he:l strength, good health  
 — <sup>ʕ</sup>ala he:lak — your best

h j r

VIII. ihtar, *inf.* ihtijar be  
 perplexed

h j s

hes since  
 bi hes in respect of..

h j n

hi:n, *p.* ahjan time  
 (*acc.*) ahjanan sometimes

h j l

hi:la, *p.* hijal trick; device;  
 support

h j j

I. hijj, jihja live  
 ħaja: (*before genit.* ħajart) life  
 ħajj, *p.* aħja:(<sup>ʔ</sup>) living

xx b r

VIII. ixtabūr (*tr.*), *inf.* ixtibar  
 . experience

x b j

II. xabba (*tr.*) hide  
 V. itxabba } hide oneself,  
 Xb. istaxabba } be hid

x t m

I. xetam, jixtim (*tr.*) seal  
 xa:tim, *p.* xewa:tim seal-ring  
 xitm, *p.* äxta:m seal

x g l

I. xigil jixgal, *inf.* xägal be  
 ashamed

x d d

xädd, *p.* xudu:d cheek

x d m

I. xadam, jixdim serve  
*inf.* xidma, *p.* xidam service  
 II. xäddim (<sup>ʕ</sup>ala) serve (at)  
 X. istäxdim take (government)  
 employment

x r b

xärba:n ruined, broken

x r g  
 II. xærræg (*tr.*) pass one out  
 (of a school)  
 mitxærræg passed out,  
 former pupil

x r ʕ  
 ixtåreʕ, *inf.* ixtira:ʕ invent

x s r  
 I. xisir, jixsår lose  
*inf.* xusa:rå loss  
 II. xæssår (*tr.*) cause-to-lose  
 xæsre:n, *p.* -i:n, losing, out of  
 pocket

x ʃ b  
 II. xáʃʃib got stiff

x ʃ ʕ  
 xuʃu:ʕ reverence, awe  
 xuʃu:ʕi solemn

x ʃ j  
 VIII. ixtaʃa be shy; ashamed

x z n  
 II. xázzan, *inf.* táxzi:n dam up

x s b  
 xæsib fertile

x s r  
 VIII. ixtæsær abridge, do briefly  
*inf.* (bi L) ixtisær in short

x s s  
 xæss, jixuss (*tr.*) belong to  
*inf.* xusu:s belonging-to  
 bi xsu:s apropos of  
 xusu:sæn especially  
 VIII. ixtæss (bi) have specially  
 to do with  
*inf.* ixtisæss specialization,

ixtisæssi purview  
 a specialist

x s m  
 xæsm, *p.* xusu:m adversary  
 III. xæ:sim (*tr.*) oppose

x æ ð ð  
 I. xæðð, jixudd jolt, frighten  
 VII. inxæðð, itxæðð get a  
 shock, fright

x ð r  
 xuðær vegetables

x f f  
 X. istaxæff (bi) belittle, slight

x t b  
 I. xætæb, jixtub (*tr.*) betroth

x t r  
 I. xætær, jixtær occur  
 xætær mind; heart; liking  
 xád ʕala xætru took to heart

x t t  
 xætt, jixutt (hand) write;  
 draw line  
*vb. noun* xætt, *p.* xutu:t  
 handwriting; line  
 xittæ, *p.* xitæt line of action

x t f (=snatch)  
 xætæf, jixtæf (*inf.* xætʃ) filch  
 xætæ:f filcher

x t j  
 I. (*part.*) xætæti, xutæ:(h) sinner  
 IV. áxtæ, *p.* jixtæi commit sin  
 xætæijja, *p.* xætæ:ja sin

x l x l  
 m<sup>o</sup>xálxáxl striped

x l s

- xilis, jixləs be finished; be saved  
*inf.* xələ:s finishing; salvation  
*part.* xə:lis, finished; saved;  
 free (from); entirely  
 II. xəlləs (*tr.*) save, finish,  
 satisfy, retrieve  
 — ʕala expedite luggage  
 IV. (*inf.*) ixlə:s sincerity  
 (*part.*) muxlis sincere  
 V. itxəlləs (*min*) extricate oneself  
 xila:sə abstract, summary

x l f

- I. xələf, jixlif (*tr.*) succeed  
 xəli:f (*or* xəli:fa), *p.* xulafa  
 successor, Caliph  
 III. xa:lif (*tr.*) differ from,  
 contravene, disobey  
*inf.* m<sup>a</sup>xəlfə contravention,  
 disobedience  
*inf.* xila:f difference  
 — *or* bi\_xla:f except

x l q [ʔ]

- I. xələʔ, juxluʔ, *inf.* xəlʔ create  
 xulʔ temper, disposition  
*p.* axla:ʔ character  
 xulaʔi "tempery," passionate

x l j

- I. xili, jixla (*min*) be destitute of  
*partic.* xa:li destitute, empty  
 II. xəlla, *inf.* təxlijja let, leave,  
 cause

x n q [ʔ]

- I. xənaʔ, juxnuʔ strangle  
 III. xa:niʔ (*tr.*), *inf.* xina:ʔ,  
 — m<sup>a</sup>xən<sup>a</sup> quarrel-with

x j r

- II. xəjjār (*tr.*) give-one-the-choice

dd b h (ð)

- dabaħ, jidbaħ slaughter, massacre  
 madbaħ, *p.* mada:biħ altar  
 madbaħa, *p. do.* (a) massacre

d b r

- II. dabbūr manage, arrange  
 (*inf.*) tadbir, *p.* tadabir:or-æt  
 arrangement

d x l

- I. dāxəl, judxul, *inf.* duxu:l enter  
*partic. as prep.* da:xil within  
*rel. adj.* dāxli interior  
 dāxlijja boarding-school  
 II. dāxxəl (*tr.*) put in

d r g

- II. *inf.* (bi\_t) tadrig by degrees  
 durg, *p.* adræ:g drawer, desk

d r j

- I. diri, jidra (bi) know  
 dārja:n (bi) conscious (of)

d ʕ w

- I. daʕa, jidʕi pray, intercede  
 — li pray for  
 — ʕala pray against (curse)  
*inf.* daʕwa, *p.* -at:or 'duʕa  
 prayer  
 VIII. iddaʕa claim, pretend, sue  
 daʕwa:(t), daʕa:wi claim, suit at law

d f ʕ

- I. dafaʕ, jidfaʕ (*tr.*), *inf.* dafʕ pay  
 II. daffaʕ (*tr.*) make-to-pay

d f n

- dafan, jidfin, *inf.* dafn bury



r z l (ð)  
 rāzil; *p.* ruzala wicked  
 rēza:la wickedness

r f d  
 IV. ʔārʕad, *inf.* irʕa:d guide  
 aright

r đ j  
 I. riđi jirđa be willing  
 — (ʕala or ʕan) give favour  
 to, be pleased with  
*inf.* riđa willingness, good  
 favour  
 IV. ʔārđa, jirđi (*tr.*) please  
*inf.* irđa(:)

r t b  
 ruṭu:ba moisture, damp, cold

r ʕ b  
 I. (*for* IV.) rēʕab, jirʕib terrify  
*part.* murʕib fearful

r ʕ j  
 rēʕa jirʕa (*tr.*) feed (animals)  
 rē:ʕi, *p.* ruʕja:n herdsman

r g b  
 I. rēgəb, jirgəb desire  
 rugba, *p.* -a:t a desire

r f f  
 rəff, *p.* rufu:f shelf

r f q [ʔ]  
 riʔ (bi) mercy, kindness (to, with)

r q w [ʔ]  
 I. (*part.*) rē:ʔi elevated, advanced

r q q [ʔ ʔ]  
 V. itreʔʔa, *inf.* taraʔʔi ascend,  
 be promoted

r k b  
 I. rikib, jirkab ride  
*inf.* ruku:b a riding, being  
 ridden  
 ruku:ba "mount"  
 II. rakkab, *inf.* tārki:b fix  
 together  
 VIII. irtakab (*tr.*) commit

r k z  
 mārkaḥ, *p.* mara:kiz centre,  
 district, district-office, post

r m m  
 rumma totality  
 bi rummitu as a whole, entirely

r m j  
 I. rama, jirmi (*tr.*) throw down

r n b  
 ʔrnab, *p.* ʔrə:nib hare, rabbit

r w g  
 I. rə:g, jiru:g sell well  
 II. rəwwig (*tr.*) bring prosperity to

r w ħ or r j ħ  
 (*pass. part.*) mārju:ħ  
 possessed with a spirit

I. rə:ħ go

II. rəwwaħ go away

VII. inrəjaħ become spirit-  
 possessed

VIII. irta:ħ be satisfied, take  
 ease

*inf.* irtija:ħ satisfaction

Xa. istərəjjaħ rest

ru:ħ, *p.* ʔrwa:ħ spirit

ruħa:ni spiritual

ruhijjan spiritually



	<u>r w s</u> or <u>r j s</u> (for r <sup>2</sup> s)	
ræ:s, <i>ph.</i> ru:s		head
— sukkār		sugar-loaf
	<u>r w m</u>	
ār ru:m		the Greeks
ru:mi, <i>ph.</i> ārwa:m		Greek
	<u>r w j</u>	
I. ræwa, jirwa		have-thirst-slaked
„ jirwi ( <i>tr.</i> )		water ( <i>tr.</i> )
	<u>r j d</u>	
I. (for IV.) ræ:d, jiri:d ( <i>tr.</i> )		will, wish
<i>inf.</i> iræ:da		willing, will
	<u>r j f</u>	
rif, <i>ph.</i> ārja:f		country (opp. to „town“)
	<u>z</u>	
	<u>z b b</u>	
zibi:b		currants
	<u>z h m</u>	
I. zaḥam, jizḥim ( <i>tr.</i> )		crowd on
mazḥu:m		crowded
zaḥma		crowd, crush
	<u>z r ʕ</u>	
I. zaráʕ, jizráʕ		plant, sow
<i>inf.</i> zārʕ		
zira:ʕa		agriculture
	<u>z g r ʔ</u>	
zāgrəʔ		shrill with joy
	<u>z k r (ð)</u>	
zakār, juzkur		mention,
<i>inf.</i> zikr		perform the Zikr
		mentioning, Zikr
V. itzakār ( <i>tr.</i> )		remember

	<u>z l l</u>	
zala:l		sweet, fresh
	<u>z m l</u>	
zimi:l, <i>ph.</i>		colleague
	<u>z m m (ð)</u>	
I. zamm, jizimm		censure
zami:m		blameworthy
zimma		honour, integrity
	<u>z m j</u>	
azma, <i>ph.</i> -a:t		(financial) crisis
	<u>z w t</u>	
zait, <i>ph.</i> azwa:t		self, essence
	<u>z w r</u>	
I. za:r, jizu:r, <i>inf.</i> zija:rá		visit
II. zawwār ( <i>tr.</i> )		cause to visit
VII. inzar		have a [za:r]
		performed on one
	<u>z h b (ð)</u>	
mazhab, maza:hib		tenet,
		school of thought
	<u>z h q [ʔ]</u>	
I. zihi <sup>ʔ</sup> or zuhu <sup>ʔ</sup> , jizha <sup>ʔ</sup> (min)		be sick of, get tired of
<i>inf.</i> zaha <sup>ʔ</sup> , <i>adj.</i> zah <sup>ʔ</sup> a:n		
II. zahha <sup>ʔ</sup> ( <i>tr.</i> )		disgust
	<u>s</u>	
	<u>s ʔ l</u>	
sa <sup>ʔ</sup> al, jis <sup>ʔ</sup> al ( <i>tr.</i> )		ask
<i>inf.</i> su <sup>ʔ</sup> a:l, <i>ph.</i> as <sup>ʔ</sup> ila, su <sup>ʔ</sup> ala:t		question
		ask after
sa <sup>ʔ</sup> al ʕala		he doesn't care
ma jis <sup>ʔ</sup> alf		responsible
<i>part. pass.</i> mas <sup>ʔ</sup> u:l		responsibility
mas <sup>ʔ</sup> u:(r)lijja		question,
mas <sup>ʔ</sup> ala, <i>ph.</i> masa:ʔil		affair

s b b  
 sabab, *p.* asba:b cause  
 II. sabbib (*tr.*, li) cause...to

s b t (θ)  
 I. sibit, jisbit be fixed  
 I. (*for* IV.) sabat, jisbit fix, prove  
 II. sabbit fix, confirm

s b ĥ  
 subĥian glory be...!

s b q [s b ?]  
 saba?, jisba? precede  
 saba? (*used adverbially*) formerly

s d d  
 I. sadd, jisidd, *inf.* sadd  
 fill up, stop

s r r  
 sirr, *p.* asrær secret; secret  
 self; mystery; sacrament

s r w (θ)  
 sårwa wealth

s r j  
 sarærja palace

s ʕ d  
 saʕid, *p.* suʕada blessed, happy  
 saʕa:da felicity  
 saʕadtak (-ttak) your Grace

s ʕ r  
 siʕr, *p.* asʕar price

s ʕ j  
 I. saʕa, jisʕa (*fi*) make effort, try  
*inf.* saʕj effort

s f r  
 sifr, *p.* asfar book (of Bible)

s q j [ʔ]  
 saʔa, jisʔi (*tr.*) give drink to

s ĥ b  
 I. *participles only* :—  
*act.* se:ĥib, *p.* ešĥa:b  
 companion, friend  
*pass.* mešĥu:b (bi) possessor,  
 accompanied (by)  
 VI. itse:hib (*iss-*). befriend-  
 oneself (with)

s l s (see t l t ; for θ l θ)  
 sa:lus Trinity  
 II. sallis (*tr.*) declare to be a  
 Trinity  
 musallas (*part. pass.*) trine

s l ĥ  
 sila:ĥ, *p.* asliĥa arm(s) (military)

s l f  
 II. sallif advance, lend  
 VIII. istalaf (*tr.*) borrow

s l k  
 I. silik, jisluk go on; behave;  
 "go" (=succeed)  
*inf.* sulu:k behaviour

s l m  
 II. sallim (*tr.*) deliver, surrender  
 — bi admit  
 — ʕala greet  
 VIII. istalam (*tr.*) receive by  
 delivery  
 sali:m sound

s m ĥ  
 III. sa:miĥ (*tr.*) forgive  
*inf.* mʕsamĥa or sima:ĥ  
 forgiveness  
 X. istasmaĥ (*tr.*) ask the for-  
 giveness of

s m s r  
simsa:r, *p.* samasrâ broker

s m ʕ  
II. sammaʕ (*tr.*), *inf.* tasmi:ʕ  
samma:ʕa cause-to-hear  
telephone-receiver

s m m (θ)  
summ, summa then, moreover

s m n  
I. simin, jisman be fat  
(*subst.*) samn fat  
(*adj.*) simi:n, *p.* suma:n fat  
N.B. samin *from* θ m n precious

s m j  
II. samma, *inf.* tasmijja call,  
name  
— ʕala say, the name of God  
over

s n d (= "support")  
sanad, *p.* -a:t voucher

s h l  
I. sihil, jishal (ʕala) be easy (for)  
*part.* sa:hih }  
*adj.* sahl } easy

s w b (θ)  
sawa:b charity, reward of charity

s w ħ  
I. sa:ħ, jisu:ħ travel about  
*part.* sa:jih, *p.* su:(:):wa:ħ } traveller,  
sawwa:ħ, *p.* -i:n } tourist

s w s  
I. sa:s, jisus manage  
*part.* sa:(:):jis groom  
*inf.* sijasa diplomacy, politics

s w q [ʔ]  
I. sa:ʔ, jisu:ʔ (*tr.*) drive  
sawwa:ʔ, *p.* -i:n driver  
su:ʔ, *p.* aswa:ʔ market  
sa:ʔ trunk of tree

s w j  
I. sawa, jiswa (*tr.*) be worth,  
equal to  
VIII. istawa be cooked, ripe,  
mature  
sawa together  
sawa sawa both (all) together  
sawan whether

s j r  
I. sa:r, jisir walk, conduct  
oneself  
*inf.* sirâ conduct  
ga:b sirrit... bring...into  
the conversation

s j g (*for s*)  
sa:g, *for* sa:g sound ; current  
sirgâ (gold), jewellery

ʃ b b  
ʃabb, *p.* ʃubba:n young man  
ʃabba young woman

ʃ b h  
I. ʃabah, jiʃbih similarity,  
resemble  
ʃabah likeness  
V. itʃabbah (bi) become like  
VIII. iʃtabah (fi:) suspect

ʃ r d  
I. ʃâred, jiʃrid be a runaway  
V. irʃarrað be a vagabond

ʃ r r  
ʃærr, *p.* ʃurur evil (thing)  
ʃirri:r, *p.* aʃræ:r evil (person)

ʃ r ʕ  
*part.* maʃru:ʕ, *p.* maʃari:ʕ *or* -a:t  
 enterprise

ʃ r q [ʔ]  
 ʃárʔ east  
 ʃárʔi oriental, eastern

ʃ r j  
 I. *part.* and *aor.* not used  
*part.* ʃa:ri buyer  
*inf.* ʃiræ buying  
 VIII. iʃtára (tr.) buy  
*part. pass.* muʃtára (*p.* -ja:t)  
 purchase(s)

ʃ t r  
 ʃa:tir, *p.* ʃuttæ:r clever, cunning  
 V. iʃʃættæ (ʕala) take advantage  
 of, keep price up against

ʃ ʕ r  
 I. ʃaʕár, jiʃʕur feel  
*inf.* ʃuʕu:r, *p.* -æ:t feeling

ʃ g l  
 I. (*but* II. *preferred*) occupy,  
 preoccupy  
*part.* maʃgu:l busy, preoccupied  
 maʃgulijja busy-ness  
 VIII. iʃtágál work  
 ʃugl business, work  
 maʃgæla employment

ʃ f q [ʔ]  
 ʃafaʔa mercy

ʃ q q [ʔ ʔ]  
 maʃaʔʔa, *p.* -a:t trouble

ʃ q j [ʔ]  
 ʃaʔi, *p.* ʃuʔaj naughty  
*p.* aʃʔija wicked, criminal

ʃ k l  
 ʃakl, *p.* aʃka:l sort, kind, condition

ʃ m s  
 ʃamma:s, *p.* ʃamamsa deacon,  
 acolyte

ʃ m ʕ  
 ʃamʕa candle  
 ʃamʕada:n candle-stick

ʃ m l  
 I. ʃamal, jiʃmil (ʕala) include  
*part.* ʃa:mil inclusive, all-embracing

ʃ n ʕ  
 ʃana:ʕa disgracefulness, vileness

ʃ h d  
 ʃihid, jiʃhad witness  
*part.* ʃa:hid, *p.* ʃuhu:d a witness  
*pl.* ʃawa:hid proof-texts,  
 references

X. iʃtaʃhid (bi) cite  
 ʃahi:d, *p.* ʃuhada martyr  
 maʃhad, *p.* maʃa:hid funeral-  
 procession

ʃ h w  
 VIII. iʃtaha (tr.) lust, long

ʃ w r  
 I. ʃa:r (ʕala), jiʃu:r advise  
 III. ʃa:wir (tr.) (*or* X.) consult  
 IV. (*inf.*) iʃa:râ, *p.* iʃâra:t  
 signal, command  
 VI. iʃʃa:wir be consulted,  
 consult together

ʃ w t  
 ʃo:t (*lit.* "ramble") "a spell"

ʃ j x  
 ʃe:x, *p.* ʃuju:x *or* maʃa:jix  
 sheikh; tomb of sheikh  
 ʃe:xâ wise-woman

ʃ j ʔ  
 ʃe:(ʔ), *p.* 'aʃja thing

ss d r

- I. sæðar, jisður, *inf.* sudu:r  
take rise, issue forth  
mæsðar, *p.* mæsæ:dir origin,  
infinitive

s d f

- sudfa, *p.* sudaf chance  
VI. itsæ:dif, *inf.* tasæ:duf  
it chanced

s d q [ʔ]

- I. sædaʔ, jusduʔ tell truth  
*inf.* sidʔ truth(fulness)  
III. sæ:diʔ ʕala endorse

s h h

- sæhh, jisæhh be correct, right  
*inf.* sihha correctness, health  
sihhi healthy  
æsha:h (*p.* -a:t) chapter (of Bible)

s h f

- sæhi:fa, *p.* sæha:jif or suhuf page

s r h

- særæ:ha openness, plainness  
II. særråh (bi) say plainly

s r f

- I. særaf, jisrif spend  
særæ:f, *p.* -in } tax-  
sirri:f, *p.* sijårfa } collector  
II. særræf, *inf.* tæsri:f drain off  
mæsraf, *p.* mæsæ:rif drain  
V. issærræf fi: dispose freely of  
sirf behave, pure and simple

s f h

- sæfañ, jisfañ (ʕan) pretermit,  
forgive  
*inf.* sæfh pretermission, forgive-  
ness

s f f

- sæff, *p.* sufuf row, class

s ʕ b

- X. istæsʕab (*tr.*) (ʕala)  
consider, difficult (for)

s ʕ d

- I. sæʕad, jusʕud, *inf.* suʕu:d  
ascend

s l b

- I. sælab, jushub, *inf.* sælb crucify  
sæli:b, *p.* sulban cross

s l h

- sæli:h good ; advantage  
II. sællañ mend  
IV. æsla:h, *inf.* isla:h reform,  
amend

s n ʕ

- sænʕa, *p.* sæna:jiʕ craft, work  
sæna(:)jʕi, *p.* sænaʕijja workmen

s n f

- sænf, sinf, *p.* æsnarf sort

s w b

- I. sæ:b, jisib be right  
sæwa:b right ; right reason  
afflict, affect  
VII. insæ:b be afflicted

s w t

- II. sæwwit make a noise

s w r

- V. issæwwår, *inf.* tasæwwår  
imagine  
*pass. part.* mitsæwwår  
imagined, imaginable

s w n

- suwwa:n marquee-tent

s j d  
VIII. ista:d (tr.) hunt, proselytise  
se:d hunting, the chase

s j r  
I. sa:r, jisir: become

ḏ  
ḏ h k  
II. ḏaḥḥak cause to laugh, amuse  
IV. (only in partic.) muḏḥik  
amusing, absurd

ḏ h j  
ḏaḥijja, p. ḏaḥa:ja sacrifice  
II. ḏaḥḥa, inf. taḏḥijja (tr.)  
sacrifice

ḏ d d  
ḏidd opposite-to

ḏ r r  
I. ḏerr, juḏurr (tr.) injure  
inf. ḏerər injury

ḏ l m (ḏ)  
ḏelma darkness

ḏ m r  
ḏemi:r, p. ḏama:jir pronoun ;  
conscience

ḏ m n (=include)  
min ḏimn among

ḏ h d  
VIII. iḏtaḥad, inf. iḏtiha:d  
persecute

ḏ j ḥ  
I. ḏa:ḥ, jidi:ḥ, inf. ḏaja:ḥ be lost  
II. ḏajjaḥ (tr.) lose, cause to be lost  
II. ḏejjaḥ (tr.) lose

ṭ  
ṭ b b  
ṭibb art of medicine

ṭ b x  
I. ṭabāx, juṭbux (tr.) cook  
VII. intābāx be cooked

ṭ b q [ʔ]  
II. ṭabbaʔ (tr. ḥala) apply..to  
inf. taṭbi:ʔ application  
III. ta:biʔ consist with,  
correspond to

ṭ b ḥ  
I. ṭabaḥ, jiṭbaḥ, inf. ṭabḥ print  
bi-ṭabḥ, ṭabḥan naturally  
ṭabi:ḥa, p. ṭaba:jiḥ nature

ṭ b l  
ṭabla kettle-drum  
II. ṭabbil beat on drum  
I. taḥan, jiṭhan grind, mill

ṭ ḥ n (to grind)  
tiḥi:n flour

ṭ r ḥ  
ṭarḥa, p. ṭureḥ veil

ṭ r f  
ṭarf, p. aṭra:f end, edges, party

ṭ r q [ʔ]  
ṭari:ʔa, p. ṭara:jiʔ or ṭuruʔ way

ṭ f j  
I. ṭafaḥ, jiṭfaḥ escape

ṭ l b  
III. ṭa:lib (tr. with bi of the thing)  
demand of, dun

ʔ l ʕ  
 II. ʔallaʕ take out, away ;  
 " turn up "

ʔ l q [ʔ]  
 I. ʔalaʔ, juʔluʔ let free  
 II. ʔallaʔ divorce  
 ʔala:ʔ a divorce  
 IV. ʔʔlaʔ, *inf.* itla:ʔ leave  
 absolutely free  
*part. pass.* muʔlaʔ absolute  
 muʔlaʔan *or* ʕalʔiʔla:ʔ absolutely

ʔ w h  
 V. itʔawwaħ fling oneself, totter

ʔ w q [ʔ]  
 ʔa:ʔ, *p.* -art fold, time  
 ʔa:ʔ, jiti:ʔ (*tr.*) bear, find tolerable  
*inf.* ʔa:ʔa ability

ʔ w l  
 II. ʔawwil prolong ; stay long  
 ʔawwil ba:lak prolong your  
 patience (mind)  
 tu:lit ba:l patience

ʔ j b  
 II. ʔajjib (*tr.*) cure, do good to

ʔ j r  
 ʔa:r, jiti:r fly, fly off, run away  
 (horse)

ʔ j f  
 ʔajfa, ʔawa:rjif sect

ʔ j n  
 ʔi:n mud  
 jizi:d it ʔi:n balla makes the mud  
 wetter, *i.e.* make things worse

z  
z b ʔ (ð)  
 I. zəbət, juzbuʔ (*tr.*) get exact ;  
 arrest  
*inf.* zəbʔ exact order  
*part. act.* zə:biʔ officer  
*part. pass.* məzbu:ʔ exact

z l m (ð)  
 zəlam, juzlum (*tr.*) be unjust to  
*inf.* zulm unfairness, injustice

ʕ  
ʕ b d  
 ʕiba:da worship

ʕ b r  
 II. ʕabbār (ʕan), *inf.* taʕbi:r  
 express  
 VIII. iʕtabār consider, honour  
*pass. part.* muʕʔəbār  
 considerable, fine

ʕ b ʔ  
 ʕabi:ʔ, *p.* ʕubʔ *or* ʕubəʔa idiot  
 X. istaʕbət (*tr.*) call-an-idiot

ʕ t b  
 ʕataba threshold

ʕ t r (θ)  
 ʕitir, jiʕtār stumble

ʕ d w  
 ʕadu, *p.* aʕda(:) enemy

ʕ g b  
 I. ʕagab, jiʕgib (*tr.*) please

	<u>ʕ g z</u>				<u>ʕ z b (ð)</u>	
ʕigiz, jiʕgaz		to be feeble, blind, unable		ʕaza:b		great pain
<i>inf.</i> ʕagz		feebleness, inability			<u>ʕ z r (ð)</u>	
<i>part. act.</i> ʕa:giz		blind, unable		I. ʕazār, juʕzur ( <i>tr.</i> )		excuse
ʕagu:z, <i>p.</i> ʕaga:jiz		aged		<i>part.</i> maʕzu:r		excused, excusable
	<u>ʕ g l</u>			<i>inf.</i> ʕuzr, <i>p.</i> aʕza:r		excuse
ʕagal		speed		VIII. istaʕzār		excuse oneself
	<u>ʕ d d</u>				<u>ʕ z z</u>	
I. ʕadd, jiʕidd		count		ʕizz		height-of
<i>part.</i> maʕdu:d		limited			<u>ʕ z m</u>	
V. itʕaddid, <i>inf.</i> taʕaddud		be multiple		I. ʕazam, jiʕzim ( <i>tr.</i> )		invite, resolve
X. istaʕadd		prepare		<i>inf.</i> ʕazm		resolution
<i>inf.</i> istiʕda:d, <i>p.</i> -a:t		preparation(s)		<i>part.</i> maʕzu:m, <i>p.</i> maʕazi:m		guest, invited out
ʕadad, <i>p.</i> aʕda:d		number ; verse of Bible (=ʕa:ja)		ʕuzu:ma, <i>p.</i> ʕaza:jim		party
ʕidda, <i>p.</i> ʕidad		apparatus, machine		VII. inʕazam		be invited
	<u>ʕ d l</u>				<u>ʕ z w</u>	
ʕadl		justice		II. ʕazza, <i>inf.</i> taʕzi:ja		comfort
	<u>ʕ d m</u>				<u>ʕ s k r</u>	
ʕadam		absence of ; non-existence		ʕaskari, <i>p.</i> ʕasa:kir		soldier
	<u>ʕ d w</u>				<u>ʕ f m</u>	
VI. itʕa:da		be mutually hostile		ʕafam		hope, expectation
	<u>ʕ r ð</u>			V. itʕaffim		hope
VIII. iʕtærød (ʕala)		object (to)			<u>ʕ f j</u>	
<i>inf.</i> iʕtيرًا:d, <i>p.</i> -a:t		objection		ʕifa		late evening ; evening-prayer
	<u>ʕ r f</u>			ʕafa(:)		supper
I. ʕirif, jiʕraf ( <i>tr.</i> )		know		II. ʕaffa ( <i>tr.</i> )		give supper to
VIII. iʕtårøf (bi)		confess		V. itʕaffa		sup
X. istaʕraf (bi)		get acquainted with			<u>ʕ s r</u>	
ʕurf		usage, usual meaning		ʕæs r		(late) afternoon
	<u>ʕ r j</u>			— <i>p.</i> ʕusu:r		age, epoch
ʕårjam		naked			<u>ʕ s j</u>	
II. ʕårre		strip		I. ʕæsə, jiʕsi ( <i>tr.</i> )		disobey
				<i>inf.</i> maʕsi:ja		disobedience
				ʕæsə:ja } { <i>p.</i> ʕusi }		stick
				ʕæsə } { ʕusjam }		



ʕ t f

I. (*plu. of part.*) ʕawaxʕif emotions

ʕ t l

II. ʕattal (*tr.*), *inf.* taʕti:l spoil,  
waste time of

ʕ t j

I. (*for IV.*) ʕata, jiʕti give  
*inf.* ʕata giving  
ʕatijja, *p.* ʕata:ja gift

ʕ z m

ʕazi:m, *p.* ʕuzɑ:m great, fine  
II. (*inf.*) taʕzi:m salute  
(*lit.* "magnifying")  
V. itʕazzam magnify oneself,  
get stuck-up  
muʕzɑm the greater part

ʕ f r t

ʕafri:t, *p.* ʕafari:t ghost, bogey  
itʕafret be scared

ʕ f w

I. ʕafa, jiʕfi or jaʕfi pardon,  
exempt  
(*inf.*) il ʕafw please don't  
mention it

ʕ q d [ʕ ʔ d]

VIII. iʕtaʔad believe  
*inf.* iʕtiʔad conviction, article  
of faith  
ʕuʔʔa:d bangles

ʕ q l [ʕ ʔ l]

ʕaʔl (*p.* ʕuʔu:l) intellect, reason  
maʕʔu:l reasonable, rational

ʕ k n n

ʕaknin feel wretched

ʕ l g

III. ʕa:lig manipulate, treat  
medically  
*inf.* mʕalga or ʕila:g treatment

ʕ l q [ʔ]

ʕala:ʔa, *p.* -a:t or ʕala:ji?  
connection

ʕ l m

I. ʕilim, jiʕlam (*bi*) know  
*inf.* ʕilm knowledge  
*p.* ʕulu:m branches of knowledge  
*part.* ʕa:lim, *p.* ʕulama

V. itʕallim (*tr.*) learn  
mitʕallim educated  
ʕala:ma, *p.* ʕalamɑ:t mark, sign  
ʕa:lam, *p.* -i:n world, universe  
ʕilma:ni lay, secular

ʕ l n

IV. ʔaʕlan (*tr.* and *bi*) publish,  
apprise  
*inf.* iʕla:n advertisement

ʕ l w

I. ʕili, jiʕla (ʕala) rise (above)  
*passive* jiʕla ʕale:h be tran-  
scended

II. ʕalla(:) raise  
VI. taʕa:ila be exalted  
ʕila:wa ʕala over and above

ʕ m r

V. itʕammɑr increase in popu-  
lation

ʕ m l

I. ʕamal, jiʕmil (*tr.*) do  
III. ʕamil (*tr.*) deal with, treat  
*inf.* mʕamla treatment, dealing  
VII. inʕamal (*it.*) be done

ʕ a m l (*contd.*)

X. istaʕmil (*tr.*) use  
*inf.* istiʕmail usage

ʕ n j

VIII. iʕtana (*bi*) take care (of)  
 maʕana, *p.* maʕa:ni sense, meaning  
 iʕmiʕna what's the sense?

ʕahd, *p.* ʕuhu:d why on earth?  
 covenant

ʕ h d

I. (*part. pass.*) maʕhu:d  
 familiarly known

ʕ w d

I. ʕa:d, jiʕu:d return

I. (*orig.* IV.) jiʕi:d repeat

ʕa:da, *p.* ʕa(:)da:t or ʕawajid

custom

ʕu:d, *p.* ʕi(:)da:n stick of wood

ʕ w s

ʕa:s, jiʕu:s swear

ʕ w ɗ

II. ʕawwɗ (*tr.*, *li*) make  
 compensation for... (to...)

V. itʕawwɗ get replaced

ʕ w l

II. ʕawwil ʕala rely on, appeal to

ʕ w n

III. (*part.*) mʕa:win Assistant  
 (-Commissioner)

ʕ w h

ʕa:ha, *p.* -a:t physical defect

ʕ j b

ʕe:b, *p.* ʕuju:b fault, shame

X. istaʕjab consider faulty,  
 shameful

ʕ j j

V. itʕajjif (*min*) support oneself,  
 live on

ʕ j l

ʕajjil, *p.* ʕija:l child

ʕ j n

ʕajjina pattern

g

g r b

gāri:b, *p.* gurb\_gureba strange,  
 stranger

gari:ba, *p.* gərə:ʕib (a) wonder

g r b l

gərbil, *inf.* gərbala sift

g j j

I. gəjj, jigjj deceive  
*inf.* gijj deception

g j m

gāʕi:m, *p.* gujm inexperienced

g j j

I. giʕi, jigja faint  
 (*act.*, or *pass.* with ʕale:h)  
*part. pass.* māgʕi ʕale:h in a faint

g t w

gəta cover, lid  
 II. gəttə, jigətti (*tr.*) cover

g f r

I. gəfār, jugfur forgive  
 (*tr.* of thing; *li*, of person)  
 māgfārā forgiveness

g f l  
 I. gafil, jigfal dose, be heedless  
 gəfla a dose, heedlessness  
 ʕala gəfla suddenly unawares  
 II. gaffil call heedless, foolish  
*part. pass.* m<sup>o</sup>gəffal fool, heedless

g l b  
 I. gəlab, jiglib conquer  
*passive* gilib, jiglab be defeated  
*inf.* gulb defeat  
 VII. ingəlab be defeated  
 gəlbam miserable

g l j  
 miqlawa:ni putter-up-of-price

g n m  
 gənam sheep *or* goats

g n j  
 I. gəna, jigni (*for* IV.) (*tr.*) enrich  
 — (*tr.*) ʕan enable, to do without  
 gina richness, riches  
 — ʕan ability to do without  
 gəni, *p.* gunaj, əgnija rich  
 — ʕan able to do without  
 X. istəgna ʕan dispense with  
 ginja a song  
 II. gənna sing  
*for inf.* gina, guna singing

g w t  
 gəwi:t, *p.* guwa:t deep

g w j  
 gərja, *p.* -a:t object, motive,  
 arrière pensée

g j b  
 gə:b, jigi:b, *inf.* gija:b be absent  
 il gə:b the Absent, *i.e.* Unseen

g j r  
 II. gəjjər (*tr.*) change  
*inf.* təgji:r changing, a change

g j z  
 I. gə:z, jigi:z annoy  
*inf.* gə:z wrath  
 VII. ingə:z be annoyed, angered

f  
f t j  
 II. fattif (*tr.*) search (a house  
 or person)  
 — ʕala search for, look for

f g r  
 fa:gir, *p.* fuggər adulterer

f t w  
 fatwa legal decision  
 IV. afta(:), *inf.* ifta(:) give a —  
 X. istafta(:) (*tr.*) consult

f h t  
 I. faħiat, jifħiat dig

f h m  
 faħm (baladi) coal (charcoal)

f x r  
 VIII. iftəxer, *inf.* iftixər boast

f d j  
 I. fada, jifdi, *inf.* fida redeem  
 fidja victim

f r d  
 fərd, fərda single (of pair)

f r d  
 fərəd, jifriđ suppose  
 — ʕala impose on  
 fərđ, *p.* furu:đ supposition,  
 ordinance

fâr<sup>ç</sup>, *p.* furu:<sup>ç</sup> f r ç branch

fârfif, *inf.* fârfafa f r f f freshen up,  
revive  
itfârfif, *inf.* tafârfif be  
freshened up  
*part.* m<sup>o</sup>fârfif freshened up, revived

fâr<sup>ç</sup>a<sup>ç</sup> f r q [ʔ] explode

fasu:x f s x kind of incense

I. fisid, jifsid (*intr.*), *inf.* fasa:d  
be corrupt, spoiled  
fasad, jifsid (*for* IV.) (*tr.*) corrupt

II. fassâh (kala:mu) f s h speak  
correctly

III. fa:sil (*tr.*), *inf.* fisa:l f s l  
bargain-with

VII. infasel (çan) be divided,  
separated (from)  
fasl, *p.* fusu:l division, portion

I. fæðð, jifudð f ð ð end off  
VII. infæðð finish, be over  
fæððe silver

I. fiðil, jifðel, remain, remain over  
fæðla, *p.* fæðlart surplus  
II. fæððel (*tr.*) (çala) prefer- (to)

I. fitir, jiftær f t r breakfast  
*fa(:)tu:râ, p.* fawâtir invoice

fiçlan f ç l actually

I. fi<sup>ç</sup>ir, jif<sup>ç</sup>âr (*intr.*) f q r [ʔ] be poor  
*inf.* fu<sup>ç</sup>r poverty  
fa<sup>ç</sup>âr, jif<sup>ç</sup>ir (*tr.*, *for* IV.) impoverish  
II. fa<sup>ç</sup>âr nod sleepily

fakâr, jifkir (*tr.* and *intr.*) f k r  
think, remember  
*inf.* fikr, *p.* afkar thought  
fikrâ a thought, suggestion  
VIII. iftakâr (*tr.* or *with* fi:) think (of)  
*part. pass.* muftakâr memorable

I. fakk, jifukk f k k undo, untie,  
*inf.* fakk take to bits

fuka:ha (*p.* -a:t) f k h anecdote

I. falañ or filiñ, jiflañ f l h prosper  
*inf.* falañ

fann, *p.* funu:n f n n art or craft  
V. itfannin (fi) elaborate

I. (*partic.*) fa:ni f n j (= perish away) perishing

V. istafhim (min...çan) f h m  
enquire (of . . . about)  
*inf.* istifha:m, *p.* -a:t enquiry(ies)

I. fa:<sup>ç</sup>, jifu:<sup>ç</sup> (*tr.*) f w q [ʔ] surpass  
*part.* fa:ji<sup>ç</sup> surpassing,  
transcendent

f j d  
 IV. ʔafa:d (*tr.*), *inf.* ifa:da profit, inform  
 X. istafa:d (min) profit (= get profit)  
 fajda, *p.* fawa:jid profit, information, edification  
 afjad (*comparat. of* mufi:d) more or most useful

f j z (ð)  
 fa(:)jiz, *p.* fawar:jiz interest

q [ʔ]

q b ħ

ʔabi:ħ vile  
 X. (*pass. part.*) mustaʔbaħ detested, detestable

q b ð

I. ʔəbəð, jiʔbəð (ʕala) arrest

q b l

I. ʔibil, jiʔbal receive, accept  
*inf.* ʔabu:l acceptance  
 III. ʔabil, *inf.* mʔabla meet  
 VI. itʔa:bil meet together  
 X. istaʔbil, *inf.* istiʔba:l receive visitors  
*part.* mistaʔbil future

q d r

II. ʔaddār (*tr.*) determine, estimate  
 V. itʔaddār be computed  
 miʔda:r, *p.* maʔadir amount

q d s

ʔuddu:s Holy (God)  
 ʔiddi:s, *p.* -i:n holy, saint  
 qəda:sa holiness  
 II. ʔaddis sanctify  
*part. pass.* muʔaddas holy

q d m

II. ʔaddim (*tr.*) put forward, present  
 V. itʔaddim go forward, progress  
 ʔadi:m ancient, eternal

q r b

I. ʔirib, jiʔrəb (li) be near, related  
 II. ʔərrəb (min) draw near  
*inf.* taʔri:ban (tr.) bring near  
 ʔari:b } nearly  
 ʔurəjjib, *p.* -im } near  
 — *adv.* lately  
 ʔari:b, *p.* ʔurə:rib blood-relation

q r r

I. (*for* IV.) ʔərr, jiʔirr (bi) confess  
*inf.* iʔrə:r confession

q r f

ʔərə:fa Moslem-cemetery

q s m

I. ʔasam, jiʔsim (*tr.*) divide  
 ʔisma division

q s w

ʔasa:wa cruelty, hardness

q f t

ʔiftə cream

q s d

I. ʔəsəd, juʔsud purpose, mean  
*inf.* ʔəsd purpose, meaning  
*part. pass.* maʔsu:d purpose, point  
 ʔu:əd opposite, in front

q s r

ʔəsr, *p.* ʔusu:r palace, castle  
 Luʔsur "The Palaces," Luxor

q s s

III. ʔa:sis, *inf.* ʔisə:s punish

q ḏ j  
VIII. i<sup>2</sup>təḏə imply, demand  
*pass. part.* mu<sup>2</sup>taḏa(:),  
*p.* mu<sup>2</sup>taḏəja:t implication  
ḡḏijja, *p.* ḡḏə:ja law-suit, affair

q t r  
I. ḡəṭər, ju<sup>2</sup>tur follow up

q t s  
VII. in<sup>2</sup>əṭə<sup>s</sup> (li) be set entirely  
apart (for)

q l b  
I. ḡalab, ji<sup>2</sup>lib (*or* II.) overturn  
ḡalb, *p.* ḡulu:b inside, heart

q l s  
ḡal<sup>s</sup>a (il) the Citadel

q l l  
I. ḡall, ji<sup>2</sup>ill be little, diminish  
ḡilla littleness, absence (of)

q n m  
uqnu:m, *p.* aqəni:m Person  
(of Trinity)

q w l  
I. ḡa:l, ji<sup>2</sup>u:l, *inf.* ḡo:l say  
— ḡala tell of ; call  
VII. in<sup>2</sup>a:l, it<sup>2</sup>a:l be said

q w m  
I. ḡa:m (bi) perform ; consist of  
*part.* ḡa(:)jim bi nafsu self-  
existent, independent  
ista<sup>2</sup>a:m be upright  
*inf.* isti<sup>2</sup>a:ma integrity  
ma<sup>2</sup>a:m position  
ḡi:ma value, amount

q j d  
II. ḡajjid (*tr.*) enter (in register)  
V. it<sup>2</sup>ajjid get entered

q j s  
I. ḡa:s, ji<sup>2</sup>i:s measure  
ma<sup>2</sup>a:s a measure

k  
k  
ka (*prep.*) like, as  
kama like as  
ka<sup>2</sup>inn as if  
kaman (*for* kama ḡinn) likewise,  
also

k b d  
kabu:d hood of carriage

k b f  
kabfa (= "grasp") handful

k t r (θ)  
I. kitir, jiktār be many, abound  
*inf.* kutr abundance  
II. kattār (*tr.*) make-much,  
increase

k d b (ð)  
I. kidib, jikdib lie  
II. kaddib (*tr.*) give lie to,  
contradict  
ma kaddib<sup>f</sup> xəbār lost not a  
moment

k r m  
kərəm generosity

k r h  
I. kirih, jikrah, *inf.* kurh detest  
*part.* makru:h unpraiseworthy

k r j  
I. karà, jikri hire  
VII. inkarə be hired

k s b

- I. kisib, jiksab gain, earn  
 II. kassib (*tr.*) cause to profit  
 maksab, maka:sib profit(s)

k s f

- I. kasaf, jiksif (*tr.*) make ashamed  
*inf.* kusu:f shame  
*part. pass.* maksu:f ashamed  
 VII. inkasaf get ashamed

k f r

- II. kaffúr frown

k f f

- I. kafaf, jikfif, *inf.* kaf f uncover  
 ka:faf ʕala examine  
 VIII. iktafaf, *inf.* iktifa:f (*tr.*)  
 discover

k f r

- kaffu:rú propitiation, atonement  
 II. kaffúr (ʕan) atone (for)

k f j

- I. kafa, jikfi (*tr.*) suffice ;  
 throw on to face  
 VII. inkafa be thrown on to face

k l f

- II. kallif (*tr.*) cause-trouble-to  
*inf.* takli:f trouble, ceremony

k m l

- II. kammil (*tr.*) perfect,  
 supplement  
 takmi:li supplementary,  
 useful-but-not-essential

k h r b

- kahreba amber, electricity

k w r

- kar:r, *p.* -a:t trade, profession

k w n

- I. ka:n, jikum, *inf.* ko:n be, exist  
 ka:na biha well ! let it be so  
 il ko:n (*inf.*) the Universe

k j f

- kerf how ? how  
 kefijja manner

l

- la there is not  
 — ...wala neither...nor  
 — (after *vbs.* of fearing) lest

l b b

- libba, *p.* libab necklace

l b s

- I. libis, jilbis (*tr.*) put on ;  
 possess (devil)  
 libs (*inf.* and *subst.*) dressing ;  
 clothes  
 malbur:s possessed  
 VIII. iltabas become possessed

l b f

- V. itlabbi:f get confused

l t t

- I. latt, jilitt chatter  
 lattaxt chatterbox  
 maltu:t wordy, tedious

l h q [ʔ]

- I. laħaʔ, jilħaʔ reach, catch  
 up, overtake

l x b t

- laxbet, *inf.* laxbetæ confuse,  
 mess up  
 itlaxbet, *inf.* talaxbi:t get  
 confused, make a mess

	<u>l x s</u>	
II. lōxes		summarize
<i>inf.</i> talxi:s		summary
	<u>l z z</u>	
lazi:z		interesting
	<u>l ʕ b</u>	
VI. ( <i>inf.</i> ) tala:ʕub (bi)		play about with
	<u>l g m ʔ</u>	
lɛgmət		smear
	<u>l ʔ m</u>	
I. ləʔəm, jilʔəm, <i>inf.</i> ləʔm		slap
	<u>l f t</u>	
VIII. iltafat (li)		turn to, glance at
	<u>l f f</u>	
I. laff, jiliff ( <i>tr.</i> )		go round, wrap
milaff		turn, corner
II. laffif ( <i>tr.</i> )		lead round
	<u>l m ħ</u>	
II. lammaħ (li)		allude (indirectly)
<i>inf.</i> talmi:ħ ( <i>opp.</i> of taʕri:ħ)		oblique allusion
	<u>l h f</u>	
I. lahaf, jilhaf		snatch
V. itlahhaf ʕala		snatch at
	<u>l h g</u>	
lahga		tone, accent
	<u>l w z</u>	
lo:z		almonds
	<u>l w m</u>	
I. la:m, jilu:m ( <i>tr.</i> )		blame
<i>pass. part.</i> (by false analogy)		
mula:m		blamed
mala:m		blame

	<u>l w n</u>	
II. ( <i>pass. part.</i> ) m <sup>ə</sup> lawwan		coloured
	<u>m</u>	
	<u>m a (:)</u>	
(1) ma <i>interrogative</i>		what ?
ma: lak		what's the matter ?
ma: lu wi li...		what has he to do with... ?
(2) ma <i>negative</i>		not
(3) ma <i>prohibitive</i>		(do) not...
(4) ma <i>relative</i>		what, that which
'ma: ʃa ʔaħħa:h (ma'ʃaħħa)		what God willed
(5) ma ( <i>for min ma</i> )		than what
aħsan ma ka:n		better than what it was
(5) ma <i>conjunctival</i>		(resulting from (4))
e.g. waʔtima		when ( <i>lit.</i> what time)
(6) ma <i>interjectional</i> (with <i>subst.</i> )		
ma (a)ħla...		how nice is... !
(7) ma <i>of interest</i>		why... !
e.g. m_ana ʕarif		why, I know
(8) ma <i>of command</i>		(resulting from (7)) just... !
ma_tru:ħ		just go, do !
mihma (mahma)		whatever, however much
	<u>m t ʕ</u>	
V. itmattaʕ (bi)		enjoy
	<u>m d n</u>	
V. ( <i>inf.</i> ) tamaddun		civilization
	<u>m d n (ð)</u>	
madna ( <i>originally</i> maʔðana)		minaret ( <i>lit.</i> "the place of giving leave" (for prayer)
	<u>m r q [ʔ]</u>	
maraʔ		gravy



	<u>m r m g</u>	
itmármóg		wallow
	<u>m s t k</u>	
mistika		gum-mastic
	<u>m s ħ</u>	
I. msaħ, jimsaħ ( <i>tr.</i> )		clean wipe
	<u>m s x</u>	
I. masáx, jimsáx, <i>inf.</i> masx		transform (deform)
	<u>m n n</u>	
I. mann, jiminn (ʿala -bi)		vouchsafe
mamnu:n		obliged
	<u>m n j</u>	
muna(:)		a desire
V. itmanna, <i>inf.</i> tamanni		desire
	<u>m h j</u>	
ma(:)hijja		salary
	<u>m w t</u>	
II. mawwit ( <i>tr.</i> )		put-to-death, kill
majjit ( <i>p.</i> -i:n)		dead, corpse
me:tam		funeral-assembly
	<u>m j z</u>	
II. majjiz ( <i>tr.</i> -ʿan)		distinguish (-from)
V. itmajjiz		be distinct, distinguished
	<u>m j l</u>	
ma:l, jimi:l	}	incline
II. majjil		
<i>inf.</i> me:l, <i>p.</i> amja:l		inclination
	<u>m j n</u>	
mi:na, <i>p.</i> mawa:ni or mijan		harbour

	<u>n</u>	
	<u>n b t</u>	
naba:t, <i>p.</i> -a:t		plant
nabbu:t, <i>p.</i> nababi:t		stave
bi:nabbu:t		with utmost difficulty
	<u>n b ħ</u>	
nabaħ, jinbaħ		bark
	<u>n b h</u>	
II. nabbih ( <i>tr.</i> )		notify
<i>inf.</i> tanbi:h		notice, notification
VIII. intabah (li)		pay attention
	<u>n t j (θ)</u>	
nita:ja		female
	<u>n d b</u>	
nadab, jindib, <i>inf.</i> nadb		bewail
	<u>n d r</u>	
I. nadár, jundur		be rare
<i>part.</i> nadír		rare
<i>f.</i> nadrú, <i>p.</i> nawa:dir		"rarity,"
		incident, awkward or amusing
	<u>n d m</u>	
I. nidim, jindam		repeat
nadi:m		boon-companion
	<u>n d h</u>	
I. nadah, jindah (li)		call (to)
	<u>n ħ w</u>	
naħja, <i>p.</i> nawa:ħi		part, direct
	<u>n x s</u>	
I. náxás, junxus, <i>inf.</i> náxs		prick
	<u>n z ʿ</u>	
I. nazaʿ, jinzaʿ ( <i>tr.</i> )		take away
III. na:ziʿ ( <i>tr.</i> ), <i>inf.</i> niza:ʿ,		
m <sup>a</sup> nazʿa		strive-with

n z l

- I. nizil, jinzil (*tr.*) descend  
*inf.* nuzu:l alight (journey), reside  
 II. nazzil (*tr.*) bring down  
 tanzi:l reduction, inspiration  
 VI. itnazil (ʿan) condescend  
 (from), give up voluntarily

n s b

- I. nasab, jinsib attribute  
*inf.* nisba attributing  
 bi n nisba li in relation to,  
 because of  
 III. nasib (*tr.*), *inf.* m<sup>na</sup>nasba suit  
 bi mnasbit . . . in connection  
 with, on the occasion of

n s x

- I. nasāx, jinsāx abrogate, copy  
*inf.* nasx abrogation, copying  
 nusxa, *p.* nusāx copy  
 I. nafār, junfur, *inf.* nafr spread

n j r

- VIII. intafār be broadcast

n j f

- I. nijif, jinfaf (*intr.*) dry up  
 II. nafjif (*tr.*) dry

n j j (n j ?)

- nafa (*or* IV. anfa), jinfi  
 construct, compose  
*inf. of* IV. infa composition

n s b

- I. nasēb, junsab (*tr.*) erect

n s h

- I. nasēh, jinsēh advise, exhort  
 nesi:ha, *p.* nasē:jih exhortation

n s r

- I. nasēr, junsur (*tr.*) help to  
 victory  
 II. nasēr (*tr.*) baptise, make  
 Christian  
 V. itnesser turn Christian  
 nasrē:ni, *p.* nesē:rā Christian

n s f

- IV. (*inf.*) insa:f equity

n t q [ʔ]

- naṭēʔ, junṭuʔ, *inf.* nuṭʔ utter

n z r (=see)

- I. nazēr, junzur (*fi*) consider  
*act. part.* nazir head of  
 department, school  
*pass. part.* manzur foreseen,  
 expected  
 nazēr eyesight  
 nazēran li considering  
 III. nazir (*tr.*) debate with  
 (exchange-views-with)  
*inf.* m<sup>na</sup>nazrā  
 VIII. intāzar (*tr.*) expect  
*pass. part.* muntāzar expected  
 nezir like, equal  
 manzer, *p.* māna:zir sight, view

n z m

- nizē:m system, order  
 II. nazzēm, *inf.* tenzi:m organise  
 V. itnazzēm be organised  
 VIII. *inf.* intizē:m good order

n ʿ g

- naʿga (*p.* -a:t) she-goat

n ʿ j

- naʿj bier

n <sup>ς</sup> m  
 ni<sup>ς</sup>ma, *p.* ni<sup>ς</sup>am divine grace  
 IV. an<sup>ς</sup>am (ʕala...bi...) vouchsafe to... a thing  
*part.* mun<sup>ς</sup>im, min<sup>ς</sup>im gracious (God)

b f d (ð) *or* n f z (ð)

I. nafad, jinfid go through  
*part.* narfid not a cul-de-sac  
 II. naffiz (*tr.*) (*cp.* n f d) accomplish, put through

n f <sup>ς</sup>

I. nafa<sup>ς</sup>, jinfa<sup>ς</sup> } (*tr.*) benefit  
 II. naffa<sup>ς</sup> } utility  
*inf.* naf<sup>ς</sup>

n q s (n ? s)

I. na<sup>?</sup>es, jin<sup>?</sup>es (*tr.*) be-lacking-to  
 — (*intr.*) become less  
*part.* na<sup>?</sup>is lacking, defective,  
 less, minus  
*inf.* ne<sup>?</sup>s lack, deficiency

n q ð (?)

III. na<sup>?</sup>ið (*tr.*) be contradictory of

n q ṭ (?)

nu<sup>?</sup>ṭe, *p.* nu<sup>?</sup>e<sup>ṭ</sup> drop, point  
 — *p.* nu<sup>?</sup>u:ṭ contribution  
 II. ne<sup>?</sup>e<sup>ṭ</sup> (*tr.*) present  
 (somebody) with [bi]

n q l [?]

nu<sup>?</sup>l mixed dry fruit

n q w [?]

II. na<sup>?</sup>a cleanse, choose

n k t

nukta, *p.* nukat witticism  
 nukati a wit

n k f

I. naka<sup>f</sup>, junku<sup>f</sup> disorder, rumple

n k f

III. (*inf.*) m<sup>a</sup>nakfa chaffering

n m z g

numuzag, *p.* nama:zig  
 pattern. ideal

n m w

VIII. intama (li) belong to

n w b

I. na:b, jinu:b (*tr.*) fall to one's  
 share

*partic.* najib a share  
 — <sup>ς</sup>an represent  
*partic.* najib, *p.* nuwwa:b

*inf.* nija:ba representative  
 representation  
 bi n nija:ba (ʕan) representing

n w h

mana:hā lamentation

n w <sup>ς</sup>

II. nawwa<sup>ς</sup> (*tr.*) vary  
 tanwi<sup>ς</sup> variety, complexity  
 V. itnawwa<sup>ς</sup>, *inf.* tanawwu<sup>ς</sup>  
 be varied

n w j

I. nawa, jinwi intend  
*inf.* nijja intention

h

h d j

I. hada, jihdi (*tr.*), *inf.* ʔhuda  
 guide-aight  
 — (*for* IV.) (*tr.*) give present to  
*part.* muhdi, *inf.* ihda

hidi, jihda, *inf.* huduw (*for* hd<sup>?</sup>)  
 be quiet

II. hadda (*doubly tr.*) give,  
 present  
 hadijja, *p.* hadarja(:) present, gift



w d w

- II. wadda (*tr.*), *inf.* tawdijja  
carry, take, lead

w r d

- I. wæred, jurid arrive (letter),  
come in (income)  
*part.* warid imported  
il wa:rid wi l mesruf credit  
and debit  
IV. (*inf.*) i(:)ræd income

w r j

- II., IV. wærræ, awræ show  
wærræ behind, " whip behind! "

w s x

- II. wassáx (*tr.*) defile

w s ʕ

- I. wasaʕ, ju:saʕ be spacious  
— (*tr.*) have room for  
VIII. ittasaʕ expand

w s w s

- waswa (*tr.*) whisper (to)  
*inf.* waswasa, *p.* wasa:wis whisper

w s ṭ (for s)

- wæsta, *p.* wæsa:jit means,  
intermediary

w s f

- I. wæsf, ju:saf describe  
*inf.* wæsf, *p.* awsa:f description  
wæsf prescription, recipe  
*verb. noun* sifa, *p.* -a:t  
attribute, character

w s l

- II. wæssel, *inf.* tawsi:l (*tr.*) conduct

w ṭ n

- wæten native-country  
wæteni(j), *p.* ji:n native  
wætenijja patriotism

w ḍ ḥ

- II. wæððeḥ make clear, explain

w ḍ ʕ

- I. wæðʕ, ju:ðʕ or jiwðʕ,  
*inf.* wæðʕ set down  
VI. itwa:ðiʕ, *inf.* tawa:ðuʕ  
be humble

w z f

- wæzi:fa, *p.* wæza:jif function,  
billet

w ʕ d

- mi(:)ʕa:d (*for* miwʕa:d), *p.* ma-  
waʕi:d appointment, time fixed

w ʕ j

- I. waʕa, ju:ʕa (li) be aware,  
take heed  
*imp.* u:ʕa beware ! look out !  
*part.* wa:ʕi (li) aware of,  
conscious of

w f r

- V. itwaffär be economised ;  
be fulfilled

w f q [ʔ]

- VIII. ittafaʔ agree  
*inf.* ittifa:ʔ, *p.* -a:t agreement

w f j

- V. itwaffa die

w q ʕ [ʔ]

- I. waʔaʕ (wiʔiʕ), juʔaʕ fall, befall  
*part.* il wa:ʔiʕ fact











